ISIGIDIMI SAMAXOSA, SEPTEMBER 1, 1877.

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nzayo kufuneka ukuba nikumbule ukuba bafika kungeko ncwadi yake yabalwa ngalonteto. Nokoke balwa nazo kwaoko izitintelo ezise ndleleni yabo. Kwase kuqaleni kwe 1824, ingekapeli iminyaka emine emva kokufika kwabo, babe sebe shumayela ngenteto yase Madagascar, sebe wuqalile umsebenzi wabo omkulu wokuguqula Izib'alo. Ekupeleni kwe 1828 babe sebeyi guqule yonke incwadi ye Zib'alo noko babe ngekayi shicileli. Isishicilelo sokuqala e-Mada- gascar samiswa ngu Mr. Cameron nge 1827, kwaza ke ukushicilelwa kwe Zibalo kwaqalwa ngosuku lokuqala lomnyaka we 1828. Lomsebenzi ke woku- shicilela wahambiseka kwada kwange 1830. Nga- lomnyaka, ngenyanga engu June Itestamente Entsha yanikwa ebantwini. Kwashicilelwa amawaka amatatu kuzo. Siya bona ke ngoko ukuba lomadoda mabini ati ngeminyaka elishumi afunda inteto yase Madagascar, ayenzela amagama okuyib'ala, aguqula incwadi yonke ye Zibalo, ashicilela amawaka amatatu Etestamente Entsha. Akugqiba ukushiciela Entsha aqala Endala. Wahambiseka lowo msebenzi inyanga ngenyanga neminyaka ngeminyaka ; zimana ukuni- kwa ebantwini indawo ezifeziweyo ; ekwati ke ifika intshutshiso baba abantu sebenokuzazi okukulu ne- nyaniso ze Testamente Endala. Sizo kufika ke xa sitshoyo kumnyaka oya kuhlala ukunjulwa e-Madagascar—umnyaka we 1835. Ngalomnyaka kwakuseko incwadi ezitile ze Testamente Endala ezazingeka shicilelwa—ukususela ku Hezekile kude kuye ku Malaki nezahluko ezitile zencwadi ka Job. Izinto ezenzekayo emva koku zabeta kwaluhlobo lumbi. Nge Sabata, ngomhla wokuqala ka March we 1835, kwabako intlanganiso enkulu yabantu belozwe ekwavunyelwana kuyo ukuba mayigxotwe inkonzo yobukristu. Izipata mandla zakona zasezinexesha zinekwele ngokuhluma kwelizwi kona, zaza ke ngoko zagqiba kwelokulugxota unqulo luka Kristu nokuba kungabiko mntu wakona ulahla unqulo loyise. Kwatiwa bonke abebe sebehamba kule nkonzo intsha mabazixele ngokwabo batumele amagama abo kwizi pata mandla, bati bonke abanencwadi ezifundisa ngale ndlela yenkolo bazikupe. Lontshutshiso ke yahlala iminyaka emashumi mabini anesihlanu. Ngalominyaka ubesiti ogcina incwadi ye Zibalo abe esazi ukuba uzibeka esicengeni sokubulawa. Noko ke kwakunjalo siyazi ukuba abaninzi abavumanga ukuke bahlukane nazo indaba zobom, kwaba kukona bazibambileyo. Bati abafundisi bakuqonda ukuba umsebenzi wabo uza kupazamiseka bazamela ukuka- ulezisa incwadi ebezingekashicilelwa. Bafumana kunzima kanye kuba kwatiwa mabangahlangani nabantu abakoliweyo, akwavunywa nokuba kubeko owelozwe oza kubanceda. Wonke umsebenzi wokulungelelanisa amagama (composing) wamela u-Mr. Baker, owesishicilelo wano Mr. Kitchen yedwa. Ahambisake lamadoda ekaulezisa ngako konke anako kwada kwakwinyanga ezine emva kwalantlanganiso ka March ebeke ndayikankanya. Ngeyesine inyanga emva kwalontlanganiso bakufeza ukushicilela Izib'alo bazinika kwabo babevuma ukuzamkela. Kwanikwa ke umteto wokuba aba bafundisi mabemke e-Madagascar. Iqela labo lokugqibela lemka ngo July 1836 linosizi olukulu ; noko ke bamkayo abafundisi zasala Izibalo.”

