2 IMVO ZABANTSUNDU (NATIVE OPINION) SEPTEMBER 15, 1892.

U-FOLOKOCO

NGOKU AKATENGELI UYADYARAZA!

BANTSUNDU! BANTSUNDU!

NINA BASE

CALA NABESOSITHILI,

NANZO IGUTINYUZI.

U-FOLOKOCO (Pascoe) wase QONCE

Kulahleke or Kubiwe.

K

UBIWE e Bede amahashe amatatu :—  
INKABI EBOMVU, inomtahiso SH.,

litiwequmpe endlebeni yasekohlo. INKABI  
ENGWEVU, inomtshiso SH , inkonjane  
endlebeni yese kohlo, kweyase kunene litiwe  
qumpe ngasemva. ITOKAZI ELIMFUSA-  
KAZI, nalo linomtshiso SH. Ondilandisi-  
leyo ndomvuza ngokufanelekileyo. Nibha-  
lele ku Alexander Douglass Masiza, S.  
Matthews.

Iveki.

UVULE IVENKILE ENKULU

E-CALA

Liwe kunene ikepu kwelipezulu.

Ezocingo nge kolera zezokuba iya isanda e Paris.

Iruluneli isinga Pesheya ngo October, u Mr. Rhodes kwangayo lenyanga.

Amehlo abalesi be *Mvo* acelelwa isaziso ngeshishini lo Manyano Iwase Bhai.

Leyo ibisakuba yeka WEBB, kwibala le Mariki. Manibe Nilungisa  
Amehlo. Impahla Entsha Iyeza.

KUNI BALUNGE

E-MONTI NAKWESOSITHILI!

NIHLALEL UKUWELWA LITAMSANQA,

U-FOLOKOCO (PASCOE)Uyakuba pakati kwenu ekupeleni kuka OCTOBER. Uyakuvula lovenkile ingakweyezihlangu yo SMALE & Co.

OXFORD STREET.

Kwezindawo uyakuqhala ofani-ngofani bempahla engazanga yabonwa  
E-CALA nase ZILANDANA. Efikile u FOLOKOCO ayehla  
kwaoko amanani empahla “shap, too.”

Ezocingo zixela ezokusingelwa pantsi komfundisi nama Krestu e Shenki nga- ma Tshaina.

Isanyhatya ikolera e Hamburg, kona abafayo kutiwa bakolise ngokuba 200 ngemini.

U Rev. T. Cook uziqale e Somerset East inkonzo zake zemvuselelo ngolwesi Tatu Iwaleveki.

Umnumzana wase Kapa u Mr. H. J. Pauling owayeke eyi njiniya enkulu yololiwe ubube ngolwesi Hlanu Iwegqi- tileyo.

Kufe isitandatu se Netevu e Johannes­burg ngolwesi Ne Iwegqitileyo sibulawa kuraxwa ngumsi weruluwa kwimingxu- ma ye Komponi eyi May.

Umfo ontsundu ugwetyelwe inyanga ezimbini hekati ezi 25 e Johannesburg ngokumokomela umlungukazi estrateni ukuba “ ampuze.”

Pakati kwako konke oku kugilana ninga mlibali apo  
akona

E-QONCE

Apo nombona ngokwake (salufu).

NGE ZANTSI KWE TYALIKE YE ZIKOTSHI,

KING WILLI AMSTOWN.

GIBBERD & BRYANT

KING WILLIAMS TOWN.

“ Izibhishini ” e Kimberley ivulwe ngu Mhlekazi Iruluneli ngolwesi Ne Iwepelileyo. Abantu ababanga baninzi ngangoko bekulindelwe mhla yavulwa.

Umgwebi uyakuba sesihlalweni e Somerset ngo Mvulo (19 Sept.) weveki ezayo; ngolwesi Tatu (21 Sept.) wobase Nyara, aze ngolwesi Hlanu Iwayo loveki abese Bofolo, eteta amatyala amakulu.

U Mr. Harry Goodall obemana ebo- nisa abantu ukukwazi kwake ukunyuka nge baloon (ingxowa yomoya) uwe kakubi ebenyuka ngayo, wenzakala, wata, e Jagersfontein nge Sabata egqi- tileyo.

E Nyara abamhlope bake bamema intlanganiso egqibe ukuba kwenziwe imigudu yokutshabalalisa inkumbi. U Mr. Merriman emva kwayo utume ucingo oluvakalisa isigqibo sika Rulu- meni ukuncedisa kumalinga olohlobo.

