u-Habriet inkosikazi ka Nzena Tembu.

Lentokazi yazalelwa e-Tyume ngaso Dikeni, kumfulana ekutiwa ukubizwa kukwa Tukulu ngakwcli nxowa limiwo ngu Kapa, ngom- nyaka we 1848, namhla ebeknmnyaka warns shnmi nma 40. Ebe- ngowo kugqibela kokwabo. Bazalwa babane kupela, wamnye ovindoda yaba ngaba *setyini* abatatu. Uyiso ngu Znzini into ka Ngqika iqadi lakulo Maqoma, unina ngu Notowa intokazi ka Nyelenzi um-Nzotwa.

Ebuncinaneni bake ubehlala kuyise omkulu u-kama; waza nemfu- ado anayo wayifumanae-Xesi apo (Annshaw) oyintombazana epapiloyo) etembekilcyo nenika idinga lokuba iyakuba ngumntu ofanelekilcyo.

Ngonyaka we 1860 wendele ku nynnn ka Tembu wnse Peolton u- Nzena. Ngenxa yobnlwalwo ate waba nabo, kubonakele ukuba make fuduke eze e-Burnshill. Benjomalo okunone, ngenxa yokuteinba ukuba inkoaikazi yozuza impilo. kflkilo ko apa nge 1879 ungo uznza impilo, kodwa uqale nge 1887 wabuyelwa nznna sisifo, wada waziwa •-Qonoc kwa Gqirashe nalapo akabanga nakunoedaka, wada wabuya. Efikile ekaya uhleli ixesha elide ezifa, noko engalelo pantai emana ehamba-hamba. Ngo July 1888, uqalile ukupelelwa ngamandla, kwanokuba nentlungu, noko kubonakala ukuba yintokazi ka Tixo. Ub’ungafika uye kumkuca kwintokazi eteta ngokuzolileyo, ngoxolo, ngamazwi entutuzelo kupela, ubungamva nxa umbuzayo ngesifo sake, ati ukupendula “ 1 nkosi mayiyigqibe intando Yayo.’’

He lentokazi yanduluka apa yaya ekaya ezulwini ukuya kupumla ngomhla we Cawa nge 29 ka July.

Nxa ndenza amackpaza ngaye ndingaauka nditi:—Ubengumfazi otembekileyo kuzo izinto zasenkonzweni nakuyo impato yomzi, nendlu, umfazi oneminwe umfazi opucukileyo, umfazi wenene. Sinovuyo ukuti ngaye akafile, ulele elinde ixcsba lokuvuswa kwake kunye nabanye. ” Lindani ngoko nitandaza.” Mandishiye ngeliti’—“ Kufa wena akuketi.”

Ubom bumnandi, ubom bunqabile. Kanti noko incwaba aliyiyo intolongo yabo. Nxa kwakusitiwa “ Ngokuba ulutuli wena, wawuya kubuyela kwase lutulini; ” kwakunga tetwa ngawo umpefumlo.

Solomon Govo.

Bumshill,

August 1888.

EZAMASIMI.

II.

Nditemba ukuba ubuninzi babafundi basakumbula ukuba ndaka ndenza mabini matatu amazwana ngokuyelele ngase kulimeni. Ndaka ndateta ngezokulima into okuyiyo *e-Sigidimini* sika December 1887, nanamhla ndieafuna ukuke ndenze mabini kwangento okuyiyo uku- lima umhlaba. Ubuninzi bulila ngokuti umblaba awusabeki, ngesizatu eokuba walupele. Ewe nuleyonto ikwayinyaniso ngokuba umblaba uyapela ; nawo amatye nantonina ziya zipela ngokupela oko ke kukuti azimi ndawonye ziyalupala njengokuba amadoda anobucopo ezincwa- dini apa eyakundivumela, nendlu le uyakile ayikublala intsha ixesha lonke, kuko amaxesha eyakuti ipelelwe bubuhle bayo kufuneke ihlazi- yiwe.

