IMVO ZABANTSUNDU (NATIVE OPINION) OCTOBER 27, 1892.

 PASCOE, (UFOLOKOCO)

USAHLEL' AKAFILE

Apo uya kumbona NGOKWAKE (SALUF’) kuso QONCE, EMONTI nase CALA, Yizani kubona Imimangaliso yake engatetekiyi

Ngapandle kwe MPA HL A yako eyazekayo kunene, unga ningakumbula ukuba ngoku uno DRES-MEKA (Dress Maker) ovela e ENGLAND.

*ILOKWE ZOKUTSHATA EZENZIWA LELI LEDI ZINGUMMANGALISO.*

 Intombi enxibe enye YEZILOKWE ingatsho no Mlungukazi wayo angayazi; ngenene, ndifung’ u “ Rarabe,” ’Strue! Blam kunga- nzima ukumazi.

NGUYE NGOKWAKE
FOLOKOCO (Salufu).

GIBBERD & BRYANT

KINGWILLIAMS TOWN

LIFANDESI!

**ZONKE ITYALI NGAMANANI ATOTYIWEYO.**

EZONA PRINTI Ngamanani Atotyiweyo

*IZISULU EZINGATETEKIYO KWI NTSALELA ZEMIQULU (Remnants).*

GIBBERD & BRYANT.

I S A Z I S 0 .

ONKE Amatyaia (Likwellti) eziya kwenziwa ngu Mfazi warn u Elizabeth

Mgulwa, no Nyana warn u Albert Mgulwa, andisokupinda ndiwahlawule ; obanikayo wolindela kubo intlawulo.— Jacob Mgulwa, Kamaetone, 24 October, 1892.

PuWjlckc or Jlubihc.

NDICELA AMEHLO nge NKABI YE- HASHE yam EBOMVU, inomtshe-) ngapakati kwetanga lasekunene ongu " O,” lisotanda enqineueni lasekunene, indlebe yasekunene icandiwe kancinane, lisebini elincinane elimnyama ngxalabeni lasekohlo, linol oyana obumhlope esinchini. Olandisa. yo wovuzwa kakuhle. Dali Matyifolo, Engxamangela, Main Tsomo.

B

ONISANI! Emdizeni (Green River) '
kulahleke INKABI ZINTATU .—

fl) L1WATYANA ELIMN YAMA, impondo
zimi—ngati ngumtembu, lieabubhitya, li-
tyabukile ilunda, itshoba limhlope, ngati
imane mabini, ayikatenwa. (2) LIRWA
NQA LIMNYAMA. omnye angati INQU-
GWALA abenyanisile, ukukanya kwayo ide
yema ngelunda. Isikofu sityabukile, umeila
ute gabhu pakati ukuba mhlope, iseyidyo
ngwana. (3) IMPEMVANA EBOMVANA
impondwana azikabhekisi caleni kuba zisa
puma, izito zimhlope netsboba, kushiyeke
amehlo odwa abomvu, ayikatenwa, ifanelwe
bubunkunzi; ikwatyabukile isikofu. Ziya,
qama zonke, zilahleka mhla beziqala uku-
botenwa. Kubhalelwa ku John Qambela,
Green River, near Kingwilliamstown, okanye
ku Mhleli e Qonce.

**AMAZINYO AMATSHA**

Afakwa kwizikewu ezidala,
NGAPANDLE KWENTLUNGU, TSHI-eAHLAZIYWE UMNTU ABEMTSHA,
YIZANI KUBONA

— —

Mr HERBERT HENRY

kwi Ofisi ENDALA KA INNES,

E DOWNING STREET,
E-QONCE

Iveki.

Kubuve kwana imvula ezimnandi
ngeveki egqitileyo, ngolwesi-Ne.

Inkwenkwana ye Jelimeni engu
Hargemann kwa Qoboqobo ilunywe
yinyoka, yafa kwisituba seyule ezinta-
ndatu.

Kubanjiswe kwakona iminenga enii- bini kwi Bhai eliyi Plettenberg. Kuqu- kwa neyayibanjiswe ngapambili mine ngoku efunyenwe kulondawo yodwa.

