5 ISIGIDIMI SAMAXOSA. OCTOBER 1, 1876.

Waesiti umntu akumhla kutiwe makahlakaze izono zake ukuba unesono esikulu ake wasena kuba esosifo kwakusitiwa sisohlwayo sento etile eyenziwe ngulowo uhliweyo. Amagqira ati uya kupila ohlakaze izono ezinje ngokubulala nokutakata. Zati ezi ntsizana zabantu zakuda zivunyelwe ukuba zigoduke zabulawelwa lamatyala zaziwahlakazile.

*(Ndoyi quba nakicesizayo lembali.)*

EZIVELA KUBABALELANI.

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

Cradock, September 15, 1876.

Ukuba u-Mfikanye ohlala Emnqesha obudala buminyaka 31 nobude buzinyawo ezintlanu ne intsh 8| uyalifuna iqaga lake maze eze apa licolwe lilawu elingu Adam Sowel.

A. Sowel.

E-Gxulu September 5, 1876.

Makowetu ndincedeni nindibonisele inkabi yam elahlekileyo. Yinkabi emnyama empondo zinqunyulweyo emancamini, ongati wakuyi velela ngapambili ube likwangi, uze uyiqonde wakuvela ngase mva ukuba yinkabi. Umntu oyi fumeneyo ndiya kumvuza kakulu.

Tetani Siyaca.

Burnshill September 14, 1876.

Nkosi yam kaundifakele lamazwana. Nditi ku Wodelukolwa wositandabuzisa kude kubo ninina ngako ukulobola. Yida usixelele ukuba kukwenza nina, ungasotusi ngokuti ningamanina nango venus inkwenkwezi: kuba singamakristu tina. Ukuba uyakwazi ukulobola nokulobolisa into okuyiyo engapandle kwentengo nentengiso sityilele.

Ntibane Mzimba.

Komgha, August 19, 1876.

Nkosi—Mhleli *Wesigidimi Samaxosa* andinguye umbaleli wenu kodwa ke into esukuba ndiyibona ndiyatanda ukuyazisa, ndifakele lamazwana nantsi. Makristu akowetu kuko intsizana ezikufupi kuni kwakule Koloni into elusizi Equmrha abantu abantsundu abanatyalike abanamfundisi kanti noko bayayitanda ityalike kuko isililo esikulu kubo ngalonto Equmrha ivutiwe lentsimi bapina abavuni.

Q. H. Mekeni.

Edendale August 12, 1876.

Nkosi Mhleli kaundifakele lamazwana am osizi- Apa e-Natal sibe sifikelwe ngumkuhlane osuke uti vingci isifuba umntu akohlele kakulu angabi nako nokuteta. Lomkuhlane ute ngo 3 ka August wadlula nosomfazi wam waza ngolwe 6 kwakulonyanga wemka nomkwekazi warn. Kekaloku ke noko ndililayo enyameni ndingati ndinovuyo emoyeni. Bobabini ababantu bebengabaheyideni bati kodwa pambi kokuba baze kufa bacinga ngaye u-Tixo. Ngokukodwa yena uma ute sendilufumene usindiso, ndimtumene u-Yesu ukufa andikoyiki. Ite lonto yaya kubikwa kumfundisi u-Rev. D. Eva, weza wambaptiza wamnika igama elitsha lokuba Mary. Bazalwana ngesimbonga u-Tixo osisebenzela izinto esingaziqondiyo, sika’e kanti yena ulungisile. Ndiyavuya kakulu emoyeni nakuba inyama ilusizi.

JohnGama.

Port Elizabeth September 4, 1876.

