eyabi qukelwe ukuya kupulapula inene apa bati ngu Mr. John Gordon Sprigg nge micimbi yolaulo. Uti u Mr. Hall wabe ngayele ntlanganiso leyo e Rini; yabako ekona. Into ati yammangalisa yeyokuba indlu leyo yazala mome ngabe Lungu nama Bulu, kodwa namnye umntu omnyama owabeye kupulapu­la owaka walaula eli lizwe. Ibe yinto elusizi ukuba sive into enje ngaleyo, inge ngakuba besingayazi ukuba iko, kodwa ngokuba sabona kudala ukuba yihambiso enje ngale namhla ixelwa ngowa pesheya, eyakuhlala ibanga ukuba kumane kusitiwa, ngaba pete umzi wase South Africa, tina bantsundu singa bantwana. Singxamele uku pawula lenyaniso knpela kule ncwadi ka Mr. Hall, inxenye yencwadi yona ihleli pezu koku mgweba u Mr. Gordon Sprigg nemisebenzi yake.

Yinto eyaziwayo nguwo wonke umzi ontsundu ukuba kule ndawo sibekwe kuyo simele ukwalusa izinto ezihla pakati komzi wakowetu. Kube ngotakazelo olukulu ukufumana ilungelo loku funda incwadi yenene eli mhlope itunyelwa kumongameli walo mzi, iteta ngezinto za pesheya kwe Nciba. “Wovuya” litsho eli nene “ukuva ukuba ama Mfengu atabate elinye inyatelo elikulu ekungeneni ekukanyeni, ekubeni evumelene ukuba indoda nganye irole i 2s 6d ngonyaka, eyakuba yeyo kuhlaulela ukulungiswa, nokwenziwa kwendlela, noku ncedisa ihospitile nemi boniso. Lento yaqalwa ngabantu ngokwabo. Ukwabelwa lemicimbi iya kwabiwa ngabantu ngokwabo: isibonda siso esoxela imvo zabantu baso, ze icitwe ke imali xa ne Mantyi ivuma.” Sivuya kakulu uku paula elibakala. Kanti ke masiti, Nto zakowetu ezi pesheya kwe Nciba, usemninzi umsebenzi omawe nziwe. Into emaniyi kangele yeyo kuba kufuneka i titshala, eziyaku fundisa abantwana benu. Ukuba aniyiqondi into leyo, kani funde incwadi ka “M. P.” kwisi *Gidimi* sika March.

Sidangele nje tina bamnyama ama Bulu enza yonke into esemandleni awo ukuba ilizwi lawo livakale emicimbini yeli lizwe. Ngomhla wokuqala ku March, bekuko inqunqutela yentlanganiso yabateta ulwimi lwesi Bulu e Graaff-Reinet. Iziqingata ngezi qingata ezinabantu abateta lenteto zitumele amadoda ngamabini kulo ntlanganiso. Pakati kwenteto ezaxoxwayo kuko ezi: Ukuba inteto yesi Bulu isetyenziswe ezi Parlamente, nasezi Ofisini, nasezi kuleni ifundiswe. Xa kuxoxwa lenteto u Mr. Du Plessis wase Burghersdorp ute lihlazo elikulu ukuba umntu omhlope oteta isi Bulu akunyushelwe ngu *“zwarte meneer”*—oko kukuti, i *gent’lmane* emnyama. Enye indawo ekuvunyelwene ngayo yeyokuba a Besutu banikwe izwe labo; Enye yeyokuba kucitwe yonke imiteto encedisa ukungenisa ama Ngesi apesheya apa e Africa. Zonke ezindawo kutiwe maziye kule Parlamente ihlangeneyo. Nati bam­nyama sinentwana ntwana esinga ingazazi i Parlamente, ko­dwa azinakuvakala ngenxa yokuba asinantlanganiso ifana nezi zama Bulu. Ati tina, babala limnyama

