ISIGIDIMI SAMAXOSA, SEPTEMBER 1, 1881.

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kwi qela ebelilungiselwe ukubamkela, umlisela nomtinjana ofunda apa e Lovedale, balungiselele ukuze babeko ekugqibeleni apa. Babeko ke okunene, bamkelwa ngovuyo nangembeko enkulu ngabo bonke abantu base Lovedale. Njengoko bekulindelwe bapose amazwi ate abulelwa zintliziyo zabaninzi. Bengekabi xesha lide befikile babehle basebengena emsebenzini wabo, kuba site sisati ukuqala isidlo sokuhlwa sabona ngabo sebesendlwini yokudlela. Asitandabuzi, bofumana ukuba imali ye ramente evela pesheya itunyelelwa ukufundisa usapo lwabantu bakowetu apa ayicitwa nje, kodwa yenza umsebenzi etunyelelwe wona. Kukwakuti madodana akowetu ukubonisa ukuba lemali ayilahlwa ngokuti sizifeze ngokuzeleyo zonke inteto esizinikwa ngabafundisi betu. Sigqiba ngokubala umnqweno wetu ongowokuba, ngamana babambe kakuhle de bafikelele ekayeni labo e Scotland babike imisebenzi emihle asebeyi bonile.

INTO ENOKWENZIWA SISIMILO.

Kwi “Mpawana” ze pepa lika August saka sabekisela ekububeni kuka Alfred Auret sabonisa ngaye into enokwenziwa sisimilo. Elibali silifumana kumbaleli wetu obekekileyo longeza kwakwelo. Lilo eli:—

Ngomhla we 5 ka August umbali wala mazwana ubone into ate wayitanda, yamngena entliziyweni; anga angake ayibalisele amakowabo.

Bekute ngomhla we 3 ka August e Gulukuqawe, umfulana olunge ne Macfarlan, kwab'uba Ilawokazi ebeselikulile kakulu, elibe lililungu leremente yase Tyume. Eli Lawokazi beli lelinye lama kristu ashumayela Inkosi yawo ngempilo yawo, intokazi ebite nakuba ingateti futi yahlala ibatetisa abenza okugwenxa, ibatetisa ngendlela ebezipete ngayo; yahlala iyintokazi ezamela ukuqeqeshela abantwana bayo eloyikweni lwe Nkosi, ibeka pambi kwabo umzekelo omhle. Kule minyaka mibini idluleyo ibite intliziyo yayo yafuduka kulomhlaba, isincoko sayo saba ngezinto zapezulu, ngokufa kuka Yesu notando luka Tixo. Kube futi isiti ise inga ingemka iye kuba no Kristu, isiti inga ingemka ngequbuliso, ingagulanga kakulu. Ite ke okunene mhla yemka yaqala ukuva indawo ebuhlungu emva kwemini enkulu, baza abalusapo lwayo baman’ ukuti hayi ngumkuhlane. Kute ngokuhlwa baqala ukubona ukuba umntu uyafa, baqondiswa kukusuka ababize, ayaleze ukuze bagcine u Kristu bade bafele kuye. Kube mzuzwana emva koko walala e Nkosini. Abanye abantu beve sekusitiwa lomntu akaseko.

Kekaloku kute ngolwe Sihlanu ukutshona kwelanga kwayiwa engewabeni, kwaza pambi kokuba kundulukwe ukuyiwa kungcwaba umfundisi wale ntokazi wenza amazwana ambalwa. Kuhanjiwe ke liqela elikulu ebelize kukapa u Mrs. Dinil lowo. Kufupi nengcwaba kubonakele kumi umlungukazi, u Mrs. Cairns, ongu mnikazi walo mhlaba bakuwo abakulo lomntu ububileyo. Lenkosikazi yaba bantu ibe imi nosapo lwayo, ati umbali wala mazwi, wabona ukuba kumi abantu abase lusizini olukulu, ekubonakala ukuba mababe kukade bepalaza inyembezi. Hayi ke siye safika engewabeni, yatotywa ityeya kwenziwa umtandazo, kwalungiselelwa ukugalelwa umhlaba. Kute kwakuba lapo yasuka lenkosikazi yasitsho esilusizi kunye nosapo lwayo, baposa pezu kwetyeya izipa zentyantyambo ezintle abebezipete. Ite le nkosikazi yaziposa iteta amazwi angavakalanga kakuhle, yatshikila yasinga paya ifixiza inyembezi, ilusizi ngohlobo obelungenakudlulwa nokuba kube kub'ube isihlobo sayo le nkosikazi. Ute umfundisi akuyibona lento yamhlaba entliziyweni, yaba immangalisile, waza waya kuteta nalo nkosikazi, eyitutuzela njenge nteto eti “Tutuzelanani ngala mazwi.” Koko kuteta kwabo umfundisi uve ukuba lomntu ububileyo sisicakakazi esidala salomzi wakwa Mr. Cairns, esibe site ukukolisa kwaso sancamisa. Ite inkosikazi yaso ubungabona kwangomsebenzi waso ukuba okunene lomntu ukoliwe, yatsho yati besendisuke ndamqela lomntu wanga ngomnye wabendlu yam, kunjenjenje, ndise ndibulela nokuba makabe ungcwatyelwe kulo mhlaba wam, ltsho lenkosikazi yabuya yalila. Umfundisi uve nokuba olusapo lube luze kuvuma lengoma iti:—“Usindile kwezika Yesu ingalo.” Eli culo abantwana babe tembise ukuba baya kulivuma engcwabeni lalo mntu xa yena ateta ngokunga angemka msinya aye e Nkosini yake. Kube lusizi kakulu ukuba londawo abe umfundisi ebe ngayazanga kwa ngapambili, kuseko ituba elihle lokuyenza.

