Sifumene oludaba kumhlobo wetu ose Bayi:—Bonke ababanjwa abagwetywe yile jaji yokupela u Justice Buchanan eTinara nase Bayi badlule apa ngolwesihlanu 24 Nov. 82 besinga e Cape Town. Inani labo nga 34. Bemi ngoluhlobo.

Amaxosa 15 men

,, 2 boys

Amalawo 12 men

„ 1 woman

Abelungu 4 men

Ndite ndakusa ngamehlo kwako amadodana endiwaziyo. Yako into ka Mboni u Tukani eyanikwa iminyaka emitatu ngokuba inkomo ezimbini zika Mr. Robert Scale. U Lena Stuurman owabulala umntwana ka Saul Williams wase Kraggakama wanikwa iminyaka elishumi ubengnye yedwa umfazi. Kute sekumzuzu ndambona u Sabile Hans waseXesi—into kaNdiwa ngokutsho kwabanye—unikwe inyanga zositoba ngokuba igusha. Ndamgqibela eligqira elinyanga u Stolom ! Ndite ndakuposa amehlo kwelinye ihlelo ndabona amakwenkwana amabini intwana ezincinane. Enye kuzo yaqekeza ivenkile, enye yacima isilungulela ngegusha. Ufakwe kweliqela no Adonise into ka Pulatyi isela elidala lenkuku. W.

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Kubabaleli be *Sigidimi* kuko umhlanjana onqondwana zi- bonakala kuti ngati ziyeyeka. Kuko batile abacinga ngokuba u *Mcokeli* ngumkolonjane—ihlala kodwa lokukupa ibotolo yenda- ba ize ingenzi ntongapaya. Kulempi kekuko izi “ bongobiyana ” ongafika incwadi zazo zizenza ingcwele zengcwele, ezingena kupatwa nangu Mcokeli, emazifakwe njengoko zinjalo. Aku- mnandi kuti ukusebenzisa isirweqe senteto elukuni yokudubula. Into, lomsebenzi woku cokela ipepa lendaba saufunda sisebeleni, emasingaxelelwa ’nto ngawo ngabantu esibakangele njengokuba ngamaqobola, nengqinga, kuwo. Kuko umoya obu Abasolomra wokuti usapo Iwake lumane ukumtywaraza ebusweni u Mcokeli. Ixesha lifikile ukuba lento ipeliswe. Umlinganiso wokugqibela walento yile ncwadi siyi hlomelayo. Gwebani ngokwenu ke.

Mhleli wesi *Gidimi* kaundifakele lamazwana ambalwa. Hai into imbi ukumana ufaka indaba zako ku Editor zingapumeleli; hai into imbi lonto ; sowusuke uzive ku Mpawana zingase zonke nazo. Andidange ndide ndive nampendulo : singaba isi *Gidimi* seveki zonke asikupumana kulonyaka mtsha? Iqela lezi *Gidimi* limile eselilinde ngenkozo zalo makuvulelwe kunyuke ukukanya kwanga kungahamba ukukanya.— Simon Ntlabati. Tsomo, December 4th, 1882.

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Besingazelele nto tina ukuba lomhlati we *Mpawana* uleswa nangabantu abakulu kulomzi wakowetu. Kufuti-futi kubalwa kuwo nangentwana zokuhlekisa ulutsha, kuba kaloku kulempi intsha akulungile ukuba sisoko sishumayela, ibe yenze ubuso obude yona. Make ngelinye ixesha ihleke, siqale tina ukukoIwa. Kanti ke noko kwa kwezi *Mpawana* siyateta ngemicimbi emikulu. Omnye kule ngowezindlu zabo bati baya fundisa. Longxoxo asikayigqibi sobuya sibuyele kuyo ngelinye ixesha. Sisingisele kuyo ngoko kuba sitshayelela incwadi le ilandelayo, embali simaziyo, sinqwena sitandaza kanjako ukuba ngamana asikeleleke ekuzameni ukulonwabisa usapo Iwake :—

Ndingavuva nindazise ukuba ingqakaqa le sisifo esinjengezinye izifo sinina, ezinje ngozi ntloko, nomahlaba, nozisu, ezifika ngebaqo ebantwini—of siza ngayipina indlela, of senziwa ngabom, of siyatunyelwa ngabom ukuba sibulale abantu. Ndifuna ukwazi into esiyiyo, ndiya kuqala ukuteta ndakuva.—Ndiya kubulela Mhleli ukundazisa ngempato ekufuneka sibapete ngayo abantwana betu abahlala e Simnareni bakufika emakaya. Ndiya kubulela kuba ungumfo owunoneleleyo umsebenzi, kutshiwo nase zibalweni ukutiwa, “ Nilukanyiso Iwelizwe.” Isixeko se Seminary esisentabeni asinakufihleka, kunjalo buti. Ndim —Body Sobikwa.—Witmoss Station, 9 December, 1882.

