IMVO ZABANTSUNDU (NATIVE OPINION) AUGUST 18, 1892 3

Amacapaza.

Umhlekazi Iruluneli ukwamkelwa isibeke ngeveki egqi- YI ruluneli tileyo isandla kum- komteto wabavoti teto wabavoti om- tsha. . U Sir Henry Loch akaboni nto ibusikizi kuwo nga- ngokuba awuyekele Inkundla ye Nko- sazana. Ungumteto ke aya kungena ngawo amagama amatsha evotini; amadala awachukunyiswa kanye ngulo mteto.

Ngo Mvulo lo u Mr. amalinga Wilmot ungenise kwi- okungqumza. ndlu Yengwevu umci- utywala. mbi wokuba buvalwe utywala kumabala a- nabantsundu. Emva kwengxoxo iqe- tulwe lonto yakubon’ ukuba ibixaswe sixenxe, ishumi elinesine licasile. Inku- lu yombuso siyayazi ukuba inenkolo kwinto yokuba zenziwe inqila zolohlobo. Inkoliso kwindlu ye Ngwevu ngamalu- ngu ama Bhulu amele ukuba ivulelwe intengiso yotywala, ebekungelindelwe ke ukuba elicebo lipumelele.

Sicelwa ngu Rev. J. kubafundisi E. Parsonson, Molteno,

base ongu Mpatiswa we WESILE. Mviwo Zabafundisi oti: “1. Ndinga ndingaku-

mbuza Abongameli beziqingata abanga- ba banabantu abanga bangangena ebu- fundisini okokuba kulunge okokuba bapumelele kwintlanganiso zika Nya- ngantatu zo September, njengokuba Uviwo olubhalwayo Iwabazalwana lu- bako kunye nolwaba Lingelwa Ubufu- ndisi ngo November olandelayo.—2. Kuya kundivuyisa ukuba abevi bandi- tumele imibuzo msinyane ngangoko banako, kuba ndinga ndingaqala uku- lungiselela inani lamapepa afunekayo oviwo.”

Imvo Zabantu.

NGOGUQULO LWEZIBHALO.

Nceda Mhlekazi omhle, Mpati-mva- ba Yabantsundu, — Undifakele lomta- ndazo kwelopepa lezidwangnbe nezidwa- ngubekazi. Ndihlokohlwe yinteto ye- nzwana yakwa Memela enodumo Iwe mfundo. Nditandaza nditi: Abantu abahle inyawo nezandla bo Pezu-konke, mabatobe igazi. Akudelwa mfundo yabo nangqondo,—hai—njengokuba ngati ku­tiwa abanazo ezompau banazo. Nantsi into into ka Makiwane, sicaka so Nkosi ya Makosi, u Xosa lenteto wayabelwa njengezinye intlanga. Ingangumma- ngaliso ukuba um-Xosa ali ngetuba lo- kufunda—ndim endiyaziyo inteto yako Ngesi, Bhulu, Msutu, kuba nina anifu- ndanga. Mna ndiyakolwa ukuba amado- da la amhlope afundile inteto ngenteto. Nditike yinina zicaka ze Nkosi nifundile nje, ninengqondo, ukuba ningabi nalufefe ngati tina nto zingafundanga? ’Msani ukupakamisa imfundo yenu, zicaka ze Nkosi ya Makosi. Nawe ka Makiwane, we Bhele lakwa Memela lase kaya, ’msa ukubangela abamhlope bayinyanzele incwadi yo Pezulu kubanininteto, bexela ukuba ayiguqulwanga ngomxholo we- nteto yabo. Inteto yakwa Xosa izindlela ezintatu, nakuba luko uvuvu Iwentetwa- na:—(1) Angateta ngo “ntsonkoto” um- Xosa; (2) Angateta nangamaqalo ; kanti (3) iko eyona nteto—le kutiwa ngumongo wenteto, mhlaumbi ngumxholo. Inteto eviwa nangongafundanga. Inteto egi- nyisa amate. Kutiwa ngabangxamele ukuba inyanzelwe — kukuba um-Xosa engazinto, zonke izinto ezenzelwa ; kwo- nziwa kuba bengekayiqeli. Hai, yimpo- siso leyo. Noluya guqulo Iwangapambili lunendawo ezona ngezilungisiwe. Olu Iona lukukuteka nqa kanye. Kangela amagama encwadi apantse ukuguqulwa onke, ukuze ubone ukuba akutshiwo ukuba waposisa umguquli wokuqala, ngati likwele. Kwada kwaguqulwa ue- gama ekungeko nesizatu kulo: Jona— Yona ; u-Yeshaya—u-Yisaya. Yibani nofefe ngati. ’Msani ukunyanzela incwa­di yo Mdali. Yena wayipa bonke, ili- nqata, ibubutyebi, ibubomi lencwadi Engcwele. Sicaka se Nkosi, E. Makiwa­ne, um-Xosa akana kubuza komnye ukuti uteta nina ngotungululo, nokuba ubhekisa kuye elozwi ; kanti lelenjana abona baninilo. Um-Xosa angati lenteto irwexu ; um-Xosa angati nokuba uti ukuteta kwalomntu *zinakazi,* eve omnye ; kanti ezonteto azifanele kungeniswa kuzi Bhalo Ezingcwele. Ukuba niya ndilula- mela bantu abahle inyawo nezandla kaninqumame ninganduli nisifunze nga- yo, niti tatani nifunde anazi luto. Ku- funeka u Kauta nobunene bake, u Rarabe nomzi ka Ngubengcuka,—ihlangane ini- pe awona mazwi afanele kungeniswa ku Zibhalo Ezingcwele. Ndicela ufefe zica­ka Zonamandla-Onke. Inkoliso yamazwi koluguqulo lutsha ikude le kunteto ya- kwa Xosa eyona iyiyo. Kendati njenge simo sabakonzi bo Somandla ka Yakobi, ndiyileseshile kusasa nangokuhlwa, bati abantwana bam yiyipinal encwadi? asiweva inko- liso yamazwi ayo ; amanye siyaweva abutataka. ’Msani kupitizelisa abanini nteto, batunywa Bopezu-Konke. Inteto yeyetu, ’msani ukumgxeka u Bekwa niti wenziwa kuba engafundanga. Uyepina umzi ka Kauta, no Rarabe, no Tembu? Siceleleni nina ningoyiki udodana Iwenu kube luzimfundi Iwakupakamisa ukufu- nda kwalo. Ngabantwana. Bavele se- kutetwa kade. U-Xosa akangum Hebere nom Latini, ngu Xosa; wayipiwa yena lenteto njengezinve intlanga.

