Le imiyo

yinyanga yokuqala ye  
Kwata.

Abebete ga ngo June 30, 1888, mabazi ukuba eli LELONA XESHA UKUBA IFIKE INTLAULO ye Kwata entsha epela ngo 30 September, 1888.

Iveki.

Umkosi Wosindiso, walelwe ngegnnya ngu Mantyi wase Johannesburg ukuba uhambe uvuma, ubeta igubu, urasa ezitala- tweni.

Bafa ngabane nangabahlanu ngemin ubantu e Delagoa Bay (e Fatukezi) yifiva.

Ngolwesi-Ne Iweveki egqitileyo u Mantyi u Mr. W. B. Chalmers ugwebe umfo ontsundu ekutiwa ngu *Jim,* ngokusuke ahlute intwa- zana ka Mr. Hibbine, aqubisene nayo ngakummandla we Hospital. Ugwetyelwe iveki zontatu entolongweni, ezimbini zezo. veki asele amanzi etyuwa.

KuNCONYwA imfuduka yabatnhlope e Ndenxa nase Xalanga, Kondiwe kwele Golide.

Base wakeni abantsundu abasuke e Putnkezi (Delagoa Bay) besiya kwele Golide.

Kuvakala ukuba u Sir George Grey ufudukile e New Zealand, wabuyela e Eng- land apo azimisele ukugqiba imihla yobu- dala bake.

Abafo ababini base Zeleni banikwe iveki ezimbini yimantyi yase Qonce ngokuba inkuku le imatambo.

Ngeveki egqitileyo kutshe umntwana ominyaka mihlanu womalusi kwa Daliwe Wayeshiwe endlwini nexegokazi elifayo suka wabonwa selesitsha, libekuzama uku- mputnma ixegokazi alapumelela, suka wandlandlateka umntwana wagqiba ilizwe ufunyenwe selefile.

Umlungu wenkanti e Johannesburg ongn Louis Keefer, usinde ebelinga ukuzinqamla umqala. Ute kanti akawunqamlanga owona mtambo usebomini, wanqandwa ngabantu ukuba angawenzakalisi okunye. Inxeba litungwe ngamagqira ; waba uyasinda.

Linyukile ixabiso loboya e London.

Indlu eshicilela ikoranti e Bhai i *Weekly News,* itshiswe ngabom ngu Dennant oti ubeqeshwe nge £100 ngumlungu omkulu wayo u Mr. John Steel ukuba ayitshise.

Kufike e Bhai ngenqanawa ngolwesi- Hlanu ibuto lama Tshayina elikumashumi amabini.

Ngayo lomini kwabanjwa iminenga emibini apo e Bhai, ebonakele idlala pakati kwenqanawa. Ibehle yasukelwa ngeziki- tshane yabanjelwa kufupi nesiqitana esiyi St. Croix. Mikulu yomibini, omnye yi- nkunzi.

Ibifanele ukuna ke ngokwamawetu ku. banjwe iminenga nje.

Ngolwesi-Ne Iwegqitileyo u Col. Griffith waneke pambi kwebandla le Palamente umtandazo ka Timothy Makiwane nabanye wokuba umhlaba otile okufupi ne Cala obufumane awabelwa bani ngu Rulumeni, maucandwe njengeminye wabelwe aba- ntsundu. Lomtandazo kutiwe mawubekwe pezu kwe tafile yebandla.

Amabhulu akwa Komani apetwe lelingu A. Wentzel atumele umtandazo e Pala- mente ukuba ipicotwe inqubo yabapatiswa bakwa Rulumeni abalapo e Komani ngo- kupatelele ekungenisweni kwamagama aba- voti.

U Rulumeni ugqibe kweloknba amtenge knbaniniwo uloliwe wase Cawa oya e Rini. Yimivuyo e Rini kuba ezakuvulwa kwakona.

Ngapa ngase Mnyameni (Alexandria) kuko Umxhosa ekuranelwa ukuba ubulele umfazi wake wamngcwaba kusile, igqira liyekumrola ukuba liqiqe into afe yiyo umfazi.

Zizakuba mbini inkundla ze Palamente e Transvaal.

