nazo. Into eninzi yentsimbi ezi, ahamba kuzo uloliwe bezisendlwini yake, uzivumbulule waziposa paya, yati indawo ebigangatwe ngezitena wayiqengqela paya, lwati udonga olu lwendlu walutyuda lwaya kuwa. Indleko ehlileyo ikuma £20,000 eponti. Okukuqubisana kwanamhla kufun’ ukufana nokuya kwehla e-Klein Poort ngalo May ugqitileyo, kulowa wase Graaff Reinet uloliwe, aboti abaninzi bakumbule, ukuba wati lowo uloliwe wenyuka indawo ebutambeka wati akubona ukuba upezulu, wabuya ngomva, wapetuka wawa, kwafa into eninzi yabantu. Noko le ihle izolo yahlukile kuleyo, kuba kule akufanga mntu.

EZIVELA KUBABALELANI.

*Siyazisa ukuba asilitabateli pezu kwetu ityala lenteto zababalelani betu, asitsho nokuti siyavwnelana nazo zonke incwadi zabo esizishicilelayo.*

Shesbegu October 13th 1879.

Nkosi yam mhleli we Sigidimi Samaxosa, kaundifa- kele lamazwana ambalwa kwelo pepa lamapakati, lembalara endinga ingaziwa zizihlobo zam—Kute ngomhla we 12 ku October nge Cawa, kwabeleka inkosikazi ka Nukani Zokufa, emva kwexesha lesitandatu kusasa. Ite yakukov’ ukubeleka, kwabonakala ukuba kuseko omnye umntwana, yambeleka lowo emva kwexesha lesitoba, yati yakukov’ ukubeleka lowo wesibini, kwabonakala ukuba kuseko omnye. Yahlala yonke lomini ye Cawa kwada kwangomvulo. Kwati xa sekumalunga nexesha lesibozo, sekulungiswa amahashe ukuba kuyiwe kumagqira asemlungwini, wabeleka ngomhla we 13, owesitatu nmntwana, abo bantwana bangamakwenkwe bobatatu. Ndibala nje bapilile bobatatu. Singa ke bangayazi bonke le- nto abahlobo bake.

James M. Kala.

UMBULELO KOKA LEVEY.

Ndinqwenela ukubekisa izwi emhlambini wakowetu; ngokukodwa kulo ukalazela olu Guqulo Lutsha- Kwindawo yokuqala mandenjenje. Ndizivile zonke inteto zenu enibe nizibekisa kum, naku W. N. Gaba, kuseloko ke mna andikatalelanga kuzipendula ezo nteto zenu, kuba mna bendingankanizi, bendingqina inteto yomnye umzalwana, kanjalo mna andikafumani zwi kwezo nteto zenu, lokundishenxisa kwindawo ebendiyingqina. Namhla ke, andizi kungena kwezo nteto zenu.

Kodwa ke ndingasuka ndenjenje. Inxenye kule ntapane yabakalazi, ete yona ayakukatalela ukufumane itete inteto zokugxeka, isaya kubuye izohlwaye ngezonteto zayo. Inxenye ibide iti, “ Lencwadi ilahlekile kanye,” inxenye iti, “ iyahlonipa,” inxenye iti, “ yoti xa kufundiswa le Intsha, ibe yona ihambisa ngendala,” asikukugxeka na oko ? Kanjalo botinina bona ababantu abasenzele usizi olukulu kangako, ngokusiguqulela incwadi yezwi lika Tixo entetweni yetu kanye, bakuziva inteto ezinje ngezi; endaweni yokuba ziboniswe ngemfanelo iziposiso abazenzileyo ? Imbangeli yokuba ndibale namhla, yindawo eveliswe ngumzalwana otile, ovakalayo yena ngenteto yake, ukuba unomoya owahlukileyo kanye kowaba bakalazi. Yena ufuna iq'inga lokwanelisa wonke umhlambi, onento nolu Guqulo Lutsha. Ndiyayibulela, mzalwana, ingcinga yak’o ngokuvelisa eliqinga, kuselokoke nakweliq'inga lako lihle kangaka, bebeya kukalaza. Kuba na kolu Guqulo Lutsha ayeko umfo kwa Soga ongasekoyo, um-Ngqika ke lowo, beko no Messrs Ross, Chalmers, Kayser, &c., abasazi Isixosa njenga- wupina Umxosa ? Ngalendawo yezizwe ozikanka- nyileyo, mna ngokwam amaNgqika,nama Gcaleka, nama Mfengu ngenteto, sisizwe esinye eso, oko kukuti abo bantu bateta nteto nye, yesi Xosa. Ngaba Tembu ke endingazinto ngabo. Enditi ke mna ngokwam, amadoda endiwakankanyileyo, ebeya kuzanelisa ezi zizwe zitatu, kungakalazeleki nto kwinteto yesi Xosa yona yodwa. Kungoko ke enditi,bekuya kubanje nokuya bekuya kunyulwa lomadoda uteta ngawo. Kanjalo akuko nto inqabe nje ngokwanelisa umntu wonke. Yomelelani nina Baguquli.

