Kulandele o-Messrs. Bokwe, Mama, no Govo abati, eli cebo seliko Pesheya kwe Nciba, nakwezinye indawo, nakweli lifanelwe kulingwa.

Eli cebo libekiswe entlanganisweni, lamkelwa.

(6) I*zindlu to Tishala*

Mr. T. Bottoman: “ Abafundisi mabacelwo yilo ntla- nganido okokuba bakangelelo o-Titshala indawo zokuhlala."

Ute ititshala zitwele ubunzima obukulu ngokungabi nazi- ndlu, ngokukodwa esezi namakosikazi. Ucaze inzima ngenzima ezitweleyo ititshala, wagqiba ngelokuti abafundiai mabacelwo bazikataze ngokukangelela ititshala ukuba zibe nezindlu, nokubu amagumbi endlu mabini nokuba matatu. Uxaswe ngu Mr. Wm. Mama ngokushushu.

Kulandele amalungu ambalwa ebonisa ukuba abafundiai nabo abanazindlu, nabanazo bazifumana nzima, u-Mr. Bottoman ucelwe ukuba ayiroxise le ngxoxo, wavuma.

1. AMAPEPA ENTLANGANISO EZAYO.

Amalungu anyulelwe ukuze eze namapepa ikwangalawa Asileleyo aye tembisile, o-Messrs. J. Yekele, no D. Dwashu, kongezelelwa u-Mr. Bottoman ke no Mr. R. N. Gaba, ocelwe ukuze yeua abate ngo “ Dukwana.”

1. INDAWO YE NTLANGANISO EZAYO.

Kuvunyelwene ukuba mayiye e-Debe kwa Marela ngenxa yesicelo eaibekwe ngamalungu elocala ukuba umzi wase Debe uyayicela ukuze ibe kuwo—nabo bayaleziwe.

1. INGUQULO YEZI MISELO.

U-Mr-J. Tengo-Jabavu : Makunyulwe i-Komiti yoku- ba ikangele izi Miselo zolu Manyano ukuba zingatiwanina ukuguqulwa ukuze lube nokufikelelwa kapukapu ngabo bonke aba moya mnye nomsebenzi walo. U-Mr. Jabavu ucaze ngambalwa atsolileyo imfuneko yokuba iziqingata ngazinye zibe nentlanganiso yazo, ukuze kubeko eyona inkulu intlanganiso ezomana ukudibana kona zonke kanye ngomnyaka, kweyona ngqungqutela eyogqiba imicimbi- cimbi ne ngxoxo-ngxoxo ezitunyelwa ziziqingata.

U-Mr. Makiwane ubulele ukuba u-Mr. Jabavu ebuye wayingenisa lengxoxo, kuba yena okokwake akazange ane- liswe sizatu eyagxotwa ngaso entlanganisweni yase Nceme- ra. Lengxoxo inkulu, yeyokuba iti pambi kokuba ixoxwe ike ibe pambi kwengqondo zamalungu ixesha elaneleyo, ukuze nabayicasileyo bazi ukuba iya kuxoxwa ivuswe pantsi. Akukonto iya kuwanelisa amalungu ngangokuba libe lelo lazi ukuba unantsi nonantsi usebenzela olu Manyano ukuba luqine; ngoko ke ungenisa icebo lokuba lengxoxo iyeke- lwe intlanganiso ezayo.

U-Mr. B. Gosa ute lantlanganiso yase Ncemera yayi lahlekile kanye ukuti into eyayise igqityiwe kwe yase Bini iyilahle. Yena (Gosa) uyixasa ngomoya wonke lengxoxo, ukwa kwelokuba maze ixoxwe kwi ntlanganiso ezayo e-Debe.

U-Mr. W. K. Ntsikana ute ivakele kakuhle inteto ka Mr. Jabavu, ingxoxo le inkulu, eyake inteto uyakuyigcinela eyakwa Marela intlanganiso. Umanyano olu lusebenzeka nzima, kunokwenzeka ukuti lwakwahlulwahlulwa selusifa mpela.

