

neyetu, nokuyaleza indawo yokuvelana usizi ekubeni singabantu abanye, abatwele mitwalo minye kuzo zonke izinto zase lulaulweni. Kute kuviwene ke ngezo ndawo, lentlanganiso yakupa abaturinywa nayo, o Revs. E. Makiwane, no P. J. Mzimba abaya kwi ntlanganiso ye Mvo Zabantsundu ngo August. U Rev. W. B. Rubusana, no Mr. W. K. Ntsikana abaya kweye Nqubelo-Pambili ngo January 1888.

UBUSO BALENTLANGANISO.

Lendawo ishukunywise ngumbuzo womnye wabatunywa bapesheya kwe Neiba (u Mr. A. Gontshi) malunga nenqu yegama lentlanganiso. Upendulwe ngamazwi abonisa ukulunga kwalo eligama, kuba lingena ngozi ntweni, lingatinteli nabani, wapi, woluhlanga, kuba yonke into engena lentlanganiso iyinzala yotutu loluhlanga oluntsundu lonke, engoko nayipina ingwevu, inelungelo lokuyingena, ngengeziyane esezingenile akwabako nto ngapandle kokutakazelwa. Igqibe eku-boniseni ipoma lenyaniso yokuba eligama liti yi *Ntlanganiso yo Manyano nge Mfundo* lilungile, kuba lambatise umhlaba obanzi. Ngoko ke iyintlanganiso yo Hlanga. Inawo namalungu amhlope.

IZITILI EZIVALWE IKANTINI.

Ixoxwe ngokufutshane londawo, kuba bekusekuko ikomiti yase Palamente epicota kwalo mcimbi. Kuvnyelwene ke ngoko ukuba kutunyelwe ucingo e Kapa malunga nokucaisa uncedo olukulu olubekoyo kwabantsundu, kuseloko kwabakoyo indawo ezavalwayo, nesicelo esicela ukuba umntu ontsundu angatengelwa tywala buhambayo agoduke nabo, ukuze kude kupele ezi zimausi batengiselana bodwa ngazo, nokuba ziti zilauli zivule amehlo malunga nekanti ezivalileyo ukuba zitywine ngomtwebela, hleze kube kusavuzwa into nakuzo zingakanje izimausi pakati kwabatu.

Intlanganiso ivakalise omabini amacala atetayo ngalomicimbi wokuvalwa kwekantini. Nabati—Yeyona nto ibete kwegqita ukonakala (batsho bebelela u Rulumente), nabati—Asikuko nokuba incedile kanye lonto, batsho babonise amapoma enyaniso ezinto abanamava, ngazo, abanga indawo ezinjalo zingandiswa, kwandawonye nenteto ate u Rulumente akuya ezonteto zokudlubuka kotywala ngezi mausi wasel esiti, okanye nazivulwe ikantini.

UTYWALA BAMA XOSA.

Kuvakaliswe indawo yokuba kuko abati yinina ukuba abantu abantsundu bamane belila ngokuti makufalwe obomlungu bodwa utywala babe obabo bengateti nento ngabo, kanti akuko sahluko sikoyo ngoku nxilisa neminye imisebenzi emibi eveliswa butywala. Balila ngeliti nati masivulelwe nje ngabantsundu, abazi kantini zingapeza kwe zetu ngobuninzi kuba yonke into eyindlu elalini iyikantini, ziyasila zonke; kanti tina ezetu zigana indawo ezitile, zibe ngazinye. Intlanganiso ivakalise ubunyano bokufana kwenkohlakalo yezi ndywala mbini, nokuba u Rulumente kwanabafundisi benze iqinga lokubuncipisa kudwatyelwe pantsi amanani ezintlanganiso zokusela, balinge bonke abanako ukubuzila mpela.

IMIGAQO EMITSHA, (REVISED CONSTITUTION).

Lemigaqo yamiselwa kwintlanganiso eyayise Rini, yaza yamiselwa i komiti yokuyidala, ukuze ize kuboniswa le ib'iko ukuba ilungile ayilungile sinina.

Ite ke intlanganiso yakuyiva yakuyikangela, yabulela umsebenzi omhle, noqulunqekileyo, nowobugcisa, lowo walo migaqo, nakuba sisinye esi siqendu sizele lemigaqo yonke, isisiqendu sesibini (Clause No. II.), esiteta ngokuti, "lentlanganiso mayitwabulwe kaloku, ibe namatanga angamagxamesi ayo, ingahambi ngokulu hlobo ilulo ngoku, njalo-njalo."

Intlanganiso emveni kokubulela lomigudu yenziweyo, ibonise ngokufutshane, nangokucaileyo ukulunga kwale migaqo kwixesha elisazayo, ize ibe likohlombe eya kupanga kulo ngexa elifaneleyo. Akubangako nangxoxo le yanto ngawo lomcimbi, kuba lonto itetwe yintlanganiso yebonwa nangumntu oliso linye ukuba iyinyaniso. Waye ngeko ke kodwa u Mr. Jabavu, xa kuxoxwa lomcimbi, neminye epatelele kulowo, kungaqondeki nokuba bekuhenina lento lamanene angu Messrs. J. T. Jabavu, B. Sakuba, enze lemigudu ingaka, azamela ukungabiko kule ntlanganiso namhla, ayefuneka kangaka nje kuyo.

I BILL KA MR. HOFMEYR E-PALAMENTE.

Lendawo ishukunywise ngu Mr. Hofmeyr ipete indawo eti—Wonke umntu ontsundu onelungelo lokuvota, makakululwe kuwo onke amabenubentsu emiteto yepasi njalo-njalo.