Ngomhla, 8 March, njengoko sabikayo kwese nyanga edlulileyo, u Rev. George Brown, M.L.A., omele lomandla wetu e Parlamente, udibene negqizana elincinane labanyuli bake kwi Town Hall yase Dikeni (Alice). Intlanganiso yancitshiswa yimvula eyabisina ngalomhla. Savuya kodwa tina uku bona amadodana arnatandatu amnyama. eze kuzivela, into awoti ayitete u Mr. Brown ngemicimbi yeli lizwe, edla ngokuti ibandakanye umntu omnyama pakati kwayo. Into awati wayiteta u Mr. Brown yaba kolisa abamnyama ukuba sinoku kangela uhlobo lokutakazela kwabo indawo ezitile zenteto yake, ngoku beta izandla noku ngqisha, ngenyawo. Wanga ugxotisa umshologu ukumgweba kwake u Mr. Sprigg. Wati nguye oweyelisela le Koloni kwinkatazo ekiizo e Lusutu. Uncome inddlela ezihanjiswa ngayo izinto ngamadoda la alaulayo, wati e Parlamente woxasa wona. Yonke inteto ka Mr. Brown yaba yinyongo erara kunene kwabo babala limhlope: elixa yayi bubusi kuti. Kwintlanganiso ezisakuba zixoxa ngemicimbi yo­laulo njengale bekufuneka bonke abamnyama abafunde isi Ngesi, beyile. Yabonani ke ukuba sabe singeko, ukuze simkutaze ngalo mini u Mr. Brown sikolwa ukuba ngewadliwa ngamenyo ngabantu bakowabo ngokusuka abengaku madoda anobuhlobo ngakuti bamnyama. Tina sojokisa ngokuziya ezintlanganiso zekuti exesheni sime sirete napambi kwezo ntshebe, nengwevu, nenqayi ezimhlope.

Bobulela bonke abanencasa kumsebenzi woku fundisa intsapo ukuba kuko inyatelo egqibe ekulitabateni i Rulumente ka Mr. Scanlen, kwindlela yokunyusa imali zo Titshala. Ukuvakaliswa kwayo lento kube se Parlamente, apo abuze kona u Mr. Joseph Reid omele isi Qingata sase Tinara, ukuba kuninina eyonyuswa imali erolelwa i Titshala waza wati u Mr. Molteno ukupendula izimiselo ezitsha ngentlaulo yo Titshala sezilungisiwe zizakubehle zibekwe pambi kwe Parlamente kanjako. Isikalo sakaloku sesokuba i Titshala ezaneleyo neziwufaneleyo umsebenzi asinazo tina bamnyama, kuba izi “tyudeni,” aziwuvumi umsebenzi ngenxa yokuba intlaulo ilihlazo. Uteta lonto ke u “M.P.” Uti:—Noko simnyama siyayirola imali, siyirolela i ramente ze zincedise imicimbi yetu; u Rulumente uyabukupa ubuncinanana bake bokuxasa i Titshala. Endaweni yokuba aba fundisi bacapule kwimali ze Ramente bongeze

kwi malana encinane yo Titshala, bayeka ukuba o Titshala ba zibonele ngokwabo. O Titshala abane ntloko ke abavumi kungena kulonto, zeke umsebenzi wobu Titshata engenwe ngabantu abangena kwenza nto yimbi ngapandle kokuxovula udaka bacande inkuni. Simvisisa ngoluhlobo ke u “M.P.’, asinakuncada ukuti asiyiboni kakuhle indawo yokubanga ukuba u Mr. I. W. Wauchope ne “Linye lala Matye” bange bakanda intsimbi e mfutweni, xa bapendula umbaleli wetu. Inteto esabe siyitembisile sisate make siyibambe deesive impendulo ka M.P. kwezi ncwadi zanamhla.

Inteto yomhlekazi u Sir Hercules Robinson ku madoda ase Parlamente ngomhla we 17 March, yenjenje xa isingisa kwimicimbi yase Lusutu—“ Ndifune nihlangene ukuba nihambise imisebenzi yenu yengxoxo ngapambi kwexesha, kungalahleki xesha ukuba nicedulule nigqibe ngoku zolileyo, ngokuma kwezinto kwela Besutu, Isimiselo soxolo esenziwa ndim ngo April wodlulileyo unyaka, nekwavunyelwana ngaso ngabantu bale Koloni, nazi Nkosi nabantu abavukela igunya lo Mntan’ Omhle, sifezwe inxalenye yinxenye yesizwe. Ngaxa litile ndaba namatemba amakulu ukuba ukufezwa kweso simiselo koba banzi kwanele ze ukuzola no xolo kube kulo lonke u Sutu. Ihambiso ka Masupha, kodwa, ilandela ezitendeni zokuzinikela kwake yabonisa mhlope ukuba le Nkosi nabo bonke abapantsi kokupata kwake bazimisele ukuba bangazifezi izinto ebabetembise ukuba baya kuzenza. Niya kncelwa ukuba nivumele ihambiso eyoti, inxwema, kwesi sandla, ibakala eline ngozi nje ngoku nikela u Sutu ko ndiyalwa aboyisileyo nje, kwesinye, icasa ukucita imali ye Koloni engxabanweni nesizwe esi sebunyameni, zekwa kwelo xesha ibuyisele umteto, nokuzola ngo mkosi owomelele ngokwaneleyo ukuba uxase igunya le Mantyi, ukusele abo babonisayo ukuba bayilulamele i Rulumente. Ndiyatemba ukuba, kunye nani sinalo itemba lokuba ngamana abantu, aba bonise nge nkutalo yabo ukuba banokuhambisela pambili. babuye babe ngabantu bo Mntan' Omhle i Nkosazana abalulamileyo naba zolileyo.'' Kunqabile ukuxela eyona nto iya kwenziwa ngu Rulumente e Lusutu, kodwa ko­ba kukupuma kwe Rulumente ka Scanlen ebupatini ukulwa kwa kona. Ngamana u Somandla avule ingqondo zabo bapete imicim’ i.