U Hon. J. W. Sauer, M.L.A., Umpa- tiswa Koloni akasakuti ngqo eze kweli lase ma Xoseni ukubuya e Kimberley. Uyakuke aye kwase Kapa kwakuyo leveki. U Hon. C. J. Rhodes no Sir J. Sivewright babuyele kwase Kapa kwangayo.

yisingisa kwelipepa lonto. Ikakulu  
eyona nto ebange ukuba singalwa-  
mkeli kukuba lubonakala lukuku-  
tywaraza ngomva wesandla aba-  
hlobo abadala betu e Palamente;  
yaye lonto siyenza kwakubon’  
ukuba besingakanga senza nezwi  
elinye ukubazisa ngesikucingayo  
mayelana nalomteto. Isuke eloku-  
qala ibe kukuba kuyabhenwa. *Imvo*ke ibuza ukuba kubhenwa xa kube  
kuke kwatiwanina ? Lusuke olubhe-  
no lungengati lwenziwa ngabantu  
abebefihle utambo belufihlele u Mr.  
Innes no Mr. Sauer abavuyele  
ukuba bebanjiswe ngalo. “ Tsho-  
“ tsho nibanjiswe ” ngati batsho.  
“ Ixesha eli sibe siswele into esi-  
“ nganigiba ngayo. Siyawela ke  
'' ngoku ukuya kuninceteza kuma-  
'' wetu sonke ngenikwenzileyo.”  
Ngati siyawabona lamanene xa  
seleyana ngamehlo ebuza ukuba  
lento ababantu sebegqoloda bese-  
njenjenje kukuba saka sabenza  
ntonina embi. Yinto yaka yakona  
ukusebebeta emva kwetu bengabu-  
zanga nezizatu zokuba sibe senze  
esikwenzileyo. Le yinto ebanga  
umbuzo wokuba utiwanina ontsu-  
ndu ukukonzwa ? ” Sesibeta ngasese

ko Mr. Sauer nje ukuya Pesheya beke satinina kubo! Sibe sisoyika  
ngezozizatu isibheno ; sisiti siyaku-  
sibhengeza intswela-kuqonda, zeku-  
bonakale ezizweni ezimhlope ukuba  
lento umntu ontsundu ayikwazi  
ukumahlula umhlobo kutshaba oko  
iswele ukucalula pakati kobuhlobo  
buka Sir G. Sprigg nobuka Mr  
Innes. Kukwala negama elilile  
lomzi wakowetu oku kulubhebheta  
ubheno — nobheno ilolungatembisi  
nto, olwenziwa pantsi kwegama eli-  
ngu “ noko.” Ipelile ingozi ebesi-  
soyikela ukuba sizakuswela abahlobo  
benene kwabamhlope, njengokuba  
umzi owona ufike awatelela kulento  
yelase Kimbili. Ubheno pantsi  
kwezimeko alunangozi. Bayakwazi  
abahlobo ebesisoyikela ukuba ba-  
ngati bagaqelwe ukuba isibheno  
seseqelana eligazi litsawulayo, waye  
owona mzi ungateleli. Nokuba  
beze nantonina ke abobheno, baya  
kufika umzi usahleli uzimase into  
zawo njengangapambili.

Ibala Labadlali.

Imvo Zabantu.

LIFANDESI!

ZONKE ITYALI NGAMANANI ATOTYIWEYO.

EZONA PRINTI Ngamanani Atotyiweyo

*IZISULU EZINGATETEKIYO KWI NTSALELA ZEMIQULU (Remnants).*

GIBBERD & BRYANT.

E Rafu kuxelwa isihelegu esoyikekayo esihle ngolwesi-Bini olu. Unyana ka Mr. Botha ilungu le Palamente udu- tyulwe, kwakunye ne nolisa elingu Smit bafa bobabini, ngumlungu abati ngu Russouw, ote akukov' ukukwenza oko wazidubula yena wafa.

IMVO ZABANTSUNDU

NGOLWESI-NE, SEPT. 15, 1892

IMVULA! IMVULA!

The African and American Working Men’s Union.

INGXOWA (CAPITAL) .... .... £5,000.

ABAPATI (Directors)  
PETER Y. RWEXU, Chairman.

Moses D. Foley

Nisini Mbambani

John G. Kosani

George A. Ross

Ebenezer Marela Benjamin Sakuba.

ABAGCINI-MZI (Trustee).

Moses D Foley Nisini Mbambani.

Bankers ... STANDARD BANK Solicitors INNES & ELLIOTT.

Secretary ... GEORGE A. ROSS

E

KUBENI i “ Orders” zempahla sisatunyelwe Pesheya, Abapati (Directors,) ekuwata-  
bateteni kubo umsebenzi banika ilungelo LENYANGA EZINTATU ukususela kwi

1st SEPTEMBER kuye kwi 20 NOVEMBER, 1892 kwabafuna izahlulo, batengisa nge  
2,300 shares kupela!

Bayaziswa bonke abantu abahlaule imali yamangeno (???) kupela eluhambeni  
lwabatunywa, nakwezinye indawo okokuba imali yesahlulo zabo mabayihlaule pakati  
kwisituba sezinyanga zintatu ; ukuba abakwenzanga oko ekupeleni kweloxesha limisiweyo  
ziya kutatyatwa kubo, izeke lipele ibango labo kuzo, Abapati bazitengise kwabanye.

