IZIGWINTA E-IRELAND.

Indaba ngocingo olu lupantsi kolwandle *(Cable message}* zafika ngolwe-Sibini, 9 May, zabika isenzo esibi kuuene esenziwe ngama gqwira e Ireland. Inene elisisandla so Mntan’ Omhle kwelo u Lord Frederick Cavendish no Mr. Burke isandla sake ba gwaziwe e Parkeni yase Dublin, ngezolo. Isimo sezinto ezikokele esisenzo sinje: Bekusand’uku puma u Mr. W. E. Forster kulendawo, wabe kutshwa kukungavumelani nabanye abalaula kunye naye, ngendawo yoku kululwa kwamadoda awabanjwa kwase Ireland apo ngoku pitizelisa abantu. I Government ite mawakululwe; u Mr. Forster, u Mpati Micimbi epatele u Mutan’Omhle uyala. Kwati, kuba bebaninzi abaugavumelaniyo naye, wapuma. Kwanyulwa u Lord Frederick lo ke endaweni yake. Ubesagqibe i Cawa engene ebupatini erodonyiswa nje. U Lord Frederick ngunyana wesibini we Duke of Devonshire, ngumninawe ka Lord Hartington. Ngowosapo olupezulu ke. Tina bafunda amapepa a Pesheya, kukade sisiva ngaye; ube lilungu le Parlamente ya Pesheya le *N. W. York.* Ekumisweni kwama lungu e Gov­ernment ka Mr. Gladstone, ngo 1880 ube yi *Junior Lord of the Treasury* Ngo 1881 ube ngu Mpatiswa Micimbi yokwaka imi sebenzi ye Nkosazana Pesheya endaweni ka air. W. P. Adam, owanyulelwa ukuba abe yi Governor e Madras, nob'ubele kona nyakenye' Sibala nje asikeva nto kugqitywe ukuba kwenziwe yona e Ireland, yi Govern­ment, kodwa wonke umutu esike samva, woyikisa ukuba ngati lento iyakubangela ukuba i Government itabate inyatelo elibalulekileyo ekupateni imicimbi yelo. Kunokwenzeka ukuba, ngapambi kokuba esi *Sigidimi* sipume yoba selivakele into ekugqitywe kuyo; ukuba kunjalo sobazisa abafundi betu komnye umhlati. Usizi lwetu ngeDuke of Devonshire, ixego elinguyise, no Lord Hartington umkuluwe, nolunye usapo lwendlu yakwa Cavendish, alusoku gqitwa naloluka bani.

ISIMO SEZINTO KWA ZULU.

Mayibe namhla, emva kweminyaka emitatu ehambileyo, inkolo ebipakati komzi ontsundu apa e South Africa, yokuba u Cetywayo akazange abanjwe, seli qondwa ukuba yayi ngumoya lo uvutelayo no msi. Kuba hlobobetu abamnyama abase Natal akuzange kubeko p'ike ngoku banjwa kwe­lo Tshawe. Into ilapa e Koloni lipike elishushu, esinga mangaliswa kuliva tina, kuba lela bantu abanga fundi mapepa endaba, abati kanjalo amapepa ateta ubuxuki. Ekumeni kwezinto wabanjwa u Cetywayo, umhlaba wake wanikelwa elulaulweni lwe Nduna ezi li shumi elinambini lina ntatu ngemhlope u Jan Ntoni. Kwincwadi ezisand’ uku shicilelwa, abati zi *Blue-books,* za Pesheya, sifumana inteto nge nteto, ezibonisa, ngapezu kokuba izinto ezininzi esesike saziva zibonisa, ukuba izinto kwelo azite cwaka njengoko beku lindelwe. Abantu abonwabile. Bafuna bepantsi komntu omnye njengoko bekunjalo nga pambili. Lemvo ibonakala mhlope kulanto siyibalise kwe senyanga edluleyo, ye Nduna ebezi tunyelwe ku Sir Henry Bulwer ukuya ku cela u Cetywayo. Akwanele ngaba kodwa. U Jan Ntoni, obengenza yonke imizamo anayo ukuba erne endleleni yokuba ubukumkani bakwa Zulu bube pantsi kwendoda enye, naye unyanzelwa, ngoko akubonayo, ukuba ati ku Mr. Osborne, ongamehlo e Government kwa Zulu, maku hlanganiswe induna zoshumi lina ntatu, ze kunyulwe yena abe ngu Kumkani wama Zulu. Uti u Jan Ntoni ukuba unyulwe, koba kususwe ingxakeko enkulu, uyakuti kuba umazi umzi wakwa Zulu, enamandla kanjako pezu kwawo, awupate ngemfanelo. Xa umntu ezingca ngolu hlobo ezindlebeni zalo lonke ilizwe elifundileyo, asazi ukuba sazeke intloni zake seza bujiswa yintonina. Kakade, no Lord Kimberley esingiswa kuye lenteto, woncuma, abe nentloni ukuba icebo elinje livela ko nodumo oluno Jan Ntoni. No Mr. Osborne uyavumelana no Jan Ntoni ngendawo yoku funeka kwentloko enjengo Kumkani, kodwa wala mhlope ukuba umntu onjalo mabe ngu Jan Ntoni.

