

**MHLALI-NGAPAMBILI:** Ute into eyonakeleyo kule Ntlanganiso yobuzwa kuye kuba ipetwe nguye, umelwe kuyicasa into ayibonayo ukuba sisonakalo, inteto ange akazange ayive. Lenewadi ibonwe nga madoda akade ezi bona izinto (experience) anengqondo nemfundo engapezulu kude kweka Mr. Jabavu, abe zwiye onke ati zekunga tshintshwa nomga omnye.

**Mr. GUDULA:** Besive kusitiwa ekuqaleni lenewadi iziswa kuti ukuba sisuse indawo esingazifuniyo sifake esiziqondayo ukuba zifanelekile. Ngoku kubonakala ngati ibhlwe yagqitywa ngabebeyi bala sesi bikelwa kodwa tina.

**Mr. MHALA:** Lenteto make ayibale epepeni u Mr. Jabavu ngo kwesi Ngesi nesi Xosa, ixoxwe ikangelwe.

**Rev. RUBUSANA:** Elix aseyiblayo makube kuqutywa ezilandelayo ingxoxo. Kwavunyelwana.

Ibuye yangeniswa inteto ka Mr. Jabavu isiti: Inkosazana maze ingayeki ukuhlala ivakalisa ifute layo kwi mpatu yetu njengoko ibisolo isenjenjalo. Yavunywa yintlanganiso.

#### IPASI.

Ingxoxo ibe nkulu nge Pasi, inxalenye yaba teti iti ukuba i Pasi ibulewe kumhlana impahla iya kupela kuba amaqaba eba kangaka; kanjako nawo aya kupela kudutyulwa ngabelungu; makucelelwe abantu base zikolweni bodwa inkululeko. Ekuqutyweni kwengxoxo kubonakele ukuba namaqaba ayakwazi ukuvata nje ngamagqoboka xa atandayo kuba anemali, akangebi nakwahlulwa kubo. Kuvunyelwe ukuba mayicelwe ukuba ipele kanye i Pasi kubantu abapantsi kombuso wase Mangesini bonke.

#### UMHLABA.

Ubuninzi bentlanganiso buyi case kakulu i Tayitile yezizwe ngokuti ayina luncedo baya ngena abelungu iko makucandwe kube kanye, kuvelele elokuba yoti yakubekiswa kunzi wonke ontsundu lonto uyicase kuba onke amaqaba nenxalenye yaba sezikolweni balutiyele ucando, mase kucelwa itayitile ze nkosi, ibe yileyo ibe netayitile nabo bayo, ukuze bati abafuna itayitile zabo badibane nenkosi yabo ngalonto ibacandele.

#### UTYWALA.

Ibe zwiye yonke intlanganiso ukuba makubalwe incwadi ngabantu bonke bugxotwe utywala pakati kwetu, kuba busisifo esiya kusigqiba sonke isizwe esintsundu.

#### IMIGCOBO.

Intlanganiso ite makwenziwe izityo zokuvuyela i Jubili ye Nkosazana. Kwako abati makubeko into esisikumbuzo esiqinisekileyo ekuya kwalatwa sona ngeminyaka ezayo, batshe bati makwakiwe indlu ye *Mvo Zabantsundu* ngabantu bonke. Bati abanye akuko mali ebantwini. Yinto esisikumbuzo iyavakala ukuba ingafaneleka iko, kodwa ayingebe yindlu ye *Mvo* kuba amapepa esi Xosa mabini, kuko ne *Sigidimi* sase Dikeni, kufuneka ukuba lamapepa axaswe omabini ngokulinganayo, kungatiwa makuqkane sonke isizwe esimnyama sase South Africa sakele *Imvo* indlu yokuzisebenzela umsebenzi wayo.

Kuvunyelwe ukuba izidlo maze zenziwe ngalo mhla yabekwa ngawo kanye ebukosikazini Inkosazana ngomhla we 20 June. Kukuqkane indawana ezimeleneyo zizenzele izidlo zixele inkomo, negusha, nebokwe, nenkuku; kudlalwe kunene ngalo mini, kube bekuqalwe ngentshumayelo kusasa etyalikeni.

Amapepa aza kutunyelwa e Palamente kufuneka ukuba bawafumane bonke abantu, kubalwe amagama onke abantu. Abawafunayo batumele e Komitini yalapa e Qonco, kananjako yayaleza intlanganiso ukuba umzi uncedise ngokutumela kule Komiti yalapa inalana zokulaba umsebenzi.

Ibe yintlanganiso eyolileyo, iziposo zazibini kupela, sesokubambana kwamakaya odwa esidungulise abangupandle zati nezinto abebezipatisiwe ababi sazixela; nesokungabiko zindawo zakulala zilungeselelweyo ngabantu bakwa Brownlee Station.

### IMBALI YASE MBO.

[W. W. G.]

INTSHAYELELO.

Nakuba Intlanganiso yo Manyano nge Mfundo eb'ise Rini ifike yawadela, yawagxagxisa amalanga awenziwayo, okupanda imbali yakowetu njengoko *Izigidimi* zibonisa njalo, yenziwa ngamanene anje ngo Messrs. W. K. Ntsikana, J. M. Vimbe, nombali kananjalo weli lanamhla ibali, asisayi kuyiyeka ngoko tina, kuba aside siyibone leyo ikukuza kuka Nxele. Kanjalo umbali wale mbali, yena ubesel'eyibala kade, kusitiwa mayilandwe nje, kubonwe leyo ib'iseliqaliwe kade nguye kwi *Christian Express*.

Namhla ke kule yase Mbo, amazinyo abutelezi noko ndiyingenayo, asikuba ndiyayazi, ndicela yona okwenjenje. Ndisakolise ngokubalisa ngo Godongwana into enci ka Jobe, inkosi yakwa Mtetwa, osel'edumele ukuba ngu Dingiswayo neka Tshaka. Kuya kulindeleka kunene uncedo kumanene anje ngo Capt. Feltman, no Mr. Mazamisa wase Hlobo, ne xego, into endala ka Mazamisa namanyange akwa Kubone, nawakwa Dlamulo, nawakwa Dlamini njalo-njalo. Yenjenje ke ukugala kwayo.

#### IMBANGELI YENCITAKALO YASE MBO.

Ati amaxego awavela e Mbo, kute kusemiwe, esabusa amakosi-ngamakosi, kwafika abantu ababini abasimanga, ababala limhlope, banwele zinde, bambete kwa ingubo ezinde, behamba nenjana eyinqeque. Ababantu babeteta ngenteto engaziwayo, engaviwa mntu, bemane beteta bekangele entweni enamabala amnyama, ntwana bati xa bakove ukuteta nayo bayisonge ibe ngumqulu bayifake enxoweni. Lento ifana nale namhla kutiwa yincwadi. Kutiva babemana beteta besalata pezulu, kwaqondeka ukuba bateta ngo DALIBOMI, u MVELA-NQANGI, obesaziwa kunene zizizwe kwangalo maxesha.

#### IMITETO YAMAKOSI.

Kute kuba ababantu bebehamba beshumayela kwizizwe ngezizwe, lwade udumo lwabo lwavakala nakwezi kude, kuba bebe soyikwa nokubulawa, kukunjulwa ukuba mayibe ngabantu abavela kwele milonde, kwahanjiswa umteto wokuba, maze banga bulawa hleze umzi uhlelwe ngamashwa nengcitatakalo, usingelwe ezantsi yiminyanya.

#### UKUSA KWAMADODANA.

Kutiwa ababantu bahamba kwizizwe ezininzi bade baya kufika kufupi nakwesakwa Kubone, sakwa Ndab'ezita sakwa Mafu, nezinye ezipuma kwakweswo ezinje ngama Dlamulo, nama Memela ezingama Bele zonke. Kuvakele kweso situba sipakati kwezizwe, becotelwe ngamadodana, babulawa, babonwa sebefile, kwakunye nenja yabo. Zati inkosi ezikulo mandla zabashumayela kwezinye ukuba aba bantu babonwe sebefile entlanjeni yomlambo otila, kungazeki nokuba benziwe yintoni na. Aba bantu bamane bedliwa ngama xalanga, abancatyanjanga mntu. Zite inkosi nezi kulu zak uyiva lonto zati—"Zeniqonde ke namhla, kuko into enkulu eya kusihelela bebulewe nje aba bantu, nokuba kuse kade nokuba kuninina." Ati ke amaxego, kwalile ukuba akanye amatambo abo, (kuba eb'emanee esondliwa) nje ngokungati bangabuye bavuke. Zasuka isizwe sapitizela, sati ebepantsi kwesinye satanda ukuzipata.

Zaqala zasila kanobom kaloku intokazi zase Mbo, kwaselwa kunene, kwasinwa ingodwane yazintuli, Kwaqala kaloku kwavuka amakwele ngamacalana onke, zapisela inkosi, enye isiya kuhlasela kwenye, ade lomakwele, nempambano angena nakwezizalanayo. Kwaba sisipitipiti esinjalo kulo lonke elase Mbo, akwabiko kuvana kanye. Lwaqokeka udiwu. Zabonakala zisukelana izizwe, zicitana, sifike sithi esoyisileyo, sitimbe inkomo luyekwe usapo lungenziwa nto; ize kuti kwakutinjwa abantu, bangabulawa bade baze kukululwa ngenkomo zinkosi zabo njengalanto yokutinjwa kuka Rarabe e Mandlu-ntsha, kwatiwa makeze kukululwa ngenkomo yimpi yake, kuseloko u Kibiko (omnye wonyana bake) wayifaka endleleni, wayisa wamkupa ngomkonto, wamgodusa embumbane ngamaxoba. Bekungekabiko mabuto ngezomini. Kweloxesha esizizwe imi Tetwa, besizukile kunene, saye simi malunga ne Mfolozi zombini amazantsi azo, kwaye igama lenkosi yawo ingu Jobe. Kweloxesha ama Zulu la ebesezizwana esincinane, ebese koto ukuma malunga ne Mfolozi emhlope, saye sipantsi kwemi Tetwa leyo. Leloxesha kanye ama Zulu ebepetwe ngu Senza. ngakona uyise ka Tshaka. Esinye isizwe ebe sisondelelene nemi Tetwa sesika Zwide, into ka Matshotyana. Igama lesosizwe ngama Ndwandwe. Bekuko nezinye kwakufupi noko ezinje ugesama Ngwane inkosi yaso ngu Matiwane, na Bate-mbu kakwa Goza, na Macunu, inkosi yawo ingu Macingwane.

#### INZALA KA JOBE.

U Jobe wazala onyana bababini, omkulu ngu Tana, omnci nane ngu Godongwana. Kutiva ke ute akuba mdala, wawunikela ku Tana umzi ukuba awupate. Suke akake atsho u Tana, wasuke wenza icebo nomninawe wake (u Godongwana) ukuba bambulale uyise (ukumka), koko labehle layiva lonto ixego, lawisa umteto wokuba mababulawe bobabini, angake apuluke yena u Godongwana, kuba eneratshi kakulu lobuntu, nokundileka kobukosi.

