2

IMVO ZABANTSUNDU (NATIVE OPINION).

[December 5, 1889.

NGEZAZISO.

NGOMMISELO weli pepa, zonke  
izaziso, ezingento EZILAHLE-

KILEYO, nabantu ABAFUNWAYO,  
ABAZELWEYO, ABATSHATILE-  
YO, IMIBIKO, IMIVUMO, ITIMI-  
TI, kufuneka etumele nemali ositu-  
melayo. SIFAKWE KATATU 5s.,  
xa singe side.

Iveki.

Ngenxa yokubambezeleka e Adelaide komkombe eza ngawo i Ruluneli entsha, kafike ucingo lokuba seinga fika ngo 12 December e Kapa.

O Rev. B. S. Dlepu wase Bhai no Rev. E. Magaba wase Rini bagqite apa Eqonce ngolwesi-Hlanu besinga e Kamastone apo kumiselwe intlanganiso ye Komiti yase Wesile elnngiselela ingoma zenoti zatnaculo elobandla e Sixhosa. Nge Sabata ezayo baya kubamba izikonzo apa e Qonoe, xa beyindlela ukuya kumakaya abo.

Elinye lamafama alomandla we Qonce lichebe amabhali a 120 oboya, adle £15 nge bhali. Amadoda afuye igusha afumene izisulu nonyaka ngoboya.

Liseloko liqatsele linyuka lona ixabiso loboya kumaito wase London. Kobungeveki egqitileyo bunyuke nge 1/2d ne 1d iponti.

Ixabiso lenkabi ezitsalayo e Monti liha- mba kwi £9 10s. kuye kwi £9 15s. ngenkabi. Kumsito wase Toleni, e Cumakala ihamile zihambe kwi 10s. ne 18s., inkabi zenkomo tide zaya kwi £12. Ixabiso legusha lihlile, namanani enyama seleqalile ukuhliswa.

U Faku, omele ela Batembu e Palamente, usand’ukuvela kwela Besutu. Azixelayo ngelo zezokuba lizolile kuya linywa, kuya hlwayelwa kunene.

Kute kwakuviwa ukuba bunyukile e London uboya bangena kunene kwa Daliwe Igrisi enyanga ntandatu ihambe kwi 8 1/2d ne 8 5/8d ngeponti, obnhlanjwe emlanjeni lljd ngeponti. Siti sakava ezindaba singe ngesaba ngamafama endaweni yokujongana nale nkohliso yokushicilelela abantu ama- pepa babe benga bangasikohlisa ngangoko banako ngokungatumeli ntlaulo. Var! silungiselela ukuwabhengeza lamabhadlalala.

U Rev. Frederick Mason webandla lase Wesile ubuye e Ngilani ngomkombe oyi Roslin Castle, ofike e Kapa ngolwesi-Tatu lweveki egqitileyo.

Umanyano . Lwabafundisi bomzi wase Rini lubongoza abapati balowomzi ukuba kubhuliswe onke amadungudwane akwi Lokeshoni yabantsundu apa e Rini.

E Johannesburg kufunyenwe izidumbu amadoda amane antsundu kufupi nalandawo kwabulawelwa umlungu ongu Cook. Kucingelwa ukuba babulewe.

Kuko udaba lokuba u Nkanunu Tshambuluka unomsebenzi awunikwe liqela laba-boleki-mali e Krugersdorp, Transvaal, azakupuma ke kwesihlalo sake embusweni ngeso sizatu. Oke wayinqhina lonto kuye ngesiqu akafumananga mpendulo itsolileyo.

U Hofi (Mr; Theophilus Shepstone) uhlokomise ngegunya ukuba upelisiwe umbuso wase Swazini, sewuyekelwe kubatunywa be Nkosazana nabe Transvaal ukuba benze abakubonayo. Amaswazi wona afuna emi ngobuzwe bawo.

Kuko umfazi womlungu ofunyenwe e Bhai ngo-Mvulo ongapaya efele ekoyini, enenxeba lemela emqaleni, kucingelwa ukuba uzibulele.

Ngokwengxelo Yompatiswa-Mfundo u Sir Langham Dale, abahloli zikolo bale Koloni, bazamanishe intsapo ekwi 13,000 ngalonyaka upelayo.

Ngokuwa kwendlu ebeyisakiwa e Glas­gow, kwenzakele abantu abamashumi ma. tatu abebesebenza kwindlu ekufupi naleyo.