Malunga nalondawo, intlanganiso imise i komiti eyakuti ukuba londawo ide yapumelela yema yangumteto, inqakule isandla sika Mr. Hofmeyr ne Palamente isange ukwanela uhlanga oluntsundu ngelo tubulela lelungelo nenkululeko engeze yalibaleka emixelweni yabantsundu. Lo Komiti iya kuti wakuvunywa ngu Rulumente lomteto, inqakule unyawo lwake ilwangele uhlanga, ixele lamhla ngati sesiwukangele wokukululwa kwaba banjwa bemfazwe, (kuba siwulindlele tina) wona imivuyo nemigcobo, nemibulelo, nokwangiwa konyawo luka Rulumente no Vitoliya, lungayikuteteka. Ingxoxo ebi ngokutungwa kwemilomo yabantsundu iginywe kukuqwalasela lo Bill ka Mr. Hofmeyr apo yode ipelele kona. Abanye babe yawa sebesiti malibulelwe eloreshenga, lenzelwe u "Bayete" noko lingaziwayo apo liya kupelela kona, koko intlanganiso ayibonanga njalo yona.

INKOSI EZISEBUBANJWENI.

Ite intlanganiso malunga nalondawo yangena ekumkumbuzeni u Rulumente ngezicelo ebezenziwe zokucela ukuba (u Rulumente) azikulule ezonkosi, ngosizi nobubele bake, nangendawo yokunika isihomo kwi Jubili yo Mntan'omhle u Vitoliya. Ivakalise indawo yokuba yona (intlanganiso) ayinanto neenteto zepepa lase Qonce eli *Zimvo Zabantsundu*, ayingeni yona kwezonteto zalo, kanjalo lozimela ngokawulo kwindawo ezitetekayo malunga nalo. Kanjalo izicelo zomzi azitunyelwanga ngalo, ke ngoko yona (intlanganiso) isajonge ngamehlo abomvu enkaweni, ukulinda impendulo yezicelo zabo esandleni sika Rulumente, ukuba ati ngexesha lake alibonayo ukuba lifanelekile azikulule inkosi ezisebubanjweni. Ivakalise ukuba ne *Mvo* mayinga-

lindi ntetelelo kule ntlanganiso malunga nenteto zayo ezibangele le-ngxwabangxwaba yoludushe olukoyo malunga nalomicimbi wababanjwa-

"IMIQA EYABONDWA E RINI."

Malunga nale miqa yabondwa e Rini yaze ayapakwa, intlanganiso idaniso kunene, kukujamelana kwenteto eyabonakala kwi *Mvo Zabantsundu* ezayenza ingxelo yalontlanganiso. (a) Indawo yabatunywa, iti imicimbi—"Intlanganiso yabatunywa no Sir G. Sprigg yayiyeyangese (of a private nature) ngokutsho kwe *Minutes*, oko kukuti babehlinz' impuku" bafika baxela ihlebo kodwa entlanganisweni, baxela nokuti besiyaliwe ukuba maze singateti nto, sitsho kub'ini. Sive ukuba bapindile ukuya nje ngabatunywa, kuvakele ukuba intlanganiso ebibatunile ayizange ifumane nenteto iza nabo ivela apo babatunywe kona, sekusuke kwabonakala konke kwi *Mvo Zabantsundu* kwinto yonke nakwabo babe yintlanganiso. Ummangaliso ke lowo. (b) Kubonakele kanye zikwajamelane inteto zemcimbi malunga nepepa lika Rev. P. J. Mzimba. I *Minutes* ziteta into eyahlukileyo kuneya shicilelwayo. Kanti ke mayibe ipina lanteto ibangele oludushe lukulu kangaka, lubangele ukuba umfundisi u Mr. Mzimba abe sigculelo sezituko nezinyeliso, azenzelwe umhlahlo zi *Mvo Zabantsundu*?

(c) Kudanekile kanye yakuti imicimbi ingakankanyi nento le nangala komiti yamiselwa ukubala imbali zama Xosa, kanti *Imvo* ziti lontlanganiso yati malunga nalo komiti—Umsebenzi lowo yayiwunikiwe yawuhilizela ayawenza. Igqibe ekutini intlanganiso yo Manyano nge Mfundo mayingayipenduleli ingxelo yentlanganiso esazeke ibe semapepini endaba, ngokungati ngumcimbi wegunya layo. Kuba ezo ngxelo ziti kanti zigqwetiwe azimi enyanisweni.

UMVUMO.

Kuke kwako amaculo nengoma ezitile ezike zenziwa kulontlanganiso. U Mr. A. A. Maci uvumise i *choir* yake amaxesha atile, waquba ngokuncomekayo kakulu, kwabonakala kuti ukuba le *choir* ib' ilungiselelwe kanye ukulungela lemini, ib'iyakuqwele kanye.

Intlanganiso yonwatyiswe kunene kupulapula u Miss Ngqandava wase Pirie engqunyshelwa ngo hadi ngu Mr. Bokwe kwade kwakabini esitsho kamnandi, watsho yasita intlanganiso. Kwancamisa kona xa u Mr. Bokwe lowo wayevuma yedwa, ezibetela kwayena uhadi, yabeta yambata buso bumbi intlanganiso.

Ingqibela-qoyi yona ihle xa kute kwabizwa u Miss F. A. Gqoba no Mr. S. S. Govu, kwa nombeti wohadi olo, bavuma ngonyana apayayola yanga yeyomntu otutuzela umntwana olila kalusizi, batsho ababantu, intiziyo zahlunama, zafun'ukuti zingxute ingcinga. Indlu yay'izele tu. Balapa o Mr. no Mrs. Birt, Mrs. Harper nabantwana, Mr. no Misses Scott njalo-njalo batsho kwalusizi; banga abangebi sayeka. Baxela amahemu, oko ebesakutsho kwa ngomso obomvu esibakabakeni, umhlab' usahleli; kuse Ngqondo-zimayo, Mutunzi okuhlwa, kuwo wonke lo ka Sivanxa, kude kuse e Mbo.

UMBULELO KWI PRESIDENT ENDALA.

Intlanganiso imbulele ngamazwi ashushu nawobuciko umongameli wentlanganiso u Rev. E. Makiwane opumayo namhla, oyongamele ngokuncomekayo nokuzolileyo okungenasingqi sikataza bani lentlanganiso, kwada kwayile ke namhla.