Abantu ababe sebekoliwe ukumka kwabafundisi bazifihla kwindawo zangasese Izib'alo ezo, bati ngo- kumana bezifunda futi bafumana amandla nokukalipa ngeloxesha lide lokulingwa kwabo. Ngalo ndlela lagcinakala ibandla (landa nangamagnani) kwada kwafika imini yovuyo.—*Sunday Magazine.*

ABABALEKA AMANGESI.

Ukutatyatwa kwe Transvaal ngamangesi kwabako iqela lama Bulu elafudukayo lisiti libalekela kwicibi lase Ngami. Kulondlela yawo afumane lama Bulu ubunzima obukulu. Umlungu abati ngu Mr. Price ohlangene nawo uti ayehamba nenqwelo ezi 130. Ati akucela indlela ku Khame, inkosana ya Besutu, wake akavuma, wade emzuzwini wati makahambe, wawabonisa indlela epumela engxingweni, wanika umteto wokuba inqwelo maziman’ ukusuka ngashumi. Ate ama Bulu akuyiva lonto oyika ati fan’ ukuba kufunwa ukuze amane ukubulawa akufika engxi- ngweni. Atabate ke ngoko enye indlela ejikelezayo. Ubunzima abufumene endleleni asikuko nokuba bu- kulu. Abantu abebeye kuwakangela ngapaya kwe Bamangwato bate xa basondelayo kuwo bahamba bebona impahla eziposwe endleleni ukwenza lula

umtwalo. Bada bafumana nenqwelo ezishiyiweyo ngokukohlwa zinkabi, ezinye zinokudla. Into eninzi yenkomo zawo isuke yabaleka yahamba ifuna amanzi bati abantsundu bezo ndawo bazitabata ezinye bazixela. Nabantu ngokwabo bafumene ubunzima ngenxa yokusweleka kwamanzi. Kubonakala nangokuba kwenye indawo kute kwakufika umfo ontsundu epete iemele yamanzi bayitenga ngompu, yati eyesibini bayirolela inxowa yeruluwa. Abakubuza ama Bulu apo awaka kona akaxela umnene. Ade atuma Ilau ukuba liye kumkangela. Limbone ewafunxa ngengcongolo equleni emane ukuwagalela ngomlomo e-emeleni. Lanele ukuza kuwaxelela lonto Ilawo elo lazimela lingawabonisanga apo likona iqula. Agqite apo asingisa ecibini. Aye kufika elahlekelwe kunene zinkomo bafa kwalusizi nabantu.

Bonke ke obubunzima bufunyanwa nje kutiwa kubalekwa ama Ngesi, kanti ke kubalekelwa kwicibi elafunyanwa ngu Dr. Livingstone, esingalindela ke ngoko ukuba ama Ngesi aya kulima kwakamsinya. Bubudenge obukulu ukubaleka ama Ngesi. Bungangobokubaleka Isemnari, esibonayo kwinteto ka Mr. Ayliff ekuvulweni kwe Blythswood ukuba buko pakati kwa Mamfengu. Asikuko nokuba ude wanyanisa lomfo ka Ayliff ukuti abantu abanjalo bangumququ, ilizwe liya kulunga bakushenxa. Bonke abanjalo sibalatisa kulembali yama Bulu, sisiti baya kufumane bazingenise ebunzimeni obungayi kungenisa nto. Amangesi akanakubalekwa ne Semnari ayinakubalekwa. Kanjalo bekungafuneki nokuba ezonto zide zibalekwe, kuba zilungile zombini.

KWA MDITSHWA.