J. D. Mjila.

NGOGUQULO OLUTSHA.

Ilizwi eliveliswe ngu Mhleli lokuti, tina balukangeleyo oluguqulo singe siwa- xela amazwi esinga singawaqondisa, ndiyavana nalo: nakuba entetweni yake kupants’ ukuba kungabiko limbi endi- nokulamkela. Kodwa ke andikazi kurola mazwi anjalo namhla kuba inteto yam iyakuba nde ngapandle kwawo. Elinye ndiyakuwugcina umgca wokupepa ama- pike ndihlale kowokakangelisa; nditi nokuba ndiyapelelwa, ndisilelelwe ndi- zama wona.

Indawo endifuna ukungena kuyo, endifumene ingati ayiqondwa ngabo bonke endike ndateta nabo sidibene, mandiyilinganisele ngamazwi ateta izinto ezintatu. Esi Hebereni (inteto ke ekutiwa makutolikwe yona imbandezelo itetwe ngamazwi afikileyo kwishumi olinesine. Oluguqulo lutsha luzame ukufumana amazwi akwangako, angala—cinezela, bandezela, shicilela, sadalala, cudisa, nyanzelela pantsi, xinzelela, xinezela, cuta, xina, futa, finga, kandanisa. Kwa- ngokunjalo esi *Hebereni* amazwi ateta IZIKULU, *ubuncinane,* afikile kwishumi elinesihlanu, ke abaguquli bazame ukuti nabo mabarole awesi *Xosa* akwalelo nani, anjengala—inene, indoda, ingangamsha, inganga, isikulu, isidwangnbe, amanono, isinongonongo, isinono, indedebe, iwaba, ibamba, injengele, isandekele, umteti. Kwakona, amazwi ateta ukwapula, UKUQEKEZA esi *Hebereni* angapezu kwa mashumi amatatu, ke abahlaziyi bafu- mene anjengala—dlavula, tyumza, qoba, hlekeza, qekeza, ndiliza, qasa, ququmbisa, canda, qoboza, cita, ximfiza, xokoxa, cumza, pangalalisa, yapula, cola, viva, ncinita, yahlulahlula, shwaqa, kanda, palusa, kuti-sa, citacita, tshabalalisa, panza, bangisa, buqa, nqunqa. Make ndipele apo ndingene engxoxweni.

1. Ilizwi lam lokuqala liti umntu oto- likayo, osa enye inteto kwenye uti ukuze anconywe arole amazwi angangalawa

bekutetwa ngawo ngokumshayo. Ukuba umfo wasema Ngesini ute—“return, come back” ingaba yitoliki eqwalelayo eti—buya, buya: singayincoma eti, buya, jika. Ekuguquleni nokuba amazwi ateta into enye umntu ofeza umxhelo ngoya kuyirolela amazwi akwalelo nani xa akoyo. Asikokwake ukuti lento ndiyi- fezile ngeli lizwi—oko kokomteti owaqa- iayo ukuteta. Ngokoko ukuba abahlaziyi Zibhalo bayakalazelwa ngokurola amazwi ateta imbandezelo, alishumi linane, ateta izikulu, alishumi elinamahlanu, ateta ukwapuka, akumashumi amatatu ; *ba- ngaba bazakuba ngabantu bokuqala.* ndikolwa ukuba bayakuba ngabokugqi- bela abayakusolwa ngento enjalo. Obu- kalazelayo nditi kuye uyakuqondana ukuba bebesenza into ayincomayo kwa- banye abantu ?