UKWAMKELWA KWENTLANGANISO.

Intlanganiso yamkelwe ngobubele obungenambaliso nguwo wonke lomzi wase North ne South Peulton. Yinto ekude kwalusizi kumakosikazi anje ngo Mrs. Rubusana no Mrs. Cafu namanye ase Mqalasinini, ukuzilahlela ezingqeleni kangaka, nokuzenza amakoboka ngenxa z konwabisa bonke abebeye entlanganisweni. Akulibaleki nokuzibulala komfundisi walapo u Rev. W. B. Rubasana, ngenxa yokulungiselela abantu engapilile nokupila. Waye kwanjalo u Mr. A. A. Maci nge ndlela zonke. Kuyabuleleka kunene kumzi wase Peulton, nohlobo lokugcinwa kwamahashe abahambi Akuko namnye onesikalazo santo ngawo namhla. Nawaké ona into zabantu lityala labaninizo, asililo loku ngageinwa.

UKUNYULWA KWAMAGOSA NEKOMITI.

Kunyulwe amagosa entlanganiso, emi ngoluhlobo:—Rev. P. J. Mzimba, *President*; Rev. W. B. Rubusana, *Vice-President*; Mr. B. Sakuba, *Unobala omkulu*; Mr. J. S. Dlakiya, *Umncedisi*; Mr. J. K. Bokwe, *Umgcini Nayebo*.

Kunyulwe ikomiti emi ngoluhlobo:—Revs. E. Makiwane no B. Manna, Messrs. J. T. Jabavu no Thos. Bottoman.

UKUGQITYWA KWENTLANGANISO.

Kute ukuze iqukunjelwe intlanganiso yavumelana ngokushushu ukuba elandelayo iyakuba se Dikeni ngo January ozayo 1888.

Yacitakala kumnandi kunjalo intlanganiso yase Peulton eyakukum-buleka iminyaka emininzi. Baninzi abade bavakala besiti—Tina sesiyakude sigxotwe ukumka apa, asisokuke sishiye ezi nqundenqu ne mbonda-ndimunye ziyole kangaka zenziwa ngala makosikazi andlu zintle kunene ase Peulton.

IMBALI YASE MBO.

[W. W. G.]

No. 5.

INTSHAYELELO.

Abalesi betu bokumbula ukuba kwiipepa lika June odluleyo, pakati kwenkosi ake walwa nazo u Matiwana ndisabalise ngamaduli ambalwa ake no Mpangazita kupela, nokumbulala kwake u Mpangazita lowo.

Ke namhla ndingena ebalini lamhla u Matiwana wagena ku Mahlaba-hlaba, inkosi ye Mhlanga. Ngumhla waqubisana nenkosi ebitandwa ngawo onke ama Radebe, into ebezibonga zibonge imbongi zase Mbo, zitsho kude kuthshone nenkaba, zisiti—Ngu Radebe omnyama ka Vezzi. U Qwátukazi, inkomo engasayi kwambatwa ngubo.

U Zidweba wo Zulu.
 U Nanku, nanku kwa Mblan'-ungadanayo.
 U Zulu lisitshongolo, limoya mbi,
 Libuyise abafazi ekutezeni.
 Imbeleru yakwa Mmbelerukazi.
 Inkomo le ekulala ku mbabalala.
 Indzuka miti, kusal'izipunzi.
 Onkomo zaya e Sikutini, ngokuguleka.
 Onkomo zehla ngobuwalakahla,
 Az'amadoda ehla ngomtshu we mamba.
 U Gwegwe la zita,
 "Mbilase ka Ntandangini
 Ijuba elidla amajuba * emilanjani.
 U Zezi uhamba ngeguma lako Lelese,
 Kwasa iguma limtando mnye.
 U Manyelela nga nkungu na langa.
 Isela elimadolw'ade akutuka.
 Ligaqela inkomo yakwa Nkwabungwana,
 Yakwa mkwekazi.
 U Pogo kweyamisa, ngezind'intaba.
 Uye ku mlonde ka Diba-ndlela,
 Waya weza nekomo enqonkoz'ukulila.
 Weza nenqab'elukanda lubanzi.
 Uye ku Zulu ka Ntini,
 Waya weza nenkwenkwezi entshontshonono.
 U Latshona ilanga akwabi ndaba zaluto.
 U pinde waya ku Zulu ka Ntini,
 Waya weza no Vangisa, u Nomisuka,
 Intombi eganwe yinkosi, esapet'esake ebelat'itole.
 Olanga lipum'izigama kwa Mgid'ekaya.
 Inkasa ngamnyama, inkasa nga Mtakati, njalo-njalo.

Inkabi yake yomkosi yaziwa kuzo zonke izizwe zakwa Mtinkulu. Yinkabi ebekuqondwa ngayo ukuba kulungile nokuba akuyi kulunga nto kuma Kaba-ludaka. Yiyo leyo ibongwe kwesi dluleyo.

UKUFIKA KWA MANGWANA KU MAHLAPA-HLAPA.

Iti imbali, kwati ngexa abebusa kanye lamabandla entomb ka Bele u Hlubi, xa kanye konwatyw e kunene, kusunw'ingodwa ne kude kukotwe nonyawo ngama Mvuleni, ama Kaba-ludaka xa kungaziwa bani, na Zwide ka Langa, na Mangwana, na Tshaka, nabani, ngamabandla ka Radebe, noko evayo ngamahamba nandlela ukuba kubambene u Zwide no Godo. ngwana into ka Jobe egama limbi lingu Dingiswayo. Kwade kwavakala ukuba kanjalo kukwabambene u Tshaka no Dingiswayo, kwano Matiwana inkosi ya Mangwane, kwaye kuvakala ukuba u Dingiswayo no Tshaka bayancedisana bona langa calanye.