Amaslamsi e Tekwini ashumayela unqulo Iwawo kuma Zulu. Ake indlu yokunqulela abamnyama.

Ipepa lomzana wase Dikeni liva ukuba kuko itenjana lokuba sizakuvuswa isikolo sakwa Gqadushe e Xesi, nokuba ngati izakuba ngu Rev. Henry Kayser (umfo ka Gqadushe) wase Hankey umfundisi.

Kune imvula ezimnandi kweli ukufa nokutwasa kweveki. Besezifuneka.

Intlanganiso yokugqibela ye Gqugula le Siqingata yase Ngqushwa ibingo 19 Nov. yonganyelwe ngu Mr. P. Bailey. Igqibe ngecebo lika Mr. Elliott osekelwe ngu Mr. Lloyd “ukuba kuqokelwe ukucelvra ku Rulumeni ukuba aqinisele Umteto we Itafu ye Zinja ngesaziso.” Kwavunyelwa- na.

Engapaya yayiyi Sabata emnandi Em. gqwakwebe ka Dikweni, kusingetwe umcimbi wokuhanjiswa kwe Lizwi. Intshumayelo yahanjiswa ngumfundisi womjikelo wase Qonce u Rev. F. Mpinda ku Hez.: xxxvii, 4 watsho kwafudumala. Ukumka komhla ibe yintlanganiso ngamacebo okulihambisa ingu Mr. J. Tenge Jabavu esihla lweni watyilela umzi ngentsebenzo yemali ezirolelwa Ilizwi, nokuba ukurolwa kwayo kulandelwa ngamatamsanqa. Ikokelwe ngo Mr. H. Gqobose no Mr. J. Ngcetane, no Mr. S. Sitela intlanganiso, yanikela kwatandeka. Owase Mgqwakwebe wodwa umnikelo ute xhaxhe nge £13.

Kumana ukuxelwa ezokufunyanwa kwe Golide kwa Zulu.

Izulu libulele amakwenkwana amabini amnyama e Estcourt, Natal.

Sibe nosizi ukuva ukuba lemvula ayanelele ukuba kulinywe e Ngqushwa.

Iyanthatya imofu e Humansdorp.

Itimiti yapezolo yamanenekazi ase Qonce yokuhlanganisa imali yokumisa iqela le Tennis ipumelele kakuhle.

Igosa lo Mjikelo we Wesile wase Qonce linesaziso kwelanamhla ngomyalelo we- ntlanganiso ukuba zipeze Indwendwe zaba mnyama, zendawo ngendiwo, ukugangata umfundisi endlwini yake lemihla. Lento iruqule.

Siva ukuba ityala lika Richard Kawa wase Ngqushwa kutiwe ngu Mhluzi. Matyala maligwetywe yi Mantyi, emnike inyanga 9 ngokubhala amagama abantu emtandazweni ngasese kwabo. Ubhenele ezijajini; umhlaba wake kukuba umangalelwe ngabanini magama na.

Imvo Zabantsundu

NGOLWESI-NE, DEC. 5, 1889.

KUBAHLOBO BETU.

ABAPATISWA-MICIMBI ye-  
mali zelipepa le Mvo Zaba-

ntsundu bakwelikulu isebenzi uku-  
hlela amagama omhlambi ongasayi  
tumeliyo intlaulo. Sezitunyelwe  
izaziso ngentlaulo kubantu balo-  
mkondo, ezinye zisakulandela kuba  
awukafezwa umsebenzi wokuhlela.  
Mhla ugqityiweyo umsebenzi wo-  
kuhlela, sicinga ukuwuhlokomisela  
umzi wonke amagama eliqela lisi-  
hlininikisayo. Lomhlambi sililanga  
wo usingenise ekuxakekeni okukulu.  
Usingenisa kwenkulu indleko, ute-  
mbisa ukusinceda ngentlaulo emi-  
siweyo; siti ke siwenzele ipepa

