2 ISIGIDIMI SAMAXOSA, DECEMBER 1, 1873.

zenu nibe ueponti ezintatu ngemini, elinani ke lingayizuza ifama elula ngomnyaka umnye.

Kekaloku nokuba nimbalwa nazama ngomonde ngantliziyo nye, ngalendlela ndinalatisa yona aningebi naxesha ukusula esisituko nitukwa ngaso ngamaqaba ningaba ngamadoda afuyileyo, nibekeke ngenxa yesimo senu, nangenxa yemfuyo yenu.

Ukuba ke nifuna isomelezo, niboniswe ukuba lendawo ndiyimisa pambi kwenu, ayi ngumoya, kangelani kuma Jelimana, aminyaka elishumi linye linesihlanu epumele kulomhlaba wase Africa, eswele njengokuswela kosweleyo kanye kuni, bati beswele baye betwele ityala lokuvuza I-Government imali yokupumela kwabo ulwandle, nemali yokutenga umhlaba aba bekwe kuwo.

Besati qata kulomhlaba emka amadoda nentombazana baya kufuna inkonzo pakati emlungwini, beshiya abafazi nabantwana belima; kuti kudlula inyanga ezimbini nokuba zintatu, bayabuya bagalele kubafazi inzuzo abayifumanileyo emlungwini, bapindele kwapakati. Lomzuzu itapile ziyakula, ati epinda ukubuya amadoda, sezivutiwe; kaloku ukudla kuko akoliwe.

Nisakwazi ukuqala kokufuya kwawo. aqala ngenkukukazi, kwalandela iontyi, kwalekela ibokwe, emveni kwazo igusha ngantatu ngambini, kulandele ixego lehashe, isiqwala esimakwiniba, kuze kutengwe nkedamana zamatole, ayakukula ade abe zinkabi nemazi.

Nibe nibabona abafazikazi beqaqulula entsindeni, besenza amasimi, baye bona abantwana besalusa leontyana nalebokwe neguaha ndawonye.

Naye nibabona abafazi abo, bebeleka imitwalo yezilimo, behamba betengisa kwizindlu ngezindlu, nimana ukubahleka, kamva nanimanukuba bona behamba nezinqwelana zabo zmgumangaliso zirolwa ngamaxego amahashe, amaroqoroqo angenamsebenzi, angasakwelwayo, nika- ngele nalala yintsini. Nina benifuna inqwelo yohlobo oludala, irolwa zinkabi kuti ke ekubeni ningena kuyifeza ukuyitenga entsha, nitenge iviti, into ehlala ihleli ezinci bini ilungiswa, uti umnyaka uyapela unifumana ixego lenqwelo linidlile lanifinca, liti inani lokuyikanda li-

gqite ngokukulu kwelo lingeniswe ngum- sebenzi wenqwelo.

Into eyona ixakangokukodwa yile. I- nqwelo ihlala itengwa ngesikweliti, esiti ndifumene isisulu. Utingenyanga ezitile ngokuhamba okutile ndozuza inani elitile, aze amise ukuti woyihlaula ngexesha elitile.

Ungati mhlawumbi ukufeze ukuhamba kwokuqala kungonakalanga nto. Ugale- le inani lokuqala lentengo ngexesha lalo kuti kodwa wakupinda ukuhamba kuti tyum-tyum umlenze uze urole iponti ezintlanu nokuba zintandatu zokuvuza incibi yenqwelo, kaloku uyabambezeleka ekuhambeni kwako ; ati mhlawumbi nobe kutumile akuse ematyaleni ngenxa yokudleka kwake ngengozi ekuhleleyo. Keka­loku ke ngoku akusazuzi nto yokucuta ityala udlekile ngokuhamba kwako ; kube njalo ke ukuhamba ngokuhamba, kude kuti ukuba ungonempahlana yako itengise lempahlana nenqwelo ukuze uhlawule ityala obulizekile ngokutenga inqwelo engasenamsebenzi, uti ke wena ume nge- zandla ufuye ityala kwapela.