Pesheya zonke ezizinto zaqondwa ngapambi kokuba lencwadi inezi zityilelo ibonakale. Abahlobo baba mnyama, *Aborigines Protection Society,* abane ntlauganiso yokukangela ilungelo labo, seloko benza into enye ukubonisa kanye ezi zinto zibonwa ngu Jan Ntoni no Mr. M. Osborne nam­hla, nesitembayo ukuba zobonwa ngu Lord Kimberley nayi mpi alaula kunye nayo. Kwintlanganiso yaba Pati Micimbi beliqela eyaba ngo 19 January, eyayo nganyelwe

ngu Mr. L. L. Dillwyn, M.P., kwaxoxwa kwaxoxwa, kwafunyanwa ukuba akunakubako ukuzola kwa Zulu ngapandle kokubuyiselwa kuka Cetywayo. Izikulu ezibaluleke ngenqondo ezi hluzekileyo njengo Sir Wilfrid Lawson, no Mr. Aiderman Fowler, no Sir T. Fowell Buxton no Messrs Alex. McArthur M.P., G. Palmer, M.P., kunye ne nenekazi elidume njengo Lady Florence Dixie, ebelisand’ ukuba kwa Zulu—bonke bacebisa ukuba abuyiselwe u Cetywayo. Tina asizange sabutandabuza ubulumko beli nyatelo, nto kodwa singa zange sibe nokuyi qonda yeyokuba abo bati u Cetywayo makanga kululwa bati kodubula ntonina xa kwenjiwanjalo. Akuko mntu, kokwetu ukubona ungawakolisayo ama Zulu ngapandle ko Cetywayo.

INKOSI ZAKWA XOSA.

Nantso kakade into efunekayo Mr. Citashe—ukwenza. Nakuba sixakeke kangakanana tina apa njengoko sinjalo, into enjengale nigqibe kuyo apo e Tinara soxolela ukulahlekwa nabutougo ngenxa yayo. Asi funi kwenza into ende kulo mhlati wako, kwanele ukuba sikubulele ngo mzekelo wako kwezi zitungula zingu mlisela wangoku.

Uitenhage, May, 1882.

KU MR. EDITOR.