Ite yakuda igoduke le nkosikazi basala bonke bevakalisa ukotuswa nokumangaliswa kwabo kukude umlungukazi enjenje ngomntu ontsundu.

Lembali ke ndiye nzela indawo ezimbini. Eyokuqala kukubonisa ubukulu bamandla esimilo somntu onkolo ibonakala emisebenzini yake nokuba yimisebenzi enje ngeyohlamba izitya. Eyesibini kukubonisa ukuba kwaba bantu bamhlope kuko abantu abamaziyo ontsundu ukuba ungumntu, baze bamtande ukuba une similo. Abantu abanjengale nkosikazi baninzi ngapezu koko abantsundu bakumbulela ngako. Abamncamileyo umlungu mabaze bake bafune ukuba lembali ka Mrs. Cairns iteta ntonina.

Mandipele ngelokucela uxolo kule nkosikazi ukuba ndite ndateta ngegama layo. Ndite noko ndaziyo ukuba asibantu batanda kubizwa ndoyiswa yinceba edalwe ngumsebenzi wayo. E. M.

Macfarlan, Aug. 17, 1881.

INCWADI ZABA BALELI

*[Asilitabateli pezu kwamagxa etu ityala elingabangwa zinteto zaba baleli.—EDITOR Sigidimi.]*

IPEPA ELIFILEYO.

Nkosi yam Mhleli,—

Ndifuna ukuba undincede undifakele lamazwi ambalwa kweli pepa lako *lijileyo.*

Ndiyakolwa ukuba uyakotuka ukuva ukuba nam ndingomnye wabati elipepa lelifileyo, nakuba mna izizatu zam zahlukile kwezo batsho ngazo ukuba lifile elipepa. Nditi mna elipepa beke lapila, ndingati ebelipilile leliya ebesiti umntu akulilesesha eve naye emxelweni wake kusi *bala*; ndibekisa kwimihla yo Mr. P. Ndudula, ngemihla yo Mr. J. Philip, anditsho ukuti bendivana nabo, noko ke izinto abebeziteta bezizizinto zengqondo kuba bekubonakala ukuba zinoku lahlekisa uhlanga, ngoko zenza ukuba abantu bapitizele, inteto zabo bezinje ngomlilo we sikota usiza ekaya wona ubeta kupume amadoda nabafazi nabantwana bepete amahlamvu okuwucima kuba uya konakalisa ilizwe.

Nditi ngemihla yo Vazidlule no Hadi Waseluhlangeni elipepa beli pilile, ebeti umleseshi akulilesesha eve etanda naye ukubala amazwana ambalwa, ati ukuba akalamkeli eve selesiti nam ndiya kulitabata, eve naye ukuba kufuneka encedisile kulamadoda ngenxa yenteto zawo ukuba mnandi kwazo.

Nditi ngalomaxesha u Mhleli ebepapamile; ubusiva kwa inteto yake *ibiluleka ibonisa, ilumkisa idibanisa uhlanga.* Nditi ngalomihla u Mhleli ubedla ngokukala ngokuba nintshi nokubande kwe ncwadi zababalelani, exela kanjalo nangezo angabanga nakuzifaka epepeni ngenxa yokuswela indawo, ebeti mhla azifake zonke ade axele, kubonakale ngati uyavuya kuba namhla ewufezile umsebenzi wake.

