Ngomteto omtsha we Palamente ngokupata kakubi isilo umntu unokudliwa £10.

Umhlambi osebenzela ukuba akutshwe uMr. Solomon kunyulwe u-Tshambuluka (Mr. Schermbrucker) endaweni yake e-Qonce, uzimisele ukuba uwahlnle pakati umzi ontsundu, ukuze ungabi nasihlahla sakunyula oyena mntu sinokumtemba ebandla. Siva ukuba besekuke kwayiwa kuvingcelwa ama- wetu ase Peelton ngawo lomcimbi, kodwa akolwo yeyokosa amagwangqa yimibuzo engapumelelanga ntweni. Enjenjalo wona anengqondo. Yitini nobona eyona nto niyakuyenza ngalomini.

Ibenye kokwetu ukuqonda into elungileyo eveliswo kuku- tshatyalaliswa kuka Sam Binda ngumtimbi wemali yamake- pekepe wase Rini. Abafundi bokumbula ukuba u-Binda wa- gwetyelwa zinkundla zonke ze Jaji—eyase Rini neyase Kapa; kodwa akabanga nakufumana mbuyiselo, kuba kube kungeko mteto nmnyanzelayo n-Rulumente ukuba ahlaulele indleko angaba uzenzelwe ngabo bampateleyo. Le Palamente ibiko, imise umteto wokuba azihlaule indleko ezize ngolohlobo. Si- tsho ngoko ke ukuti kupume into elungileyo ekufeni kuka Binda.

Unzondelelo ” ligama lenxowa yabantsundu base Wesile e-Natal, inxowa eyenzelwe ukuxasa abavangeli nabafundisi abantsundu abahambisa Ilizwi kubabedeni. Ibako kanye intlanganiso ka “ Nzondelelo ” ngonyaka, iramente ezintsundu zitumela abatunywa bazo, bepete imali ezibutwe pakati kwazo. Eyanonyaka ibise Verulam, baye abatunywa bevela e-Durban, Georgedale, Indaleni, Impola, Highflats, Edendale, Maritzburg, Driefontein, Jononoskop, nase Dundee. Iminikelo yanonyaka ifike kwi £85 13s. 3d. ingapantsi kweye- minyaka yangapambili. Isiquma semali ka “ Nzondelelo ” singapezulu kwe £1,200. Zibe ntsuku ntatu intlanganiso zika “ Nzondelelo” e-Verulam, zaye zihamba kwane mvuselelo.

Udodana obeluse Lovedale kwixesha elipakati ko 1880 no 1883, luya kulwamkela ngosizi udaba lokububa kuka Mr. Richard Soga, okuhle ngo 14 ku August, 1888, Emgwali, sisifo apa ekutiwa yi consumption. Elokugqibela alitsho kumfu- ndisi obembuzile, lilelokuba “ U Yesu ndinaye, ungumhlobo wam,” wamana efunda Izibalo Ezingcwele, evutna, etandaza. Wabuba ngokuzola okukulu ngokuhlwa. Incw’aba libe leliku- lu kunene. Umfi lo ube yindodana etandwa kunene ngabo bonke abebeti badibane naye. Waye engumdlali otshatshele- yo we bbla. Ubeke wasebenza kwi ofisi zabaqondisi mteto e Monti nase Qonce. Asingabo abahlobo bake benyama bodwa abakuvela usizi ukufa kwake, kodwa ngabo bonke abamaziyo, nabaziyo ukuba u “ Litshi ” ubengemntu unazintshaba ebengu- mntu nje.