UKUQALA KOKUNABA KWEMFAZWE.

Kute kusenjalo ngamhla utile, kwafika umntu komkulu kwa Mahlapa-hlapa, esel'eluxwebetwana. Ute akuba kude kufupi—"Ningandenzakalisi ma Kaba-ludaka, ndize kuhlaba umkosi ndilapa nje." Kute ukuti nqumam a kwebandla elal komkulu kanti kute tyá imibilini kwinto yonke eyayilapo wada weza kufika. Ufike lomntu exwebile, kubo. nakala ukuba upuma apo kukubi. Ufike wati—nditunywe ngumyeni wase kay'apa, uti makakaullewe. Kuku tshwe ikulu lamadodana kwa oko, kuko nomnye unyana ka Mahlaphlapha inkosi, u Dubo igama lake. Baye bafika kule nkosi bafike ihleli yodwa, iqondele pantsi. Bafike babuza ukuba yintoni na, kwenti na? Ibalatise ntatya itile yati kaniye kuvela ngokwenu paya kula ntaba. Agqitile amashumi amahlanu epetwe yila nkosana ingun y ana ka Mahlaphlapha baya kukwela kulo ntaba ib'ixeliwe. Bate bakuti tú, bafika kuzele amatafa, nentaba, namahlati, lisuke lazizisi lonke, abalibona ngamehlo. Kantike ngu Tshaka lowo uqubana no Zwide ka Matshotyana, uhamba ecita zonke izizwe nezizwana aqubisana nazo. Bate bakufika ekaya bakuxela into abayi bonileyo, yati inkosi u Mahlaphlapha—"Namhla ke ifikile incitakalo ekade ixelwa, kuselokuya kwabulawa abaya bantu basimanga babini. Akuko mntu uya kuhlala kweli lizwe." Kanti ke la nkosana ingumyeni wasekay'apa ipume yodwa, kwaa nabafazi nabantwana kweso sizwe sakowayo, isinde ngendlela negayaziyo nayo.

UKUFIKA KWA MANGWANE.

Kutiwa ke kute kusenjalo ngamhla utile, kwavakala sekukala abafazi nezinja kumzi ongapesheya kowa komkulu ebusuku, kantike kukufika kwama Ngwane equtywa ngu Tshaka

* Lamazwi apinyiselwa nge ngokuti Jiyana uyise wezi Gubevu, abakwa Maduna. Makungatiwa lijuba nje ngokujuba komgibe, nokujiya kwento.

ngasentla. Wayi kupa u Mahlaphlapha intwana ebi komkulu apo, ikulu nye, kwadibana nama Ngwane. Yaba ligwadla-gwadla obo busuku, kugxotwa enye, kuti xa izezantsi komzi, itete inkosana u Dubo, umfo ka Mahlaphlapha, iti—"Niyisapina ke Makaba-ludaka?" Kwema kumi kwade kwasuke kwasa ibambene. Kute isabambene njalo, beva ngayo sel'isiti eya Mangwane—"Kaukangele ngasemva, akusenzeli ndawo noko wenjenje!" Bate okunene bakubeka, kwakuxa isel'ingamac'iti ekaya komkulu, kukala nja, namntwana, namfazi, nankomo, isisijwili, kwasala u Ntloko-mbi elinye izele kwasemva ko Dubo. Avuma ama Kaba-ludaka, ahamba esilwa lade latshona ilanga. Kute lingekatsheoi ilanga, yadinwa inkosana leyo ibipete elo buto u Dubo, yahlala pantsi. Avakele eduma ama Ngwane esiti, lahla! lahla!! Uvakele eteta umntan'enkosi esiti—"Nenzile ma Kaba-ludaka, hambani ndishiyeni, akuzange kufe kunye bonke abantu ngamini nye." Abuya akutsho, yaligwadla-gwadla, amtabata kwakona amtwala, aye ngasatsho ama Ngwane (kuba ate kanti alizalisile lonke ilizwe). Apatelala kwakona egalela ngokugalela, kuba asele eyibona inkosi apo ikona. Aye eba nguyise u Mahlaphlapha. Kute kwakufi-kwa kwenye indawo, yahlala kwapantsi inkosi yawabongoza amabandla kayise isiti—"Hayi, hambani, nenzile ma Kaba-ludaka," yatsho yaqondela pantsi. Okunene ade ayishiya kwapela, kuba impi yayisel' idiniwe kuba kuseloko kwapezolo kuloko igcale ngengalo ukuba bukali, yabulala kunene kuma Ngwane. Lomfana we nkosi ngowesibini ukufa kulomini yodwa, ngu Dubo ke lowo. Kute ke kwakuba njalo, awuhlaba ama Ngwane ukuba ibuye imikosi yonke kuba ifunye. nwe into ebizondwa, inkosi yesi sizwe sidume kunene. Yaya-wenza isanqa esikulu kunene impi yama Ngwane, yasina yade yatshikilelana iyawati ukuvuma kwayo—"Nangoke, nangoke, okade simfunu," njalo-njalo. Kute kuse njalo yakuba ipelele imikosi ka Matiwane iraula lenkosana isasina ngemigcobo, kwavelo sifetyana apa sigama lingu Mafogolwana, semka ngokuzimela silelesile komkulu apo kwa Mahlaphlapha sabalekela kwa Matiwane, safike sati—"Hayi, asikabi ngu Mahlaphlapha lo, ise ngunyona wake omkulu u Dubo. Kwowu! yekake!! kwati ukunduluka kwama Ngwane, atsho aligqiba lonke kwangebo busuku. Ute ke lamkosana wama Hlubi ukulu nye ub'usilwa yonke lomini usahamba ngoko kuhlwa, weva ngomntu esiti—"Ningandenzakalisi ma Kaba-ludaka," ute akusondela bamazi ukuba ngowabo, utunywe yinkosi ixego u Mahlaphlapha. Kanti liseko lisinde ngendlela ekwa ngumangaliso.

