u-Maqoma, no Mhala ukuba bafeze imiteto yake kwelicala le Nciba lingase Koloni.

Noko wayete kwasekuqaleni u-Sandile wa- xela inxenye yenkomo zake akandulanga azitshabalalise zonke. Enye indawo, aka- xelisanga o-Rili nezinye inkosi ngokuti abaso- ngele apo bangavumiyo ukuxela. Uzigqibelela ukuzixela ezake inkomo, elixa ezinye izizwe sezicitakele zisifa yindlala, ngokusuka oyikiswe ngu Maqoma, owati amapakati amabini ka vise ka Sandile abonakele ku Maqoma.

Kwati kuba iqela elikulu labantu baka Sandile ababexelile babecitakele balishiya elakwa Ngqika, kwako isiqwenga esikulu salomhlaba esasikwayo senziwa ifama ezapiwa abelungu ; ati ama Ngqika aseleyo nabuyele kwasemanxoweni emva kokucitakala angena pantsi kolaulo lwe Mantyi ngapezu koko ebenjalo pambi ko Nongqause. Knbe njalo kwada kwafika umnyaka we 1867. Ute ngalonyaka u-Rulumente ngokufuna ukuncipisa indleko washenxisa umpati obesele nenani leminyaka epakati kwama Ngqika, wamisa umfana omncinane obengekawazi, ukuba awapate.

Abe maninzi ama Ngqika abe yicasile lento, exela ukuba kute kwapikwa wasuswa lomfo kuya kuvela inkatazo. Abantu bake bakuteta no Sandile ngalento, wati yena ukupendula, le Mantyi imkileyo yabimenze butataka, kodwa kaloku ubuye wablala esihlalweni, uyakolwa yena yinto eyenziwe ngu Rulumente.

Ukususela kwelixesha u-Sandile wabuya walifumana kwakamsinyane inkoliso yegunya awayepulukene nalo. Ate amadoda abe ngavumi ukuba usenegunya, amadoda awahlala encedisana ne Mantyi, akubona isbenxiswa abona ukuba kufuneka exolelene no Sandile ngokubusa kuye, kuba ayesakumbula ukuba nge 1851 isenzo sokuqala sika Sandile lakuba lifile yaba kukukulula zonke izigwebo ezaziwiswe yi Mantyi yakwa Ngika kwiminyaka emine engapambili (pakati kweye Zembe neka Mlanjeni).

Nge 1876 lomandla ungasemdeni wange- nelwa livuso elikulu ngamare emfazwe awaye pakati kwabantsundu, andibanga nako uku- fumana ngeloxesha nokuba u-Sandile ebenento na nalo mare emfazwe, akukabonakali nangoku ukuba waye dibene nalo mare aye pitizelisa ilizwe. Kubonakala ngati kude kwafika u-December eyicasile lemfazwe ya Magcaleka. Kodwa ngo December kubonakala ukuba kubeko ukutyekela ngako ndiyalwa ngokusuka amkele isahlulo senkomo ezazitinjwe ngondiyalwa kumafama ase Koloni nakondilele abantsundu. Ute kona akuyiwela i-Nciba u-Kiva ngo 26 December, engumlomo ka Rili, wati kwaoko u-Sandile wavelisa ukutandana no Rili ngokuti atume

u-Gumna, unyana wake wasekunene, ukuba aye kungena ku Kiva, babehla badibana okunene xa babesiya e-Mamfengwini pesheya kwe Nciba ngentimbo ; kanjalo igqiza labantu baka Sandile badibana no Makinana no Kiva mhlana babesilwa neqelana lamasoldati awaye petwe ngu Major Moore evenkileni ka Sangi ngo 28 ka December,

Pambi kokuba abohlwaye abanetyala u- Rulumente walungiselela ukuze kubeko uma- hluko pakati kwabo baxobele u-Rulumente, nabo bafuna ukuhlala bengondilele. Inkoliso yamadoda apambili kwisizwe sika Sandile yazahlula kondiyalwa, waza yena u-Sandile wagqiba kwelokuba ablale nabo.

Emva kokuba imikosi seyifikile e-Kubusi wapumela i-Nciba waya kudibana no Rili yati yakugxotwa impi yama Gcaleka, nama Ndlambe nama Ngqika ngu Captain Upcher kwa Centane wayakwelaenqabeni (e-Tyusha) emantloko e-Qonce. Wayeba oku akulondawo ukwantsiza, kuba ngumblaba ongazanga uye kufikwa mkosi kwezimfazwe zikade zibako, kanjalo bebedla ngokusinda abangene kuyo. Suka abantu bake bagqitywe kulendawo ngokudutyulwa, ati naye imana ukuba ngamacebetshu ukusindakwake ekubanjweni, wada wagqiba kwelokuba alandele onyana bake nabantu bake ababebuyele e-Nciba. Ngo 29 May iqela lake elalimalunga kumadoda amashumi matatu labonwa yi patrol yama Mfengu akwa Qoboqobo, bangqingwa ehlatini, wadutyulwa u-Sandile, nomkristu ontsundu ogama lingu Dukwana nabanye abambalwa kubalandeli babo.

