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ISIGIDIMI SAMAXOSA, DECEMBER 1, 1877

bendisazi ukuba zikolise ngokuhamba nabafana endi- baziyo. Nam bekuko ebendidlala nazo (noko ndingayi kulixela inani lazo.) Zite zona zagqitisela uk tiywa ndim ndakucinga ngokuzeka ndaqonda ukuba angati nobawo eke wati mandifune kuzo singacitana. Kuze kufika ingcinga yokuba angaba kanene ubawo uselenento ayi bonayo esenjenjenje ukuteta. Indikataze imbali longcingane, kuba noko ibike yafika longcinga ndise naye anditandanga kumbuza ngokoyika ukuti mhlaumbi angaba selesazi ize sicitane ndakuyala lontombi. Ndide ndazitutuzela ngeliti ukuba baya ndikataza ndiya kutshata eofisini.

Kute xa kusayo ndeqwiti kanti ndiya kuvuka lipakamile. Ndicinge ukuke ndihlangane no ma ndive ukuba angaba wazi nto na yena ngalento. Ndive kuye ukuba ubawo elikulu lake uti akafuni kubonela umntu ofundileyo, enye indawo abafana bangoku abanyalukuti bakudikwa ngabafazi bakale ngabazali. Ndifike ke no ma esiti akafun’ ukuba ndikangele kweli lizwe—ezalapa intombi uyazazi ukuba zisile, zitandana nabafana bonke. Ute ke kuba ehlaba kwakwelam ndavuya kakulu.

Loveki ndiyi gqibe ekuhambeni pakati kwamaqabane am ndincokola ngalento yokuba ndise zake ndihambe. Ate akuyiva, asuka nawo avukwa yile ntliziyo, nabe nditi abakabi nayo longcinga. Hayi ke side sazinto zone ezifuna lomcimbi.

Kwakuba njalo kuvele nto mbini endiqonde ukuba ziza kukataza. Eyokuqala ibe malunga nento zokuhamba. Bendingemntu usebenzayo, kuba ndati ukupuma esikolweni ndafundisa umnyaka wamnye ndapuma. Ndandikwindawo ebantwana babudenge ndingabaziyo ukuba bungangantonina kanti abazali babo baya kusuke baman’ ukukala ngam. Ndeva ukuba kwaba bantwana bapambili kuko abati nditi bakukohlwa ndingabatyileli kuba nam ndingawazi amagama. Zati ezonto zandibang’umsindo ndase ndihlal’ ekaya. Kekaloku ngoku ndandingenazingubo, ndingena hashe, ndingenayo nento yokuzifuna ezonto. Ndide ndacinga ngokuya kukwelita kum- lungu ebesisazana, komnye ndaya kumejela itopu. Zizodwa zindidle iponti eneshumi. Ingubo ne tasi ne veyile nengubo zemvula zibe sibozo esineshumi— ihlanganisiwe lonto yalishumi leponti. Ihashe ndincedwe ngomnye umfo wakowetu noko lite kanti lisand’ukuvela ngapakati linento enkulu yesilonda. Ndite noko kunjalo akunanto. Ifezekile leyo kuka- taze indawo yokuba kuya kutiwa ni na ukuba ndibo- ne intombi yomntu olobolisayo. Noko ke ayi ndika- tazanga kakulu leyo, kuba ndibe ndisazi ukuba amawetu aya kundivelela kakuhle xa ndiye kuzibika kuwo.

Ezizinto zokulungiselela zitabate inyanga ezimbini nezintatu. Ngeloxa intloko zase zidumbe zingamaqekele Ide yasondela imini yokuba sinduluke. Sisuke ababini bepete izonkana zemipako, mna nenye indodana siza lile sati soti sisati tu emzini zibe sezibona nentombi ukuba ngononyondla, zisilungiselele. Andisakunidinisa ngento zalo ndlela bantu bakowetu. Sendonza amabalana amabini ayo ndiyeke ngayo.

