2 ISIGIDIMI SAMAXOSA, FEBRUARY 1, 1882.

kakuhle njalo apo e Bayi nase Qonce, ubafumene kwindawo abati angapela kuyo ngoku umntu ontsundu.

indawo yokuba ubu bonda mabuugabi sigxina mntwini mnye. Kungayinto entle neya kuba lilungelo eluhlangeni, ukuba izibonda ezi, unyulo lwaao belunganikelwa ezandleni zabo bantu sukuba siyakuti eso neso songamele bona. Kulunge ngapezulu ukuba site samiselwa ixa elitile njengokuba kusenziwa njalo emizini yama Ngesi, ekunyulweni kwa bongami bemizi leyo abakutiwa ukubizwa kwabo zi *Mayor;* zimiselwa iminyaka etile nokuba mibini, mitatu. Isibonda besifanele ukuba ngumpakamisi wezandla zabo bapete lomsebenzi wokunyusa uhlanga, wokufundisa, ngokuti sibe nempembelelo etile ngaku. bazali ukuba batumele intsapo esikuleni, bayigcine ixesha elaneleyo kona; bahlaule kakuhle i Titshala ezi bonakalalisayo ukuba ziyawuquba ngoku kolisayo umsebenzi wazo; sikutaze yonke imisebenzi yencubeko. Ngekwetu ukubona, sibona uhlobo ezimi ngalo izinto, kusingiselwe kwi lali nezibonda, zixinge njengenqwelo kwi ndibongo yodaka; sibona izibonda ezi zisikubekiso kulo msebenzi, endaweni yokuba zivele nemvuselelo. Kanti noko kunjalo nje zikangelelwe ukuba zizizandla zika Rulumente, namehlo ake.

Enye indawo ebanga ukuba siyitande lento yeyo kuba, kubonakala ukuba into enje ngale ingaba yinkutazo enkulu ezi bondeni, ukuba zizamele ukuba ziyi feze ngendlela ekolisayo imisebenzi yobu bonda, zisazi ukuba zoposana ne ceboukuba zite za tyafa. Akuko kukanyela, ibanga elinje lingaba yimpembelelo engeyiyo encinane; seso neso isibonda sozamela uku kolisa umzi eso ngamele wona, kwano Rulumente ngoku zamela ilungelo yohlanga noku nyuka kwalo. Asizi misele ku xela nakubala ububi obuvelayo ngoku nyaba kwe zibonda. Eso neso esingawu fezi umsebenzi ngendlela ese sizi kankanyile nezinye songcangcazela ngenxa yale nteto Ilungelo yohla­nga asinakuyi ncwaba ngenxa yoku hlonela amadoda asebenzela emva njenge nkunku. Asi sakuzi bokoxa, sikupe norancono. Loti udodana olu kanyiselweyo ukuba lusabele kule nteto. mhlaimbi sibuye sipose elinye.

AMATUBA EMPUMELELO.

INTETO YESI RINI.

Lendawo “yama tuba empumelelo’’ saka sayingena kancinane

kwipepa lika September odlulileyo. Sabonisa oko ukuba kuza

“inkumbi” zapesheya eziza kusihluta into eninzi yamalungelo, sazakulo malungelo sabalula elomhlaba. Sacela ingwevu zakowetu ukuba mazinga bambeleli etshobeni le nkomo lodwa, mazi zame ukumisa inyawo pezu

kwegada; kuba kaloku inko­mo ifuna ilizwe eli banzi, kanjalo ine mofu,

nesidiya, ne nyongo, no bende, singasateti ke nge langa. Xa sasisiti

makushenxwe enkomeni, sasiteta ntonina? Sasisiti mayi ngabi yi*nkomo*

eyona ntloko yokunyuka kohlanga, ukuba ati umntu ejuqeka nje ngama

 sebenzi kanti eyona ncam yempumelelo ajonge kuyo ngumhlambi

wenkomo.

Umhlaba. Nalo ilifa lenene elingahliwa mofu.

Namhla ke sivelisa amanye amatuba esinga zama ngawo ukuza endaweni yempumelelo. *Isitshixo sobutyebi kukubila kwebunzi*—kukutyabuka kwezandla ngu mhlakulo nayipeki —kukutsha lilanga. Nokokuba ubutyebi bobe mazi ezi sengwayo, pakati kolobisi kuko amatontsi okubila. Nokuba yimfumba ye mali, kuko amatontsi okubila kolo qoqo lwayo. Ngumhlaba na nezakiwo ezi pezu kwawo?—Zonke zitengwa ngama tontsi okubila, oko kukuti: ngoku sebenza. Kuko abati kwaku tetwa ngomsebenzi bange bayehliswa, babe kutiwa mababe zizi caka, babe ngaba konzi. Mna mbali weli pepa nditi, Ewe masibe zizicaka. Ubucaka lituba lokuqala lempumelelo. Ngati eyona nto sondele kuyo kuku pumelela, nokuma ngo kwetu ngapandle koku konza. Ayina kwenzeka lonto. Ipina i *Capital,* oko kukuti imali ehlangeneyo yoku qala umse-