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“ Utando aluna mehlo! ” Zitsho futi intombi namasoka wakubuza ukuba lomntu kodwa wabona ntonina kuye ukuze umtande enjenjenje ukuba ’mbi nokuswela isimilo, nobuvila, njalo- njalo. “ Utando aluna mehlo mntakama, lubona umkita kobu bubi, lukukuza ubuntu kobu bubanxa, lubona indawo enefa kobu buvila. Ukuba ’mbi, kokona woba ngowam ndedwa; ukuba uswele isimilo, ndinaso nje mna, kolunga ; kodwa ukuba livila kokona angayi kuyishiya indlu yake—sibonane amaxa onke.” Umbuzo—Notyantoni? Impendulo—*The Lord will provide.* Zininzi indlela zobumfama botando kodwa abalesi betu asikolwa ukuba baka bayiva enje ngale siza kuyixela— u Mr. tile wase Maxoseni ufilisha u Miss What’sname wase Bayi—ufikile ke apa e Bayi ezakucela. U Miss lowo uqeshiwe, kanjako yindawo ka Mr. ukuba amane eya kumtata kwamlungn ngokuhlwa. He kuko ke indlela ezininzi *of course* e Bayi, kwade kwako nehanjwa ngu Loliwe yedwa. Bate kanti ababantu sebezimfama elutandweni, kanti sebehamba kumhlaba wakwa Loliwe onga hanjwayo ngokukodwa ebusuku. Ite ke indodana isati:—Well Dear—to tell the truth, the whole truth and no­thing but the truth, neither rhyme nor reason can express how much &c.—Lafika idindala engekagqibi labatabata laya kuba valela enkongolweni. Yafaka isandla sayo enxoweni inkabi yayihlaula lomali ye *line* yamgodusa u “ Ndofanaye ” wake. Siti “ *Well done Mr."*

Ibandla lonke lipela lama Wesile ase South Africa (xa sitshoyo siquka i Cape Colony, Orange Free State, Diamond Fields, Natal, Transvaal,) lijonge kwingqungqutela enkulu eyakuba se Kapa ngo 10 April 1883. Isiqingata ngasinye esonganyelwe ngabafundisi abanje ngo Mr. Walton wase Rini, Mr. Ridgill wase Kapa, no Mr. Lamplough wase Queenstown, njalo njalo, siya kutumela amadoda amatandatu : amatatu abe ngabafundisi abazeleyo, amatatu abe ngabadala (gosa, mkokeli, mshumayeli,) ebandleni. Kwezi zitatu zibini, sizicazululayo, owesitatu kumiselwe ukuba mayibe ngumntu omnyama. Intlanganiso zaba Fundisi zezi ziqinga-qingata zizo ezinyula amadoda okuya. Esesiwabonile emapepeni endaba siyawalandelisa :—Kwisiqingata esipantsi ko Rev. R. Lamplough sase Queenstown, abafnndisi abanyuliweyo ngo Rev. W. Tyson, wase Qonce, no Rev. E. J. Barrett wase Kamastone, omnyama ngu Rev. Charles Pamla ; kwihlulelane zeramente ngo James Hodges, Esq., Stephen Morum, Esq., bobabini ngabase Komani, omnyama Mr. Veldtman Bikitsha, umnumzana wa Pesheya kwe Nciba. Intlanganiso yabafundisi abamhlope base Rini ingeka hlangani nje akukabiko unyuliweyo. Eyabamnyama ebingo 5 December e Healdtown, sifunda kwi *Journal* ukuba itumela u Rev. James M. Dwane, wase Rini, no Mr. John T. Jabavu wase Lovedale. Ingxoxo eziya kuba pambi kwe Conference leyo siqonda ukuba ziya kuba zezinkulu.