Sesuka ekaya emva kuhle kwe blakfesi, inkabam yainqwilisa kwalapo intloko, ndaqond’ ukuba no Ruluneli angaselezibonela ukuba usendleleni. Isuke yanga yonke into yase mhlabeni ibuka mna nalenkabi yam. Hayike sada seza kuyi wela kungeko nto. Kutukuba kube semini enkulu salamba. Avoid empakweni lamadoda sadla, kwati kuba kunge- ko manzi amnandi zasikupa izonka. Ite enye iza kuzigcina sala sati mazilahlwe hleze zisihlazise pambili. Sizilahlile okwenene kanti omnye unamaqekezana awagushileyo. Sibopile apo siqond’ ukuba siya kufika kusese mini apo besinga singalala kona. Kubonakale ukuba kanye masibuye sikulule. Senje- njalo. Site kanti sesilele savuka amahashe selebanji- we ngumfazi otile. Uqale ngokushwabula engekayi xeli nemali ayi funayo, wati senziwa kukuba tina singamacokocoko, sizele imali, simvuyelele obubu- nukunukwana bake. Utsho sabon’ukuba uza kukala. Lifumane lasiya. Sabokutandaza akakatsho akavuma ukusixelela ne mali ayi funayo, sati sakuyi buza wanga siwangenisile ngokuqayisa lomali yetu. Kude kwati kunini wati ufuna ihafugolweni ngehashe. Isixake ngokunye kaloku leyo, kuba sibe singenayo imali engako. Site sakutandaza sanga siya mpembelela, wasuka walugcalageala, into engenacala lakungenwa. Ndivakele ndisiti ngentliziyo akwaba ndibe ndizikangelele intwazana kwangase kaya. Kude kupi saqond’ ukuba lentokazi iti imali izele ezitasini apa. Ndakuqonda lonto ndimbonise ukuba itasi ezi

sihombo nje esingenanto pakati. Kute kuba ziqumile ndabona ukuba akakolwa, ndada ndambonisa eyam, ukuba izele zikolar ne qiya zokufinya nezokutwala, nezimuncwana zokuzenza mnandi kubantu esiya kubo. Ite ukusikangela lentokazi ndaqonda ukuba namhla iya kubancama bonke abacume ngetasi neveile netopu. Sabona ukuba kuya kufuneka sidlule kwakamsinya apo ikoyo ingekayihlwayeli lembali. Hayi ke noko ide yasinika sayi ncazela kunene. Sizi xolise ngeliti isenjenjenje iqond’ ukuba singononyondla ungafika ingenantombi. Bati abanye woba mhlaumbi ubefun’ ukuze siye kulala kwicala akulo. Site noko sitshoyo sasivuya ukuba sahlukene naye sisoyika ngati uza kusilandela.

Intoni ke, siye kufika litshona ilanga kwesi sikolo, sanga sihlwelwe, sacela indawo yokukululela. Asi- dinganga nto kulendawo. Basibone singazibikanga into esiyiyo. Sibone sekuzele ababantu sifuna bona, sesiman’ ukuqwetana kukubi. Bange tina kuti bonke ababantu baya qauka siti, sakulibalela kanye ukuba kanene ngabantu abenjenje kanti indoda baseza kuyonakalisa imbande.

Ekuhambeni kokuhlwa ute omnye wetu, ebesima- n’ukuti ungu Sikulumo, kuba engancokoli, kanti selewile, wati nokuyingena oku lendaba wayi bakaxa. Isuke intokazi yomntu yangicela amehlo ngaye, bang’obuya bubele bayo ibifun’ ukumrolel’ukude atete into ize kumbonisa. Usizana lufumane Iwasi mumumu into eng’ ingazifaka emhlabeni.

Hayike side sakulala, singayi libali lomini, simpete ngokumhleka u-Sikulumo; into esinentloni ukuyi kankanya iyi leya yama hashe nomfazi.

OSELETSHATILE.

Bedford September 15, 1877.

Mhlobo wam, ndicelwe ngu Mr Daneil Carl ukuba nishicilele lamazwi angoku buba komntwana wake. Nanga amazwi abe ngummangaliso kubazali bom- ntwana uvakele—eteta esiti—“ u-Papa no Mamma kade ndibaxelela ukuba mabandiyeke, nditabateni ke ngoku.” Ngomnye unahla ubuye wapinda wati “u-Papa no Mamma kade ndibaxelela ke nditabateni ngoku.” Lento ke uyiteta futi esiti “kanindiyeke abazali bam abavumi,” abuye ati “ nditabateni ke ngoku.” Ke umntu ateta naye akabonwa ngamehlo kodwa yena uyambona, nantso ke into ete ya beka bekisa abazali. Ubudala bake iminyaka 6, igama lake ngu Martha D. Carl.

J. Behane.

Graham’s Town November, 2, 1877.

