EZIVELA KUBA BALELANI.

Incwadi ezi sukuba zibalelwa ukufakwa e Sigidimini, kufuneka u Mhleli yena elazi igama lo mtumeli ncwadi, nakuba lingayi ku shicilelwa ukuba umninilo akalifuni ukuba laziwe luninzi.

Siyazisa kanjako ukuba asilitabateli pezu kwetu ityala lenteto zaba balelani betu, asitsho nokuti siyavumelana nazo zonke incwadi zabo esizishicilelayo.

UKUBUBA KUKA MR. HOPE ! ! !

Blythswood 5th November, 1880.

Okunene into yokuhlutwa kwemipu, noku tshiswa kwempahla, ye- nzakalise yonke into entsundu, yabanga ukungatembani nomntu omhlope. Kodwa ke kona kunjalo kunjalo !! Lihlazo elibukulu bubodwa, eli lokubulawa kuka Mr. Hope!! Umntn obezamela ukuba zingatatyatwa izixobo. Ubulewe .ngabantu bake! Lilishwa lanina eli?

U Rili kaHintsa wenza into entle, ukubakupa kwake abantu abamhlope ngoxolo. Kulungile kanye ukubulala umntu etafeni, amadoda ebekangelene ubuso ngobuso. Bubugwala ukumbamba umntu umbulale. Kanjalo ayizixolisi intsapo zake.

Ubiwe u Mr. Hope ukubulawa kwake.

Nkohla Falati.

Knapp’s Hope, October 23, 1880. Nkosi yam,

Kawundipe nam indawana yama linga kweso sitiya sako apile siso amanene. Nto ndingxamele ukuyi teta yile. Makowetu xelelani usapo Iwenu imbali yoku vela kwenu Embo, kuba onyanabenu abayazi bati noko bayi baliselwayo ngabayaziyo bazenze o ntlokwana nkulwana ngoku ngati bayayazi, kanti mna ndiba kangele nje ngezanyayo intsa. na. Ukutsho andigxeki kuyazi kwabo ndenziwa yindawo yokuba tina apa siya bulalana ngenkani, lowo uxela eyake into aze lowo etu nenye into. Ezimbali ke azihlangani. Kanisincede sizizidenge ekubonakala ke ngoko ukuba aya kuti namaxego avela Embo ade aye kufa singena- nto siyaziyo ngembali yokuza kwama Mfengu kwelilizwe, kanitsho zi- ngwevu zase Mbo ninga gogotyi ekusi xeleleni imbali, njalo njalo.

Ndim

J. B. Y. V.

ISILILO.