Siyavuya ukuya ukuba intlanganiso ye Liso Lomzi Ontsuudu isapapanyelwe e Komani. Isaziso ngokuhlangana kwayo sikwa kwela namhla.

Eyase Herschel iya kudibana ngolweai- Hlanu Emyemaneni, kwesika Mkuzangwe.

Intloko zengxoxo bekufuneka zivakali- siwe kwase mapepeni.

Abafo ababini, u Jim no Petrus, izioaka zo Mr. James Scott no Mr. P. J. Wagenaar base Aliwal North, babulewe kumiwa ngumsi wamalahle abate bawabasa xa balalayo ngokuva kubanda, kwaye kungeko neroba lokuba upume umsi kuleyondlu. Sebefunyanwa befile kusasa.

U Zwaartbooi owabulala nge bhoso, ngo July 18, 1887, u Jacob Ntwendala e Bhede, waza wela kwantsiza, ufunyenwe. Upambi kwamatyalf siteta nje e Komani.

U General Smyth selekwa Zulu nako konke okwake.

U Colonel Griffith wazise abapatiswa ukuba uya kuke abuze ukuba bake bayicingana into yokuba bayinike i Transkei abameli abane e Palamente.

U Mr. Hutton ucele e Palamente ukuba amapepa angokutenjiswa kuka Nkosi u W. Kama ngokuvalwa kwe nkanti yase Xesi nokwapulwa kwelodinga, abekwe pambi kwe Bandla. Kuvunyiwe oko.

U Marulu uxhonywe ngo-Mgqibelo onga- paya Emtata.

Ipepa lase Mtata liti bakumashumi ama- tatu ’abantu abanukwe babulawa kwesika Nqwiliso ute waqala nje lonyaka. Abanye banukwe ngenye imini apa kwakubonwa ebuya umva u Bokleni oko ebeselengati uyapila.

Ite yakukov’ ukugqiba iveki ezintandatu ihleli e Tekweni i Ruluneli yase jNatal, yabuyela kwase Mgungundlovu.

Kucingelwa ukuba umkosi ka Dinizulu upakati kwamadoda a 2000 na 3000.

Umvuzo wo Mongameli we Transvaal unyusiwe; ngoku uza kuba yi £4,000 ngonyaka.

Imvo zabantsundu

NGOLWESI-NE, JULY 5, 1888.

Ubuvezandlebe NGENXA yesituku- Babantsundu.

tezi sokuba ebalelwa ku mavezandlebe embusweni u Captain Veldtman, ude wagqiba kwelokuba angene kumatiletile afunwa ngumteto konga angapuma kwelobaka- la. Isaziso soko sikwakwelipepa. Elizibuko awela ngalo oka Bikitsha lirunywa kanobom ngemali; baye bengebaninzi kumawetu abangazi- xolelayo indleko zokuwelwa kwalo. Zikwanelele ukum’bbebbeta ontsu- ndu ukuba angabisabinalo ibhongo lokuliwela. Make senze elinqaku, —kanene elizibuko lokungenisa ivezandlebe kwimfanelo zombuso lalenzelwe nati na Bantsundu ? Sitsho kuba sibe siba tina lalenze- lwe ama Jelimeni nama Frentshi,— abantu abeze pantsi kwe Nkosazana beshiya imibuso abazinkulelwana kuyo; saye singazi ukuba abambu- so ungene pantsi kwe Nkosazana bangabuye bakankanyelwe mayela- na nobuvelisa-zindlebe Yinto ebingaziwa ngamawetu leyo, kuba wona ate ukungena ku Rulumeni aqonda ukuba angene kuba kunga- seko nto yimbi ayishiya ngasemva. Ukuba ayexelelwe ukuba asakubuye amelwe sisituko sokuba angonxu- mkonjana ayengasakungena kapu- kapu pantsi kwepiko lika Rulumeni. Yinto ke efanelwe ukukangelwa yi Palamente le, ukuba ulungiswe umteto kungabiko velisa zindlebe pakati kwabantu abangene pantsi ko Rulumeni nombuso nomhlaba wabo. Indleko yokuba abe lowo apumelele ngetiletile ukuzikupa ekutukweni ayinakunyanyeze 1 w a ngamawetu. Siyatemba ukuba i Palamente ayisokwahlukana inga- yivelelanga lento, yayilungisa.