1. Elesibini ilizwi elisengxoxweni. liti ukuba umntu ote—yapula; mhlaumbi wati yapula yapula, (watsho kabini), mhlaumbi wati, yapula, viva—inye into ayitetayo kanti noko ayifani, Lowa utsho kwakabini wena Mxosa uyazi ukuba ngokuqokela oku into ayitetayo uyinika amanala angapezulu. Kanti ke lowa ute yapula, viva, ucinezele, wenza bukali ngokugqitileyo. Makendilandelise lamazwi omane, abe atetwa ngento etile onga ingatshatyalaliswa, uze ke uyiti— hlekeza, yapula, viva, cola. Nguwupi um-Xosa oyakuti lonto iyalingana nokuti, yapula? Ukuba uke wavela ndiyakuti undikupile! Kunjalonje ke elam liti lamadoda asema Hebereni awarola ama- zwi akumashumi amatatu ateta ntonye ayengenzi ubuciko namaqalo xa njenjalo : ayenika amandla nobunzima nobukali kwinto avakalisa yona. Kwanabahlaziyi ngokurola amazwi abanga angalingana nawesi Hebere, bebefuna ukuba isikali silingane kumacala omabini. Bebezarna into elungileyo eluncedo ayiqonda ngo- kukodwa kona mhla unga ungaqonda ngomcimbi otile, ufuna ukuwuqiwula kwezinye imbali.
2. Elesitatu ilizwi liti, ukuba kutetwa NGEZIKULU, waza omnye umntu wayito- lika yonke lonteto ndiyirole pantsi kwalo mcimbi ngokuti *izikulu, inene,* angaba unyanisile, abe ugqibele ukukulahlekisa. Indlelake yokulahlekisa nantsi: waku- wafundaonke lamazwi ufumana elinye ubukuiu libuvelela kwicala lobuciko, elinye kwelegazi, elinye kwelobutyebi, elinye kwelokukalipa, elinye kweloku- homba, elinye kwelesimilo, elinye kwelo- mcimbi otile apete wona lomntu lomini, elinye kwelesisa. Make ndiyeke apo ndati, umntu ngoko oti kuba ezintlobo- ntlobo zonke zibubukulu, azitete ngezwi elinye elingakuveliseli nto ngohlobo nobume balonto uyakulahlekisa xa lonto ayenza ngabom. Abeke ngoko umntu okuvelisele ubukulu kwanohlobo lobu- kulu ukukanyisele. Kwangokunjalo ukuba utabata lamazwi, *dlavula, yapula, cumza, cola, citacita.* Akuk Mxosa ongati ezizinto zinye ncam. Ngangokuba kuko izinto ongeze waze waziteta ngeli- nye lalamazwi. Ongasuke uncume wa- k'uva umntu eteta ngalo, niengokuti *yapula ingubo,* mhlaumbi uti *dlavula ilitye.* Ukutsho ke kukuti lamazwi maninzi ateta ntonye akabubo, ubuciko obufana nobamaqalo, akukuvelisa ukwe- hla kwento eti noko inye kanti ihle ngendlela ezininzi, kube yeyona mfanelo ukuzivelisa zonke ezinokuveliswa.
3. Kungoku kundilungele ukuti nda- ndingeko mhla kwahlaziywa, kwakunga- buzwa nto nokubuzwa nto: ngendlela ezininzi nendingakulingene ukubuzwa. Kodwa ke umsebenzi lo ndiwupengulule ngenyameko, ndikululekile ukulenza eli ndidlulela kulo, eliti, *akukonanye indawo ake lamadoda atabata ilizwi elinqabileyo, elingaziwayo* elazi elilula, Yaku- pika.” Into angayenzanga kukuti intlo- bo zonke zezikulu ati, linene. Kulonto ke mna ndimnye nawo. Ndilipuma ngokungafihlisiyo eliti ukuba aba bahla- ziyi bangoku bayakubuyela kulamdiba- niso ungacalnli ucacise nto, bangaba ababancedi abantu bakowabo.
4. Ukuze ndingalahlekwa yinteto yam manditi: ndilapo njeke ndisayiyekile lemibuzo—kekaloku lamagama kutetwe ngawo ngawesi Xosa na okunene? Be- kungeko wambi na kungatetwa ngawo? Ngawe si Xosa esizinzileyo sinina? Afakwa kwezona ndawo ziwafaneleyo na ? Oluguqulo luvana njanina nesi Hebere? Ndisayishiya leyo imibuzo kwaneminye elolohlobo. Masendivala ngokucacisa apo ikona eyam intliziyo malunga nezwi elingati likulu kwabanye libe lilula ngo- kosiba kweyam ingqondo. Eli liti ukuba Amangesi akakulandelanga kwindawo zonke ukurola izwi elahlukileyo njengo- kwahlukana kwawesi Hebere, besikula- ndela nganina tina. Impendulo yam iti —Tina Maxosa, singabantu, ndiyakolwa ukuba sisayakuba ngabantu. Ukuba ngoko into ikohlakele, ukuba mhlaimbi iko into egqitiseleyo ngokulunga siya kutinina ukulandela ekohlekeleyo mhla- umbi siyiyeke elungileyo ngegamalokuti, abelungu bona banje! Ngumkondo wabantu abangenabuntu babo lowo. Ngubanina lo wati asisengabo bantu? Ukuba ngoko kokukona kuh.ngileyo ukuti umntu akukumsha ngamatatu, utete ngamatatu; ukuba amazwi amane ngawona anika ubunzima; ukuba amazwi amahlanu ngawona acacisa ngapezu kwe lizwi elinye namabini; ukuba tina Maxosa sinawo amazwi avala ezinkalo, andimva umntu oti masiyeke kuba Amangesi engayenzanga lonto.

