2 IMVO ZABANTSUNDU (NATIVE OPINION) JANUARY 14, 1892

U-folokoco

NGOKU AKATENGELI UYADYARAZA!

BANTSUNDU! BANTSUNDU!

NINA. BASE

CALA NABESOSITHILI,

NANZO IGUTINYUZI.

U-FOLOKOCO (Pascoe) wase QONCE

UVULE IVENKILE ENKULU

Umanyano Ngemfundo

(Native Educational Association).

L

ENTLANGANISO yola Manyano iya  
kuba se MKANGI8O (Mount Coke)

ngomhla we 19 January, 1892. Iya  
 kuqala ngo 10 o’clock kusasa. Onke ama-  
lungu ayabongozwa ukuba abeko.

William W. Swfile, 2tl4l Assistant Secretary.

TO TEACHERS.

W

ANTED, TWO CERTIFICATED

TEACHERS ; married men, tetal

abstainers, and of good Christian character.  
Apply to Rev. D Doig Young, Main, Tem-  
buland. to

E-CALA.

Leyo ibisakuba yeka WEBB, kwibala le Mariki. Manibe Nilungisa

Amehlo. Impahla Entsha Iyeza.

Iveki.

KUNI BALUNGE

E-MONTI NAKWESOSITHILI!

NIHLALEL UKUWELWA LITAMSANQA,

U-FOLOKOCO (PASCOE)

Ukuvula lovenkile ingakweyezihlangu yo SMALE & Co.

OXFORD STREET.

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

Nanamhla zisapitizela inkumbi e Free State.

Ukumkani wase Dyeputa (Twefik) ulishiyile elipakade.

Ngase Aliwal North basaseloko bexela ezenkumbi.

Ipalamente yase Natal ibizelwe usuku lwe 4 February, 1892.

Ngoku Cengisa utywala kwi Netevu e Johannesburg kudliwe umlungu we nkanti £40.

Isifo samahashe sinendawo esibushu- lisileyo kuzo kumandla we Mpofu no- wase Dikeni.

Le yiveki yokudibana kwcntlangani- so zabafundisi kweyase Tshatshi neyase Wesile imvaba.

Pakati kwako konke oku kugilana ninga mlibali apo  
akona

E-QONCE,

*Apo* nombona ngokwake (salufu).

NGE ZANTSI KWE TYALIKE YE ZIKOTSHI,

KINGWILLIAMSTOWN.

IZIVATO ZEMITSHATO!

Inkosana engu Sekomi unyana ka Kama, inkosi yela Mangwato, ubeha- mbele i Ruluneli e Kapa.

Kuko umkombe [oyi “Orchoolue” obeteke elulwalweni xa ube ungena e Bai ngo Mvulo wapuka.

Kuvunyelwene ngokuba ambiwe ulo- liwe osuka emalahleni Endwe. Uya kugqita e Dordrecht ukuya e Sterk- stroom.

E Tekwini umfo omnyama obefilile ibhotile yotywala pantsi kwebhatyi uku- beke wakuwa yaqekeka yamhlaba esi- swini wafa.

Kutshe isitora sika Mr. Panzegrows e Burghersdorp, akwasala nto. Imali ebesirafehva ngayo kwi ofisi zendleko yokutsha yi £8,000.

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KINGWILLIAMS TOWN.

Izivato zo Satin emhlope 35s.

Izivato ezimhlope ze Brocade Satin 40s.

Ezi - Pink nezi - Blue zokutshi- ntsha 25s.

I Satin Emhlope 9d., 1s, 1s. 6d. iyadi

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Ebomvu ne Blown i Brocaded Satin.

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I Muslin enemigca emhlope 6d., 1s.

Inene elingu Mr. F. W. Bromfield e Kapa, libulewe kutyefeka kwegazi xa libe lirolwe izinyo lakubon’ukuba libe liveki ntatu litshatile.

Intombi yomlungu u Miss Delahunt ifumane yeshwaka e Kapa ibigqityelwe isiya kuwaka kwintaba eyongamele umzi. Kufuniwe ifunyenwe kwi zixobo zase Sea Point seyitile.

Indlamafa (Duke of Clarence) yonya- na omkulu we Nkosazana yelama Ngesi kuvakala ukuba ibanjwe ngqongqo sisifuba sengqele; isifo esiwileyo kwelo lase England.