Nomhlaba unjalo nawo ngokuba landawo waka wayibona inentsimi kwiminyaka yo Ncayecibi (1877) ungafika ngoku sekuzele amatye odwa, into enje ngomhlaba omhle otambileyo owawuko kulominyaka ayiseko. Yintoni? Singati ke ukuxela zimvula ezawonayo lomhlaba eewukutukile nambla sewungamabalabala odwa. Into enje ngomsebe- nzi ayiseko kanye. Wena mlesi uzundinyamezele kancinane ndisafuna ukuke ndiyipendle lendawo ingokulima, kodwa ikakulu kangela isisusa aalenteto *e-Sigidimini* sika December.

Lento yokulima umblaba inkulu, kunjalo nje yinto yokukangelwa kakulu ngo “ Tand’ Uhlanga” no “ Ntlola yo Hlanga,” kunye nama- doda amakulu anemihlaba yawo.

Makowetu lomsebenzi wokulima mawuxaswe ngumntu wonke onengqo- ndo yobuntu, ucaswe ngumntu olihilihili yedwa, niyabona nakumazwe angapesheya yinto enkulu le yokulima umblaba. Nase Switzerland kute ngokukutalela lomsebenzi wokulima, ungafika nase maweni enda- weni ezimbi apo ungede ucingele ukuba kungalinywa kona, ufike emaweni apa kulengalenga idiliya. Amawetu nawo lento yokulima ayayiqonda ngapezu kwam. Kodwa noko aquba ngobudenge obukulu ngokuba, ati eq.onda nje ukuba ukulima oku yiyona nto inkulu kanga- ka ufike eyekelele umzimba, uveke emva koko esiti tina asizuzanga nto, abuye aeitele ngesebe lenkau ati, imbewu ayipumanga, umhlaba walupele, kwatini, kwatini, Ityala likwakuwo amadoda atnaknlu la, ngokuba ulonakalo olu balubona calanye abakangeli nakwelinye icala eli—amadoda ungafika ebleli emakaya etshaya icuba kupela alibala zindywala, alityaziswe ngamanye amadoda la wona ahamba bulasi, ehamba ekotama kwizindlu ngezindlu, uve ke indoda isiti, amakwo- nkwe makaye kulima odwa paya, kungeko \*namnye umntu omkulu kuwo, wokuba ahlwayele abone nokuba abantwana busebenza njanina. Kwakona kuyaziwa mblope ukuba abantwana ubanakupatiswa utnse- benzi onjalo bebodwa, umsebenzi wokulima umelwu kupatwn ngama- J doda atelenengqondo ezizeleyo, Nam ndingaka nje andinakutenjwu ekulimeni ukuba ndiza kwenza into etc putu ; ngokuba ndizukulimu ndinxamile ndingati ndiyasukeliswa ndinx'amele ukuba ndigqibe msinya ndihambuhambe iudawana zam ndodwa. Manditi ko abuntwa- na bazakulwa emasimini paya inene ziukani zodwa ingulowo ungxainele ukuba kulimo yena (abainbe ikuba), omnye ufune ukubexoshu, omuye akatandi ukukokela inkabi, kunikanwa izituba omnye uti lixesha lain ngoku wetu, omnye quba inkabi ozi wena, kupela Ito bublulule lonto yonke imini, umntwana akukwazi ukuhlwayela indima ozi zilinywayo, mhlaumbi uza kugalela ndawonye umhlayimbi angahlwayeli ngokuli- ngeneyo kakuhle okomntu onentelokclelo yobudoda. Kukwalupala komhlaba ?

Bati bakulima ufike nekuba lihamba pezulu umhlaba ofumileyo bayawushiya ezantsi, intsimi zibanki, inch iyushiyeka, ufike ilingana nenqolowa umhlayimbi nayo yonke into etiokuliny wu. Kukunga- , pumi kwembewu ke ?