Nkosi Mhleli wendaba, kaundicede undifakele lama- zwana am epepeni elo. Udaba Iwe *Sigidimi* salenyanga ifileyo nengapaya, asikuko nokuba lubi: kuba luxela ngokutshabalala kwezidalwa ze Nkosi ngenxa yotywala. Ukuba lemfazwe inegama engabizwa ngalo kungatiwa “ Yimfazwe Yamanxila kuba okwenene injalo. Andazi ukuba kutenina lento i-Tshawe loxolo lingaveliyo liyilamle. Yimfazwe ebifanele ukuba onke amakolwa akwa Xosa nawezinye izizwe ayitandazele ukuba ipele. Kuba ingcinga zetu ibi- zezokutumela abashumayeli kwa Gcaleka, anditembi ukuba lento ihlileyo yebilindelwe, ngama Kristu. Ngoko ke celani ma Krestu kulowo ninqula kuye, ukuba ipele lempitimpiti.

Ndibona kufakwe nencwadi ka Mr Rayner, ixela intshumayelo yake e-Qonce. Kubonakala ukuba u-Mr Rayner ukwanje ngexenye yabati xa bateta ngama Xosa, ubon’ ukuba abakatali kukuyicinga into abayitetayo; kuba bengabakatalele nabobantu bateta ngabo. Ndibuzukuba kwabaminyaka mingapina lifikile ilizwi e-Eugland, elamkelwa nje ngokuba kunjalo nje kumaxosa kwisituba seminyaka emashumi mahlanu? Kona u-Mr Rayner ebekewacinga na, pambi kokuba ati—nanamhla inkosi zakwaxosa azivumi zonke ukumamkela u-Kristu? Okunye ama Xosa ebengatinina ukukolwa onke, xa bati bona Mangesi, ilizwi le Nkosi balipelekelele ngento ezini- nzi kangaka ezicasene nalo? Baze nelizwi, baze no- tywala. Bate kwabona amaxosa esabeke indlebe elizwini le Nkosi, bati,—Inani selani! nantsi into emnandi! suka ati beshumayela abe enxila. Makatinina ke? Akuko mntu ongakonza inkosi ezimbini.

Ndipeta ngeliti tandazani kakulu makristu, ilizwe lakowetu lipume kwezinkohlakalo.

Pearce Mtyoba.

LOVEDALE INSTITUTION.

Esi sikolo siya kupumla ngomhla 19 ka December, ngolwe Sitatu evekini. Umsebenzi wokunika amabaso kwabaqube kakuhle uya kuqala ngexesha leshumi njengoko kuba njalo kade.

Bayacelwa abazali abasengemva ekubataleni imali yokuxaswa noku fundiswa kosapo Iwabo, ukuba beze nayo ngalo mhla seuxeliwe woku valwa kwe Institu­tion. Baya kunjuzwa kanjako ukuba bonke abaza kungenisa abantwana babo ngezayo isession kulindeleke ukuba bayirole lomini imali kuba ngapandle koko akoku uyakwamkelwa, nokuba ngoqalayo, nokuba ngoselepinda ukungena.

EZOKUGQIBELA.

Ezivela kwa Sandile ziti kube kuko intlanganiso yokuteta ngo Makinana ate kuyo u-Sandile wateta ngokwe nkosi kanye. Ute akuba ebahlanganisile abantu wabaxelela ukuba ubabizele ukuba u-Makinana engavumanga ukubeka pantsi imipu koko usuke weza kuye. Ubuzeke ebantwini ukuba makatiweni na. Bate bona banga bangake beve izwi lenkosi pambi kokuba bapendule. Ute u-Sandile kubonakala ukuba u-Makinana makalitobele ilizwi lika Rulumente wati ke “Nam emva kweyezembe (1846) ndayi beka pantsi imipu yam ndazisindisa.” Ite ke intlanganiso yonke yambulela ngelo lizwi lake kwatunyelwa elokuba imipu mayinikelwe abantu bahlale ngoxolo. Inkosi u-Feni uti yena kute noko bekuke kwahlatywa umkosi akabavumela abake abantu ukuba baputume. Ute akuva into etetwe ngu Sandile ku Mpatiswa Wemicimbi yabantsundu ngo Makinana wati uposisile ubesenziwa kukunxila. Amahashe ebebiwe esikolweni sase Mgwali abuye afumaneka.

Kwa Gqadushe kuko umxosa odutyulwe li Bulu laya kumfaka etyolweni. Kude kwalixesha lokuba sishicilele ipepa singekaziva indlela zokubulawa kwa- ke nokoke kutiwa ubeye kuba. Elobulu ngoku lise tolongweni.

IMALI EROLIWEYO IBATALELA “ISIGIDI-
MI” NGO OCTOBER.

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