6 ISIGIDIMI SAMAXOSA, OCTOBER 2, 1882.

INCWADI ZABA BALELI

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

Umtata Tembuland, Aug. 1882.

Nkosi yam.—Kaupe indawana yala mazwana, kwelo pepa laba numzana.

Wonka umntu ongumfundi wesi Gidimi wovumelana nam, xa nditi, kuyabonakala ngokumhlope okokuba ngezimini zanamhla, kuse zintliziyweni zoninzi ukunqwenela ukunga uhlanga lwakowetu lunganyuka. Ewe umnqweno mkulu kodwa kunzima ukutsibela kwindawo emiwe ngama gwangqa.

Umntu uti akuhlala pantsi acinge ngohlanga olu alufumane lupantsi kwenyawo zomlungu, nezinye intlanga ezimhlope, ngendlela zonke’ ngobulumko nobutyebi, kwa nangezindlu zokuhlala. Leke indawo yezindlu yeyona zinkosi ndifuna ukuke ndenze amazwana ngayo.

Izindlu zaba numzana bakowetu zizindlu ezingqukuva ezingena kukanya, ngapandle kokungena ngomnyango, azina magumbi okupeka, okulala, okudlela, okubuta, onke aqukwa ndlwini nye. Zakutelekiswa neyomlungu siyifumana idelekile kanye eyetu, nati ngokwetu ngohlobo lokuba siba nentloni ukuti kumakolwone etu amhlope “ngena pakati.’’ Sigqiba yonke inteto nabo aimi pandle, kuba njaloke naxa siteta naba fundisi.

Izindlu zakowetu azimi ngapezu kweminyaka emihlanu, imali yazo ayinga pezulu kwe £7 0s 0d.

Emlungwini indoda idla ngokuti ukuze ifumane imbeko ibe inendlu efanelekileyo, manditi bonke aba ngama nene bazenzela izindlu ezifanelekileyo, ke ngoko ati okwindlwana epantsi emagumbi mabini abe ngumntu apa ongazelwa nto ongena kuhanjelwa ngabate nyi kunaye.

Ukwenza inteto mfupi zinkosi kani gqale ke ukuba xa umntu omhlope emdela omnye ngenxa yobupantsi besihlalo sake, kuya kuba ka ngakananina ukudela osikumba simnyama. Ukungabi nandlu ikangelekayo umntu akumniki mbeko, nokuba na usele nasipina isihlalo sobulungu imbeko ikude naye.

Ukuzalisa inyaniso yam, kani kangele kubafo aba bini ba pesheya kwe Kei ngapezulu kwelo nani, bane mbeko ngenxa yokuba beze nzele imizi emihle ye ngxande o Messrs Bikitsha, Mazamisa, Ndema, nabanye, la ngamadoda amzekelo ufanelwe ukulandelwa.

Ngazwi nye izindlu zetu ziyenye yembangi yokudelwa kwetu. Lixesha ngoku lokuba siyishiye lemingxuma. O. H.

RIGHT REV. N. J. MERRIMAN, D.D.

Ilitye Lesikumbuzo. (Memorial Stone.)

St. Marks, 5 September, 1882.

