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