Okwelixesha Abapati baya kuwuquba umsebenzi ngemveliso (produce) yeli lizwe,  
ukutenga nokutengisela, IZIKUMBA, UBOYA, UKUTYA, njalo-njalo. — I hishini lo  
Manyano liya kuvulwa ngo January, 1893.

stl512 GEO. A. ROSS, Secretary.

I

YEYANELISA umxhelo imvu-  
la ewe ngeveki egqitileyo

kule mimandla, esitembayo ukuba  
ilifikelele lonke ebelinxanelwe  
imvula. Iqale ekuseni kolwesi  
Hlanu, yenza isitonga esinye yonke  
lomini kwa nobusuku, kwasa isapa-  
telele ngo Mgqibelo, yanqamka xa  
kuhlwayo. Imvula eyandulelayo  
yayingalibhakaxanga lonke yaku-  
bon’ ukuba yayingengangale ngo-  
bukulu. Kwindawo ezilunge elwa-  
ndle ngakoma Ngqushwa yayinga-  
nelanga ukuba kulinywe. Ngale ya-  
namhla baya kuwukhatula umsebe-  
nzi abalimi. Kunjalo nje akuko  
ntliziyo iswele umbulelo Kumondli.  
Ezimvula zifika emva kokuba bese-  
zine nantlanu inyanga yagqibelayo  
ukuna.

INTSHUKUMO YOBHENO,

MOSES D. Foley,

PORT ELIZABETH NASE MGWALANA (PEDDIE)

UYAWAZISA umzi wakowabo Ontsundu ose BHAYI nose MAXHOSENI, okokuba kwi Shishini aselinexesha elipete, wongezelele IMPAHLA ENINZI EZIZITYA (Croc­kery) evela e Germany, kwane NTLOBO ZONKE zempahla Ezingubo Zamanene nama Nenekazi; azifumana Kubenzi Bazo KANYE Pesheya (England). Ngokoke unokutengisa ngamanani afanelekileyo.

*E MGWALANA (PEDDIE).*

Uvule Ishishini lentlobo zonke zempahla EZINGUBO, IZITYA, SWEKILE, KOFU TEA, kwanayo yonke Impahla elungele Umzi Obomvu Kanjalo uyatenga zonke intlobo.ntlobo Zemveliso (Produce) Yelizvve, OZIKUMBA, NOBOYA, NOKUTYA, njalo njalo, NGEMALI. t3011

I

NTETO ngokubhenela e Ngilane  
ngomteto wevoti epakanyiswe

e Kimbili, ikakulu ngama India na-  
ma Silamusi, ike yanabashumayeli  
abasuswe kona abagqite kweli kwa  
isentsha iveki. Kweli ababanga  
nanto ivakalayo bayenzayo, nge-  
ndawo yokuba owona mzi ungayiva  
eyona nto kuzanywa yona. Siya-  
wuncoma umzi wakowetu ngondile-  
ko Iwawo olubonakala ekutini unga-  
sukeli pezulu entweni yoluhlobo,  
kuba ezizinto zinemingxilo emininzi  
—elungileyo nengalungileyo—eku-  
funeka ikangelisiwe into ngapambi  
kokuba umntu ashukume. E Kimbili  
kuko inteto yokuba ababantu bana-  
belungu, abaqutywa yintiyo ku Mr.  
Rhodes, ababakwezelela ukuba  
benze into abangangi awabo ama-  
gama angavela mayelana nayo.  
Kodwa nokuba yintonina abasuswa  
yiyo, ngalento ibonakaliswe ngumzi  
ukungangeni ekuzanyisweni nga-  
lento, ipelile ingozi ebesiyoyikela.  
*Imvo* ayiluchasanga ubheno kuba  
isoyika abelungu; akuko unoku-

