Ngapandle kokuba ngu “jongwa lipela,” “ubelu lwase msele' ni,” u “lamtsatsa,” “umqomboti,” i “bila,” nga “masi”—ngapandle kwawo onke lama gama, utywala, ba mazimba, bunikwe, kula macala, elona gama libu faneleyo, eli lokuba bu *“ngumti wo talaso,”* kuba kaloku uti umntn akubusela ufike etalasa. Yinto entle na ke ukubona um Kristu etalasa?

Kuko umhlobo wetu obuza ukuba abafazi—kulungilena ukuba bawa shiye amadoda babuyele ema wabo. Uti ukuzi bala kwake ungo “Hlazekileyo.” Singati ku Mr “Hlazekileyo,” akufuneki ukuba ati impambano ezi pakati ko sapo Iwake abalekele esi *Gidimini* nazo; eli pepa lincinane ukuba lingenise ubu vilikitshane benteto zaba fazi namadoda abo. M’pate njenge sidalwa. esibu tataka umfazi wako, aka soku balekela ko wabo ze atelekwe.

Asimangaliswa tina xa sibona amadodana etandana nokuya kusebenza e Bayi, zekuti exesheni asele sima kona, emva koku bona izindlu abahlala kuzo—bezake ngokwabo—abantu ba kowetu. Sicinga tina ukuba umntu uke wahlala kwi zindlu ezi faneleke nje ngeziya bahlala kuzo abantu ba kowetu e Bayi, kunqabile ukuba afuye abe noku hlababisa kwi ziduli abahlala kuzo abantu apa kwelase Kafile. Yona intanga entsha akubo- nakali ukuba iya ku wuma lomhlaba wetu. Siya bancoma abahlobo betu abase Bayi ngezindlu zabo ezi fanelekileyo; sinqwena ukuba bahambisele pambili kwizinto zonke zoku “puncuka.”

Ezindaba zafika ngo cingo nge 20 ka January:— u Mr Orpen nama waka alishumi amadoda. ka Letsea no Lerotori no Joel Mlambo, bayi tabatile i Ntaba Busuku ehlala u Masumpa. U Masumpa uzame ukuba kohlisa ngokuti makuke kutetwe, aka tumela mkosi kodwa woku bamela. Singati ukucacisa olu daba, bokumbula abafundi besi *Gidimi* ukuba ngela xola kudala e Lusutu ukuba wabengatanga u Masumpa lo amane uku xoka. Ezinye inkosi zase zite malube lu xolo; maba buyele emi hlabeni yabo ondilelc. Hayi yena u Masumpa, kude kwabonakala ukuba mako hlwaywe ngu Letsea, *morena oa sichaba,* yiyo lento lomkosi unyukele e Ntaba Busuku nje. Etotyiwe u Masumpa kupelile.

Asazi nokuba lento iyakangelwana ngumzi wa kowetu; uku­ba awukayi cedululi lixesha ke yenjiwenjalo. Siteta le yokuba inxano lezi selo zama Ngesi ozi *brandy,* nozi *wine,* nozi *shandy gaff,* nezinye, lidlula ngoku kuma dodana lingena nase zintombini. Akukanye sisiva kusitiwa, “Hayi lentombi ine similo *“noko*—O, hayi u “noko ine sikwana loku tabata amanzi “la ase Mlungwini.” Ezi ntombi kutetwa ngazo zeze sikolo nezi fundileyo. Ukuba ke mfundi ube ungazange uyikangele lento ze ke umane uku beka indlebe. Asina ntandabuzo wofumana kunjengo kuba si xela. Ku njenjenje sibona uhlanga Iwa kowetu lusinga kwa Lambatayo. Yindawo yaba fundisi bonke bezi kangele ezi zinto zihla pakati ko sapo lwe ramente.

Asimangali tina sakumva u Mr. Enoch Booy esenza isijwili ngenxa yokuba kuko indimbane kuba mkeli besi *Gidimi* enga hlauliyo, kuba zininzi inyaniso ezalatisa ukuba usinyamekele. Esetu isikalo sesi: Akwaba bonke bebe njalo. Kanimve ke ngokwenu:—

Nkosi ndimangele ndimangele idada li dada kwe salo—ndimangalele aba bantu Nkosi bangasi b'ataliyo isi *Gidimi.* Ngobanina amagama abo siwazi ngokuba bautshonisela emva umsebenzi weli pepa letu. Bawo, ndimangalela ababulali balo; ngobanina ngokuba usitembisile ngokuti wositumela kabini nge nyanga ukuba sihlaule sonke yavuyeleka lonto kum. Yo! yo! yintonina ukuba betu libitye ipepa lohlanga lwetu? Mapakati nani Mr. Nantsi kani fake izandla niputapute ezi batyini nalo ihlazo mzi ka Palo ndimangele Mhleli ndim :—Enoch Boot, King Win’s Town, January 6, 1882.

