ningacinezelwa ezantsi nihlale ekubeni nga- banqunqi benkuni nabaki bamanzi, nomhlambi wabanini zinkanti, ongena zintloni zokuti abakatali nokuba nitshabalele kamsinya kangakananina ukuba kupela bona bate bazuza inzuzo ngani ; nabacapukeli bomntu ontsundu kuba entsundu, abanigxekayo abanga banganinyatelela pantsi, abangavuya pezu kwento yonke nisusiwe emhlabeni. Abadla ngokutyandyuluka ngalo leliti “ Banikeni i-Brandi; banikeni kakulu, kamsinya ngangoko batandayo, ukuze batshabalale loluselo, okukona batshoke msinya ababi sabonakala, kokukona kulungileyo. Lentetoke ayisinguwo umfanekiso. Lemikosi ibambene ngazo, pakati kwetu. Wonke onengcinga wokuqonda ukuba intlalo yohlanga olu- ntsundu isengozini. Amehlo ezizwe ezifu- ndileyo akule koloni, umbuzo ekubanjwene ngawo kumacala onke ngulo “ zingabana izizwe zabemi be South Africa, zofana nenkoliso yezizwe eziti zakufumanana nomntu omhlope zinyibilike zingabiko, zimshiye ehleli omhlope?” impendulo ke yalombuzo yoma ngohlobo abayipete ngalo imfundo yobukristu abantsundu le bayizuzayo ekoloni ngoku, nabo baya kubalandela. Kubo bonke abanjalo akuko sikolo sabantsundu kwelilizwe sibeka ityala emagxeni enu njengesi. Kuzo zonke izikolo zabafundisi zelilizwe, ate u-Governor Sir George Grey wangenisa iqinga lokufundisa amashishini, akuko sipumelele njengesi; yi Lovedale le yodwa esenalo lungelo inkulu kangako, kwanalendawo yokuba abasebenzi ngokunje bapakati kwa 50 na 60, ayitanga kupela iyibeke esihlalweni esisodwa nasekupakameni mhlaumbi okunge nakukwelezelwa, netekeni kumehlo angendawo, kodwa ibange ukuba usapo oluntsundu olufunda apa, lube namandla angapezu kwazo zonke ezinye indawo, okwenza okulungileyo nokukohlakeleyo kwisizwe senu. Ame­hlo ezihlobo nawentshaba apezu kwenu, ekangele ukuba nozipata njanina, niyiguqule njanina nentlalo yohlanga lwenu.

Ngaleminyaka imbali yohlanga oluntsu­ndu isemgcipekweni omkulu, lonto imhlope nje ngemini emaqanda nakubani onamehlo okubona. Ukubone kwakude oku umongameli wetu uputumile ukunceda, walinga kunye nabanye abafundisi benene ukunga ningaguqukela ku Tixo, ukuze amakowenu akolwe, asinde,ngokufundisa nokushumayela kwenu. Ute ngokukodwa wawanikela amandla ake ekusizeni isizwe sakowenu ukuba singabubi, nani nime nimi ekubeni luhlanga oluhambela pambili nolune mbeko. Ute ke egospileni walekela ukukutaza amashishini amazwe afundileyo, ulingileke amaxa amaninzi ukufuna ukuba lamashishini abenempulelo entle. Niyazi nani ukuba lemizamo akayenzanga yedwa uyenza nabo basebenza naye.

Sakuba siguqukela kwabangebafundisi, ko- dwa kumadoda atanda okulungileyo, acingayo nazibona zisemgama izinto, siwafumana ekwanomqweno wokulunyusa uhlanga. Ama- doda anje ngo Dr. Dale umongameli wemfu- ndiso, ati uhlanga oluntsundu kaloku maluhlume lupume ekuqeneni,ebudengeni nasekubeni ngofekade ; lumelane nomhlope emfundweni nakwimisebenzi yezandla; kuba be- ngenjanganjalo kwangoku bayakwela ebu- nyameni, luti uhlanga lungabiko njengento ebolileyo. Nani ngokwenu niyaqonda uku­ba oku kudandalazile, kaniti nqinde nime kancinane nikangele. Elizwe lenu liyaxinaniswa ngabamhlope nabantsundu. Abapila yimihlaba yezikonkwane bayayixinanisa ngokuyixinanisa, ke kuza kubako ukuti umhlaba ube mncinane baufunele amaqinga okuba ucume ; lonto ke yofanela oqondayo, noqabukileyo isikutali, kunoko anjallamaxosa ezimini amana eziqikaqika emacaleni entlanti. Nanamhla seyiko imihlambi yabantsundu engenamihlaba ekufuneka beyekusebenza ukuze bapile nje ngomhlope, bengenjanganjalo mabafe yindlala. Ukuze basinde ekutshatyalalisweni butywala nazizifo manibinqele ukufunda intlobontlobo zamashishini, bamelane nomfo omhlope ebugciseni kulomsebenzi. Seliko kambe imiqaqobana ete gqagqa apa napaya, ebonisa ukuba ontsundu unokumelana nomhlope ngobugcisa; nakuba bembalwa kakulu. Umhlobo wam otile undixelele ngomkandi ontsundu kumzana utile ongapele kuba ligcisa, nje- ngabakandi abamhlope bakona, udlulisile ngokuti izwi lake litenjiwe xa awabo engatenjiwe. Uti yena akudinga ukuwugqiba umsebenzi ngexa elitile, kubenjengoko, kanti bona badinga bangafezi bani. Usuke ke umsebenzi watutelwa kuye, abeke etenjwa ngokutenjwa. Nango umzekelo basebenzi nakuni bafundi. Funzelani ekuyifundeni ngokufezekileyo imisebenzi yenu, nokuba lishishini, nokuba kufundisa usapo, nokuba kusebenza ucingo. Gqibani kweliti noba zinkosi zayo, iti xa intloko ifundayo nentliziyo ifunde u-Kristu; ukuze ekuwushiyeni lomzi nifike nilindwe yindawo yokonwaba ne yembeko kwimihla yonke yenu ezayo. Kodwa ke wena nomzalwana wako ontsundu ningafundi ngokufezekileyo, ningaqwebi isiqelo sokupapama, nokusebenza ngentliziyo, ngubanina owonipa umsebenzi ? Nohlonelwa ngubanina ? Ingubanina owoninyamezela ? Niyakuba ngoshenxani endleleni yabantu kuba ningento zakonto, nipulukane nomsebenzi nembeko nemali, nitshabalale yindlala. Kokufunwa lutshaba lwenu kakakade kona oko. Lunga hambapa ukuvuya ke lwabona ningapumeleli ntweni. Bagidimele ku Rulumente kwaoko besiti mayinganiki imali izikolo zabantsundu, kuba akum-