Ngenxa yezibambezelo nengozi ezihlala zihlela inqwelo, ezimaviti nenkabi ezinga- lungileyo, abatengisi banyula inqwelo nenkabi ezilungileyo, nakuba beyakuzirolela amanani agqitiseleyo, kuze kuti ke nxa inqwelo zininzi ezifuna umsebenzi lihlala elo xaxaviti lako lingazuzi msebenzi, liti nokuba liwuzuzile, uti umvuzo ungalingani nowenqwelo ezilungileyo, ezibangisana neyako.

Esinye isixakeko, endiugasalatayo sesi, baninzi kuni abanenqwelo bengena zi­nkabi, abanye bengenasipani sizalisekileyo. Ukuze ke inqwelo zenu zizuze umsebenzi niqashe inkabi kwabanye inkoliso niziqasha kumaqaba angenanqwelo, Umvuzo wenkabi ungaba yisikisipeni nge­mini, ungaba yisheleni nokuba yisheleni ngemini. Kuti ke ngenkoliso lihambe elonani lokuqasha nokuba inqwelo ite kahla ecaleni lendlela, ipele inyanga inga- sebenzanga. Imicimbi mininzi ndiyibona ati umnininkabi ameme umqashi ebiza inani eligqitileyo nasenanini lenkabi xa itengwayo.

Kekaloku ke zonke ezizixakeko zinga-

petshwa kubanjwe lendlela ndinalatisa
yona ngalentlangano inzuzo kwahlulelwa-
na ngayo ngabahlangeneyo, elowo ezuza
ngomlinganiselo wokugalela kwake enani-

ni lentengo, ogalele kancinane uzuza ka-
ncinane, ogalele kakulu uzuza ngokugale-
la kwake, kungabinjengokomfuyi wenqwe-
lo ebolileyo, otwala ityala nengozi; baye
abanye besidla inzuzo yemizamo yake.
Kulomcimbi wabahlanganayo kuti kwa-
konakala indawo bayahlangana ngokulu-
ngisa okonakeleyo, kuze kuti ke nokuba
lishumi mhlaumbi bebemashumi mabi-
ni, kube lula ukubumba utanda olusukuba
lusihla.

Ekubeni ke ngenxa yeratshi nihlwe-
mpuzeka ngokuhlwempuzeka, ama Je-
limane wona ngokukutala nangokugcina
aye efuya ngokufuya. Lamadoda enani-
siti kwakutsha nje ngamagxagxa ngoku
ngabanumzana, sebe nenqwelo ezilungile-
yo nezipani zazo, amadoda anemvaba
noko zizezoku pehla amafuta, amadoda
afuye igusha nebokwe, alima lemihlaba
aqinisele nasebusika nasehlotyeni, anga-
kwaziyo ukutshona kwelanga engabilanga
amadoda aqesha amadoda, abefuda ebahle-
ka.

Oku konke kufezwe ngentsebenzo na-
ngokugcina, okufeziweyo ngama Jelimane
nani ninako ukukufeza. Ukuba anizipa-
kamisi ngeyenu imizamo, niyakuhlale eza-
ntsi I-Government ayinakunisindisa aba-
fundisi benu abanakuninceda. Sebenala-
tisile indlela banifaka kuyo, okuseleyo
kokwenu. Zenzeleni.

Ndingumhlobo wenu,
C. Brownlee.

Cape Town, 7 ka November, 1873.

ISAZISO SE GOVERNMENT KUBA-
FUNDISI.

Ngomsebensi Wabantsundu Aba-
SEZIKOLWENIE-MaXOSENI.

Kwi Ofisi Yompatiswa Wemicimbi
Yabantsundu,
Cape Town, Nov. 11, 1873.
Nkosi,—Nali iqinga eliveliswayo uku-
ze, amadodana alunge nezikolo abenako
ukuwafumana amalungelo afunyanwa
emisebenzini ye Government kule Koloni,
kwindawo apo usukuba ukona. Kuza-
nyelwa ukushenxiswa indawo zabafundisi
nabazali abati bona, ababafuni abapantsi

kwabo, ukuba umsebenzi baye kuwufuna
kwindawo ezikude, apo kungeko uyaku-
bakangela amane ukubaluleka. Besiti
kuko abati bakusitela bafunde imikwa
engcolileyo, bangene nase matyaleni, ku-