Pakati kwama tyala abe miselwe ukuba pambi kwe Jaji e Rini ngomhla we 16, ku January, sifumana elika *Rickard Kawa* oyaku pendulela eloku *dlwengula* intombazana encinane. Lo *Richard Kawa* yindodana ekuno kutiwa ifundile. Ya funda e *Heald Town* (e Nxukwebe) iminyaka efanukuba isesi tandatwini, yapuma ngokuti inyulelwe ekubeni yi Titshala yesi bini kwa kweso sikolo. Ite xa ikulondawo yapumelela uviwo lo Titshala, ngoku ncomekayo ngo April 1876. Yabiwu hambisa ngoku kolis’ umxelo kanye umsebenzi wayo. Ngati kungo 1878 awati wapuma u Richard kule ndawo, kusitiwa uza ku singa pesheya ukuya ku funda ubu gqira. Londawo ayi zalisekanga; bamamkelele ebu Titshaleni, nase ku pateni u dodana lwesi kolo sase *Glarkebury* (e Mgwali,) aba fundisi. Uyibambe lendawo kwada kwali xesha loku ngena kwake ebu fundisini bama Wesile, wanyulelwa e Tshungwana. Ubulahlile ubufundisi wangena kwi ofisi yo mteteleli ematyaleni, e Mtata, ukufunda lomsebenzi. Ubesa hambele ekaya, (e Ngqushwa,) ngexesha loku pumla ebanjiswa kulo mgibe wotshabanje. Indaba zoku banjwa kwake zidanise ama waka bo bebemazi. Akuko ntandabuzo esisenzo soxbbisa intshaba ze mfundo ye midaka ngesi rweqe esibu kali. Kube njalo uku citeka nga min’ inye komsebenzi olungileyo we minyaka eli shumi. Singa takazela ukuva ukuba ulure lokuba u *Dyiba Simpson Siwundla,* kwange siwo esi kwanjalo, lubu bu xoki.

Olu daba silu fumana kwelinye lama pepa ase koloni:— “ Imitshato, pakati kwa bantu aba cubekileyo e America na kwe zinye indawo, iya iba nendleko ezoyikeka kangaka pezu kwa bazali bomyeni nomyenikazi—indleko ezi tshabalalisayo kuba tshati abo boba bini—ngangokude uku gcagca, nokuya kutshata kwi ndawo ezi bucala zanele. Kude kuti abazali bakutaze abantwana ukuba ba gcagce kuze kungabiko lahleko, batumele kodwa ngasese, umntu wokuya ku kangela ukuba konke ku hambiseka kakuhle kwindawo leyo ku balekelwe kuyo.” Indleko zemitshato yetu bamnyama zinkulu kanga ngokude abanye benze lento kanye ibaliswa kule nteto. maseleke siti, kanga ngokude iti impi eninzi yododana ibengo “soka dala” kuba ingena mali yoku mela izinto zomtshato. Ngenxa yokoyika ezi ndleko abanye sebemana ukubilekela e Bayi ukuya kutshatela kona. Bafundisi aba mnyama, sili beka pezu kwenu tina ityala nobuhlazo bezi zinto. Nopendula nodwa.

Xa sizama uku libala izinto zabo ezimbi, ezinjenge mfazwe zencuku-ncuku ezifanele ama kwenkwe asema qabeni, singati abahlobo betu e Bayi base ndleleni yenyaniso yoku nyuka. Ngapandle kwe nani elikulu elingena intlanganiso yama Tempile, kuko ibandla elikwa likulu laba ncedisani ekutiwa yi *Benefit Society.* Ezi ntlanganiso zihambisa umsebenzi omhle. Kanti ke noko nakuba umsebenzi lowo umhle nje unazo izi pako zawo—kuba noko ngati limsulwa nje ilanga ku­tiwa linawo amacapaza amnyama. Ezi zi sihla ke azenziwa malungu ezo ntlanganiso; silila tina kuba sibona ukuba lemisebenzi mihle iyekelwe ezandleni zebandla lenkonzo yama Babe kupela, ama Wesile antsundu ayikangele ngeliso lokuyigxeka. Ngati akuko namuye, kwi duduma eliya lama Wesile ase Bayi, oli lungu lama Tempile; babini batatuabangama lungu e Benefit. Lonto iteta nina? Umkonzi ka Tixo kufuneka ekululekile kwinto zonke. Niquba nina nina ma Wesile antsundu ase Bayi, xa ningati niyi cingela ukuba ilutuli nje le misebenzi!