P. T. M. O.

UKUXOLA KWELIZWE.

Transkei, October, 9, 1879.

Kuluvuyo olukulu kanye, zapela imfazwe ezinkulu, eka Sarili neka Cetywayo. Bekute ngazo, nabo bangamakaya, nosapo lwe Rulumente, lwahlala kubi ekupeleni kweyama Gcaleka. Ukuvuka kwama Tshaka, kwamana kuvakala ukuti, ama Mfengu nanga esiti, esiti. Zamana indatyana ziteta ngawo, zifuna kunene ukuwanyelisa ngaku yise wawo, u-Rulumente, zitetwa kwazinkosi zawo ezimhlope, kwahlaleka kubi, kuba ama Mfengu maninzi, azalise lonke ilizwe lika Rulumente, kwakohleka nokukolwa zindaba ezitetwa ngakuwo. Yahlala noko iko into kum, yokuti, hayi ayatyolwa, angeze avukele u-Rulumente. Ngale yama Gcaleka, ebengabonisi nento ukuba entliziyweni yawo, kuko into angaba azonda ukwenza yona. Afa njengamadoda, alwa notshaba lwawo. Ndite ndakuva into eninzi kangaka, ukutetwa ngawo ama Mfengu, andakolwa, naxa ndibona la anomsebenzi wawo, ndati nokuya amanye ezalise ilizwe, ndati hayi lucuku, lenteto yonke.

1mfengu ayinamhlaba ingaulwelayo, ayinabukosi, buyakubanga maxa umhlaba upatwa likomkulu lama Ngesi. Nditsho ngoko ukuti kuluvuyo olukulu, ukupela kwemfazwe, kuvele uxolo.

Imfazwe yinto embi. Ibanga indaba zobuxoki bakolwe nabagcini nkedama. Ndiyakolwa ukuba ama Mfengu

ayigqibile iminyaka emashumi mahlanu, elusapo lwe Nkosazana. Nditeta ama Mfengu ka Rulumente wona. U-Rulumente eyinkosi engaka ubukulu, nokuqonda, nokwazi, nobulumko, angaba salukuhlwa ngumntu, ngokuti ama Mfengu kutiwa ati, azakuti. Ewe amapakati kowawo onwabile, eyekelele imizimba, ayayibuza into ukuba akayiqondi, kanti akabangi mfazwe ngokubuza indawo ekaya. Uti umntu ukuba ucolwe njengama Mfengu la, ati ukuze aqonde ukuba ndingumntu kule nkonzo, kuti maxa kuxoxwa izinto zomzi, naye apendule. Kuti ukuba ute ukupendula ngezwi, kutiwe uyalwa, ufuna ukulwa nelikomkulu, azi ukuba ndiza kubulawa apa. Yinto emandi ukupendula ngobudenge kowenu, uti ukuba upendula ngobudenge kwaziwe ukuba isidenge sapendula ngo- budenge, kungati ubudenge buzindlelwe ndawo yimbi. Ndisendite kuluvuyo ukuba imfazwe zipelile. Nditeta lamazwi, kuba ekade ndikuva akuhlanga, nditi okwanamhla udanile. Lulwimindini ubuteta ngama Mfengu, wada wati, nawo akafanele kupata mpu! Ama Mfengu ngemipu le etukile akafuni kulwa namntu, intliziyo zapukile kukotuka, ahleli wona ama Mfengu. Udanile lulwimindini okwalonyaka!

Indawo ecomekayo ukuba zicaka zika Rulumente, into elungileyo ukuti nonwabe, kungabiko mararashe ahambahamba pakati komzi, ehamba ebuta impambano, nenteto zamanxila, nezityakala. Into ebuhlungu. ukuti, nokuba mhlaumbi ngumpati, adubule ngezwi lokuti, nifuna ukulwa no Rulumente.

Esewe Stemele.

UKUBUBA KOMFUNDISI
U-JOSIAH BINASE.