Amanqaku.

U Mr. Sivewright ude wauga akanya- nisi, xa abesaneka inxwaleko zomfo wesika Kama, u Sam Binda nonyana bake abapangwa ngenx’ enemali yama- phekepheke. Ukaukanye ukuba Imbu- mba yama Bhulu alilungu layo, idu- nyelwe kukuba kwinto ezizamayo enye yezinkulu kukubandezela, ukuba asi- kuko ukubabhubhisa kanye abantsundu. Okwesake isiqu angaba akajonge kwe- zinkalo u Mr. Sivewright; kodwa iko- ranti ezingumlomo we Mbumba yama Bhulu kwanesininzi samalungu oluma- nyano, awahli ukuba awangi bangane- mfanelo abamnyama. Ngenye imini apa i *Zuid Afrikaan* ibisiti ayivani nokuba isitunzi solaulo Iwe Nkosazana sitwabuluke kwelilizwe kuba ololaulo lutanda abantsundu ngapezu kwaba- mhlope. Lonto besingayazi tina; besi- sazi ukuba u Rulumeni wapesheya unga singafumana imfanelo yetu kwapela, kwanabamhlope ngokunjalo. Kute uku- tungwa kwabantsundu imilomo yi Pala- mente yanyakenye, u Mr. Botha owaye- ngu mongameli we Mbumba yama Bhulu eyayise Tinara, wati le Mbumba yabo iya'kuxhasa ukutungwa kwetu imi- lomo kuba Amabhulu, engasoze apa- twe mfaninye nabamnyama embusweni. Zinteto zolohlobo ozibange ukuba siti kungxanyelwe tina yi Mbumba yama Bhulu.

Amagqira atile ate ngokuqonda ukuba ayavelela amayeza ka Mr. Shaw wase Bhofolo, ngapezu kwawawo avusa uqu- shululu lokuba usebenza ngemichiza engenapepa lemvumelo. Ite lenteto noko ebeke wati umantyi mayilinde i Jaji, Umtshutshisi Matyala ose Rini ugqibe kwelokuba iligwebe imantyi, ete yamdla £2 u Mr. Shaw iwugxeka, umteto omi endleleni yamadoda amayeza anoncedo. Amayeza ka Mr. Shaw anoncedo olukulu kuti bantsundu, ngakumbi kuba singena- yo imali yokuhlaula indleko ezinkulu zamagqira amhlope; ade maxa wambi lamayeza atsho ngapaya nakwawamagqi- ra ngokulunga. Ingenza uncedo olukulu i Palamente iwuguqule umteto, ukub

ubavumele o Mr. Shaw nabanye abamayeza alunge ngokungatandatyuzwayo ukuba bawuhambise umsebenzi wokunceda amahlwempu ngapandle kwamaxhala.

Elinye lamapakati adumileyo Enkosa- zana, u Right Hon. J. Chamberlain, M.P., like lenza inteto kutsha nje, ebe nesililo sokuba lute ulaulo lwe Nkosazana lwayivekelela kunene impato yabantsundu kumagwangqa eli lizwe, wati ixesha lifikile ukuba lonto ipeliswe, nokuba ulaulo lweli lupatwe ngokuqo- nda kwamapakati e Nkosazana. Waleke eliti, impato yabantsundu ya Mabhulu, yahlukile kweyombuso we Nkosazana, ke nokuba sekutenina makupatwe ngentando yamapakati e Nkosazana, nokuba selesitini Amabhulu kuba umbuso ngowase Britani. Ikoranti yase Natal i *Mercury* iti kungamnqabela u Mr. Chamberlain ukwalata ukuba impato yabantsundu yama Satlani iyaku- tshwa yileyo bebesakupatwa ngayo abantsundu ziruluneli zakudala. Umzi ontsundu awusakuvumelana neli pepa lase Natal. Sazi mhlope ukuba ukweli lika Mr. Chamberlain.

