ISIGIDIMI SAMAXOSA, FEBRUARY 1, 1875. 5

AMASIKO ASE MADAGASCAR.  
No. 2.

Amasiko abo okuncwaba ahlukile kwawamanye amazwe. Lifike incwaba lakiwe ngamatye, uze umhlaba okulo ube ngowezihlobo zalo mntu ububileyo. Bakucingela ukuba lilishwa elikulu ukuncwatywa emhlabeni ongenguwo wakowenu. Ngalo ndawo singabafanisa nama Yodi. Bakumbuza imbali ka Abraham etenga konyana baka Hete umhlaba wokuncwabcla U-Sara. Asikuko nokuba akatalelwe amancwaba kwelozwe. Afike akelwe utango Iwamatye. Ebedla ngokuvalwa ngelitye elinqukuva oti ukulivula uliqenqe. Xa umntu afele kwelinye ilizwe, balinga konke abanako ukuba bamtwale aze kuncwatywa apo zikona izihlobo zake. Ukuba kuko indawo enqa- nyulweyo emntwini iti igcinwe, ukuze iye kulahlwa kunye naye mhla wafa. Nomlenze lo womti, akufa umntu kupela ukuba uye kuhlala naye nase ncwabeni. Izizwe ezikufupi namahlati zidla ngokuti zona zingawaki amancwaba, zenze ikasi emboxo, mhlaumbi zifumane zixole umti zifake kuwo isidumbu, zifake kanjalo nenkuko zake. Isizwe abati ngama Belileo, siti kwakububa inkosana sixele inkunzi zenkomo, izikumba zazo zincwelwe zenziwe izintya, kubotshelelwe ngazo isidumba eso senkosi entsikeni yendlu. Kuti ezinyaweni apa kusikwe amanxetyana kwenzelwe ukuze amanzi avuze ngawo, atike akongozelwe ngengqayi. Batike baubopelele apo umzimba lowo, kude kupume isilwanyana abati yi *fanano* abakolwa ukuba ukuso umpefumlo walo mntu ufileyo. Sakupuma ke basixelela inkunzi yenkomo benze idini kubo, bandule ukuya kuwuncwaba umzimba sewomile.

IZIFUNGISO.

Pambi kokuba bakwazi ukubala bebesiti xa abantu bafuna ukunqopiselana ngento, baye kufunga pambi kwezikulu. Ibisiti ukuba yinto enkulu benze into abati ngumqopiso wegazi abafungisana ngawo. Ufike ati lowo nalowo aziti cipi ngento ebukali pezu kwentliziyo, aze ke omnye asele igazi lomnye, omnye elomnye. Xa sebeselelene amagazi, abase nakushiyana nase kufeni, nakokunjani ukuxakeka. Bubuhloboobo obuqaulwa kukufa kodwa. Bude busuke buye kupatelela nase bantwaneni. Elisiko liko nase Borneo kuma Dyaks.

Amanye amasiko abanawo akoyo nalapa, lelo- kwaluka nokuti xa ufuna ukubonisa ukuba lento yeyako maingatatwa bani ubeke ihlamvu.

ILIZWI LIKA TIXO KWELOZWE.

Uti umfo abati ngu Andrew Davidson ukubalisa ngentlalo yabantu bakona, ngexesha lokufikelwa kwabo lilizwi—Kuminyaka emashumi mahlanu edluleyo ababantu bebengabahedeni abapeleleyo; bebentywilile kwinkolo ezigwenxa, bazizityakala, bengenazincwadi. Ewe okwenene bebenokuyenza imisetyenzana enje ngeyokufuta intsimbi, ukupota ingubo nokucwela; nokoke bekukuncinane ukuziqonda ezonto. Bebengabantu abangakunyamekele kakulu ukuteta inyaniso, bekohlakele, imisebenzi yabo incolile iyeyobunyama kanye.

