ISIGIDIMI SAMAXOSA, APRIL 7, 1874.

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Kodwa Iona uhlanga luyatshabalala. Intlanganiso iyixoxe londawo yotywala kwada kwange Thurs­day. Kugqity we kwelokuba ikomiti ibuye imiswe ukuze iwuqube umsebenzi wayo ide ibuye ihlangane intlanganiso ngonyaka ozayo, yanikwa namandla okuze ibalelane ne Sekritari ye Koloni ngayo lento xa ihlangeneyo Iparlament.

Emva kweyotywala kuxoxwe ngendawo ngendawo ezingenamandla makulu, Intlanganiso icitakele nge Thursday, yapetwa ngomtandazo ngu Rev. Mr. Harper.

INDLALA KUMAZWE APESHEYA.

Indaba ezivela kwindawo ngendawo zamazwe apesheya, ngokukodwa kwelase America, zincoma indlala ekoyo, nekubonakala ukuba iseza kubako kumacala atile. Intsizi ezise ziko azitandeki nokuvakala. Abantu basuke bange bangenelwe lugezo. E-America kumzi wase Chicago kutiwa abantu abasebepila kuxaswa zizipata mandla banga 40,000. Usizi abakulo ningaluqonda kumfo obebala ngabase Minnesota kwi States zase America, abakwafana nabase Chicago. Uti— “ Ukudla emasimini kutshabalele nonyaka ngozintete. Izindlu zenkoliso yabantu zinto ezifumana zingati ziziduli. Abanankuni zokubasa umlilo, abanako nokudla. Kwindawo ezininzi umntu uda ake ahambe imayile ezitile pambi kokuba alike apo angake azuze nomtamo omnye. Ingnbo zabo zingamajacu—ngazwi nye, babanjwe zizifo, nayindlala, nenqele. Ngapandle kokuba uncedo lube lukaulezile ukuza kubo, baya kubehle batshabalale kukulamba nokoma yinqele.”

Kukwalilwa ngendawo enjalo nakwawase Asia amazwe. E-India kutiwa kuko indawo apo sebesifa. Noko kulingwa ngendlela zonke ukuba ipetshwe londlala, kuko ukoyika ngati akuyi ku- ncendwa nto kakulu. Amazwe ebekungatenjwa ukuba kungakulula wona, nawo kuko ukuwoyikela. I-Siam ne Java nazo zilila ngoncedo kwanje nge India. Akwazeki ukuba amashwa angaka oba nokufezwa lilizwe elinye ; kuba nase Europe I-France kuseloko kwabako imfazwe ayikazange ifike kwindawo yangapambili; ewe, ungati kukona iziqamo zalomfazwe zizakuqala ukubonakala. E-Spain kusoloko kwabako imfazwe, bayabulalana kwabodwa. Kunjalo ke kumazwe apesheya. Nati apa sibe sifanele ukuti sihlale silumkile, kuba noko singati sikude nezondawo, ingaba no- kusifikelela. Nati sinezinto esizisebenzisayo ezi- vela kulo mazwe. Kwindawo ezingekafikelwa ngalamashwa kulingwa ukwenziwa amaqela okuncedisa abaselusizini, esiti ngawo, wanga umse­benzi wawo ungaba nempumelelo.

UKUTSHONA KOMKOMBE.

Umfo otile osinde kumkombe osand’ ukutshona kulwandle olungasentla kwe Africa uti ukuyibalisa imbali yokuqekeka kwawo, bahamba betwele umtwalo wamalahle oya E-Malta. Bati xa bemayile ntatu emhlabeni, umkombe wabeteka ematyeni, kwaqondakala ukuba bayatshona. Bazikupa ibotana zambini, enye yatshona besand’ ukuyikupa kunye nabo bonke ababekuyo. Ite enye yabeteka kwase mkombeni yonakala bengekakweli

nokukwela. Kubonakele kaloku ukuba akuko qinga limbi ngapandle kokuzamela ukudada. Benjenjalo okunene abanye, wati yena wake wasala. Naye ubuye walandela, kwati kupi waqubisana nomnye umfo. Badade kunye umgama otile Emzuzwini kubonakele ukuba uyapela omnye, wavakala selecela iceba lomti ukuba liko, lize kumncedisa. Ute ke walinikwa ngomnye lowo, kanti sebeza kwahlukana kamsinya emva koko. Kubonakala kungati woyiswe ngamaza xa alinga ukukwela kwelo ceba. Omnye uzame iyure zone ukuya kupumela ezo mayile zintatu. Uzigqibe eyinto epelileyo kukudinwa nayinqele nakukubetwa ngamaza. Ute esand’ ukufika wabaqwa ngabantu belozwe, bamenzela ububele obukulu, bampa ukudla nengubo, bamfunela imililo. Nguye kupela osindileyo kulomkombe. E-England usandu ukuyakufika ngale nyanga ifileyo.

UBOYA BEGUSHA NE SEYIBOKWE.

Omnye umfo oselenexesha epete umsebenzi woku- fuya igusha uti esinye sezizatu zokuba uboya belilizwe bube nexabiso elingapantsi koboya begusha zamanye amazwe; kungokuba tina asilulumkeli kakuhle uhlobo esilufuyayo. Ziti igusha ezintle singazahluli kweziboya buntshakantshaka. Ziti ngoko kuhlala ndawonye, kanti amatakane azo seleya kuvelisa uboya obusesitubeni. Tina sisuke sipelelwe ngumonde wokulinda ukude uti umhlambi wegusha eziboya buhle uzandele wodwa, nokuba ubumncinane. Isiqamo soko siti sakutu- mela uboya pesheya budle ngokubeta nganeno, kwixabiso elizuzelwa obalomazwe ayinyamekeleyo londawo. Mhlaumbi tina asisenakuzinceda igusha zetu kwelilizwe. Kodwa ke lento ibe ifanele ukusilumkisa ukuze sizigcine iseyibokwe, zingangenelwa kukunzonza. Mazahlulwe kanye ezibokweni kuba zoti nokuba zanda kade, ixabiso loboya bazo, liyibuyisele londawo. Okukuti izinto esizenzayo zihlale zingacokisekanga kuba- ngela ukuba evela kuti into, idelwe ingekabonwa nokubonwa.