U “ Xakalashe "(Ebhai) wenza lamanqa- ku nge “kwele.”—Ngo August 1890, nda- ka ndabhala ngekwele, ndaza ndabonisa indlela zalo emntwini. Ndingayitati yonke inteto yam yalombla, kodwa kuko ama- zwi pakati kwayo, ikwele mna ndilifu- mana isisideng' osipikisana nokucamanga komntu, kwanesazela sake. Lento nde- nza lencwadi ndenziwa ngamanqaku ka “ Ntambanani ” kwi Mvo ye 11 August 1892. Kwinqaku lesitoba uti, “ Mkulu u Diyana we jealous.’’ Ewe, kulungile ukubatiba abanye ekweleni, kodwa nawe ulumke ukwenza into otiba abanye kuyo, ikwele ke. Inteto yam ifumana amandla kwinqaku elilandelayo leshumi, eliteta nge Tea Meeting ye Union Football Club, necapaza kwinteto eyayenziwe ngu Rev. J. Gawler namanye amanene awatetayo lamazwi ati, “ Waza wasona isipitshi eso nge point encoma ngokugqite emgceni i Captain yeliqela.” Ndiqinisekile lenteto izindla inteto eyatetwayo sisiqamo soku- kwelezela u Captain Kadi, ngokuba kwakutetwa inyaniso zodwa, ezingangqi- nwa nguye wofike awayeko ngobobusuku be Tex Meeting. I President yenza ingxelo ye club ukususela ekusekweni kwayo kuze kulotnhla, yaza yabonisa ubugcisa bompati wayo, okulandelwe yimpumelelo, nokuchuma ngendlela zonke kwe club leyo. Yinyaniso efeze- kileyo leyo ngenene. Kananjalo waxela inani le “match” ezafunyanwa yi club laye ilinani elihle; laza Iona elangoku labonisa ukuba i club iqubela pambili nqo. Lenyaniso yaziwa ngumntu wonke oke aye kubonela elibandla lidlala. Uxele kwakona ukuba incvvadi zelibandla zibo- nisa ukuba yayilwa ngamalungu ayi 23 ; kodwa namhla arnalungu asezincwadini angapezu kwe 50. Angaya nabanina aye kukangela i Roll Book ye N. F. C., uya kundingqinela. Walekela ngokuncoma imiteto yelibandla, ngokukodwa umteto wokubeka, nokupulapula izwi le Captain erndlalweni, ati owapuleyo adliwe 2s. 6d. Umteto wokunqanda ukutuka, ukusebe- nzisa inteto eyapukileyo yenqwayelamva emdlalweni, nase ntlanganisweni, ati umntu ukuba uwapule adliwe 5s. Ukuba umntu akayihlauli imali akudliwa ngo- mteto, amiswe (disqualify) ade azihlambe. Yinyaniso leyo engena kupikiswa bani. I Vice-President nayo yalekela kulenteto ibonisa ubugcisa buka Captain Kadi ukupata ibandla lake. 1. U Captain Kadi uselula, waye ke epete abantu ekuko abantu abakulu kubo, yaye ke lonto ingqina inqubela yase Bhai ukuba ama- xesha enqwayela adlule. Nditeta ama- xesha oko inkwenkwana kupela ibiyinto yentsuka, yokugxinywa nokuqitswa nga- makwenkwe amadala. 2. U Capt. Kadi ububonisa ubugcisa bake ngempelelo ekoyo ekupateni kwake izimilo ngezimi- lo, ekuko namadodana awaziwayo ukuba akeva, anengcwangu ; kodwa yena uwe- tisile ngempato yake entle. 3. U Captain Kadi walipulapula izwi elati kuye, kwi Mvo, bamba zime ungabuyimva, amane- ne aya kukuxhasa; kuba ke namhla lipindiwe inani awaqala ngalo ukuyila i U. F. C. 4. I club ye Football ayiqali kumiswa nge Union le, kokoyinto endala engazanga ide ime nqo—kusadlalwa nge Association Rules; keyena u Capt. Kadi upumelele ngobugcisa bokukwazi uku­pata. 5. Usonge ngeliti, kuko into umzi ontsundu nonenqubela ongekabi naku- dlula kuyo — ukungalazeli luto ixesha, angati u Capt. Kadi ete ngobugcisa bake wachana izibuko lokuwela kulomlambo uzalele umzi ontsundu ungu “ Ndwe- ndisa Xesha” igama lawo, angaba unga- pesheya kanye kwinqubela, abe amanye amabandla asengaponoshono kunqwaye- la. Akuko namnye owafumana wateta nge Captain ngapaya kokuteta inyaniso ezinxulumene nomsebenzi wake omhle owaziwayo apa elwandle. Kulungile ukuncoma umntu ofanele ukunconywa, kuba nokuba umntu umtiyile na, imiso- benzi yake iyakumtetelela yona. Ukuba kungaba kuko ukungavani pakati ko “Ntambanani” no Capt. Kadi lonto ayicimi amehlo abanye abantu kwimise- benzi emihle nempumelelo etwesiswe lomisebenzi ye Captain ye U. F. C. Fair play “ Ntambanani.”

\* \* \*

I Union yayiye kudlala e Rini nge 6 August 1892, ladliwa kakubi i Rini, i Bhai 5 goals and a try, i Rini nil. I Rini ku- funeka “lidle more pudding” pambi kokuba lidlale kwakona ne Union Foot­ball Club.

IMFUNDO YABANTSUNDU.

