kuba ngenye indlela enguye, engazang’ agwetywe kanjalo. Ugcinelwe isizatu sokuya emhlabeni obu nezipitipiti,— unoku bonwa zizi hlobo zake, unama lungelo amaninzi; waye kanjalo, ehlalele uku goduswa.

Zikalazelwe kunene ngo Mr. *Solomon,* Mr. *Merriman* no Mr. *Louw,* wase Kapa, indawo zokuba u Rulumente aligcine eli xego inyanga ezili 18, kungenga kugwetywa endlwini yamatyala ; nokuba babona ukuposisa, nokuswela ukwenza ngobulungisa kwake u Rulumente ngesi senzo. Walekela u Mr. *Irvine* ngeliti esi sesinye sento eninzi yezikalazo abalila ngazo aba ntsundu, nge mbandezelo abamkalazela ngayo lo Rulumente. Uvakalisile kanjalo ukuba waye buzisile ku Botoman isizatu sokuba aye kufunyanwa apo wabanjwa kona, wamxelela ukuba waye siya kucebisa- na no Mr. Brownlee nge ndawo ezitile.

U Mr. *Ayliff* upendule ngeliti,—Ube fanele ukuwazi nga- pezulu koku u Mr. *Irvine* Amaxosa, ngangokude angakolwa yiyo yonke into asukuba eyiteta. Wafunyanwa ebadula kwi ndawo awaye ngatshongo ukuba uya kuzo u Botoman, no Rulumente walungisa ukumbamba. Kuya dinisa ukuseloko kuziswa kule ntlanganiso, inteto ezilablekisayo zivela ku Maxosa, nenxenye ku malungu ale ntlanganiso. Angafanelana Amaxosa emeneza, esiba, esenza nokuba yintoni na, akuvunywa nokuba kubeko nantwana ike itetwe ecasene nawo. [Upose izwi eliti u Mr. *Sauei—*“Iyinkunkuma lenteto.” Wapendula ngeliti u Mr. *Ayliff*] asi- yiyo inkunkuma, yinyaniso ; i Koloni ifanele ukukala nga- pezulu yintswela ’bulungisa eyenziwa kuyo ngaba ntsundu, endaweni yokuba ibe ngaba ntsundu abakaliswa yi Koloni.

U Mr. *Upington—*Igqweta lakomkulu ute—U Rulume­nte aka posisanga ngento ayenzileyo ku Botoman, nesizatu sokuba angaziswa ematyaleni kungokuba, waye nge nguye opantsi ko laulo lwama Ngesi; waye kodwa engumbanjwa otinjwe emfazweni: osukuba enjalo ke, akana kuziswa ema­tyaleni ngohlobo okunjalo kwaba le Koloni. Enye into ngalo lonke ixesba u Sarili angeka banjwa, ubefanele u Rulumente ukwenjenje, kunge kuye u Botoman yedwa, kodwa kubo bonke abe sizwe sake, esingekabi nakutenjwa.

Uqukumbele ke u Mr. *Sprigg,* i Sekritari ye Koloni, ngokuti acaze isimo sokuya kuka Botoman e Kapa. Wati,— Abanie ngaye babe viwa kunene ngabantu, benjalonje beno buqokolo, ekute ke ngoku linga ukutintela ububi obungati benziwe bubuko bake pakati kwabo, kwacingwa okokuba eyona ndlela ilungileyo yeyo kumsusa e Qonce. U Mr. *Irvine* umtyola u Rulumente ngokuti ufuna ukubandezela abemi beli zwe abamnyama, lonto ndiya yipikisa kanye. Besingena kuba bandezela abantsundu nokuba besingxamele ukwenjenjalo. Andazi okokuba kuko kweli lizwe abazitiyileyo intlanga ezi ntsundu ngenxa yobuzwe, baze ngoko bafune uku- zibandezela. Ndikolwa okokuba sinjalo isimilo sabemi bale Koloni. Lendawo ndiza kuyiteta, andiyi nqweneleli kwam ndedwa, ndiyinqwenelela nabetu (colleagues) nabantubonke, ndi kanyela ngokute nqi kanye, izityolo ekutyolwa ngazo u Kulumente futi kanganana, zokuba unetyala lokunga zilungiseli, noku zibandezela izizwe ezi ntsundu.

Yapela apo ke le ngxoxo ingo Botoman.

3. Nga Besutu.—Ingxoxo exokonxwe ngu Mr. *Fuller* wase Kapa, ngoku ngenisa lendawo “ Esi senzo senziwe ngu Kulumente, ukufaka umteto wokuba Abesvtu banikele intonga zabo; abatembise ukuba bofumana imbuyiselo pa­kati kwe situba senyanga enye kusukela kubusuku boku hlangana kwe Parlamente; kungeko sizatu sibangele ukuba bazinikele, esinje ngoku pitizela kwe lizwe ; akungamteto, kunge nga mvume ye Parlamente kanjako, noku citwa kwe mali eninzi kangaka kunga tshiwongo yi Parlamente; konke oku kuyifaka i Koloni kubuqili obufanele ukucingwa, buxoxwe kakulu yindlu ye Parlamente.”