*Qondani: INGUBO ZOKUTSHATA ne-  
ZOKUTSHITSHA ziyenziwa xa ziodolweyo.*

I Chemises Ezitrinywe nge lesi 1/-

Izihlangu Zekid Ezimhlope.

Kutiwa. kuko inene elimhlope kwi Ladysmith yase Natal elite xa libe livela esidlweni esitile ngobusuku leyela ezindongeni laraxwa ngamanzi. Kulapo kuhamba “ ibarasa.”

Izihlangu Zekid 4/-, Ezibotshwa ngemitya 5/-

GIBBERD & BRYANT.

ZIHLOBO EZIMNYAMA.

NANTSI INTO

U GRUBB, wase GCUWA,

U

SAND’ ukuvela E-Qonce apo eboketa inyambalala ye-  
mimangaliso :—

PULAPULANI-

Isatini Emhlope, ISIHOMBO SOMTSHATO kunye ne veil namagqabi 40/ (iponti ezindyanda).

Izanga ZETYALI. IPRINT1, (uyeva na?) Izihla- ngu, Zamaledi, Ishuzi, i Under Linen, ne Minqwazi Yokutshata.

Ezamanene INGUBO ZOKUTSHATA—zinoku odolwa zitungwe. .

INGUBO ZABAFUNDISI Ziyenziwa, IZIHLA- NGU. ne SHUZ1 Zamadoda, AMAQINA, ne HEMPE.

IBHATYI, IMITIKA, IBHULUKWE (ningabali- bali Onzonza).

QONPA.-Ningazilibali IZIHLANGU ezizitendo zide zokubeta “ Unomtatsi.”

IBHATYI ZETENIS, kwane Hempe zayo.

IKOFU, ISWIKILA, ITI.

IMPAHLA YONKE YABAREYISHI.

Ningawalibali kanjaqo Amayeza ka GRUBB Ezifo Zonke.

Kumandla wase Colesberg amafama alila esirara ngetuba le rusi, etsho akwa- bonakala ndlela neyokufaka isekile, kwakubon’ ukuba ebebulaleke kunene ukuyihlangula ezinkumbini.

Nge Krismas kwemka ikari yeposi ne Xesi kwa Kama ; zakubon’ukuba zibe ziwezwe ngomcancatwana wa bantu incwadi nabantu, ikari yayisengwa ngentambo ezatuke xa ipakati.

Akanakuba uyohlwaywa, umntu oko- hlakeleyo—seloko ingapezile inkohlaka- lo. Emgungundlovu kuxelwa ezokulwa kwamabanjwa amabini apo kwenziwa izitena, omnye watiwa vite ingalo.

Umhlekazi Iruhmeli izimisele ukuba- ko ekuvulweni kololiwe e Molteno kwa isentsha invanga ezayo; woka ahambelo nase Aliwal North. Koluhambo ipakati eliyakumpahla ngu Hon. J. W. Sauer, M.L.A.,

Um’baleli use De Beers e Kimberley usipa ezokwenzakala. kuka James into ka Nqivu yase Tshoxa ote ngobusuku bolwesi-Bini (5 January) bekusetyenzwa wawelwa ligada ku No. 6 latsho ema- gxeni kwapela kwa oko.

IMPAHLA ENGABA AYIBALWANGA YIBUZE, WOYIFUMANA

E Pilgrims-rest, e Transvaal kuxelwa ezeqela labamnyama elivalele abelungu ababini abebelele endlwini endala li- ngxamele ukubabulala. Asaziwa isizatu, kodwa kuvakala ukuba kuko umoya wokungeneliswa yintlalo pakati kwezizwe ezintsundu ezimele elo.