Bantwana bama Tshawe namapakati ohlanga oluntsundu ! ! I Afrika le ingaba kunamhlanje isati na, mna Afrika kunamanye Amazwekazi ndingo seshweni; mhla amanye axela imisebenzi emikulu eyenziwa ngawo, mna ndiya kuvala umlomo wam, njengokungati bendinga gcine luhlanga? Nango umpanga uxelwa wegora elazixela ngomhla ekunga tetwa ngamlomo konwatyiwe, kupela kulaula irele nobuxoki q'a, noko lafela enyanisweni nemfanelo xa zibelubala kanye kupela into ekoyo itetwa ikukuba “akuko ngqoboko kanye ko ntsundu.” Salazi apo. Avela amagama amagora ango Rev. J. Johnson kunye nale Bishop, xa kungamanyumnyezi. Masikuxele oku kwabakoyo nakwabase zayo. Imibulelo yetu mayibe sencw'abeni lake etyeni. Ilitye lesikumbuzo, (Memorial Stone) malenziwe siti—sisiti, Lala gora! mtukwa! mnyeliswa! nomgxekwa Siya qayisa ngawe—Lala mgcini nyaniso pakatikwe sabile ezibukali zomlomo—Lala situnzi kumniniso—Lala mzameli inkululo kwabafuneka bengaba banjwa—Lala ntyewu ulalo lwamagora angcwele—Akuzanga ufukuzela zingaga nembumbayobulongo kofayo— Lala mnumzetu, akufunanga bukosi ngembendlenge zakowetu Lala nkewu, uqolo lwako, uqolwe ubungo ntliziyo injalo kade—Lala ongo sihlalo ungasigxekanga ngandawo—Lala ubunge nkawu ifunda uku zonwaya—Siyazi ukuba ubuyi ngwevu ngale misebenzi yako pofu singakubonanga—Lala mnumzana, akutwalisanga mfo waposi okunge nyaniso—Lala apo, akutshongo ukuti andingaku nyusa mntu untsundu apa, ndingo mhlope kupela—Lala nkewu akutshongo ukuti yinto engena kucingwa ukuba omhlope ake anyuse ontsundu—Lala mnumzetu ubub'e ukububa kwe ngwevu zomnqamlezo! ! ! Ma Tshatshi nini amadoda aseziko, ndise ngumfiki mna kuni—Masiye sisetyeni encwabeni—ndingu

Nkohla Falati—Umshatshi.

[Ama Ngesi ase Tshatshi selenze iqumru, e Rini, lokulungiselela isikumbuzo somfi u Bishop Merriman, ukuba ama Tshatshi antsundu abengenza into nawo bekufuneka intsimbi eyikande iseshushu nje.

Lomnqweno tina siya wutakazela. Into eya kulunga liqumru elinje ngeli linyuliweyo e Rini. Sicinga ukuba into le iqutywe ngendlela, nabangengawo ama Tshatshi boncedisa ngoku cwayita. Inteto lungile: izenzo zigqitisile amaxesha alikulu apinda pindiweyo.— Editor *Sigidimi]*

Nkosi yam:—Ndingavuya undifakele lemigcana imbalwa. Benjenje abase Mlungwini ukuteta :—“ As bodily perception may be at fault through defect in the eye, or scarcity of light or both, so may the perception of moral qualities through defect of mind or want of knowledge.” Xa nditshoyo, nditeta ukuba, ukupendula kwam incwadi yelinye “Lamatye,” akungeze kwalinceda nto njengokuba wonke onengqondo, engabonayo. Njengokuba kusitiwa siya kuhluma ebulumkweni, nase kwazini, kwilizwe elizayo. Lento ndiyitetayo iya kuba pakati kwezi fundo ezakuqala zifundwe lelinye “Lamatye.’’’ Mande njenje,—Inteto yam apo yayi bekisele kona kakulu kungakwi hlelo lakowetu lase Wesile, nakuba noko zona izikolo zangapandle impato yazo inye; ngangoko ndaziyo mna apo inteto yam yayi dulusele kona. Kodwa njengokuba lengxoxo seyipatelele kule ndawo ikuyo ngoku, kungumsebenzi wam ukuba mandizi hlanganisele, xa amawetu andi pepayo, kuba nam ndayiqala ndisazi esi similo setu bamnyama, esi sokupepana, nokuqweba igama elihle ngomnye. Lento ke ayiteti nto kum kuba lento ndiyi tetayo iyinyaniso. Nditi abafundisi abamhlope base Wesile abateni nento kunyuka kohlanga olumnyama, mande njenjalo ukuze kundilungele ukuxoxa kwam. Lento ndifuna beyi visise kakuhle abantu abamnyama bakowetu, kuba i Ramente yakowetu yase Wesile yande kakulu apa e South Africa, kunjalo nje abantu bakowetu bahleli pantsi kwe lifu lokungati abafundisi baze kunyusa uhlanga nge mfundo kanti akunjalo. Njengokuba ezi zizatu zilandelayo zinq'ina ndiya kuzib'ala njengoko zinjalo ngapandle kokongezelela

The Wesleyan Missionary Committee’s Instructions to the Missionaries in South Africa. Memoir of the Rev. W. Shaw. Page 292. Remark 3. “We do not recommend any immediate enlargement of the Curriculum, however, in Heald Town which is amply sufficient for our purpose. Future generations of civilized and educated Kaffirs may insist upon an education which at present is only found in our large Universities; but the present generation will not receive, at the cost of the English public, an Education which British. Churches cannot afford to their own Ministry, and the utility of which for the beneficial career of the Christian Ministry is very questionable.’’