UKUSINDA KWALO.

Kute ebupitipitini bokufika kwama Ngwane ekaya komkulu, yati intombi yenkosi yammemeka uyise, yatshona naye emasimini, yatubela naye yonke lomini, kanti baya kuhamba becolana nezinye indwadube ezisinde kwange ndlela ezinjalo, bade bali qedlana kule ndawo. Ufikileke lomkosana ufike elusizini olukulu. Kufe abafazi, nosapo, nayo yonke into. Kule ndawo bane qedlana lenkomo abalifumene esitubeni kuba nazo zafane zagqiba ilizwe, zingadli nokudla nakule ndawo, zifane zaqondela pantsi zibonakala nazo ukuba ziluzizi ziyaqonda ukuba namhla lifile kukanye. Kute kwakusasa agaleleka amabuto asixenxe, sel'efuna indawo enenkosi, epetwe ngama Dongwe, Amampetu, ama Mbanguba, nama Ntong'ayivikwa, kuba kanti isizwe siqutyulwe ngokufanayo sonke ngobusuku nje ngecebo lika Zulu ka Mafu mhla kwafa u Mpangazita. Ate akugaleleka lomabuto, kwabonakala mblope ukuba kucitakelwe kukanye, kunjalo nje akusabonakali nokuba kuya kulwiwa yintonina ipelile nje imikosi ngobusuku ngama Ngwane. Kutiwe kwinkosi u Mahlaphlapha, makucitakelwe ema Bele ni kwa Kubone. Ite ukupendula—Kulapo ndiya kusa ntoniua kona, abantu bakowetu sebepele kace nje? Kufe mfazi, mntwana, kwada kwafa nezinja, kunjalo nje akuseko nankomo, ndiyabuza nditi, kulapo ndisa ntonina kwa Kubone ma Kaba-ludaka? Itsho yaqondela pantsi ayabi sateta. Into eyaba ngumangaliso kulondawo yile yokuba inkomo ababenazo apo zafana nokungati zine ngqondo yokuba namhla umhlaba ucitakele. Zazingadli notyani, zafana zangxanga zonke, kunye netole lembala, ziqondele pantsi, zingalali napantsi. Itike imbali kute kwakuti qeke ukusa, avakala amakaka ama Ngwane ngamacalana ouke, aye sel'evakala ebongana kunene, esel'eyibonile apo

ikona eyama Kaba-ludaka impi. Eza esina isidwandwa kubonakala ukuba intliziyo zawo zimnandi, kuba enze lukulu ngalanga nye. Kute kwakuba njalo ateta kwakona ama Kaba-ludaka nenkosi, ati—Nkosi sicitakele kade, akusokubuye kutini, masisinge kwa Kubone. Ute u Mahlaphlapha—Ndinwabeni ma Kaba-ludaka, sendife kade. Kute kusenjalo, kwavakala isandi sokuza kwama Ngwane, satsho ngendawo ebuhlungu kunene, kwati kuba usapo olungabafazi beluse luyitwele entloko impahla, luba inkosi iya kuvuma, ekute ke sakuvakala eso sandi sama kaka, nokubongana kwama Ngwane, bazilahla pantsi impahla abafazi, benza isijwili sesililo esilusizi, zaye nenkomo zisitsho ngencwina epantsi ekwalusizi, ekutiwa nazo zade zalila inyembezi njengezinto ezine ngqondo. Livakele ixego liyimisa ngokuyimisa impi yalo. Lavakala lisiti—Ibuto lika Ntong'ayivikwa, nama Bongwe makandinwabane. Utsho wayiposa ngamacalana onke, nje ngokuza kwamabuto ka Matiwane.

UKUQUBISANA KWAYO.

Agaleleka ama Ngwane, kwabambana kwade kwaba malunga semini emaqanda kute nqi, kuba u Mahlaphlapha waye salwisa ngamabuto amatatu kupela. Avakele amane esiti—Nkosi kausivulele nati side sife. Wawavulela. Yeka! ke kwajuba ikaka le Ngwane kwakupela, kwalwelwa ukufa nokupila. kaloku nje. Kude kwati xa limkayo, avuma ama Ngwane, agxotwa. Agxotiswa kunene kwade kwasebusuku. Kute kwakusa yandula ke inkosi ukuti—Hayi ke ma Kaba-ludaka, singa citakala namhla, siye kwa Kubone ema Beleni.

Kwahanjwa kwaoko. Kwavakala kuma Bele ukuba nanko u Mahlaphlapha esiza, yasel' ipuma kwaoko eyama Bele.

UKUKAWULELWA KWAYO.

Kutiwa kute kwakubon' ukuba kukwa nti, avela ama Bele esel' ebongana kade. Kute kwakuba njalo wati u Mahlaphlapha, ibandla lika Ntong'ayivikwa malihambe ngapambili, amanye araule usapo nenkomo. Asel' elwaka uluhlu kwaoko yadibana. Kwanga kungati gqwangu-gqwangu, anyatela ama Bele, agxotwa ade aya kufakwa emakaya, kwacitwa yonk' into kaloku, kwatinjwa nenkomo yazintuli. Yaba ngumtyutyumezo omnye onjalo kaloku ukucitana kwezizwe. Ezinye zemka ezweni lazo zingazange zenze nento le, zingazange zimbone no Tshaka. U Matiwane ude waza kubulala no Ngoza Umtembu, wazakugaleleka na kuma Mpondo, kwaliwa, hayi kwabonakala ukuba zona ezi zizwe zase Bungune azinako kanye ukulwa ne Mfecane. Ude u Matiwane weza kusongwa e Mbolompeni, sekuko nabe Lungu ukuze abuye umva asel' eya kuzinikela ku Tshaka.

INTSINGISELO ZAMA QALO ESI-XOSA.

No. 3.

[W. W. G.]

Ungawo lwe Mfene.