landaba nelokunceda izizwe

mnyama

wokuzibuzela kwezinye

kwanetuba lokuba abamnyama beli  
lonke libanzi bazame imvisiswano.  
Kuti xa ingafiki ngexesha lomnqo-  
piso sibanyamezele abantu bakowetu  
sisiti siya bavela, siyabanceda;  
kodwa njengokuba sikangele ngoku  
ezona zigwinta ezingenabuyambo  
zalomsebenzi siwupatele umzi wo-  
nke omnyama ngababantu sibe  
sibanyamezele amaxesha amade.  
Abantu abasenze lento imbi kunene,  
ngabantu abesibakumbulele nje-  
ngoko wobona umzi mhla siwahlo-  
komisayo amagama abo. Impi e  
Bafundisi, nengo Titshala; *ama-*dyakeni—abashumayeli nabakokeli  
—nezinonopu ezimagama azukileyo  
kulomzi wakowetu, namadodana  
abekunjulelwe ukuba awangengene  
enkohlisweni—lemikondo ayiswele-  
kile kumagama aselepauliwe ngaba  
bhali-micimbi ye Mvo Zabantsu-  
ndu. Bayazazi njengokuba sibazi  
esiyibhekisa kubo lenteto. Inxe-  
nye yabo sesiyitumele ngeposi  
izaziso eziyalatayo ; inxenye siseza  
kuyitumela. Saye sivakalisa ngo-  
kucacileyo kwizaziso ezo ukuba  
siyawasika amagama omzi oboni-  
sayo ukuba uyasinyanzela ukuba  
sipelelwe kuwutemba, saye siya  
kuwupata ngezinye indlela. Aba-  
nye balomhlambi batumela inteto  
zamadinga: asisena kuzikolelwa,  
ngapandle kokuba ziza nokozo  
lokulandula kozilandulelayo. Aba-  
hlauleki yinteto abasebenzi, nebha-  
nki esinyanzeleka ukuba siboleke  
kuzo ngokungafiki kwezitembiso  
zeliqela, zaye nento elihanjiswa  
ngazo ipepa eli zingatengeki nge-  
nteto. Siyawubongoza umzi osa-  
kwelita Imvo ukuba usivele ngezi-  
ndawo. Amapepa abatumele izi-  
tembiso zodwa, zingapandle kwesi-  
nyanisso nesesiqingata semali, singa  
singati aya kunqunyanyiswa nje-  
ngoko sekwazisiwo. Okululwa  
kodwa ifikile into yokuwahambisa.  
Lomzi siwurorelayo sowunika ituba  
ukuba ufeze imfanelo zawo ngaye  
u December lo. Kakade abafezi-  
leyo amagama abo aya kupuma  
kumqulu esiti kule ofisi yetu ngowa  
mahlohla-mpalo ’’ — “ amabhadla-  
lala ”—abantu abazwi sekunzima  
ukuba silitembe.

I-Almanak ye “ MVO” yo 1890.

SIPAKATI kokulungiselela elipepa lonyaka ngoku. Kakade akuko nto siya kuyishiya ngapandle ebinga banga ukuba le Almanak yabamnyama igqibelele ukulunga. I-Almanak siyikupa njenge bhaso lonyaka kubahlobo beta abasixhasayo kulomsebenzi

unzima. Siyazi ukuba kuko into eninzi ezimisele ukungena pakati kweqela elamkela Imvo Zabantsundu ukutwasa konyaka omtsha. Ukuze ibe nokutunyelwa i Almanak lempi singayicebisa ukuba iwangenise kwangale nyanga amagama, kuba kuya kushicilelwa inani elilingene amagama akoyo. Kwangokunjalo luyayalezwa udidi osewazisiwe ngokusikwa kwamagama alo ukuba alusabalelwa nanini labancedisi, luse lungene kuluhlu Iwabatshonisi beli linga silenzela izizwe ezimnyama. Abalomkondo sebengazinceda—nati basincede— ngokubonakalisa abanako ngayo lenyanga ka December ukuze babe nokufumana i Almanak nabo.

Amanqaku.

U Miss Carter wase Japan, ubalisa ngomfazi otile walapo e Japan, owayezise usana kuye, ezokucela ukuba lugcinwe ngu Miss Carter lowo. Elinenekazi lase Japan lati “ Lomntwana ndinizisa kuwe kuba u Tixo wenu Magqoboka kupela ko Tixo ofundisa ukuba kunyanyekelwe abantwana abancinane.” Lomntwana ucolwe lelinenekazi elahlwe eludakeni ngabazali bake, bebangelwa kukudaniseka ukuba besuke bazale intombi.

E Macfarlan ngolwesi-Tatu ngokuhlwa ngomhla we 27 ka November, bekeko intlanganiso yokuxoxa ngoselo. Akuko ndawo ifuneka kuyo ngapezu kwase Tyume, indawo leyo ebonakele nangokungabiko kwabantu. U Rev. Mr. Mzimba wase Lovedale wenze inteto elusizi kakulu elihlabe kakulu eloqelana belikona.