Nkosi.—“ Lunga bikwa oloyisa amadoda.” Watsho umntu wakudala oko amadoda ebesenza imimangaliso, kusati kwaku tiwa kwenziwa into kuhlanganwe ngamacala, yenziwe lonto. Afa lawo madoda abekwazi nokubamba ingonyama ipilile ngezandla. Namhla ilizwe limiwe siti, o *Wagt-een-bietje,* abafana nemiqalwa yenkabi. Kuti kwaku cukunyiswa umcimbi, libe lityobo ukwapuka izikeyi nedyokwe, ume umcimbi. Bafile obawo, no yise, amadoda awakula zinkobe, nemipotulo, nenyama, namasi; kusele imikehlekehle omtina, ozifutyana zigqumayo. Api pakati kwetu amadoda anje ngo Gqibitole, aqengqa inkunzi ye ngonyama nge qakati? Bapi o Gxokela intshica ezingafiyo? Hayi, ngapandle kwe kwele iyahlehla indalo, asifiki ko bawo. Zipi into ebe zifunga zapule uluti lomkonto, kanti ifungela ukuba iya kucanda enepini iye kugwaz’ igwala emva paya. Namhla kuko i *colds* ne *verkoud* ne *koorst* [Awokuqala, omabini, kula mazwi enteto zase mzini ateta ingqele ; elokuqala kuwo lelesi Ngesi, elesibini lelesi Bulu. Elesitatu lelesi Bulu elintsonkota icesine.—Editor *Sigidimij\* ezingapele ndawo. Oko indoda ibinyalasa ze, ze, ze, iye njengase Qagqiwa (Uitenhage) isuka kula ntaba ka Tuku, ze. Longubo yako nantso engxoweni, namhla ungafa uke wayilinga lonto.

Ngase ngqondweni yoku qonda ngati asiyelele, asiko nase nqeleni ko bawo. Zipi imbongi nama ciko namhla? Kambe noko nto zakowetu ndisatemba ukuba ikaba lisafuna umkondo. Nangu ke. Siceba iq'inga loku bala incwadi siyitumele ku Sir. Hercules Robinson i Governor, sicele inceba kuye ngabaya babanjwa base Kapa ukuba abaxolele kuba kambe ete wabonisa inceba ko Masupha no Lerotholi. Saka sateta kakulu no Mr. J. T. Jabavu no Mr. J. K. Bokwe e Bayi— samvisa no Rev. Mr. Mzamo. Zati indawana ezavelayo kulo ngxoxo yetu zazezi: 1. Hleze singe sinomona sakubona u Mhlekazi emxolele u Msutu. 2. Isono so Msutu nesaba siyafana sinina ngoko mteto? 3. Akayi kuti soqela na ukuti silwe no Rulumente sibe sitembe ukuti sobala izicelo baxolelwe abo babanjiweyo? Hayi, madoda ohlanga, ukusondela kwetu ku Mhlekazi sicela inceba, siti “ Taru ungapiki nobumfama betu.”

Indawo yokufana nokungafani kwama tyala pakati kwe rebel zakwa Mshweshwe nezi ngu mcimbi owodwa. Umoni olilela uxolelo ulucela ngokuba esiva elizwini ukuba yinto ekoyo ukuxolelwa umntu onile, kungeko k'uselo nadywadi angabeka lona. Sivile ukuba iko inceba, luko noxolelo kolu Laulo, ke ngoko, masisondele nge sicelo.

I *Circular* eyapuma kwi ofiisi ye Governor ngomhla we 2 January, 1878, isiya kwi Nkosi nezi bonda, ekwi *Blue-Book on Native affairs for* 1878, kwi pepa la 213, imisa ezi ndawo. Ndozifaka ngesi Ngesi ukonga indawo. *“It should be made known to all, that persons living within the Colony who join in armed resistance to the Police or Soldiers of Government, cannot be treated as warriors of a hostile nation, who lawfully fight against the soldiers of another Nation by order of their own Sovereign, but must be treated as rebels or criminals, and will be punished as such for any violence they commit?* Limhlope ke ityala ukuba likulu. Likwa likulu nakwa Mshweshwe; kodwa ngango bukulu betyala kusoloko kufuneka umoni ekutuke idolo ecela inceba. Ince­ba, inceba, hayi ilizwi linzulu eli lizwi I Sitinina ke? Ziti izi pata mandla kuti: Yekani umkonto, pumani kwa Hoho nakwa Manyube. Yilwani ngo siba. Yizani ke silwe ngo siba.

Siya kuli bala apa e Tinara ipepa lokulila ku Mhlekazi kuyo lenyanga u June, sikupe umfana aye nalo e Bayi baze abatandayo basayinishe amagama abo lize litunyelwe kwi Governor ngo July. Maze ke bati