Umfo obebalele kwi *Cape Mercury* ngomhla 28 ka July uti ukuteta ngentlalo yakwa Mditshwa: “ Izinto zalapa azilungelelene, kuba njengoko waziyo nawe sekuyi minyaka emibini u-Mditshwa engavumi ukurola irafu. Ide Imantyi yamisa usuku eya kurolwa ngalo irafu. Iqale ngokubiza u-Mditshwa ukuba eze eofisini, akavuma. Kwakuba njalo u-Mr. Gladwin usuke waya kwa Mditshwa (into engenziwayo zi Mantyi zonke) ukuya kumfundela incwadi ezivela kwa Rulumeni. U-Mditshwa upendule ngeliti andi- sayi kuyi rola ngokuba wena akuyiyo Mantyi yam, usisandla. Mna ndanditenjiswe ngu Tshalisi ukuba ndiya kutunyelwa Imantyi. Ipepa leso sitembiso ndandilileselwa nguwe kanye. Nditi ke kuwe liyeke ilizwe lam. Kukade ndikuxelela ukuba bala ucele Imantyi yam. Wen’ usuk’ ungati akundiqondi. Andisayi kurola rafu ndide ndifumane Imantyi yam eya kundipendula ndakubuza izinto, Ndidiniwe kukuhlala ndihlaula lemihla. Lomhlaba ngowam, ke ndiya qonda ukuba ndiyawuhlutwa. Ingekafiki apa Imantyi yam akuncedi nto ukuteta nge rafu. Ubuzile u-Mr. Gladwin ukuba xa ifikileyo lo Mantyi uya kuyi rola na irafu; ute omnye—Ewe ukuba iyazilungisa zonke indawo endizikalazelayo, ukuba ayenjenjalo ndiya kumgxota njengokuba nawe ndi- kugxota.

“Emva koku Imantyi itumele ku Mamfengu ase mhlabeni ka Mditshwa ukuba makarole irafu. Ate wona ayavuma koko esoyika u-Mditshwa. Ite ke Imantyi makaye kutabata imali leyo aye kudlula nayo ku Mditshwa amxelele ukuba eza kurafa. Enjenjalo okwenene. Ute u-Mditshwa ukuba ake ayirola aya kubopa kwelake. Kute kuba bekuko umntu omhlope osuswe yi Mantyi ukuya kuva inteto ka Mditshwa, watsho nakuye ukuti uya kuwagxota ama Mfengu arafayo. Uyi tabatile nemali yawo wati uya kuyi gcina ade apendulwe ngu Rulumeni. Ute ukuba kutunyelwa umkosi wokuya kulwa naye akasakulwa uya kubaleka; noko akasoze ayeke ukuteta ade ayi fumane into ayi funayo.

“ Ite Imantyi kaloku yatumela isandla ukuba siye kubuta irafu kuma Mfengu ezindaweni zawo. Ayi rolile okunene, wasuka unyana ka Mditshwa waya kubeta elinye lawo.

“ Ityala lokulwa kwabantu baka Mditshwa nama Mfengu alika fezwa. Ite Imantyi yakubabizela ema- tyaleni abantu akavuma u-Mditshwa ukuba baye abake. Ide Imantyi yati make liqale litetwe ngu Mditshwa land’ ukuza kuye. Usuke u-Mditshwa wawadla onke ama Mfengu wabayeka abona bantu bawaqalileyo bawenzakalisa.”

E-Somerset East umfo abati ngu Andries Will­iam no Tom Botha badliwe £ 10 emnye ngokusuka bapate kakubi inkabi yenkomo.

EZIVELA KUBABALELANI

*Siyazisa ukuba asilitabateli pezu kwetu ityala lenteto zababalelani beta, asitsho nokuti siyavumelana nazo zonke incwadi zabo esizishicilelayo.*

IDABI ELIHLEKISAYO.

Port Elizabeth, July 26, 1877.