Nkosi Mhleli,—Ndivumele kendenzo  
amanqakwana ambalwa ukuhlomela kwi  
nteto yako oyenzileyo ngemfundo yetu  
bantsundu ; ndiyatemba ukuba iyakuci-  
ngwa kakulu ngumzi. Indawo endifuna  
ukuyicela emzini ukuba uyikangele,  
endilusizi ukuti mhlaimbi iyakutunuka  
abaninzi ngakumbi amalungu Entlanga-  
niso Yetitshala zase Transkei, (ke akunto  
kunokuba ndilufihle uluvo Iwam) ukwe-  
njenje ndifuna ukuba sixoxe ngomoya  
opolileyo sibonisane ngawo, nabanina  
otandayo—ndifuna ukubonisa ukuba  
Abapicoti Bemfundo bahlabe bekangele  
ukuti, “ umntwana makati akutika kwi  
minyaka elishumi linantlanu apume ezi-  
kuleni”? (zangapandle). Kuqala lenda-  
wo iyakubangela ukuba ititshala zinga-  
lali zifundise ngokute nqi kunoku zenje-  
njalo ezinye. Ngani? Ngokuba kwezi-  
nye izikula umntwana ugqiba iminyaka  
nokuba isixenxe, kanti akakapumeleli  
naku Standard II. ukuya ku IV. uyaku-  
gqiba esinye isixenxe. Okubanje kuba-  
ngwa yintonina? Kuqala kubangwa  
kukuba uye mhlaumbi esemncinane,  
walityaziswa ngengoma ka “ twice one  
are two,” ngokutsho kwabo. Ubefanele  
umntwana engene xa asesixenxeni ubu-  
dala seleyazi into ayenzayo. Okwesibini  
ukungapumeleli komntwana kukuti kanti  
ixesha eli abazali bamenzo u “Jantje”  
wakulela ezigusheni, nase nkomeni,  
 bayaqabuka sebebona intanga zake

zisiya esimnareni, kuba ligugu elikulu  
elo kuti. Uyazi ke nawe ubunzima  
bokuwugoba umti sewomelele kukwa-  
njalo esikuleni, kuba ingqondo yake  
ikule ingakwazi ukucinga izinto ngezinto,  
waye kanjalo umntwana oselemdala ene-  
ndawo yokungakatali zifundo zake kwa  
notitshala bake, ngakumbi oke wangena  
esikwenl, nomhlaumbi oselebanjezelwe  
ngabazali intauga zake zimshiya. Kuni-  
nzi ebendingakutetayo kulomcimbi,  
kodw’a otitshala ndiyatemba ukuba baya  
kundivumela xa nditi, inkwenkwe euda-  
la, kwa nentombi eseyinkulu yingozi  
esikuleni. Ndifumana lendawo ngoko  
yokuba umntwana makangene xa asixe-  
nxe ubudala, apumelele kowesibini  
angene ku Standard 1., aze ati efika kwi  
13 ne 14 ubudala abeselepumelele u  
Standard IV. Ukumhlalisa esikuleni ade  
abe mdala kukumhluta impilo yake.  
Ufanele ukuti akupuma esikuleni azi-  
funele umsebenzi wokupila kwake.  
Yipina imisebenzi eselula nje? Kuko  
kambe ukuqeshwa ezifameni, ukusula  
amahashe, neminye imisebenzi yasemlu-  
ngwini. Ngokupuma eselula uluncedo  
olukulu nakubazali, ngemali zerafu,  
nokwambata. Ubefanele ukubanceda  
abazali kwezonto kakulu, ndingati kube  
kupela. Kungati nje yakupela inyanga,  
abe selenexhala lokuba uzakupangwa;  
umzali makangayibizi inyanga zonke,  
kodwa makamfundise ukuyibeka e  
Bankeni, kanti ngokwenjenjalo yode ibe  
yintwana yokusiza yena nomntwana  
wake. Ukugqibela manditi, kuko inda-  
wo engenaluncedo Iwanto njengalemfu-  
ndo ipakamileyo, le yokuba abantwana  
bafundiswe i weights ne measures ne  
tractions: into, abangasukuze bazisebe-  
nzise; ndibhekiselela kwi Mission  
Schools, lendawo ibifanele ukukangelwa,  
ipeliswe kwi Mission Schools, kukuba-  
dlisa amatambo angenanyama abantwana  
ngokubafundisa zona; ne Grammar ngo-  
kunjalo ayinaluncedo kuyapi. Lamazwi  
ke mandiqondwe, ndiwabhekiselele kwa-  
bafuna imfundo yo Mission Schools  
kupela; ndiyakubuye nditete nge Sim-  
nari Zabantsundu. Mna ndisati kuya-  
kuba kulungile ukuba lipumelele icebo  
eli laba “ Picoti Mfundo,” kukona  
mhlaimbi nabazali bayakuvuka babatu-  
mele abantwana ezikuleni, nabantwana  
bayakunyameka kuba besazi ukuba  
bamiselwe ixesha, kwanotitshala ngoku-  
njalo. Ndikubulela ukundifakela lama-  
zwi epepeni lako.

SOMAYE NGWANDI.

Newlands, Fort Jackson,

August, 1892.