U Mr. Hofmeyr uyakuvuyiswa ku- kuva ukuba umzi ontsundu uyakoliseka kunenene ngamaqaga, abavoti. Boku- mbula abalesi ukuba amiselwa ngecebo lake. Umzi ongabanga nokuwalumana ufungile ukuba uze uwafumane ngetuba elilandelayo, uyaka, nangezinye indlela uyazilungiselela. Indawana embi yeyo- kuba sisiva ukuba e Transkei, kwelonga- nyelwe ngu Captain Blyth, abuye anqu- nyanyiswa, isizatu kukuba engatandi ekhutshiwe u Capt. Blyth. Ngomteto we Palamente nabanina ongumvoti ufa- nelwe liqaga, asiboni ndawo abanga nqandwa ngayo abantu ukuba bangawa- tabati.

Ngenye imini apa u Mr. Johnson wane- ke pambi kwebandla eliyi Palamente umtandazo weqela lamangesi omandla wase Dikeni, wokuba umteto we Loke- shoni uroxiswe. Sikumbula ingxokozelo eyati yabako mhla u Mr. Sauer waroxi- sa kwesisiqingata sase Qonce umteto we Lokeshoni, wapelisa onobhala, kwatiwa iyakuba yimfazwe yodwa, Amaxhosa ayakuba yinkatazo engenabo onobhala. Ezonto azibangako, kwaba kokona balungileyo abantu elixa upelisiweyo umteto we Lokeshoni. Lomteto yindlela nje yokuchita imali yakomkulu, nokufuma- nela izihlobo izikolobho. Into eyabonwa ngu Mr. Sauer iminyaka emitandatu eyagqitayo kokhona Ubonwa namhla yi- nxenye enjengabahlobo betu base Dikeni.

Sivuyiswa kunene ngumoya welipezulu wokunonelela intlangano. Sekwazisi- we ngeyase Herschel neyase Queenstown. Kambe kuza kubehle kunyulwe abameli e Palamente. Yinto efuna icikidiwe ke leyo zintlanganiso zoluhlobo. Ndawo yimbi esingavuya ikangelwe kukuba lu- hlobo Innina Iwentlanganiso engaluncedo ebantwini bonke. Sizinqwenelela impumelelo ezintlanganiso.

ELUHAMBENI.

No. 11.

E SOMERSET.

Kungababambezela abafundi bako uku- yelela izizatu ezibangele ukuba ndike ndinqumamekweziveki zidluleyo. Mase ndisiti ke i Somerset yenye yendawo endibe ndise ndineminyaka 'etile ndinga ndingayibona; indawo endaya kuyo kungeko maxhala okuba ndingaba ndiya kwamkelwa njanina; apo ndandisiti ndingati ukuba ndisenentliziyo yokufeketa kundilungele noko sendimdala; apo kwakungafuneki kuba nditatamise ukuhlala nokuhamba, kuba ndandisiya kwabegazi.

Kodwa ke ezona ndawo zazinditsala kakulu zezi ndiza kuzikankanya. Aba- ngapandle apa abantu bayazi ukuba i Somerset ngumzi oke waduma kakulu ngokuba

abantu abatsha bakona

bayawaqonda “ amasiko,” “ bakululekile.” Ndisalikumbula ixesha abe esoyikeka kuti umntu ovela kulomacala, abesiti kona akuteta Isingesi sirwaqele sincame; bayeke kanjalo abafana bekolisa ukukwela kumahashe afanelekileyo tina sise uemigqutsubana apa oti ukuba uha- mba ngayo ebusika ufike uqhuba, baye ingabautu abazicokisayo oko tina sasise kwindima yekodi.

Nangapezu kokoke abese eliqela amadoda amakulu

avela ngase Somerset alike kulamacala ase Maxoseni engamadoda, enzima—enempahla enobom enje ngozinkomo nemfutshana—eqabukile, epapele ingxoxo zomzi, etanda ukusebenza—amanye enjalo kunye nosapo lwawo—ingabautu abanokuzola. Kwaye ke kuman’ ukuvakala ukuba nasemva aseko amadoda anjalo. Ndati ngoko ndakunxakamela ukuya kuyibona indawo enjalo, ndifunde endingakufundayo.