Mhleli wendaba ndifuna ukuke ndenze amzwi ambalwa ngento endiyive yandimangalisa kakulu. Kwakufike abafo base Maxoseni ngo May beze kutenga imipu. Ngomhla 15 kulonyanga beza kucela imvumelo yokuyitenga. Bati bakuza kwimantyi yateta iliwi eliti: kukade nje niyi tenga imipu niya kugqiba nini na nina Maxosa, kanti nje sekukade sinilindile. Mna ke landotusa kakulu elolizwi landimangalisa ukuba livele kumntu oyi Mantyi: Amazwi anje ngeli nditi ayatelekisa, kanti ke Imantyi ndibe ndiba ngabantu abatunyelelwe ukuba beze kulamla, bati amazwi anje xa baweva komnyo umntu bawakalimele. Imantyi ibifanele ukuba ngu Solusapo, ize ke ngoko izamele

ukuba bafumane ilungelo bonke abantwana bayo. Namhla ke kuse kukokwesibini ndiyiva into enje ngala kule Mantyi yase Bayi. Anditsho ukuti ndiya yimangalela nditi kodwa ibifanele ukuba ngumlamleli wezipitipiti. Mandipele ngelokuti ukuba ndibe ndingumntu ngendiba nditi makungeziwa kutengwa mipu apa.

J. A.T.

Edendale August 18, 1876.

Nkosi yam kaundifakele lamazwana ngentlanganiso yamakolwa. Ndiyayi bulela kanye lontlanganiso ndisiti yanga Inkosi ingayisikelela. Sapuma ukuya kuyo ngomhla 5 ka August, sahamba kuxakekile kuba apa e-Natal kufike ukufa okutiwa ngumkuhlane. Okokufa kupete ilizwe lonke lase Natal, abamhlope nabantsundu, abakulu nabancinane. Ngumkuhlane obulalayo onamangcwaba kakulu, kukufa okubi okulalisa umntu intsuku ezintandatu nokuba zili 12 sidlule naye. Sapuma ke sibancinane ngenxa yalomkuhlane, nati sahamba usipete. Sahamba intsuku ezimbini sakufika e-Verulam.

Manditi ngokufutshane, sahlangana ngotando omnye nomnye sangati sibe sisazana kwakudala noko sibe singekazanga sibonane ngamehlo. Abantu base Verulam basamkela kakuhle kanye, basinceda nangezinto zokunceda umzimba. Intlanganiso loyo ya hlangana ngosizi olukulu ngokuba abasebenzi beba ncinane kanti inkulu kangaka intsimi ye Nkosi yezulu, kwaxoxwa kakulu ngokuti masitinina ukuze lihambe elilizwi liye kuzo zonke izizwe, zakowetu. Abafundisi bancinane abanakufika kuzo zonke indawo zobunyama. Entlanganisweni apo kwakuko nabafundisi abantsundu belihlelo lam’ America ababeze kubonela intlanganiso yama Wesile. Yabantle kanye londawo, nabo bayibulela lontlanganiso, baposa amazwi okubonga ukuba Inkosi ivule amehlo okubona abantu abafela emnyameni bengamazi Umsindisi osisindisayo.

Kwati kwakufika abafundisi bama Wesile bebatatu bafika nezwi eliti ukuze kulunge pakati kwenu kupani izinto zobuheyideni pakati kwe remente. Manikulahle ukulobola nokulobolisa nina makolwa. Yapendula intlanganiso kubafundisi yati siyalibona elozwi kodwa ke libekiseni ku Rulumeni ngokuba urulumeni usipete ngombuso wakuti. Asinamteto tina makolwa, sipetwe ngombuso omdala. Kuya kutinina ukuba siti siyahluka kulomteto ngokwetu ngapandle kombusisi wetu. Hai ke balibona abafundisi elozwi bati siya temba ukuba liza kulungiswa entlanganisweni yabafundisi. Ndiya temba ukuba ngomnyaka ozayo ukulobola kuya kaba sekupelile ezikolweni zase Natal ngokuba intlanganiso ite makupele.

Henby Msimang.

UKUVULWA KWETYALIKE.

Tamara, August 24, 1876.