Kusika abantwana, ufike inqolowa ishiyeka pantsi yonke—nabo abafana abakwiminyaka e 25 he 30 bayayenza lonto yokumosha xa basikayo ngokuba kuyapikiswana ngokusika, kuyashiywana ngo faka omnye atwaleyedwa, kudo kuti kweso situba kuxatyanwe, kuxntyclwane nge sekile. Ukutya kungakb ke kweso situba? Noko mna ndihlala ndincuma ndaknbona kuko ingwevu ekulimeni nase kuvuneni ngokuba inene imiscbenzi iza kuhamba ngemfanelo.

Umsebenzi lo wokulima mkulu ufanele abantu abakulu akufuneki upatwe yintsapo, besenditahilo kade ukuti ko ngumsebenzi omkulu, kusoloko amakowetu awenzo intoyemfeketoyabantwana. Lonto ibonisa ukungawukataleli kwabantu abantsundu umsebenzi wokulima, pofu bayawuqonda noko, into engekoyo yinyameko. Into ziko zonke imali, inkomo njalo-njalo, noko ukulima yinto engapezu kwazo zonke, noko manditi inkomo zilandele, ngako oko mayibonakale imigudu nemiznmo eyenziwa ngamadoda amakulu apa ekulimeni umhlaba. Njengokuba nbalesi bazakukumbula nabo amazwi am endawenza ngo December, ukuba u Yehora u-Tixo wati “ Uzakulima umhlaba ” lonto yomhlaba mnyisw’ iso, inganyatyelwa ngumzi—abanye sebeku\* cokisa ukulima umhlaba sebefundisa nabanye ukuba bangalimi. Hayi ko kukulahlska oko mzi wakowctu—yibani ngamahodi, intuku. Inxe- nye iti into engamandla ngoku kuknlemihla nje yitnali, yinqaba ayi- nakwenzeka lonto. Limani umhlaba ngenkutalo.

I. M. A. M.

ISIKUMBUZO.

KUMHLELI WE “SIOIDIMI SAMAXO8A.”

Nkosi yam:—Ndincede undifakele lamszwi kwelopepa lako, lendaba. Ndibekisa lamazwi kuni, bafundi *y)e-Sigidimi Sama-Xota* Kumzuzu ndilindile ukuti ndova ukuti kuko bani ongaba nezwi malu\* nga nokushiywa kwetu yilendoda ibingumhlobo wabafundi *'be-Sigi- dimi,* u Mr. W. W. Gqoba, ke akuko zwi nasenzo na ngaye ? Nindive ke bafundi be *Sigidimi* ababekekileyo. Ngamhla utile xa ndandisiya e-Dikeni, ndegqita e Lovedale ndabona incwaba lika Mr. Gqoba ndenqumama ndilondele kweqata inkumbulo, ndakumbula imizamo yake *&Sigidiminit* ndabuya ndazekana ndakumbula intshumayelo zake. Kweku! kweku 1 Hai! Kambe, ndanga kaloku ndiyambona xa eahuma- yela shushu ezekekile emoyeni, ndanga ndiyasiva nesijwili sabagaqu\* kayo ndanga ndiyeva ukutandaza kwake, ati ke mna! ndanga ndi- yeva ukuvuma kwake, ati ke mna!