Eyokugqibela indawo endingayibalayo ebe inditsala kukuya kubona

UMZI OWANCEDA OKA JABAVU

ukuze namhla abe ukwindawo akuyo yokubonisa amakowabo okokuba umntu akabufezile ubuntu bake xa asapilele “ ukudla, nokusela, nengubo.” I Somer- set ngokumnceda yeua yasinceda sonke bantsundu, nakuba mhlaumbi singati ngokuvalelwa ngamakwele singaqondi. Ndincoma ukunceda kwe Somerset, ndi- ngakudeli okwezikolo awaqala kuzo ukufunda nezo wagqibela kuzo: kodwa ndiba andiposisi xa nditi ngezitundo zobudoda, nokuxomoloza kwimicimbi yokuxoxa emapepeni, sifanele ukubulela i Somerset. Namhla ke kuko ufifi lokuba umntu ontsundu angayilinga into ibe yiyo nokuba ucasiwe ngabatile ; namhla kucacile ukuba nati singazifeza izinto ezinkulu ukuba sibe singakwelezelani kwasedwa.

IFETEKULU.

Okunene ke ndaya ndagaleleka kona, ndaya kufika ndise' ndikwele kumahashe elozwe, endandiwatunyelwe zizihlobo zam ukuze ndingaxakeki ndakushiywa nguloliwe e Cookhouse. Ukusuka ku loliwe ukusinga edolopini umntu uha- mba kwenye yendlela ezintle kunene, apo ebelanele ukuhluzanakona amahashe amadlongodlongo. Ngasentla kwendlela kuko uluhlu lwentaba ezinamahlati abukekayo, nakuba ngobuhle nobukulu

engafikanga kwawase Tyume ko Matole no Zixinene; nentaba ngokwazo azifikanga ngokupakama ko Nontongwana no Maqandeka, asizizo nengxondora ezitsala amedlo omhambi eziyelele kwezoluluhlu Iwentaba lusinga ko Mandenxa. Noko ke umntu akanakuba angakubuki ukulala ngokute ndinde kwentaba ezisinga e Somerset nokuhla kwemifulana epuma kuzo. Pantsi kwazo intaba zizinga ezilifaneleyo igama lokuba zizinga, nakuba ngoku zingasaxinene ngangoko kubonakala ukuba kwaka kwanjalo, nemiti ingafikanga kule umhambi ayi bona e Nciba. Ngase zantsi kwendlela ngumhlaba otyilekileyo oti ukusingisa  
apo iliso lipela kona kubonakale indulana ezingati zihluma ibnosisi yodwa; icala endingati umhambi ukangela kabini nakatatu akolise. Umhlab acanda kuwo umhambi lisandle elicaci-  
leyo elilukuni, umhlaba oncha intle yokutyebisa impahla yentlobo zonke: ofanele ukucuma ukutya. Bati bakuti omnye umlanjana wakona li Fetekulu. bakuti omnye ngum Mandi, nam nda-  
vuma. Ukusuka kuloliwe e Nxuba ude uye edolopini isimo somhlaba sinye. Isahluko mhlaumbi ingaba kukuba kufupi ne Nxuba ilizwe loniwe yitolofiya, nokuba imifulana epuma kwezi ntaba bendiziteta elunge nase Fetekulu kubonakala ukuba itsha msinya, kanti  
ekufupi nedolopi ibaleka ngokuqiuileyo ; netolo ayikabi yinkatazo.

INQU YEDOLOPU  
ayincomeki kangakanani nangobukulu bayo nangobezindlu, ayinazo nezakiwo an'gade azincome kakulu umntu ngobu kulu nobuhle, ngokukodwa xa ase evela ngase Rini nase Bhayi. Kodwa otanda ukubuka akangedaniswe. Uhombile umzi lowo ngesizatu semiti ekoyo pakati kwawo; ukubonakala kwawo kuncediwe  
nabubuko besikolo esidume Kunene sododana ; waza ngokukodwa wancedwa bubuhle bentaba abati yi Boschberg, omi pantsi kwayo umzi.