Kufunyenwe ukuba bakwikulu eli- namanci mabini anabantu batatu abatshone ngase Tshaina nenqanawa eyi “ Bokhara.” Abasindileyo bamashumi matatu anane.

iNGQAKAQA ite qapu ngoku kwisondo lomhlaba wase Transvaal owafunyanwa kurna Zulu njengexbba—i Vryheid. Sigqibele ezocingo zisiti seyimke ncmi- kutuka emibini.

Ziyaqandusela inkumbi e Kubusi. Zikwenza oku kwakubon’ ukuba lelixa intle ingqolowa yabantu. Aziko kade ngamafama akuteleyo esosiqingata ngokukodwa ziyakuba zise ngumqikela nje.

U Hon. J. Rose-Innes, M.L.A., Um- chazi-Miteto Wombuso, no Mr. L. A. intcent, M.L.A., bagaleleka e Kapa ngo- kuhlwa kohvesi-Tatu Iweggqitileyo uku- buya kumjikelo abebewenza kweli letu.

U Dr. Muir, Umongameli we Bbtwe Lemfundo e Kapa, uke ngaleveki igqitileyo wavelela izikolo ezise Cradock, nase Bai. Kulomzi wokugqibela uncome izakiwo zezikolo, ate zizeziwufaneleyo umzi. Ute Ibonwe lizimisele ukukangelela nemfundo yabebala ekutakazele u Mr. Pearson, M.L.A. Utyelelo I Iuka Dr. Muir luyakude luye kupatclela I nase Rini.

Imvo Zabantsundu

NGOLWESI-NE, OCT. 27 1892.

UMHLOBO OSISHIYILEYO

ONGANGO Mr. Saul Solomon
umhlobo umzi ontsundu awu-

zanga ubenaye; esilila ngemfanelo
ke ukuba esishiyilc. Ubeselenexe-
sha elide — iminyaka elishumi —
waba ngapandle kwe Palamente,
ngokuti impilo yake ingabintle.
Alinakanekanga ixesha lokupumla
kwake, kuba kwaye kunyulwa i
Palamente entsha waza ngo 1883
akangena emnyhadaleni, wanga
usele njengamalungu onke abeke
ase Palamente. Yiyo lonto ke ezite
indumiso zake azabi namntu uzi-
hlokomisayo ngomsebenzi ongate-
tekiyo awawenzela izizwe ezintsu-
ndu ngamaxesha ekwaye kusentsu-
ndu kuzo, iminyaka emininzi kwi
nkundla ye Palamente. Kuqalile
ke njengokuba eeitelo kukufa ngo
16 October ukuba amapepa endaba
avakalise inteto yawo ngaye ; aye
encoma onke—awama Ngesi nawa-
ma Bhulu — awayemchasile ; kanti
ngapandle kwelika Mr. W. Hay,
i *Cape Mercury,* ayemchase onke.
Namhla avuma ingoma enye yokuba

umke indoda yenenc kwinkundla endaba zobu Rulumeni beli lizwe ; :umke iciko le Bandla, elaye liwongamele onke ngemini zalo ; kumke, we, umhlobo kwabamnyama owati .maxesha ake, ubuciko bake, nema- iyake akayibamba ukumela imfalelo yezizwe ezintsundu—ngu Mr. Saul Solomon lowo ke. Igama ake alisayikuze life kwizizukulwana sabamnyama ; kuba eko nje namhla mtsundu esangati unendawo yoku- ihopa kungokuba u Somatamsanqa wavelisa indoda engummangaliso — nasekudalweni kwayo — u Mr. Saul Solomon. Ube ngumfo ongapazanyiswa nakancinane libala nabubuhlanga bomntu, njengokuba abaninzi bezixhumise kangaka nje ezonto zingezakonto. Ibiyimfanelo nenyaniso yodwa into abebeke intonga kuyo, ngenkolo yokuba ukuba ezonto zimi abanakuba bangatandani babukane abantu beli lizwe nokuba ibala labo unqulo lwabo —uhlanga abalulo—liyintonina. Ekuzameleni ukupumelelisa inyaniso nemfanelo—ubulungisa ke —wabefike watimba nentliziyo zama Bhulu. Umzi omninzi ungabaawazi ukuba ukungena kwake e Palamente umnumzana ongu Hon. J. H. Hofmeyr nangalo lonke ixesha ebekulonkundla u Mr. Solomon ngamadoda abekwicala elinye kulamahlelo ase Palamente—besilwela imfanelo nangakontsundu. Kambe oko lembumba yama Bhulu iyi Bonti yayingekabiko. U Mr. Solomon uroxe kanye ngexesha lo- kuqala ukubako kwayo ngo 1884, alusizi ke wonke kuba ubengatanda ukubona into ebiyakwenziwa yinto ka Solomon xa ngaba itene nqwa- kanqwa nezizinqokoto zibandeze indawo e Bandla namhla—ama Bhulu ke. Kodwa asitandabuzi ukuba waye eya ku/oyisela kweyake indlela ngobuciko nengqondo. Na- namhla isitunzi sake sisenesihomo kwinto zombuso zelilizwe. Isidaba- ne sika Mr. Saul Solomon nana- mhla ungafika sisakankanywa kwa- kubako amadoda anjengo Mr. Hay no Mr. Innes e Palamente afun’ ukuti ahambe enqineni lake ngoku- buzela izizwe ezintsundu e Bandla. Umzekelo wake sisakupila ngawo. Injalo lendoda sikhuza umzi ngayo.