Into enkulu epitizelis.i abantu base Tyume yintlanganiso eyakubako ngomhla we 12 ku December, yokuza kuxoxa ngesicelo sase Dikeni sokuba impi yase Macfarlan ipatwe e Dikeni ipume e Qonce.

Abatunywa - Komkulu ngomcimbi wonxilo bebese Rini ngo-Mvulo nango- Iwesi-Bini. Ukusuka kona bayakuba kwezindawo ngokulandelana kwazo :— E Bhofolo, Engqushwa, e Xesi (kwa Rama), e Qonce, nase Romani. Into ebifuneka kwimimandla elunge nati bamnyama, kukuba uzamazame wonke umzi bakutika abatunywa. Bekungatandeka ngakumbi obomvu bangasali abafazi. Ngokwenjenjalo sipelelisa onke amacebo okuligxota iramncwa (ngabula nto ka Bhuluneli). Ubunga umzi ungahlala ucwabile uchopele ukuyiquba inteto yawo ku Batunywa. Rambe ngo Mr. Justice Maasdorp (Umongameli), lion.

1. Wilmot, M.L.C., Hon. R P. Botha, M.L.C., Messrs. J. S. Marais, M.L.A.,
2. H. Holland, C.C. R.M., Rev. Nendick Abraham, no Hon. J. H. Hof- meyr, M.L.A.

Kwesika-Kama sivuyisiwe kukuva ukuba seyike yako intlanganiswana yokuhluza inteto nokulungisela ukutika kwa Batunywa kona. Kubuleleka oko. Intlanganiso yoluhlobo ibiko e Rini, ngobusuku ba 21 November. Kunconywa ubumnandi bayo. Ateta ngamazwi abuhlungu amadoda, esiti onke ingalitamsanqa elikulu ivaliwe ihambara yotywala pakati kwawo. Umzi umoya- mnye ngalendawo. Linjalo eloman’dla wase Rini.

Uwuncedile umzi u Mr. Philip Gray, umpitikezi-mayeza walapa e Qonce, ngo- kuwuvakalisela bonke kwi Mvo umchiza anawo wokohlelo, izifuba, imiqala ebuhlu- ngu nezinye izifoyifo ekutiwa zibangwa kungenwa yingqele. Umbhali walamaca- paza uke wawulinga kowake umzi wawu- fumana unoncedo kwabakulu nakwaba- ncinane. Umzi ongenamali yokuya ku- magqira ufumana uncedo olukulu kunene kumayeza anjengala o Mr. Cook, no Mr. Gray namanye.

Akuyiyo into elula kuti ukufumana ingxelo zehambiso ye Lizwi le Nkosi pakati kwengqimba ngengqimba zabamnyama abapesheya kwe Ligwa. Kusivuyisile ke ukuqubisana namapepa ase Transvaal nengxelo yentlanganiso yaba Fundisi base Wesile beso siqingata ebise Johannesburg ngo 11 kwada kwango kwefilevo. Kulengxelo sifumana ukuba inani letyalike limi ku 46, ezinye indawo ekuhanjiswa kuzo inkonzo 96—zizonke 142. Abasebenzi ababhatalwayo (nga­pandle kwatna Ngesi): Abafundisi aba- mnyama 7, Abavangeli 15, Ititshala 25— bebonke 47. Abangahlaulwayo 187, aba- shumayeli 161—bebonke 348. Amalungu azeleyo 2.297, abasekulingweni 620—be- bonke 2,917. ’intsapo yesikula se Sabata 2,438 ; eyese mini 1,101.—Kugqitywe kwe- lokuba kulungiselelwe umsebenzi we Lizwi kwabamnyama e Johannesburg ngumfundisi omhlope wakona.—Ngesicelo sabafundisi abamnyama kutunywe abafundisi ababalulweyo ukuba bayekwaneka kumbuso imfuneko yokububandeza ngokunye utywala kwabantsundu. Kubhekiswe isicelo e Ngilani ukuba uqutywe ngamandla, kwindawo ezintsha umsebenzi.—Babiwe ngoluhlobo abafundisi (ababalulwa abamnyama), Kilnerton—Rev. Owen Watkins (umo- ngameli), Pretoria—Rev. J. Underwood, Johannesburg, Revs. G. Weavind, R. F. Applebe, G. S. Sheldon, (owabantsundu) Rev. F. J. Briscoe, Potchefstroom—Rev. T. H. Wainrnan, Klerksdorp—Rev. I. Shimmin, Zoutpansberg—Rev. G. Lowe, Wakkerstroom—Rev. G. Blencowe, Bar- berton—Rev. G. Benson, Mafikeng— Rev. A. S. Sharpe. Abafundi be Mvo abapesheya kwe Ligwa sebengasinceda bona ngezokwabiwa kwabamnyama Abafundisi.