Lisapitizela ngokoko kwimimandla epakati e Africa, e Nyassa. Indaba zifike neqela lamavolontiya elalisuke e-Durban, Natal, axela ezokuba ama-Arab adale ikampu, aka inqaba eca- leni kwendlela esinga kwidike lase Nyassa, aye ebapata gadavu, 'ebabulala abantu abaya kwelo. Enze into enye lama Arab ukutimba abafazi nentsapo kwezo zizwe zintsundu, abatengise ebukobokeni. Abantsundu belo bancedisana nabamhlope ukulwa. Yimfazwe eqinileyo eya kulamla ipike mayelana nokuba ngobanina abazakuba negunya kwelo eko ama-Arab, eko ama-Ngesi.

Umteto omtsha ongeniswe ngu Mr. Sauer ukuba ipekepeke '(House Duty)nerafu endala ye zindlu (Hut Tax), zihlaulwe ngexesha elinye, wamkelwa zinkundla zombini ze Palamente. Into ajonge kuyo u Mr. Sauer kukuba bangaxamleki abantu kumana beya kubatala irafu ezimbini, enye into ibutwe ngu- mntu omnye, bangapangwa ngamapolisa apuma kwiminyango .emibini abantu.—Zmvo Zabantsundu,

UBOM BUKA TYALA.

Bubaliswe ngu R. W. Rose-Innes, Esq.

Kwi Lovedale Literary Society.

(No. 3.)

IMINYAKA EMASHUMI MABINI LIXOLILE.

Emva kwezipitipiti ezishushu kwabako ukuti cwaka okutile. Kwaza ke kwalandela iminyaka emashumi mabini lixolile. Logama mde woxolo wawanika ituba ama-Ngqika lokuqweba imfuyo eninzi kunene. Kwaqutywa indlela zokurweba pakati kwawo. Ikakulu ezondlela zokurweba zeza pakati kwawo nge- mpembelelo zobu Kristu. Ivenkile zabanga kwema euda- weni yazo izikolo kwindawana zonke. Ekuhambeni kwexesha kwati qapu inkantini. Izwe lakwa Ngqika salintywilisela ngemipanda yendywala, u-Sandile sameyelisela ebunxileni, nakuba imfuyo yama Ngqika yazingisayo ukwanda. Imihla- mbi yawo yayingenganganto. Akubangako malinga enziwayo

ukuncipisa ukwanda kotywala. Intsebenzo yotywala exine- zolola ezantsi bubehle babonakala ububi bayo kumadoda naku- bafazi, sati isimo sabo saseso mnxili oqaqadekileyo. Endaweni yoknpila ngumbona, amasi, nentlengetwa njengokwangapa- mbili, ibe sisiqelo kumadoda ukwenza inginginya zembuto ngase zinkantini, esela, ewanqa esenza amayelenqe. Kwahla kwabonakala ukuba intshabalalo ingene. Imbewu yelishwa yabe ihlwayelwe ngokute shinyi. Isivuno sakawu- leza. Nangelo xesha n-Tyala way’esayilondozile indawo yake yobupakati. Wacasana nqi nemikwa yobunxila, nenkanuko yotywala eyayendele esizweni. Wabe ehleze etyekele kwimpe- mbelelo zokukanya ezabe zimngqongile.

Wabe engum Ngqika wenene; ewenza onke amasiko esizwe sakowabo; ewagcinile onke amatiletile amanyange; engafu- mane ajikwe nto ezwini lake, nakuba ngawo onke amaxesha ebehlezi elinika umgqaliselo ilizwi eliwiswa ngamadoda amiswe ngu Rulumente pakati kwabo. Wabe enjalo nje etye- be engawoti, yaza londawo yobutyebi bake yamnika iwonga nesitozela kumakowabo, yankulu impembelelo yake pakati kwawo.

IMFAZWE KA “NCAYECIBI.”

Lininzi iqela elabe licinga ukuba akuko yimbi imfazwe yo- buye iliwe ngu Mlungu no Mxosa, kanti ke akubanga njalo. Ngomnyaka we 1877 sabuye isibakabaka soxolo seshinyi zinzi- nzwa ezimnyama zamafu. Abaxayi bale imfazwe yabe inga- ma-Gcaleka, yaqalwa nge dabi lase Gwadana. Inkoliso yenu isazikumbula zonke iziganeko zalo mfazwe. Amavolontiya apuma kumacalana onke, i-Koloni yafunda ikwelo lokulwa imfazwe njengokuba ipantsi ko Rulumente weli lizwe nje.

