Kumnyaka we 1876 abakumjikelo ose Node bebemi ngoluhlobo. Abafundisi abantsundu (kuqukwa naba- shumayeli) bebe 81, amalungu eremente 928, amahamba tyalike 5036, abantwana ababaptiziweyo 291, abantu abakulu 38.— *Church Missionary Record.*

nye bangene. Into ebinzima kakulu ibikukuqala. Siya temba ukuba ezintombazana zimbini zisisiseko sento esaya kwanda.

Kuko inkosana ezama ukufunda nayo ngokwayo. lyeza futi nase tyalikeni. Ayise na nkolo inkulu kwezimfundiso zako wayo. Ute omnye umfazi akwenza iminikelo endlwini yayo yati makabetwe. Ngenye imini ibize kubuza ukuba ingatini na ukuya ezulwini nokuze ife kuble. Indixelele nokuba akusehli kakuhle nokudla, ayisaziseli izinto ezinje ngotywala. Ndiya latise ku Msindisi ndayi balisela ngalandodana eyayi fun’ ukulandela u-Yesu namazwi ake kuyo (Mat. xix. 21.) Ipendule ngeliti, “mna eyam imali ngabafazi, kunzima ke ukubagxota ngapandle kwesi zatu.” Ite kodwa isaya kucinga.—*Missionary Leaves*

EZIVELA KUBABALELANI.

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

Eardly Schools, January 1, 1878.

Ndicela amehlo zihlobo, kulahleke ihashe lam elimhlopekazi elinomtshiso ngase kohlo enyongeni. Linenkonyana elitokazi, engwevukazi emtuqwa eza- lwe nyakenye. Ndincedeni bazalwana ndise netemba.

George G. Mtia.

Ncera, January 9, 1878.

Ndicela amehlo kuni zihlobo ezitabata *Isigidimi.* Ndilahlakelwe lihashe e-Cradock kule nyanga ifileyo; yinkabi enkulu enckolo, ebubomvu bugwangqa, esingcini inoboya obungati buntsundu, inesilonda, inyatela ngentsimbi kulamanqina angapambili, iti ukuba iya pala ufike itshaula itshoba inqwilisela intloko, itabata kakuhle.

C. Makiwane.

qumra itshatshi yase Engilani, ayibakatalele ayibenzeli ityalike noko isiti ngabayo kupela andancedisa ngokwenza ityalike ndiyinika kubo imali ebutwa nge Cawa bebeke bati mayenziwe indlu inqugwala, ndalaka ngemvume ka Mr. E. B. Chalmers, lite lakufa yayekwa ingatyatyekwanga. Siyalila makristu ngalento nabantu ababeguquka abanamxasi apa yinto elusizi kuti le, siveleni kolusizi sinalo leminyaka ngeminyaka kunje kutenina basebenzi bakomkulu, intsizana ezisiti aningeziveleli na nizamkelise oko zingenako, kulusizi kuba ngoku abantsundu bapiwe ngu Rulumente indawo Equmra apa, nje ngezinye Idolopu aku- bonakali ukuba abanye abafundisi abangemise ityali­ke, kuba le yidolopu asisiso isikolo sase Tshatshi. Sipulapuleni nisenzele isicelo setu nati.

Q. H. Mekeni.

Natal, December 15, 1877.

Indaba zalapa ku Mhleli we *Sigidimi Samaxosa :—*

Nkosi yam, andinakoyika ukukukataza ngokuba ungubawo.

Indaba nazi ezincikane zalapa.—kwakuko impiki- swano pakati kwamadoda amabini. Wati omnye komnye uyazi na ukuba mna ndingazigqiba izonka ezibini ze sikisipeni ndizipunga nge Kofu, ibekile ezintlanu ze 3d ndingahluti noko.

Wati omnye ndinyanisile nokuba sikulu isisu sako akungegqibi isonka se sheleni nebekile ze kofu ezintlanu ze tiki, wati iyakutenga.

Haike omnye waya watenga, bati sibekelana isheleni ezintlanu sobabini owoyisiweyo. Yapekwa ke le kofu, yadla lendoda, yadla lendoda; yasigqiba isonka sesheleni yazipunga nezobekile zontlanu. Woyiswa ke omnye.

Kodwa ke ute lowo woyisiweyo akavuma ukuyirola ngokuti hai mna bendipumile andazi nokuba uyicitile, wati omnye nanga amadoda maninzi endlwini apa, wapika noko wada wagwetywa ngabebekona endlwini, wada wagwebeka ekupikeni kwake.