Zinto zinina ke ezalandela lenteto?—Kuku tshatyalaliswa kwendawo yokufundisa amadodana angenela ubufundisi e Heald Town, ngenxa yokuba amadodana angenayo ngoku aqala ake afumane lemfundo kutetwa ngayo yi Committee. Kunjalo nje ke lomfundo kupela kwe mfundo enoku funyanwa e Wesile.

Ngokuyelele kwi ngqeqesho yamadodana angena ebufundisini; umteto we Wesile wenjenje:—

“The theological training of accepted candidates preparatory to their entrance upon their work as Preachers on trial, is justly deemed of very great importance; and it is held to be very desirable that all candidates whatever may have been their educational advantages, or whatever their literary or theological attainments, should have the benefit of residence at one of the Branches of the theological Institu­tion.” (See—Constitution and Polity of Methodism. Page 44-45).

Ndingavuya ati ubani andicacisele into etetwa zezi ndawo zingentla kuba kokwam ukuqonda kuse mhlotsheni ukuba abamnyama yindawo yabo ukuzikangelela indlela yokunyuka njengokuba kuqondakala kwi nteto ye Committee. Lanto ke yayitetwa encwadini yam yokuqala. Isidenge siya kuti ndilutshaba lwe Heald Town mhlaumbi lwe Wesile. Kodwa xa ndaziyo ukuba lenyaniso ndiyitetayo ayitsho, oko akwenzi nto kum. Kodwa inye into eyinyaniso ngapandle kuba abantu abamnyama bayipapamele ngokwabo imfundo abasayikuze benyuke, kuba lonto imhlope yona yokuba tina Wesile asiteni nemfundo yabamnyama, njengo hlanga, ukuba benyuka. Nakuba elinye “ Lamatye ” Iide lati ukundipendula landihlubela ibatyi, landifinjezela imikono yehempe, lati mandimobule ukumbeta oku, ndilixolele kuba ndikumbula ukuba alenzi ngabom kumnyama tsu. Lona Iide lizibonge laku kov’uku b'ala. Inye into qa endibanga usizi yile yokuba uhlanga lwakowetu lusese zantsi ifike iti inteto yalo inandipeke kulo ngenxa yokuba ingqondo zise ndawonye. Iti le itetwa ndim lunge luyayi bona lungayi boni, loyike lunge luse ngozini. Mandipele kuba besiti abase Mlungwini. “It is excellent to have a giant’s strength; but it is tyrannous to use it like a giant.”

M. P.

Nkosi yam;—

Mfondini ka Kobe ndiyifumene lendawo uyitetayo nakuba mna ndikwa kwiqela elitya lamandzi, ukutsho nditi, unyanisile abulungile utywala. Bungalungile nje muyeke obufunayo, makabutye. Ngokuba kaloku kwanina bantu bafunda izibalo andibi niti:—kusisono uku nqwena, yinto ke omnye umntu uyabutanda abuyeke ngokwake. Ezontetwana kanti ngasese uyabutya, myekeni umntu abutye aze ade aqabuke ngokwake. Mfondini ka Kobe uyazi nawe ndangena e Bayi e Tempileni ndagqiba iveki zambini, ngokuba kweza kum u Brice Bal­four waza ngobuhlobo ndaqonda nam ukuba umhlobo wam uyandisindisa ndasayina ke. Ndandike ndingabutandi kakulu, ndati ndakusayina ndabukanuka ndingekaputi e Tempileni apo; ukutsho fundzelani amanxila ningatsho ukuti utywala abulungile kuba uyayitya i diliya ndiyakolwa ukuba utya yona kakulu unganxila, kuba ibrandi niti yendziwa ngayo. Kobe maze ungabuye uyitete ngokwesibini. Molo ke Walter Kobe. Mandiyeke kuba nocapuka ndiliyilo. Owako futifuti

G. B. D. M. Tywini.

P. O. Kimberley, 1882.