UMHLABA OLUNGE NEDOLOPU  
ubanzi, umhle. Kwicala elingase zintabeni andibanga natuba lokuwuqonda umda, kodwa udikuqondile kona ukuba ngapezulu lijojo elimanzi, ndeva nangamagamana akona ukuba lijojo lentaba nakubake ndingaziyo ukuba leleziqwana sinina. Ndakukangela abana maxala  
maninzi abafuna ukufuya; nomkondo wokulima awusweleke kangangoko kunjalo kwi nkoliso yedolopu. Ndakuva, kubantu abamabongo makulu nase kulimeni nase kufuyeni, iko imihlaba yamafama ekufupi eqeshisayo.

Ndati ndakukangela ndagqiba kwelokuba ledolopu kuse

KUMZUZU INGAHLUMI.

Ubuye nololiwe wabeta kude kuyo kwabonakala ukuba iya kuhlala itsala nzima. Ukuba i palamente ilamkele icebo lika Sir Gordon ngololiwe oya kungena edolopini kukona kuya kuba kwenziwe into. Ukuqondisa ukuba lomzi noko igama lawo lidumile yidolopana kodwa imarika yakona iko kabini ngeveki kupela; oko ndandikona yayingancomeki nangobukulu. Into endayincoma kakulu kukuqabuka kwabantsundu ukuya kutenga nokuya kutengisa e Markeni.

ICALA LABANTSUNDI

ndingati linabemi be lokeshini namadoda atenge i erifi. Indima yabe erifi ibukeka kunene, nokuba ukangela kokokuqabuka kuboniswa ngabantu abazitengileyo, nokuba umntu ukangela ukusetyenzwa kwezo ziqwengana zemihlabayabo, nokuba ukangela kumalinga enziwe yinkoliso yabo bantu bakuzo nkumisa izindlu ezinobom nokutyala imitana, ngokukodwa lediliya ati omnye umzalwana aku-  
yi yinjwa wada walahlekwa nakukuba itolo ingafanelana ukutyiwa etafileni Isi alam betu ; kodwa nina nanisivimbelanil! Kodwa noko kwi lokishi umntu angancoma edela. Izitilata zayo zicutene kakulu, azincomeki kangakanani nangokutshayeleka, zaziliqela izindlu enditi ungaba lomoya ubuko uncedile ukuba uzitshayele ukuze abantu bazo bake ezintsha okanye bafulele ezindala; umahluko wecala labase sikolweni nempi ebomvu awahluke ngangase Komani; ilokishi ngokwayo imi kwindawo endati fanukuba nyaka ngemvula iba yingxovngxovu, ingabi nakupila kuhle, nezindlu  
zixinene kakulu.

ABANTU BALAPA

bandixaka ngezinye indlela. Ungetsho ukuti ngabedolopu maxa wambi,” kuze kunqabe nokuti ngabangapandle Xa bakangela umntu abanabo ububovubovu bamehlo angati ngawepolisa nedindala, abanako nokuti ncwaba kokungati umntu uza kulala, esinako tina bangapandle. Uti nokuba ukangela emehlweni  
nokuba upulapula ukubeta kolwimi ufike kuko ukuzola esingakulindeliyo edolopini, kuze noko ukubekela entloko kwenteto yabo, ukucaca kwayo neyamankazana, ukuqabukela ixesha, ukuxhalela umsebenzi, kuxele ukuba usedolopini. Ndada ngentliziyo ndati esi simo masibe mhlaumbi sibangelwa kuba abantu abase zidolopini bahlangana futi nabase zifama: kunjalo nje inxenye yaba bedolopu bake bane- minyaka yokuma ngapandle kodwa bengaqiukene nedolopu ngentengiselwauo.

UKUBUYELA EMVA KWABANTSUNDU.

Nakwelabantsundu icala kubonakala ukuba akuko kuhluma kutsha nje. Endaweni yoko kuko ukubuyela emva kokwam ukubona. Uti nokuba ukangela ezindlwini nokuba kuse zitiyeni nokuba kuse zitilateni nokuba upulapula inteto, ezizinto zonke zinqhinelana ngokuti sake *sabhetele.* Ndite ndakukangela ezinye izindlu zabantsundu ndaqonda ukuba kwakudume indawo yokuduma: ndalusizi ukuba isizukulwana esilandeleyo singati asifikanga apo babekona  
oyise. Abantu endingabonanga nto bangaba baka bayizama ngamaqaba, nakuba ke nawo ndawafumana ekolisile anobuntu, ateta ngokupolileyo njengohlobo alulo kakade Umxhosa, kanti lempi iqabayo ezidolopini ise ikolisa ukusa; uti xa uhamba pakati kwayo ubambe umzimba. Ukutsho ke andilanduli magezana, ndiquba isimilo somzi.