U-Mr, Bottoman walekele kwelokuba lengxoxo iye kwezayo intlanganiso.

Upendule u-Mr. Jabavu evumelana nentlanganiso. Le­ngxoxo ke yondululwa kwezayo intlanganiso.

UKUVALWA.

Ivaliwe intlanganiso ngomtandazo ngu Bev. E. Makiwa- ne emva kokuba kubulelwe abantu bakwa Matubela inkutalo yabo abayi bonakalisileyo yokulungiselela intlanganiso.

UBOM BUKA TYALA.

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

Kiwi Lovedale *Literacy Society.*

(No. 2.)

IMBUB1SO KA MHLAKAZA, 1857.

Bakuba bemi kweli lizwe litsha kwaquba iminyaka emininzi kulaula uxolo nolonwabo, ’de kwavela ingozi ebubi budluleyo nakobe mfazwe, engasongolanga owakwa Ngqika wodwa umzi, koko sonke isizwe esintsundu. Nditeta ngokulahlekisa kuka Mhlakaza oway’esiti utwetyulwe, isanuse esabanya- nzelajo abantu ukuba bazixble inkomo zabo; bukuc'ite ukudla kwabo betembe ukuti boti bakuba becita konke avuke ama- gora awafayo, namandulo asele minyaka esemancwabeni; liti

akubona ilanga lite guququ labomvu njongegazi esibakaba- keni, ati um-Lungu. otiyekileyo eyeliselwe elwandle.

lsanuse oso sakupa umyolelo wokuba sibe nerolo labalandeli sada sanga siyinyangile ingqondo yenkosi u-Sandile ebihlezi ibutataka. Ngenxa yokunyangwa ngulo mprofeti uzitwebule ngokwako bazixela inkomo zabo ngakulu, bakusasaza ukudla kwabo emoyeni. Indlala yalandela. “Ugezo Lokubulawa kwe Nkomo ”—njengokuba kusitshiwo ngamanye amaxesha ukubizwa kweao senzo sesilibali; kodwa ke libonisa ukwendela ebezendelo ngako inkolo zobunyama pakati kwezizwe ezintsu- ndu zeli lizwe. Namhla ubu-Kristu buzidonyule. Inkohliso yazo imfundiso inongosa kancinane ukuyityila emhlotsheni. Ib’unga elitile labenzi bemileto libeke izito, ekungeko matanda ngoko ukuba liya kukulibazisa ukudonyulwa kwezi nkolo zobunyama. Masizanelise ngokulolonga kwempembelelo ese ndizikankanyile ekuwenzeni lomaebenzi wokuzipelisa ezo- nkolo zobunyama. Impembelelo zolo hlobo zingapandle kwe Palamente yase Koloni, aziko ngapakati kwayo. Malunga nalo ndawo amavo anqabe kunene sinawo. Ngapambi koku- ba lenyaniso iti ta emix'elweni, yoka i-Koloni mhlayimbi ingene kwezinye indleko.

Njengoko senditshilo imbandezelo yanyantsula njengesi- gantsula somshologu, yabatshayela abantu ababe sekuxineze- lekeni okukulu. Abomeleleyo bakablelwa pantsi, abalupeleyo, abatyafileyo, nabashwabeneyo batshabalala lipango, izidumbu zabo zaqungquluza kumacalana onke emizi.

Nakuba isisihlo esitsala impulapulo xa sibaliswayo, masi- gqite, kuba sipala sisopa, ixesha liyasikanyela. Imbali yesizwe esabukuqwayo, safumana ubunzima ngokulandela amacebo amanyangaza, ibaliswa ngohlobo olulusizi ngu Mrs. Brownlee, kwisahluko sesitoba embalini ka Tiyo Soga ebalwe ngu Tshemese. Uyingene ngokucukumisayo, kakuhle, ngokudala Usizi, nangobushushu nemfesane epuma kwintliziyo edanda- tekileyo.