#### UKUNGQINGWA KWABO.

U Jobe wakupa iqela lomkosi otila ukuba liye kubaula kwindlu abebahlala kuyo, kwafike kwabulawa yonk' into ekwafik' ilapo, kwafa no Tana, wasinda ematayi-tayini no Godongwana, pofu wapuma kwangomnyango, wa tsiba nasente-

ndelezweni engapandle kwalondlu, wemka nomkonto utyi tyimba emhlana, etiwé kóhle nge *nkonjane*, waya wela kwa ntsiza ehlatini. Kute kwakusa waya kufunwa ngudade wabo, waya wamfumana, yatyandwa lo nkonjane, wamonga wade wapila wamnika nomnweba wenyamakazi omhle kunene. Kwati báta ke ukufunwa nanguyise, wamane yena etubela, ehamba neqelana elitile elimngungileyo, wade wapuma emideni ka Jobe uyise. Kokona kuqaleka kwencitakalo ke oko. Bati abasemlungwini ukutelekelela, fanukuba eloxesha lokusinda kuka Godongwana kumayela ne 1785-90. U Godongwana kutiwa wacanda kwizizwe ngezizwe nakuzo ehamb' epuluka ezandleni zentshaba-ntshaba ezininzi, kuba lisilwa lonke elase Mbo.

UKUQUBISANA KWAKE NA BELUNGU.

Kutiwa wabókisa ezantsi ukutubela kwake, wada wafika e Natala apo wafika wabona abantu abamhlope, abafana (ngokuba ngembáli) nababantu babulawayo kwela kowabo kudala, ukúze kuse kuba yinto enje-nje-nje.

IMTW'AFIKE WAZIFUNDA KU BELUNGU.

Efikile kwaba bantu bamhlope, ufike wafunda izixóbo zabo (kuba wayengazelwa bukosi banto) wafunda ukwenza amabuto (regiments) nezinye ke izinto afike wazibuka zoluhlanga lumhlope, ezinje ngokukwela amahashe (kuba yenye yezinto ebezinga ziwa e Mbo) wada naye wazuza amabini.

UKUFA KUKA YISE NOKU GODUKA KWAKE.

Kuvakele elapo ukuba uyise akaseko, ubúbile. Unduluke kwa oko ukugoduka, esel'ekwele emahasheni namhla, into ete leyo yamnika isitózela esikulu kuzo zonke izizwe abe hamba ecanda kuzo, wada waya kufika ekaya. Efikile kona, ufike sekulaulwa yenye inkosi, kuba ubengaziwa nalapo waya kona nokuba wafa waba sinina. Ite lonkosana akufika, yasel'inyela umciza kunye neqedlana eyemka nalo, kuba, ute akubabonisa inxeba eliya lenkonjane, bakolwa ukuba nguye kanye. Ite yakubaleka lonkosana, wafunza u Godongwana, wayicita, wayibulala, yaba iyapela into eb'itetwa. yaba nguye oyinkosi yama Tetwa. Kute emva koko wavukelwa naze zinye inkosana zakowabo, walwa nazo, wazoyisa zonke. Wat'ukuduma oku wacanda ilizwe, lajikwa namhla ne gama lake kwatiwa ngu Dingiswayo, oko kukuti, wayeke wabaduliswa emazweni, wadinga, akaba nakaya. Zite zakupela zonke ezonto bezimkataza waqala kaloku u Dingiswayo wenza amabuto njengoko wabonela kwaba mhlope, okuya ebesengu Nxu-nkonjana elizweni lase mzini. Kwaqala kwavakala kwa Zulu ukuba u Dingiswayo wenza amabuto ngesibindi (kuba ube yiminyaka elishumi elinesihlanu eyindlodlo kwelase Mlungwini. Sabanjalo ke isiqalo sencitakalo yase Mbo, eyabeta izizwe zaya kupumela i Zambezi inxenye, ezinje ngoma Hlubi nezinye.

(*Isaqutywa.*)

INTSINGISELO ZAMA QALO ESI-XOSA.

"*Umtu Wedolo.*"

Eli qálo lizekelwe ekubeni esiti xa umntu anomtá obuhlungu edolweni, axakeke nokuhamba, nokwenza ezinye izinto. Ke yasel'iba liqálo ema Xoseni ukuti xa umntu axakwe yindawo emxákileyo asel'esiti—"Koko ndinomtá wedolo."

*Into ayibetwa nga Nkana.*

Eli qálo liteta ukuti—Musa ukuyikupela yonke into oyaziyo kubantu basemzini. Lifana kwanala ati—Ungazityand' igila—Ungazikup'inyongo, njalo-njalo. Kuti ke ngoko ukuba kuviwa umntu eyitsola eyimisa ngomxólo ukuyi xela into kubantu abangatenjwayo kutiwe—Intw' ayibetwa nga Nkana.

"*Ixáma litolwe nga Batwa.*"

Kutiwa ngamanyange bebeti a Batwa bakuba betole inyamakazi, nokuba yiyipina bafike baqale nge nqweme, balenze ityótama oko kukuti balidibanise nobubende, nokuba liti ukuze kutiwe lityótama kube kuxa inqweme lityebe kunene, nje ngoko lidla ngokuba njalo ele xáma nele nyati. Ke badla ngokuti bakuba bedle inqweme, suke bacubúke bozele, bafunyanwe zintshaba zabo sebe zisulu. Wabafumana ngalonto no Gxuluwe. Sekutike xa kunconywa ubusulu bento kutiwe—"Ixáma litolwe nga Batwa."

*Wokolwa yeyo Kosa.*

Lento ingumntu ubuninzi iyitanda kakulu inyama eyosiweyo kune pekiweyo. Eliqálo livele ekubeni esiti umntu naxa sel'edikiwe yepekiweyo apenukele kweyosiweyo ekutike ngoko xa sukuba kusitiwa umntu iya kumxaka into kutiwe—Wokolwa yeyokosa.

"*Ukubamb' Isisila se Hobe.*"

Kukuti umntu oteta ngenteto entle egudileyo, ebonakala ngati inyeniso pakati, kanti umnika buso bumbi. elona cala line nene akalivelisanga, uvelise elizotywe ngayo kupela. Lonteto itatyatelwe ekubeni bekute xa kutiyelwa intaka, nokuba kunge zibata nange migibe, kuti ukuba kufikwe kubábá ihobe, ati wumbi ngenxa yobunxámo, alibamba nge sisila, alikulule ke, kanti siyakusuka sixwiteke sisale sodwa isisila, libaleke limke i-hobe, asale nesisila kupela, adane ke ngoko. Selide yali qálo ngoku ema Xoseni lokuba wokulumka "Ungabambi inqe le hobe, okunye isisila salo." Okunye licala elingena nyama eli ngama tambo.

"*Isisele Sombinza.*"

Lomti ungu mbinza, ubutyiwa kunene ema Xoseni, ungenzelwa nandlala. Ngumti oti nokuba kufikwe uluhlaza udwatywe ukiwe, umbelwe izisele oyakuti wakufumana imfudumalo, ubehle uvutwe kamsinya. Lukwa njalo u Tóngoti. Ukutya kwalo kufana ne *R'arnati*, kuloko kuku ncinane kunayo. Ke ezo zisele zo mbinza ziba zisulu zokubiwa, nokubonwa nangumntu obengazinto ngazo. Livel'apoke eliqálo lokuti—"Usisulu sombinza." Okunye asi mti kabani, sisele somntu wonke.

"*Deda Mhlangala Endaweni ye Nywagi.*"

Ezo nyamazana zombini, zipantse ukufana ngezi milo zomzimba, nemilomo ubu ntshuntshute, kuloko zahlukene ngama bala, nange ziqwana zazo. Kekaloku eli qálo laqala kuba zingeli namanqáwa ab' ehlala ewabonelela nokoyisana kwawo lo maramncwana, aqonda kakuhle ukuba umhlangala uyoyiswa kanye yinywagi, kanga ngokude iti yakufika apo sukuba kuko umhlangala, sel' udeda umka kulondawo, yasel' iba liqálo ke ngoko, ekuti kwakufika umntu omkulu kwabanye kutiwe—"Mawudede umhlangala ndaweni ye nywagi."

"*Umtya ne Tunga.*"

Kubonakala ukuba eliqálo lizekelwe endaweni yokuba itunga ema Xoseni belifakwa umtya, kuba bekuhlalwa kufudukwa. Ebeti ukuba akagqutyutelwe zintloko ngamakwenkwe, atyatwe emagxeni. Ke ngoko ib' ingento bekusahlukana umtya netunga. Enye indawo kukuba kakade xa kusengwayo inkomo, kwahlala kuko imitya ebizwa nge-ntambo zokusenga, kwa imitya engaze yahlukane nama tunga. Ke ngoko sekusiti ukuba izinto sitene ntea, zitandana nokuba ngabantu, kutiwe—"Ngumtya ne tunga." Akwabu anjalo lá ati—"Intlaka ne xolo," neli liti—"Intlangu ne njakazi."

(*Zizaqutywa*)

W. W. G.

INCWADI ZABA BALELI.

INCWADI ZESI XOSA.

NKOSI YAM,

Kwintlanganiso ye ngqungqutela yaba fundisi eyayi ngo July, kwa-gqitywana ngezindawo,—“Okokuba inani laba lesa isi Xosa liyanda kuyanqweneleka ke ngoko ukuba landiswe inani lenewadi ezingalo, nteto. Kube kukangelwe kwindawo yokuba i Business Committee inikwe igunya xa inazo incwadi ezifanelekileyo nokuba zezenziwayo nokuba zeziguqulwayo kwezinye, esukuba inga ingazishicilela, ukuba isekeleze i Religious Tract Society, kuba i Conference ingena mali inayo yendleko zokushicilela.”

I Business Committee inomnqweno wokunga ingayazi into enokwenziwa nokuze ibe nento eyenzayo nayo kulento. Ndinga ke ngoko ndinga bálelana nawe kwanamanye amanene antsundu ngayo lendawo, ukuze ndifumane amacebo, nezimvo zenu, kwanokubambisana ngayo lento.

Enye indlela ekungaqutywa ngayo, kukusebenzisa lama pepa asel'eko esi Xosa, anje nge *Sigidimi* kwane *Mvo*. Ndinenkolo yokuba inxalenye yawo singaquba ngawo. Kungengakuba sikangele ekubalenj indaba zemcimbi yolaulo, kukuketa indawo eziya kunoneleleka ebantwini bonke njengezo zifumaneka kuma pepa esi Ngesi. Omnye wentlanganisno yaba fundisi uke wakankanya into eninzi yama pepa ange Mpilo (*Health*). Izinto ezinga shicilelwayo zingaba zezintsha, okunye kuguqulwe kwese ziko.

