ukuba uyabukuqwa, ngabo bakohlisi, intloko zabo ngozashu-  
nqulelwa emgoqweni, ngesizatu sokwendela eyayiya kwendela  
ngako inyaniso etetwa ngabo balahlekisi. Zizonke izinto ngo  
zinto ezibonisweyo, zibe mayela kumashumi osixenxe. Kabo-  
niswe izinto ezin jenge zikopo zabafudukela kwamanyo amazwe,  
ate umninimzi obeman’ ukuyicaza inkoliso yalo mifanekiso,  
wabika ukuba bebonke abantu abanduluko kwicwoba olinye  
(Liverpool) kwisituba sevoki enyo kutsha nje, befudnkela  
kwamanye amazwe babe mayola kumawaka alishumi olinesine  
(14,000).

Kuboniswe izilo, abantu, nezinto angobobalako bazimbola izinqe abanenkolo ezipokweni nakomacanti. Mhlaumbi anga buza wambi umntu ukuba kunganina ukuba sicapule isituba esingakanana ngokubalisa ngezi zinto zingati nje pofu azina- xabiso lingakanni Ukuba ko asinasimbi isizatu sokukwe- nza oko sinaso isizatu esicinga tina ukuba sihle, sikwenza oka ngokunqwenela ukwazisa umzi wakowetu ukuba usapo apa ngapandle kokufuudiswa incwadi lunezinye imfundiso nempo- mbelelo oluqeqeshelwa kuzo. Ngako oko mawonwabe umzi, ungapiki nenteto-nteto ezingaba zenziwa ngabatile abazama ukunyelisa nokucukuceza umsebenzi wabafundisi apa.

EZAKWA GCALEKA.

[ZlVELA KU MBALELI WETU.]

Untliziyo-tye womshumayeli.—Baya pina abashuma yeli benene abahlonela umhla we-Cawa? Ukutsho ke nditeta ukuba udati ngomhla otile ndabambela ngase ntl’apa kwela Mamfengu ndaya kufika ebusuku kulondawo apo ndandihambela kona—kwati ekuseni shwaka amahashe etu omabini, ndawafumana selebanjiwe ngentsasa ye Cawa ngumshumayeli walondawo ote akabonakalisa taru, onga- fumananga kuzapula ngenteto eninzi pambi kokuba ahla- wulwe, walibala ukuba yi Cawa, wabiza imali pofu kume- lwene yilomizi, kufupi kwa Centani, ndamhlawula ishe- leni zontatu (3s), nam sendilibele ukuba yi Cawa. Ndaza ndakuya kukangela isikade entsimini ndafumana izikwebu ezingenga pezulu kwamashumi amabini. Anditsbo ke ukuti ange enga ndidlanga. Nditi kuyepina ukuhlonela imini le yona yodwa ? Sobonela pina tina?

Intshabalaliso yombane.— Kulenyanga ifileyo kube- twe abantu abahlanu ngumbane. Lo wesiblanu yindoda eyayivela emasimini, suka yafunyanwa sisipango yaya yangena pantsi komnga apo ke ihlangene kona nengozi. Le yaba bane babelishumi ndlwini nye, babulawa aba- ne banxwelerwa abatatu, bawa iziduli ababini; usana lwashiywa lungenayo nento lwasuswa kunina lwabekwa kwabaya bawe iziduli, wafa yena unina. Kwi Cawa elande- la leyo labeta endlwini alenzakalisa mntu—Izulu libukali.

Igwangqa linikwe umnyaka lisebenza nzima, yi Mantyi yakwa Centane, ngokuba urnpu—imfakadolo!

Ngunyana ka sabili wasekunene u Mcotama osand’uku- fika evela kuyise; usiwe e Qom, kunye no Sibozo into ka Duzabele inkosi yase zitenjini; no Festile ka Soga.

Inile kakulu lemvula ngolwesi Bini nolwesi Tatu olwesi 9 ne 10 ku May, imilambo yangama cweba.

EZA8E BATENJINI.

Umbaleli wetu ose Cala ubika ezindaba zimnandi nge bambiseko yelizwi kwi remente abalisa ngazo, nokunceda- nakwabafundisi bamahlelo ngarnahlelo. Uti—“Umsebenzi we Nkosi usabambiseka kakuhle. Sasinentlanganiso yonyaka apa e-Cala, apo kusebenza u Mr. Timothy Maka- ba. Yaba mnandi kunene, babaninzi abantu ; ngokukodwa ama Wesile. Yabavuyisa kunene abantu, ngokukodwa iremente eze kungungwa. Abafundisi ababeko abase We­sile babebabini, ngu Rev. Mr. Wilson no Mr. Nobanda, nga­pandle ko Rev. 8. P. Sihlali, ongumnini-mzi yena. Supatwa ngu Mr. Levey isihlalo, encediswa ngu Mr. Tiwana. Yaba- nkulu. Imali eyakutshwayo yaba kumashumi ama £25, zazingapelele zonke izikolo ezilunge apa e Cala.

“ Sibe sanenye, kwa yomnyaka ku Bev. 8. Sihlali, Elu- cwecwe, sapatwa ngu Mr. Timothy Makaba. Yabamnandi kunene. Sasilinde u Rev. T. G. Jones wase Hackney no Rev. Mr. Ritchie wase Qeenstown, abafika. Kwafika u Rev. Giwu wase Wesile pesheya ko Mgwali. Kwashumayela u Mr. Makaba nge Cawa kusasa, kwashumayela u Mr.

Sihlali ukumka kwelanga. Eyangom-Vulo eyona mini yaba nkulu yanemvuselelo enkulu (eyandikumbuza e Di- keni), kwafumaneka ngecala lemali ama £21.

