Isigidimi Sama-Xosa.

Ipepa Lama Xosa Lenyanga] Pambili nto zak’wetu [Lihlaulelwa 4s.

 ngonyaka kwase Kuqaleni

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AMAGOSA E “SIGIDIMI”

*Amatole Basin ......
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*Blythswood*

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*Cradock*

*Edendale, Natal*

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*Gilton ...*

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,,

*Whittlesea*

Rev. Samuel Ntsiko.

Mr. Martinus Jantjes.

„ J. A. Bennie.

„ Geo. Pamla.

„ Booy Kwaza.

„ Saul Msane.

„ Anderton Ngesi.

„ George Nqana.

„ Ntozini Ntshona.

„ James Kivit.

„ James Pelem.

„ Maneli Mabandla.

„ W. P. Momoti.

Rev. G. Kakaza.

Mr. J. W. Nkomo.

„ J. William Gawler.

„ Enoch Booy.

Rev. John Bruce.

Mr. Thomas Matumbu.

„ Robert Plaatjes.

„ Benj. Sakuba.

„ Ernest Nquka.

„ J. S. Adams.

„ K. Zozi.

Rev. Daniel Malgas.

Mr. January J. Taho.

„ Pearce Mtyoba.

„ Simon Ntlabati.

„ I. W. Wauchope.

Rev. Moses September.
Mr. William Mciteka.

Isigidimi Sama-Xosa.

*NGOLWESI-NE, FEBRUARY* 1, 1883.

“INJA ZOMOYA.”

Kuko amazwana amafutshane ema Ngesini nakwezinye intlanga anenyaniso ezinkulu. Amanye soke siwakankanye apa, sipaule izifundo ezipakati kwawo.

*A rolling stone gathers no moss.*

Le ikwayileyo nteto ikoyo nakowetu iti, “ Ility e eliqengqe- lekayo alinamateli bulembu.” Kuko lento ke esitemba ukuba iyaziwa luninzi—yokuba umntu ofuduka futi akatyebi kuba ubamba eshiya imbiza ezindala, namadlavu engubo, nezitya, nentlanti, kanti apo aya kona wofika aqale pantsi ukutenga ezintsha. Efikile kwelo nxowa litsha kofa amatole, kungene izidiya, nemofu, nenyongo, njalo-njalo. Mhlayimbi amasimi angalungi—ingqolowa zityiwe ngumhlwa—ingene indlala, acite inkomo ukufuna ukutya zakupela igusha nebokwe zake. Isipelo salomntu ke libali—esekumana kutiwa: Lomfo ke waka watyeba, watshabalalela enxoweni elitile.

Ngapandle “kobulembu” bobutyebi kuko nobunye— obona kufuneka wonke enabo. Siteta “ ubulembu ” bokwaziwa nokuqelwa—obuya kubanga ukuba ube nempembelelo (influence) kwabo umi nabo, ngenxa yokwazana kwabo nawe. Siteta kanjalo “ ubulembu ” bokwaziwa kwa Mlungu. Ube no Mlungu wako oya kuti ngombla ongqele : ewe, ngomhla ovuzisa impumlo, ukwazi ukuti: *Bas,* vela ngeqinga; namhla kubi kum. Xa sitshoyo asisingisele kwicala lenkinqa lodwa, nelo *tshena-peni-bas.* Zindawana kodwa ezo. Bako bona o Ncoyi no Hongempumlo—iminqantsa, apo oyihlo nonyoko kunye.nemali zabo nenkomo zabo zingananziweyo—mhla kuya kufuneka u Mlungu wako. Kaupulapule sikwenzele ibali esilifumeneyo. U Piet Van Wyk, i Lawu lakwa Baker & Bowers e Bayi, lanyatelisa umntu wafa ngenqwelo yamahashe. Kute

lakubanjwa kwabizwa amangqina awalibonayo lomhla. Avela amahlanu, ati amatatu u Pita waye palisa ngokungakatali; wati noko abona umntu pambi kwe hashe akatsho nokuti makakwelele. Kwaba mhlope apa ukuba u Pita uya kuzuza nzima. Kute pambi kokuba siwe isigwebo sokumlindisela i Jaji, kwabizwa u Mlungu wake. Ute: Lo Pita iminyaka yake isibozo kum. Aka seli, aka nxili, aka hilihili—ngumfo okuteleyo owunyamekeleyo umsebenzi wake, olipata kakuhle ihasbe lake. Kuyo yonke leminyaka akuzange kubeko nto imbi angena ebunzimeni ngayo. Wakululwa u Piet Van Wyk ngenxa yoludumo alunikwa yinkosi yake.

