ISIGIDIMI SAMAXOSA, DECEMBER 1, 1876.

Umhla ekuya kubuyelwa ngawo xa useluza kubuya uqalwe umsebenzi uya kubangowe 1 ku February 1877. Abafuna ukuza beze kungena ngeloxa baya celwa ukuze bayiqondisise lomini bazamele ukufika ngayo. Enye indawo esingiswa ukubazali babantwana aba, hlala apa, ngokukodwa abamantombazana yile yokuba bati xa babuyela apa abanye beze bengenamntu mkulu obakangelayo baze ke bebambe bepambuka eziudleleni endaweni yokuti ngqo. Abanye bati naxa sebefikile apa bake babe belala kwindawo ezisemacaleni, kanti ke indawo enjalo akubonakali ukuba ibe ifanele ukubako. Umntana ubefanel’ ukuti ukupuma kwake ezandleni zabazali eze kwezabafundisi,kungabiko ukuyekelelwa esitubeni. Kwabanye kubako isikalo sokuba umtwanausuka elungile ekayaaze abuye akohlakale e-Simnareni; babe abafundisi kwelabo icala bekala ngokuti umntwana umkakuba elungile aze abuye ngelandelayo iseshoni eselento yimbi. Kuti kanti mhlaumbi okwenene umke ekolisa kwindawo zombini zaza impembelelo ezingendawo wafumanana nazo esitubeni sokuvela ekaya. Ngoko ke yindawo yokunyanyekelwa ngabazali ukuba abantwana babo beze kubasbiya ezandleni zabafundisi.

UKUVULWA KWENDLU YECAWA
EGWADANA.

(e. j. baerett)

Ngomhla we 16 ka November saya kuvula ityalike e-Gwadana, kulandawo ebefundisa kuyo u-Bidli kudala, safika engu Mantyi oselengapambili kwetu, sa vuya sakubona inkosi yalendawo inokuwukutalela umsebenzi ka Tixo. Sabona kuxeliwe kakulu inkomo ugusha, zixelelwe intlanganiso. Nabantu ababomvu babeko bebaninzi kunye nabanxibileyo. Sayingenisa itlnanganiso ngeculo nokutandaza kwaza kwacelwa ku T. A. Cumming Esq., i-Mantyi yalowo mhlaba ukuba abe ngumpati nomongameli wentlanganiso.

Andiyi kuba nako ukuwamisa amazwi ake nawabantu ababeteta ngokuba bendibala futi encwadini, ndilungisa imali ezaziposwa ngabantu. Into endingayixelayo ndingati ngokwam ndikoliwe yindlu leyo ukuba ilungile nangokunikela nangokuteta kwabantu ekuvulweni kwayo. Ndabona inkosi u-Smith Mhala enonyana wake omkulu; wako nonyana ka Sigidi, zako nezibonda zalendawo Umqegi no Mahlalutye no Mda. Mnye umntu omkulu owayenikela kakulu kakuhle emsebenzini wetu, ndanosizi ngokuba onke lawo madoda engabalieyideni engekazinikeli ku Tixo kodwake ngakulomsebenzi wendlu babe sebenza ngokungati sebekoliwe.

Wayeko no Feltman no Smith Poswa bengabo abashukumisa abanye, bemane ukuba kokelela pambili. Wayengu Lot Rayi, umntu owaba ngumlomo weMantyi okuteteni, kanti nowake umlomo unendaba,. ezinkulu ezintle. Baya bengo George no Mfuleni no John Bidli no John Josiah besenza izinto ezinkulu. Andiyi kuba nako ukupika nabantu ababeko ngokuba londlu yayi ncedwa kakuln nangabelungu u-Mr. R. Barrett no Mr. R. Mills nangokunikela kwabantu bonke kunye ne Mantyi yabo, kwada kwabonkala ukuba ityala lipelile noko bekucitwe £80 ekwakiweni