Esi silo siyi mfene, asisilo sake safuywa mntu e-Maxoseni. Yinto ib' ikanakanyelwa ngakumagqwira kudala. Ite ukuze ibeko nje kwade kwafika intlanga zase Mbo. Izilo zokutakata zase Bungune ib' izizikova (otunyashe) no tikoloshe, ne mpundulu kwane ncuka, inyoka nezi ngama canti. Yaye izilo zokutwasa izindlovu, ingonyama, izingwe njalo-njalo. Ke, abebe nemfene bebezifihla kunene kovimba, neziywe indawo ezikolisa ukuyiwa ngabo bodwa, ebe sekumane kuranwa ngokubonwa utupa lwe mfene kwakusa, kwa nenqu yayo ebusuku ngase zintlanti, isanya inkomo zabanye abantu. Ke eliqalo livele kulo ndawo yokuba iyinto enqatyiswe kunene ngabaniniyo. Uti namhlanje umntu oyindzotsholo (kuba bekutshiwo kudala) oko kukuti ngu Ntaminani ngokwa namhla, kutiwe "Lunyawo lwe Mfene," nokuti "Lunyawo luka Janya." Okoke kukuti sekubonakala imisebenzi yake yokugaqqa ehlahle abanye abantu ngasese ebaxoka, ebahleba, esekeleze inzuzo yake kupela, waye engumntu ozifihla kunene, obonakala elungile, ekukanyela ukuba ngu ntammani ade wumbi asangane, alile nokulila wumbi ukuba ebekwa ibala nesigxeko anganeso ngokutiywa nokumonelwa, kanti kona noko kuyinyaniso ukuba ulunyawo lwe mfene. Kwanje nge mfene leyo, kubaniniyo asikuko nokutandwa, befhilwa, betenjiwe. Lavel' apoke eliqalo lokuti—Lunyawo lwe Mfene. [Ma balumke abanjalo lo msebenzi awuzange kwakudala ube natamsanqa. U Dyudasi walilahla eb' esele elizuzile, wapelela ekuyeni kuzixoma.—Ed. *Sigidimi.*]

Kukutinina ukuti Embo nokuba ngum Mbo?

Xa sukuba umntu esiti ungum Mbo, sukuba eteta ukuti ungu mkaya, akamntu wasemzini. Baninzi abantu abangaliqondiyo elozwi nelo gama into eli teta yona nabati bayiyo ngalo. Omnye ungafika esiti xa azahlula kwezinye izizwe, ezinje ngoma Zizi, noma Bele,—“Mna ndingum Mbo, wakwa Nantsi njalo-njalo.” Omnye wakubuza ukuba uvela pina?—Ati—“Hayi ndivela e Mbo.” Kupina kona?—“Ngapá e Mpumalanga.” Asilogama lamntuna? “Hayi asililo.” Ligama lecala esavela ngakulo. Koti kona apo liyakucaca kona eyona nto liteta yona, kumhla umntu nokuba ngo walupina uhlanga obeke wapatwa ngobukaya, wenzelwa ububele, nje ngakowabo, waza kwalomntu wabonisa izerzo nemikwa yokungabuleli, noku ngqabalaza okutile, enomoya wokuzipata, okunye woku-gwilika, kwa nokuqipukelana nabo bebe ngabahlobo bake. Kutiwa ke xa kutetwa naye—“Ungalahli i Mbo yako, ngo Poyiyana, kuba yena (u Poyiyana) uyemka ngomso.” Oko kukuti—Musa ukulahla into yako, oyiqelileyo, yase kaya, ngenxa yento yase mzini, engu “Ntseng'ebeka,” ekan-gela kwicala eliyakuti gqi umniniyo, okunye kuqweshe yona ikumbule kwakowayo. Yiyo ke lento kutiwa—Musa ukulahla i Mbo yako, ngomntu wase mzini u Poyiyana, umhambi, nomdluli odlulayo. Ukuba elilizwi liteta ukuti—Empumalanga singatsho sonke tina bantsundu ukuti—Singa Bambo kuba savela kona sonke, likaya letu sonke ngoko. Kwa kona, ukuba liteta ubukaya bomntu, ukuyiqela into ngokuba iyeyako, lingaba kwaba bati banga Bambo liteta ukuti—Bayinqu yawona makaya kwezinye izizwe, ezingavelanga kwelocala, ezinje ngama Lawo njalo-njalo. Kodwa kona ukuba ngu Mbo, asikuko kuba yi Mfengu.

“Amatumb' Esikwenene.”

Bekuti emanyangeni xa kutunywa umntwana kutiwe—“Hamba mntwanam, ndokupa amatumb'esikwenene.” Eli qalo, asiliqondi kakuhle eyona nto litatyatwe kuyo, ngapandle koku zindla indawo yokuba iyintaka enqabe kunene ukubulawa. Kodwa eyona ndawo mayibe lenziwa ngenxa yayo, isekubeni izikwenene, izintaka ezidla ngokuti xa zibuyela emakaya azo, zivela kwindawo ezingama esukuba beziye kudla kuzo, ziti xa zibuyayo, zipapazele pezulu kakulu, zihambe zilila, zintyiloza ingonyana ezizi jungqe, zizenza ngezafobe ezitile, zahlala ke ngoko ziyinto ebunqweneleka ebantwini bonke. Ke abantwana bebe mane betenjiswa ngama tumbu azo, abebekolwa ukuba makabe ayole kunene, bahlala bewazonda ukunga bangake baweve; koko akuvakali ukuba kuko owade wake wawafumana kwabe dingwe ngawo.

“Ukwékwé lwe Xwili.”