Yinina le mabandla akuti? Yimfazwe yani na le ingena kupela? Inewadi ka Mr. Mzimba le iyimbangi yale ngcengezeza yenteto, ndake ndayibona. Ngokuba ke ndingayi londolozanga, andina kuzikumbuza ngokuya kucapula kuyo. Bekute kodwa ndakuyilela wanga uti umbali—Ubuninzi betu abukaziqondi imfanelo zabo, namalungelo oku vota, nempato zolaulo; banga bangati babe nengqondo kwezo ndawo; bazilungiselele lawo malungelo ezondawo pambi kokuba bangene kuzo. Mna ndimnye naye kulondawo. Okanye, ukuba ebeshi—Akuko kwabantsundu ozifaneleyo ezondawo, makati ngoko apume kuzo,—ndingampikisa kwelo, kuba sobabini sisazi ukuba baninzi abantsundu abawafaneleyo lomalungelo, abawaqondayo kwa nje ngaba mhlope. Ndiba elikulu kuloncwadi ka Mr. Mzimba liti—Masizame ukuzilungiselela amalungelo etu, sizamelele pambili eyona ndawo ifunekayo ngapezu kokungena nase zivotini ngo budenge, sibe ngaba nyuli bamalungu e Palamente. Ukuba, nje ngoko kutshiwoyo, ebete tina bantsundu masiziyeke indawo zolaulo, watsho wapela, ndingampikisa ngamandla, ndizamelele ukumbonisa isiposo sake, ndilinge ukumoyisa ngamazwi oxolo.

Umhleli we *Mvo* uti—“Tina bantsundu siqelile ukupulapula izixoxo zolaulo emakaya. Siketa amazwi obuciko sigwebe mhlope.” Ewe nam ndingamvumela ngezondawo uteta inyaniso, nosukuba eposisile ngenteto kuyaziwa ukuba ukwa ngumkaya, uvelisa uluvo lwake, etetela umzi wakowabo.

*Imvo* nababaleli bayo bapambukile ke kulomkondo wamanyange. Kuti akuvela ongateti ngenteto ye *Mvo* enziwe umbulali, kutiwe ucenga ababandezeli, kude kuti ukuzeka amandla, kupangwe Ezibalweni Ezingewe, ngati zilucuku lokuti yana kwabantu, kutiwe—“Mfondini ka Jabavu, ndiswele imilomo, njengoko atshoyo Umculi, uzungadani; yiya kuma culo ka Dafeti 126 verse 5 and 6. Tata lom-simelele, uxatise kulomtyibilizi uwenzelwa ngumfo ka Mzimba.”—Omnye uti—“Pambili, uko owoncedisa imizamo yako, Ukozi Lomoya Opezu konke.” Mna kum ezindawo, nezinye endingazilandayo, ngati ziyimfeketo nge Lizwi eli Ngwele, nangento ezingewe. Noko ke u Mhleli we *Mvo* uzamkela angenzi nezwana elincinane lokululeka ababaleli bake. Mkulu umkosi awuhlabileyo ngokutungwa umlomo wabantsundu. Asikukutunga na oku kwenziwayo koka Mzimba? Ezindawo azenziwayo azinqini na ukuba unyanisile ukuti sibaninzi abangekayiqondi indlela yolaulo.

Nam bendi ngumbaleli we *Mvo*. Sendibona nje ukuba kukwa Tung'-umlomo, ndisabela kwa ku Ma wetu *Isigidimi*, apo noko ndikubekileyo ndaposisa, ndiyakululekwa, nditetswe ngenceba ndingamenyelwa umhlalo ongenakupela. Yinina ukuba oka Mzimba abe yingoma yabagxeki kangakanana? Mandipele mua.

QITALA LAKWA NGQIKA.

King William's Town,  
April 25th, 1887.

### IMBALI YASE MBO.

[w. w. g.]

No. 2.

Bokumbula abalesi betu ukuba kwinyanga edluleyo, bendigalele ibinzana lokuqala lale mbali inkulu kunene, ndaye elikulu ndingayazi, ndibetwa kukuti imbali enkulu nelusizi kangaka ingabi nabani uyibalayo nakwintsapo zalo nchitakalo. Okwenjenje kucela yona kumaxego aseko. Sandidipelele mna kwandisaqala nje. Ndihlabela ingoma nje kodwa.

UKUYA KUKA TSHAKA KWA DINGISWAYO.

Kuyo lendawo ifike imbali inga hlangani kakuhle. Abanye bati u Tshaka lo ubenge nyana wandlu itile ku Senzangakona, ube nabo abona bebefanele ukungena esikundleni sake ebukosini. Kanjalo bati wati ngenxa yokutiya kuka nina u Nandi nokwake nguyise, wabalekela kwa Godongwana (Dingiswayo) kulonina, apo wafika wenziwa induna, epete ibuto layo pantsi koninalume u Dingiswayo.

Abanye bati unina ka Tshaka yintombi yase Langeni. Kodwa ke nokuba yiyipina eyona iyiyo, u Tshaka wazimela kowabo ese yintsizwa (umfana) waya kwa Dingiswayo, wafika wafunda kona ukwenziwa kwamabuto, nokulwa nezizwe, wade wabonakala ezuzo udumo olukulu kwinto yonke.

ISIKO LOKULWA KUKA DINGISWAYO.

Kutiwa ubeti xa alwa nezizwe, atimbe usapo nenkomo, bangabulawa abafazi nabantwana, ize amabuto ake eme

kwelozwe lentshaba zake azic'itileyo, aziyeke zime kwakwe lozwe lazo, zipetwe kwazinkosi zazo, noko zipantsi ko Dingiswayo. Makube eloxa yayi ngumnyaka we 1810.

UKUPISELA KWEZIZWE.

Kwakuxa zipiselayo zonke izizwe, zisika amakaka ngesibindi, zic'itana isimanga, zisenza amabuto nazo, ngokukodwa u Zwide, inkosi eb'namandla kunene kwezo bezi kulomandla. U Zwide ub'ehlala esilwa no Dingiswayo, wada wabanjwa ngokunye kusiliwa, kwade kwazihlandlo ezitile emane ebanjwa ebuya ekululwa ngu Dingiswayo, kuba oyise babo bebetandana kakulu. Amabuto ka Dingiswayo eb'ehlala kwa Zwide, kude kupele kuti tu ukudla kwelozwe. Kuko konke ukulwa kuka Dingiswayo ubesiti—“Yena ufuna ukuziqonda apo amandla ake apele kona.”

UKUBANJWA NOKUFA KUKA DINGISWAYO.

Kute ngamhla utile, wapuma u Dingiswayo namabuto ake, waye umkosi omninzi useza ngase mva, wahamba neqela pambili, kanti uyacotelwa ngu Zwide, wawuraula lomkosana, wabanjwa namhla naye u Dingiswayo. U Zwide wabukumbula ububele akade ebenzelwa ngu Dingiswayo wafuna ukumkulula naye. Ke kaloku unina u Ntombazi akakange ayelele, wati—“Ungenwe yini Zwide?”—“Ungaba udlelwe yini ke namhla, ulufumene nje utshaba lwako.” Fanukuba yayi ngumnyaka we 1818 eloxa. Woyiswa yinteto kanina u Zwide, wabulawa kwapela u Dingiswayo. Wayikupa imikosi yake yonke u Zwide, yalizalisa lonke elika Dingiswayo, ukuze ke esosizwe sakwa Mtetwa sibalekele kwa Tshaka nje. Kwasusela kulomini ukuze ama Mtetwa la abe ngama Zulu nje, asel'ahlukwe ngesiduko nje kodwa sokutiwa ngama Zulu akwa Mtetwa. Pambi koku bulawa kuka Dingiswayo, ubedla ngokuti xa aya kulwa nesizwe esinamandla aye kuhlabela u Tshaka. Isizwe abedla ngokweujenjala xa aya kuso, ngama Ngwane.

AMANGWANE.

Amangwane lala, sisizwe esikulu ngalomaxa e 1819, ebesimi malunga ngasentla kancinane, kwicala lase Bungune nganen'apa. Ec'itwe ke Amangwane, ahlela ezantsi, ehamba ecita ezinye izizwe, etimba, egquqisa ade aya kufika e Natal, ade eza kufika nase Mampondweni Embolompeni. Asel'ebuya elu Sutu kwa Mshweshwe. Unyana ka Matiwane u Zikali ub'eselemi Elukwahlambeni nesizwe sake, kuba uyise wati akubuya e Mbolompeni, waya kuzinikela ku Tshaka, wafika watyatshazwa amehlo, wasel'ebulawa ngu Dingana engaseko u Tshaka.

ISIZATU SOKUBULAWA KUKA MATIWANE.

Kute emveni koku gwintwa kuka Tshaka ngu Dingana, wasikwa namhla u Matiwane, ngesizatu sokunqenwa kwake ngu Dingana, kuba ubelagcisa ekulweni, ebenqenqenile kuzo zonke inkosi zase Mbo. Ute nonyana wake akuvela, zagzugxa zonke izizwe, kuba naye ube namaci amatsha okulwa abengeko e Mbo. Ukugqityelelwa kwe nchitakalo ifezwe ngu Tshaka oyena selesuke waduma wacand'izwe, kuba ete yena kwakwela xa ebese yinduna kwa Dingiswayo, wayengakolwa yindawo yokuba kutinjwe umhlaba nosapo nenkomo nje kodwa. Yena wangenisa indawo yokuba kubulawe yonk'into, nenja, nomfazi, nomntwana, kude kututwe namasoko okusekela imbiza, kuwolwe nentutu ezi, kuqezwe namatye okusila. Yiyo ke eyona nto yabangela indlala, nokude abantu badlane, into leyo ekutiwa yahlatyelwa ngu Mndava, kwase kutelela into eninzi yezizwe, zalwa zidlana kaloku, sithi esoyisiweyo sidliwe nabantwana baso, zangena inc'uka ne zandawane, namanye amamncu, bati abafazi banenqayi nje ngamadoda, kwadliwa umhlaba, udongwe, injica, izinja, imifuno yasandle, lamnyama lonke elase Mbo.

UKULWA KUKA TSHAKA NO ZWIDE.

Kuvakala ukuba ute u Tshaka akuba sel'epete u Zulu kunye nemi Tetwa, wasel'efunza ku Zwide, yake yaman'ukuba ngamadabi nje kodwa esenendawo yokwoyika noko kuba u Zwide ube sel'enamabuto amaninzi kunaye, wake waman'emnxwala kuqala. Wamane ekupa amabuto ake, ehambe ehlasela ec'ita izizwe. Wac'ita o Macunu no Batembu abebemi emazantsi o Tukela no Mzinyati. Wazitobela izizwe embindini wase Natal, zati noko kezalinga ukumlwa zidibene, wazic'ita kwapela. Yaba sisipitipiti esinjalo kwade kwasa Emgungundlovu. Waquba njalo wada wac'ita nama Cibe Kulo lonke eloxesha ube ngekamoyisi u Zwide.

