bo xa banokufunyanwa. Bebeti futi bafunyanwe besaka izindlu, besuka ingubo, beqaba imizimba yabo kubabeza kuya emdudweni, mhlaumbi besebenza emasimini abo. Maxa wambi bekusiya etyalikeni amadoda afikileyo kumashumi amabini nabafazi abalelo nani, bonke behombe bapelelisela ngokwe Sixosa, imizimba nengubo beziqabe imbola. Kodwa ukuqonda lendawo baya kuyo, nemilo yenkonzo, bekuluzizi kanye. Wakubuza ukuba baya pina bebeti ukupe- ndula siya *emdudweni.* Befikile etyalikeni ubungati kwakamsmya ubabone sebe cope pantsi bengascko kwezazitulo bebebekwe kuzo ; bekupe inqawa zabo be- tshaya—Noko kunjalo sizamile tina kuba sisazi ukuba lomsebenzi singawo asiwamntu ngoka Tixo ; nokuba ekupeleni yena uyakuwuhlumisa ; kuti ngexesha *eli- fanelekileyo* kufike ilixa lokuvuna ukuba asityafanga.

Umsebenzi omkulu ekwafuneka wenziwe yayi ku- kumisa amagama ekungabalwa ngawo inteto yesixosa nokuyilesa lenteto yakuba seyibaliwe. Lomsebenziuncomekayo wokumisa amagama wenziwa ngu Mr. Thomson no Mr. Bennie. Ifeziweke lento kwashicilelwa incwadi ezincinane ngesishicile wana esincinane eseza no Mr. Ross e-Scotland. Kwamiswako izikolo kuba lento ingabantwana bebeyinyamekele kakulu abafundisi. Noko babe mbalwa abalitabatayo eli tamsanqa balisondezelweyo. Bebesuka babuzo ukuba ukuhamba esikuleni kuya kubanceda ntonina aba- ntwana babo; baze, endaweni yokwenza lento baye- nzayo ngoku ukubatalela imfundo, bati mabavuzwe kuba bevume ukuba abantwana babo bafundiswe. Nabantwana ngokwabo bebesiti futi bacengwe nga- mabaswana amancinane ukuze bazingise ngokuha- mba esikuleni.

Yaye iyinto ende, efuna unyamezelo nomonde omkulu, ukuqondisa abemi beli lizwe ngemfanelo yetu ku Tixo. kuba sizidalwa zake ezinomteto wemikwa, ukubaqondisa ngobulungisa nenceba ka Tixo, ukubaqondisa ngo Msindisi noko wakwenzayo wakuva ngenxa yaboni. Bebesuka abemi bezindawo babeke izandla zabo emlonyeni, bexela ukungazinto kwabo, bebonakala ukuba abakatali, ngati ekucingeni Ikwabo abateni nezi zinto. Kodwa koko kunga kata i bavuyiswa abafundisi bakubona omnye nomnye- ezuza ukanyiselo malunga nezo zinto ababesiva ngazo.

Uhanjiswa njeke umsebenzi e-Gwali nase Ncera yayicingwa kakulu indawo yokuqala ezinye indawo kwahanjelwa kwindawo ezininzi kufunwa ukumiswa izikolo ezitsha ; e-Batenjini, komkulu kwa Ngqika, kwesika Nqeno, nase Ncwenxa apo inkosi ibingu Maqoma. O-Mr. Ross no McDiarmid baya kuba ngabafundisi babantu baka Maqoma, kwaza ngo 1828 kwaqalwa isikolo sase Balfour (e-Katala). Kwangalo mnyaka kwanda ulure oluti kuza isizwe esinamandla esikalipileyo ekutiwa yi Mfecane ; kusitiwa liza kufa kuba Imfecane iya kuwa tyalela kuma Koloni Ama- xosa. Yaye ilixala elikulu lento, kwada kwatunywa u-Col. Somerset ukuba aye pambili abatinte abo bantu. Ukwenzile oko,wabuya selenesi sizwe singa Mamfengu.

Ngomnyaka olandelayo, xa upakati, kwafuneka ukuba u-Mr. McDiarmid no Mr. Ross bafuduke e. Katala ngenxa yempambano eyabako pakati ko Rulu- meni no Maqoma, impambano eyabangela ukuba agxotwe u-Maqoma. Ngo May we 1830 u-Mr. Ross waya kuyila Umgqakwebe, kwaza kwangalo mnyaka U-Messrs. Chalmers no McDiarmid baya kumisa i-Burnshill. Kwati kuba u-Rulumeni ebemshenxisile u-Mr. Thomson e-Tyume, ukuba aye kuba ngumfundisi wama Lau e-Katala, kwafuneka ukuba u-Mr Chalmers anduluke e-Burnshill aye kutabata indawoka Mr. Thomson e-Tyume. Apo ke e-Tyume, kwati emva kwezixakaniso ezininzi, kwavulwa indlu yetyalike ngomhla 20 ka September we 1830.