T. E. GRUBB, Butterworth,

*Ivenki Etengela ngamanani se Qonce. YIZANI*

*KUYILINGA.*

ndawo ekumzuzu zimiwe zeli ku- bonakele kufuneka ukuba Umo- ngameli ayixele indawo esenokufu- nyanwa kuyo lento ayigwebayo. Uti ke ikwelakwa Zulu, kwelama Betshwana, kwela Besutu, nakwa Mzilikazi. Njengokuba ezindawo azikankanyayo u Mongameli (nga- pandle kwela Besutu) kungentsuku zingene pantsi kwemibuso yokuka- nya (ayifikile eshumini iminyaka zingene). Umongameli ubefanelwe kukuvumela kwa elogwele lifike la- ngenela ubuzwe babantsundu kwi ndawo ezikade zimiwe ukuba liha- mbise umsebenzi walo. Ufike aqube Umongameli indawo elandela le—yokupelisa ubukosi. Lento, kwezetu ingqondo, idibene kangaka neyokuqala ngangokude singaboni apo ukona umahluko. Kule Koloni yase Kapa nakwezinye indawo inkosi ezindala zihlutiwe onke amandla, seyingabantu nje abakulu pakati kwamawabo, abate kwinku- ndla zelizwe bamiselwa kupela ukuba ngabahlanganisi berafu na- batunywa be ofisi kwindawo abalu- nge kuzo. Yintonina eyiyimbi engaba iyanqwenelwa ngu Monga­meli? Eyesitatu indawo ka Mr. Reitz yile : “ kukuba kuqutywe “ umteto ngokufanayo kuye wonke “ umntu, ongacaluli luhlanga, na- “ bala wokuba—‘ Wosifumana iso- “ nka sako ngokubila kwebunzi “ lako,’ oku kunokwenziwa ngokuti “ zonke ilokishi—ezinkulu nezi- “ ncinane—-zipeliswe.” Akuxelwa ukuba kukubila kukabanina oku- tyiwa yimizi yabantsundu ngoku. Eyona nyaniso yento yona yile yokuba abemi bemizi yabantsundu abananto zininzi bazifunayo; ngo- koke akufuneki zinto zinkulu zaku- zihlangabeza. Into angele zama yona u Mr. Reitz kukubahlambu- lula bazokulangazelela into ezininzi abantu. “ Chita imizi yabo,” ko- fezeka oko ukuze babe nokuya ku- funa umsebenzi kumafama; kodwa njengokuba kubonakala ukuba inani labantsundu lipindwe kane naka- hlanu ngapezu kwelabamhlope, yinto eya kuwufumana pina yonke umsebenzi nemivuzo lenyambalala yabantu yakuba ichitiwe imizi yayo. Kanti ke naye ngokwake Umonga- meli unezwi eliti “ Masibulele kuba “ imini zobukoboka zidlule; ” kwa- ye kanjako kungeko bani “unya- “ nzelelwe ukuba asebenzele nto “ yimbi ngapandle kwepango.” Asilwazi uhlobo ezimi ngalo izinto kwelase Free State, kodwa kule Koloni imihlaba evelisa iziqa- mo ezininzi yemiwe ngabantsundu kuneziziba ezibanzi ezimelwe nga- mafama ngamanye. Abamhlope base Qonce banokubungqina ubu- nyaniso balonto siyitetayo. Kupela into efunwa ngamawetu kutundezwa njo kodwa ngumntu ovelana nabo ngenyaniso, njengoko cnjenjalo u Mr C. J. Levey e Cala, baye beya kuvelisa into eziya kwenza ukuba eli libe lelityebileyo kunokuba kunjalo. Imiteto yokucinezela neyamandla kulamawaka abantu kupela ingabanga uluvo olubi nomsindo ngakwabo bakwenzayo oko. Pezu kwendawo yesine neyesihlanu yo Mongameli entetweni yake— emayela nokupeliswa kwarnasiko nentlondi zoburwada, nezitembu, impi ebingavisisaniyo iyevisisana; kodwa, ngokonomeva, ulwavila Lwale nteto yonke lungasemva. Indawo yesitandatu neyokugqibela, “ yeyoku- “ misa ucalulo oluya kugcinwa nge-

nkutalo pakati kwabamnyaina “ nabavela e Europe.” Ngokuma- yela nalendawo, njengabantsundu, asisicingeli ntweni isihlalo saba- mhlope ekubonakala ukuba kuyakuti ukuze sime kucinezelwe abantsundu. Masibe sikulu isitunzi soluhlanga luntsundu ukude kuti ebupantsini balo obungaka kubonakalc umzi opezulu njengowabamhlope ubatu- kutezele ngendlela kakuba bangati bepetwe ngokufanayo abantsundu benyuke ngangokuba bagqite na- kwabamhlope Kodwa asiswele kubazi ubupantsi entlalweni bentlanga zakowetu, saye singaziva sinandawo yakuqayisa nakwakubeni esixhumisa u Mr. Reitz ; sifanelwe kukuzanelisa ngamalungelo ambalwa esisenawo sizame ukwaka ngawo ubuntu nati njengezinye intlanga.