Lamazwi siwabekisa kubafana kuba ngabo abano tshobo. Sikumbula amazwi ka Rev. Mr. Mzimba owati isifo senkomo utsbobo singene kulutsha. Umfana umbona namhla kwa Dreyfus ngomso kwa Tudhope; namhla kwa Ntaba ngomso kwa Lange ; namhla kwa Wood ngomso kwa GOWIE ; namhla kwa Rabe ngomso kwa Wesile or kwa Tshatshi or pi-pi-pi. Namhla ulikolwa, ngomso izinto azenzayo kulihlazo ukuzixela. Asitsho ukuti uhlanga malume ndawen’inye; ukuba umfana wenze iminyaka etile waza wazuza enye indawo, apo anokuba noncedo olungapezulu kuye ngokwake nakwabanye abantu, asingetsho ngaye ukuti yi *rolling stone.* Kusekuhleni nasemisebenzini yakwa Mlungu ukuba kumnandi ukuba sigxina, ngokunye ukuteta ube *fastara*: kanti yinto embi ukuhlala uyi *Kuli* (Coolie) ufuna izikolobo yonke lemihla. Bafana msani ukuqengqeleka ukuze nibe nesitinzi.

Kuko “ nokulahla imbo yako ngo Poyiyana”—ukulahla isiqa senyama ugxupuleke esitunzini, ubuye seungu Manghobo kudana. Zindawo zokufundwa ngabafana zonke ezi. Kuko nesibaziyo abashiya indawo zabo babeka koma Dayimani bakuva bexokiswa kutiwa iyalala imali. Babuya benjani? Beyimikutuka engenanto. Bafika ku Poyiyana. Azi lo Poyiyana unamti mnina lento anje ukutandwa! Amanye alahla i Baibile ela empandeni.— Elokuya! ukunqika amaqilo ezinkantini. Ayikupe impi yake u Mr. Poyiyana iwawele ngenduku abuye selesopa. Amanye alahla u Mdali nango eya kukonza u Satana, Wena ke! Ngu Sopoyiyana ke lowo ! Isali yake inameva. injalo nje iba seloko isemhlana. Woba nganabalaza usiti: Ndihle mna Satana. Isali yako inameva, kube kona afaka izipola. Yabona ke kude apo uya kwahlukana naye kona ude ubuyele kwa kwimbo yako u Mdali usiti: Ndonile ebusweni bako nasebusweni bezulu.

UMANYANO LWABA MNYAMA.

Besigqibe kwelokuba soke sizivakalise imvo zetu pezu kwemposiso eyenzekileyo ekumisweni kwezi ntlanganiso. Besinga zanga sateta nto, ngapandle kokuncoma, ngentla- nganiso eziqaleke pakati kwetu; kodwa indawo yokuba zahlula-hlulwe asizanga sibe nakuyi ginya. Njengokuba imvo zetu zifana nezo *Mwesile,* asisakubala nto nye ngamanye amazwi. Lenteto siyipaulayo ke singa angayifunda ayipaule, ayetyise amalungu ezintlanganiso zomanyano.

Asizikukangela ukuba zilungile azilungangana ezi ntlanganiso; kuba isituba asiko. Nokuba besiko inteto yetu ibiyakuba yeyokuncoma nokukutaza abakokeli bazo, kuba kuti zilupawu oluhle olubonakalisa ukuba udodana olu Ntsundu olufundileyo luyavuka ebutongweni bokudukisa noku yekelela. Luzamela ukutabata indawo obelufuneka lukuyo, yokuba lube liliso le lizwe ukulikangelela amalungelo, nokuba lingeyeli emiweweni nasemigibeni yentshaba; lube ngumlomo wabantu aba Ntsundu ekutakazeleni kwizinto eziluncedo kubo ekukalimeleni