Lendawo yeli qalo izekelwe ekubeni lento ixwili yahlala inokwékwé, lunjalo nje lusulela. Selisiti ke into ukuba ayivumi ukwahlukana nenye, sekutiwa—“Lukwékwé lwe xwili.” Wayiteta lonto u Ntsikana ku Ngqika, xa wayemtetisa kuba esuke wati esilwa no Ndlambe no Galeka waya kuhlabela a Belungu e Rini, uhlanga lwase mzini. Wati ku Ngqika—“Utenina ukuti usilwa nohlanga lwakowenu uye kuhlabela uhlanga lwase mzini? Wotinina lwaku namatela ezweni lako nje ngo kwékwé lwe xwili?” Okunene ke kwaba njalo. Kute emva koku gxotwa noku tinjwa ko Mnyaluzo, kwahlutwa intonga kwelá cibi sekutiwa lele Ntonga namhla ukususela kulomini, kwaza kwase kusima laposana yase Ngqakayi, zaya zisanda ngokwanda nje, laba liyazaliseka ilizwi lika Ntsikana.

“Ukubed'idlaba.”

Umntu obed'idlaba ngote, ebenzelwe ububele, wancedwa ebeselusizini, wasizwa, eb'esengozini, wahlangukwa ebubini, wongululwa ebekufeni nazi ndlala, nanga maqwa, njalo-njalo, wangeniswa endlwini, wenziwa umntu, wakuselwa kuzo zonke izinto abesisulu kuzo. aze kwa lomntu ubenzelwe izinto ezi njalo, afike abe lutshaba, ngoku bonisa ngento nange mikwa ukuba akana mbulelo. (a) Ngokuti umcôle, iti nenkosi yake yakuvelelwa bububi, nazintshaba, asuke ayishiye aye kugalela ngecala lezo ntshaba, ati ekona, abe nguyena ungasindisi nomntwana, ungena sazela soku kumbula imini zoku ncedwa kwake, nemini awaye mbi ngazo. (b) Ati enjalo, iti inteto yake ibe ye gxekayo ne solayo engena ndawo yambulelo, kuti endaweni yoko, azenze owaye vinjwa nokudla owaye bandzelwe, owaye bulawa njalo-njalo. Umntu onjalo kutiwa ngu Bed'idlaba. (c)

Uku bed'idlaba ngamanye amazwi kukuba ngu Kaka-Mpetu (rebel), kuku jika ubinze inkosi yako, uzitimbe nie ngo Qeto etimba inkomo zika Tshaka. ukumka kwake pantsi ko laulo lwake, ukuze nje ati akufunyanwa ati u Dingana—Lomntu, akafanele kudla bom, ufanele ukufa kupela kuba engu Bed'idlaba, into engena mbulelo. Woku lumkela ukuba ngu Bed'idlaba. Yinto engena tamsanqa nase Nkosini ubume obunjalo, kuba iti iba yi mpuku lé imazi owake wayinceda,, singa sateti kona nge ndlovu ne ngonyama uku kwazi kwazo ukubuyekeza uncedo.

Indaba yakwa Ntombi.

Lento indaba zalapo kwendele intombazana azidli ngakuba mnandi zonke, kwahlala kuko ezifika zimbi ziluzizi ukuvakala kubantu bakowayo, ngokukodwa ke kona kuyise nonina, ekukolisa ngokuti nokuba bebasa cwayitile kuti kwakufika indaba zakona ufike bebabi bengonwabile bangaze bayingene lonto sukuba kutetwa ngentombi yabo ngayo, ufike bedungdelisa nganto zimbi, bangayipati yona leyo. Ifaniselana ingekendi, ukuba mhlalimbi kuko umntu oteta ngokuyifuna, bambalwa abayingena ngobupakupaku inteto enjalo, bona abaninzi ungafika ngati akukonto itetwayo bani xa sukuba kukankanywe intombi yabo. Yiyo ke lendawo sekuko iqalo eliti—"Yindaba yakwa ntombi leyo," okunye kutiwe—Ndite ndakubekisa izwi elitile ku Nantsi, suke ya yindaba yakwantombi.

ABAFUNDE E-LOVEDALE.

Lamani adwele ngezants' apa ngabonisa amashishini abangena kuwo abo babefunda e Lovedale. Enjenje ukudwela kwawo, nemisebenzi yawo—kususela ekuvulweni kwayo nge 1841 kuzise ku 1887.

UMQULU USEL' UWONKE WENGQOKELELA YAMAGAMA

ABANTSUNDU NABAMHLOPE.

<i>Employment.</i>	<i>Native.</i>	<i>European.</i>	<i>Total.</i>
1 Imantyi	—	14	14
2 Abafundisi	16	11	27
3 Abavangeli	20	—	20
4 Amagqira	—	6	6
5 Abafundisi bentsapo	251	3	254
6 Abateteleli abakulu	—	10	10
7 „ abanganeno kwabo (Law Agents)	6	4	10
8 Abakupi bama pepa	3	2	5
9 Abawrebi	—	6	6
10 Kwinkonzo yakwa Rulumente etc.	—	6	6
11 Ababala ezi Bankini etc.	—	7	7
12 Itoliki ze Mantyi, (onobala)	49	9	58
13 Abasezivenkileni etc.	18	9	27
14 Abalimi, Abafuyi	—	97	97
15 Abalima imihlaba yabo	202	—	202
16 Onobala be Komponi	—	2	2
17 Abalungisi mafa, namagosa	—	5	5
18 Abakwele Golide	—	4	4
19 Abasezitoreni	57	23	80
20 Abacandi bakwa Rulumente	—	4	4
21 Ababeti nabafuti bocingo	26	1	27
22 Amapolisa Antsundu	—	26	26
23 Onobala	8	9	17
24 Abancedisi kumayeza	3	—	3
25 Abaquba inqwelo	70	10	80
26 Inkosi. (izibonda)	15	—	15
27 Abashicileli	13	2	15
28 Ababopi bencwadi	4	—	4
29 Abacweli bemiti	63	—	63
30 Abenzi benqwelo	37	—	37
31 Abakandi	21	1	22
32 Abaki	11	4	15
33 Abenzi bezihlangu	7	—	7
34 Abasemakaya	—	11	11
35 Abafunda e Europe	—	6	6
36 Abasezikuleni kwezinye indawo	—	9	9
37 Otitshalakazi abantsundu	158	—	158
38 Abaqeshiweyo (abazicaka)	53	—	53
39 Abendileyo	79	—	79
40 Intombi ezisemakaya	71	—	71
41 Abagxotiweyo	33	4	37
42 Abakwinto-ngento	154	12	166
43 Ekungavakali nto ngabo	214	55	269
44 Ababuyele ebuqabeni	15	—	15
45 Ababubileyo	109	12	121
46 Abasee Lovedale ngoku	246	43	289
Umqulu onengxelo	2,058	400	2,458
Intombi ezimhlope ezingafakwanga	—	—	100
Abantwana abakwi Elementary School bamayela ku	—	—	750
Amanani ewonke			3,308

INCWADI ZABA BALELI.