Itamsanqa lama Ngqika—bati kanti ubuqulu besizwe ahu- zamkelanga ezi mfundiso zintsha. Ikakulu zimpetnbelelo zika Mr. Brownlee ezababangela ukuba bayicase le vangeli intsha; kuba uti u Mr. Brownlee:—

“ Inkosi u-Anta, ozalana no Sandile, wamelana nalo ukohli- so, namanye amadoda apambili kuma Ngqika asebenzisa no- mncorwana wokugqibela ukumelana nalo. Pakati kwelo qela yayingu Go, owahlala epapamile enentliziyo engandiba- ziyo; nexego u-Soga, ieiko elikulu; ekugqibeleni, nakuba ingenguyena mncinane, kwakuko no Ty'ala, ozukileyo ixeg’- iduna—owabeta ngenxa yokubekeka kwesimilo sake, ngenxa yokufezeka, yobulumko, nesitozelo, wabongamela bonke abanye abantu kwa Nqqika; eliqela likutazwa ngu Mr. Brownlee, oga- ma lesi-Xosa lingu “Napakade,” okwesituba senyanga ezaneleyo bamnceda u Sandile olusizi, ob’efumane oyiseke, aqulaqule- ke. Ngalo lonke ixesha elalikufupi kuye eliqela wayicasa lenkohlakalo; kodwa lakuti ukuti kwitshi kwakusuke kuxontele kuye izipakati ezamoyikisa ngento ezininzi eziya kumhlel- ukuba ucasene nezwi lika Mhlakaza; zamoyisa wada wa- neukomo azixelayo.”

Kwakusekuzinyanga ezilishumi ukuxelwa kwe nkomo kuha- mbiseka, awati urnprofeti wakupa izwi lokuba inkomo eziseleyo maze zixelwe zonke kwisituba sentsuku ezisibozo; koti ngo- lwesibozo pakati kwendudumo, imibane, imvula, nesaqwiti, sizaliseke isiprofeto sake. Lwafika loua olosuku, akwabako nanye yezonto zabe zikade zilindelwe.

Kwabako ukusolana okubi kunene pakati kwaba beklowa nababe ngakolwa. Kwamenywa intlanganiso ezinkulu kunene ezaliti mboro pezu ko Ty'ala nawati kunye nabo wamangala ukuba uhlanga ;lutshatyalaliswe mpela. Maninzi amazwi awatetwayo avnabi bebangwa yindlala abantu. U-Mr. Brownlee uti lavakala lisiti ix'ogo u-Soga—“ Andimsoli u-Sandile—ngu- mntwana, ityala lipezu kwala mapakati ake amnika amacebo akohlakeleyo.” Waza u-Tyala wapendula ngeliti, “ Hayi! u- Sandile akamntwana, yindoda. Ubefanele ukuba ngumko- keli nomsindisi wabantu bake. Nguye ouetyala.”

Ukuba u Sandile wayote wapulapula izwi lompakati wake omkuln, owabe kade emnika amacebo alungileyo, ama Ngqika ngelenga ngenanga kubunzima obukulu kangako.

Eli bali ndilingenise kule ndawo ngokunqwenela ukuvelisa ubuganga buku Tyula, ukukwazi ukumelana nenkolo eyayi- tyutye isizwe sipela, ecebisa ngohlobo olululo, nolubonajngo- kugabadeleyo kokusezayo. Ingqoudo zolo hlobo uzalwa enazo umntu, u Tyala wayenazo ngohlobo oluncamisayo.

Indlala yalaula ixesha elide; imfazwe yatintelwa kukuma- tshoka kwabantu; kuba imantyi yama-Ngqika yabala ngosuku lwe 18 ku March, 1857, yenjenje:—'Asikuko nokuba zikulu izipitipiti kweli lizwe; iziqu ezikulu nezinomane zilimise bume eli, ziba inkomo, zibulala nabantu. Kwi veki epelileyo ndive ukuba ngamashumi amatatu ananye ama-Xosa abulewe apangwa, okanye ezama ukuputuma inkomo zawo ebe zipa- ngiwe ngamabada.”

*(Isagidyioa.)*

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