Lomsebenzi waba ngo ISIDLO se bhonti Iwesi-Tatu evekini. U sonyaka Mpatiswa-K o 1 o n i no E Queenstown. Sir. Hofmeyr, ekwaye kutiwe kwangapambili kwipepa eliyi *Representative* bayakubako, babaluleka ngokungabiko. Ezona nteto zipambili zalombuto zawa ku Hon. J. M. Peacock, M.L.C., no Mr. John Frost, M.L.A., abate bobabini bayamana nga- macala pezu kwendawo yokumiswa ngokunye kwelungelo lokuvota besiti, yenye yezinto ezifanelwe ukungacuku- nyiswa. Kumanqaku awawenzayo u Sir. Peacock wati, “into le seyivuse umoya ombi, ukuba asinguwo owoxa- bano, pakati kwabamhlope belilizwe.”

Ukufika e Kapa ngezi ukwanela veki zigqitileyo ko

kwe Sipatiswa-SIihlaba no

BHUNGA. Micimbi yo Kwaka

kufezekisa ibhuga lo

mbuso. Ngokwedinga ke lika Sir. Sauer awalenza e Steynsberg, umteto wabavoti mawube uza kuqwalaselwa ngu Rulumeni; aye amehlo onke ebo- mvu ukulindela isigqibo sika Rulumeni mayelana nawo, kuba eyona nto kunga- yo kukunikelwa kwe Cape of Good Hope ngu Rulumeni kwi Bbnti ukuba i.yilaule, nokuba, njengokuba seke sabo- nisa futi-futi kulemigcana, oko kwenzi- we ngendlela yokulixhoma ilungelo lokuvota, umhlaimbi kungokongezelela inani levoti kwabanemihlaba ebanzi. Sobona eyona nto kuyakuma ngayo.

Imvo Zabantu,

ABAZELWEYO.

H

ERMANUS.—Ngu 8th January, 1892, Inkosikazi ka Mr. P. Hermanns, izu.

ze Intombi. Batshata ngo 1881, ngumntwana wesitatu lo bamzuzileyo namhla. 1 IMIBIKO.

H

ERMANUS —Kubhubhe e Hlobo pe-  
sheya kwe Nciba, nge 26 December,

1891, Intombi enkulu yomfi u J. Hermanns,  
ubudala bayo yi 5 years, 8 months, 19 days.  
Izihlobo mazamkele lombiko 1

S

OGA —E Qonce ngo 11 December, 1891, kubhnbhe n Hopf. Wagstroom N. Soga,

intombi yamasibulo ka William no Kate Soga. Ubudala ingunyaka onenyanga ezi 5, nentsuku ezi 11. Izihlobo mazamkele lomphanga. 2141

B

INASE.—Kubhubhe ku Ntseshe n Mrs.

Binase, inkosikazi ezala bonke ababafo

bakwa Binase; yemka ngomhla we 30  
November 1891 ; yemka kakuhle lontokazi  
yase Matolweni. Izihlobo makamkele lom-  
biko; 2141

MQUQO.—Erini (Grahamstown Hospital) ngomhla we 17 December, 1891, kubhubhe u Nicholas Mquqo, unyana otandekileyo ka Klaas no Sophia Mquqo. Ubuda­la : iminyaka 20. Kulusizi kakulu kwelinye iwele eliseleyo. Izihlobo ezikwindawo ngendawo mazamkele lombiko. 371

Transkeian Teachers’ Association.

O

LUMANYANO luya kuhlangana emzini ka Mr. P. S. Lusaseni, e NDAKANA,

nge 20th JANUARY, 1892. Ikomityi yo- hlangana yona ngobusuku obungapambi kobo.

Amalungu kungaluvuvo eko onke. Imicimbi ebalulekileyo : (1) *Ngokupuma ko Sir Langham Vale;* (2) *nokubhubha ko Mr.*

*Machonachie;* neminye imicimbi yoluma-

nyano.