E. Makiwane.

“ INTUNGULULO.V

Nkosi, — Kaundinyamezele ndenze okwam ukuqonda ngale ngxoxo ye ntungululo ne Zibhalo. Ndimandla ne ncwadi ezimbini: eka Mr. Makiwane neka Dr. Soga. Ukuba kuko abantu abakubonisileyo ukungafaneleki kweli lizwi liyi “ntungululo” e Zibhalweni Ezingcwele, abo bantu ngu Mr. Makiwa­ne no Dr. Soga : bona bade babalisa nga- bakuvileyo ezimbutweni ezingateni nale ngxoxo. U Dr. Soga, ndiqale ngaye, uti ubuze ku Matiyase Venna ukuba elilizwi liteta ntonina ikakade lalo. Impendulo iti “ yingqabuko yomntu engqondweni,” uhambisa ngokulichaza, kodwa kunga­biko nto yimbi ingapezu kwale yengqa- buko yomntu. Ndaza ndakuva zwindini! Abahlobo nentshaba zeli lizwi kuhlange- nwe ngendawo yokuba eyona nto yalo kuqala zinjana namatole ekati; abantu aba bayalikotela. U Venna ke, ekufu- ndiseni kwake u Dr. Soga, akayiveleli kanye indawo yezinja nekati, eyona nto umbuzo ubujonge kuyo. Kungoko u Dr. Soga akoliweyo, ebengakolwa lilo ngapa- mbili. Kanti ndisambongoza ukuba make anqumame u Mfundisi, wobuya ayive inene yeli lizwi. U Matiyase Venna anditsho nokuti akalazi kanga- ngokuba lisaziwa; isiposo nasi; Abantu abangafundileyo abaqelanga kulanda itnvelapi yamazwi, nokuwachaza nge- ndlela ye *Grammar,* kufuneka uke wa- bacacisela ukuze bade bawupendule umbuzo njengoko ufunwayo. Lomfo ungu Matiyase ubuzwa elilizwi kuba etete ngalo kulenteto : “ Inako na imfama (umntu ke) ukuti yakuqala ukutungulu- la,” &c., wasele lichaza ngalendlela ali- sebenzise ngayo, isese ukumbulweni yake kanjalo. Ukuba u Dr. Soga waye libuze eli lizwi ngapambi kwale nteto, mhlaimbi ngasemva, nxa seyeyilibele ubeya kufumana impendulo eyahlukile- yo kule ayinikwe ngu Venna. Enanam- hlanje angati u Dr. Soga ehlangana no Venna wambuza ukuba asiyinjanana into ekutiwa iyatungulula, ati u Venna ewe.

Eka Mr. Makiwane imbali yakuvileyo yile:—“Uti umntwana engekatungululi nokutungulula uve sekusitiwa yindoda.” Makwazeke kubahlobo be ntungululo ukuba abo bangavumelaniyo nabo, cndi- ngomnye wabo, abatsho ukuti elilizwi alinandlela liya ngayo ebantwini, iko. Mna ndinokuliteta kalishumi ngemini ukuba ndinokulizuza kalishumi ngemini nxa ndisembutweni endilahle umzimba kuyo nengafuni mazwi aketiweyo; ko­dwa nxa ndiya kungena epulpitini, efuna

amazwi aketiweyo odwa, lelinye lamazwi endiziva ukuba ndimelwe kulishiya nga­pandle kwayo, ngapandle kokuba ndibe ndilipatele injana namatole ekati. Indle- la elitetwa ngayo ebantwini uyakuyifu- mana iyeyoluhlobo: Uya kutungulula uzenza imfama nje. Nokuba alitshabisi na ngokusemhlotsheni, lihlala lingateti ngendlela emnandi emntwini. Kangela ezinteto zombini zipambi kwetu, zezaba- ntu abangazaniyo, omnye utete ekwa Bomvana, omnye ese Koloni, ukuba andiposisi, zihlangene ngompunga wo- kudela isimilo sabo ziteta ngabo. Nje­ngokuba sendite eli lizwi alingeni epul­pitini, ndicela omnye kwaba bafundisi bobabini ukubi ake akwele epulpitini, aze atabate itekisi yake ku Yisaya Ixi, 1, asishumayeze ebonisa ukuba umpunga wale vesi mnye nowamabali abo, ngowo- kudela isimo sabo bakonxiweyo.

Ndiuento encwadini ka Mr. Makiwane efumane yanditi tyo-sinalala. Uti aku- ncedi nto ukulilela inguqulo ka Apple­yard nokuba yiyo elunge ngapezulu. Andiva apo, ngendiba ndifuna ukuku- nyushelwa. Kusuke kungati umzi wazi- bopa ngesifungo ukuba uya kuwamkela umsebenzi wabo nokuba unjanina. U- guqulo olu luhleli e Qonce alwamkeleki kanye emzini, endingomnye wawo, ka- ngangoko lubonakeleyo. ’Ke Iwamana lutumela amazwi kwi *Southern Cross* ukucela imvo zabantu ngawo. Ndite ndakulinga ukuwakangela, andanelanga kungawazi kodwa, kodwa ndanqatyelwa kwakukutelekelela. ndakutyila e Bhai- bhileni, ukuba ngeli lizwi kuguqulwa eli. Kwafana nokungati kutatyatwe isi Hebere sapeledishwa ngesi Xosa satunyelwa ke kwi *Southern Cross,* saye ke isi Hebere ingenteto ndiyaziyo, bendinganqatye- Iwayo okwenene nxa kwenziwe njalo.

Uti u Mr. Makiwane “ akummangaliso ukuti efika umlungu asibhalele i gram­mar eyiyo,” andiyazi ke leyo into; ko­dwa kungummangaliso ukuba asifundise inteto yetu. Nditemba ukuba u Mr. Makiwane uyayazi into yokuba i gram­mar ivela entetweni asiyinteto evela kwi grammar, kengoko unokuti umlungu eyibhala eya Maxhosa abesazi ukuba uya kusongwa nga Maxosa apo alahlekvyo, kuba ama-.Xosa azi inteto nokuba akaya- zi i grammar. Pulapula u M.A. oqele ukulanda imvelapi yamazwi aqondisise imilimandlela apela kuyo, ngabula wena, nditi pulapula ipike lake: Uti i *plural* yom-Skotshi (Scotchman) nga &c-Skotshi, ati ama-Xosa, hai nga ma-Skotshi, eh, akavuma ; ndada ndati ukucinga seleba- nga ukuba engum-Skotshi. Kanti hai, ngenye imini wapikela imposiso ese- ncwadini ya Maculo apo kutiwa “ Izenzo zamandla *ze* Nkosi,” uti kulungile. Ati ama-Xosa: Izenzo zamandla *e* Nkosi, nqo ; O! bayeka abanye kuba uya bafu- ndisa. ~ J. Manelle.

