4

ISIGIDIMI SAMAXOSA, JUNE 1, 1875.

Kwati kuba kwakukolise ngododana, lempi ibifanele ukuba namhla ifumana iziqiniselo zokufundisa izikolo nokunyusa amakowayo, kwasuka kwalusizi ukuba lamadodana engalazi nelokuqala igama. Lendawo yokuza kwabo apa emsebenzini siyibulela kuba sisiti lamadoda ofunda nokwazi ukuba kuko ezinye iziuto ezifundwayo kwamanye amazwe, baze bakugoduka babalisele abauye ; kanti ke mhlaumbi ingaba oko kukupembeka komlilo wento ezilungileyo.

Ukuba nezinye inkosi ziwulandele owama Mpondomisi umzekelo soqonda kanye ukuba kuyanda ukukanya kwemini entsha. Lento kutiwa kukunyuka kwelizwe intlantlu mbini—kukodwa ukunyuka nokuduma kwesiqu selizwe, kukodwa ukuti lipakamile ilizwe elitile, kutshiwo ngokuba kunyuke abantu balo. Ningaqonda ukuba nicinga ngembali yele Diamond. Ngumlambo ocu- mileyo ngamatye anqabileyo, onodumo kulo lonke elifunda indaba. Kanti ke noko injalo usinceda ntoni na tina bantsundu? Asiti na utyebisa abamhlope, tina usishiya sisemva? Kuya kuhlala kunjalo ngalo lonke ixesha esingakwaziyo ukusebenza. Konyuka abanye, benyuswa ngulo mhlaba wetu, sibe sisihla tina. Into etandekayo kukuti abantu banyuke kunye nelizwe labo. I-United States zase America namhla zili- lizwe elikulu elidumileyo, elityebileyo, elifundileyo, elenze izinto ezininzi ezintle noko zikoyo nezimbi. Kodwa ke asingabo abaninilo abo banjalo ; bona batshabalele ; nentwana ezisaseleyo ziyapela. Singaba siya kuti makube njalo na nalapa?

Ukugqibela siti kulusizi ukuba kunga- qondakali ukushukuma kwabalapa abantu. Tina esibe sipambili namhla sisala ngasemva. Masicinge zihlobo ukuba lento ilishwa ingena endaweni ingenzi ngxolo. Akuvakali ukufika kwayo. Nangezo Nowa imini babehleka besendiselana begcobile kanti selisekaya lona, u-Tixo selegqibile apo aza kwenza kona. Kobanjalo nakuti ukuba asilumki, sozibona sise sishiyiwe. Hai ukuba buhlungu ukubona ilishwa liza ku-ngeniswa pakati komzi, ngabakowenu abantu!

UKUVIWA KWETITSHERE.

Kute kulenyanga ifileyo ngenxa yokuxinwa zi- ncwadi zababalelani sada saswela nesituba sokwenza amazwana ambalwa ngokuviwa kwe titshere. Uviwo Iwazo Iwaluko ngomhla 23 ka March. Bebonke abeze kuviwa kwindawo ngendawo kususa pesheya kwe Nciba kude kube se Kapa, siquka abamhlope nabantsundu, baku 44. Kwelinani abangapumelelanga babe sibozo, abapumele ngokuncomeka kakulu babe kwasibozo, abapumele nje kodwa bamashumi mabini anesibozo.

Kwesisibozo sipumelele ngokudumisekayo, isine sabo sesifunde apa e-Lovedale, U-Simon Peter Sihlali, Samuel Mzimba, Daniel Gezani nentombazana emhlope engu Georgina A. Stewart. Abanye sibona ukuba abafunde e-Stellenbosch batatu; U-Adrian J. Hendrikse, Eliza van Oudtshoorn no Cato Wege. Omnye, oyena ugama lipambili kuwo onke awabanye ufunde e- Kapa, kwesisikolo kutiwa yi Educational Institu­tion. Igama lake ngu Joseph William Herbert. Kwabapumele kodwa sibona ukuba amadodana ayeyele e-Nxukwebe apumelele omatatu. Amagama awo ngawola, Richard Kawa, James Mtimkulu, no Joseph Hanns. Eyesine indodana epumeleyo ifundiswe e-Nxukwebe ngu Mpitizeli Klass. Abafunde apa e-Lovedale noko abanye baye ekuviweni sebefundisa kwezinye indawo ngaba Henry Klassen, Thomas Siwundla, Kuido Keyser, Bennie Tele, Dubula Sihawu, Isaac Williams, Ellie Meyile, Nomalobe Kanise, Dyiba Siwundla, Peter Tyamzashe, Sizani P. Mpondo John Yekele, no Edward Tsewu. Bebonke bali- shumi eline sitatu. Abafunde E-Rini ngu Ste­phen Makubalo, no John Hlaba. Abase Kapa kwisikolo ekutiwa yi Good Hope Seminary ngu Catherine Townsend, Aletta Stegman no Grace Merrington. E-Stellenbosch ngu Susan van Reenen. Owe Roman Catholic Schools, e-Kapa ngu Annie Bolton. Owesikolo sika Mrs Bowler, e-Kapa ngu Margret Le Suer no Antoinette de Wet. Owase Newlands ku Mahlulo wase Kapa ngu Maria Francis Byrne. Owokugqibela ke, asingetsho ukuti wafundapina kodwa apo akoyo ngoku ufundisa ngase Clarkbury. Igama lake ngu Arthur Manya. Singa ningaqonda ukuba silika- nkanya mva igama lake ngesizatu sokuba singa- yazi indawo afunde kuyo kungengako ukuba ngo- wokugqibela ekulandelelaneni kokumiswa kwama- gama njengokupumelela kwabo.