## UKUQUBISANA KWABO.

Kwavakala ukuba u Zwide uyeza, wahlala sel'elungile u Tshaka, ekangele enkaweni. Wade wavela u Zwide ka Matshotyana, kwaqubisana. Kuqubisane, wagxugxiswa u Tshaka, wabonakala elishiya elo lizwe waye kulo, awaye luhlute kwezinye izizwe naye, lasala no Zwide. Walandela u Zwide, wafumana kunzima kanye ukulwa nomana ka Senza-ngakona, inkosi enamaci okulwa. Wagxotwa namhla u Zwide, waqutywa kunene egxotiswa, wasingiswa kwalapo wayevele kona, ati kaloku amabuto ake inxenze azinikela ku Tshaka, wabonakala ebasa kaloku u Tshaka kulo lonke, waba yimbambela kulo lonke elo lase Mbo. Ziteke izizwe ebezimalunga no Tukela, waziyeka u Tshaka ukuba zime kwasemihlabeni yazo, kodwa zibe pantsi kwombuso wake, ezinye wazicita ngakumbi wazitobela ezantsi kanye, ezinye ngama Kabela, ate noko agxwagxushwe ade azimfaqele ezipila ngemifuno yasendle, anamatela noko wona emhlabeni wawo, nangani sekunjani. Bekuti ngamanye amaxa, atshutshiswe kunene, ade ahambe ehlala emiqolombeni, ngamanye amaxa enziwe amakoboka ezinye izizwe ezitandwayo ngu Tshaka. Inkosi yawo yayi ngu Makedama, omnye wenkosi ezangena pantsi ko Rulumente wase Natal kwa kudala. Ama Baca nawo abe fude emi emazantsi o Tukela, acitwa kakubi ngu Tshaka.

## IZIZWE EZAZINIKELA KU TSHAKA.

Ngama Ndwandwe, Mangwane, yimi Tetwa, ngama Kabeni, Baca, Mpondo, Tembu, Cunu, Cube, Amangwe, Tonga, ama Lala, ama Xamalala, Amacolosi, Abambo, Amacele, Qwabe \*, nentapane yezinye izizwe.

(Isayekiwe okwezeshu.)

\* U Qeto inkosi yama Qwabe. Ngowati mhla wazikupa pantsi ko Dingana, watimba inkomo zakomkulu, ekwati zakuputunywa, kwaliwa kunene, acitwa ama Qwabe, yati inkosi yawo u Qeto was' eba sigebenga esihamba sigwinta, siqoloba izizwana abe nokuzibonelela. Bati ababalisi base Mlungwini nguye lo wabulala abelungu abango Messrs Farewell no Thackway abe bebhela e Mzinwubu kudala.

## IMBALI YAMA XOSA.

[W. K. NTSIKANA.]

## UMLIBO KA HLEKE.

ABALESI be *Sigidimi* bokumbula ukuba lomlibo ka Hleke sasitembise ukuba wobuye ubonakale, usalandwa ngumhlobo nomzalwana wetu u Mr. W. K. Ntsikana, wase Pirie, saza kwakona satembisa ngowakwa Ndlambe, osalandwayo ke ngumlondekaya, i Ponozi lentombi ka Myeki, u Mr. N. C. Mhala. Ke namhla yiyo ke le lombali, yifundeni niyicokise. Asikuko nokuba iyabuleleka inyameko nonyamezelo luka Mr. Ntsikana ukungakalali pezu koku kunyeliswa kungaka yintlanganiso eyayise Rini, kwaba bali bezimbali zama Xosa sezibonakele kade. Singa angepulapule lomabubuzela entetwana ezingancedi nalublanga, nantoni. Yenjenje ke ukuqala kwayo:—

U Tshiwo, u-Hleke, no Mdange ngabafo baka Ngconde. U-Tshiwo uyedwa kokwabo, u Hleke no Mdange ngabeqadi lakokwabo.

Lento igama lika Hleke lingembalasané yaluto emhlabeni, kungokuba engapumanga kowabo, abelupondo oluzimeleyo. Ute yena u Mdange wapuma wanga umka ngokuzingel'inyamakazi, iti yonk' into enevuso iye kuye kanti ke uya kupakama abelicala elitile nanamhla. Bute ke obuka Hleke bapela, kuba yena ulibele kukujola izifuba zakomkulu wayeke esityekelwe sisigu, oko kukuti ngu Tshiwo. Umzi wakwa Hleke awunamapakati, aziukozi, sewute watungelana ngobuzalwana.

Iti imbali, amacala ka Hleke ebe mane, ibiyindlu enkulu, kukunene, ilikohlo, nexiba. Indlw'enkulu izele intombi yodwa egama lingu Ntlushe; kwati ukunene kwake, kwazala u Mtyawu, inkulu, kwanabanye. Ekohlo ke kuzelwe u Mtshiza owaya watatyatwa waza kufakwa kwindlw'enkulu; ekubeni ibingenamntwana uyinkwenkwe, wayinkulu ke yomzi, wada wazeka, walobola ngenkomo zalomzi. Ute ke yena wazala u Manxa, awamshiya kulomzi, wabuya yena weza kwase kohlo, oko kukuti, kwakwicala lakowabo lika Hleke Emahobeni. U Manxa wazala u Xili, no Vazi, bengamawele. Elikulu ingu Xili, elincinane ingu Vazi. Bada bobabini bakula, bangamadoda, bazeka.

Kumfazi wokuqala u Xili, uzele u Xalata, no Nongongo; wati akupind' ukuzeke wazeka intokazi yase Mampingeni u Nokandlo, ukuze yona izale u Bini, u Kwankwa, no Tshetshe. Wati ke u Bini yena watatyatwa wasiwa kwindlw'enkulu, bati besengabantwana wafa u Xili, wabashiya nomninawe wake u Vazi basala besondiwa nguye bada bakula. Waye yena ngelake icala u Vazi, kumfazi omkulu ogama lingu Nokapa, ezele u Mambu, u Cata, no Kula. Ekunene, ngomnye umfazi ote wazala u Badulo, u Mpontsi, nabanye. Ute ke u Bini akuvela, wawulelwa oka Xili; akawunikwa owase Mbonjeni. awaye kuwo u Vazi, lomzi wase Mbonjeni ngoka Nquku, intw'enkulu ka Mtshiza, eyayingazalanga, yafa ingenamtana, inawo kodwa amankazana ewazeleyo. Tshu! u Bini ngamhla utile, wacel' inqoma kuyisekazi, esiti uyalamba, wamlandulela omnye. Lwaqiwuk' udiw' apo ke! waseleya kumangala komkulu ku Ngqika, emi yena e Xukwane oko. Uye wati u Vazi lomzi wase Mbonjeni wawunikwa ngumkuluwe wake. Liti ipakati wawunikwa eyè pina? Ute yena kwatiwa makawugcine. Kutiwe maze beze namanqina. Ute ke yena weza nodade bake; abate bakufika bati abayazi lonto bona, babeye kubon' umzi. Wasel'egwetywa ngu Ngqika esiti, makazikupe ezo nkomo zonke. Amagxamesi ase Mbonjeni ebemaninzi ka Nquku into ka Mtshiza, uwodwa lo wase Mbonjeni, ngowa kulo Ntsundwane, ngowase Rosheni ngowakulo Teke; kwatshiwo ke kwatiwa makusale owase Mwangwini, usale awaluse kwa umntu wawo u Bini. Kwahlalwa ke yapela nalonto, konwatyelwana. Wamema ipulo u Vazi, lapuma ke, labulala into zonke, lati libuyile ke zabutwa izintsu ezo yazikupa ke impi ka Bini. Ute ke u Gwabela obebulele indlovu, walusa upondo komkulu ku Ngqika; wasala nolunye, wemisimo u Vazi ukubiza olo luseleyo waye umntu lowo elunge ku Bini. Ute ngenye imini watuma umntu u Vazi ukuba aye kutabata upondo. Ubutiwe ngu Bini umntu lowo, kwada kwahlulwa ngu nina, wasel' emka ke lo mntu. Uyemka ayakutshwa amakaka, yaselibeka ukukumbula ku Vazi ekaya. Ibonile eka Vazi ipumile; amabandla ake, em'entla komzi ukukwelel'usapo. Idibene entla komz'apo ihlabe ngolokunene into ka Xili kwasala amadoda amabini kweka Vazi, yamemelela xana ibuyayo kuba idilele.

Wancama ngoku u Vazi, kwati emva koko kwafika intw'enkulu yecesika, ekwati kwafa o Bini umka Kwankwa, o-nina bo-Kwankwa, lafa ipakati kwati bole kwatiwa ke sisimangala esaya satengwa ngu-Vazi e Batenjini, warola imazi' enetole. Kwasinda u-Kwankwa no-Tshetshe abaninawe bo-Bini. U-Bini uzele u-Nomaheya, u-Jwara no-Tiyeka. U-Jwara wemka kowabo ese ngumntwana, akufa uyise, wasiwa kulonina kwa Mjubi. Wemka nemazi ezimbini netokazi elikulu. Enye imazi igama layo, ngu-Bungane, enye ngu-Notshe. Wakulela kulonina apo, wade waluka, awbusa ku-Hintsa. Lafika ixesha lokuba aputunywe, ngamakowabo ama Hleke. Kwasuswa u-Tshetshe, u-Gqibeni, Umboma, Notyuluba. Ute inkomo awaye zizuze kwela zwe lakulonina wazishiya; weza nenkomo ezilishumi, wawashiya amashumi amabini; yayeke ingamanqabanqaba nokude eze kweli lakowabo lakwa-Hleke; kuba ebe nesoya etandwa. Wafika ke umzi upetwe ngu-Vazi, owati ke yena, akufika wamnikela umzi lowo. Wafika wahamba komkulu, wabusa ku-Ngqika, ngeya Malindi imfazwe, engumfana nerwala kwa-Mjubi, kulonina.

(Eseleyo yobonakala kwelizayo.)

## INCWADI ZABA BALELI.

## ICULO LIKA NTSIKANA.

KU-MHELELI WE-"SIGIDIMI SAMAXOSA," LOVEDALE.—Mhlekezi bendi linde ukuya ngendawo eku *Sigidimi* sika March 1887, kwipepa le 18, kwisixeko ekutiwa kuso—Iculo lika-Ntsikana. Bendiba bopendula abantu abanolwazi ngalonto kuba mna bendihleli ndisiti ndiyayiva into oteta yona lomgeca uti, "Lomzi wakonana siwubizile;" ndibe ke uteta ikomkulu lezulu, kuba sifumane salipiwa singalibizanga, kube ke kubongwa u-Tixo maxa kutshiwoyo, ongati uqonde ngokukodwa maxa uka. ngeleyo kwimigca engemva.—"Lemali enkulu na siyibizile." Kukona ndinga qondiyo kwakutiwa—"Lomzi ka Konwana siwubizile," kube kusingsiwa ku-Tixo ngento asenzeleyo. Beku ngatiwa kanye—"Lomzi ka Gaba na siwubizile," kuba u Konwana yena akabizwanga ngu-Tixo, ubizwe ngu-Ntsikana, maxa awumemayo, ngokutsho kombali lowo, ndingazi mna. Ukuba ubesitsho, ngati ubezibonga ngento ayenzileyo. Ukwenjenge ke ndishukumisa abanolwazi.

J. MASINGATA.

Regu, Middle-Drift, 14th April 1887.

ukuba ukona umntu ongenatyala? Singatinina ukunxiba kakuhle xa singenzanga zikweliti? Malunga nale ndawo iti, kuko ukummema u Satana ummemela edinaleni, mna okwam andizange ndiyenze lonto, okunye andinako nokutsho ukuti, kubangumsebenzi ukumkupa xa sel'engene. Loua ityala asiyyo nento ukulunga.