Ipepa lase Qonce apa i *Watchman* elihlala linezinyeliso ngontsundu, lingenisa namhla udatyana ongatwala indwe ngalo umzi wakowetu, pofu alenzi nqaku, liti: Kwindawo ezitile zeli ukuceba akuhanjiswa ngokukaulezileyo ngokunqaba Awabasebenzi abamnyama, yaye ilixapeshu belima abantsundu, abanye baye kusebenza e Rautini *nakwa* Loliwe. Kwalona elipepa litwale imi-

kono ngenye imini apa lilila ngokuti  
izinto zibuya umva. Olubuy’umva

sifunukuti sikolwe lulo tina lunga lunge-  
pele. Uti umhlobo wetu pakati kwenteto  
ende.—“ Ne netevu ngokwazo kubonakala  
ukuba zivene nama Yuropi ukuba  
amapepa anganikwa micimbi ushushu  
wakuxoxo-abagqiti namteto, okanye abe-  
nzi nkohlakalo *ipokeleyo* ifanelwe kuba-  
liswa; ngazwinye abasakolisi ngokuba  
ngoku. Bayatumekelela ukuhlaula irafu.  
Ngati nokusela kusate nqumama, singazi  
nokuba kwenziwa kukuba u Chief Kama  
ebeye kwintlanganiso yase Cradock  
sinina, nokuba kukuba kuzakufika aba-  
tunywa ngotywala. Mcinjana ubapiti-  
zelisayo ngulo werafu yezinja asinge-  
wupati ke wona kuba sosolwa macalana  
onke kutiwe akuko zindaba emapepeni.”  
Esinalo tina leli; okukuzola komana kuko  
ngalo lonke ixesha nmbuso ungasipiti-  
zelisiyo, namapepa endaba abamhlope  
angasitukiyo.

Beke kwimiqolo yenteto yama Ngesi  
sadlokovisana nowetu ipepa lase Komani  
ngecebo ebelingeniswa lixhaswa lelopepa  
kubapati bomzi wakwa Romani, kusi-  
tiwa makati ontsundu ondwendwela  
ilokeshoni yakona nangokufuna umse-  
benzi arafiswe Is. 6d. Elicebo kutiwa  
lelokugxota. amadungudwane. Rusi-  
nqabele ke, kuba amadungudwane  
awangebe nakuhlaula. Ibonakele kuti  
lemali iyeyokuhlalisa kakubi abantu  
abanezimilo abafanelekileyo abangaba  
bahambela ibizinisi, batike bahlale kuba-  
hlobo babo e Lokeshoni. Sivuya ukuti  
kwintlanganiso yabapati bomzi lifike  
elicebo lachaswa ngumhlobo owazekayo  
wabantsundu u Mr. Crouch osekelwe ngu  
Mr. F. Beswick. Alipumelelanga ke  
icebo elo. Isuke ke ngoko i *Free Press*yasipumela ipulo iti izimvo esizanekile-  
yo ngalomcimbi asizamzi untsundu  
zezombhali kwapela. Ingaba yinteto  
yamawetu ase Romani na leyo? Ukuba  
yiyo ebenanina akusitumela ezona mvo  
zabantsundu. Tina ukubhala kwetu  
sisuke sazibeka kwindawo yamawetu  
ahambela ibizinisi e Komani safumana  
eyakuba semngcipekweni.

ROUXVILLE, O.F.S.

[EPHRAIM NKOPANE.]

IMVULA

ine kamnandi apa, ilizwe lihle, utyani buyahluma, inqwelo yimirozo ukuya e Gold Fields, nempahla iyatyeba, yonke into iya dloba.

U NONDALA

obebaleke nentombi ye Bhulu bevela kwelicala langase Filipolisi, unikwe inyanga asebenze nzima kule ofisi yalapa ngokusuka ahambe engena Pasi; waba ke uyahlulwa nomfazi wake lowo ote yena waputunywa ngabazali yasala ento- longweni indoda leyo.

TEA-MEETING.

