I Parlamente indlu mbini. Iko eyokuqala engenwa zingwevu ezinjengezo Hon. G. Wood, (Write, wase Rini), no Hon. C. W. Hutton, (Siqwanqwan, wase Nyara), nabanye; iko eyododana oluqinileyo olungapantsi, eyona inamandla noko, ekuhlala kuyo o Mr. Sauer, no Mr. Merriman, no Mr. Irvine, (Aluveni, wase Qonce). Njengoko sakasabalisa kwese nyanga edlulileyo, kule ndlu ingezantsi saka sabalisa ngengxoxo eyangeniswa ngu Mr. Upington yokuba u Sutu lulahlwe yi Government. Ayivumanga i Government ukuba yenziwe lonto; ivunyelwe liqela elikulu, kwindlu engasentla elite makutunyelwe kwi Government ya Pesheya ukuba u Sutu lulahlwe. U Mr. Sauer uwatyele amaxego abekekileyo ukuba i Govern­ment ya Pesheya ayisoke iyenze into enjalo. Ifike impendulo ka Lord Kimberley nge 17 May, iti:—

“Ngomhla we 16.—Yazisa i *Legislative Council* ukuba i Gov­ernment iyamkele inteto yayo ngocingo, nokuba inga ingabehle iyikaulezele ukuyazisa ngendawo yokuba ayina kuba bangela ukuba batembe ukuba kuko manyatelo aya kutatyatwa ukutulwa umtwalo we Koloni ongabe Sutu.

Kwi Parlamente ya Pesheya u Mr. Gorst ubeke wabeka indawo yokuba abuyiselwe endaweni yake u Cetywayo. Lo nteto ubuye wayi yekelela emva kwe nteto ye nkulu ye Government, u Mr. Gladstone, ote “uyavuma ukuba izinto azikolis’ umxelo kwa Zulu. Ukuba u Cetywayo ukululwe kohla enye into kwe zimbini:—Wofika engena mhlobo kwelo mhlaimbi, abuye afumane amandla ake angapambili. Into engati ingehla, ebuyiselwe u Cetywayo, yeyokuba kunga buye kupalale igazi. I Government ngoku izamela ukufumana inyaniso ngokuma kwe zinto, ingekazi fumani konqaba ukuba itabate inyatelo. Kuno kwenzeka ukuba ekugqibeleni ingaba ngumsebenzi wabo ukuba benze into engapezulu kokumkulula u Cetywayo: bamncede ngemvume yabo xa abuyiselwayo endaweni nase mandleni ake, kodwa ngapandle kwe ngxelo ecacileyo, nenyaniso, kunqabile ukuba i Government itabatele kwawayo amagxa ityala lokumkulula u Cetywayo.” Kule nteto asiboni nto ingabangela ukuba abo bacinga ukuba lungafika uxolo kwa Zulu ebuyile u Cetywayo, bakalaze. Ko­dwa zanga ezi nyaniso zingabehle zifumaneke.

Ngo February sabika ukuba ityala lika *Richard Kawa* labe liya kutetwa ngomhla we 16 January. Kwati kuba izinto zonke zabe zingeka lungelelani lamiselwa inyanga ka May. Okwenene ke, ume pambi ko Judge E. J. Buchanan u Richard nge 11 May, watetelelwa ngu Mr. Advocate H. T. Tamplin. Ingxelo yetyala siyifumana kwi *Graham’s Town Journal,* eti, “umbanjwa oyindodana, ekangeleka njenge fundileyo, enxibe ngoku fanelekileyo, kwi pepa le samans *(summons)* kutiwa sisandla se “ qweta ” e Mtata. I Chief Constable u Hill wamnika umbanjwa isimilo esihle. U Mr. Tamplin xa wayecacisela i *Jury* wenza inteto ende. I *Jury* ibuye neliti unetyala loku dlwengula.” Liti eli pepa, “ esi sigqibo samangalisa aba bese Ofisini. U Mr. Tamplin ute makubeko inceba eboniswayo ngaku mbanjwa kuba kungeko ntandabuzo ngendawo yo­kuba umfana lo ulingwe yi ntombazana. Wati u Judge Buchanan, imfundo enkulu anayo u mbanjwa ilenze mdaka ngakumbi ityala, kodwa ekangele kwi nteto etetwe yi *Jury* aka sakwaleka ‘Katsi,’ isigwebo soba *yiminyaka emitatu e tolongweni.”* Ati ama Latini *Sic transit gloria mundi,* okukukuti, “Bunjalo ukudlula kwabo ubuqaqauli be lizwe.” Asina kuyivala lenteto ngapandle kokuxela uvelwano lwetu nezihlobo zo mfana lo, ugama lingene ezincwadini ezimbi zabo bamfundisayo. Akwaba belungati udodana lufunde ngaba, amaqetseba ka Abadoni.