Lenteto siyi guqula kwi pepa lama Ngesi i *Cape Times* elishicilelwa e Cape Town, njengoko injalo :—“ Kwi ntlanganiso yengxoxo yamadodana ase Lovedale *(Lovedale Literary Society,)* ingxoxo ngeveki edlulileyo (3 March,) ibi ngale nteto—‘ Kuluncedo na, ngeli xesha uku shicilela ipepa laba mnyama?’ Ingxoxo leyo yavulwa ngokufundwa kwama pepa. ngo Messrs J. K. Bokwe no J. T. Jabavu. Umsebenzi oluncedo ongenziwayo ngamapepa abantsundu, upumle pezu kohlobo lwenteto ezifakwa ku wo. O Messrs Bokwe no Jabavu, sizindla ngama gama abo, bangaba Mbo mhlaimbi ngama Xosa; emababe bayazi ukuba kungakananina okungenziwayo ngumntu omnyama ofundisiweyo, ukusasaza ukwazi okunexabiso, nentlaulo elungileyo, nokufundisa ukugcina pakati kwabantu bakowabo abafundiswe ngapantsi kunabo. Izikolo mazibe ngeli xesha seziwufezile umsebenzi wokuqeliselela igqiza elimnandi laba mnyama kuma balana apa amdaka kutiwa ngo “A’' *(alphabetic symbols),* kulungele yena nomzi wakowabo ete, ubani ukuba unokulesa, wanikwa ukuba afunde into eyiyo. Inyanga ezimbalwa ezidlulileyo, safumana kwi ndodana engu Mbo, ehlala kufupi ne Lovedale, incwadana, inencwadi eyayi tunyelwe ukuba siyi shicilele, ezoncwadi zombini ngohlobo lo­ku balwa kwenteto yesi Ngesi nobuciko bazo zazingenzela imbeko u Mlungu. Sikolwa, ukuba amadoda anje ngala, ebengati ngempimiselo yama pepa aba ntsundu, apimisele futi imfundiso enikwa e Lovedale, uhlanga lonke olu ntsundu malufumane inzuzo. Isongo esifunyanwa esi kuleni sihle silahleke' elalini; kodwa ukulambela ukufunda incwadi (nokuba zezalupi uhlobo) kukula kuqelisela esingati, ukuba besinganika icebo kuba fundisi, mababonise ngezenzo ukukoliswa kwabo zingxoxo ezinjengale ibiveliswe ngo Messrs Bokwe no Jabavu.” Ukucacisela abafundi betu, singati ingxoxo ze Lovedale Liter­ary Society zihanjiswa ngesi Ngesi kupela.

Kwanga kunganjalo futi—Ubusuku bomhla we 4 ku March, abusayi kulibaleka msinya kuba sili bomqomboti naba tengisi bawo e Rini—Bakutshelwa *Ipatulweni,* yaqutyudwa imipanda *‘yencindi yezimba’* (kuba kutshiwo ukuteketiswa kwawo ngabatile abangawaziyo nokuwazi abawutetelelayo). Ukususela kwa Mnqayi ude uyekuma nge Tantyi, imityino yapitizela malunga nentsimbi ye shumi, umongameli waba ntsundu, nezibonda, nama dindala, bagqoba bepuma kwizindlu zemiqomboti beshiya kubonakala ukuba ke bafika—Abaswelekanga aba hamba bebavusa abanye ukuba bahilwa! Kwenye indlu eyazi­wayo ukuba iyawenza kute kwaku singasingwa akwandule kubonwe nto kute xa sekubuncanywa kwabonwa mnikazi wendlu uncanyatiselweyo egogogweni, ungasukiyo; ude wati omnye, “kausuke ume, utenina lento usuke watshela apa P” ite intokazi ukupendula “ndihleli kuba iyindlu yam,” ite yaku shenxiswa kwa funyanwa ifukame pezu kwawo, waselwa ngu mhlaba pandle. Kwenye indlu kufikwe kutshixiwe, abavuma ukuvula kwada kwamzuzu kanti kuvingcelwe imipanda—Yautsho intokazi yakona umlilo wama ceba omtati, sasuka isisi sabopa,