AƁENZAKELEYO NOZIBULELEYO.

Kute ngase Kapa kwehla ingozi kumadoda amatatu. Ebeqekeza amatye nge ruluwa ukumka komhla, endleleni yenqwelo zomlilo. Ade emka kungeko mpumelelo. Kute kwakusa abuya ayakwakona, ati xa akufupi nomngxuma yadubula iruluwa ebi kuwo, enzakala kakulu onke lomadoda. Ukutunyelwa kwawo ekaya akweliswe enqweleni yomlilo, yati xa iza kudlula kwindlu etile apo zidla ngokuke zime kona, umpati walondlu waziposa pambi kwemilenze yenqwelo wanyatelwa, wafa kwalapo. Isizatu sokuba enjenjalo asaziwa kakuhle, kodwa kutiwa ubesand’ ukuxabana nomfazi wake.

INGOZI ZENQWELO.

Ingozi zenqwelo zivakala kumacalana onke. Abanye bazuzana nokwenzakala behamba ecaleni lenqwelo, inkoliso xa ihlayo, mhlaumbi ikwelayo ediselbomini. Kwezintsuku zisand’ ukudlula kute ngase Bayi, umbexeshi nomkokeli bekwele

ngapambili, umbexeshi wohla ukuya kulungisa into ebeyonakele. Ute ebuya wafika engasamboni umkokeli, waza akujikela emva kwenqwelo wafika selefile, kubonakala kodwa ukuba akanyate- Iwanga. Isizatu sokufa kwake ute xa ahlayo watyibilika, wabeteka ngentloko wapuka intamo. Abantu abahamba nenqwelo ngebeba nenyameko engapezulu kule banayo ngoku.

UKUBUBA KUKA H. THOMSON ESQ.

Kweziveki zidluleyo sifikelwe zindaba ezilusizi zokububa kuka Mr. Hugh Thomson, unyana walo ungumfundisi E-Balfour,E-Katala, umyeni wakwa McDiarmid. Ubehambe no Hon. Charles Brown­lee, Umpatiswa Wemicimbi Yabantsundu, beye kuhlola lomhlaba aza kuya kuwo Amamfengu, E-Tsitsa. Yena ubezakuba yimantyi yawo. Ngomhla we 9 wale ifileyo, wati U-Mr. Brownlee weza kufika E-Tsitsa nabo babe naye, sebebuya. Bate bakufika emlanjeni U-Thomson lowo waya kuquba nonyana ka Liefeldt. Bangene baya kufika esiqitini esibe sipakati emlanjeni. Kuqale kwesuka U-Liefeldt ukuya kupuma, elindele ukuba uzakula- ndelwa ngomnye. Ute akukangela ngasemva wambona omnye selemka. Usukele ukuputuma, wafika seletshonile. Isidumba sake site sasesicolwa ngclandeleyo imini. Asikuko nokuba siyabasizela abazali bake, nosapo alushiye ngase- mva. Silusizela ngokukodwa kuba bekuko ezinye indawo ezinzima ezibe zisand’ ukuluhlela. Wanga U-Somandla no Solufele angalunika amandla okuze lube nokubutwala obubunzima ngokuzinikela nokuzitoba, nje ngoko afanele ukwenjenjalo umntwana kuyise naxa angati akaqondi yena.

INKOSANA ELAHLEKILEYO.

Kweziveki zintatu zidluleyo abantu base Batenjini asikuko nokuba abonwabile ngenxa yokulahleka kwenye yenkosana zabo, abati ngu Jonas. Kutiwa lo Jonas ubedume ngokubamba amasela xa kuko into ebiweyo. Ubeulanda umkondo apo kungati akuqondakali. Pambi kokuze aze kuti shwaka ubebambe umntu obenetyala elitile wamzisa E-Dordrecht. Ute ukugoduka kwake, wahamba epambukela kumizi etile, komnye wafumana nokudla. Ubehamba yedwa. Kute ngemini elandelayo kwafunyanwa ihashe lake linomgama omkulu kulomzi ake wadla kuwo, akwaviwa nto kodwa ngaye. Abantu bake scbezivelele zonke inkalo, noko akukavakali nto. Kute kwakuya kuvunyiswa, lati igqira isidumba sake siya kufunyanwa esizibeni, imilenze yake ibotshelelwe elityeni elikulu. Ute umlungu akuyiva lonto, wasongela ukuba xa ufunyenweyo umzimba lowo, uya kulibamba ati lilo elimbuleleyo. Lite lakukuva oko lakanyela, lati alazi nto ngawo. Abantu baka Jonas baranela ukuba ubulewe safihlwa isidumba. U-Jonas ubengumntu osityebi kakulu. Indlu yake selicitiwe ngonyana bake, njengoko linjalo isiko labantsundu. Kufunyenwe into eninzi yemali kuyo. Kodwa into emtiyisileyo kukubamba abantu.

Isifo samahashe siyanconywa kwele Diamond. Nase Colesberg sike safika.