Ize ke makowetu nisivisisise. Asitsho ukuti banjalo bonke abantsundu, siti kodwa sibona tina ungati ungene ekaya umoya onjalo, esiwubiza ngokuti ungumoy’ ongcolileyo. Elinye, asi­tsho ukuti makubuduzelwe ukupubunywa izinto ezipakamileyo’ kuba isiteto sabadala siti “ubude abusukelwa.” Elona sikulo lelokuba malingafi itemba lokuba nokuba upantsi liseko ituba lokuvuka, itemba lokokuba nokuba untsundu ungaba nawo umsebenzi opilileyo, onefa nakuwe, nakwa banye.

Umntu oncamileyo yinto engasazamiyo, eti kuba ingasazami izibulale okunye: Yinto eti namhla ike yati mandilinge, iti yakusilelelwa, mhlaimbi yakunyeliswa ngabanye ise itshonela umtshonela kanye. Ukugqiba ke singa singayaleza ukuti bantu bakowetu wulumkeleni umoya wokuncama, ngumoya wokufa; yekani ukukangela izipazamiso zodwa ningazikangeli izinto ezincedayo. Kukade abantu besiwa babuye bavuke, kukade intlanga zisihla zibuye zinyuke; nanike pakamisani intliziyo nitembe ukuze nizame ngemizamo enobom.

 UBUBONDA NE LALI.

Usuku lweshumi elina lunye ku January lwafika, lwadlula njenge zinye intsuku; umfo wakona wasele ’uhlabile kakade wamde kwese nyanga eyandulelayo isi *Gidimi;* wasatyelwa ke lo mkosi wentlanganiso eyabise Mgqakwebe. Pakati kwengxoxo ezaba pambi kwentlanganiso leyo sibona kuko nesingisela ebu Bondeni ne Lali; kuko indodana eyamema abo babeko, ngabo imema wonke umzi omnyama, ukuba ukangele ukuba bekungebiko kulunga oku gqitiseleyo na, kwi Lali zetu, ukuba besite isihlalo sobu bonda samana ukuhlalwa ngobani nobani abo nyulwa yimpi yomzi leyo ngokwayo. Metsho ke! mzi wakowetu, nantso ke intlonze yento; kukuni ukuti mayi yekwe mayenziwe, ngazwi nye mayitiwe nina lendawo. Tina ngokwetu asikaboni nto ingabanga ukuba siyicase inteto enje, kuba sibona ukulunga oku kulu okovela kuyo—sibona lento ili bakala lokuqala ukusondezela kwindawo leyo inqwenelekayo—ukuba abantu abamnyama bade banyule abantu aba vana nabo kwizimo zonke, pantsi kolaulo olu lwe nkululeko lo Mntan’ Omle—siteta kambe kwindawo ezinje ngo zi Parlamente, njalo njalo.

Njenge zinye izinto ezininzi, efikale Ntlanganiso yo Titshala izixoxe sifumana—ngosizi masivume—indawo ebaluleke kangaka kusitiwa, kwingxelo ye ngxoxo, “ Sisayi yekile ukuba ixoxwe esi *Gidimini.”* Lenteto yokunqena siyifunde ngosizi olukulu, kuba inteto enjengayo, mayela nale Ntlanganiso, asiqali kuyiva. Kufuti kangakananina sisiva lamazwi—“ Yokangelwa nge Ntlanganiso ezayo,” “ Mayiyekwe okwa namhla?” Ingxoxo apa kutiwa “Sisa latisa ngamntwana,” *(whatever that may mean,)* imane ibekwa umbeko, namhla tina sesiti sakuva negama layo eli suke sihlanz’ okwayi zolo. Lento yokuba zinga shutywa ingxoxo zeli bandla; nokuba izinto ekutiwe maze zenziwe ngu Mbali Micimbi zingenziwa (okwa ngoku sibekisa kuleya kwaye kugqitywe e Burnshill ukuba maze kubalelwe ku Dr. Dale ngokunga faneleki kweyure ezo ati u Gqira lowo makubanjwe zona, esiva ukuba ayi balwanga)— siti bo, yonke lento iyaku tyafisa ukolo lwama lungu, nokutenjwa kwayo ngumzi omnyama. Sibuyele kwinto yetu kwakona. Lengxoxo ibekwe umbeko, kwatiwa “yoxoxwa esi *Gidimini* [kuba lilipepa lokuba ubani nobani maka vabule kulo!] “Kwanjalo ukufa kwalo nkosi” e Ntlanganisweni yo Titshala.

Sibuyeka bonke obu buvuvu bama gqebeqe ezenzo zo Ti­tshala sibuyela engxoxweni yetu kwa kona, sesite siyi tandile