P. S. LUSASENI, Secretary. Vdakana, December 21, 1891.

WANTED

A

CERTIFICATED TEACHER for the  
Mission School in the village of Cala.

i Salary £40 per annum. Apply to Rev.  
Simon P. Sihlali, Solomon’s Vale, Engcobo.

2211

IMVO ZABANTSUNDU

NGOLWESI-NE, JAN. 14, 1892.

UKUDADA NGEYITI.

U

MHLEKAZI u Mongameli  
(President) welase Free

State unenteto ayenze “ ngontsu-  
ndu ” kwipepa lenyanga lika  
November eliyi *Cape Illustrated  
Magazine.* Nakuba u Mr. Reitz  
ebhala ngokuchasene kanye nabo  
banga “ bangayekwa bazihlalele,”  
abakowetu akucacile kuti ukuba uyi-  
wezile indawo abenika icebo yena  
mayelana nayo. “ Indawo ekufune-  
ka ” ngoko Mhlekazi, “ kujongwe  
“ kuzo yi South Africa yokukanya  
'' zintandatu. Eyokuqala, kukupe-  
'' liswa kwentlalo yobuzwe yaba-  
“ ntsundu; olu laulo olupakati kolu-  
“ nye ulaulo alunakunyanyezelwa.”  
Njengokuba lentlalo ingasekoyo kwi

Amacapaza.

Ipepa lase Rini liti,

isifo siyanyatya kubi isifo

SAMAHASHE. samahashe kwifama

zalowomandla. Seku- ke ezinye esitshayele kuzo asashiya ne lokubika. Liti amafama anamakad’ ebona ati kuko luncedwana ekuwadyo- beni ngetela ematateni amahashe; anele enjiwenjalo ate akolisa ngokusinda.

Ukumiswa kwe ofisi IMPI EBASEBENZI yokukangelela abase- entsundu. benzi abantsundu ku­xelwa yi *Cape Times-* Le ofisi ilunge no Mpatiswa Bantsundu. Kwalatwe u Mr. D. H. Stevens ukuba abe ngumpati wayo. Waziwa amava anawo ngokulungiselela abasebenzi aba­ntsundu abaya kwindawo ezinjenge Goldfields; namava anawo ngokulungi­selela abasebenzi abantsundu bemisebenzi enjengeyololiwe. Ayakuba litamsanqa kumawetu ukuba apumelele lama- lungiselelo.

Ngumbodamo e Cra- ISIDUBANTINI dock pakati kwamala- E cradock. ma amhlope—kwahlu- lelene awama Bulu nawama Ngesi. Isizekabani kukuba ama Ngesi efuna umteto webida ungensiwe kulowomahlulo; aye engavumi ama Bulu. Apo luqekeke kona udiwu kuse ntetweni yenene lecala lasema Ngesini u Sir. S. Conwright awayilesa ku- manyano Iwamafama akolise ngama Ngesi, wateta abukali ngokubhekiselele kwabacase umteto wokwekwe—ate, ebe- nga balulanga luhlanga ngagama, ama Bulu aba novela ngayo. Ngenxa yobu- rara obukoyo kubonakele ukuba unga- biko kanye Umboniso wempabla odla ngokubako iminyaka yonke. Kuyabo- nakala ukuba umoya wokupongomelana uwile nakwabamhlope.

Igora le Lizwi u Rev. U rev. J. M.L.A. J. D. Mjila wase ma

Sipondweni usazisa ukuba, emva kweminyaka emininzi we- mkayo e Healdtown ngetuba Lendaba Ezilungileyo, uyakuke ahambele kona emva kwentlanganiso yabafundisi base Wesile belasema Sipondweni emiselwe ukubako kuzo eziveki. Indlela yake iyakugqita apa e Qonce apo sitembayo ukuba woba netuba lokuke ashumayele ; akubon’ ukuba ugqite ku Capt. Veldt­man, e Zazulwana. Kwincwadi esazise ezindaba, siti esisicaka sidumileyo se Nkosi, “ Ndingavuva kendabona umnu- mzana umfo ka Marela, nomnumzana oka Seya; nomntwana omhle ka Kama. Andazi ukuba ndotinina ukuze ndimbo- ne umfundisi wakwa Tuku.” Sivakalisa uluvo Iwamabandla amtandayo u Sir. Mjila xa siti, wangamana angandlela- ntle de eze kufika.

