ngazwinye kwabako ukubuya ngo mva okukulu kwinto abemke abantu bebeyiyo apa.

Enye indawo eyayiko ukufika kwabantu kona, kwakukusweleka kokuziva ukuba sisizwe esinye. Yayi yileyo inkosana izimele okwayo ingateni kakulu kokuhlela omnye. Kwakungeko zinto zibekiweyo pambi kwabo abanokuhlangana ngazo. Ngeso sizatu indlela ebekutiwa zindlela ibiyi misele apa osuke umangaliswe ukuba ihamba njanina inqwelo, kuba bekuba nzima usehasheni. Noko ke bonke bebezivuma ukuba zimbi ibiyi nqaba ukuba zizakulungiswa ngubanina, aze afumaue ntonina.

Wafika ke lomfo ka Blyth ese kweso simo Amamfengu. Ewe okwenene akabanga ngowokuqala ukuya kuwavusa ebutougweni bawo abesiti wona yinkululeko; kanjalo akawuzamanga yedwa lomsebenzi. Babese be- mkokele abafundisi bamacala ngamacala waza akufika wabambana nabo ugezaudla kwada kwayimini yokuba emke. Izinto azifezileyo u-Captain Blyth ziyaziwa ugabo bonke kuba kade silikankanya igama lake nakweli pepa. Ngokufutshane singati noko bebeko nabanye abanje ngabafundisi nento zo Levey, kungemizamo ka Captain Blyth ate Amamfengu apesheya kwe Nciba ahlangana, aziva ukuba asi sizwe. Wayi feza londawo ngokubeka pambi kwawo imisebenzi enje ngeyokulungisa indlela nokwaka izindlu zetyalike nezikolo. Yena wazenza omnye wawo, aza ngoko aba nokumtemba nokumtanda okukulu, avuma lula akuba ewabonisa imfanelo zawo. Watsho esand’ ukutsho ukuti utywala obu buyahilizisa; ukuti akuko sizwe sinokunyuka ngapandle komsebenzi. Wawakutaza ukuba apapele into zonke ezisingisa ekukanyeni; kwaza ngexesha elifutshane anyuka aba kwizizwe ezipambili pakati kwezintsundu, sati tina banganeno samana namhla ukwalatiswa kuwo kusitiwa bonelani. Ngemizamo yalomfo ka Blyth kwavela indlela ezingxondoreni, kwabako imiboniso eyamangalisa nabamhlope, seva sisand’ ukuva ukuba kunduluka amakulu amadoda aza kusebenza apa e-Koloni kololiwe ; sada seva ukuba ate onke ayavuma uku- rola *iwaka leponti* ukuba akelwe isikolo,— aza okwenene ayenza lonto—into engekenziwa bani kwezizizwe zise Koloni. Ewe ngokungapezu koku siva ukuba namhla ati azakubuya arole elinye iwaka elinamakulu mahlanu ukuba ifezwe londlu yawo.

Asinakuyitini imisebenzi ayenzileyo lomfo kwelozwe. Masesinqumlela ekutiui kube lusizi kuti sakuva ukuba uyashenxiswa noko sikuvuyelayo ukuba enyuswa. Indawo ebe lusizi kukuba nakuba ewanyusile Amamfengu asiqondi ukuba ebeselefike kwindawo anokuzimela ngenyawo zawo. Njengoko

atete ngako omnye entlanganisweni, ebesengabantwana abaqala ukugaqa. Siya temba ke ngoko ukuba umfo oya kutunyelwa kona iya kuba yindoda eselinokukuqonda ukupata abantu, enomnqweno wokunga bangahambela pambili, eyakumana iluleka, ibonisa, ikutaza. Wanga u-Captain Blyth angafumana impumelelo napambili, apo aye kona.

ITYALA LABANTWANA ABADU-

TYULWA E-GWALI.

Bonke abaleseshi be *Sigidimi Samaxosa* baya kukukumbula ukudutyulwa kwa bantwana abatatu e-Gwali ngumfana ka Murray walapa e-Dikeni. Ukutetwa kwelo tyala pambi ko Mgwebi bekungomhla 10 ka March, litetelwa e-Fort Beaufort. Kwati kuba abantu bonke bamacala ngamacala, bebekunqwenela kakulu ukuliva apo liya kusingiswa kona beza kunene, abamhlope nabantsundu. Kwinkosana zabantsundu singakankanya u- Tini ka Maqoma, u-Mbomvane ka Mabandla, u-Melani ka Vella, u-Mgitshima no Zokufa base Sheshegu nezintatu zase Nxukwebe.

Into yokuqala eyabamangalisayo ababekona kukuva ukuba kutiwe makuze kungabiko namnye ontsundu ongena ngapakati endlini yamatyala. Bake abanye abakolwa ukuba kunjalo okwenene baza ngoko bangena, base beqonda ngokusuke batyalwe ngamandla. Lite ngoko litetwa baba bepandle bonke abazizihlobo ezibe zize kupulapula.

Ate amanqina akubizwa alixela kwanje ngoko sasilibalise ngako kwi *Sigidimi* sika December odluleyo. Egqibile amanqina, ateta namatengwa, kutete Umgwebi (ijaji) wabekisa kwi juri ebonisa ukuvumelanakobunqina nalapo ngomteto limi kona ityala.— Emkile lamadoda ejuri ukuya kugqugula ngasese abuye nempendulo abengafuni Umgwebi ukuba apendule yona. Ubuye wabacacisela eyona nto ayitetayo, wati impendulo yeyokuba kutiwe unetyala mhlaumbi akanatyala. Apindile emka lamadoda kwakona eza neliti akuko tyala kulomfana ka Murray.