U Mr. Saul Solomon umka sele- kuminyaka emashumi asixenxe ana ntlanu. Selelixego ke. Bebete bazizinto zika Mr. Joseph Solomon zontatu—enci u Rev. E. Solomon nantso ibingumfundisi wase Rabe e Nyara; enkalu ngu Mr. Henry Solomon osese Kapa nanamhla. Baye bebezalelwe e St. Helena; bayakufundiswa e England. Ebuyile u Mr. Saul Solomon ungene kum- sebenzi wokushicilela. Umangaliso : lomntu ubude bake ungango- mntwana ominyaka mitatu, kodwa intloko ibiyeyendoda kwapela. Ute noko ngati uvinjwe izinto zesiqu wanengqondo evileyo ate wenza ngayo izinto' ezinkulu njengomfo weshishini. Ungene e Palamente ngo 1854 ukuqala kokubako kwayo kweli, awalwe kuyo lamadabi siwa- xelayo kwada kwango 1883 ixa lokuroxa kwake. UHke c Bandla wangumfo ositunzi songamele konke. Ubu Rulumeni bebungasekwa ngapandle kokuba abaseki kebabhekise kuye; ute noko akaba nam- nqweno wakungena kuma Bhunga asebu Rulumenini. Ute mhla wa- hlulelana nobu Rulumeni yaziqwe- nga—siteta wabulwa ubukosi boku- qala buka Mr. Sprigg ngobuciko bake obaye busekelwa lipepa lake i *Cape Argus* de baqetulwa ngo 1881. Kumke indoda emadodeni. Ukufa kwake kuya kuvusa iminqweno kwabakoyo ukuba nabo bahambe benze njengaye. Lento umntu olungileyo ayifi; kuba imisebenzi ihleli imlandela. Kunjalo ke ngalo mnumzana u Mr. Saul Solomon.

Amacapaza.

Ngomteto u Mr. J. isimangalo Landrey (u Cabela) u-

ngevoti. tyumbe iqela kwimpi

evotele u Mr. West kunyulo lwe Bunga lomandla we Qonce uti bebengena mfanelo ngetuba lokuba bevote bengazihlaulanga irafu ze Bunga. Ngomteto zinokusikwa ivoti zabobantu ; ati ukuba umantyi uyabona enze izwi ngembuyiselo yendleko. Kuko iqela e Ncemera nase Mgqakwebe alimangalele ngokuvota lingahlaulanga u Cabela. Umcimbi walo uyakukangelwa yima- ntyi ngolwesi Hlanu, 28 October. Bona abantu bavote besiti bagqibile ukurafa; sebeya kuva ematyaleni ukuba kuhleli- wenje abagqibanga.

Ibuye yazizizwe e Qo- umzi wakwa nee ngo Mvulo ogqiti- mnyanda loyo ngomcimbi woca- n o c a n d o. ndo wesika Mnyanda.