Inkolo zabo zibe zigwenxa zibandezela. Leminyaka bekusifa amakulu abantwana abanyateliswa ngenkomo, kuba kusitiwa bazelwe ngenyanga zelishwa. Bebebaninzi kanjalo abantu ababulawa ngenxa yokuba kusitiwa bayatakata. Bebengena Tixo bengenatemba. Kubo besizalisekile isiteto esiti, “ Indawo ezimnyama zomhlaba zizele zizindlu zobudlwengu. ” Amaculo 74, 20.

Ukufika kwabafundisi kona bake balinga ukuhlala kufupi nolwandle, kodwa isifo sabeta ababi nakuquba msebenzi. Ngomnyaka 1820 baya kuhlala E-Antananarivo ngemvume ka Radama Wokuqala. Yenawabavumelaabafundisi enxamele ukuze bafundise abantu bake obase mhlabeni ubulumko. Ubukristu ebengabukatalele nganto. Iminyaka yokuqala yagqityelwa ekubaleni incwadi, ezinje nge *grammar* ne *dictionary.* Kwati ngomnyaka 1828 wafa U-Radama Wokuqala, walandelwa ebukosini ngukumkanikazi abati ngu Ranavalona Wesibini. Ekuqaleni wabonisa ubu- hlobo kubafundisi, wahambela pambili umsebenzi nowokwaka izindlu zetyalike nezikolo, nowokugu- qula Izibalo. Zada zagqitywa nokushicilelwa, laya inani labaguqukayo lisanda. Kwakuba njalo U- kumkanikazi wabona ukuba amasiko atile akona aza kulahlwa, wanika umteto wokuba mababope bonke abafundisi kwelozwe, abangamakristu mabayilahle lonkonzo, abake bahlanganela ukwenza umtandazo boba sebesilwa nenkosikazi. Bati ke abangavumiyo ukumlahla Umsindisi wabo baxonywa emitini, abanye batshiswa, banqunyulelwa intloko emigoqweni ngamazembe, basarwa, beyeliselwa emaweni, bahlatywa ngezikali, bafakwa ngentloko eminxunyeni nakumanzi abilayo, badliswa ubuhlungu, bafela ematyatangeni. Ubeba akanziwanga nto opulukene nesihlalo sake, oye ebukobokeni, ofumene impama, nodliweyo. Batshutshiswa abakolwayo ngohlobo olubi kakulu. Noko baba ngamakulukulu abakulu nabancinane, amadoda nabafazi, abafana nentombi, abaxolele ukufa ngolohlobo, kunokuba bamlahle U-Kristu. Nakwezo mbandezelo bayiva inyaniso yamazwi ati, “ Ndiko mina kunye nani yonke imihla kude kube kugqityelwa kwelizwe elikoyo. ” Mateyu : 28 20. Into engumangalise yeyokuba endaweni yokuba lincipe inani labamvumayo U-Kristu lasuke landa, kwade koyisa elika Tixo icala, kuba namhla nezipata mandla zizama ngako konke ezinako ukulixasa, amakristu ngawona apakanyisiweyo, ezozitixwana ayebulawelwa ukuba akonze zona namhla zizo ezicunyuzwayo.

Ukubulisana—Umfo abati ngu Mr. Petherick uti ekukwezeni I-Nile, umlambokazi omkulu osemantla E-Africa, kuko izizwe eziti ukumbulisa umntu zimtshicele esandleni nasebusweni. Uti, “ kwake ngenye imini ndisahleli ndabona kungena inkosana yafika yaguqa pambi kwam, yatabata isandla sam sokunene yasitshicela, yandikangela ebusweni yatshicela nakubo. Yake intliziyo yati seluzilahla usilwa nalo mntu, ndati kodwa ndakumkangeli ebusweni ndaqonda ukuba uxolile, ndayeka ke. Emva koqo sincokole naye kamnandi, kanti uyandibulisa ngokwenjenje uba ndiyinkosi enkulu kwelakowetu. Zininzi ke izizwe ezinelo siko kona.”

EZIVELA KUBABALELANI.

Verulam Station, November 12, 1874.