UKUBUBA KUKA MBALI SODIDI.

Izihlobo zose zibona lombiko wokububa kuka Mbali Sodidi Manakaza wakwa Maya, i Hlubi. Ube ngunyana omkulu kuyise, engu mdikoni kwibandla le Free Church e Lovedale. Wayeye kusebenza e Ligwa kwele Dayimani. Ushiya izihlobo ezimlilela kakulu, ububele apo e Ligwa. Umninawe wake obe naye uti ukubalisa:—

“Ububé ngom-Gqibelo nge 2nd July, xa kuhlwayo. Inteto zake nazi:—1. Ute nge Cawa 26th June, kusasa, xa kusenziwa umtandazo wendlu pambi kwe breakfast walila xa standazayo, emva koko wabonakala ese moyeni, site noko asaqonda nto kuba ukuba ebesezintlungwini ebomelele engatyili kuba ngumntu ohambayo. 2. Kute ngolwesi-Ne emini, wacela ukuba simhlambe umzimba, sakwenza oko, wabonakala esitya encokola, sathi i Nkosi iyasiboleka. 3. Kude kwaba ngolwesi-Hlanu ukutshona kwelanga wenjenje wati—“Xolani bantakwetu, ndinyanga ntandatu apa e Ligwa ndisebenza nani; kodwa lontsebenzo ibiyeyegama kuba mna bendigula naye nina benindonga.” Ute elokugqiba—“Yomelelani njengamadoda asemfazweni wona ati nokuba enye ingxweleriwe asuke ati azalana nayo ayonge de ayifihle, ute xa nditshoyo nditi yomelelani, nitandaze, nokuba i Nkosi isingisa pina ze ningabi lusizi nikatazeke, jongani pezulu.” Safuna ukurana yilenteto sathi makabe lomntu uyahlamba, koko watsho wonwaba. Lenteto siyiqonda xa sehambile. Kute ngom-Gqibelo kusasa watananda ubutongo pofu epazanyiswa lipika de latshona, kwela xa kubulelwayo kumtandazo wangokuhlwa. U Scott watyila iculo le 166, ute esacula iversi yokuqala wasuka walila, ndite eyesibini ndayihlabela ngokwam, ndapelelwa andabi sahambisa. Ute sakucula wacula naye site sakuliyeka iculo wati—“Tandaza teacher (James Bovula).” Site sakuti amen wapuma u Scott. Wati u Gladile makavuke asele iyeza, ndite mna makake amyeke kuba waye satandaza esebeza, ute akugqiba masivule apume, savula; ute esesemnyango lafika ixesha, samngenisisa—wapolela ezandleni zika Gladile, u Scott yena esepandle. Ungene yena sekugqityiwe. Mandigqibe ngeliti wemka ndimjongile kwasuka kwangati kulala usana. Wonwabile ngoku pesheya komlambo. Wambet' ezimhlope pezulu ezulwini, uyancuma uyagcoba, uhleka ngovuyo, ubonga u Msindisi i Tshawe lobom.”

INTLAULELO YE “SIGIDIMI.”

JULY. 1887,

<i>Izama.</i>	<i>Umlambo.</i>	<i>Ihlaulelwe.</i>	<i>Inani.</i>
Mr. Stephen B. Mateza Mkemane, Matatiele Nov. 1887			£ s d
„ Timothy Mayisela Herschel March „			0 2 0
„ Joseph D. Mzimba Sheshegu June 1888			0 5 0
Rev. W. B. Rubusana Peelton Dec. 1887			0 4 0
			0 5 0

ISAZISO SAKWA RULUMENTE.

No. 573, 1887.

Ipuma Kwigumbi Lendyebo,

Cape Town, 8th July, 1887.

IMALI YAMAKEPEKEPE, YE 1887.

BYAKUNJUJWA bonke abantu, ukuba imali yama Kepekepe (House Duty) yomnyaka we 1887 iyafuneka ihlaulelwe ngoku, ekuya kuti ukuba ayirolwanga ngosuku lwa 29 ka September, mhlaumbi kwangapambi kwalo kuya kungena indleko.

Kanjalo makugqalwe i Section yesi 5 yo Mteto (Act) we 20, 1878, ofuna ukuba ati osukuba emangala ukurola lomali yomnyaka yama Kepekepe ngenxa yokungabiko, mhlaumbi ngokungabiko kwelo gama libizwa lomali kuba kutiwa luhlala kuyo, indawo ezinjalo mazingeniswe kwi Mantyi yeso sitili pakati kwentsuku ezi 60 kususela ekuzuzeni ipepa elibiza lomali.

H. M. H. ORPEN,

Umncedisi wo Mgcini-ndyebo.

KUBUBE e Auckland (Hala) nge 14 July u Ellen, intombi enkulu ka Mnyaka, kwa no Maria Makalima. Bayalilelwa kunene ngabanye abantwana abe ngenge kunye nabo esikuleni, kwana zititshala zabo nangumzi wonke.

“Vumelani abantwana abancinane beze kum, ningabaleli kuba ikomkulu lezulu lilelabanjalo.”

Elipepa lishicilelwa E-Lovedale Institution ekuqalekeni kwe nyanga.