INCWADI EBKISWE KWI CHIEF MAGISTRATE YASE  
TRANSKEI.

Kubeko i Komiti emiselwe ukuba ibale incwadi eya kwi Nkulu ye Mantyi, eyenjenje ukuquba kwayo—

To Captain Blyth, C.M.G., C.M. Transkei,

Nkosi, kuko indawo esingati kuba silusapo lwako sikuvise ngayo sifuna izwi lako, yindawo ehlala isikatzaza iminyaka ngeminyaka. Lendawo ke asiyangoku kodwa, sine-xesha elikulu sixoxa ngayo. Esite ke kuba kudala siyiteta lento, safumana ukuba situmele kuwe, Nkosi, usincede kuyo.

Into leyo esingisele kuyo ngumvuzo lo uli £10 uvela ebantwini. Lomali yetu ayifunyanwa kanye yinkoliso. Ngoku kuvakala lendawo ye Is. seyisuke lonto yangu mkublane ongapezulu, kuba lowo ungafika esiti tina imali siyikupa e-ofisini; ke akucacisi nokuba ngayo ke, namatyala apambili ayakuhlulwa kona na? Kunye nokuba kupela kwemali efanele ukuzuzwa ngo titshala libe libubile na ishumi le ponti? Sibe sikucela ukuba usicacisele lendawo yokuba le Is. ibulala elishumi le ponti na? Kube kubonakala lendawo yokuba u Rulumente enze i reduction ye 20 per cent, bona abantu benze i reduction nabo. Kube kungati ukuba le Is. iba yeyona itiwe pass, ayingesizi luto ezikolweni. Oko kukubulala izikolo, kuba kungeko mntu ungafundisayo xa kunjalo.

Sikutemba, Nkosi, kuba ungumxasi wokukanya kwelilizwe oku uyakusivela kuwo uyomelezise ezinkosini nakubantu.

INTLANGANISO ELANDELAYO.

Emva koko kukangelwe indawo yentlanganiso eyakuba ngo September ekumiswe ukuba maze ibe se Caba (All Saints) ekuyakuti ngayo kubeko amapepa aya kuleswa ngo Messrs. J. Ntozeni T. Ndwandwa, no P. Lusasenji. Engokumisa enye evana kwanele yabo. Kubeko ingxoxo, ekute emveni kwayo kwakuba kungagqityanwanga ndaweni, yape-la intlanganiso.

IMBALI YASE MBO.

[w. w. g.]

No. 3.

INTSHAYELELO.

Bokumbula abalesi betu ukuba bendite ndoke ndiyiyeke le mbali okwexeshana. Kodwa kuko izizatu ezindibangele ukuba mandingemi mandishunqisele ezontwana zizintshunqe zale mbali noko zihamba zinemikamo ehamb' isala kuba ndibangwa likwele lobuzwe ukuba mandenjenje. Imbali yakowetu asikuko nokuba ndinga ingaziwa kakuhle ishicilelwe kuba zonke izizwe ezinembali ziba zihleli azifile noko sukuba sezicita-kele. Sifundiswa nge mbali zezizwe zase Greece, Rome, Egypt, nezama Ngesi njalo-njalo, into ezazizizo kwa nento eziyyo namhla. Ke ngoko zipilile, kuba nati singazange sizibone sazi nto ngazo, namhla ngenxa yencwadi zembali zazo, siyazibona, siyateta nazo, siyazekela nenteto nemikwa etile kuzo kubume banamhla bazo. Ukutsho ke kukuti ndenza amazwembe-zwembe ako Gxuluwe nakule yase Mbo, pofu ke neyase Maxoseni andikayiti nqa. Make kaloku siye e Mbo nge ngqondo zemixelo yetu, ke siye kubonela inxenye yamaduli, ka Mpangazita, no Matiwana, ukucita kwake u Mijoli, nokukuza kwake u Mtimkulu (umkuluwe wake), nokucita kwake u Qunta, Abesutu, nama Dlamini, njalo-njalo. Kuva kala mhlope ukuba ezona nkosi bezinamandla e Mbo, zisibozo. Zizo ezi—Ezama Kaba-ludaka. Ngu Bungane, Mpangazita, Mtimkulu, Mahlapahlapa. Eyakwa Langa. Ngu Zwide ka Langa, abanye bati ngoka Mlotya, abanye bati ngoka Matsho-tyana. Eyama Ngwana. Ngu Matiwana. Eyakwa Zulu. Ngu Tshaka ka Menzi, abanye bati ngoka Senzangakona. Eyakwa Mtetwa. Ngu Dingiswayo into ka Jobe.

Ndoke ndicubunge namhla malunga namaduli ka Matiwane no Mpangazita, neqinga awade walinga lona u Matiwane ukuze ade amfeze u Mpangazita. Kanjalo ndolinga nakumaduli ka Matiwana no Mahlapahlapa, no Bungane kude kube ku Mtimkulu. Kutiwa kwaqalela ngokumane kusihla izimanga ezinje ngezi:—

ISIMANGA SENKUNGU.

Iti imbali kwati ngamhla utile xa kuhlakulwayo, ngemini ekwaku hlakulwa intsimi yenkosi u Mahlapahlapa, kwabonakala kuvela intsika ye nkungu, eyasuka yangumpongo obekise pezulu, yaye ihamba iqubela pambili isitsho ngamadum-dum apantsi. Kute kwakuba njalo, kwayekwa ukusetyenzwa, kwabonelwa esi simanga sale nkungu. Yahamba igqita e-zantsi kwemizi ngemizi, yade yasuke yawela umlambo otile yonda ngomzi ka Gogo (umpakati omkulu wakwa Kaba-ludaka) obumi pantsi kwentaba etile. Kutiwa, ite yakulunga nawo, bati onyana abahlanu baka Gogo kwakunye nesiqwala sakona, baziguqula impahla ezinje nge nkomo negusha, bazigalela ezintlanti, bela ezindlini kunye nosapo lwabo. Kutiwa ke ite kaloku yakulunga nawo lomzi, yatwabalula, yalanganisela ububanzi bomzi lowo, yabeta kaloku akwabonakala nento le. Injalo-nje lenkungu ite xa isondelayo, wawakala umgqumo wayo opantsi, yatsho yada yabubula, yaye iwisa izixwemba zamatontsi ekutiwa aye ngange sandla somntu ubukulu bawo, into awatsho kwaquma notuli pantsi. Kube mzuwana bebonela abo bonke babe yibona lonkungu, yabonakala ipakama ibeka pezulu. Kute bakukangela kula ndawo ib'inomzi ka Gogo, kwabonakala sekulibala elingenayo nendlu natango, nankomo nagusha nantoni, wabuta, wabuta umntu nesoko eli lisekela imbiza. Baqwalasela baqwalasela, yada ayabi sabonakala. Akuzange kubuye kuviwe nento le ngo Gogo lowo nomzi wake, kude kucitakalwe nje. Wazilelwa umnyaka wonke ngama Kaba-ludaka kuba ebe ngumntu omkulu.

IMVUNGUZANE (WHIRL-WINDS.)

Zininzi zona kanye imbali ezizimanga zabantu nemizi ekade imka nenqwitela zase Mbo. Ngamanye amaxesha zasindisa abantu nase zintshabeni. Bako ekubaliswa ngabo abati kulo olotuli lwencitakalo batwalwa zinqwitela zeza kubaposa kwamanye amazwe, kanti baya kusinda ngesandla esinqabileyo nesinamandla. U Nomagoza umfazi ka Manqindi (Mekeni) into ka Majiki iciko elikulu lakwa Ntinde, kutiwa ngomnye owatwalwa wafunqulwa luqwitela lwaya lwamposa kwezinye izizwe, kanti kukusinda kwake oko. Upile wade wamdala kakulu, esel'engum Kristu. Kwakona imvunguzane yake yemka nenkosi u Maqubela, ekuvakalayo ukuba wemka intsuku ezitile, wabuya wabuyiswa, kodwa akabi sapila xesha lide emva koko. Esinye ke isimanga esabaliswa ngababantu bamhlope babe babini benenja, kutiwa, bebeke bapose emaweni kunye nalo ngqeqe yabo, suke bangayi kuntlaleka pantsi, suke bati ukufika pantsi baye kancinane, basuke bahambe kwa indlela yabo behamba beshumayela. Yiyo imbangele yokuba boyikwe badume kangaka kwi zizwe zase Mbo. Zininzi imbali ezingabo bantu zokusinda ekubulaweni, ezingati zibalisiwe zonke; kubeko abapikayo, ngokukodwa abantu abatsha bezimini. Akucaci nakakuhle olona hlobo bade babulawa ngalo ngamadodana, kodwa kona babonwa sebefile kwintlambo etile njengoko sendike ndatsho kwibinza lokuqala lale mbali.

Esinye ke isimanga sesomnye kumntu oyinkazana, unina ka Mr. M. Mabeta, owasinda ngendlela engumangaliso. Kutiwa wati ebekwiqela elali banjiwe zizidlabantu, kwati xa sebebile bonke abanye awaye tinjwe nabo, mhla kwakuse kulolwe nezitshetshe, kwati kuba umzi umi pezu kweliwa, kwati xa sel'ebanjwa ukuba axelwe watiwa hlasi yinto angayiboniyo naye, engabonwayo nangama Zim lawo, yamtoba eweni apo, yaya kumti ngcam pantsi kancinane, wavuka wabaleka kanti uyakusinda kupele. Asala epitizela ama Zim, ekohlwe apo ehla ngakona, waba ebaleka ke yena, wada waya kufika kwizizwe ezingabantu waba ke uyasinda njalo.

UKULWA KUKA MATIWANA NO MPANGAZITA.

Maninzi wona amaduli akade zivalwa ezo nkosi zombini kungeko ifuna kugoba pantsi kwenye, kodwa bekukolisa ukugxotwa ama Ngwane. Kuti kusisa kungati asingawo lawa ebebulwe kwanga akusalanga nomntu lo. Bekuti ukuqondisa ukuba u Matiwane ubenemikosi emininzi, kuvakale xa ibizelwa ndawonye xa kutiwa mayibuye ihlanganisane nokuba igxotiwe nokuba igxotile yapanziswa ngu Mpangazita. Kovakala kumacalana onke imikosi yokubizana kwayo ebisiti—Iwu! iwu!! iwu!!! itsho kamnandi ke yona, itsho kufe nelizwe

lipela apo ihleli kona, inge asingawo lawa abulewe kangakaya edulini. Kunjalo nje, kanti sukuba eyikupe yagqiba izizwe, isilwa nje enye apa, iyalwa pipipi nezinye izizwe kwangale mini inye. Ezona mini zinkulu kunezinye zimbini zokuncamisana kwezo nkosi. (a) Kumhla ama Ngwane afunzela ekaya komkulu kwa Mpangazita, apo ubuhlanti benkabi zodwa ib' ililizwe lipela, bunamasango asibo. Onke amabala akoyo ezinkomeni ekona, elo ibala lihamba lodwa, elo, lihamba lodwa U Mpangazita ube namabandla ahlala eko komkulu nje ngamasoldati, agcina umzi wakomkulu. Igama lawo bekutiwa yi Midletye. Kwati ke lomhla, angena kwa ngobusuku ama Ngwane komkulu, kwaliwa pakati kwezindlu, ade angena nase buhlanti, aye nxámele lamawaka-waka enkabi zika Mpangazita. Ngumhla lowo awalwa ama Kaba-ludaka ade atshi kilelana, awakupa nzima ekaya ama Ngwane. Kute malunga nexa ledinala, avuma ama Ngwane agxotiswa, abulawa kunene lomini nobusuku bayo egwaza kodwa umntu. Abulawa ngo. hlobo angazanga alufumane ngalomini, aqutywa nje nge nkomo, koko ingu Matiwana, ahamba esilwa noko sekunjalo.