Nceda undifumanele indawo kwelopepa lako ; ngosuku lwama 20 lwalenyanga kwakuvulwa ityalike e-Qugqwala kwesika Mnyanda isizwe, ndasuka apa ukuya kona kusasa ngalomini yavulwa ngayo, ndihamba nomfundisi wase Rabula obecelwe ukuba aze abe ngomnye wabaya kushumayela ngecawa leyo; kube mzuzu sifikile kona wagaleleka umfundisi owongamele lomandla wonke u-Rev. E. D. Hepburn enamanene amane akowabo, kwanamakosikazi atile siye sangena yazala kwetu, bada babuta napandle kuba bebeko bevela kwizipalukana zonke zalomandla ; kwashunyayelwa kuleyo ngu Mr. Hepburn ekutabatela ukuteta kulamazwi. “Yena wenze ngoko ebenokukwenza.” Kweyokumka kwelanga kushumayele u-Rev. William Gqoba kulamazwi “Kodwa kuko isihlobo esinamatelesati ncangapezulu nakokomzalwana.” Waza kweyangokuhlwa wateta kula ati “kawutsho ingxelo yobugosa bako.” Zonke inkonzo zalomini zibe nentsikelelo, zibe mnandi; kusile ngomvnlo kwangenwa kwakona, baba baninzi abantu, ako amaqaba, yako Imantyi yetu, yapatwa intlanganiso linene lase Qonce. Ityalike le yeyemiti yeyokuqala apa, ngapandle kwamanqugwala ebimana ukwenzelwa kuwo ityalike, isetyenzwe ngabantu bakona, lomhla yavulwa sifike inetyala eliziponti ezima £26 7 6 esuke impi yalomlambo yalifeza ngapandle komzamo, kwanoncedo lwentlanganiso yalomini, zite inteto ezenziweyo zayola yaba yintlanganiso evuyisayo, kude kwapunywa yemka inkoliso yabezinye indawo; kupindiwe kwangenwa ngokuhlwa, ate kaloku amakaya masiqolonqe amatambo, yabeke into engekoyo iyintsimbi

Lomfo waengapezulu kum ndimoyika nokoke andibanga nakunceda, ndaya kulinga. Ndanela ukuza kuma pambi kwake wandibeta ngokokude ndikohlwe nakubamba intonga.

Umnini walomzi u-Makala ubenento eninzi yenkomo nezicaka. Abafazi bake bebelishumi elinesihlanu, imininzi imizi yake. Bebebaninzi nabantwana bake. Isimo sam sasisibi kanye, ngenxa yokupatwa kwam ngu Ngunyula oyena nyana mkulu ka Makala. Ndade kaloku ndanga ndingendingausbiyanga umzi ebendikuwo kuqala.

Kwafika abantu abebevela apo akona ubawo. Ndati noko ndibe ndingabazi nabo bengandazi sabuya sazana. Ndati ndakubaqela ndabacela ukuba bemke nam, abavuma. Bati asinakuyenza lonto, ababantu bazinkosi zako, ndaza ke ngoko ndahlala kulombandezelo. Ndapatwa kakubi kanye. Ubeti xa andibetayo u-Gunyula ade adinwe ukuze andiyeke kungeko bani unokulamla, kuba ebesiti ndiyinto yake, angandibulala nokundibulala ukuba uyatanda. Ngenye imini ndandisohlwaywa ngumninawa ka Gunyula. Wandikahlela pantsi emhlabeni, wandinyatela ngenyawo esifubeni ndada ndapuma igazi ngempumlo, wati endiyeka ndaba sendibomvu noko inkosi yam ayateta nelimdaka lokutetisa umninawa wayo. Yati kum ngenye imini lenkosi yam, asikuko nokuba iyavuya ukuba ndingakuli kuba iya kuba kusoloko inomntu wokubeta. Ubesiti otinjiweyo akukula anikwe inkululeko etile—njengoko sendike ndatsho, ubevunyelwa ukuba aye emkosini enze nezinye izinto.

