ISIGIDIMI SAMAXOSA, DECEMBER 17, 1883.

3

Siyavuya ukufumana ukuba incwadi ka Mr. J. Tengo-Jabavu ngemicimbi yovoto, ide yafumana ilau lentaba lokuyisabela. Siqonda ngale ncwadi:—

Umtyangampo ka

Mr. J. T. Jabavu, ngovoto luka Mr. Advocate Innes.

Incwadi yako Mr. Jabavu icukumise kwindawo enkulu eluhlangeni, ndino mnqweno wokuyipendula ndixakwe yindawo yokuba andina kwahlula ukuba umtyangampo ubekisa kobanina. Ndingavuya ucacisile ukuba uwubekisa kwabamnyama be zitili zase Dikeni nase Ngqushwa. Izitili ezifuna ukumelwa ngu Mr. Advocate Innes; nokuba uwubekisa emzini wakowenu wonke. Ukuba ubekisa kwabase Dikeni nase Ngqushwa kupela, andikuba nanto yokuteta. Ngelinye icala ukuba ubekise eluhlangeni, ndiya kuba nayo into yokuteta ngo Mr. Advocate Innes. Ndingowako, Andrew Gontshi, Tyityaba, Kei Drift, Transkei Side, 5 Dec., 1883.

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Umfundi wencwadi ka Mr. Gontshi wobehle abone ukuba usibonisa ngento encinane kunene. Tina ngokwetu ubenga nge-ete waseleyixoxa incwadi yomzalwana u Mr. T. Jabavu : izizatu zokuba engatanga enjenjalo siyazeya—azanele. Siyifunda tina incwadi yalenzwana sifumana—njengokuba no Mr. Gontshi wofumana akuyifunda kwakona—ukuba u Mr. J. T. Jabavu ubekisa kubo bobabini ababantu babalulweyo ngu Mr. Gontshi. Inteto yokuqala ibekiswe kumzi wonke ngendawo yokuba maupapamele unyulo, ekubeni abahlobo bohlanga abanjengo Mr. Solomon no Mr. Irvine bengasakuba savula umlomo e-Palamente ukumela amalungelo ontsundu; eyesibini ibekiswe kumimandla yase Dikeni nowase Ngqushwa ukuba incede uhlanga ngokungenisa indodana eya kutenjwa ukuba isimele. Oku kwenjenje ke senza mfupi isituba esipa- kati kwexesha lokubonakala kwencwadi ka Mr. Gontshi nencazo ka Mr. Jabavu engaba kwipepa elizayo (ukuba wokunonelela ukupendula) neyona ngxoxo asitembisa ngokuyindulula u Mr. Andrew Gontshi.

IMICIMBI YELIZWI.

No. 3.

Masibuyele kwakubafundisi abantsundu nemfaneleko yokuba mabafunde na? Eletu liti ewe mabafunde kunene. Liti eletu umntu oqonde ukuba ukukolwa ku Yesu kuzisa uxolo netemba makayishumayele londawo ; abe ngumshumayeli, aze ati ukuze abe ngumfundisi abe uzilandile imbali zeremente, wazifikelela indawo zokucazwa kwenyaniso ezingo Tixo (Theology); makabe ngumntu ozaziyo indawo ezipikwayo, okuqondileyo ngokukodwa ukutyilwa kwamazwi abangele ukuba kubeko ama Wesile, nama Rabe, nama Tshatshi. Siyazi ukuba abanye bati imfundo ifuneka nganina xa umntu aza kuya kufundisa izidenge. Elozwi lobudenge landile kubantu abacukuceza uhlanga oluntsundu ; abangateti kona ukuti tina bantsundu asiyazi imfundo yomhlope, abateta ukuti sizimatana. Kekaloku nokuba okunene omhlope usifumana sizidenge, asizizo nakubantu bakowetu, asizizo nakubantwana esibazalayo, ngokukodwa xa nabo bangafundanga. Nangapezu koko abantu abakwaziyo esikolweni ukufundisa isipeli sokuqala ikwazezi titshala ziqube kakulu ekufundeni. Umntu oyimfama kungetiwe makati kuba engaboni anikelwe kobona luzizi. Kube kunjalo nje nokuba umntu uya kuxelela isidenge into entle kuba yena okukokwake eyiqonda into aya kuyityila kangangoko anokuyiqonda. Ewe kuyinene kona ukuba sinezinto angati akuzikangela umntu asituke ngobuyata nokumata. Into ezinjalo akuko apo zingekoyo. Sikumbula ngamhla utile sisenzela ububele u Mlungu *ovela pesheya* apo siti izinto zaziwa zonke. Samnika ibaqolo, saza sakukangela sambona efumane wasipata isikwebu sombona engati ukohlene naso. Ude wabuza ukuba kanene kudliwa yipina into uko umpandle uko umongo. Lompandle ke utetwayo zinkozo, umongo ngumpa! Yayiyindoda ke lento ibuza ngoluhlobo! Ke singaba nati sinezinto ezifana nalo mbuzo womongo wombona kwabamhlope, kanti noko buhleli bona ubudoda betu kwizinto zakowetu ; ubudoda obebufanele ukuba ngenxa yabo singatunyelwa abantwana abangaqeqeshwanga ukuba baze kuba ngabafundisi betu.

