ISIGIDIMI SAMAXOSA, AUGUST 1, 1871.

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kwakulomadoda ateleleyo kulomsebenzi mkulu wokuhanjiswa kwe Gospile. Ukuba kuko indo­dana eti ifundisa nje ibe izonda ukuqweba imali kukupela, ingakukatalele okokuba usapo olo ilu- fundisayo lufumane okokwazi kusindisayo ku Kristu, nditi ukuba kuko onjalo makawulahle lomsebenzi asinguwo owake; makaye kuyimbi angazuza ngayo imali. Umntu yena owubambi- leyo lomsebenzi ngohlobo Iwawo, uyakuti naku- beni ekulungiselela okwentlalo yelilizwe, ahlale ekangele pambili, enendawo aqubela kuyo, eyilu- ngelo yomntu ngapaya kwezinto zalentlalo.

1. Eyesibini indawo endiya kuyikankanya yile yokuba, uwupete nje lomsebenzi, *yakuhlala uzo- ndelela ukufundisa ngeyona ndlela ibakawulezi- sayo abantwana.* Kade ndibona inxenye iqingqita iminyaka ede ifike naseshumini ifundisa, kungade kubonakale mpumelelo yalomsebenzi wabo. Okoke kubangwa ikakulu kukuswel’ukwazi iq'inga loku- fundisa. Noko ndiyikankanyayo nje lendawo, ndiyazimela apa okwam, kuba ndingayazi nam eyona ndlela ikawulezisayo ekufundiseni. Ndiya- temba kodwa ukuba bako abayakusinceda kule- ndawo. Ukutsho ndizindla ngokukodwa abase Dikeni abafundisi, bona bapumele lomsebenzi kanye.
2. Eyesitatu indawo endiyakuyibekisa kwa kuni bafundisi bosapo, *ngumonde, nenzondelelo emsebenzini wenu.* Ningakumbuli ukuba lomse- benzi ningawufeza ngalanganye. Ukuba ninayo inyameko, naye niyigcinile indawo eniqubela kuyo woti noko ngati uhambiseka kade, kanti noko uyaqubeka umsebenzi wenu.
3. Ekugqibeleni, *nditi nakulumkela uhlobo lokuzipata kwenu pakati kwaba bantu bazizidenge* kuba bona yonke into bayibonela kuni nina balu- mkileyo. Kukoke kulomhlambi wakowetu eke ndibave besiti imfundo le mayiyekwe kuti apa, kuba isonisela abantwana betu, ngokukusuke ati onemfundwana abe neratshi, azenze Umlungu. Nam kodwa isandikohlile lendawo yokuti indodana kuti apa, ingaba nokwazana kwemfundo okunci- nane, seliguquka kwangelolanga iba ngum Lungu, ilubukula uhlanga lwakowayo, pofu lisahleli lona ibala lobunyama. Ukuba kube njalonje kanene kungokuba yena Umxosa engafanelwa nganina kukwazana kwemfundwana yake? Kulihlazo nga- nina umntu akuba *ngumxosa* ofundileyo, osimilo sitotywe yimfundo njengom Lungu ?

Nditi ke Mabandl’akowetu elokugqiba—wuha- mbiseni umsebenzi wenu, nisazi ukuba noko Umlungu anincedayo anisebenzeli yena, nisebe- nzela uhlanga lwakowenu.

ABANTU ABAMNYAMA E-AMERICA.

Emazantsi E-United States zase America abantu abamnyama abavela E-Africa bakwizigidi ezine (4,000,000). Bambi kwemfazwekazi enkulu ya- kona eyasusela kwi 1861 kwada kwakwi 1865, bonke ababantu babengamakoboka. Ukususela kweloxesha asikuko nokuba bayakauleza ukuqu- bela pambili emfundweni. Singani qondisa lo- ndawo ngokukankanya ipepa lakona lendaba eku-

tiwa ukubizwa kwalo yi *New Orleans Tribune.* Elipepa likulu lendaba lisezandleni zabamnyama abangama Africa. Umbali kwanomshicileli walo ngabantu abamnyama. Endaweni yokushi- cilelwa kanye ngenyanga lishicilelwa imihla yonke. Abantu abalitabatayo bangamawaka ali- shumi (10,000). Kuko nolunye uhlobo Iwelopepa olushicilelwa kanye ngeveki. Nalo lukwatatyatwa ngabantu abangamawaka alishumi (10,000).—*Sir C. Dilke’s Greater Britain.*

[Oku kubonisa into entle ngako ukuhambisa kwabamnyama. Kuya kuba ninina esiyakuti *Isigidimi Samaxosa* sitatyatwe ngabantu abam­nyama abafike kumawaka alishumi (10,000).]

IJIKI.

Ndifuna ukuqala ukususa unyawo ndibadabadaze ndixele umntwana ofunda ukuhamba. Ndiya ngasesizibeni esinzulu sengcinga zamadoda alum- kileyo avelise eliqinga lihle kunene le *Sigidimi.* Ndiyanibulela zinkosi zam ngeloqinga. Yinina ukuba abashumayeli abantsundu bati bebona kupalala igazi, kusiya nemipefumlo Emgwebini ingaxolelwanga zono, kusapulwa nemini ye Sabata, sesikohlwa nakukushumayela, konke oku kusenzi- wa butywala, baze noko bati asinto yanto ijiki. Akusiso sonona ukwapula umteto we Nkosi, nokupalala kwegazi? Akutshiwo yinina ukutiwa gcina umhla we Sabata uwenze ngcwele? Wenzi- wa ngcwelena zezintlanganiso zamadoda nabafazi? Wena ungumshumayeli ungangenana kulo ndibo- ngo yezo ntselo zingomhla we Sabata? Ukuba kuko oke asele eyekushumayela akupiwa ngaba heyideni makazike namhla ukuba naye umelwe lityala lokwapula umhla we Nkosi, kuba efike watelela kwelocala lapula umhla we Cawa. Selu- buya ke wena uke wenjenjalo, wonile, kuba kusi- tiwa osukuba esapula umteto noko umnye uyapule yonke. Kanjalo liyalila igazi lababuleweyo ngotywala.