Pambi kokucukumisa ngokusishiya kwesi sicaka senkosi, ndiya kuteta ngempilo yake yokuqala kwam ukumazi lomfundisi umfo ka Binase. Ngangoko ndazi ngako, yinkulelane yase Rini, ,apo ade wafamana kona ubudodana ekona. Ngangoko ebebalisa ngako esapila, ubesiti, impilo yake yobudodana yabe injengeyolutsha lonke, esingela entshabalalweni, kanti noko kunjalo make sikangele into elandela lomihla. Into elandelayo, lufefe olube luhleli lumlandela kakade esahleli esazonwabisa kulombeko. Elwamkele olusindiso lofefe ngalo ukolo, wayihlaziyela ekuhambeni ngobulungisa impilo yake. Ukuqinisa ukwazana naye lixesha abe yi titshare ngalo kwama Tole. Wawuquba umsebenzi wake ngemfanelo, eyada yamqubela ngakumbi emsebenzini wenkosi. Esukile apo weza e-Queen’s Town ngobuvangeli noko anga- qubanga minyaka mininzi; inkosi yawenza umsebenzi wexesha elincinane, wanga ngumsebenzi weminyaka emininzi. Wati nakuba wayefike isixeko sibutyakala wenza umzamo womvangeli, wati akubona isininzi esingakataliyo yindlu ka Tixo, wenza umzamo wokuba ashumayele pandle emoyeni.

Wawuquba lo msebenzi, ingenguye, iyi Nkosi ibihleli pakati kuye. Wati maxa uhamba ngamandla, inkosi iwutamsanqelisa umsebenzi wake, kwati kuba idolopu ingumzi onentswelo onto zitengwa zonke, weva ubunzima bempilo yokuzixasa, wada wabonakala emakaushiye lomsebenzi, aye ngapandle atabate kwa umsebenzi wokufundisa abantwana. Into enkulu yona ibibonakala yile : yokuba umfo lowo, yonke imisebenzi yake ibibonisa ukuba ubiziwe yi Nkosi ukuba asebenze esitiyeni sayo. Okunene kungekade wateta ngalendawo, yokuba noko atabate lomsebenzi wokufundisa intsapo nje, umoya wake usanamatele kwasemsebenzini wake. Oku ubekubonakalisa futi, ngokuzinikela ngokunyanisekileyo, ekutabateni umse­benzi wokusindisa imipefumlo yabantu. Akwenzekanga ukuba abe nokunyamezela olobizo lukulu lwalowo upezu konke. Wada wapelela ekubeni angene ebufundisini. Obubufundisi bamqubela kwakwindawo yake, awaye qale kuyo umsebenzi wokushumayela i-Gospeli—e-Queen’s Town. Endinosizi ukuti, kute kanti namhla etunyelwa nje kulomzi wake, selesizela ukulaliswa obobutongo bukulu obulinde wonke ngamnye. Hayi ke, ndingatsho, akafile yena koko unje nge ntyantyambo efihliweyo, eyakuvelisa ubuhle bayo ngalomini yomtshato omkulu. Watsho kwimihla yake yokupela “ Imisebenzi yonke iyakulingwa ngomlilo, iti ukuba yakiwe nge golide, namatye anqabileyo, umlilo ungabinakwenza nto, kanti ukuba yakiwe ngendiza, iyakutsha ivute. Watsho wati, namhla mna ndidluliswa pezu kwalomadangatye ngezintlungu ndinazo, kanti zingumlilo ongancedi luto kum ”—watsho endincokolela ngomhla we Cawa etile.

Eroda, Griqualand East, September 4, 1879.

Sihlobo sam,—Kaundincede ngala mazwi ambalwa uwafake kwelo pepa lamanene akowetu. Malunga nenteto yomfo ka Levey, intliziyo yam iyavuta luvuyo nangumbulelo. Ndibulela amazwi awabekisa kuti madodana antsundu ngomsebenzi. Unyanisile ukuti, siti tina sakubona amahashana aqwetywe ngobawo kube kupelile, sisuke silibale kukwela wona. Okunene ayinakuba litamsanqa, kuba tina side sanikwa ne mfundo ngu Tixo, wasipa ke into enkulu. Kanye, sibe sifanele ukubonakalisa pakati kohlanga lwakowetu into esiyiyo, siyibonakalise ngokusebenza nenkutalo. Onke amazwi ka Mr. Levey makulu, ebefanele ukucingelwa siti. Kuye ndingati, ungadinwa nangomso ukusivusa wakubona into. Angati kanti nalamazwi ako, aya kupilisa abantu abaninzi. Enye into ebinga ingaqiniselwa, yile ntlanganiso yabafundisi bentsapo. Asikuko nokuba kungaluvuyo ukuba sibe nayo. Unga Inoka Levey angeyekelele ngayo. Ndiya kolwa yiyo yonke imizamo ayenzayo yokunyusa uhlanga lwakowetu.

Pearce N. Conjwa.

Dikidikana Valley, August, 20, 1879.

Nkosi Mhleli wendaba ze *Sigidimi.* Ndikubongo-

zela okokuba uke undifakele lemigcana imbalwa, kwelopepa lako lidume kunene.

 ISIGIDIMI SAMAXOSA, NOVEMBER 1, 1879. 5