Ngenye imini ndafungela ukuba ndiya kubaleka. Inkobla yaba kukuba ndiza kuya ngapina. Nokoke ndati mandiye kulinga enye inkosi kunokuba nditwale obubunzima. Ndasinga ngasentla ndada ndaya kuwela umlambo abati yi Bembe, kufupi nawo ndafika kuko abantu abandamkela ngobubele obukulu ngokukodwa ixegokazi elitile elati ndingunyana walo wamatunjana. Ndabehla ndayilibala inkosi yam ebendikuyo ngapambili. Kwakuba mzuzu zafika izitunywa zika Gunyula zati mandigoduke. Ndati ndakufika ndabetwa kunene.

Emva koku kwafika iqela lamadoda ayetunywe yinkosi yawo kulendawo ndikuyo. Ati ayamazi ubawo uselizweni lawo. Ndawacela kwaoko ukuba emke nam, akavuma, ati inkosi yawo ihlalelene ngobuhlobo nale yam, ke akuyi kulunga ukuba u-Gunyula anikwe itubalokuti bayebiwa abantu bake.

Make ndibalise ngento eyehleka mayela nelixesha Inkosi yafa. Igama layo lalingu Manukuza umzukulwana ka Sotshangana omnye wezipata mkosi ka Tshaka owayebaleke enkosini yake wazimisela obake ubukumkani. Sendite ke wafa, omnye wonyana bake u-Mawewe wenziwa inkosi: kodwa abauye abazalwana bake bafuna ukubanga ubukosi. Bahlangana bonke, baza kodwa pambi kokuba kuliwe bazamela ukulishiya kanye elolizwe, inkosi yahlanganisa umkosi yabasukela, yabafumana abazalwa bayo xa bawela umlambo oyi Balule. Kwaliwa idabi elikulu kulomlambo, kuba impi ka Mawewe yabafumana xa bawelayo, baza ke bona bazamela ukuba lomkosi wenkosi ungaweleli ngapesheya. Isiqamo selodabi kwaba kukoyiswa kwabazalwana, noko ke bayifumana eyona nto inkulu bebeyifuna, ukulishiya elolizwe kunye nabantu babo. Bakumka wati obeyintloko kubo u-Mzila bamenza inkosi baya kuma kwa Siwawa: waengum Portuguese, ke babevana no Mzila. Inkosi entsha u-Mawewe waengatandwa ngabantu ngokukodwa ngamadoda amakulu. Ati aseleyo wamana ukuwaranela ukuba afun’ ukuhlangana nabazalwana abaya abeke bona ebukulwini. Akazanga ke wawatemba wati namapakati wawanyula kulamadodana ayintanga yake. Ade amadoda amakulu amana ukutumela amazwi ku Mzila, emcela ukuba makagoduke eze kupata isizwe. Wahlala yena elindile efun’ ukuba lide lande inani elingakuye.

Abanye abazalwana benkosi bahlangana bayivukela Bagxotwa ke babulawa, kwasinda wamnye u-Sihono. Kungekabi kade emva koko u-Mawewe wapuma umkosi esiya kulwa nesizwe sika Ndindana. Amalungu alomkosi yaye ingabantu abatinjwayo nenzalo yabo. Wati u-Ndindana akuyiva lonto waya kuzifaka enqabeni kunye nabantu bake. Kulo ndawo waraulwa wavalelwa okwexesha elitile. Yayinqabile kakulu londawo, laye ke ngoko itemba labarauli ikukuti abantu abapakati abayi kufumana kudla baze ke ngoko bade bazinikele ngokwabo. Kodwa ke kungekabi mzuzu kwabako inqakaqa kulomkosi yabulala into eninzi yabantu. Yabakulela indlala abaya basenqabeni bada bazinikela. Nokoke kwatiwa lomkosi maungaqale ugoduke kude kupele inqakaqa.