Ndifuna ukubuza umbuzo wokuba, yinina lento abashumayeli, abantu abebefanele ukuwudlisa umhlambi ka Tixo emadlelweni otando, ofefe no- lonwabiso basuke bangenjenjalo. Nditsho kuba kuti ngemini ye Sabata kuhlanganisane, etyalikeni, abahedeni nabalandeli baka Kristu. Kanjalo ke ndiya ndive umshumayeli eteta ngemisebenzi emibi yeremente ayisole pakati kwabase mzini abangakolwanga. Kekaloku mna nditi lonto isuke ibange ukuba abaninzi bapume bedela begxeka, bebahleka abakoliweyo. Akuko zindaba na zibe zifanele ukuba zezamakaya odwa?

Kanjalo andivuyisile amazwi omfo wakuti ateta ngokulobola, kuba lento kade itetiswa ngabapete umsebenzi welizwi pakati kwetu. Yinina ukuba singade sigqibe ekuyincameni lento, zingalotyolelwa intombi? Imizi yezikolo yeyetu akuko nto isixakileyo ukuba singaligxoti elisiko.

Philip Qawe.

Kuwe Mhleli we *Sigidimi Samaxosa.*

Akuko nto ndiyicelayo kuni babalelani ndicela kwala mazwi endiwamkeleyo kwesi *Sigidimi* sale nyanga ka December 1874. Ndibuza kuwe Mr. Andries Nkula, ndiva ungati indlebe zam zifuna ukuqabuka nxa ukankanya nge nkosi za Mahlubi, kuba tina apa apo sikona asisa ziqondi ka kuhle, kusuke kuti no Bawo betu esitemba ukuti baya kusicacisela basuke bangenzi njengawe. Mna mfo ka Suhlane, namhla kungona ndiza ku- buza kuba ndise ngumfana, akuko nto ndiyiqo- ndayo. Kauti ke mfowetu usibalisele ngazo zonke inkosi, ukuba tina sibulalana nge nkani; singaqondi nto esiyitetayo.

Ngemvula tina apa sisandukuyipiwa noko singena kutini: noko siyabona ukuba sopila ngokuba Inkosi yetu yasitembisa, ukuti celani nopiwa, ke okunene sicelile sapiwa into ebe siyicela. Ndingati siyatemba ukuba namatamsanqa sobehle siwapiwe awavela ezulwini. Mandipele ngeliti yanga ingaviwa lencwadi yam ukuba ndiliqobola, andikwazi.

Benjamin Moyedi.

Embo, Mount Fletcher, December 12, 1874.

Ku Mhleli we *Sigidimi Samaxosa.*

Nkosi yam ndiyacela ukuba maundivumele uku- ba, ndifake amazwana, ambalwa kwelo pepa lako nakuba ndingenguye omnye wababalelani bako— Ngomhla we 6 ku December 1874 kuwe ikepu elikulu Elukahlambeni, into engenzekiyo nxa kusehlotyeni. Kwati kanti kuko abahambi abavela emabulwini, belishumi elinabatatu ndawonye nabantwana besiza kwa Luhana; lite lakuwa elo kepu babona ukuba bazakufa namhlanje ngokuba kwakungeko nemiqolomba yokungena kulo ndawo babekuyo. Kwaqala kwawa umfazi bati uyakufa, wapila noko. Bahlala intsuku zantandatu kulo ndawo bambatisene ngengubo ; kodwa babenayo intwana yokudla, igama lokokudla luntshongo. Yati enye indoda ukulila kwayo yabiza ku Tixo yati “ku Tixo uze wamkele umpefumlo wam, nowabantwana bam ngokuba ndibona ukuba ixesha letu lipelile namhlanje.” Wati omnye umfazi watandaza naye, engenguye owalondoda, bacula nokucula bonke ababantu, basindiswa ngu Yehova Inkosi U-Tixo omandla makulu, owayeko okuya bezingekabiko zonke izinto. Kanti abobantu bebengengawo amakristu, babengabantu abanga- pandle kokuyikonza Inkosi, bekonza amatongo. Lento iyabafundisa, iyasifundisa sonke, ukuba nobomi obungunapakade siya kubuzuza nxasibulilelayo sitandaza sikolwa ukuba akuko Tixo wumbi ongasisindisayo ezonweni zetu.

David Mdilwa.