Umhla wolwesi-Bini, we 19 November, ibiyi Timiti etyalikeni ye Primitive Methodist apa, yama Tempile ne Band of Hope, yesikumbuzo sokupela konyaka wesibini lasekwayo elibandla apa, ate u Rev. W. N. Somngesi oyi True Templar yelibandla, ne President ye Band of Hope, wanika

ISIYALO

asitabatele kwincwadi ye Mibalo xiv : 9, ‘ U Yehova unati, ningaboyiki,” njalo- njalo. Ate ke wabonisa ubunzima ebesinabo pakati kwalonyaka kuntshaba zozilo, nokoyika ebesinako ukucingela ukuti lomsebenzi uza kutshabalala ngenxa yentshaba zetu, wati ningazoyiki u Yeliova unati; esiti tina sisenetamsanqa base Free State kuba umteto awu- vumeli ukuba sitengiselwe utywala kanti e Koloni buvuliwekwaba Ntsundu, esiti uyakolwa ukuba amanchwaba abangwe butywala angapezulu kwawabantu abalela emkosini ngamaxesha emfazwe. Kwalandela o Messrs C. Rooi, M. Lebakeng, P. Sehlogo, nabo babhekise kwangalomsebenzi wozilo esihlangene ngawo. Kute nge Cawa, 24 November, kwafika u Rev. J. Msikinva obezokunika umtendeleko. Otelele kwakwesi sivalo nxa ebesliumayela kula mazwi ati: “Ungoyiki ngokuba bebaninzi abanati pezu kwaba nabo,” 2 Kings, vi: 16.

Amaculo esi Xhosa.

[ISAAC WAUCHOPE.]

Kuko umbuzo ohlala ubuzwa ngama culo ase Rabe ukuba abhalwa ngobanina. Andazi nokuba kunganina lento angaxe wayo ababhali bawo, lawo aziwayo. Ndike ndazama ukulanda ukuba ndinga bafumana na, ndaza ndafumana aba ndibaxele ngasezantsi. Kuko into eni- nzi yamaculo angena baniniwo enditi fan ukuba atatyatwe kwezinye incwadi. Ewonke anabaniniwo ali 124 kunye ne- lika Ntsikana.

Aka Rev. John Bennie, 47 Ngala:— 2. 3, 4, 5, 8, 9, 10. 12, 13, 14, 15 16 20, 23, 25, 29, 30, 32, 40 41, 46, 48, 51, 54, 56, 58, 63, 64, 66, 67, 69, 70, 71, 72. 73, 76, 85, 95, 97,99,101», 114,115.141,155,161,173.

Aka Rev. John A. Chalmers. 32. Nga­la:—18, 74. 75, 77. 79, 80, 81. 82 83, 84, 87, 118, 120, 124, 129, 130, 131, 1,37 139 144, 162, 205’

Aka Rev. Tiyo Soga. 23 Ngala:—22, 31, 39, 44, 47, 49. 52. 55, 08. 78, 88, 101, 103, 113, 123, 171, 184, 186, 187, 200, 202, 207, 212.

Aka Rev. Robert Niven in Nerala:— 11, 24, 28, 43, 65, (98), 100, 146, 174, 175.

Aka Rev. H. H. Dugmore 6 Ngala:— 6,38,50,119,197,199. ’

Aka Rev. Richard Birt 2 Ngala:—

34, 132.

Elika Rev. Bryce Ross 1, lele 153; elika Miss Ogilvie lele 182; nelika Ntsikana lokuqala.

Lencazo isekwe pezu kobungqina buka mfikazi u Mrs. Kayser, intombi ka Rev. John Bennie. Ndingavuya ukuba aba- nento abayaziyo ngalendawo bayixele e *Mveni.* bati nokuba kuko indawo endiyi posileyo bandibonise. Lendawo mna inkulu, kuba abafundisi betu abadala baya dlula, sebe mbalwa abakoyo, ngoko ke siya kutanda isizukulwana esizayo ukwazi ukuba basenzela misebenzi minina. Bobona abalesi ukuba amaculo angena baniniwo anga 95.

[ngu m’bhaleli wetu.]