UTYELELO PESHEYA KO LWANDLE.

[JOHN KNOX BOKWE.]

Way’ eliroti lenene umfo owati ndiya-  
kuluwela ulwandle ndiye kubona ukupe-  
la kwalo ! Ongekaz inga abe pezu kwalo,  
ekwele ecebeni lomti, elingati lite qezu  
zahamba ngokuhamba izikonkwane eli-  
nanyatiselwe ngazo, kube kupelile, ugi-  
nyiwo lowo ubedada ngalo,—akakaqondi  
nto. Mhla ndakwela e Kapa nge 27th  
April, ndahlukana nomhlaba wakowetu  
endaqhela ukuma pezu kwawo ndiqinile,  
nawo ungena knshukunyiswa nto, yaqala  
intliziyo yacinga. Ute lomkombe xa  
uinana ubukuqeka, upakama ngemva;  
ut usapulapule oko fukuku ngapambili,  
petutu ngasekunene, guququ ngase ko-  
ilo, waqala kaloku wajiyaumqa. Kuba  
kaloku lonto yobanga ukuhlukuhleka  
kwezibilini, uve unesizunguzane esinesi-  
tukutezi. uyaya kubambelela ecaleni  
lonikombe sekuko nto yimbi inyukayo,  
uve umlomo sewuzele luxakaxa—intlizi-  
yo “iyavasa.” Yinto ke mntundini  
wokonyuluka emva koko, ude ungati  
nza kuzibona ngamehlo zite churu pambi  
kwako izibilini; sewuntywizisa inye-  
mbezi kukubi. Asindaba ndiyitetayo ;  
kuba xa sesikupete esisifo solwandle,  
ude unge kanye ungafa kunokwenjiwa  
nje. Ukuba akuyazi, Mhleli, into yoku-  
ngenwa luluvo olungazenzisiyo, *lokum-  
tiya* umfo obeta intsimbi yokuba uze  
kutya, yiya emkombeni, ube nesifo so-  
lwandle! Kanti elona yeza yiya kutya  
noko kunjalo, okanye wennake! akunto  
ikoyo uke wazivimba into etyiwayo,—  
noko woti uyigqiba lomitanyana ube  
sewubizeleka ecaleni lomkombe ukuba  
wahlulele intlanzi kulontwana ubuyigi-  
nyile. Yinto ke leyo oya kwenjenjalo  
intsuku zibo liqela. Mna zaba sibozo,  
noko zingalandelelananga; nditiwe fafusi  
intsuku zokuqala zombini; ndapumla;  
ndabuya ndongezwa zane; ndapumla;  
ndaza ndabuliswa ngezinye ezimbini;  
kwatiwa kwanele, sobona mhla ubuyayo.  
Azi ndiya kwenjenjanina?

EMKOMBENI

sasdiqela elikulu. Abahambi bodwa  
besondele kunaakulu omabini, babe oma-  
trose nenkosana bangenza elinye ikulu.  
Akuko nto ingekoyo kulo mkombe,  
intlotyana zonke zezidlo, inyama yenko-  
mo, ’gusha, hangu, nkuku, nentlanzana  
zonke. Andiwulibali umzi otya inyama.  
Ipekwa katatu ngemini—yonke lemihla  
— ongaziyo ukuba igcinwa pina lento  
ingaboliyo, yabe ixhelwa pina, pofu ku-  
ngeko zintlanti, nazindlwane nje apo  
lemihlambi kuxhelwa kuyo igcinwe ko-  
na. Make siwuhambahambe lomkombe,  
noko kungayi kuba lula ukuzichaza izi-  
mbo zawo, namagumbi-gumbi ekuhlalwa  
kuwo. Songena ecaleni, owoti usangena  
ube selusamkelwa nguno Mazakuzaku  
ekutiwa si “ Steward ” oya kugcinwa  
nguye kwiqela ohamba nalo ematatu  
nje. Uko owelokuqala, abe yedwa no-  
wamanye. Igumbi elikulu ekutyelwa  
kulo kutiwa yi *Saloon.* Ndati make  
ndiye kubona ele *Hirst Class,* ndafika  
kuse bhotwe emakazikazini, apo kuzitulo,  
nezingqengqo cziinfumanga, oti waku-  
ngena ulibale ukuba udada pezu kwe-  
nzulu yolwandle. Amagumbi okulala  
anekoyi ngane, ezimbini zijinga pezu  
kwezinye. Lilodwa ibala ekutiwa yi *deck*ngapezulu, lemidlalo, nokuzonwabela  
kwabahambi. Zizodwa indlwana zokuya  
kuqubha, nokuya kutshaya, nokuya ku-  
ziselela intwana zako, ukuba akunguye  
oweqela labazili, nokuba unguye. Umzi  
wo *first class* uba ngemva komkombe,  
owe *second* ube pakati, owesitatu ube  
pambili. Amagunjana alo wokugqibela  
mancinane, ikoyi zintandatu, nezilungi-  
selelo, noko zincomeka zidelekile kuna-  
manye. Uwodwa umzi wabasebenzi