Kute ke emva koko, wake wapumla u Mpangazita umnyaka wamnye. Kute kowesibini kwafika amadoda asibo etunywa ngu Matiwane ukuza kuxolisa ku Mpangazita asuke abulawa asixenze ngama Kaba-ludaka, yayekwa enye ukuba iye kubika ekaya. Kute kwakuba njalo, waqumba kunene u Matiwane wayikupa ngomsindo wayisa, kwadibana kakubi Watimba wacita kwamdaka u Matiwane agxotwa namhla nawo ama Hhlabi, kodwa akapanziswa, zatinjwa kunene inkomo zawo, kwasala intwana encinane. Ute kwakuba njalo u Mpa ngazita, wabuza kuma Kaba-ludaka ukuba enzela ntonina ukuziyeka inkomo zimke no Matiwane? Asel' equmba nawo esiti—"Hayi nkosi ziyabuya, niye kutabata ezininzi." Wahlatywa ke umkosi kwafunzwa ke ngama Hlubi. Kwafika izingcamba nge ngcamba eyama Ngwane, isel' ivingcile kwinkalwana zonke. Afike agqoboza embindini pakati ama Kaba-ludaka ngomkonto, angena, ladla ijozi kwajuba ikaka le Ngwane kwakupela atsho atshisa nemizi, nelizwe, agwaza akabuya ngamva, atimba akutula kwetu, ade anqika nezisele, avuna namazimba asezingile, abulala nenja, nosana, nonina, kwaf itye nembokotwe, abuya sel'esina ingodwane namhla (b) Kute ke emva koko wafuduka u Mpangazita wenyukela e Lusutu wafike wabacita abe Sutu kwamdaka, wabusa apo kwapela. Kuqube kwaquba, wagaleleka u Matiwane kwaliwa kwaliwa hayi kwalukuni kanye, kwayawati ukubulawa kwempi ka Matiwane akwabi nganganto. Ute kwakuba njalo waya ku Zulu ka Mafu u Matiwane kwa kumzalwana ka Mpangazita, eyakucela iqinga, kuba esazi ukuba kuko isilandu esitile esikoyo pakati kwezo nkosi. Wamnika icebo lokufunza ebusuku, kuqabi semini.

(Isaqutywa.)

## IMBALI YAMA XOSA.

[W. K. NTSIKANA.]

(Esele kwebonakele kwelidluleyo.)

NYAKANA WATA NO SONTU KWA DIKO.

Kwati kwanduluka abafu Bonondwayi, baya kuhlola kwa-Diko, ukuba bangazifumana na inkomo. Bahlele babuya bengenzanga nto, bafike bawo ngazo ku-Sonto, ukuba asintw'ina nkomo, ludala. Wasel'ezekwa mzekweni u Sonto. Anduluka ke nawama Hleke, epetwe yinto ka-Bini. Leliba!

U-Ndish' owubangayo ;

Ikoncw' elinqila lase Bunguni.

Umsukuvimba, ungumntan' enkosi, ungu mnta ka-Bini.

Umyolula nto zinde zasemlanjeni

Umkomo zidla nenkunzi ka-Mondliwa yase Mamfengwini.

Baya kuba ke kwa-Diko. Ekoko ke, bati bakufika kwintaba ye-Gungululu, batuma intlola u-Jwaqu intw'akwa Hleke no-Hei wasema Mbalwini, nabanye. Beye bafika, baviwa, kwati ukupuma komzi wabanjwa u Hei nento ka Canekana. Ivakele imemeza u Jwaqu isiti—"Wena Jwaqu! wena Jwaqu! ndibanjiwe, makuze inkomo zam zize kundikulula." Bante rwaqa ngengqanda entla kwenkaba, besiti linyagaza, abambulala. Bamhluta umpu, kuba wayepete wona ; baya kuwubeka kweny' indlu kuba babewoyika, bati uyakubonwa ngomso yinkosi.

O-Jwaqu, ndawonye nezinye intlola baye baxela ukuba u-Hei ubanjiwe. Yeka ke u-Sonto (kuba ligosa lake)

wasel'esiti makufunzwe, wala umkosi wati kusebusuku kofunzwa ekuseni. Yagaleleka ke xa kuti qêke ukusa, sasi wandawili nesipendu ; kuseloko yafika kubu lwangu-lwangu. Wati u-Hei wasel'esiti pululu ebuy'etsiba kwakulandlu ib'inompu wake wawufumana, walwa kwa ngawo. Igqorôze kwaba maxoba kupela; iqube isantsule ekoko. Ite ke yakubon'ukuba ikude kufupi, ye tú impi ka Diko kwindawo ngendawo yenz'izilulu; kwati kuba kwakute gxwa-gxwa impokela zaba Tembu kubo, ekuyeni kwabo, bavakala besiti—"Isenjenjeyanje impi ka Diko iyeza." batshoke banyel'imiciza. Ibonakele ihlangana isel'ilandela. Lavakala ivamb'elishunqe lika Nqeno listi—"Sidiniwe ukumane kuko into eman'ukusilandela." Watsho ke wabonga into ka Calata u-Basi, wabonga into ka Gola u-Lekuza, wawabeta ngamanye; kwati kuba bona beyeya mahashe, bati ukuwajika kwabo yeka! bakuwabamba sebe pakati kwayo. Yekake impi ka Diko! yenz'intane; lali kohle-kohle yagxotwa lé yama hashe. Yafikake eye nyawo, yadibana kwant'izitshile, latshat'apo ke iroti la ma-Hleke u-Jwaqu, lenza izigede. Babonakala noko ukuba balundwendwe namasela bagxotwa. Wabonakala esala u-Jwara kudinwa, bavakala besiti—"Yimabunguni sikuhlabe." Wati u-Jwaqu—"Bayaxoka wena baleka." Watsho ke wabuya. Leliba!

U-Sondundumsha

U-Gabuz'ixaka

Lumek' amalongwana simke

Maz'embe lukuni, nakona beyijwaqa akukupuma nto.

Umzimba wenzawa ntwana ingaka na?

Idla ngetshoba sihlahlaninga.

Waye esel' eyilahlile ngubuso yake yegusha, wasinda noko ke. Anqandwa lomaxoba ngapandle kwesi pupu senkabi esasimke ngamahashe logama kulwayo babaleka naso esino Dangazele inkabi yentonga ka Diko. Bafa abantu kunene lomini, abasazekayo ngoku ngu Dlakwe into ka Gepela, eyada yakala yabandisa, yavakala selisiti—"Imfecane, ubunguni busifundekela ngani na, tutu Mxosa."

Kumhla kwafa Umzati into ka Nyamende, u-Kakalo into ka Xobongoshe, U-Sozilaqa, u-Lekuza into ka Gola, um-Mfene. U-Bolo into ka Xokolo, u-Gomo into ka Pongwe Umvala, Unxapala intw'ekade idliwa ngenxa yokuvimba; yaqala ukudliwa Ezincuka, yafika yadliwa e Rulu; kwafa Umtshengecana into ka Nzawu, kwafa u-Balwa into ka Madolwana, into abebesiti ukuyibonga—

Usozilaqa

Udud' enequbu

Umxesha ka Hoshe njalonjalo.

Inxenywe yama Hleke isaliswe yindawo yokuti xana amadoda axobayo ukuya kwa Diko kutshe indlu yonina bo Jwara, aseleman' ukunqwasana ngeliti, yake yakona lento! Besite bafike ibulwangu lwangu impi ekaya, ite kanti isebugameni. Iti imbali kukonye inkabi yentonga ka Diko, u Dangazele, bazi ke bona ukuba utshaba selubanyatele, basebeya kuti gilili-gilili emapandleni

Yati ke imikosi yakubuya, ayandule ingene emzini, yake yazingambi yapekelwa ngencedevu, yayeke ihlanjwa ngamayeza kuba ivela kumzi wobugqi Imfecane. Ziko nezinye iziganeko esingazikankanyayo, ekade inkosi u Jwara ipumelela kuzo.

Uyilwile imfazwe ka Hintsa, eye Zembe, eka Mlanjeni, yile ka Ncayecibi ebe ngundilele. Wati akubuzwa ukuba uyakutinina, wati yena, ndimdala, sendiyakuti ndihlale ndilinde indlu yetyalike watsho ke kwakuko.

## INTSINGISELO ZAMA QALO ESI-XOSA.

No. 2.

[W. W. G.]

Inyam' amakwenkwe.

Kuko isifo sodakada (*spleen*) esite kuba sisoyikeka kakulu, sade sabuhlonitshwa ukutiwa pa ngegama, kwangati soti sakwenjwa njalo, sibahle kakulu abantu ngakumbi. Lubende elona gama laso. Elike noko asiqalo lona, kukukwekwa nje kodwa okunje ngokuti umntu akuhlwa sisifo esincolileyo kutiwe ukufihlwa, "Udliwe ngumlambo," une Hashe elingwevu, kube ukwenjiwa njalo kupungulwa ububi, nobuhlazo baso kuba kusaziwa ukuba namhla lomntu, nokuba ngulomzi uyakuba nobunqambi nobu nkekevu obutle kwabanye abantu. Baninzi ngoko abade benzakala baya kutshona eman'wabeni ngeso sifo sibi kunene kulityelwe kutiwa—Badliwe ngumlambo.

(Zisaqutywa.)

kwa Gaga, zipale ezo kwasipula netole, zaye ku Standard IV, zipetwe zintsapo zase Mxelo ezifundiswa ngu Mr. William Piet zatshe kwamdaka, zemka kwapela kona kweso. Xa ibiviwe i grammar asazi ukuba ngekupetwene njanina kwaye ku Standards I., II., no III. kumbambene nqi tũ u Gqumahashe no Gaga ingamaqina, kwaye ke kwezo ziqibi zonke u Mxelo, ungasabonakali nangetshengele, uhlutywe wazimbengu. Abaviwe kwi Standard III. ngama 35; kwese IV. beli 11.

Zite zizitandatu nje ezi zikolo lati i Sheshegu lalandela ezi sesizikankayile, kuba noko nalo like lalahla ukande kwane Roxa like laposa ingcolana noko, kwase kusilela i Kwezana linye, elibe ngu Manqineni.

## UMVUMO.

Umvumo wona, yiyo into equtywe nje kodwa, nakuba kubeko amaculo ngamanye ekuvakeleyo ukuba intsapo zifundisiwe kakhule kuwo. Eyonanto ibangele ukuba umvumo ungabi namandla kakulu kukungabiko kwamazwi amadoda (bass) yati ngoko ingoma yabu lwangu-lwangu ayabi nasindi sitile. Ngayo ke yona akuko singati sesitile esidlule ezinye. Zonke zihambe ziba namaculo amnandi ngamanye.

