ULAULO LWABA NTSUNDU.

Kuko incwadi ezimana ukubonakala kwi *Cape Argus* ngezi veki ezinendawo ezinganaudipekayo kwinxenye yama wetu. Umbali wazo ngu “Ngqokoqwane,” inene lase Herschel (e-Gqili). Kweyesibini yazo siguqula lenteto:— Nding kupela namhlanje abantsundu ndingabamisa ngcr kwezizwe zabo, nakuba nabo ngokwabo bebengavuyayo ukuba bebecazululwa ngokwezizwe zabo, ngokukodwa kwindawo ezinje ngase matyaleni. Bekufanele ukuba kubeko incwadi egciniweyo, ecaza ngokuzeleyo isimo seso neso isizwe, nemikwa yaso. Abamblope nabo indawo enje ngale ngabantu abayigcine kakulu, kungoko ke enditi bebefauele abanyama ukwahlulahlulwa ngokwezizwe zabo.

Yindawo elusizi kanye ukubona ukuba abantsundu basuke babutwe ngantambo nye bonke, kungakataleki nokuba ngowasipina. Umlungu aquke ngeliti “Nigger,” Ibulu “Kaffre,” ngakunye nokuba ngowasipina, into ke leyo yokuzota umntu. Akungakuba ndisitsho nje ndiyilibele indawo yokuba kunzima ukwahlula u Msutu ku Mgcaleka, i Mfengu ku Mtembu, u Mrolong ku Mzulu, njalo-njalo. Noko ke lixesha lokuba babe abamblope apa e Koloni indawo enje ngale bayikangelele.

Njengokuba besendite u Rulumente uyipete ngaluhlobo lunye yonke into entsundu nokuba yeyasipina, kuko ndawo na ke kona afike wenza umahluko kuyo? Hayi ayiko; yilento kanye ke ebangele ukuba siyitamdabuze indawo yokuba u Rulumente unento ayikataleleyo ngontsundu.

Okwenene iko indawo yokuba e Palamente ontsundu usali- nikwa ilungelo, mayelana ke nemali ekutshelwa ukufundiswa kwabo, eyahlulahlulwa kwindawo ezinezikolo abafunda kuzo. Ewe ke kuhle konke oko. Kodwa ke iluncedo lwantonina lonto xa nje ontsundu angena kutenjwa pezu koko ngu Rulumente nangaba mhlope? Aze kananjalo angabi nandawo yona angamiselwa kuyo! Ndiva ngamadodana apumelele imviwo ezipezalwana (matriculated), abanye baneziqiniselo zentlobo ngentlobo, abapumelele kwimviwo ezingabavulela ituba lokuba ngabafundisi, ngababali kwindawo zokurweba, nokuba ngamadoda apete imisebenzi yakwa Rulumente, njalo-njalo. Amawakawaka aqeqeshelwa kwimisebenzi yezandla ekungoku nje azalise i Koloni le ipela. U Rulumente ke kodwa lamadoda ezintlobontlobo unanto na awalungiselela yona emva kokuba egqibile ukufunda, ingabanga ukuba abe nokum’bulela ngayo ? Nditi mna ayiko, kupela ukupa imali yokubafundisa nje aze ke abayeke angabi sabi nakubatemba nganto. Inxenye ngamadoda atembekileyo, anesitunzi, atobekileyo, nokuba abanankululeko yaluto. Hayi? le pasi into engebengayikalazeli ukuba ibiqutywa kakuhle.

Bekungelungiyo na kwakwenjiwanje ? Kwindawo yokuqala, Ati onke amadodana apuma ezikolweni, ati mhla apumayo anikwe imbasa ngo Mantyi, ngokuxelelwa ngezimilo zawo nga Bongameli Bezikolo, kunye nepasi abangahamba ngayo pina napina. Kwindawo yesibini, Kunjalo nje iziqiniselo zakwa Rulumente bezingaba bungqina obaneleyo ngesimilo somntu, kulo pasi ke yesimilo. Kwindawo yesitatu, Kwabafunde imisebenzi ipepa lesimilo sendodana leyo besinganelayo ukuyityilela i Mantyi ngesimilo sayo. Kwindawo yesine, Abahleli emihlabeni yabo bebengati bahambe na Belungu abazana nabo ukuya pambi kwe Mantyi, ibe bubungqina obaneleyo ke obo. Kweyesihlanu, Obe ngati nokuba unayo imbasa leyo kufuneke eyipete nepasi leyo. Kweyesitandatu, Wonke ke ote wafunyanwa enze ububi enayo lepasi, ake ayihlutwe ixesha, malungana nesimo setyala. Lento ke ayingebahlulahluli na abantsundu, iqaba kofundileyo, isela kofundiswe umsebenzi, ipanga konobuntu, njalo-njalo. Into enjengale ayingebangi na kona ukuba nabo bamtembe u Rulumente. Ndisenjenjenje ke ndenziwa kukwazi ukuba bako abantsundu abatembekileyo kwindawana zonke. Kuba ukuba yonke into entsundu ibingamasela njengoko isininzi sitshoyo, umrwebi ngelem’patisa na ontsundu amaziyo ingxowa yake yemali, ukuba ayise nokuba kupina apo sukuba enga ingaya kona ? Andikolwa. Ukuba bekuko ubulungisa abenzelwayo omnyama, ngeleyekwa na Amalau la ahambe kwezindawana zonke ngapandle kwencwadi, into eainje ukuswela ubuntu kwazo. Into ekungabonakali nto zincedwe yona yimfundo ? Zinto ongati ufike apo zihleli kona ungayazi nento ezipile yiyo, ekubonakala ke ukuba mazibe zipile yimpahla yabanye. Into ezincole kunene, ezizifo aingengangani. Nako ke ngabona bantu u Rulumente abanike inkululeko, zashiywa ngapandle ezinye intlanga.