bomkombe. Iziko lokuqhuba lomkombe  
litiwe gxume pakati. Linzulu, oti xa  
ubakangeleyo abakwezeli balo ezantsi  
paya, bangati ngamakwenkwanana ama-  
ncinane, kanti zinkabi zamadoda. Ndite  
ndakubuza ukuba lingakananina eliziko,  
kwatiwa ngamaziko asitoba, afuna ama-  
doda amabini lilinye, asebenza iyure  
ezine akululwe lelinye iqela. Amalahle  
abaswayo ngeloxesha lezo yure zine adala  
ututu ekuwolwa ingxowa ezingengapantsi  
kwamashumi omahlanu, onomgcana bete  
mpu ; oko kukuti, yonke lemihia kuwo-  
Iwa kulamaziko ingxowa ezingengapantsi  
kwa 300- Ndikohlwe yinto endingalinga-  
nisa ngayo imbiza epeka lamazi adala  
lomphunga uqhuba lomkombe, nayo  
yonke imisetyenzana yawo, kuba lom-  
phunga wayo awaneli kuqhuba umkombe  
wodwa, yonke into enzima ipakanyiswa  
nguwo, amanzi okukolobha umkombe,  
nokucima umlilo ongaba utshisa wona;  
ukuhluza amanzi amtyuba olwandle  
ukuba abe mnandi; ukwenza *umkence*wokugquma inyama ukuba igcinakale  
ingaboli; ukufudumalisa abagodolayo  
emagumbini abo, ndibala ntonina enge-  
nziwayo leliziko nalombiza yamanzi.  
Amandla omphunga awuqhuba umkombe  
imayile ezima 350 ngemini. Ikwangulo  
mphunga odala izikanyiso zomkombe,  
ngombane osiwa endaweni zazo ngengci-  
ngo.

Native Opinion

THURSDAY, AUGUST 18, 1892

*LYNCHING SO-CALLED.*

I

T is much to be regretted that some persons are endeavouring

to prejudice the trial of the alleged murder case the preliminary stages of which are being conducted by the East London Magistrate. A few individuals are doing what they can in the press to divert the course of justice; and the plan seems to be for people interesting themselves in the trial to raise up ill feeling against a certain class generally in connection with matters entirely

foreign to the present case. A more disgraceful thing could hardly be conceived. For example can any­thing be in worse taste than the contents of a column which has been started in the *E. P. Herald* under the heading “ Lynching on the Border ” for the following telegrams ?—

MORE THEFTS.

East London, Monday (Special).—It is expected that the two examinations will be completed by Thursday, Hermanns, now in hospital, being much better, and the doctor thinks he will be strong enough to give evidence then. It is stated that since Hart’s arrest 17 more of his sheep have been stolen.

STILL MORE THEFTS.

East London, Monday (Special).—Ex­cluding the 17 sheep stolen since Hart’s arrested, the loss is £96.

A CATHCART MEETING—£70 SUBSCRIBED FOR THE DEFENCE.

Cathcart, Monday (Special).—At a big meeting held here on Saturday last to consider case of the European farmers charged with murder, it was decided to send three farmers down to Government on matter of inadequate punishments for stock thieving, increasing thefts, total inadequacy of police, and serious results that may accrue from this great and try­ing evil. Vigilance Committee appointed to watch proceeding of present case, and to take necessary steps to counteract and alleviate any matter or things in connec­tion with and to prejudice of the prisoners now charged. In the meeting about £70

was subscribed for the defence.

AN EAST LONDON BEER FIGHT.—THE  
POLICE ATTACKED.

East London, Monday (Special).—At a beer drink on Saturday at Fort Jackson, the Cape Police intervening, natives re­sisted, and bashed one Cog, of the police, on the head. Injuries not serious. About to repeat a policeman fired, wounding a native.

ARREST OF THE FIGHTERS.

East London,' Monday (Special).— Twenty-one natives arrested over Fort Jackson beer drink, 40 wanted. Town swarmed with natives who invade the pathways and refuse to give way to Europeans.

We submit that the circulation of information such as this is calculated unnecessarily to stir up bad blood; and is scattered abroad with an un­worthy object. Even if the report­ed thefts- are genuine—and they need proving—they are ordinary police matters of every day occur- ence which should be dealt with as such. It is a pity the *Herald* has been induced to lend itself to so doubtful a movement as to assist in prejudging this case. It is clear to everybody that the sole object of it all is to foment an ill-feeling be­tween the various peoples which is destined to interfere with the smooth course of affairs, and make matters worse and worse. Those who have the responsible management of affairs would do well to nip in the bud such incipient lawlessness, and we trust they will not allow themselves to be rushed.

*THE S.N.A. & NATIVES.*

W

E accept the favourite theory  
of the Prime Minister that

the Secretary for Native Affairs  
should be regarded as the guardian  
of the interests of the Natives in the  
Government of the country. Ex-  
perience of the office generally belies  
this idea in practice. It tends to show  
that the holder has often been the  
chief mover in legislation calculated  
to affect our people injuriously  
We do not wish to say that this  
official acts so of set purpose. The  
Natives having, in most cases, no-  
thing to do with the selection of

their representative in the Cabinet  
or in the House, it is not to be  
wondered at that the representative  
so appointed should sometimes go  
against their interests entirely. If,  
in the choice of the incumbent of  
the office of the Secretary for Native  
Affairs, anxiety were shown in  
selecting a gentleman of ability  
from the Parliamentary members  
who had been chiefly sent to the  
House by the votes of the Natives,  
there might be reason enough in  
the description of the Secretary for  
Native Affairs as the representative  
of our people ; otherwise to a great  
extent the description is a delusion  
and a snare.

Only the other day in Parliament  
the so-called representative of Na-  
tives in the person of the Secretary  
for Native Affairs, took it that  
he was doing his duty in clap-  
ping on Natives on Tribal Lo-  
cations, a tax of two shillings a year  
for Divisional Council purposes.  
Against the justice of asking Na-  
tives to contribute towards the  
maintenance of Divisional Roads,  
there is hardly anything to urge.  
But in adding two shillings to the

Hut-tax Mr. Faure does not appear

to have inquired into the important  
principle of Government summed  
up in the phrase “No taxation

“ without representation.” The  
Tribal Locations are debarred by  
the laws of the land from represen-

tation on the Divisional Councils;  
and the proposal to tax them for  
Divisional purposes has been intro-  
duced without any scheme for their  
due representation at the board that  
has to deal with their money. We  
trust before this Bill is finally  
passed this matter will be attended  
to, as otherwise the proposal will  
inflict an injustice on our people.