Kauncede Mhleli we ndaba zamanene undifakele lemigcana imbalwa, ngokuba kumhlana ndicelayo kwesi sitya samadoda, samanene, sezidwangube, sezinxiba mixaka, sezi cokocoko. Nantsi intwana endifuna ukuyibalisa: Kute apa e-Bayi ngamhla utile, kwakufala i-Volunteers, kwako into eninzi yabantsundu ababe bonela, ama Xosa, ama Mfengu Abesutu, nama Ttshaka. Ute omnye Umxosa : Koku ababantu Abelungu bafeketa kakulu, kanene ngama- doda lento kufeketwa ngayo, amane efaliswa. Ute omnye benziwa bubukwenkwe. Ute omnye Umtsha- ka, nati Matshaka siya faliswa kwelakuti ilizwe. Ute Umxosa nenziwa bubukwenkwe nani. Usuke walwa Umtshaka, wati kanene Maxosa niqelile ukuti singa makwenkwe, asuka asele silwa onke Amatshaka. Asuke namaxosa asele ngxama, avakala esiti makwedini nenziwa kukuba nisiti ningalukanga niti nifuna ukubizwa ngobudoda; nenziwa nakukuba senizeka nentombi zetu. Ute tu omnye engati ummandi, wati yeka mfondini, lama holoholo enziwa kukuba sezisiti nentombi ezipilileyo zendele kuwo, kaukangele indlebe zabo ungafaka nentonga yesinqusho emngxunyeni wendlebe. Yinto uti wakungena endlwini yomtshaka ufike umfazi efanelekile, uze ufike indoda ikanyisa indlebe etafileni, ndingazi ukuba wabona nina kweli holoholo ; yasuka yangu qusaka abantu ukuhleka. Yeka ukulwa kwama Tshaka ndaqonda ukuba axakwe kukuba kupakati kwe dolopu. Avakala esiti sindani ukuba kuse dolopini. Ute Umxosa yinto umtshaka ufanelana ehombile kanye, uti wakukangela ube nokuyibona indlu engapaya ngeroba lendlebe. Ungafunda nencwadi ukangela ngeroba lendlebe yomtshaka. Ute elokugqibela ngomso ndiya kuhamba nenaliti ne rali ndinitunge nonke indlebe. Ate Amatshaka, ke ize nazi maxosa ukuba lonto ayipelanga kuti, isake ibuzwe nge nkonyana zemiti. Lento ke ndiyive ndingumhambi e-Bayi, ndatsho ukuti, ngenyaniso ubutshaba abusayi kuze bupele pakati kwetu tina bantu. Nditi ke manene lupina utando pakati kwetu xa siza kwenjananje sixovulana ngento engento, ekubonaka- la ukuba kuza kude kubeko ukulwa ngento engento? Ke nalemigcana ndiyibale ngabom ukuze nazi ukuba intlanga zipatene kakubi e-Bayi aluko utando kuzo. Nditsho lusapo Iwangapandle. Nanga ningati ninga- ngeni kwezonto, kakulu nina bafana, ngokuba olu- cukucezo luvela kubafana ikakulu.

Lento ndiyiva okwesibini e-Bayi, okunye ndaka ndeva omnye umfana esiti kwa kumtshaka : Kanene Matshaka nini aba babange nokuba imali ihle kangaka apa e-Bayi, ngokuba umntu uti nokuba usebenzela iponti ezine nge nyanga, aze ati umtshaka akuqeshwa ngumlungu ati umlungu akuti ufuna mali nina ati hayi mna mlungu ndifuna *ifefetini* (15s) ke abelungu baqonda ukuba bayadleka siti Maxosa. Nanzi iziwukuwuku, nenziwa bubukwenkwe obu. Ngokuba inkwenkwe nokuba indala ayinanqondo. Ndati hayi ukudelana kwabantu base Bayi.

W. H. Hilita.

Grahamstown, July 13, 1877.

Ndite ngomhla otile ndaya etyalikeni yabantsundu e-Rini apa, ngomhla wesibozo ka July 1877. Ndafi- ka kushunyayelwa ngumfundisi ontsundu welobandla washumayela intshumayelo emmandi eyalatisa uku- nqunyulwa kobomi bomntu emhlabeni ngu Mdali, yammandi kakulu lontshumayelo ilungile, kwaza eku- gqibeleni kwatandazwa yindoda endala endevayo ukuba amazwi omfundisi ayingene, kwaza kwahlekwa lulutsha olusileyo. Ite into eyabambi kunene yakukuvuma kwabantu yasuka yaluzwinini, engulowo enga kungaviwa yena, adanduluke kunene ade ilizwi lake aligqibe engakatali kulungisa isandi sokunga lento ingalungelelana. Kwada kwako mfo utile owayenxibe kakuhle kunene, efanelekile, owawungati