Nakuba lonke eli lizwe labe lipitizela imfazwe ayandulanga iwelele ngaponoshono kwe Nciba; yonke] imigudu yenziwa yokuyitintela ngapesheya. Njengokuba xakutsha indlu kuse- nziwa imigudu emikulu yokuyicima, nokuwutintela umlilo ukuba ungagqiteli kwezinye uze utshise isixeko sipela; ngoku- njalo ama Ngqika azanywa ngazo zonke indlela ukuba anga- yingeni lemfazwe. Pezu kwendonga ze Nciba kwahanjwe kumiswa ikampu ezinqatyisiweyo. Kwamiswa abantu abatile ngu Rulumente ukuhambe bebonisa ama Ngqika ilungelo lokuba ngondilele. Lonke ilizwe lema bume; yabe ilixesba lesenzo esitile.

Nakuba kwakunqatyiswe kangako izigitshimi zika Rili zawa- fumana amatuba okunyebelezela ukuya kufikelela kuma Ngqika, ziwabongoza ukuba ancedise. Agxekwa kuba engo- ndilele; akunjuzwa izitete zamanyange; imishologu yabekwa pambi kwawo. Yab’ ilixesha elibi kunene, kwako ukuti nzwanga okukulu. Ama-Ngqika aye cotshelwe yintshabalalo egqitileyo kweyemihla. Kwangelo xesha zabehle zaquma indaba zezigwinta ezagwinta o-Tainton no Brown e-Tyityaba. Imfazwe yabehle yawelela nganeno kwe Nciba, yaya iso- ndela ngokusondala kuma Ngqika. Ukupatshelwa kwayo kwaba mandundu ngakumbi. Ahlala onke amanyatelo ka Sandile nabantu bake elondoloziwe.

U-TYALA UYAWA NGECALA LO XOLO KWAKONA.

Kwakungalo xesha ke u-Tyala awati wasityila isimo sake. Emva kweminyaka emashumi mabini yoxolo wakunjuzwa yintshukumo eyabe iko pakati kwesizwe ukunxamela ukulwa, imfazwe zangapambi. Icebo lake loxolo lwanyanzeleka ukuba abuye alenze. Imbali yayipambi kwabo; izihlo zi- vutwa; isenzo sikufupi, isigqibo sasingasena kukweleliswa ; ama-Ngqika kwafuneka eyimisile eyona nto aza kwenza yona.

Izigitshimi zika Rili zabuya zegaxa pakati kwawo. Zafihlwa korakulu kwada kwenziwa isigqibo. Egameni lenkosi yazo zazilindele impendulo. Ngeli xesha linzima kangakanana inkosana u-Makinana wayebalekele kuma Ngqika efuna uku- ncedwa ngawo. U-Rulumente wakupa umyolelo wokuba anikelwe ezandleni zake kwakamsinya. Kwakufuneka enikelwe, okanye akuselwe! Isigqibo kwakungafuneki silityazisiwe. Kwakufuneka ekutshwe kwa oko, okanye angaze akutshwe nanini. Ngokwesiko lamanyange indawo enkulu kangako kwakufuneka icoselelwe pambi kokuba kwenziwe isigqibo, kwaza ke ngoko kwamenywa intlanganiso yesizwe sonke ko- mkulu.

Usuku lwengqungqutela lufikile; sonke isibonakalo sayo sinesidima. Iceba izihlo ezinzima eziya kulandela. Amadoda axobileyo ahlanganisene, evela kude nakufupi; etapuluka ezi- ndulini nase zintilini; umzi ngamnye unabakupileyo, indlu

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