Inani lilonke elibe litumele amagama okokuba lingene ekuviweni 46 noko ababini bate ababiko mhla kwaviwa. Apo bebevelwa kona e-Kapa bebe 12, e-Rini 3, e-Lovedale 23, kwa Captain Blyth Pesheya kwe Nciba 6. Sesikukankanyileke uku- ba kuko isibozo esinga pumelelanga.

Kunjalo ke, singati ukuqala siyatemba ukuba abangapumelelanga abayi kuncama. Enye ye- ndawo ezibambezela kakulu ekunyukeni kohlanga olusukuba lukule ndawo yolwakuti yintliziyo encama msinya ukulandela into esukuba ilungile. Siti ngoko anga lamadodana nentombi bangati bazingise kude koyise bona, ukuze bangahlali bevuyelelwa zizixakeko. Iqinga kukuti abo sebe- pumile esikolweni babuye babuyele. Ingcango zivulekile, liseko ituba.

Enye indawana yile. Sibuza ukuba kukade nje iko imfundo pakati kwezintlanga zakowetu apina kaloku amadodana afundileyo namhla lento angavakaliyo; lento lilincinane kangaka inani labeze kulinga? Zipina intokazi zakowetu? Kungaba na okukungena koluluviwo kuza kutyila ukuba kusahleliweze kwelemfundo icala kwesi sakowetu isizwe?

Kwabazifumeneyo singaposa lombuzo wokuba

ngoku nizifumenenje *Izaziseleli* niza kwenza ntoni na ngazo? Zona ziza kunenzela ntoni na? Masiti ukuqala, asikuko nokuba siya vuyisana nani ngento eniyifumeneyo. Sivuya njengokungati ifunyenwe sesetu isiqu. Sinosizi ukuba lingengapezulu inani lenu. Zininzi izinto ezisibangela ukuba sivuye ngalendawo noko zingeyi-yonto nokuba asizikankanyanga ngoku. Siya wuqokela ke lombuzo wokuti, azi ziza kwenziwa- ni na nini? Xa senjenje ukubuza sifuna ukuqondisa ukuba tina bangenazo sikangele kuni, silindele umsebenzi wenu, sifuna ukuqonda ukuba, azi namhla kuya kubakona ukufundisa ngenyameko, azi kuya *kubonakala na* ukunyuka kwezikolo ezifundiswa ngababantu? Azi namhla aya kupela na lamahlazo siweva siwevile kwezinye ititshere, esezide zabeta wancola lomsebenzi emehlweni abaninzi? Abantu abanazo okwenene balufumene udumo olutile ngazo. Sisakangele ke ukuba ngobani na abaya kwenzakala lulo: kuba yinto ekoyo ukuti umntu enzakaliswe ludu- mo aluqwebileyo; kanti luzakuti Iwakungena ekaya lumgqibele. Siti ke nicinga ukwenza nto- ni na ngazo?

Kumadodana apesheya kwe Nciba singati ukuba alaneli inani labalingayo bapumelele, aza kuwenza ukuba lomlambo ungancomeki ngangoko kade uvakala. Kuya kutiwa yintonina umlambo ukugxekwa zititshere?

IHAMBO KA REV. S. ADONIS.

Ngobubele buka Archdeacon Waters, sike sabo- na nencwadi ka Rev. S. Adonis yokuhamba kwake ngendlela zelizwi kwela pesheya kwe Nci- ba. Kubonakala ukuba kuti kwakufika ixa elitile aze ahambe ejikela pakati kwendawo ezinezikolo zase Tshatshi alunge kuzo naye. Kekaloku ube- selenexesha engahambi ngenxa yokubanjwa yi- misebenzi etile, wada walifumana ituba ngo Feb­ruary. Utike : “Ndesuka (E-Xilinxa apo likoyo ikaya lake) apa ngo 12 ku February ndaya e- Nqamakwe ku Mr Alexander Tembu ukuba siye kuteta nomfo owabesiti ufuna umsebenzi wokushumayela kweli cala letu. Ndafika kusitiwa lomfo uye ekoloni. Ndiselapo kwafika ipolisa elati U-Archdeacon ukwa Captain Blyth ; ndati okwenene ndakuya kudlula kona ndafika oko kuyi nene. Sacebisana naye ukuba woba kowam umzi ngo Mvulo ngo 15 enyangeni.”

Utike wafika okwenene ngalomini; kwaza ngo- lulandelayo usuku baya e-St Thomas apo benza inkonzo yobaptizo nomtendeleko. Apo kanjalo watyelelela umntu ofayo owaselebandezeleke ka- kulu. Utike, “Ndalinga ukuteta naye nokubuza indlela yompefumlo wake, wati, ‘ Ndibe ndike ndabandezeleka kakulu noko ngoku umpefumlo wonwatyisiwe ngu Msindisi.’ ” (Lenkazana yabuba ngomhla 18 ku February.)

Kute ngomhla 19 banduluka baya e-Sihlabeni apo bati kusasa ngemini elandelayo benza inkonzo kwabaptizwa abantu abasixenxe, “abakulu babatatu, intsapo zabane.” Ukunduluka apo bakumbula kwa Gcaleka. U-Archdeacon wakumbula kwa Mr Ayliff i-Mantyi yelozwe omnye