kwendlu, sa temba ukuba xeshekweni zitengisile impahla ezihambayo kuya kubako imali engapandle kwenani eyakulungela ukwenza izinto eziyakufuneka ngenxa yemfundo yabantwana. Kwaxelwa kanjalo ukuba isikolo sosapo siya kuhla siqalwe kwamsinyane. Ndiyakolwa ukuba kwaba mnandi entliziyweni yomvangeli walendawo, okade eshumayela pandle ngenxa yokuwa kwendlwana endala, kanti namhla sesibona kuko indlu elungileyo. Ne Mantyi yabulela kakulu yateta amazwi amakulu amandi ekubuleleni kwayo, ndaqonda ukuba ibingakolwayo nokuba izinto ezinje ziyenziwa futi emhlabeni wayo. Ngokwam, emveni kokuba ndibulele ebantwini ndeva ukuba ngendibulela kakulu ku Tixo, ngokuba nguye lo usebenzayo ezintliziyweni zabantu bonke ukuba batande ukwenza indlu egameni lake. Nani eniya kuyifunda lencwadi ndiyacela |imitandazo yenu ukuba ilizwi lika Tixo lihambe pakati kwezintlobo ezaziko ngalomini, Amaxosa na Mamfengu kunye nabe Lungu.

ELUSUTU.

*(Northern Post.)*

Intlanganiso yomnyaka ibingenabantu baninzi nonyakanje kusenziwa kukuba inkosi ezinkulu zibe zingeko zisifa, kusenziwa nakukuba ngoku Abesutu bengakatali kakulu kukuxoxa into ezenzeka pakati kwabo. Ibiko inkoliso yenkosana ezincinane. Nakwezinkulu bekuko ebeziko, ezinje ngo Moletsane inkosi ya Batuang no Lesabeana. U-Molapo ubetumele unyana wake u-Jonathan; u-Letsie etumele amapakati. Abantu bebe kwi 1,500 naku 2,000. Imantyi beziko zonke ngapandle kuka Mr. Austen: kuko neqela labafundisi bama French. Kute ukuba kuhle kokukangeleka kwentlanganiso kwancama, abantu bebenxibile bonke, inkoliso ifake ezokukwela kwabonakala ukuba kuyahlunywa.

U-Mr. Griffith ulese incwadi ebivela ku Mpatiswa Wemicimbi Yabantsundu ixela impendulo ka Lord Carnarvon kwincwadi eyayitunyelwe ku Rulumeni zinkosi za Besutu. Inkosi ezo zazibale ukuti amare emfazwe akaveli kubantu bazo, zona, zisabambelele ku Rulumeni. Impendulo ka Carnarvon ite uyabulela ukuva ukuba Abesutu basabambelele ku Rulumeni, ke indawo eyayivakala yokuba Abesutu baza kunikelwa kuma Bulu ase Free State ayiyo nyaniso. Emva koko u-Mr. Griffith ulese imiteto yase Lusutu ukuze kungabiko uti ndibe ndingayazi, wabika nokuba irafu iyakuqala ukuhlanganiswa ngomhla wokuqala ka November; nokuba u-Rulumeni ufuna ukunika amabaso kwabatyala imiti; nokuba kuya kubako imiboniso iminyaka yonke kwindawo ngendawo zase Lusutu; uze umboniso wohlanga lonke ubeko kanye ngeminyaka emibini, aze u-Rulumeni anike amabaso kuwo.

Kwinteto zenkosana ezitetileyo kubonakele ukuba zixolisiwe kukuba pantsi kuka Rulumeni. Ovelise into eke kwaxoxwa ngayo sisitunywa sika Letsie esitete ngokuba i-Matatiele yeka Letsie kuba nguye indlilifa ka Mshweshwe, asiyiyo ka Nehemiah. U-Mshweshwe wayeyinikwe ngu Faku inkosi ya Mampondo.

U-Mr. Griffith upendule ngeliti lomhlaba ubangwayo ube ukutshelwe amadoda okuyipengulula mbali yawo. U-Letsie ubeseleyi xelelwe impendulo yalomadoda; ukuba akakabazisi abantu bake, lityala lake. Inyaniso ebonakeleyo yeyokuba i-Mataliele ayizange ibe yeka Faku. Wayevumelene nabantu bayo ukuba uya kuba ngumkuseli wayo. Emva koko wati mayibe pantsi kwepiko lama Ngesi kuba yena engenako ukuyikusela, engenako nokuyima. Elixesha kutiwa wayinika ku Mshweshwe lisemva kokuba sekuvunyelwene ukuba ibe pantsi kwa