01 ndeva sendisiti “Okwenene Tixo indlela Zako azinakulandwa nganina ukuka sitatyatwe isicaka ebesizama ukukanyisela uhlanga Iwakowetu?” Ke mawetu andinako ukulilibala elincwaba. Bazalwana no Dade kuzo zonke indawo apo lifika kona elipepa kutiwa *m-Sij>dimi* ndiyakolwa ukuba abahlobo bam bayakundinqinela xa nditi ngenene sonakalelwe ukupulukwa ngulomfo wasema-Cireni igora lakwa Tixo umhlobo wembedlenge kuzo zonke intlanga, umfundisi wenene, indoda ka Tixo ngenene. 01 mandize endaweni endijonge yona, ndolibala, ndenza ungcakaza ngelitye lencwaba, sihlanganise ipenana esinazo ifune ilitye lencwaba, lika Bev. W. W. Gqoba silibeke encwa- beni lake, eliya kuba sibonakalo esihle esiya kubonwa nayi- nzala yenzala yetu, ngokukodwa nina bafundi *be-Sigidinn.* Le- ndoda amandla ayo aminyelekile njengoko naziyo. Nditi ke kubafundi ababekekileyo masibubonise ubuhlobo ebesinabo ku Bev. W. W. Gqoba ngokuti sizame ukufuna ilitye lencwaba. Lenteto ndiyibekiss kubafundi *be-Sigidimi* sama-Xosa kwana kuzo zonke ke i-Bamente abesebenza pakati kwazo u-Mr. Gqoba kwana kulo Bamente abub’e ebeka ilitye lokuqala, kwa Sikunyana apo waye kutshelwe kona, nga- ma-Ngcongolo, ndiwukangelisa kakulu lomzi kulongcakaza ndiyakuke ndilinde. Makendipele, kuba ndisalinde impendulo mawetu.

J.E.B.

UMBUZO NGO PEHLELELO.

Kilnerton, Pretoria, Transvaal,

August 6th, 1888.

Ku MhLELI WE “ SIGIDIMI SAMAXO3A.”

Nkosi,—Unga qumbi nakuba sekubonakala ukuba ndingo katazayo Nam ndingowako ndoya pine xa ndingati ukuba ndinento endikata- zayo nendingayiqondiyo ndoyibuza, kubanina kumbula ukuba ndaka ndabuza kuwe ngelinye ixesha ukuba ama-Bulu avela pina wandixelela. Ke namhla ndisabuza enye into, uze undixelele nkosi\* Nantsi into nditi—Kulungilena, nokuba umntu, anganetyalana ku Tixo xa engatanga umntwana esemneinane aka mtwala ukuya kumpe- hlolela kuba mna ndiva ukuba i-Nkosi yati yekani abantwana beze kum yaitshongo ukuti letani abantwana. Anditsho ukuti akulungile, ke kodwa ukuba kuya ngemfanelo, akafanele ukuba umntu amtwale umntu enga kolwanga ati lomntu ayakolwa kuba bauinzi ndibeva besiti andizange ndiye kumfundisi ukuya kuti mandipehlolclwe ngabo abanetyala bona banditwala ndingatshongo.

Ke kwabe ne Nkosi ngokwayo ingatshongo ukuti letani abantwana; ite bavumeleni xa bekoliwe ngokwabo. Ke nditi mna siyakunika impe­ndulo nati ngenxa yomtoto waba fundisi nabantu ko ndingazi nokuba kutshiwo pina ukuba xa umntu efile ongapohlclwo maka newatywe yedwa unga nowatywa apo kunewatywa amakolwa, ko u-Tixo ute nguye oya kukota kunye no ngelosi Zake kuba nguye owazi intliziyo zabuntu, owazi ngapantsi komhlaba mna nditi kubo kuya kulunga ukuba abantwana bayekwe xa bekulile baye kupehlelelwa ngokwabo. Nkosi undincede undifakele lowo mbuzo warn ungakatali wena unga- dinwa nokudinwa kuba ungumfundisi wemfama ndiyonye ko mna ukuba kuko into endingayiqondiyo ndiyibuza kuni, maudiyeko apo ndobuye ndikukntazo nangomso ndingowako unina wezidengo.

Odleli Embonisweni.

[Ukuba umbaleli wetu ubuza ukuba kulungilo na ukusiwa ngaba- zuli babo abantwana abasebe nengqondo yabo ezalisekiloyo yokwazi okuluugiloyo nobubi banyanzelwe ekupehlelelweni ngabazali babo— akulungile. Ukuba bazintsana zamakolwa ezingekabi nangqondo— asiboni siposo ekuzisweni ngabazali babo ukuba bapehlolelwo.—Ed. *laigidimi.'}*