Topics of the Day.

The Premier announced  
THE BILL, in Parliament on Friday  
AN act. last that his Excellency  
the Governor had assented  
to the Franchise Bill in the Queen’s name.  
The measure is thus the law of the land,  
at all events provisionally, as the Sover-  
eign may still within three years exercise  
powers of disallowance. These powers  
are reserved for extreme cases, and have,  
so far as we know, never been resorted  
to. It is all the same a pity that legislation  
such as this, affecting as it does the foun-  
dations of the Constitution, cannot always  
be reserved for the signification of Her  
Majesty’s pleasure.

When Mr. Douglass,  
the franchise the member f o r  
stage-fight. Grahamstown, in the  
warmest denunciation  
of the Franchise Bill, declared that he  
personally was not against the raising of  
the Franchise, his action then and sub-  
sequently became unreal to most minds ;  
and people looked on with utter astonish-  
ment as to what it was that the impetuous  
member wanted exactly. It is a pity the  
honourable gentleman acted in this mat-  
ter in such a way as to lead many of his  
erstwhile admirers feel that he had sacri-  
ficed much of his weight and authority  
in public estimation, and we are not sur-  
prised old political opponents of his like  
the *Journal* pointing at him the finger of  
scorn for rushing at questions like a bull  
at a gate. We observe that the *P. H.  
Telegraph,* simultaneously with the  
*Journal,* remarks on this forlorn attitude  
of the member for the City.

The *H. P. Herald* sends  
nursing another dart into the  
barbarism, citadel of that class of  
magistrates and other  
Government officials that magnifies the  
raw man over him who struggles to quit  
barbarism. Our contemporary writes :—  
“ We have petted the barbarians so much  
that we offer but little inducement to the  
native to leave barbarism and adopt  
civilisation. The respectable, decent  
native, who endeavours to make a man  
of himself may only have one wife. He  
must work hard for his living, and sur-  
round himself with the circumstances of  
civilisation as far as his moans afford,  
must educate his children, and take upon  
his shoulders the duties of citizenship.  
The barbarian has no such troubles. He  
may squat on his haunches while his  
wives work, he may buy more wives with  
their earnings, he may, in fact, be a bar-  
barian, and the civilised people amongst  
whom he lives do not in any way inter-  
fere with his creature comforts. There is  
a way out of the difficulty. It is a heroic  
method, no doubt, but none other has  
been suggested which will bear dis-  
cussion ; and that way is the selection of  
a native reserve in which all natives who  
have not adopted civilised law must  
abide.”

Of course the ideal policy the ideal to pursue in the matter policy touched upon by the *Herald* is that strongly insisted upon by Mr. Hay from his place in the Assembly, namely, to discriminate in the treatment of Natives-holding out inducements to those who leave barbar­ism to feel it worth their while to lead the new life of civilisation. This will not be, however, so long as Government employs among Natives officials of the fossilised school which holds that a barbarian is better in every way than a Native who tries to live a civilised life, and places the barbarian over the civilised man accord­ingly.

While some Cape would- other talk be politicians talk of Com- OF promise as if it were what compromise. Sir Gordon would describe as “ hidous immorality,” “at Home” it bolds a recognised and definite position. Here’s a specimen, clipped from a communication of the London Correspondent of the *Manchester Guardian:—*“ As might have been ex- pected view of the result of the elections, a certain spirit of compromise is begin­ning to show itself in Unionist quarters. There have always been a certain number of the supporters of the Government whose objection to Mr. Gladstone’s Home Rule proposals has been one less of principle than of degree. They recognise the dangers of a continuance of the controversy, and they would be as glad as the Liberals themselves to see the question out of the way. A vague idea exists in these quarters that the Home Rule difficulty might be dealt with some­what in the way in which the redistribu­tion difficulty was disposed of—by a frank understanding between the party leaders on both sides. Whether Lord Salisbury and Mr. Chamberlain are not too far committed to violent courses to make a conference of this kind possible or profitable is a serious question. But, whatever it may be worth, I venture to predict that we shall hear a good deal more of this suggestion of compromise when the new Parliament meets.”

KAFIR BIBLE REVISION.

Some Objections to the present  
Translation of the Bible.

letter to the editor.

Sir,—I am, I fear, venturing on a very thankless office. In stating a few of my objections to the use of certain words I do so trusting that what I have to say will be taken in good part, not only by the Translators of the Bible, but by all sorts and conditions of men who may, like myself, be greatly interested in the subject under discussion. In its present form it is a well known fact that the Kafir Version of the Sacred Scriptures is as unpopular as it is possible for a work of the kind to be, without being absolutely rejected. Much of this unpopularity is as unmerited as it is unjust. In its revi­sion it has no doubt undergone a very great improvement; and if the Transla­tors had contented themselves by using such translations, for guides, as the English, French, German, and Dutch Versions of the Bible much of this un­popularity would never have existed. Again, if they had not been so fearfully prodigal in the use of obsolete words, and of a few words which I fear savour too much of slang, if not of something worse, I question if there would have been any but a unanimous vote in its favour.