Kuseko nenye into exakileyo. Ababafundisi beze nelizwi apa bafika behlangene ngo Yesu Krestu—ngento ayiyo, ngomsebenzi awenzileyo, nokuba likulu kwetyala lomoni kuye. Masishiye apo: size kwelokuti banendawo zokwahlukana, esiti tina bantsundu sakubakangela kwisituba esinaso sigqibe kwelokuti badelene. Ezo zinto zezi zibangele ukuba kutiwe kuko imvaba ngemvaba. Ukudelana malunga nazo masikuqinise ngendawo ezintatu. (1) Sise sineminyaka engapezu kwe shumi sifunda ingxelo (Reports) zabafundisi base Rabe, nabase

Wesile, nabase Tshatshi; silinga konke esinako ukuba masizi- fumane apo zikoyo. Kwezi ndawo sifumana esiti umfundisi welinye ihlelo xa ateta ngesigama sake axele inani leremente analo, baze bonke abakweso sigama abalunge nezinye iremente abenze abahedeni. (2) Sifumana esiti apo umfundisi wenye iremente kade eshumayela kona wada wamisa indlu yetyalike, wanesikolo sentsapo, aze akufika owelinye icala amise eyake indlu ecaleni kwaleyo ; kuze ukuti kwake kumakolwa alandlu ipambili ningezi apa kum, andifuni kutsala mntu, kufane nokomfo wenkantini oti emisa indlu yake abe esiti andiyi kutsala mntu ngamandla. (3) Sitsho ngokuba kungenakuhlanganwa nangentwana enjenge ncwadi yamaculo; sibona ukuba kunokuba *kuldanganwe* abanye sebexolele ukuti akusenani nokuba le yetu iteta isi Xosa esipambeneyo; akusenani nokuba eyabanye igqitisele ukulunga.

Sakuzihlanganisa ezindawo tina bantu bantsundu siti lamadoda adelene ; aze nokuba amkelana kakuhle ezindlwini paya zawo nasezintlanganisweni zokuvulwa kwezindlu, siti hayi adelene. Kekaloku esiza kulo nali—Siza kungena na tina bantsundu, singene kule ndelwano, singakange siyibuze nalapo ivela kona? Kananjalo ukuba ke abamhlope abeze nelizwi apa banobu Wesile, nobu Rabe, nobu Tshatshi ingaba na lonto isifanele nati bantsundu beli lizwe? Bebengafanele na abafundisi betu abantsundu ukupengulula baze bamise izizatu esinokuziva ezibangele lomahlukwano? Tina ziremente zintsundu sikufanele ukuba silindele ukuba abetu abafundisi baya kusicazela lendawo; kuze kuti ukuba kupanjenwe ngento esingena kuyibona, nokuba ke bona bayayibona, singayingeni. Kodwa kona ukuba abetu abafundisi abayazi lento baya kuti kwakutiwa tata nabu ubu Wesile, aselehamba esiti ubu “ Wesile ; ” koti kwakutiwa nabu ubu Tshatshi, ahambe esiti ubu “ Tshatshi; ” koti kwakutiwa nabu ubu Rabe ati ubu “Rabe;” batsho ngento abangayaziyo, baze bade baqele ukuteta ngento abangazaziyo, babe ke bayasifundisa. Siti ngoko nokuba sizidenge masingakutshelwa abantu abasonye, kutiwe lanele nokuba aliboni kakuhle.

Ukuyishiya lendawo masiqokele izwi eseke salifikelela elokuba abafundisi aba iba ngabantu abamfundo ite putu ; ukuba abetu abafundisi baya kuba zinto zokuhlekisa, maze nati singalili ngokuti nanku bedeliwe. Ibala labo siyakolwa kona ukuba liya kubangenisela ubunzima obukulu ; siyakolwa ukuba ngenxa yebala labo abayi kuhlala befika apo bebengafika kona; kodwa lonto yebala incinane kuneyokungafundi, iya kuba sisizatu esihle esaneleyo sokungamkelwa kwabantu, isizatu esiya kushicilela ukudeleka kohlanga Iwakowetu.

Siya yishiya indawo yelizwi, asiyi kungena kwezinye inxoxo ezikoyo ngencwadi afanel’ukuzifunda umntu ; asizingeni nezinye izinto zelizwi esizifumana kule ncwadana yetu “ yolwimi ” esasihamba sipaula kuyo. Nale nteto yetu yase luhambeni namhla isondela ekupeleni. Inye indawo esingake mhlaumbi sibuye siyingene ngemini ezizayo sibe ke siyashiya kusale okuseleyo. Masesisenza umbulelo wokunyamezela kwenu inteto ende kangaka; sibulele nakwabo bantu base Hewu, nase Batenjini, nakwa Pini, nase Mampondweni, nama Mpondomse abake basamkela apo sabe sihamba kona. Sasiba siya kuzicazulula imbali zobubele, koko sisesitshelwe.

Ukubalela.—Ilanga lomhla we-Cawa yomhla we 9 December, lelikulu elaka labako kule minyaka. Layibunisa incana eyayiko ngexeshana. Imvula seyibuya ifuneka.

I Dayimani Entsha.—Kuke kwako ukupapama oku kulu ngazo eziveki ngendawo yokuvakala kodaba lokuba idayimani zifunyenwe e Tsojana, Pesheya kwe Nciba. Ibe yimiqodi ama Ngesi asuka e-Komani nase Qonce nase Monti ayakona—kodwa aselebuya kwelo ati into leyo yinkohliso.

Ezase Lusutu.—Kusandukubako intlanganiso enkulu ya Besutu yokuva izwi le Nkosazana ngendawo yokubuyiselwa kwabo yi Rulumente yeli lizwe kuyo. Iti i Rulumente ye Nkosazana yobamkela ukuba bayavuma ukuyilulamela bonke, nokukupa imali yezindlu elishumi lesheleni — eyeyokuncedisa indleko zolaulo. Inkosi zicelwe ukuba zisayine amagama azo kulenteto. Zibale zonke ngapandle ko Mapa oti yena akafuni Rulumente, uyakuzilaulela, omcukumisileyo uya kulwa naye.