Luninzi udodana lwa kowetu onga fika luti, xa luzite wambu nee ngubo ezi tofotofo, lwa faka oxongo aba kalayo, lungama Ngesi. Asali ukuba luzi bize ngeli gama; siya vuya tina ukuba luxunele izinto ezi pambili. Siti kodwa maluzi feze zonke intwana ntwana ezi ntle zobu Ngesi, luzishiye ezimbi, ze lube ngama Ngesi agqitisileyo. Into yobudenge kodwa eyenziwa leli kaba lingama Ngesi amnyama yeyokuti zaku nxitywa ezi ngubo nezi orlosi, nezi zihlangu zi lilayo kungenwe mva ezityalikeni. Lonto ke aye nziwa ema Ngesini. Yinto eyehla nge Cawa ngo 8, January, esi kumbuza lendawo, mhla kwa ngena etyalikeni yase Tinara abe “Lungu” aba bini aba mnyama seku shunyayelwa. Lamadodana apitizelisa aba pulapuli abaninzi, pakati kwabo umbali wolu “Pawu.” Sivuya kodwa ukuba siti lomagazi angena tyala apitizeliswa zezi “nkomo” zimbini “zibulongo bunga sindiyo,” apindezelwa ku­ba ati xa ahlalayo zawa nawo izihlalo, sabona ngamanqina sele yabula esi bakabakeni, seva nge ngxolo enkulu yezi hlalo, sati saku bekabeka yonke intlanganiso safundaebusweni babo bonke ababeko ngati ngala mazwi: Heke! Nivile! Kuya kuba ninina ekoti ezi tyalikeni zetu bamnyama angene umfundisi sesite cwaka sonke? Ngamana baman’ ukwe njiwanjalo aba pitizelisi benkonzo ukohlwaywa kwabo.

Wasi jacula wasi xipula u Mr James Pelem kwi newadi yake enge mfundo enengozi ngangokude simbeke umbeko, kuba ukuteta naye ngelo xesha kwaku ngenza ingozi kwakuye. Si­ya qala ke namhla ukumpendula. Nje ngokuba tina singaba banjwa pambi kwake soyekela umteteli wetu, u Mr Jonathan Mkosi, ose Cradock, azi tetele. Mveni ke.-—

Ndifuna ukubekisa kumzalwane u Mr. James M. Pelem. Ke mhlobo wam otandekayo, inteto yako andiyi visisanga malunga nemfundo enengozi. Ngati kokwam ukuqonda u Mr. Editor umpendule ngecala, xa uti wena kuye wehlisa imfundo yabantu abamnyama; uziqayisa kuba yena enemfundo engapezulu kwabanye, ke mna andiyi qondi indawo obekisa kuyo uku pendula inteto yake, okwam ndakuyiva inte­to ka Mr. Editor malungana nemfundo ene ngozi kuti tina ludodano lupuma ezi kolweni; ndamqonda ukuba untyontya amakwelo ukuba luti udodana nomtinjana lusinge pambili; lunganeliseki kwindawo olu kuzo, njengokupumelela (with competency,) kodwa nango kupumelela ngoku ncomekayo (with Honours.)

Wayebonisa ke ukuba xa umntu epumelele (with Honours) kuxa esenyatelweni lokuqala lemfundo etsho ke esiti luti ulutsha lwakufumana ezi zikumba luti luyifezile incam ye mfundo lutande ukupuma ezi kuleni endaweni yoku funzela pambili (forward,) kukuyipina ke indawo apo lendoda iposisa kona mzalwana warn wase (Mgqakwebe?) Agnes indoda evusa obawo *ukuba* ekubeni sibakohlisa ngokuti sakuba sinezizi qiniselo siti sifundile ngokwaneleyo. Masipume ebudengeni sifunde ngapezulu. Ndiya kucela ke ukuba undibeke endleleni, xa ndamkela into engento ndiposwe yeyona iyiyo, njengabantu etyalikeni bemelwe ngu mshumayeli oti ngokwake uya shumayela eyona ncam yelizwi lika Tixo kanti uposa intlabati emehlweni abantu, bati bona kuba bengekalazi kakuhle nelizwi lisa Tixo bangayilibali into emnandi etetiweyo, noku caca kwayo okuhle bade bangamlibali umshumayeli olicazayo ilizwi. Kanti umntu ono kulivisisa akangeze alibale umntu olilahlayo ilizwi lika Tixo. Ndipe indlela ndingati kanti ndibambe uboya bentenetya imkile yona. Ndingo wako—Jonathan Mkosi. Cradock, January 6, 1882.