ISILILO NGOGULO LWEZIBHALO-

Nkosi Mhleli,—Ndifuna ukuba ke  
nditi jwaxa kulomvaba yakowetu ngale  
nguqulo ye Zibhalo Ezingcwele, kade  
site cwaka tina Bambo, sisiva, po singa-  
swele kuva. Ndindululwa yinteto ka  
Rev. J. D. Mjila, nakuba bendike nda-  
yiva eka Rev. B. Mama ngapambili, noko  
ibingateteleli tina Bambo. Eka Rev. B.  
Mama ibituna ukuba isi Xosa singatetwa  
ngenteto yasemzini yasema Ngesini,  
siguqulwe ngenteto yesi Xosa ngokuba  
wada wati ukucacisa, singabuzwa nase  
qabeni. Le ka Rev. J. D. Mjila itike  
yandotusa, ngokuba utike wateta ngama-  
gama asencwadini afike atetwa ngolunye  
uhlobo, waxela ngesilesesho asenzileyo  
njengesiko lama Krestu alike atabate  
Izibhalo ngexesha lakusasa, ete ekuyi-  
gqibeni kwake kusasa babuza abantwana  
bati yiyipina lencwadi, amanye amazwi  
abutataka siyaweva, amanye asiweva,  
bayeke abantwana bake bengengabo  
abantwana abazalelwa e Mbo bengabase-  
ma Xoseni, waye ke naye engu Mbo  
ngegazi engum-Xosa ngenteto, Ndati  
ke mna azi ukuba mna Mbo kuyakuba  
yintonina xa kunjenjenje, kwabonakala  
ukuba masendicela izidwangube zako-  
wetu zase Mbo. Ndifuna ukucela inkwe-  
nkwezi epuma kutshaze pantsi kwentaba  
ye Ntsizwa; ndifuna ukucela inyati yase  
Rode kutafa lika Bonxa; ndifuna ukucela  
umhlan’ unameva pantsi kwe Mount  
White, basivele basicelele i Dictionary  
yesi Xosa, ezincwadi bangasivumeliyo  
ukuba sishumayele ngazo ezityalikeni  
zabo sike sifunde i Dictionary yesi Xosa  
emakaya, kunokuba siyokuhlekisa epek  
stulweni ngokukohlwa yincwadi ngokuba  
singa Bambo madoda ; siveleni ke sifunde  
i Dictionary yesi Xosa ukuze siti saku-  
kova ukuyifunda sandule ukuba sishu-  
mayele ngayo. Andinakungena kunda-  
wo zokuti isi Xosa asilungiswauga kule  
ndawo nakuleya kuba isi Xosa audisazi.  
Ndicela abafundisi bakowabo ukuba  
basivele tina Bambo, umshumayeli uya-  
kupela amandla xa azakushumayela  
ukuba incwadi uyifunde kakulu uyakuti  
eshumayela abe eyilanto ihlileyo. Ndi-  
xolele Mhleli ukubamba ixesha elide  
kangaka.—Ndlm,

J. D. Mkham.

Rode Mission Station,

30 August, 1892.

INTO ENTLE YAMADODANA.

Nkosi Mhleli,—Kauncede ubhale apo  
epepeni le *Mvo* uti, ndibone into entle  
ngo February ebisenziwa ngamadodana  
afundileyo ama Xosa, amadodana afunde  
e Dikeni, into zo Hoko, into zo Ngonjo,  
into zo Mgxojeni, into zo Kupu namanye  
amadodana, esiti masamkele i *Mvo,* sive  
indaba. Amemana ke, wati ongezanga  
wahlawuliswa 1s., satenga umqomboti  
ngalosheleni, kwaselwa ngabaselayo;  
abanye batengelwa iti, bapunga. Nditi  
mna lamadodana alenyele i Rini ne  
Ngqushwa ne Mitati yo Njokweni apo  
ingafundwayo *Imvo* leke, asinto ungake  
uyibone Emtati. Mhlobo warn, bhal'apo  
uti, lento indenze ndanetemba kusapo  
Iuka Xhosa. Uyabona nawe abaxelelwa-  
nga ngumfundisi—baziqalele bodwa betu,  
yinto entsha le. Nase Bhai andizanga

ndiyibone kurnzi omkulu, kusenziwa  
umteto ongqongqo we *Mvo* leke. Andazi  
ke mhlaimbi e Qonce, mhlaimbi eba  
Tenjini, mhlaimbi e Gcuwa. Siyanime-  
ma, siti ke, masingadukisi, masiqonde  
indlela yododana Iwase Dikeni.—Ndim,

Vuk’ Uhambe.

Eligwa, September, 1892,

I KIMBILI NE SIBHENO.