Tina e-Natal kuko amadoda anoludlo olukulu, waungayibonayo nawe wakuhlangana nayo ukuba igqibe okungapezu kombilini wayo, ati amehlo la mna mntu wayibonayo, afana nawesilo sasendle ukoyikeka, yapefumlela pezulu. Au mandipele hleze ndibe ndibandeza indawo yamanene.

Mandipele,

Moses Sibisi.

PAKATI E-AFRICA.

Kulevuyo ukuva ukuba iqela labafundisi be Tshatshi eliya ku misa isikolo kwa Mpwampwa lide laya kufika. Umongameli walo ibingu Mr. A. M. Mackay, uhambe elungisa nendlela engahamba inqwelo, wayifeza umgama ozimayile ezingamakulu amabini anamashumi mahlanu. Ute makutunyelwe amadoda amane aya kufundisa kwelozwe. Abongameli bayazama ukuwatumela lomadoda. Abasebefumanekile ngu Copplestone, umcweli, no Dr. Baxter. Mhlaumbi uza kuya kona no Mr. Last obesand’ ukuya e-Frere Town.

Kulusizi ukuva ngababini abebeye kunceda uku- hanjiswa kwelizwi abalunge ne Tshatshi kulo mazwe Omnye ngu Dr. Smith obeye kwicibi le Victoria Nyanza owanele ukufika kona, yamqukula icesine. Omnye ngu Mrs. Streeter obesiya e-Frere Town wahliwa sisifo xa akulwandle Olubomvu wafela kona. Abantwana bake abane base *Aden.—Missionary Leaves.*

E-NEW KALABAR.

Umfundisi abati ngu Rev. W. E. Carew wase Tshatshi uti ukubala ngo April we 1877 ese New Kalabar isikolo esingase ntshonalanga e-Africa:— Uya kuvuya ukuva ukuba isikolo setu apa siqubela pambili, abantwana baya hambisa. Inani labo ngoku amakwenkwe amashumi matatu anesitoba amantombazana mabini. Ndibe ndike ndaya kubona nombingeleli otile obenditembise inkwenkwe yake. Ndite ndakufika wati yena uya vuma kodwa useza kubikela umfazi. Ite yakuqutywa lonto wala wati “umntwanam uya kufa ukuba ufunda incwadi.” Ndizame ngako konke ukubonisa ukuba incwadi ayingenisi sifo, ukuba iya kumhlisela itamsanqa, abe luncdo kumakowabo. Akavumanga noko. Usuke wapuma wanga uya kutabata into, kanti sekukumka kwake oko Kunye nomntwana. Uyise uhlale umzuzwana wanga uputuma into, kanti selemka naye, ndasala ndedwa. Ndiye kuyibika lonto enkosini. Itu- mele ukuba aye kubizwa umbingeleli lowo, yambuza ukuba kutenina lento ungalizalisiyo idinga lako. Ute yena uya kuyirola ngomso lonkwenkwe ukuba ndiya vuma ukulinda. Ndite kulungile ndolinda kanti umfazi nomtwana baya kumka ebusuku banga- buyi ndide ndimke. Ndibuye ke ndidanile. Ndiye komnye umbingeleli owaye tembisile, naye wala wa­ti izitixo zakowabo ziya kumbulala umntwana wake ukuba uziswe emfundweni. Ndite kaulinge ukuba koba njalo na ndambonisa ukungabini kwenkolo yake, akavuma noko.

Ngamantombazana ndiba kusoloko ndizixalisile inkosi. Ndizixelela ukuba izihlobo zam ezise England zinga zingeva ukuba amantombazana ayafunda nje ngamakwenkwe. Ekuqaleni bebeyi case kakulu lo­nto kuba izitixwana zabo zingaba vumeli. Kute ke oko bekuko uviwo apa inkosana ezitile zacela ukuba umfazi wam azenzele ihempe. Ndizixelele ukuba zibe ziya kwenzelwa zintombi zazo ukuba ziya vuma ukuzitumela esikolweni. Zipendule ngeliti siya lubona kanti ngoku uncedo lokuba kuze nentombi esikolweni. Ndite mna ize ke nizitumele. Kute pakati kobusuko ndeva kunqonqozwa eluncangweni. Ndiye kuvula, kanti ngumntu ozise intombi yake. Ndimbuze ukuba kuteni na lento aza elixesha, wati woyika amakowabo kuba ebemsongele oya kuqala azise intombi yake. Ngemini elandelayo konakele kuzo zonke indawo ukuba kuko umntu otumele intombazana. Bavela kumacalana onke abeza kukangela ubunene balonto. Andivumanga ukuba bayi bone nokubaxelela umntu oyi tumeleyo. Ndisuke ndema kweliti ndisafuna ezinye. Ite enye inkosana yatembisa mbini, noko isatumele nye. Ngoku ke naba-

ISICELO.