Nge 9 November kwi “ Training  
Society ” u Mr. Isaac Wauchope ufunde  
ipepa lake elinge “ *Kafir Proverbs and  
Figures of Speech."* Ulihlekise kakulu  
ikhaba xa abala izilo nenyamakazi eku-

fanekiswa nazo umntu xa kutetwa nge  
imilo sake. Wati um Xosa uti akuko-

hlwa ngamazwi amafupi okuxela u uvo  
Iwake ngento, ayifanekise nesilo—hayi,  
 ade ati useso silo. Ukuba umntu lime-  
nemene, libedengu, njalo-njalo, unqumla  
umntu ngokuti *yinyoka,* abe ugqibile.  
Ukuba livimba, unolunya, ungcolile,  
akana nceba—kutiwe *yinja,* lifike elo  
liquke zonke ezonto. Ukuba yindoua  
eveneyo, eyenza imisebenzi yobudoda  
 kutiwa *yinkabi.* Inkabi ke yinto eno-  
ncedo emsebenzini. Kanti ukuba utsha-  
tshele umfo ko *wabo* apo ahamba nona  
kufike kutiwe *yinkunziwe* ukuba  
uncamisile esenzweni kutiwe *yinyati.*Inyati ayina hlati linqabilayo, kuwa  
 nemiti pambi kwayo. Zonke ezindawo  
zingeniswe pakati kwepepa ngamanqaku  
amabali emilinganiselo : John is an ox  
 John is a bull—John is a buffalo; yinteto  
 engavakali mandla ayo leyo nge Singesi,  
kanti ngesi Xosa kuxa ude yamkolisa  
umntu ukuncoma. Inteto le yonke  
 inye neyalupina uhlanga—ibolekwa ezi-  
 ntweni angqongwe zizo umntu. Ungati  
 uke wayilanda nale yesi Xosa ufumane  
 amazwi amaninzi ongade umangaliswe  
ukuba kwakusweleke ntonina ukuze  
kusetyenziswe wona. Kanti ke kukwa  
njalo nakule vesi Ngesi kwanezindala  
inteto. Intombi ngesi Ngesi yi *daughter.*Eligama lifunyanwa kuma Grike *Thu-  
gater.* Liteta ntonina? Namhla liteta  
intombi kuzo zonke intlanga ezilisebe-  
nzisayo. Ama Jamani ati *dochter,* ama  
Bulu *dochter,* ama Grike *thugater,* ama  
Laplander *dakter,* inteto endala yama  
Ngesi (Anglo Saxon) *dohter.* Ngenteto  
endala yase Hindostan *duhitri;* kodwa  
laliligama *lomsengi,* kuba kwezo zizwe  
kaloku bekusenga intombi. Zihamba  
nje intombi ez.i ziyazina nkuba zingaba  
sengi? Tina yinkwenkwe esiti ngum-  
ntwana wase buhlanti, kwezo zizwe  
ibiyintombi umntwana wase buhlanti.  
Eligama ke *lomntwana wase buhlanti*malingalahlwa. Asiyazi into esiza kuba  
yiyo. Amalawo aye ngabafuyi bemihla-  
mbi yenkomo, negusha, nebokwe ukufi-  
ka kwa Mabhulu. Imbali yokucitwa  
nokupangwa kwawo nyibalisa ibe lusizi  
u Dr. Philip (uyise ka Rev. T. D. Philip  
lo use Dikeni apa ngoku). Kodwa  
namhlanje ukunyeliswa kolohlanga  
ngati ngabantu abavela bapantsi, kuba  
akuko negama eliseleyo lokukumbuza  
into abe yiyo ngapambili. Kufe kwada  
kwafa nenteto. Onke lamagama apatele  
ekubeni singabantu abafuyayo, aya kuba  
nexabiso kamva.