I *Queen’s Birth day* (umhla enyakeni ekukunjuzwa ukuzalwa kwe Nkosazana), uhlala ubekwa ngo pumlo nangemi gcobo apa e Lovedale. Ku mbali wezi “Mpawana,” ub’ungowokuqala. Xa siva ngabayi qelileyo lemihla, ngati owe 24 walo May, usayi kupile eminye. Singa mangaliswa tina, kuba ku­ngeko litye lishiyiweyo pezu kwelinye elinga qengqwanga— njengoko ama Ngesi atshoyo—ukuba lomgcobo ze upumelele. Amakosikazi e nkosi zalo mzi abonakala ebinqele pezulu, izandla zizele ngu mgubo, sahla sabona, nakuba sasingaziswanga, ukuba inkulu into ezayo. Kwabanjalo okwenene. Kwakusa ngomhla lowo waqala umtinjana ofunda apa ukusingisa imibombo ngase Tyume, walandelwa ngu mlisela. Uweliwe umlambo, umgcobo wahanjiswa kwela cala lemihlaba yalomzi kutiwa yi Fort Hare; ngapaya kwe Dike. Imidlalo yahanjiswa ludodana ngo mxelo wonke. Siyatemba ukuba i *ledi* esingabanga namatuba okuhlangana nazo, okuva imvo yazo, zikoliswe ngu *Boek pense* ezazimdlala. Tina bantu bazi uhlobo loku zipata lwe *jent’leman* nama *ledi,* olu lolwama Ngesi lona, olunjengolo lunga funyanwa e Bayi, akufuneki ukuba sipambane nenkawu zisiya kusela ngoku xela izimvo zetu ezinga vumelaniyo neza baninzi malunga nemidlalo. Kwanele xa siti sabuya silila nga sonye njenge nkawu. Isidlo esikulu sibe sendlwini yoku dlela yododana ngokuhlwa, emva kwaso kwako umdlalo obe ngomnandi wona we *hola* zomlilo. Yeyona nto siyi bukileyo tina. Siyatemba ngexa elizayo soba nokuteta ngoku gqitiseleyo nge *manners* zosapo lwakowetu olufunda incwadi.

Ibali elihlungisa intliziyo livela ku “I. W. W.”, olibekisa kumhlobo wake ngokuti, “Pulapula Votumlungu.” Lilo eli elo bali asifuni kwenza mazwi etu ngalo kuba lilibi njengoko linjalo:

Lento ubudenge akungeze watengisa ngabo, yatsho intokaziendala eyacola i *watch* ye golide, yasuka yayi kupa amatumbu yayenza inqulo lesikaka sayo. Kuhle into efana nale kwizi hlobo zetu e Gwaza kweli lipakati kwe Tinara ne Jansenville. Eli Gwaza ngumhlaba ka Rulumente omana uqeshiswa ngoku bekwa efandesini, uze ume noya kurola inani elikulu kunabanye ngo mnyaka. Iminyaka emininzi ubumana uzuzwa ngama Mfengu atile azizityebi. Kute nyakenye kwaziswa ukuba lipelile ixesha lawo, ke ngoko uza kubuye ubekwe efandesini, aze oyena urola inani elikulu ngo mnyaka awunikwe imi­nyaka emashumi mabini anamnye (21), ukuze ekupeleni kwalo minyaka ube ngowake. Ate lomadoda akuyiva lonto avuya, azilungiselela ukuwutenga. Kute xa selifika ixa lokufandeswa, kwafika ihlwentshana le Gcw'eka lati kula madoda, “Umhlaba lo uza kutengwa ndim, ukuba aniwunyusanga efandesini ndoniyeka nihlale kum, kodwa ukuba nipikisene nam nawunyusa umhlaba, ndoti ndakuwuzuza ndinitshayele nonke nimke.” Aqala amadoda ateta-teta, ati amanye, liyaxoka eli Gcweka alina mali, lifuna ukuze lipumelele nge mali eyaku batalwa siti xa sesi qesha kulo Ati amanye Yo! ngubani ke betu ongapikisana no Mlungu—Yekani u Mlungu awutenge kokona wosikonzisa, yivatala u Mlungu, uvutelwe pakati. Yafika imini, ati kuba amanye ama Bulu eboyika aba bantu bamnyama aka nxama. Lawufumana elo Gcweka nge malana epantsi lomhlaba. O Budenge! Budenge! Koba kade kangakananina uyikwele i Africa yakowetu njenge hashe? Namhla lomadoda arafa kwelo Gcweka.