Esisigwebo siyotusile nejaji yamangaliswa kukude ubunqina bumhlope kangaka aze noko amadoda ejuri ati akuko tyala. Umntu wonke nomhlope otanda inyaniso wetukile siso, kuba kucacile ukuba lento yenziwe ngokukangela ebaleni endaweni yenyaniso.

Ute ke Umgwebi ongu Smith noko aqondayo ukuba igqwetiwe inyaniso, waba engase nakutini, kuba engenakulidlula ilizwi lejuri.

Kube njalo ke ukupela kwetyala labantwana, lagqitywa ngendlela engatomalalisiyo kanye. Indawo ke kodwa enga ingaqondwa ngabantsundu kukuba ityala lokungalandwa kwenyaniso aliko kuye Umgwebi, kanjalo aliko nase mtetweni, likumadoda

ejuri. E-Qonce, apo bekuko amadoda akangele inyaniso, ute umntu obedubule intombazana inye, nayo eyidubule ebusuku enxilile waza wanikwa iminyaka emitatu etolongweni esebenza nzima. Kubonakala ke ngoko ukuba nakule koloni ako amadoda anga angaquba inyaniso. Lento yenzeke kwaba bantwana, ayiko apa kodwa. Kwelapesheya kolwandle e-Ireland kuko indawo ekunqabileyo ukuba ijuri imnike ityala umntu wakowabo nokuba ubulele ngabom ebonwa yinto eninzi, ukuba lomntu ubuleweyo Lingesi. Eyona ndlela mhlaumbi iya kutintela ukuze zingabiko futi izigwebo ezifana nesi ukulahlana nenyaniso kukuba nabantsundu babe sezijurini xa ziza kuteta amatyala apakati komhlope nontsundu.

Indawo esitemba ukuba izipata mandla ziya kuyi kangela kwakamsinya yile yokupatwa kwezihlobo zabantwana.

INTETO KA HON. C. BROWNLEE

KU MAMFENGU.

Ngo Mvulo, February 28, 1876, kube kuko intlanganiso pesheya kwe Nciba. U-Mr. Brownlee akuba esitabatile isihlalo kusuke u-Captain Blyth wati:— Zibonda zama Mfengu nabantu,—u-Mr. Brownlee u-Mpatiswa Wemicimbi Nabantsundu unomnqweno wokuba enze intlanganiso nani apa. Mna ke sendinibizile nalapa, naye ke u-Mr. Brownlee uko, woyiteta kuni'into anga angayiteta.

Usukile ke u-Mr. Brownlee wati: Andizanga kubona nina kwelilizwe, kodwa ke ekubeni sendizile ndinga ndingake ndibe nentlanganiso yenu, kuba na­kuba ndingazele nina noko ndinento ezinkulu endifuna ukuziteta kuni. Endaweni yokuqala ndinga ningazi ukuba u-Rulumente ukoliseke yinkosi yenu ngangokuba ade agqibe kwelokuba ayinike isihlalo, esidluliseleyo. Akanako ke ukumnika ndawo ipakamileyo kweli lenu, ke ngoko unga angamsa kweliya lika Adam Kok, apo uyakuti umsebenzi .ube nzima, aze abe ne Mantyi ezimbini nokuba zintatu pantsi kwake.

Andingi ndinganicazela imbali yempato ka Captain Blyth abe pete ngayo kuba naso isiqamo sayo ndisixelile, sokuba u-Rulumente wanele wakoliseka koko akwenzileyo, waza ke ngoko wamnika esinye isimo ; londowo iyazitetela ngokwayo.

Eyesibini indawo yemalungana nencwadi ezazitunyelwe kubo bonke abapantsi kolaulo lwama Ngesi. Bangabako mhlaumbi babe ngamashumi amahlanu apa abayaziyo imikwa yamazwe akowenu kule ntlanganiso ingaka. Eli ke linani elizeleyo, isininzi ngabakulele pantsi kuka Rulumente. Ke bangaba abazanga bayazi eyona nto yayinonelelwe ngu Rulumente ngazo ezoncwadi; u-Rulumente akazanga azamele ukubanyanzela ngamandla entweni. U-Rulumente wakumbulela ukuba abafundisi balapa boti babafundise, akayipazamisanga ke londlela, kodwa wati roqo waxasa izikula abanokufunda kuzo,banikwa ne Mantyi zokuquba ulungelelwano pakati kwabo. Kwatunyelwa kanjako nenye incwadi eyateta ngemikwa namasiko ama Ngesi, kodwa ke noko u-Rulumente akuko mntu ake wamnyanzela, kodwa wasuka wayitumela eba yoti yamkelwe ngenxa yoku­ba ilungile. Ndiyavuya ukuba ndibe nokutsho ukuti baninzi kuni abatsha nabadala abawamkeleyo lamasiko bawabona ukuba alungile. Abo ke ngabawalahlileyo amasiko obu heyideni baza bakoliswa ngamasiko obu Kristu : lixesha ke ngoku ukuba u-Rulumente avuke abamele abo bantu. Akulungile ukuba bona bacinge ngokuti u-Rulumente akateni nabo. U-Rulumente akazanga abadele ababantu banjalo, kodwa ke lixesha ngoku ukuba eze ati, “ngabo aba ke abantu abenze esikufunayo.” Njengoko senditshilo lamapepa ayetunyelwe kubo bonke abapantsi ko Rulumente, endivileyo kanjako ukuba baninzi kuni abawamkeleyo batsho ukuti alungile; kodwa ndeva ukuba kuko abati “Tina asifuni ukukwenza oku.” Ngokwenene

2 ISIGIDIMI SAMAXOSA APRIL 1, 1876 .