Cathcart, October 19, 1880. Mnumzetu,—

Mhleli wendaba zeli pepa lakowetu, kawundifakele lamazwi asisililo sam, ndililela abantu bakowetu abasishiyayo elusizini olukulu kakulu kude kwati namhlanje babonakala ubunkedama betu. Ababantu ndi. babalileyo ngo Revd. J. A. Chalmers, umfo owazalelwa kowetu ebuhlanti, kulomzi wase Mgcangatelweni, wayeke ebonakala ukuba umoya wake ngowo kufela abantu bakowetu abasiti. Abalemihla balilela u Revd. T. Soga. Lomfo ke ka Soga, ndiyatemba ukuba baninzi abantu abake beva izinto ezinkulu ngaye. Andiyi kuba sac'aza kakulu ngaye, ngenxa yokwaziwa kwake nokuviwa ngaye, njengoko senditshilo.—Ndingati ngazwinye, ngati ngeku ngenje ukuba ebeseko emhlabeni apa, kuba lomfo umoya wake ubupezu kwabo bonke abantu bengaka nje. Ndikolwa ukuba yonke into engumntu emaziyo ingandivumela, kuba umoya wake ubufuna ukunga zonke intlanga zomhlaba zingamanyana ngamoya mnye. Ube njalo ke lomfo ka Soga, u Rev. T. Soga. Omnye ngu Rev. S. Leslie, wabuba ngalo Ncayecibi, waye ke engumfo okwa nje ngalamadoda mabini sendiwabalile, umoya wake, malunga nokunga oluhlanga lusiti, lunga namalungelo onke nokuhambela pambili, kwaye kwa kuyinto elusizi kuye akubona impato embi malunga nati, nditi ke, ndaqala ngezomini ukulilela lamadoda akowetu kude kube namhlanje nje. Akukabiko nto inditutuzelayo kukona kuyekuba mandundu ngezimbandezelo zalemihla ngemihla zikoyo kaloku nje. U J. A. Chalmers lowo yena bendihleli naye e Henderson Mission Station, (Etunxe,) ndaye ke ndimbona imizamo yake yeyokusilungiselela. Ke namhla ndilila nje i Henderson leyo ilinxowa, saye siseko tina bantu bayo, yaye intlalo yetu ixbmekekile kwaye imbangi kum yokuba sibe sisaxbmekekile ukuhlala kwetu, kungokuba kungeko bani uyinyamekeleyo ngoku. Nanzo ke indawo ezindililisayo namhlanje, ndiyishiya into yona inkulu, elihlahla lomqaqoba, kutiwa indoda mayilitwale nokuba ameva seleshunqukela emzimbeni, kutiwe uya kulitwala nokuba sekutenina, twalani. Ukutsho nditeta imbandezelo ezipezu kwetu namhla nje. U Revd. J. A. Chalmers wahlutwa yi ramente yaba mhlope base Rini.

Ndim owenu omncinane

John Maclean Mxhina.

Nomaheya, October 15 , 1880

Nkosi yam Mhleli,

Nditi entetweni yam malunga nenteto yako yokuti, elipepa lendaba seli namadoda aselenexesha engasalix'asi. Mna ndingomnye wabanjalo, ngesizatu sokuba ndagqibela kudala nam ukulifumana elipepa lam. Ndigqibele ukulibatala ndikwa Mfula, ndibatalela ukusuka ku July 1877 kuse ku December 1877. Kwati ke emva koko ndanduluka apo ndalapa' ndite xa ndilapa ndazisa apo ndishenxele kona, ndatumela kwada kwa kane, indlela yokwazisa yokutunyelwa kwalo, kwanqaba, andaze ndilifumane noko kunjalo. Ndibuye ke ndatumela, ndati malingene ngale indlela yokuti, Via King William’s Town, Ngqamakwe Post, noko alivumi ukwenjenjalo, kusuke kutiwe Via Queen's Town, into ke leyo elipelisa nokuba zinyanga ezintandatu. Sendide ndafana ndaqoqonya ngokuti hlez’ ibe ndiyonakalisa ukumana nditumela futi.

Nam ndiyoyikisa ukuti into enje ukulunga kwayo, inganyanyekelws. Ndinga bonke abatabati beli pepa bangazama ukulibatalela, bati ukuba abanako basixele isizatu. Lonto ilunge ngapezulu ukuyixela, kunokuba umntu afane ahlale engaziwa. Nawe Nkosi Mhleli, nditi ndincede uyifake lenteto yam, iqondwe lendawo yokuba umntu makanga fane ahlal’ engasazisanga isizatu sake sokungabatali. Mna andenze ngakuba ndikohlwe liq'ina lokuyitumela, bendingeka sifumani ngendlela elungileyo. Ndingavuya undifakele lamazwi ukuze bati abanokuqonda babone ukuba yinto elungileyo ukubazisa abahlobo betu, endaweni yokuti nlna andisakubatala kuba abasitumeli kakuhle, nditsho kuba baninzi mna endihlala ndibeva beteta lonto, kanti noko lonto abayiqondi. Mawetu yekani ukuti into ningayivanga ukuba itenina, nibe senisiti nina niza kuyiyeka.

John Mavayeni.

[Sibulelela lencwadi yomhlobo wetu—singa bangati bonke baxelise yena basazise xa sukuba kuko into eyonakeleyo.—Mhleli.]