## UMBONISO WEMIFANKISO.

Kute ekupeleni koviwo, lwenyuka lonke usapo kunye nabazali ukuya kwi *Large Hall* ye *Lovedale Institution*, kuba u Mrs. Stewart ubelulungisele kona usapo nabazali balo ukuyakubonela leyo into. Kwaye kuko nomnye umdlalo wentsapo (Kinder Garten) owawupetwe ngu Miss Anderson owabukeka kunene. Kulo mifanekiso yayimible kunene, kwade kwako nesilo esipuma amalangatye ngomlomo nangempumlo, into esibonakalo soyikeka kunene. Kanjalo kwabako isimanga sexego elali lele, limane lipupa lihlahfuna nto, zade zali qela impuku ziseyela kulomihlati yalo, lihlahfuna liginya kukupela litutela esiswini.

## AMABASO.

Ukunikwa kwamabaso, kubonakele imizi emibini ilingana, u Gqumahashe no Gaga, yalandela eminye. Into ebe ntle, ukuzuziswa amabaso ititshala ezintatu eyase Mxelo, Gaga, Gqumahashe, ngenxa yokupokela komsebenzi wazo kunezinye; kwada kwango kukodwa kwezimbini, eyakwa Gqumahashe neyaka Gaga. Umsebenzi wezi zimbini wenze indima entle, zonke indidi zezifundo ezifundiswayo uqutywe kuzo zonke i *Class*. Kweyase Mxelo kubonakele ukuba iqinisele ukucokisa leyo yodwa ku *Standard IV*, yaba buyekelela kuzo zonke ezinye. Kwacitakalwa ebusuku kumnandi kunene. Abantu ababeko kudibene nabantwana nabantu abakulu bebe mayela ku makulu asibozo.

Abona bakupe abanye bazuza amabaso ngaba:—

*Standard IV*.—1. Baleka Mahlentle, 2. Annie Mahlentle, 3. Nomayeza Nonzaba, 4. Annie Ntlonga. Bonke aba ngabase Mxelo.

*Standard III*.—1. Joel Nyangi, Gaga, no Sophia Ndayi, Gqumahashe, balingene. 2. Tetiwe Bokoyi, Gaga, no James Henry, Gqumahashe, balingene.

*Standard II*.—1. Kate Mbilini, 2. Mary Ann Philip, bakwa Gqumahashe. 3. Sarah Jane Mahrawu, Sheshegu. 4. Martha Tshisa, Gaga.

*Standard I*.—1. Lettie Mandla, Gaga. 2. Samuel Ntshona, Sheshegu. 3. Louisa Ntshona, Gaga. 4. Margaret Dlova, Sheshegu.

*Below Standard*.

*Senior Division*.—1. Dinah Hanabe, Gqumahashe. 2. Louisa Badi, Gqumahashe, no Siyasi Mafu, Gaga, balingene.

*Junior Division*.—1. Matsaiman Lubambo, Sheshegu. 2. Pindani Langeni, Roxeni.

Kwanikwa amabaso nakwi titshala ezintsapo zibe ninzi ukwanyela ezinye, zema ngoluhlobo:—

1. Robert Fini; 2. Duff Matayo; 3. William Piet; 4. Joseph D. Mzimba; 5. Dubula Sihawu; 6. Sinnah Mrwetyana.

EZAKWA ZULU.—Kuvakala ukuba irafu sel' ibutwa kona ngama Bulu. Kubizwa inkomo enye emntwini ngomnyaka apo kusweleke imali. Kutiwa inkomo zama Zulu zisuke zitinjwe ngesiqolo ngama Bulu. Kude kwati kwezinye ebezikwatinjwe ngoluhlobo, baziputuma abaninizo, bazihluta, kwabinzwa elinye i Bulu kulo maduntsuduntsu okuliwa.

## IMBALI YASE MBO.

[w. w. g.]

No. 4.

## INTSHAYELELO KWAKONA.

Lembali yokulwa kuka Matiwana no Mpangazita ayibanga nakungena yonke kwi *Sigidimi* sika June, kuba bezininzi izinto ezite zalixina ipepa. Intwana eb'isele yiyo ke le siyifakayo namhla, sibe noko singatsho ukuti siwagqibile ukuwalalisa amaduli ezo nkosi zombini, koko tina sesikangele kwamabini okugqibela kupela, lawo kuvakala ukuba zabushulisana ngawo. Kuko nembalana ezimfutshane kunene zokulwa kuka Bungane inkosi yama Hlubi kwano Lutshaba eyama Reledwane zisilwa no Mahlapa-hlapa inkosi yama Mvuleni, ama Kaba-ludaka. Yenjenje ke eb'isalele kwesika June 1887.—

Kutiwa yimbali, u Mpangazita asimfo ubekatala ngama Ngwane, nangu mzalwana wake, ub'efaka ijozi. Kutiwa esisilandu wati u Mpangazita akubulawa nga Mangwane u Mtimkulu (umkuluwe wake) wasuke waya kutimba zonke ezo ukomo zake. Eyon ndawo ingamandla yokuya kuka Matiwane ku Zulu yile. Kutiwa kwati xa sekute makata ku Matiwane limkohlile, mhla kwakufe kwafa nenduna yake enkulu u Tyopo into edume kunene, ekade imenzela izinto ezinkulu ezibangele ukuba abe nje ukuduma kwake. Kutiwa kumhla wati akubikelwa ngenduna zakowabo, ezipetwe ngu Tyopo wati kwakutiwa a Mangwane apelile wati—"Kodwa wona umkonto usahleli." Kwakufe nenyene into eninzi yama gorá asema Ngwaneni, mhla kutiwa ama Ngwane agxotiswa ade aya kuvalelwa ngezindlu. Waqala ukuncama mpela namhla u Mpangazita, kuba kade bepetene. Ucinge wacinga into, angayenzayo, wakumbula ukuba, kanene kuko isilandu asikoyo pakati ko Zulu ka Mafu no Mpangazita, wasel'esuka esiya ku Zulu lowo, ukuya kufuna icebo elingake lenziwe ukuze ade axakwe u Mpangazita. Ufike wati u Zulu—Mna ndingeza naye. Ndingamrôla ngentambo, eze epuputeka ukuza kuzifaka kuma Ngwane. Ute u Matiwane—Kawenze kambe side ke sibone okwako, mna okwam undincamisile mpela umfo ka Bungane. Iti ke imbali, wesuka waya ngobusuku umfo ka Mafu, ezilungise kunene ngamayeza, ukuze abe nentsihlo netelezi nokuba ufundenwe akuba eyile komkulu apo ukuya kusebenza inkosi leyo. Kutiwa waya ke ngobusuku komkulu apo wafika kulelwe. Wafika wakulula isacolo senkosi wemka naso. Wafika lantambo ebete uyakumrôla ngayo wamane eyirôla-rôla pantsi emhlabeni, ukuze ishiye umkondo. Wemkake akugqiba ukwenza ezonto engabonwanga mntu. Iti ke imbali, yati yakuvuka inkosi, yakuba iwugqitile lomkondo walantambo, yasel'iwanya umkosi, isiwa kwelayo ikaka, isel'iyiyo namhla ewukokeleyo, iyimpumlo, kunjalo-nje, umkosi okoyo ngulo wakomkulu wodwa isizwe asazi nento le. Kutiwa kwaya kufikwa kwa ngedekedeke kwesama Ngwane, yaqubisana kwalapo, yali gwadla-gwadla kwaf'itye ne mbotwe, njengoko ibalisayo lembali. Ngapandle ke koko, abalesi bobona ukuba u Zulu lowo, warôla nelinye icebo elawunakayo wonke umzi wakwa Radebe, eli lilandelayo. Ke ute u Zulu lowo wamnika amaceb' okuwaxaka ama Kaba-ludaka (i Mihlanga) wati—"Yabona Matiwane, tina ukuba ufuna ukusixaka singama Radebe nje, musa ukusizela emini, wafa; yiza ebusuku, yiyo tina into engasixakayo, kuba sitanda ukulwa sibonana neramncu esilwa nalo, singahlabana nasedwa kwakuba kusebusuku. Lonto tina esenza ubuatomvi, ubusuku. Walamkela ke eloqinga u Matiwane, wasel' eyifunza ebusuku namhla, ingemfo wazaké wenjenjalo. Walwa umfo ka Bungane akafeketa kunjalo yafa impi kumacala omabiui, yada yagxotwa namhla eka Mpangazita, yabanjwa nenkosi namhla.

## UKUBULAWA KWATO.

Iti yakuvakala kuma Ngwane indawo yokuba isele inkosi yama Hlubi, asele ebuyela kulondawo ikuyo, esaka isangq' kwa oko, eraula inkosi leyo ingu Mpangazita. Asina, yabona! Asina ama Ngwane kwaqapuk'utuli evuma ngamazwi ati—"Nango ke, nango ke okade simufuna. Nango ke, nango ke okade simufuna." Atsho kwashukuma nomhlaba, kwacima nelanga lutuli, asina ade atshikilelana. Kute kwakuba lixesha elitile ihleli iqondele pantsi into ka Bungane, wati u Matiwane ukuyibulala kwake wayiqaba ngobugqi ebusweni, ngobuluhlaza kwelinye icala, ngobubomvu kwelinye, ngobumhlope ebunzi njalo-njalo, (kuba inkosi ib'ingabulawa ngabantu abamnya-

ma, ib'ibulawa yenye inkosi.) Kutiwa emva koko kutiwe makalale ngesisu pantsi emva kokuba kutiwe amabuto maka tshikile asine ekangele paya. Emva koko u Matiwane wamtsiba umntan'enkosi, waqauka kwa oko, wambelwa incwaba kwa kulondawo.

UKULWA KUKA MAHLAPA-HLAPA NO BUNGANE.

Ezi nkosi mbini besingekateti nto ngazo ngapambili. Kodwa ke sesibalisa ngeduli elake lako pakati kwazo nangani bezizalana, kuba zezama Radebe zombini. Kute ke kuba lenkosi yama Mvuleni ingu Mahlapa-hlapa ib'idume kunene ngamandla obugqi nobugora bayo, wasel'ecapuka u Bungane efunzela kuyo. Kute kuba ebenga ngo Tshaka ngobuninzi (u Bungane) watsho lafa tu ilizwe yimikosi yake.

UKUQUBISANA KWAZO.

Ute akuyibona lonto umfo ka Makwelo, wasel'ewanya umkosi, agaleleka ama Kaba-ludaka, epetwe ngu Maguqa, uyise ka Bupaluli, abati ukumbonga ngu—

Goba-ntshuntshe lika Vezi.  
Umkonto omhle, oketw'enyandeni,  
U Manakasa ang'uvuk'edotyeni.  
U Maginga ngenyama yesibini, ngenyama yembambo.  
U Bupaluli bezizwe zonke, bendise nge ngonyama njalo-njalo.

INJENGELE NAMAGORA KA MAHLAPA-HLAPA.