NGOBUBELE.

Andingeteti nto nakuba ndandiqala ukuya e Somerset, ndandikwase kaya. Ndingase ndiyekela ukuba buqutywe ngumfo owayeka itolofiya pofu engati waye yitanda. waxakwa kukungazi ukuba iyadliwa sinina etafileni. Umkondo wokunxiba nezinye indawana ndowushiyela inteto equkayo. Mase ndingena  
kweliti Isabata yandifikela ndikwelozwe,

basuka abantu bakona ukundingxamela oku banga balibele nokuba kanene ndize kwenza iholide. Kwati apo kuko

IPONI zo VANDALA.

umfo obesazeke axoxe into evakalayo ngamihla eyadlulayo, endingaziyo ukuba watungwa umlomo ngubanina: iponi emzimba uhlangeneyo, enditi ukuba yayilihashe ngebeba bati yiponi yomse- benzi kanye ; umto olula ukusuka, onteto itsolileyo, emazwi ahlabayo, ozwi limnandi xa ahlabelayo — ndite ati apetw’e nguye andipekezelela, ndati oko ndiqale kusasa kwada kwaba sebu- suku, kanti noko andiwufezanga wonke umnqweno wabo! Andazi ukuba mhlandiya kona kungengayo iholide ko- kube yintonina! Nokoke wawumnini umsebenzi ndacita enye yemini ezabu- mmandi kakulu kum ; ndakolwa kufa^^^ vuma nokupula-pula nangamaqela ase zityalikeni. Into ezingekoyo kakuhle zindawo zokubedeshela ngokukodwa kwicala lase Rabe. Kambe ndafika kuko nehlelo labapehleleli kubantu abantsundu, ndanosizi ukuba ndinga- fikanga kupehlelelwa.

UKUWUSHIYA.

Kusasa ngo-Mvulo ndaya kuhlola isi- kolo, yasuka ititshala yandenza eudase- nziwae Bhayi; kute ukutshonakwelanga kwabonakala ukuba mandinduluke kwakona, ndisinge kwase Bhayi apo ndandishiye usapo Iwam kona. Kute e Cookhouse ndafika ese kude uloliwe ndaka ndanetuba lokubona ezakona izinto, ndada ndanetuba lokubona oko aba njalo umntu ove utywala betolofiya; endingati mhlaumbi ndibuye ndiyivelele londawo. Ndalishiya ke elozwe endacita intsuku ezimbini kulo, intsuku ezaba mnandi kakulu. Nyaka amahashe apuma impondo abafundi bako ndobuya ndibabalisele ukuba woba use nguwona lomzi.

Umpanga ka Rev. J. A. Chalmers.

Lamanqaku avela kobesazi Kunene esi sicaka se Nkosi sisishiyileyo, aya kuleswa ngemihlali ngumhlambi