Akwaziwanga kwangeloxesba ukuba u-Sa- ndile ubulewe, kodwa omnye wabalandeli baka Sandile owayeko ukuwa kwenkosi wabanjwa emva kwentsuku ezitile, wayalata indawo umzimba owawulele kuyo, waziswa e-Kampini, waziwa, wancwatywa ngu Commandant Schermbrucker.

Ezona ndawo zibalulekileyo esimilweni sika Sandile, butataka, neqoqonya ebelimenza ukuba angaze apume endaweni. Ngemvelo ebengemntu uswel’ inceba, uswele ubulungisa, kodwa ebesiti futi enze izinto zobudenge nezicasene nobulungisa ngokunikwa iqinga elikohlakeleyo. Noko ebengayiswele yona ingqondo, kodwa ebe- ngasemva le kubaninawe bake o-Tyali, no Maqoma, no Anta ngalendawo. Ebekolwa ukuba amandla ake asekuwagcineni amasiko akowabo, ebewagcina ke kunene. Kutshanje ebengabonakali futi ambete ingubo zasemlu- ngwini.

Weyela ekuseleni njengenkoliso yenkosi zabantsundu, kuleminyaka ise 8 nase 10 yo- kugqibela ebelelikulu inxila.

Noko ebenezondawo ezizisihla esimilweni sake, ebetandwa ngabantu bake, benamatele kuye kuba bebesiti unguyise wesizwe sama

Ngqika. Baninzi ababelucasile ngokunamandla olu lulo bexela ukuba abalungenayo baya kufa batshabalale, abate noko bakubona ukuba inkosi yeyele, abavuma ukuyilahla baxolela ukuya kutshabalala nayo. Kubaninawe bake babini abawileyo, mnye obanjiweyo, omnye ulibadubadu, baninzi kumadoda apambili pakati kwama Ngqika abaya kukunjulwa ixesba elide ngembeko pakati kwesizwe, kuba bafa nenkosi yabo.

KU MADODANA.

NGU CHARLES LEVEY, ESQ.

Ngokukusa kwanamhla ndinimemele ukuze ndifumane ituba lokusingisa amazwana amba- lwa kuni. Andinazinkomo, nakudla endiza kuninika kona ; kodwa ndiya temba ukuba isiyalo andiza kuninika sona soba kukudla engqondweni zenu, sikokelele abanye ukuba babe ngamadoda acunyelwayo.

Ndibona amaqela amadodana endiya ku- singisa amazwi kuwo onke. Kuse kuli xesha elide ndicinga ngamaqinga okunyusa abantsundu balomandla. Enye into endacinga ngayo yaba kukuhlangana kwabalimi, into leyo ese imi, enempumelelo. Kwintlanganiso yokugqibela ndaqonda ukuba amadodana alangazelela ukunyuka, yaza ke intliziyo yam yacinga ukuti, ukuba onke amadodana elilizwe anikwe isiyalo namatuba eninawo nina ningxamele pambili, akungetiwa kanti kuko aya kukutala ngapezulu.

Indawo ke endifuna ukuteta ngayo ngu “ Msebenzi.” *Kuqala ndisingisa kuni madodana aselenentwana yencubeko.* Andisakutsho ukuti, nenza nina yokuzinyusa, ndiya kungena kwinto enditi mna ngeniyenza. Ndiya kukwenza oko ngokunixelela into eseyenziwe ngabanye benu, noko ndingayi kubabiza ngamagama. Enye indodana, eyayinesiquzana semfundo, yagodukela kuyise. Yayinamahashe engawakwelayo, nenkabi engaziqubayo, endingati yaba ngumnumzana. Nokoke ayaneliswanga zezonto, yacinga ukuti, kanene lempahla ndisebenza ngayo yekabawo. Yanga ingazifumanela ngokwayo eyayo impilo. Yablangana nomnye baya kuziqeshisa kumasara, apo yabehla yakufunda ukusara. Yasebenza nzima okwexesha elitile, yada yanokuzitengela isipani sekuba Yalima ke kunene yada yanokuzakela indlu efanelekileyo. Ide yazeka. Nangoku ke isasebenza, yenye yamadoda anyukayo kweli lizwe. Baliqela abalandele umzekelo wayo ; abanye bangabaki bentango nezindlu zesoyi, bayalima nokulima kakulu. Bonke ke abo ngamadoda ahambela pambili. Oko kuya ta. ndeka. Kuko ke nokuncolileyo, okunje ngoku. Kuko amadodana aliqela afundiswe kaku- hle ngoyise, ati endaweni yokuzinyusa, afu-

2 ISIGIDIMI SAMAXOSA, AUGUST 1, 1879.