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“ Lentlanganiso iyakuba sikolo esikulu ngokubekisele kwinto zolaulo. *I-Responsible Government* into eyiyo soyiqonda ngo- kungapezulu. \* \* \* Intlanganiso iyakuzamela ukuba wonke ontsundu afanelwe kuvota, angeniswe kwincwadi yabanyuli bamalungu e-Parliament—ukuze sandise e-Parliament inani lama Ngesi avelana nati.” La namanye awalandelayo, ngamazwi engqondo awatetwa ngu Mr. Charles Z. Ntozini e Colesberg. Tina siwa kangela njenge nteto esitshixo sokuvula elogumbi liselelakwa mkwekazi kuninzi Iwetu—siteta ilungelo yetu. Ukuba kuseko bani usesenkungwini ngendawo ekujongwe kuyo ngaba postile bezintlanganiso ziyilwa kumacalana onke, ngumzi omnyama, mafunde lenteto ka Mr. Ntozini ekwi *Sigidimi* so December kwipepa lesi-5. Lento kambe isikolo ayinakuma ngapandle kwencwadi; asiva kuba kuko imfundo pakati kwama Slamsi njengo kuba ungafika emise izandla zawo buncwadi ivuliweyo, efunda, kungeko nto ibaliweyo kodwa. Ukuze ke esi sikolo sizakufundisa i *Responsible Government,* (oluhlobo sipatwangalongoku) sibe nokufundisa into, abafundisi baso kuyakufuneka benze, bamisela, bahambisa ngokungena nceba, umteto wokuba ilungu ngalinye libe ngumfundi wamapepa endaba. Imfundo efunyanwa kuwo asiyeyoku feketa kuye wonke onayo. Ukuba kubapati bentlanganiso kuko osikanyezayo ngokulungakwa lendawo, singake sitande ukumva. Ngenyaniso, inene, qinisekileyo, intlanganiso zetu zoba sisigxeko, ukuba awatanga amalungu apapamela ukulesa—ngakumbi amapepa endaba.

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U Adonis Plaatjes isela elidala lenkuku, wenze izimanga e Bayi kwezi nyanga zidlulileyo. Ngomhla we 5 October weba inkuku zane wabanjwa xa sele tengise ngazo komnye umntu. Watiwa nka ngenyanga. Ite itoliki yakumxelela isigwebo wavakala esiti—“ Yinyanga inye kupela na ? ” Ite yona hayi kuko ne *Hard Labour.—“* O ! Hayi asinto yanto lonto kum ”— Yatsho into ka Pulatyi, “ mna ndim, ndim kanye, ndingu :— Gongxek’ umhlana

Njengendlel ’enqwelo, U Tambo ’dala Kade liqongqotwa.”

Yatsho yati—“ Ukuba inkosi le ibindazi iziganeko zam ibingayi kufane inyelise umzimba wam nge nyangana enye, nawe kumsha ungati uke wakangela umhlana wam oko unjalo zikatsi zase Cawa ungati qeke udebe—into embi inye, yeyokuba ukuba bake bagcina mna kule ntolongwana boba bayakwazi ukuhlinza intwakumba.” Bamquba u Adonisi bamsa enkongolweni, kwasa epuma nabanye esiya kukanda amatye. Uqube intsuku zantatu, wati ngolu lwesi-Ne nge dinala, nyubelele tshoni ngapa—wemka ! Kwasa okungaliyo—wabonakala efika u Adonise exakwe zinja zakomkulu etwele inxowa zimbini zine *Nkuku!* Namhla inani lezi nkuku sitoba! Ite itoliki “ Yini le Adonisi ? ” Ite inkewu “ ngu Tambo ’Dala kade liqongqotwa.” Ite yakufika imantyi kwatiwa nanku u Adonise, ubaleke izolo, wabanjwa kusasa nje selebuye weba ezinye inkuku. Yabonakala iwati gangxa embonjeni amehlo entsimbi, imqwalasele u Adonise-—yabonakala ihlukuhla intloko. Uvakele u Adonise esiti—“ Uza kuqala ukundiqonda ngoku.” Ite imantyi—wa Adonise, amatyala ako mabini— lilodwa elokubaleka etolongweni, lilodwa elezi nkuku. Ngelokuqala sokuvalela kwelimnyama igumbi usela amanzi etyuwa intsuku zontandatu. Ngelesibini wonikwa inyanga ezimbini eziyakuqala mhla ipelayo leya wayishiyayo, uze unikwe imivumbo—*“ I beg your pardon sir* ”—lavakala lisitsho ikumsha, “ Msa ukukankanya imivumbo kuba umhlana wake uvutiwe zikatsi zakwa Koko.” Tyo sinanalala imantyi—yapela lonto yemivumbo. Bapumanaye u Adonise, bamsa kwelase Zwartkop iqela. Ngomhla we 21 Oct kwavakala ukuba umkile u Adonise entolongweni. Ubuye wabanjwa kanjako wanikwa umnyaka namhla. Uvakele esiti—Ma Dade wetu, ndifunga u Selamafuta zebabe baya kuma kuhle—ndim mna ! uyakupela lomnyaka ndi te !