Oko kuvulwa kwendlu kwamnceda u-Mr. Chalmer s waba nokuhlangana kammandi nomhlambi wake kwalula ngapezulu ukuzifeza imfanelo ezilunge nesi. kolo, ezinje ngokuhambela ezindlwini zabo, atumele abavangeli kwindawo ezingapandle. Nakuba babe mbalwa kubantu abakulu abaulingeneyo umsebenzi wobuvangeli—kuba babe bancinane abanokufunda— noko kwaba ngummangaliso ukuqonda abanako. Ukulinganisela. Omnye wababeman’ ukuya kushumayela kwindawo ezingapandle waka ngenye imini wabuzwa ukuba uyaqondana ukuba abafuna ukuzisa aboni ku Msindisi kufuneka ukuba baliqonde ixabiso lompefumlo notando luka Kristu. Upendule ngeliti, “ Ewe, kuya funeka ukuba siwazi amazibuko, namatye esinokunyatela kuwo, nalapo kunzulu, apo kukoyo ingozi, ukuze sikwazi ukubakokela abafuna ukuwela baye kumhlaba owomileyo.” Mhlaimbi ke akuko mpendulo yayingadlula leyo ngokulunga.

*(Lenteto soyikamkisa nakwesilandelayo.')*

wo. Ipakati kwesi isikolo neso mzalwana ongu Hofmeyr.

Maudicacise mhlope nditi, zinto zimbini endizoyi- kelayo ukuba zingavelisa ububi obukulu kwezizizwe zilapa, xa zite zayekelelwa ukuba zibeko :—eyokuqala sikohlakali semantyi, eyesibini butywala bakwamlungu. Anga u-Tixo ngenceba yake angasitintela esosiqalekiso. Anga angasitumela imantyi ekolwayo ukuba ziko ezona ndlela zokulumkisa izidenge, kunezo ndaziva ndizixelelwa ngenye imini, yinkosana emihlope ya Magwamba, zizo *ezi:—kwele Diamond, nompti,* “ Kangela u-Dukwana lol” watsho kum, “ kusemhlotsheni ukuba ukuzifundisa izidenge, kukuzenza ukuba zingeva, zilwe.” Hayi ukuvuya kwentshaba zelizwi, kuba zinomfo ongaka, ezisezisuka ziman’ ukuvumisa ngaye izicaka zika Tixo. Ndite ndabuya ndonwatyiswa ngamazwi endiweve kwi *Christian Express* (esama Ngesi Isigidimi) ngayo lendawo ! Ikwele elibi, elenziwa yinxenye yezipata mandlazakwa Rulumente, ngakubafundisi, lisisiqamo, nengcambu yezinto ezininzi ezifunjwa kubo zibuxoki, ekubonakala ukuba kwezinye indawo kunqabile ukuba litotywe.

Ixesha endigqibele ngalo ukukubalela, kumaxa ingqakaqa ite qata ebantwini, seli bulele nokubulala. Umncedisi wam u-M. Berthoud oze nesitofu evela naso e-Kapa, usele qalile uyaqapula ngaso, Akubanga xesha lide bengaluqondanga uncedo lwesitofubeza bengamagqiza ukuza ku enta. Kwi Cawa ezimbalwa siqapule abantu abamalunga na 25J0. Uku, qondisa ukuba bayabulela, kuba besindisiwe, xa ezi­nye izizwe zipelayo yingqakaqa, bacule ingo- ma zabo, bebonga, igqira elikulu elivela kwa Mshwe- shwe, elize neyeza elingarolelwa nto, kanti linamandla angaka engqakaqa. Icawa zonke ibiyinto eninzi abeze eluqatshulweni, esite ke tina safumana ngalonto ituba lokuvakalisa Indaba Zoxolo, ngokwenjenjalo umsebenzi wetu apa ngati uyanda, uqinile. Sibe novuyo ukubona uninzi lubuya kwindlela ezingendawo zokukonza izitixwana, lubuyela ku Tixo opilileyo. Inani labaguqukileyo, namabuzwa ngoku ngamashumi osixenxe anesibini (72). Bambalwa kupela abasinike usizi. Asikancami noko ukubabona nabo bebuyela esibayeni Somalusi Olungileyo. Amagwamba (Matonga) mane afunda e-Morija, esitemba- yo ukuba ayakuti nawo exesheni abe luncedo ekwandiseni nasekuqiniseni umsebenzi. Esona sikolo setu singapandle siquba kakuhle sipetwe ngu Betuele, Umsutu ovumileyo ngentando yake ukuba azinikele kumsebenzi we Nkosi yake, kwela Magwamba. Mhla­umbi kungamnandi kwixenye ukuva ukuba ibandlana letyalike yase Barcelona e-Spain, elipetwe ngumfundisi u-Empayta licele ukuba lisincede isikolwana esipetwengu Betuele, eliyakuti ke liman’ ukuvisisana nomkangeli lowo waso. Uti u-Rev. M. Empayta abazanga bafumane ntsikelelo zingaka, seloko bati bazinikela ekutandazeni, nasekuncedeni intlanga ezi- sebumnyameni. Uti “nabe tyalike yama Roma (Roman Catholics) bayavuma nabo ukuncedisa ku­msebenzi onje.”