Ipepa eliyi *Watch man* UKUBAMBA libonakala linxubile IMICINGA. kanye ngomcimbi ongokungeniswa kwa - bantu abantsundu evotini kumandla wase Qonce. Kupants’ ukuba kungabiko pepa lipumayo kweziveki mbini zidluleyo ati uwetu angabi namvungamo ngalomcimbi. Indawo emandla ngo- kwetupa elitshiswa sihlangu lixabiso lamalungelo abangena ngawo abantsu­ndu evotini. Ummelwane wetu uzame- la ukuba kubanjiswe ngamaxabiso ange- ndawo ngobupantsi bawo ama Gqugula Esiqingata, aye engengawo amanani angawo nawona entengiso emakuhanjwe ngawo. Eyona nto kuncinelwe kuyo kukubhkuqa. imantyi ukumkupa kwi sigqibo senkundla yamatyala esenziwa kwangapambili, ebekulandelwa sona ngamzi. Sisakangele ukuba yopumelelana i *Watchman* kulamalinga ayo.

Into yokuba u Hon. J. UMBUSO. Merriman, Umgcini

Ndyebo wombuso wase Kapa, abe uyee England yalata ukuba u Rulumeni makabe unendawo aselejike kuyo iqina mayelana nomcimbi otshatsheleyo welungelo levoti. Ibhuga besekumzuzu lingafezekile ekute akwabonakala ndlela yakugqiba ntweni. Sekuko ke amatshetshe ngento ekungaba kukuyo kulengxoxo njengokuba elinye ipetshana lase Kapa eliyi *Town and Country* selinamanqaku aloluhlobo:— “ Ngelixesha sibona ngati u Sir. Rhodes uyakuba nomsebenzi omkulu kunalowo ebenawo no Lobengula. Amare ati kususela kwixa lokufika kuka Sir. Innes evela e England ibhuga beke lahlala pezu komcimbi ongelungelo lo­kuvota ; o Sir. Rhodes no Sir. Slerriman kwano Sir. Fame bavisisana nemvo ze Bonti ezimelwe ngu Sir. Hofmeyr. U Sir. Sauer, njengapambili, ucopele ukubamba neqela elovisayo, wave u Sir. Sivewright ebetela kude; u Sir. Innes, enyanisekile kuluvo Iwake, uzimisele ukucasa u Mr. Hofmeyr ngomqolo wake wonke. Elona cala ekutiwa u- hlalele ukumka nalo u Sir. Sauer alili- xeli ipepa. Sisati tina liteta kuba linga- gqibi kumqonda.

Akafeketi u Mr. Hof- UMKOkeli meyr kulomcimbi we onenzondelelo. lungelo 1 o k upendula kwamawetu embuswe- ni. Oko kubonakala kwinkutalo yake ukuzama imvisiswano kwindawo nge­ndawo—ehamba efuna abaxasi nakwi- ndawana ezinjenge Gwatyu esisipaluka- na se Queenstown. Ngokuhambisa amehlo epepeni lakwa Komani sibaqe ingxelo ngentlanganiso yamafama, esi- fumene lendawo:—“U Sir. T. J. de Wet ubeke pambi kwentlanganiso isaziso sokuba ufumene inewadi ku Sir. Hof­meyr, onga angazi abaxasi angabafuma- nayo kwesisitili kwindawo ayiqubayo yomteto welungelo embusweni. Kubeko ingxoxo enkulu ngalendawo, kodwa akubangako nto ityulu kupunywe kuyo, yabake iyapela intlanganiso.” Azi bapina abanye abazintloko zamahlelo e Palamente njengo Sir. Sauer no Sir Gordon Sprigg, mayelana nokulugiselela imikosi yabo kulengxushungxushu ihlalele ukubako yokuhlutwa kwelu­ngelo lombuso ngama Bulu kuma Ngesi. Kubonakala mhlope ukuba nakuba u Sir. Hofmeyr esiti uzimisele ukwamkela nayipina inguqulo engenziwa ngu Rulumeni, angayamkela kupela akubona ukuba akanako ukupumelela kweyona voti atanda yona yokwalekwa kwevoti ngambini kwizityebi.

ILISO LOMZI NE NGQUNGQUTELA.