“ Sibe sinomvulo wetyalike e-Zolo, kwela Mamfengu, ngo mhla wa 26 ku April. Yakiwe ngezitena yafulelwa ngezi- nki. Lati ityala lakumashumi omatandatu anesixenxe eponti (£67). Kwapuma kwangoko ama £30 namashumi omahlanu ernpahla. Kwasa besiti mayigqitywe, ndemka ngom-Vulo ukugoduka.

“ Zinjalo ezalapa indaba, umsebenzi mkulu, ubanzi, u- nzima. Zininzi izindlu zetyalike ezakiwayo. Kuyimfanelo yam ukukwazisa Mhleli ukuhlala kwetu apa kwanokuha- mbiseka komsebenzi we Nkosi.’’

U-MFANA OVELA E-BAYI.

IMBALI EZIZAHLUKO EZI TANDATU.

(Ibalwe ngu T. U. H. T.)

ISAHLUKO IV.

Ngenxa yokuswela kwam ixesha, bese ndizimisele ukuba ime lembali inexesha elide ndingayi gqibanga. Kuseloko izihlobo zam zindimele ukuba ndiyiqube ide ipele.

Kwi Sahluko sesitatu, u-Xamu simshiye esasebenza e-Bayi, nabalingane bake, u-Bushula, u-Ntengento, no Maqetseba. Ndatsiba, udakangela ibambiso yesikolo, ndatabata kancinane imbali yofilisho Luka Magumasholo e-Xesi. Ngoku ke ndibuyela kwase kuqubeni imbali yo Mfana Ovela e-Bayi. Uyise, u-Mfazwe, intliziyo yake ib’isembi ngenxa yoku hola konyana bake ababini, u-Nkohla no Mbali, abakuluwe baka Xatnu ekuvakele ngamare nga- bantu, abanye besiti bayeza abanye besiti u-Nkohla sel’a- shweshwa i-Lawukazi. Ezonto zonke zenze ubuhlungu obukulu ku Mfazwe, kwabonakala ukuba akazalanga.

U-Xamu akub’engeko ekaya iminyaka emihlanu, ugqibe ukuba agoduke namhla. Ube etumele izwi ekaya lokuba uyeza. Ngako ke ngamini itile pakati kobusuku wagale- leka kowabo. Yonke indlu yakokwabo yotuka ngovuyo olukulu, yavuka yonke akuba efikile u-Mfana Ovela e-Bayi.

*U-Nobenti,* unina—“ Azi umntwana waM uyakudla ntoni na efika kungeko nento nje epekiweyo ? ”

*U-Mfana Ovela e-Bayi—“* Hayi, Ma, andifuni nto ndidi- niwe, ndifuna ukulala.”

Umfazwe, uyise, umamkele ngobubelo obukulu, kuba Umfana Ovela e-Bayi umxolisile nge ntsebenzo yake.

U-Mfana Ovela e-Bayi—ufike udade wabo u-Nomfeketo, no Tyalib'ongo umninawe wake, sebe kulile. Efikile u-Mfana Ovela e-Bayi ubehle waya kulala, abalingane bake, u-Bushula, u-Ntengento, no Maqetseba, ubashiye besebenza sebeza kubuya nabo. Ulele kwade kwasemini ngolwe- Sihlanu, enzelwe umkusane ngunina. Udaba lokufika kwake luhambe nje ngocingo esikolweni. Kungene kwa- kusasa u-Nondaba, udade boyise, kunye no-Nokupela, no-Nonkomponi, intombi zoninakazi, nento eninzi yezi- hlobo ezifike zamane ukutyobeka zifika, u-Mfana Ovela e- Bayi esalele, u-Nolenti esala ukuba avuswe,—esiti umntwa- n’ake usadiniwe uhambe ubusuku bonke.

Exesheni, u-Mfana Ovela e-Bayi uvakele ukuba uya- nxiba. Epumile emkusaneni, uvakele esel’esiti u-Nondaba udade boyise—“ Yo! ndashiya ama-Zangwa,—umntwan’- omnakwetu wabuya sel’engumlungu; ukuba mhle; ekulile, sel’eyindoda!—Niyabonana esuke wahlala ukuhlala oku nje kumkuluwe wake u-Nkohla? Kauze Xamu mntwan’- omnakwetu, ndincamise.”—Esisile isidlele sake u-Mfana Ovela e-Bayi, ubonakele ejalile engena lusini. Eyibulisile yonke indlu uhleli pantsi, udade boyise ubuze ukuba ujaliswe yinina.

*Umfana Ovela e-Bayi* ute—“ ’Zendingabuye ndilive eli- gama lokuba ‘Xamu’ ndibizwa ngalo. Andilifuni. Asi- lilo igarna lam elo. Igama lam endabapatizwa ngalo niyalazi ukuba ndingu ‘ Samuel.’ Kunceda ntonina ukuba umntwana apehlelelwe, atiywe igama etyalikeni, xa abazali basuke balidukisele igama ngemiteketiso yobudenge, eti- yekileyo netobayo.”

*U-Nondaba—“* Unyanisile mntan’omnakwetu, kuseloko tina maxegokazi asisokuze siyeke ukunibiza ngala magama sesiwaqelile.”

*U-Mfana Ovela e-Bayi—*“ Anditeni nokuba niwaqelilena. Into inye, nditi eligama andilifuni. Igama lam ndinalo lobapatizo. Enye into umntu ndingammangalela ngoku- ndituka, kuba kundituka umntu xa andibiza ngegama

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