Nani bafazi noba netyala ngomhla wompeto nakuba benibonga; ngokuba letyefu yenziwa nini. Nitanda udumo Iwabantu oluya kutshabalala. Nimane niluka intambo zokuxoma abantu, nimana ukuti bayasela nabamhlope. Waka wa- mbonana umfundisi ememela abantu endlwini yake? umhlaumbi epambukela esiya etywaleni? umhlaumbi ezisela omnye endlwini yake ngeglasi?

Nantsoke imibuzo yentwana engenamfundo. Andifundanga mna, ndingumalusi njengo Hamose. Abaselayo bamana besiti kubalwe pina, batsho noko lipalala igazi butywala, isiya emgwebini imipefumlo ingekaziceleli itaru letyala layo. Umbe- xeshi xa abopayo umana ukuzihlela inkabi nje- ngokwamandla azo ukuze ibe nokuhamba inqwelo nomtwalo wayo. Ke incwadi ka Tixo ifike ixele ukuba umbulo notywala ngabalingane ababotshwe ndawonye ekutyaleleni intliziyo embujisweni. Kusemhlotsheni ukuba umbulo yeyona nduna inkulu ebukumkanini bakwa Satana. Sebelinani abashumayeli abangamelananga nawo. U-Satana unenye induna asebenza ngayo, ebutywala. Na- boke ababubisi abakulu bobabini. Ndalekela um Gcaleka. Uteta ngokwapulwa kwemiteto ye Governmente, mna nditeta ngokonakala kwe mipefumlo ngenxa yotywala.

EZIVELA KUBABALELANI.

Port Elizabeth (E-Bayi)4th July, 1871.

Sinosizi ukwazisa into esihleleyo apa E-Bayi ngo July ngomhla wesine. Enye indodana ya- kuti engu Jacob Mbelu yakwa Matole, yagoduka ipilile ukuvela emsebenzini, yafika nosapo Iwayo lupilile ekaya, bada baya kulala bonwabile, kwada kwalixesha lesibini (2 O’clock), pakati kobusuku. Yati indoda ivuka, indlu yonke yaselizele lidanga- tye lomlilo, yabiza umfazi wayo U-Sarah Zita wase Beaufort, yati “Upina? ” Wati “Ndilapa.” Yati “yiza apa uze kupuma ngefesitile.” Umfazi wakohlwa ukuyibona ifesitile apo ikona, ababonana ngenxa yomsi nedangatye.

Kunjalonje babe nosana oluntsuku zilishumi luzelwe, watike unina ngokutuka walushiya apo ebedini kuba yaselizele lidangatye nayo, batike bobabini bafumana bazifaka emalangatyeni apo befuna usana, bada batsha bobabini bagqibela, kwada kweva enye indlu esecaleni kweyabo, bapula ucango, wapuma umfazi selegqibele ukutsha wonke umzimba, yasalela indoda ifuna usana- lwada lwafunyanwa, ngomnye wabaya bapule ucango, lupantsi kwedangatye waluva ngokulila walurola ngomlenze, lutshe kancinane apa ecaleni lebunzi. Into eyabanga ukuba lungabi lututu kunye nengubo iyimfihlakalo, isizimele. Yapuma ke nendoda seyigqibele ukutsha wonke umzimba. Kuteke kwakusa basiwa E-Hospitala, indoda yahlala usuku lwalunye yabuba. Yasishiya lon- dodana ekuteleyo kakulu, ebibonakala ukuba iyazikolisa nenkosi zayo apo ibisebenza kona. Ibikolekile nakumsebenzi wobu Kristu, kuba ibiligqoboka, ngako okoke ibikolekile kwimise- benzi yokudliwa kobubom; nakweyobom obuzayo.

Wancwatywa sesikulu isiqu sabantu esasiraulo umnxuma, sikolukulu usizi.

Ke umfazi use Hospitala kunye nosana lwake. Isiqalo somlilo—umfazi walala isibane engasici- manga. Kudala kangakananina atetwa lamazwi kanti asahleli; kudala kangakananina atetwa lamazwi kanti nanamhla asazaliseka, la ati— “ Yibani nilungile, ngokuba iyure ningayazi aya- kuza ngayo unyana wesintu.” Ngako oko nga- mana sonke sibe silungile ngokuba singawazi umnyaka, nenyanga, neveki, nemini, neyure, nendlela, necala, ukufa kuya kuza ngalo.

Ndim, J. Zuma.

ISIGIDIMI SAMAXOSA SIYAHLWELWA..

Somerset East.

Andanelisiwe kanye si *Sigidimi Samaxosa.* Sifika sesizivile indaba kwawa Mangesi amapepa. Nditike ngesibako kabini mhlaumbi kane ngenya- nga, sizeke sirole lamanani—xa sipuma kanye isheleni ezine—kabini zibe sibozo—katatu zibe lishumi elinesibini—kane zibe lishumi elinesi tandatu.

Kuko apa amadodana amatatu awavumayo. ukuyibatala lemali. Ate ke wona mandikubalele ngalondawo. Andazi ukuba kunga kupela kwala na angavumayo ukuyirola lomali. Uze uncede undipendule. Ndingu,

Booy S—