Kengoko igama lesikolo sesiyi Barcelona. Esinyesezikolo zangapandle, sipetwe ngu Tonatane, um Mopedi, indodana enesiqu, eveneyo, yomelele, ikutele. U-Tonatane umelene nenkosi apa, ikohlakeleyo inxanelwe igazi bati ngu Ndjaka-Ndjaka, imane uku- boyikisa abantu bayo, ingavumi nokuba baye etyali­keni. Noko anjalo kubonakala engenamandla ku Tonatane, kuba yena utyutya nabemizi yonke ehamba eshumayela, uninzi ke ngoku lubonakala luzinxamele Indaba Zovuyo. Kuko u-Mgwamba, nomfazi wake abaguqukileyo, abaziqamo zokuqala emsebenzini okolekileyo.

INCWADI EVELA KU MR. CREUX.

Valdezia, Zoutpansbeg, Transvaal.

KUMHLELI WE SIGIDIMI.

Mnumzetu otandekayo,—Nditinina ukuzilandulela kwam, ngenxa yokuti cwaka. Kwezinyanga zininzi zidluleyo, ibingahambi iposi, lwayeke uvalo lwam labeta. Noko ndosendisiti ndikwenzelelela oko.

Andinakutyila ngamazwi, usizi ebesinalo, sivela abazalwana betu ababe wusebenza umsebenzi wabo e-Koloni, pakati kwezilingo, nentsizi zemfazwe. Unga u-Tixo anganceda abanike uvuyo, ize sive ngentsikelelo abanike zona, ngenxa yembandezelo ezidluleyo.

Apa, e-Transvaal, ngoku selingama Ngesi nje (English Government) apele ilizwe, malunga nesipelo semfazwe yetu no Sikukuni asikazi. Kalokunje kutetwa ngentsuku. Ke abazalwana betu bama German mabatembe alikude ixesha lokuyipelisa. Inkosi ingati mhlaumbi ibabize ukuza kuhlanganisa izitungu zemipefumlo enqabileyo, ebikade igula, incwina, pantsi kobunzima besityakala esenza ukutanda kwaso.

Ngapandle kwelakwa Zulu icala, ndingati malunga apa, izinto zisa zolile, noko kubonakalayo ukuba kulo wetu umandla u-Rulumente ulumkele kakulu uku­ba kungabiko kuvuka kwabemi balo.

U-Makhatu, lenkosi yawagxotayo ama Bulu e- Zoutpansberg, kalokunje iyayinqabisa imizi yayo, ku- bonakalake ngoko ukuba ilungiselela imfazwe. Abatsuetla abasezintabeni bati, bayakumvumela u-Rulu­mente wama Ngesi (English Government) ukuba awapate; kodwa eke wacukumisa ngokuti kwati kwati irafu bayakuvuka balwe. Noko batshoyonje ngabantu abangavaniyo kwabodwa, andikolwa ukuba banganokuma nexeshana eli belwe. Kude kube ngokunje singati, u-Rulumente wama Ngesi akaka- zibonakalisi into ayiyo. Sitsho kodwa singakubali ukutatyatwa kwamandla ka Albasini, inkosi ya Ma. gwamba, esibe nati sishumayela kuwo. Ingayinto ebuntlekisa ukufunyanwe kutunyelwe apa imantyi kungeko mapolisa mhlaumbi akonibe ; kuba ukuba akwenziwanga oko, uyakuva kwa into endala, kusiti­wa lemihla, kuyawa biwe, kuyawagwintiwe, zisenziwa ezonto ngamaqinga okutiwa kunukiwe ngobumenemene. Yonke lento ingumntu iti apa, u-Rulumente usalinde ukuba ide ipele imfazwe nama Zulu, azeke andule ukwenza imfanelo yake kwizizwe ezisentla (North). Umhlaba omhle kufupi nendawo endala ye Schoemansdal (Zoutpansberg,) utengiwe zipatamandla, ezicinga ukwaka idolopu apo zimise imikosi, eya kugcina awangasentla amazwe ukuba azole. Ziyure (hours) ezintlanu ukusuka apa usiya kulonda-

 ISIGIDIMI SAMAXOSA, NOVEMBER 1, 1878. 3