Mangesi, engasenamandla kuyo. U-Nehemiah wayeyazi lonto nge 1859; kuba wati xa aza kuya kuma kona ngalomnyaka waka waya kucela imvumelo ku Sir George Grey, kwatiwa angaya kodwa aze azipate ngokundilekileyo. Ke njengokuba ese Matatiele kubonisiwe ngokusemhlotsheni ukuba ulisela, umenzi wezipitipiti, umdlwenguli, umbulali. Nabantu bake bonke—abangapandle kwamashumi amabini—bamshiya, waza ke u-Adam wanikwa igunya lokumgxota. U-Nehemiah ngoko akananto yokwenzana nalomhla- ba noko avumayo u-Rulumeni ukuba baye kuwuma Abesutu abatandayo. Nangoku baninzi abakona abapantsi kuka Makwai no Mohlakwana no Sekwai no Lebenya no Lebana.

Emva koko idunyelwe katatu Inkosazana, kwaza kwacitakalwa kwayiwa ezidlweni ebezenziwe, eziya kuhlaulelwa ngu Rulumeni, kuxelwe inkabi zenkomo ezintandatu, imipanda yotywala iyinto, kuko nezonka ue pudding.

Kulontlanganiso kubonakele ukuba Abesutu abanasikalazo sikulu ngoku, bonwabile.

U-MATANZIMA NO NDARALA.

Kulenyanga ifileyo ezinkosi za Batembu zibe zihambele kule koloni zihamba zibona izinto. Imizi eziyi fikileyo liqonce ne Monti. Zibe zike zafuna ukuza nase Dikeni ukuya kubona isikolo sabantsundu kona, zabuya kodwa zaxakaniseka. Kuvakala ukuba e-Qonce ngokukodwa zimangalisiwe kanye ngezikubonileyo, ubukulu nobuhle bezindlu zamanene akona, nobuninzi bemali ebankini.

Asikuko nokuba kuluvuyo ukuhambela kwezinkosi kule koloni ngelixesha langoku xa Abatembu kuman, ukuvakala amare okuba bafuna ukulwa no Rulumeni Kubonakala ukuba ezinkosi zibe zingayi kuza apa ukuba zibe zicinga into enjalo kuba zibe ziya koyikela ukubanjwa. Akuko angati eza kulwa enze lento yenziwe ngu Matanzima no Ndarala. Kwanga ukuhambela kwabo kungababonisa izinto ezininzi abaya kuyala ngazo amakowabo bakugoduka, bawatyele amadodana amatsha ukuba ukulwa nomlungu kuya kulucita uhlang’ oluntsundu, into eyakulunyusa bubukristu, nemfundo, nomsebenzi.

INDABA ZASE TRANSVAAL.

Kulenyanga idluleyo akuko nto inkulu yenziweyo ngama Bulu ase Transvaal no Sikukuni. Iqela elitile labantu baka Sikukuni like leza kutimba imkomo laza kubantu abebeziputumile lambulala omnye, omnye lamtimba. Abafazi abavela kwa Sikukuni bati lomfo ebetinjiwe ubulewe wasikwa iziqwengana wadliwa kusenzelwa ukuze bomelele bakalipe Abesutu. Bati kanjalo ukudla kuya pela angavuya u-Sikukuni lixola. Abanye abakolwa ukuba iyinyaniso inteto yabo bafazi, bati fan’ ukuba kwenziwe iqinga lokuba Amabulu aye kuzeyelisela.

Kwela Mabulu icala kuyalungiswa. Intlanganiso yabamisi-miteto yawo imisele ukuba bonke abemi e-Transvaal barafe ukuze kuvele imali yokuhlaula amadoda aza kupuma aye kulwa, nalawa alinde ukuba angalimi u-Sikukuni. Abanye abavumi ukuyirola lorafu, bakala ngokuti inzima ;"kuba ide yafika nakwi ponti ezimbini—kwabanye ifike kwezintlanu. Aba­nye bati bona bangabantu bama Ngesi ngoko abanakurola imali eyakulwa imfazwe angavaniyo nayo u- Rulumeni. Kuko ke izipitipiti ngayo lomali. Abanye nangoku basacela ukuba aze kukulula umlungu.

Iqela lika Von Slischmann elihleli ezinqabeni ezitintele ukuba kungalinywa nga Besutu lilungiselela ngoku ukuba liye kucita umzi ka Johannes lize emva koko liye utshabalalisa u-Sikukuni. Umsebenzi

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