Mhleli Obekekileyo, — Kawupinde  
uxelele lawo madodana ase Kimbili, yiti  
kuwo : izinto zombuso azilungi zakuqu-  
tywa ngabantu abangati bavuka ebuto-  
ngweni. Kuba lomhlambi ngati uvuswe  
ebutongweni ngutile ote kuwo “Vukani  
Nantsi no Nantsi, nilele nje anazi na  
ukuba kudala nikutshiwe encwadini  
yabavoti?” Ekuteke ekuvukeni kwawo

awaba Sabuzisa notnkondo wendaba,  
wsuka waqonda into yanye ukuba mawu-  
be zibhene wonke umzi. Ngalinye zanele  
impawu ezenziweyo ngalendawo, ndi-  
xhasa zona ngeliti : njengokuba imiteto  
yetu iqiugqwa e Kapa nje kolunga na  
ukuba kube ngapuma mteto lowo sibe  
zibhene ukuya Pesheya ? Ndibuza kuwe  
Kimbili! Ukuba bendinexesha bendiya  
kwenza izizatu zenteto yam, kuba noko  
ngati umzi awuxokozeli nje yilento ute  
nqa ngabantu abafumane bazenze ovuk’  
esikhoteni, baye bezakwenza ingozi  
yokuba uti umzi namhla ubhenela into  
eyiyiyo ungabiseviwa zipata-mandla,  
kusuke kutiwe: iyawa, sidiniwe, baya-  
kataza kanti, njalo-njalo. Enye into  
lunikelani ukulandela ama Lawn ka-  
ngako. Ama Lawu ngabatshana kwaba  
bantu bamhlope; nangoku nje andikolwa  
ukuba niyafika apo afikelela kona ama  
Lawu. Yekani amakwele bantu bako-  
wetu, yibuzeni ku Mr. Jabavu into eni-  
ngayiqondiyo, esukuba ipatelele embu-  
sweni ngokukodwa, kuba andikolwa  
ukuba kuko owakowetu umntu osondele  
ngapezu kokuba enjalo yena emlonyeni  
wendaba zombuso.—Owako,

Mangaliso.

Basutoland, September, 1892.

ICEBO NGOMANYANO LWASE BHAI

Mnumzetu,—Kausincede ngendawana  
kwelopepa lako lidumileyo, ndiyakolwa  
ukuba akusayi kusibandeza ngenxa  
yamawaka angababambi zahlulo kwi  
African and American Working Men’s  
Union, abangenalungelo lokubako ezi-  
ntlanganisweni zetu. Ndifuna ababambi  
zahlulo aba 50 nangapezulu ukuba benze  
isicelo, ze babeko ukuba banako; kwi  
ntlanganiso ebalulekileyo yo Manyano,  
ukukangela lendawo nokuyingenisa,  
ukuba iyanikelwa, kwipepa lokusebenza  
(Trust Deed) Abapatiswa nabongameli,  
nokuba ngavvapina amagosa nabaqeshwa  
okanye abazizandla zabo, abasayikuvu-  
nyelwa ukurweba nokwenza nalipina  
ishishini elifana neli lo Manyano, de  
ishishini elinjalo libe lixaswe lu Manyano  
olu konke na.

Lendawo, nakuba ibe ngacaciswa ngo-  
kuzelekangakanani, besiyixoxa entlanga-  
nisweni pezolo, ekute emveni kwengxoxo  
eshushu ebe yure mbini bungenakushe-  
nxiswa ubunyaniso benteto yam, ndafu-  
mana ivoti ezisixenxe kupela kwinani  
eliku 60, abavote nam ngaba: Rev. J.  
Gawler, Messrs. Godolozi, Swaartbooy,  
Sinuka, Tingana no Masoleng. Ekubeni  
abanye noko beyivuma imfanelo yalo  
inteto bati makulindelwe ixesha ekoti  
kuvele *izinto* eziyakubangela ukungeni-  
swa kwawe kwipepa lokusebenza (Trust  
Deed).

Isizatu salendawo kukunyulwa ko  
Messrs. Foley no Mbambani ekupateni  
(Trustees). Lamanene ke anevenkile apa  
e Bhai, impahla yazo ayitenga ezitoreni  
zalapa. Njengabapati bayakubhala  
(sign) zonke i cheques, okanye amapepa  
entengo (Invoices) agqite kubo. Enya-  
nisweni ngabahlauli (cashiers) bayo  
yonke imicimbi yo Manyano. Ukuba  
umongameli uteuge into ngenani elinga-  
pantsi kwabatengi ngokuba bona beno-  
kulibona ngelungelo labo lokubona onke  
amapepa nencwadi—yintonina engabati-  
ntelayo ukuya kufuna lonto kwakweso  
sitora, ze bati ukuba babizwe inani eli-  
ngapezulu kwangulomtengisi ozama ixa  
lonke ilungelo lake—bamalatise inani  
atengise ngalo kulamongameli wo Ma-  
nyano. Lamanene angavumana ukuto-  
nga yonke impahla yawo ku Manyano  
kupela? Ukuba kunjalo andiboni salelo  
sokuba bawupatiswe umsebenzi. Kodwa  
xa iyakuba yinto ka ruturutu ngamashi-  
shini achasene no Manyano (ngokuquba  
umsebenzi ofanayo), nditi mabangabi  
kwingontsingontsi zo Manyano, mababe  
ngapandle, njengabo bonke abanye aba-  
bambi zahlulo. Kananjalo ukuba olu  
Manyano lusekeleze intengo kwabantsu-  
ndu base Bhai kuya kufuneka luzincine  
kangokuba kwezinye izinto bafumane  
inzuzo kulwapulelo epontini (discount)  
kupela, ukuze babe nokumelana neve-  
nkile ezitile abangenawo nomnyinyiva  
wokumelana nazo o Foley no Mbambani.  
Lamanene ayavumaua ukuncedisa inqu-  
bo yo Manyano, nokuba yilahleko na  
kubo lonto. Ndifuna impendulo!!!