Enye indawo epaulwe leli pepa yile  
yamaqhalo enteto yesi Xhosa. Uteta  
ntonina um Xhosa xa ati komnye “ lala  
ngenxeba?” Lento inxeba nokuba lele  
zikali, nokuba lelantonina, yinto ebuhlu-  
ngu bukulu ekungafunekiyo ukuba ku-  
sondele nto kulo, singasateti ngokuda  
ulale ngalo. Ukuba lise mhlana, umntu  
uya kulala ngecala nangesisu, angade  
alale ngornhlana. Uxolo olu lutengwa  
*dulu.* Uyatunukala umntu, kube bu-  
hlungu kuba kunzima ukumyeka umntu  
ekona. Lala ngenxeba—utsho um Xhosa  
—(i moralist) ginya noko ngati ku  
rari kobuve kulunge. Wati akufika  
kulemfundiso u Msindisi wetu yokuba  
abakonzi bake mabakwazi *ukulala nge-  
nxeba —* ukuginya okurara — ukuxolela  
kude kube kasixenxe ngemini. Bava-  
kala bekala ngokuti “Nkosi Iwandise  
ukolo Iwetu” Luke 17, 5. Tandani  
intshaba zeuu — tamsanqelisani abani  
qalekisayo, yenzani okulungileyo kwa-  
bamtiyayo, nitandazele abanipata kakubi  
nabanitshutshisayo. Ngamabanga ama-  
tatu la okulala ngenxeba.—(1) utando  
emxelweni. (2) Amazwi ezitamsanqeliso.  
(3) izenzo ezilungileyo. Zakudibana  
zontatu ezi kovela umtandazo—ibanti  
yazo zonke—inqina pambi komazi-ntli-  
ziyo lokuba ulele ngenxeba. — “ *Uzipe-  
mbela emoyeni” ;—“ Ulahla imbo yako  
ngopoyiyana"—*Amazwi amakulu kuba  
anenyembezi nentsizi kwabawanyatela  
ngenyawo. Afana nawomfundisi om-  
kulu owati—“umntu osidenge owakela  
indlu entlabatini.” Nomhambi ufuna  
indawo enomciti wetyolo ukuze umlilo  
wake ungacinywa ngumoya. Olahla  
izihlobo zake, nohlanga Iwake emke  
nabasemzini uzipembela emoyeni kuba  
abo bobuye bamlahle ucime umlilo wake.  
Obaleka neziyolo zelizwe amshiye um-  
hlobo omkulu wobomi, siyakucima isi-  
bane sake aze avalelwe pandle esaye  
kufuna amafuta kubatengisi. Nalapo  
kudibene imfundiso yelizwi namaqalo  
enteto yetu—kuba nase lizwini sixelelwa  
nge nduna enkulu, u Sopoyiyana u Sa-  
tana imbabala yolwantunge into engena  
mzi, kuba asingede siti ng ??? lanto-  
longo yake. Kanti namhla mna Xhosa  
ngati akamazi u Satana. Ebeteta bani  
ngo Poyiyana? Ngunyana kabani? Mna  
andimazi kodwa nokuba ngunyana ka-  
banina, yimbewu ka Satana. “ Uzizele  
nokwekwe Iwexwili.” Ixwili yinto  
ehlala inokwekwe. Lifanelana selitye-  
bile kuhlale kuko intulwane ezitsendwe-  
ni. Iziqelo ezibi zinjalo ukunamatela  
kwazo—sinjalo ngakumbi isono. Ku-  
nzima ukwahlukana naso wakusiqela.  
Andazi nokuba kwezi *dip* ikona enga-  
nyanga ukwekwe Iwexwili. Ziko ne  
*dip* zokulungisa umntu imfundo, incu-  
beko nengqeqesho zentlobo ngentlobo.  
Kunokulungisa umntu zanele ukuhlu-  
misa uboya zilufihle ngapantsi ukwekwe.  
Yintyilelo (revelation) yodwa esibonisa  
indlela yokwahlukana nokwekwe Iwe  
sono, nakuyo kude kufuneke igazi ukufa  
kolungileyo ngenxa yabanga lungileyo.  
*“ Wolila ngaso 'nye uxele inkawu."* Yi-  
nyembezi erara leyo *yokuzenza* ube unge  
akubonwa ukuba uyalila. Bati kuku-  
hlala emsini, xa umntu afihla inyembezi  
erara yomva ndedwa, utandana necala  
elinomsi endlwini, ukuze ange uliliswa  
lunchum, kanti kuko unisi womlilo  
opakati. Kuxa sukuba kutenina? Kuxa  
sukubakade kutetwa kuliwa? *Msa msa  
msa* ukupika no poyiyana, ukuzipembela  
emoyeni, ukukaulela inkawu ziya kusela  
ukuzitabatela ukwekwe Iwexwili—wapi-  
ka, wabanjwa endlwaneni njenge nkawu  
—yaciza ngaso ’nye inyembezi—ulilela  
emsini, kuba akanamlilisi, akanamtatu-  
zeli, uyagxwalwa ngabaya bebemyala  
wabadela.

Okwanamhla soke sipele apa. Sifuna  
ukubonisa ukuba ama Xhosa la ebenayo  
i Bhayibhili yawo—umteto obhalwe ema-  
cwecweni entliziyo. (Xa siti Umxhosa  
mabazi abalesi ukuba asicaluli ntlanga  
kuba *singama Xhosa sonke.*

Amanye amanqaku obuye abonalkae.