5 ISIGIDIMI SAMAXOSA SEPTEMBER 17, 1884

UVIWO LO TITSHALA.

Oluviwo luya kuqala ngomhla we 30th ka September, ngolwesi-Bini evekini, kusasa, ngentsimbi yesitoba, lobakoke kwezindawo ngolublobo.—

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| *Indawo.* | *Umongameli.* |
| 1. Bedford | Rev. R. J. Jarvis. |
| 2. Blythswood | Rev. J. McLaren, M.A. |
| 3. Butterworth | Rev. W. J. Hacker. |
| *4.* Caledon | Rev. J. Eedes. |
| 5. Cape Town | Education Office. |
| 6. Clarkebury | Rev. T. Chubb, B.A. |
| 7. Graaff-Reinet | Rev. T. Durant Philip, B.A. |
| 8. Graham’s Town | Rev. J. A. Chalmers. |
| 9. Heald Town | Rev. W. Holeord. |
| 10. Kimberley | Rev. Canon Gaul, B.A. |
| 11. King William’s Town | Rev. J. Gordon. |
| 12. Lovedale | A. Smith, Esq.,, M.A. |
| 13. Oudtshoorn | Rev. G. W. Stegman. |
| 14. Paarl | Rev. J. E. Curlewis. |
| 15. Peelton | Miss Martindale, King Wm’s. Town. |
| 16. Port Elizabeth | Rev. S. Brook. |
| 17. Queen’s Town | Rev. J. Thompson, B.A. |
| 18. Riversdale | Geo. W. Leith, Esq. |
| 19. Robertson | Rev. A. McGregor. |
| 20. Stellenbosch | A. N. Rowan, Esq , or Miss Ingraham. |
| 21. Swellendam | Rev. W. P. G. Schierhout, B.A. |
| 22. Uitenhage | Rev. W. Llewellyn, B.A. |
| 23. Umtata | Rev. R. H. Godwin, M.A. |
| 24. Wellington | J. Samuel, Esq., or Miss Ferguson. |
| 25. Worcester | Miss Smith. |
| IZINTO NGEZINTO. | |

Ukubiwa kwezinto.—Siva ukuba ngase Kapa, kwindawo ezingapandle, enye indoda ibelwe amashumi omabini enkuku ngobusuku.

U Capt. Blyth.—Elinene siva ukuba lise libuyile Pesheya, ngatike uya kutata kwa indawo yake a Ntlambe, kwelama Mfengu.

Ingqakaqa.—E Somerset kuvakala ukuba kuko umntu ohliwe yingqakaqa. Indoda leyo kutiwa ibisand’ ukufika ipuma e Kimberley.

Imililo yandile ngezimini. E Natal itshe yonke indlu yom’fi u Bishop Colenso kunye nencwadi zake ezininzi. E Tekwini kupantsi ukonakala kakulu ngomnye umlilo.

Intengelo nge Cawa.—Imantyi yase Kimberley, kumadoda abemangalelwe ngokuvula ivenkile ngemini ye Cawa. Inye iyinike isigwebo sokuba ihlaule iponti ezintatu, umhlaumbi iveki ezimbini isebenza nzima.

Ukubiwa kwe Dayimani.—Pakati kwamatyala awaye pambi kwe Mantyi e Kimberley kwakuko netyala lom’fo ontsundu owayebanjelwe ukuba idayimani. Isigwebo sake sisiva sibe yiminyaka emitatu esebenza nzima.

Impikiswano yamagqira.—Sifumana kumapepa apuma e Kimberley ukuba unangoku ayikapeli impikiswano ngesi sifo sikoyo. Bati abanye yingqakaqa, baye abanye besiti asiyiyo. Ngoku lengxoxo isuswe ngu Dr. Matthews, oti yena asiyiyo ingqakaqa nakanye.

Ilifu le Nqgakaqa.—Sifunda ukuba kubo bonke o Mantyi kukutshelwe isaziso sokuba, kungabiko mntu uvunyelwayo ukuba asinge kwelipezulu, kulunyukelwe kanjalo ukwamkelwa kwabantu abavela kulomacala, bengakanga bakangelwe ukuba bamsulwa abamsulwa sinina.

E Jagersfontein, kuvakala ukuba ute u Mxosa obefunyenwe enengqakaqa waza wasiwa kwintendelezo abagcinwa kuyo abasukuba besifa yiugqakaqa, wasuke wazimela ngobusuku. Kute kwakuyiwa kufunwa kusile ematambekeni kwafikwa emaninzi ama Xosa afa yingqakaqa azimele kona.

Izinto Zom’boniso.—Pakati kwezinto ezenziwe apa eziye em’bonisweni e Kapa, singakankanya um’fanekiso wendlukazi le isand’ukwakiwa owenziwe ngemiti ngu Mrs. Stewart encediswa ngu Mr. Gray. Um’fanekiso lowo ukwenziwa kwawo ufanekiswe kanye nento eyiyo indlu leyo. Siyatemba ukuba ilinga lelinenekazi, elenziwa kakuhle kangaka, liyakutabata indawo efanelekileyo em’bonisweni apo.