Umgwebi engevanga ngamacala omabini nditi mna akananyaniso, ugweba ecimi- le; kaujalo andingetsho ukuti ngu Mrharhabe, Umrharhabe akagwebi eci- mile, yena uyabeva abantu ababambe- neyo, andule ukufumana umhlaba wo- kugweba, abeke ngumgwebi ogweba ekangele, ahlule inyaniso nobuxoki emazwini abantu ababini — ummangali nommangalelwa. Tina sasiko kwintla- nganiso ye Ngqungqutela ye 30 Decem­ber, 1891, oka Tunyiswa wasauelisa ngenteto yake yokuzipendulela, safunake ukuba aze kupikiswa. U Mr. T. Jabavu woyika ukuza kupikisana nenyaniso zoka Tunyiswa emvenikweni kokuba enze kangaka epepeni eteta kakubi ngoka Tunyiswa. Sambiza, wala ukuza. Bayi- tabatake inyaniso yamazwi oka Tunyi­swa ngokuba akapikiswa bani; saye ke besifuna ukubadibanisa ’de sive inyaniso apo ilele kona emazwini abo behlangene, sigwebe, ngokuba sasingaboni kakuhle ukuba u Mr. Jabavu angayenza lento siyivayo ngo Mr. Tunyiswa ngokuba intlanganiso ye Liso u Mr. T. Jabavu wayeyinikwe ngumzi engayinikwe ngu Mr. Tunyiswa, abefanele ko ukuti xa kuko into eyonakalisa into yomzi ebini- kelwe esandleni sake eze nayo kwakuba- niniyo abebemnikile, angayilahli ngoku- tanda kwake.

N. Ganya Brownlee Station, .

January 11, 1802.

[U Mr. Ganya, esingazi nokuba ikwa ngobusbushu obu begazi etetwa ngabo lento, usitolwe yinto epokeleyo ezingqo- ndweni zoninzi—ukuba u Sir. Tunyiswa akanguwo umzi; wayo engatunywe nguwo kanjaqo (kwanangowakowabo). Negcudwana elibe limpahlile kule ngqu- ngqutela (ngabula bona) alimzi, laye libe lingatunywe nguwo. Ngongayaziyo indawo yake ongagcakamela ukupendula entweni enjalo. Kwala ntonina ukuba lingayenzi into yako elibuto nga­pandle kokuvungamela u Mr. Tengo- Jabavu nabantu aba bonke ngokungayi kusonkululekweni nje.—Editor *Imvo.]*

NGEMFUNDISO YEMISEBENZI.

Nkosi Mhleli,—Make ndigibiselo ili- zwi kwelipepa lomzi. Ndicela izimvo zamadoda, hleze kanti ndiyalahleka. Ndibhekisele kuma Wesile: nditi ke iyabonwana lento yakowetu yokufundi- sela abantwana ubutitshala bodwa, ku­ngabiko misebenzi eyiyimbi, ati umntwa- na akunxila kube kupelile esekeni kuye; ati umntwana akureletya kube kupelile esekeni. Baka balunga bonke na betu abantu; yicingeni lento, ubu Wesile ngati kum iyakubutshitshisa. Lento ngati kum u Mr. Elefu omdala wayecinge ngengqondo ukuvula indawo yokukanda intsimbi, nendawo yokuxoza imili, ne ndawo yokwenza izihlangu, nendawo yokutunga. Makubenjalo kwizikolo ezikulu zomzi wabantsundu; asikabi namali yokuba weza sibase apo kungeko kwole kona, ibeke umntwana lo iyinto elahla kakulu abazali ebuyilweni obubi Makungatiywa ngabom betu, siyabutand’ ubu-Wesile, malunga nabantwana siya kusuka sibe ngamayilo, kungabi nani ke kunto eyenziwa ngabom. Ngati yinto ekutiwo, soti ukuze sibone ukuba bagqo- bliokilo banyamozole lento. He, abafu- ndisi bohlanga bakangele njanina bona kujento bengama Wesile nje nabo, aba- bonina okokuba lento ubu-Wesile izama ukubutula iwonga na, kubeke ngoko kufinyela nempilo; kuba ndiba mna ngati kutiwa, umalusi ufanele ukudla kwezonto azalusayo. Ngati amaxego ayapela ; nibolumka izimvo ziyapitizela kungoku nje. O, mandiyeke gxebo, hleze ndibe ndihamba ehlatini andibonwa mntu, kube kubi ke.—Ndim,

Piet Qaba.