Yayi petwe zinto zika Ndinga zombini enye ngu Vangisa— abati ukumbonga ngu—

Nomisuka eganwe yinkosi  
U Noqila  
U Gwaz'ogijimayo  
U Mngan'woyise nonina.  
U Njalose kad'enjalo.

Wayeko no Mapilipili into enci ka Ndinga—abati ngu—

Ngu Zulu lobusika  
U Qayi lenyati  
Obuhle buye ngentombi yo Nonyanda  
Ipuzi eliqede izigodi ngokunaba,

njalo-njalo.

Yayipetwe yinto ka Nomagida u Ndabambi uyise ka Nobumba owafela e Nqushwa.

U Didiz'ulwandle  
U Lubuye ludidize  
U Mdla-bodlabantu  
Ongalo sila kuzilamlela njalo-njalo.

Yayipetwe ngu Ndabambi ka Mazomba abati—

Ngu Mrayise, indlovu onesishi  
Opangelwe kutwala, ebe, no  
Noxul'engekatwali.  
Isigida makwababa kwa-  
Nqengekazi njalo-njalo.

Wayeko u Mahlentle, uyise ka Platyi nabanye. Ngowafela kwa Mankazana. Bati ukumbonga—

Ngu Mabal'enkomo  
U Ngalo sila kuzilamlela  
Ikwa ngu Gwaz'ogijimayo  
U Mandondo se zito zakusasa.  
U Pika ne langa njalo-njalo.

Iwuhlabile ke into ka Makwelo, yawuyolela yawumisa ngendawo zayo kwa kaulelana.

UKUDIBANA KWAYO.

Kute pambi kokuze idibane, u Mahlapa-hlapa wanika umteto kumfana otile oti—Yabona mfan'am, tshisa lendlu yase botwe (indlu yakokwabo ebihlala ipakati lakomkulu) apo yonke imilingo nemiti yokwenza ubugqi ib'ihlala kona, yaye nemikosi isetyenzelwa kona ukulungiselwa imfazwe.

Iti ke imbali, wayiti ntú umfana londlu, kwakubon'ukuba, kuxa iblangeneyo, sekusiw'umntu, kujub'ikaka kukupela; waye u Bungane ete qwa kweyake intaba ebonela ukulwa kwemikosi yake.

Kutiwa ute u Bungane akusibona isisi salondlu, wasuke wajuba waya wawa, yati imikosi yake yatamba amadolo, yafa nemixelo yayo, yasuke yangenelwa lidongwane lokufa, yagxotiswa kakubi ingenzanga nento le. U Mahlapa-hlapa waye mise umteto wokuba maze angabulawa u Bungane noko afunyenweyo. Iti imbali ama Hlubi abulawa acitwa kakubi, ancanyiswa mpela yinkosi yama Mvuleni. U Bungane wada waya kufika ekaya emenyekwe ngabantu bake, behambe bepumzana ngaye bengenziwa nto bona kuba betwele inkosi. Wancama mpela u Bungane. Wade wafa engazange ake abuye acinge ngokulwa nama Kaba-ludaka. Inkosi ebisaceba ukuke ilinge yeyama Reledwane u Lutshaba, inkosi ebikwa

namandla, ikalipile, inamacebo oknlwa, ingeva inqenekile kwezinye ngapandle ko Mahlapa-hlapa.

U MAHLAPA-HLAPA NO LUTSHABA.

Iti imbali ama Reledwane la, ebemelene kufupi ne Mhlanga, nangenxa yokuzalana kwezo zizwe, nangani amakwele obukosi ebengena kutiwa ni wona, engazange apele.

Ezi nkosi bezinyekene noko bezizalana, kubonakala mhlope kona ukuba ziya kuze zilwe nangentwana encinane, kude kuqondeke eyona makubulelwe kuyo ngamandla.

Kutiwa ke kude kwati ngamnyaka utile, wati u Lutshaba ku Mahlapa-hlapa—"Make zidlale izimpi Radebe, (eteta ukuti mazilwe) ke sikangele ukuba kotinina.

UKUQUBISANA KWAZO

Iti imbali, kwanqotshiswana ngatafa litile ekuyakulwelwa kulo, yaye leyo inkosi ineyayo intaba eyakubonisela ikuyo ngalomini.

Igalelekile eyama Reledwane, ipetwe ngumuniyo ngenqo. Yaxela kunene amaroma ayo, kwati qu izisi kwelotafa.

U Mahlapa-hlapa akawuhlabanga umkosi kwesake isizwe, usuke wafunza ngale mpi yakomkulu yodwa, amabuto amabini kupela ngelika Ntong'ayivikwa. Kusile okungaliyo ivakele iwapuzi inkabi yake, ebeziyibonga ziyibonge imbongi zase Mbo zisiti:—

Ngu Ncoba—kale  
U Xobo lingumhlanjana.  
U Malebula indlu yanele,  
Kude kwanela neza mavilakazi njalo-njalo.

Ite yakutsho inkabi yake, wasel'ewukokela ngokwake umkosi umfo ka Makwelo, waye nawo ute nqa yilento yenziwa yile nkosi, ukusuke unghlatywa umkosi, kusiyiwa kuma Reledwane kanye kanye.

Ite yakuti tu kwelitafa eyama Kaba-ludaka, ye nqinde yema kude kufupi kuma Reledwane.

UKUYIYOLELA KWAKE.

Kufikiwe kule ndawo uyiyolele umfo ka Makwelo ngala mazwi ute—Hambani niye kungena nedwa, nilibandla lakomkulu kaloku. Inkosi le, asinto ilahlwa zimpi zasesizweni, yinto elahlwa yimpi yakomkulu kade. Noze niti nanike nalahl banina? Hambani ma Kaba-ludaka.

Ute akutsho, lwaqekeka udonga kwa oko, asel'efunza eya kungena.

UKUQUBISANA KWAYO.

Yagagana ngezibili kwa oko yombini, ngamandla amakulu, kwake kwati makata ixesha elitile, kungoko ishenxayo. Kude kwati kungase nini, abonakala ehlehla ama Kaba-ludaka, ade aya kutakwa kwindawo eyayinezihlele ezininzi, kwati kwakuba njalo, kwaqala kwasala iminyani, avakala eduma ama Reledwane, ehlohla kunene amakwelo, ebongana zizintuli. Waye umfo ka Makwelo ete cwa entabeni pezu kwayo, emane eyirwaqula kancinane. Ite kaloku yakuqonda ukuba yeyelisele ezihleleni, zaqala induna zakona zapitizela ngentoto eti—*Kwake kwanje pina ma Kaba-ludaka?* Kute ukunyotuka kwayo kulondawo, kwavakala kujub'ikaka kukupela kaloku, abongana yabona! Aqala kaloku angena amagora, livakala elitile lizixela ngapaya seliye kupuma pandle apo ipele kona eyama Reledwane. Kwaye kusit'umntu kukupela. Abonakala ejika ama Reledwane, agxotwa kakubi. Wemka edanile u Lutshaba. Ibandla lika Ntong'ayivikwa laya kutimba nenkomo, koko yati inkosi mazibuyiselwe zonke kuba bekusilwa amakaya odwa. [Kaupikise lo mbali Hlubindini lase Bedford.—Ed. *Sigidimi*]

## INCWADI ZABA BALELI.

NKOSI Mhleli we-*Sigidimi-Samaxosa*, kawenze ububele ufake lamazwi: Kukafuti kuvakala kulamapepa azi *Moo Zabantsundu*, kugxekwa inkosi nezibonda zapeshya kwe Nciba, ngelizwi eliti: "Siyabulela." Bekungafanelekile ukuba ulutsha lwakuti lutumele izigxeko ezinjalo emapepeni. Msani ukuvuma nani bahleli kuba eli lizwi u Siyabulela liyaziwa ukuba sisigalo nesisusa sokuteta. Kakade ezintlangeni zetu bekuti kwakuma umpakati, aqale ayandlalele intoto yake ngamatyeba amahle amazwi, nangeziduko zelo bandla lombuso apantsi kwawo and'ukuquba intoto yake. Ngalo Siyabulela ungabehle uqonde ukuba kungenxa yokuba unntu ontsundu imvelo yakowabo uyayazi ukuba umelwe kukucamagusha, anqule pambi kokuba atete. Ungati uko kwezi ntlanganiso zapeshya kwe Nciba uqonde ukuba lo Siyabulela sisigalo senteto nje. Noko nani baquli bezontlanganiso, niyazi ukuba umntu akafane atete enga bongozanga. Eli lizwi abaliteti nje ngale ndlela bagxekwa ngayo. Nina ningazange nibeve beteta, ningakohliswa, yintsusa kuteta kupela. Balisebenzisa eli lizwi nangexesha abangenisa imicimbi yabo ezi Mantiyini, njalo-njalo. Lento ndilinga ukuyicaza lenyaniso, ndenz'ukuba osuke aze nesi tunzi lamapepa esi Xosa xa asuke ahlaelane nenkosi, nezibonda, nabazali betu, sibe siteta into engenjalo tina ngabo. Ewe kungalinga xa iyinto enenyano, le yona into ka Siyabulela, makaziqondele umntu angafane ayitumele epepeni. Ndingu

N. M. T.

Ezazulwana, June 3, 1887.



neyetu, nokuyaleza indawo yokuvelana usizi ekubeni singabantu abanye, abatwele mitwalo minye kuzo zonke izinto zase lulaulweni. Kute kuviwene ke ngezo ndawo, lentlanganiso yakupa abaturanywa 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. Kuvunyelwene 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 ngomtwebaba, hleze kube kusavuzwa into nakuzo zingakanje izimausi pakati kwabatu.

Intlanganiso ivakalise omabini amacala atetayo ngalomicimb 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 mazivulwe 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 izinga 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 mayitwabulule kaloku, ibe namatanga angamagxamesi ayo, ingahambi ngokulu hlobo ilulo ngoku, njalo-njalo."

Intlanganiso emveni kokubulela lomigudu yenziweyo, ibonise ngokufutshane, nangokucaileyo ukulunga kwale migaqo kwixesha elisizayo, 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 iginye 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 azini 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 kwakubini 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 Mtimkulu. 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, kusinw'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 isezantsi 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 simfuno," 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 zimmnandi, 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.]

*Unyawo 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 yokugaga ehlalele 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 ungunum Mbo, sukuba eteta ukuti ungunum 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 nenyé, 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 Mnyaluzi, 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 eubini, 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.

Employment.	Native.	European.	Total.
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
<b>Amanani ewonke</b> ... ..			<b>3,308</b>

#### 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,

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

#### ISAZISO SAKWA RULUMENTE.

No. 573, 1887.

*Ipuma Kwigumbi Lendyebo,*

*Cape Town, 8th July, 1887.*

#### IMALI YAMAKEPEKEPE, YE 1887.

**B**YAKUNJUJWA bonke abantu, ukuba imali yama Kepekepe (House Duty) yomnyaka we 1887 iyafuneka ihlaulelwe ngoku, ekuya kuti ukuba ayirolwanga ngosuku lwa 29 ka September, mhlambi 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, mhlambi 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.*

**K**UBUBE 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.