Much of this unpopularity arises from ignorance and prejudice. What I call the use of obsolete words may but show my own ignorance. In wishing the Translators had allowed themselves to be more guided by existing popular versions of translations of the Sacred Scriptures, I by no means imply that they should have rejected the original languages as one of your correspondents has unblush- ingly advocated. Before proceeding to question the correctness of certain words, there is yet another very serious objec­tion which, as a clergyman of the Church of England, I cannot allow to pass un­noticed, and that is—not the use but the dis-use of certain essentially ecclesiastical and biblical words. I refer to such words as: Bishop, Priest, Deacon, Church, Angel, Gospel, Evangelist, Dis­ciple, and other such like words—words which we find incorporated into other languages as having in themselves a special meaning and teaching—a meaning and a teaching which become lost sight of when translated by an ordinary every day word. Marginal notes may be all very well in their way as giving either a fuller or more comprehensive meaning to a particular word, or another render­ing of the same passage. The translators as a general rule take these marginal readings as preferable to the cemmonly or more popularly accepted versions. In some instances, but in comparatively very few, they may be so. I certainly do not think the passage: “The spirit of God moved upon the face of the waters,” Gen. i. 2, is improved by the marginal reading: “was brooding upon the face of the waters,” “ Wafukama ebusweni bamanzi lawo,” literally “ was hatching on the face of, &c.” I know the autho­rity for suggesting the word “brooding.” But the source was not good enough for the Revisers of our English Bible to make more than a marginal note of it. The Hebrew word implies anything but the motionless action of a hen hatching.

In Jer. xxii, 9: it is translated “shake” “all ray bones shake,” “ate fehlefehle (aya zamazama, see O.V.) onke amafambo am.”

In Dent, xxxii, 11 : the same word is translated “flutter” “as an eagle . . . fluttereth over her young,” “ Njengokozi lutshwebeleza (or didizela, O.V.) pezu kwamatole alo.’”

I know of no other passage except Gen. i. 2, where this Hebrew verb is used. I have always understood it to mean move­ment of some kind. To flutter, hover about, or move over any particular place I confess both “ukuti fehlefehle” and “ ukutshwebeleza,” are unknown to me.

Referring to Dent, xxxii. 11, I would ask the translators if “olususela” is not a misprint aud should it not be “ oluvu- sela?” also “ngepiko” in the last line should be “ ngosiba ” .or “ ngentsiba ? ”

Some words seem to have been substi­tuted for others for no apparent good or sufficient reason. Ihlabati instead of Umhlaba in Gen. i. 1, and other countless texts where the Hebrew word “ Erets” occurs is an instance of this. It is by no means a common word this “Ihlabati” any more than is our English word “Universe.” It is the “Kosmos” of the Greeks, and the “Mundus” of the Ro­mans. It includes everything and every­body in earth or sea or air. Not so “ Um­hlaba.” “Umhlaba” is essentially “ of the earth, earthy.” It is the “Gee” of the Greeks, and the “ Terra ” of the Latins, and May stand for : *Country—*as in Acts vii. 3; *Earth—*as in Acts iv. 24; *Field—*as in Acts i. 18; *Ground—*as in Acts vii. 33; *Land—*as in Acts iv. 37. To say as in Gen. i. 1. that God created “ Amazulu la nehlabati eli,” sounds very like saying: He created “the heavens and the Universe,” or worse still “ the heavens and the habitable ” or “ civilised word.” As a matter of fact this Hebrew word occurs about 2,300 times. It is translated “World’ only 4 times in English: In Ps. xxii. 27; Isa. xxiii. 27, Ixii. 11; and Jer. xxv. 26. In all these four texts the word in Kafir is Ihlabati, where it appears to me rightly used.

Very truly yours,

C. Fred. Patten.

Queenstown, 8th August, 1892.

BIBLE REVISION ONCE MORE.

letter to the editor.

Sir,—Just one word more on this sub­ject. It is something worse than heresy to criticise our spiritual fathers in the eyes of the “ unco guide and the rigidly righteous ; but as I believe as little in the infallibility of ministers as in the divine right of Kings, I may be allowed, to criticise their methods—not the men. The one is within my range, the other by all the virtues is outside and beyond. The Rev. Mr. Makiwane combats any change from the orthodox way of carry­ing out these translations. I respect his opinions, but differ. He would like to stifle criticism and in the words of poet Burns that

“ That fell cur, ca’d Common Sense, That bites sae Sair

Be banished o’er the sea to France, Let him bark there.”

Now petticoats and leading strings may always suit some, to others they are the precursors of a freer and more independ­ent individuality instead of an abject and imbecile servility. Put a little more confidence in your intelligent Native and show it and he will rise to the occasion. There are exceptions. The translations already before the public are calculated to rouse in the Native mind a desire to tackle the work of revision themselves. Like Mr. Makiwane I state my own views. I think I can say this much without deducting from the magnitude of the services rendered by the revisers hither­to. Those works are a valuable accession to Native literature as yet in its infancy. But I would urge that the time has come when Natives must suit themselves in the choice of words and phrases in which to clothe the language of Scripture. This fact will have to be faced sooner or later.

True, there are many Natives who do not know their own language sufficiently, but we have enough and to spare of those who do for all purposes. Give them a chance. Several intelligent Natives here have applied themselves to Matthew’s Gospel taking Appleyard as a foundation. As an instance of purely Native effort I trust when finished that it will be the best answer to Mr. Makiwane. Further com­ment therefore would be premature. Criticising words and phrases in the columns of a newspaper must always be unsatisfactory. Meantime in these days of possibilities when some people intend to get heaven in balloons, some friendly enemy might stir up the proverbial storm in a teacup and construct an artificial whale for the benefit of those whose views agree with those of your humble servant.

Yours truly,

A. K. Soga,

A

SITUATION AS INTERPRETER to  
R.M. Office, or Clerk in Country Shop

(Herschel preferred). Applicant is a Fingo  
who knows English, Cape Dutch, Kafir,  
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