Lompanga ufikelele kuti, wasotusa ngangokuba sivale imilomo, ke kuti manga. Wonke ovileyo ukuba Inkosi isibizile isicaka sayo ukuba siye ekupumleni ku napakade, ewe manditi wonke umzi wakwa Xhosa, uyalila. Azi  
Iona iqaba alilina? Nditi liyalila. Manditi lo Mr. J. A. Chalmers wazalelwa e Maxhoseni, wawela emncinane ukuwela kwake no mkuluwe wake nodade wabo emva kokubhubha kuka yise u Mr. Chalmers omdala, umfundisi wase Mngcangatelweni. Eyigqibile imfundo yake wabuyela kwakweli lizwe engu mfundisi, elandele umkondo kayise. Wafikela e Mgwali ku Mangqika, wafikela ku Rev. Tiyo Soga abe mtanda kakulu, esiti ukumbiza ngumkuluwe wake, wahlala ixesha kona. Wesuka waza kumisa lomzi kube kutiwa yi Henderson igama elanikwa kuwo. Wangena ku Mngcangatelo ku Feni Tyali nakuba umzi ubudibene, uxuben ukuma kwawo. Ke ndibekele entloko, u Mr. Chalmers wazinikela emsebenzini we Nkosi ; ebe ngumfo omvakaliso imnandi ngako konke anako, oyenza mfupi inteto yake ku maqaba. aze atete uqonde ukuba ubesele zilungiselele, atabate amazwi azintloko angenako ukulibaleka kozinikele ukuva. Ndingati kwesi sizwe sakwa Xhosa wazinikela nangokunceda nokwemizimba. Wazinikela ekunyangeni izifo, enamayeza ancedayo, enobugqira. Yanga indlu yake yi Ofisi ngabeza kucela ipasi, nabeza kucela amacebo ngento zonke kube kuba bomvu. Ube sitanda isizwe kakulu kwane nkosi, nakuba wona umsebenzi wake ungapuhlanga. Kuba isizwe sama Ngqika silukuni. Ube tandwa yinto yonke nangamaqaba, ngokukodwa abesikolo bebekolisiwe kakulu nguye. Kodwa lona lizalisekile elilizwi liti—posa isonka sako emanzini wosifumana emva kwemihla emininzi. Nditsho ngani ? Ke ndahlangana nabantu abebe pantsi kwentshumayelo yake, abate baguquka emva kwe mfazwe; bateta kakulu ngamazwi ake elizwi le Nkosi; abati, ilizwi abelishumayela u Mr. Chalmers bese silisaba kuba belisigweba, sesilila ukuba sazibambezela. Kuko owati kum bendide ndigqibe ekubeni ndizinikele, ndibuye ndoyike nditi ndiyakuti ndibone ntonina. Manditi kwafika ubizo lokuba aye kuba se Rini sapulukana naye. Wabonisa inteto ezinkulu mhla wawuxelela umzi ukuba namhla uyemka. Wati ndiniqondis lendawo, kuiungile ukuba ndinduluke hleze ube umsebenzi we Nkosi ndibe ndiwubambezele, kuba nide nawuposa owona mcimbi ndizele wona. Nasuka nandenza igqira nombhali we pasi, nokunincedisa kwizinto zalomhlaba naxhumisa zona, ke kofika owoti akangele kulomsebenzi we Nkosi; ndiyatemba ukuba koqubeka okukulu emva kwam, andikunilibala ndolinga ngako konke ukuwuxhasa, andikusilibala esisizwe; walubonisa utando lwake wazingena zonke izindlu zebandlana abelipete elikutaza.

Nali izwi awaliyalezayo wati, isicaka esotunywa emva kwam yi Nkosi, ningake niti ebesiti yena umfundisi wetu, ze nisixhase.

Manditi, Inkosi sivilenje ukuba isindulule isicaka sayo, kusuke kuti sanga besisasebenza pakati kwetu, nakuba sivelana kakulu no Mrs. Chalmers kakulu kwanentsapo yake, nabo bazalana nomfi, kwane tyalike yake, ndenze ngokufutshane, kuba izenzo zake uzishiye ngasemva ezinye zimandulele. bapulukene nendoda elungileyo. “ Akuketi kufa, linye isiko  
lako.” Emsusile endaweni yemizamo yake, umse kweyokupumla. Mandife ukufa kwelunga, ” ndipele ngokwalo.— Nikani Mantsayi. Henderson, 17 June, 1888.

Imfazwe kwa Zulu.

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Ibuto lamajoni ebelise Kana i Royal Scots, neqela elilwa nge Wanunu — lamaqela anduluke nge-Sabata Yukuya kwa Zulu. Inkulu yemike si ye Nkosaza u General Smyth ubeselandulele ukusinga e Natal.—Inkosana zakwa Zulu u Somopo no Belayana, ababeke base ntolongweni ngamatyala okulwa nolaulo, nezinye inkosi ezimbini, bagalele kweka Dinizulu. Basebe bhushulise induna ogotyileyo.

2 IMVO ZABANTSUNDU (NATIOVE OPINION) [JULY 05, 1888