Kuyaziwa ngaba fundi betu ukuba singaba funa iguqulwe gqinetshoba” ihambiso yemitshato yama kolwa. Lento yokuba kubeko indimbane zabantu ezifuna ezinto ati ama Ngesi zi *“loaves and fishes* abakulu behleli ezintlanti, abatsha becula o “do-do-do,” “mi-mi-mi,” “so-m’-do,” bepete ikumtye nge zandla—ze lento kanti iyakwenziwa kude kuse— siti lifikile ixesha ipeliswe yonke lonto, sangena kwisiko lama Ngesi, lokuba bemke abatshati emva kwe *blakfesi* baye kuc’ta i *Honey moon* apo batandayo, zisale izihlobo zizicwayitisa ngo kuzolileyo ekaya. Kunje njenje kakade sohlala sityelwa, sifunda amabali anamahlazo anjengeli silifunde ku *Mwesile,* oti xa abalisa okwehle e Rini ngo May lo :—

Lwa tsholoza kwada kwasa ulutsha ngokucasene nesiyalo saba Fundisi balapa. Kute kobakwa badakazi kwabako ubutyututyutu boku ngavisisani obapelela ekugxotweni kolutsha lwase Rini, Iwalala entsunguzini. Ababeko bati xa baxela ububi bembonakalo yoku gxotwa kwama homba nama hombakazi ebusuku sibone ukuba babuhlungu. Tshotsho! banga bangabuye bagxotwe nakozayo, ukuze baqwebe izimilo ezizimbi. Kesahlekiswa yenye yezi ntombi zagxotwayo. Site sakubuza isizatu esabangela ukuba bahambe belala ezindadeni nje kwakutenina emtshatweni? Yati, isizekabani “ngumqukumbelo,” Sibuze ukuba yintonina umqukumbelo. Yati yingonyana yokumana ipeta ezinye. Owase Rini umqukumbelo awubanga naku nyanyezelwa ngamanye amacala. Lamadodana nezi ntombi zihamba zilala ezintsunguzini azinamakaya nabazali na?

Asinakude siyilibale into eyatetwa ngomnye waba leseshi beli pepa, yokuba uti lakufika abopele kulo izonka nenyama, nengubo zake mhlaimbi, xa ahambayo. Lonto ayi kolisi mxelo kuba ayinalu ncedo. Into ebesi ngatanda siyiva tina yenje ngale siyi hlomelayo ivela kumfundi *Sigidimi,* omvo siyihlonele kakulu kuba yepuma entlokweni eqala ukuba ngwevu, ingwevela emsebenzini wokwenza abantu bakowetu bagqitisele, balumke kunoko banjalo. Indawo yokuba kodwa isi *Gidimi* singa tunyelwanga inyanga zontlanu kosibuka kangaka, isingxwelere kunene, kuba tina besiba kwaba basikwe amagama ekusamkeleni akuko usikataleleyo. Singati ke ndod’ enku­lu kuwe, malunga nokucinywa kwama gama sasi sesi meni sika Dariyusi no Daniel—sabotshwa ngo mteto wama Perasi nama Medi, ukuba singa tumeli nakubani onga hlaulanga lo nyaka uyi 1882. Singati kodwa siseza kuwa sika amanye. Yenjenje ukubala kwayo le ngwevu :—

“Ndifuna ukuva isizatu sokuba isi *Gidimi* ndingasasizuzi ukuba kutenina. Okwam ndicinga ukuba soloko saba koyo nje andizanga ndahlukana naso—andizanga ndacinga nokuba yimali eninzi ehlaulelwa sona. Into esembilini wam kwakudala lunqweno lokuba akwaba sipuma iveki zonke, kuba kupela kwepepa elinqongwe zinto ezinje ngo mtina nje ezavelela ebunyameni bobudenge bobuhedeni obukulu; eliti ke ipepa lenteto ovana nayo libe ligugu, njengo kuba liti ihlwempu lakwa mbulelwa ingubo endala, enga sena boya ngu mnumzana livuya lihambe lizikangela amacala, belinjalo eli pepa kum. Benditi mhla lifikayo nditi ndakukova ukuziyaleza ko Mandla makulu, ndakuyaleza nentsapo yam, ngexa langokuhlwa, singa cimi isibane ndingali shubanga ipepa lendaba. Ndino sizi ukwahlukana nalo nakuba ke ndingena kunceda kuba sekwe nzekile ke namhla lenyanga ndibala ngayo yeye sihlanu. Sendi bonga emswaneni, mnumzana kuba ukwahlukana nento esemxelweni kuba kubi kade. Kubi kum, Tshawendini lakowetu. Noko ke kunjalo uzundi ncede wena undivise ituba elibangele olu lahlekelo lwam lungaka, ndilahlekelwe ngu mhlobo wam obemana endivisa indaba.”

Lene wadi sayi pendula isa fika. Yo, akwaba bonke bebe nje!

U Very Rev. F. H. Williams, D.D., wase Rini, wazise kwi nkosikazi yake ukuba uya kuwahlula umtshato nayo ngo 19 June, kwi Jaji zase Rini.