Ingxoxo leyo isahambiseka, siteta nje ayi kapeli side si­ze kupuma nje *Isigidimi.*

EZASE LUSUTU

Elusutu kunyulwe amadoda ama tandatu, asinga e Kapa ukuya kucenga u Rulumente, nokutetelela a Besutu e Parla- mente, ngoku hlutwa kwe mipu yabo ; bahamba no Rev. L. J. Irenee Cochet, umfundisi owazekayo wase Lusutu oya kuba yitoliki yabo. Aba banyulwa bavela kufupi e Maseru, umgama ozimayile ezi 140 usuka e Aliwal North. Bonke ngamapakati ka Letsie, basiteta kakuhle isi Ngesi. Ababini ngonyana baka Molapo, omnye ngoka Moletsane, omnye ngoka Letsie. U Masupha naye waye kwanyuliwe, koko wati esand’ukunduluka e Maseru, wahliwa kukufa wasele buya. U Rev. Mr. Cochet uhambe nepepa elide kunene elesicelo, ngokumalunga nokuhlutwa kwemipu, licasene kananjalo nalo mteto wokuhlutwa kwentonga.

*Ukuhlutwa kwe mipu e Lusutu.—*U Dr. Daumas ubale lencwadi ese Bloemfontein ngo 12 ku May 1880, uti ukubalela ipepa lakona “ Ndicelwe e Lusutu ukuba ndipikise kanye inteto etunyelwe ngo cingo, ivela eAliwal North yokuba a Besutu bayazinikela intonga zabo. Pambi kokuba benze into abeza kwenza yona, basalinde amadoda abawa tumele e Parlamente yase Kapa. A Besutu asi- kuko nokunga bangalungiselelwa sebe tembise kwakwe zintsukwana ngapezu kwa £3,000, okuhlaula indleko zamadoda lawo bawatume e-Parlamente yase Kapa.”

Usuku loku hlutwa kwe mipu lubuye lwa buyiselwa emva, kufuneka ngoku ingeniswe esandleni sika Rulumente ngo mhla wa 21 ku June 1880.

UBU MENEMENE OBULIHLAZO.

Ipepa lase G-raaff-Reinet libika ubu menemene. Liti, kufike kwezi nyanga zimbalwa zidluleyo indoda egama lingu Smith umlungu, inomfazi wayo, kutiwa ivela e Bayi, bangena kwi ndlu ese Church Street, bavula ivenkile ne ndlu yoku pungela.

Umfazi wa lomfo waye sazi isi Xosa kakuhle waza ke ngoko wawa tsalela evenkileni yake ama Xosa. Ute ke ngezenzo nange nteto zake waba hendela ukuba atenjwe ngabo kanga ngokuba abe ngumgcini mali wabo, beyi nikela yena imali yabo ukuba ayi gcinele bona.

Kute kule mihla idluleyo yemka yaya e Bayi indoda yalomfazi ngesi zatu esi ngaqondakaliyo, kute ke emva kwoko kwemka umfazi. Kwaziwa ke ukumka kwabo, baya ngokuya bekaulezile aba galeli bemali, benga yeli kugalela yona, beputuma yona ebankini leyo. Bafika itshixiwe indlu; kwaye kwakute kwi mihla embalwa egqitileyo, kwa gwetyelwa umgcini wevenkile walapa owaye mangalele u Smith, kwabalwa incwadi yoku timba impahla yake, waza Umsila wakwa Rulumente wangena endlwini uza kutimba. Lite kwa oko igqweta lomninindlu ebi qeshwe leli meneme­ne, layi nakana into eza kwenziwa, laseli nyanzeleka endlwi­ni ukuba lizuze *nalo intwana yoku vingca isikweliti so mninindlu* kwo kupakati endlwini, ukuze libe noku batala imali yoku qeshwa kwe ndlu. Lite ke igqweta nomsila kwa pikisana ngomteto okokuba ngu banina ofanele ukutimba le mpahla ; ute umsila kuba wona wawupete incwadi yomteto—le yokutimba—wase lutimba, lite igqweta layeka lisiti liya kuyi kangela londawo. Kwa funyanwa okokuba imkisiwe impahla ebinokumkiswa. Ate ama Xosa abe nenkolo yoku temba lomfazi ubeteta isi Xosa ngokuhle kangaka, kanti une nkohliso, angqonga kulommandla, enesoyikiso sokuba akohlisiwe ngabelungu. Aku funyanwanga mali endlwini, axelelwe ke okokuba afune igqweta elikulu. Enjenjalo ke esingaziyo ukuba oyi fumana na ngokuya emtetweni apo.

Nanga amagama abapangiweyo esisawa vileyo, kunye namanani okulahlekelwa kwawo, amanani abawagalela eba-