Mohalis Hoek, December 6, 1877.

Nkosi yam Mhleli we *Sigidimi Samaxosa,* ndiya temba ukuba kudala sendingasa tumeli incwadi zam njengabanye, ndagqibela kwase Herschel Station, ke nkosi yam, into endiyicelayo, yile yenkosi za Mahlubi, ukuba undifakele lomazwi, ndingaba nokuvuya oku- kulu ukuba unga ndenzela njalo, msukudinwa, somana ukukukataza imihla yonke, lendawo ndifuna ukuba undifakele lamagama endiza kuwaxela ngenkosi za Mahlubi ndifun’ ukuze nabanye abantsundu aba- nako basi kumbuze ukuba kuposisekile.

Ke mna bendike ndive ubawo, esiti sakumbuza inkosi yokuqala ngu Diwu, owazala u-Fulatel’ilanga, owazala u-Sidwaba, owazala u-Mhuhu, owazala u-Masoka, owazala u-Mhlanga, owazala u-Msi ka Mhlanga, owazala u-Ndlovu, owazala u-Malunga, owati ke ukuhamba esela utywala basemzini, baza base bunikwa komncinane u-Dlamini, owati ke yena wazala u-Mtimkulu, owazala u-Ncobo, u-Ncobo, wagxotwa ngu yise ebukosini ngenxa yoku suka ati makuqangqululwe umfazi wake aze abone ukuhlala ko- mntwana; base bunikwa kunyana omncinane ka Mtimkulu u-Radebe, kwatiwa u-Radebe makavuselele umkuluwa wake inzalo, wati kwe yomkuluwa indlu wazala u-Dlomo, waza kweyake wazala u-Zulu, kwaba ke oko kukwahlukana kwe yase kunene.

U-Dlomo wazala u-Mashiyi, owazala u-Ntsele owazala u-Bungane, owazala u-Mtimkulu, owazala u-Luzipo.

B. Myedie.

Komgha January 16,1878.

Nkosi Mhleli we *Sigidimi* sabantsundu ndincede noko ndaziyo ukuba ayiyikubalwa ngokuba zininzi incwadi zam ebendizitumela kuwe noko apo, andiziboni ezi *Gidimini* ndisalila nangoku ngabantu Base­

Ezazulwana, December 16, 1877.

Andinazimbi indaba ngapandle kwezi zemfazwe

All Saints Mission, November 14, 1877.

Ndiyanazisa lusapo lwakomkulu, lwamahlelo nga- mahlelo, lwendidi ngendidi, ndibika ukuba umfundisi wetu u-Revd. J. Gordon usishiyile uyakuba ngumfundisi e-Qonce. Namhla sise lutulini, besifudula sipakati kwenyama nozipo, namhla site tyaba ekuhleni, Uhleli kulomzi iminyaka elishumi elinesibozo namhla indlu ka Qwati icitakele.

J. Limana.

Burnshill, December 27, 1877.

Ndicela indawo kuwe Mhleli we *Sigidimi Samaxosa* yokuba undipe epepeni lako ndibeke lamazwana apendula “Owaselutsukela,” ngokuba uti yena akungelunge zite incwadi zakukalazelwa uguqulo olutsha zasiwa kuba guquli. Uti zingalunga zisiwe kumshici- leli nakubatabati be *Sigidimi.* Nditi ke kuwe mhlo- bo otandekayo, akuqondi na ukuba oko kutunyelwa zisiwa kwabona bantu benze ezo ziguqulo ziposisekileyo ukuze babone ukuposisa kwabo, babuzeke uku­ba makutiwe nina. Mhlobo yinina ukuba ungaboni ukuba akukatazwa xa kutiwa mazisiwe kwabo bantu ? Ukutsho nditi kuwe kwalatiselwa apo incam inga- funyanwa kona ngofuna ukupendulwa.

Nditi ke kuwe utini na wena ? Utina abashicileli bakuselwa incwadi zoluguqulo lukalazekayo bafumane bale na, nokuba na ngu Mhleli we *Sigidimi* ofumane ale ezinjalo ? Ngati mna kukona kulungiswayo xa zitunyelwa kubaguquli.

N. Mzimba.

ISIGIDIMI SAMAXOSA, FEBRUARY 1. 4