Somerset East, November, 1880. Nkosi yam,—

Ndifuna ukubekisa lamazwana kuhlanga lwakowetu. Niyazi ukuba igazi liya palala kulo lonke icala elingase mpuma langa. Intlanga, ezi- mnyama nezi mhlope zibambene. Asinguwo umnqweno warn ukungena kwizinto ezibange lama langatye awoyikekayo, avuta e Lusutu, kuma Mpondomise, kuma Bomvane, naku Batembu. Nokuba imbangi yintonina, andikatali okwel’ ixesha. Kufanele bonke abantsundu ukuba bakangele kwi xesha elizayo, bayeke ukukangela kwi xesha elidlulileyo. Okwelixesha elizayo, nditi ndakondela, ndibone, ekupeleni kweli lifu lemfazwe eli gubungele intlanga zombini—olumhlope nolumnyama— uxolo—ababangi bezizinto u Mr. Sprigg, na laula kunye nabo, beku- tshiwe ebupatini,—kungene o Molteno no Merriman, amadoda ane ndlela yokulungisa oluhlanga lumnyama, ngapandle koku bapitizelisa, Ndibona imiteto ebuhlungu iposelwa komoya bobane besi bakabaka, imiteto emitsha enje ngamanyatelo abonyuka ngayo abamnyama, ukuya embekweni, ebulumkweni, nase nkululekweni. Ukupuma ebutyaka- leni base buhedenini—ndibona lemiteto isenziwa ezi Parlamenteni. Ndiva ilizwi lika Lord Kimberly, osisandla so Mntan’omhle kwelama Ngesi, lanele ngokubanzi, ukwala izinto ezi bekiselele ekumbandezeleni ontsundu, likutaza ezonto zimnyusela pezulu. Ndibona umsebenzi waba fundisi aba njengo Gqira, no Solomon, no Philip—amadoda afuna enyukile ngapandle kwe kwele umntu omnyama—uhambisela pambili— abakbwekisi benkwantyile, abanje ngamapepa ase Rini—amapepa amiye umntu omnyama njengoku ngati udalwe li ramncwa elo likulu. Hutshu ! Kubabaleli be *Star* ne *Journal* ne *Port Elizabeth Herald,* Hutshu! Lik azimla ngolohlobo ke ixesha eliza pezu kwetu. Masi- cwaite ke noko namhla ngati kulusizi. Masipeze ukuxoxa ngembangi zemfazwe, kuba endaweni yokusinceda lonto iyasibulala.

Ndim owenu

Ntengo.

Mngqesha, October 20th, 1880. Mhleli

I ndaba emandla kum imalunga ne *Sigidimi Samaxosa.* Kwindawo yokuqala ndibulela imigudu yabafundisi ekusenzeleni ipepa lendaba elibizwa ngegama letu. Kwimini zokuqala kwelipepa, inxenye ibilikalazela neligama libizwa ngalo elipepa, isiti xa kutiwa igama lalo *Sisigidimi Samaxosa,* zivalelwa ngapandle ezinye intlanga ezi ntsundu. Loyisa lona noko eligama, lema kwada kwayile mini yanamhlanje, nomhlope uti ukulibiza *Sisigidimi Samaxosa.* Abanye bebesiti yiyinina ukuba kutiwe *Sisigidimi Samaxosa,* kanti inteto yalo yimbandakanyela yenteto ngenteto ? Xa nditshoyo ke nditi malingafi elipepa life selise zandleni zetu, kuze oko kube sisigxeko ngakuti nangakwaba sifundisayo, zize ziti ezinye intlanga, aba bantu bafunda ntonina? Kanjalo bafundiswa ntonina ngaba bafundisayo xa basoyiswa nakukuxasa umzikiziki wepepa lendaba ? Baze ngoko bafumane ituba lokusigxeka ngakumbi, besigxeka kade. Ndilapo nje ke, ndipezu kwenu