ncedi luto ukubafundisa. No Rulumente xa ekubona kuyinene oko akangebi nakutini. Namabandla elizwi angasonga izandla liwa- tshele, ati ngelokuncama O ukuba bayaku- tshabalala mabatshabalale asinakunceda.

NEHEMIAH MSHWESHWE.

Amapepa endaba avela e-Kapa ati:—Siva ukuba i-Ruluneli u-Sir Henry Barkly utume ijaji enkulu u-Hon. J. H de Villiers okokuba aze kuva ityala lika Nehemiah ka Mshweshwe abanjwe ngalo ngabalauli pesheya kwe Nciba. Le jaji yiyo le nonyaka iza kuhambe igweba amatyala ezindaweni apa. Iyakuqala e-Bayi, yoti ke xa ise Qonce idlulele pesheya kwe Nciba kwela Ma- mfengu aze u-Nehemiah eze kona apo. Indawo yakomkulu apo amatyala atetelwa kona pesheya kwe Nciba imalunga nemayile ezimashumi asixenxe ukusuka e-Qonce. U- Hon. J. H. de Villiers kwelotyala akayi ku­za njengo yena mgwebi mkulu njengoko anjalo apa ekoloni, woliva aligwebe njengomtunywa. Xa ke sitshoyo ukuti ubefanele ukufakwa ityala u-Nehemiah ngenxa yezinto ezenzekileyo, nokokuba i-Ruluneli u-Sir Henry Barkly unalo igunya lokutuma umntu agwebe izinto pesheya kwe Nciba, akanako ukuba anganconywa ubulumko bake ngokusuka atume oyena mgwebi mkulu kubo bonke abase koloni.

Ahambisa ati amapepa, umntu oya kuba ngummangaleli ka Nehemiah ngu Captain Blyth; umteteleli wake ibe ngu Mr. Orpen. Nakuba lingayi kutetwa elotyala ngemiteto ye koloni kuba u-Nehemiah engepantsi kwe koloni kodwa kuyakoleka ukuba liyakutetwa kakuhle nangoku fanelekileyo ityala lalo ndoda.

KUBAFUYI BEGEUSHA.

Amadoda akutshwe ngu Rulumente ukuba aham- be epengulula izifo ezise zinkomeni ati kwincwadi yo kuqala ayibale nge zifo azibonileyo.

E-Queenstown nase Woodhouse nase Albert nase Cradock into eninzi ye gusha ibulawa zintlobontlobo zezifo ezibangelwa yimibungu, E-Queenstown asiku- boniswanga ukuba iko sinina ifluke, kodwa ke zizonke ezinye intlobo zemibungu, ezikwafana nefluke uku- tshabalalisa, E-Woodhouse (E-Batenjini) zite ezogusha zisaseleyo, zakubona ukuba zinazo zonke izifo zezase Queenstown zaba zitshatyalaliswa nayi fluke Kukwanjalo nase Stormberg kude kuse e-Molteno Ukusuka apo kude kuze e-Middleburg nase Cradock ayibangako ifluke. Noko ke nalapo abafuyi balahlekwe yinto eninzi yegusha, zibulawa yimibungu ekwafana nase Queenstown.

Ukubake akuko nto yenziwayo kwangoku yokutintela ezizifo alisekude ixesha ekungayi kungenisa ukufuya igusha. Indawo ke esizivelisayo zezokuba abafuyi banganeli ukuyibeka ityuwa apo inokufunyanwa zigusha, kuya kutandeka ukuba bazinike ityuwa leyo beyigalele emanzini, umntu angayinxameli ukuyi nika kwake. Ukwenziwa kwayo kugalelwa ama-

2 ISIGIDIMI SAMAXOSA, MARCH 1, 1877