Healdtown.

INDLEBE ZI YA BETANA.

Nkosi Miilkli,—Sikohliwe yeyona nto siza kusabela kuyo. Oki Daniel noka Ciliwe bawumemela umzi kumacebo okuma; umzi wase Bhai uhlaba umkhosi wo Manyano Lwabasebenzi; into zo Tunyiswa zilumemela engqungquteleni uhlanga lonke. Ezi zinto zinkulu zonke; zifuna ingqondo nengqondi, nemali zamadoda. Njengokuba niwubhakaxa ngezihandiba zemicimbi ongaka nje ngaxesha nye, lomzi wakowenu niwuli- bele na ukuba usepantsi ngengqondo? Nibona nje ke madodana indlebe ziyabe- tana. Bekunantonina kusakuxhatiselwa into enye kuqala? Iti yakuma kulingwe enye ; kunokugagamela into ezingakana- na ukuba nkulu ngaxa-nye. Ndicela kuwe Bob, nawe nto ka Daniel yezemva- ba, nawe nto ka Tunyiswa enkulu, nawe mzi wase Bhai.—Ndim,

Goso Qonqa.

NGOMANYANO LWABARWEBI.

Nkosi,—Lomsebenzi usekwa ngalama- doda ase Bhai i “Union” yama Africa nama America ite lonke elixesha kubo­nakala esi saziso sayo kwi Mvo asade tina balapa e Mbo siyiqonde intsingisela yayo sasesifumana sizibekela ekatini fanukuba yeyabakulo macala ase Koloni kupela; kodwa kute kwelipepa le 5th lika Novem­ber, ngengxoxo eyenziwe e Tinara safun’ ukuvuleka indlebe, ukuti—wabetu lento yinto kanti; kwabonakala umzi ushukuma ngokuti—lento madoda yinto. Kusoloko noko kuseko ukungaqondi kamnandi, kusafuneka incazelo engapezu kwale. Ukutsho Mhleli nazi indawo ezi- nga zingacaca;--(1) Lemali yabangeni kwezi zahlulo boyirola ekungeneni ku­pela na ; ze balindele intsebenzo yayo ; nokuba yomana ukurolwa ngenyanga zonke, mhlaumbi ngenyanga ezintafu nokuba zintandatu ? njalo-njalo. (2) Le­mali ukuba ite yati ifikile kumamkeli wayo yati ngexesha emayikangelwe intsebenzo yayo, kwafumaneka ekabani ilahlekile, kotiwanina ngalowo?

Ukwenjonje Mhleli ndicela i address yokuke ndicele lemibuzo ingentla kwe- nye yalomadoda ase Bhai (ku Mr. M. 1) Foley) kuba kuko ukutandabuza ukuti hleze ufumane ungene entweni ongayi- qondisisanga ize ekupeleni ikuxake mhlaumbi wonakalise umsebenzi ngoku’ ngaqondi. Mna owako futi,

Jonathan Lokwe. Qanqu, Qumbu, Griqnaland East,

27 November, 1891.

N.B.—Ndoyikela ukuti ukufumane ubeke i Port Elizabeth nje ungaxeli na- sitalato akuso lowo ingasuke iduke ndi- nga ndingazi ngama akuwo kanye.

J. L.

I “LESSON” KU MHLELI.

Nkosi yam Mhleli we SIvo,—Ndikucela ngentobeko ebanzi ukuba uke undivumele ngomoya wobuhlobo ndike ndikupendule kwinqakwana olenzileyo kwi Mpawana ze Mvo ka 7th January, 1892. ULo xa ubalisela abalesi bako ngento eyenziwe likaba lase Lusutu ngokukuce- la ukuba kubeko isi Sutu e Mveni wa- pendula izicelo zabo ngeliti: “Into leyo sati sisafuna ukuyikangelela amatuba sapangelwa ngu qebeyi ’ ngokusuka aselelihambisa icebo sibe sisaqiqa tina Ayimanga xesha into leyo . . ” zwi lindirwelile mna, ngokuba andiboni mfanelo kumntu onjengawe ukuteta ngenteto eduma njengaleyo. Kuba ndikuva ukuba uti kuko isiposo esenziwayo ngu “qebeyi” okanye ngo “qebeyi” ngo­kuba bakupangele kwicebo klao.