Tabata kanjaqo u Mongameli, ababa-  
mbi zahlulo bayavumana ukuba u Mo-  
ngameli wo Manyano abe nelake ishishi-  
ni, elifanayo, kodwa lingenanto no Ma-  
nyano, kwakufupi kulo, lipetwe ngu-  
mfazi nokuba sihlobo somongameli,  
ekubeni kwayena utenga ezindaweni  
nangamanani amanye, ngamanye amaxa  
angapantsi kunamaxa atengela u Manya-  
no. Nditi ukuba u Manyano alunaku-  
yivumela lento ku Mongameli—andisi-  
boni isizatu sokuba abapatiswa bavunye-  
Iwe de kubeko izizatu ezibangwe zigane-  
ko. Akunakwenziwa ikete.

Babambi zahlulo, u Manyano olu ma-  
ndilufanise nesakiwo, ababambi-zahlulo  
bengabaki, imiteto izitena. Ke sakiwe  
sanyuka kakulu sekuza kubekwa upahla  
Iwentungo. Sifumane ukuba isitena  
esitile endaweni etile engamandla asiko,  
asiyiyo mfanelo yetu na ukusifaka eso  
sitena pambi kokuba sigqibe, nokuba  
masisishiye esi sitena, okwexesha elitile  
sikangele ukuba isakiwo asikuwa na  
ngeloxesha? Kuyakunceda ntonina uku-  
sifaka esisitena sesiwile isakiwo? Um-  
hlaumbi ngeloxesha asingebi namali  
yokupinda sisake. Babambi-zahlulo ba-  
ngapandle ndibhekisa kuni, kuba isiqamo  
sentlanganiso yapezolo sibanise mhlope  
ukuba masilinde isiwo ukuze sandule  
ukulungisa indawo esikewu. Nitsho  
nonke na? Ukuba kunjalo, ndiyakuhlala  
ndonwabe, ndisazi ukuba ndiniyalile  
ngesikewu esise sakivveni senu. Ndino-  
 kuteta okuninzi ngapezulu, ndikongeze-  
 lele ngeminye imilinganiselo — kodwa  
ngokuswela ituba mandipele ngalo  
wodwa. Kodwa mandinikumbuz’ ukuba  
andichase ukuba nawupina umbambi  
zahlulo aqube nalipina ishishini, eifana-  
yo, nokuba alifani nelo Manyano, nokuba  
atenge napina apo atanda kona, Kodwa  
xa ase qumrwini, ebupatisweni, ebonga-  
melini, nakusipina isihlalo elu Manya-  
nweni, malube lulo unozala.

Pambi kokuba ndigqibe, ndifuna uku-  
nalatisa into endicinga ukuba ndiyenzi-'  
wa ngapandle kobulungisa. Saxelelwa  
ukuba pakati kwenyanga ezingu Sep-  
tember no November kuya kufunwa  
impahla pesheya (England). Ke nda-  
ngenisa indawo yokuba pambi kokuba  
kutunyelwe. ngalempahla makuti ku-  
ntlanganiso ezayo, ekutiwe ivakuba ye-  
yababambi-zahlulo bodwa mhlaumbi ibe  
 yeyokugqibela, Iqumru (Board) lize  
noluhlu Iwempahla abazakuyifuna Pe-  
sheya, nendleko yayo ibekwe aminya-  
ngweni yabo e Bhai, iquka yonke indleko  
yokutwalwa, nokutulwa, njalo-njalo, na-  
manani entengo ngomqulu (whole sale)  
kwakulompahla ezitoreni zase Bhai iyo-  
kubekwa kumnyango wo Manyano,  
ukuze kutelekiswe ke. Lendawo ndayi-  
ngenise ukuba kubonwe impahla enoku-  
ya kutatwa Pesheya ngenzuzo, nokuba  
: ngelahleko. Kodwa Umgcini-Sihlalo  
akayinanzanga lendawo, nokokuba ibe-  
kwe epepeni, nokuyibhekisa entlangani-  
sweni. Manene, ukuba into itengwe  
ngepenti (£1) Pesheya yaza yatengiswa  
ngemponti ezimbini e Bhai, lonto ayiteti  
okokuba yinzuzo ukuziswa kwayo. Ku-  
maxa amaninzi iba yilahleko intengiso  
yayo. Kunganina ukuba i Qumru lima-  
ngale ukusazisa ekuyakuti ngako silite-  
mbe? Kusifanele ukuba sigqibe kweli-  
kakuba abanako ukusinika lencazelo  
 siyifunayo, ngako oko nentembelo yetu