Kute ekupeleni komnyaka we 1879 laqala elipepa ukuqwalela, lati besiba elipepa lelabantu bonke abantsundu seva sekucukucezwa oma Mfengu, kwada kaloku kwabonakala ukuba nencwadi yezwi lika *Tixo* ayiseyiyo yama Mfengu yeyama Xosa odwa enangoku kuseko ababuzayo ukuba ingatinina inteto ukwongezelelwa ngeyolunye uhlanga, into ebonakalisa *inzondo ikohlakeleyo* endawonye *nobudenge bobuhilihili.*

Nditi mna okunene elipepa lifile, kuba ade alibaleka amadoda abelixasa amaroti alo, injengele zalo, amaciko alo, ngoku kutetwa ngokuba malixaswe ngani? Kuba liyawa selinje nge ndlu endala incotulwe intsika zayo ngoku ifuna ukuxaswa ngezinye ngoku nje, akusatetwa ngokuba lipume kabini kuba kubonakala ukuba eli lenyanga selididizelela ukuwa, ngoku akutetwa nto ngokusweleka kwendawo epepeni. Au! emkile amadoda, upino owakulo Vazidlule, upina u Hadi Waseluhlangeni, au! “Lent’ umntu iyemka nok’ ibongwayo.” Nditi mna Nkosi yam akulungile ukushumayela “uxolo xa kungeko luxolo.” Mandipele ngeliti enye yezinto ezingalincedayo elipepa yeyokuba kukangelwe lento yobu Mfengu nobu Xosa, ngati lento kufuneka ixoxiwe yavakala kubo bonke ububanzi nobude nobunzulu nobupakamo balomhlaba wakwa Xosa, kuba kubonakala ukuba kuseko amadoda asene konye ekubonakala ukuba ayete atetela kumagxabuza, kwakuya kulunga ayeyakulipelisa kona apo ikonye lawo ne bongo lawo. Ndisagwengula Nkosi yam Mhleli.

Ndiyi

Ntengu Enenkomo.

[Le ncwadi yombaleli wetu ifike elixa *Isigidimi* sale nyang’ ifileyo sise zandleni zomshicileli; ayafumana ndawo ke ngoko. Inteto yayo imnandi. Lixesha okunene bevukile o “Hadi Waseluhlangeni” nento zo Mekeni, nabanye. Ipepa lixaswa ngenxa yenteto zalo. Xa ke epepeni kuko inteto ezinje ngale ye “Ntengu Enenkomo” asiboni nto ingabanga ukuba lingenyuki. Siyatemba umbaleli wetu lo onexabiso womane esinika imvo zake, soba novuyo olukulu ukuzifumanela indawo. Singati incwadi zababaleli belipepa maxiboba sezandleni zetu, mayelana nosuku lwama 25 lwenyanga zonke.—Ed. *Sigidimi.]*

Witemuis Kloof, N. E. Railway, July 20, 1881.

Nkosi,—

Ndipe indawo kendifake amazwana kwelipepa lamapakati. Ndimasuku ndingomnye wabamkeli be *Sigidimi,* ukutsho namhla ndikowe sitatu umnyaka ndipulapula indaba zamakowetu kwesi *Sigidimi.* Namhla ke ndifuna ukuke ndipose igada kulenteto. Ngati mna makowetu siyiposa indlela yokukala kwesi *Sigidimi* esi, ukuba kufumaneka indawo eziti *Isigidimi* sizanendaba ezindala. Ndibona ukuba lento kuko abatshoyo kungokuba kukolisa ngokuti kubeko indaba esiti mhlaumbi sizive kwelama Ngesi ipepa umhlaumbi sizive ngocingo size siti esama Xosa *Isigidimi* sifike siyingqine lonto. Kekaloku eli letu ipepa lihamba ngenyanga. He, xa ke kungafuneki ndaba zibe ziviwe kwamanye amapepa ngulo nangulowa ungatiwanina ukufezwe umsebenzi we *Sigidimi* kuba usizuze kade *Isigidimi* salenyanga ungati ke kwangayo lenyanga uve into emva kwaso ize iti lonto ungakolwa ukuba iyinene uze uti lonto uyifumana kwi pepa lenyanga ezayo wandule ukuzaliseka. Kanjako *Isigidimi* asinako ukuxela into engekehli ngapandle kwesaziso sento esukuba yazisiwe. Ndigqibe, mna nditi *Isigidimi* sindikalisa kulendawo yokufika iseyiza kula nenyanga, ndibala nje esam ndisifumene kusasa nje, lonto ke itintela nabantu esis ukuba sesiboyisile nokubahendela nabo kuba babona ukukatazeka kwetu.

O uze undixolele nkosi yam ngokwenza olutyuka lwenteto.

Ndingowako futi

William Mtana

[Inteto ka Mr. Mtana banga bangayi kangela bayi gqalisise abafundi betu kuba yeyobudoda. Ngendawo yokufika kade kwe *Sigidimi,* singati kwezinyanga zidluleyo zimbini kuko inguqulo eyenziweyo ekuhanjisweni kweli pepa esitemba ukuba yobanga ukuba zipele izisolo ngakulo.—Ed. *Sigidimi.]*