Wona lomzi sewugqibe ukuba ucelc ucandelwe kwindawo leyo ukuyo. Kuvuko Imiqayi ka Jali ne Midushane, imi endleleni ngeliti waye engeko u Mnyanda mhla ba- nikwa indawo 1c. Makangateti ngoca- ndo xa bona bengateti ngalo. Bayawa bamba isisila senkuku abantu bakowetu okukuti makungatetwa ngocando elixa u Hon. J. Rose-Innes, u Rulumeni, abejikela esiti yonke imizi mayitete ngalo- mcimbi wocando kuba ezimisele ukuba nento ayenzayo kuwo u Rulumeni kule Palamente izayo.

Impawana.

 Intlondi ayirolileyo ngoku u Dean wase ( lapa ngati izakuwuxaka umhlambi obalonzi, kuba ngeku wenze ijelo lokuteta lisuka e Cathedral lize esitadini sake.

Eti ehleli kuso abe eyiva inkonzo ngokupela , wayo. Into exakileyo kuti kukuba azi , intlondi uyibalekele ngantonina u Dean aye sisipitipiti ayakusitinina amaramente awo eyakuyenza lento ngokubonela ku lalusi. Sikuyeka ke okweniinikelo kuba rona awunakuhanj;swa ngejelo elo. Ne Incrament yinqaba ukuba ingati indoda gesitadini igaleleke ngejelo.

\*

Kanti ke noko tina lento yenziwe ngumnini asiyotuki kakulu ngokuti sikoliae ikubaqonda aba bahlobo betu bemitika- Wesile kuko isiko elazekayo lokungena Klasi iveki zonke ati ukuba olilungu lerame. ite akayiyi lontlanganiswana abe Emgcipekweni wokueikwa ezincwadini ze Bandla- Kodwa noko akuko newadi yakilasi ungali. jhaqa kuyo igama lika maneli osika abantu ngetuba elinamagama abo! Ha! ha! Sinirobile Lonkabi. No Dini akate uxile emkondweni wokubenzela inyanda ezinzima abantu angayicukumisi yena aango’ nnwe lo.

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Umkwa wokubetwa kwentsapo zititshala ikolweni ufun’ ukuti nqwalaselwe e England. U Dean wase St. Paul’s seke wabhala igawo lomcimbi, kwaye e Amerika sezizinzi izixeko eziyibonileyo intlondi le ukuba lakuba indala ayide incede nto. Kweli letu yandile into yokubeta ezikolweni. Bambi bade bati yiyo nalento umlieela wetu ufike ufunde ugqite ze ubehle umbatshe. ulungile ukubefa ngemfanelo—xa elo noko Sizi ititahala ezigqibeleleyo ezikukangelele pantsi vkepakamiga izandla zazo ngase ntsatsheni, kudla ngokuti kanti lempi ibetayo ngengi. zi nto.

Ukubhala ngetitshala kusikumbuza umfundisi otile owati yakuza kuye enye ifuna umsebenzi wayibuza ukuba yintonina i see-saw’ ngesi Xhosa. ukuncuma lize, ixakiwe; ukuze umfundisi ati, “Uya kufundisa njanina. mfana amaxa uxakwe elokuqala nje kwi 1st Reading Book igama ‘ see saw ’ P ” Mazilumkele ititshala kuba anye etanda kunene ukukumsha kutsha nje isand’ ukuti ngu ‘ jingi ’ !

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Uyakuwatyiswa umzi ontsundu kukuva ukuza umhlolo wawo u Mr. R. W. Rose-Innes wase Qonce ude wanempilo eyaneleyo ukuba abuye ihambiso umsebenzi wake wokulungiselela abantu entweni zase sikweni. kowetu awadlali ngo Innes mhla kuko inteto, ebekufuno ukuti liwaye ngeli- xesha Iide kunene ebesifa. Ngoku azaka- wongamela ngekwake umsebenzi kuyakuba mnandi kwabanento ezijonge ukulungiswa ngesiko ko mlungwini. Siva ukuba ufmene unincedisi opumelele kakuhle ngokwe- migaqo ye Supreme Court unyana ka Hon. C. W. Hutton, M.L.A., owizekayo kakuhle kuti bantsundu. Ngu Mr. Herbert B. Hutton ke oyakuqnqnzelela elabantsundu icala—ecebisana no Mr. Innes Ngatnana lomhlobo wampilonde ntle.

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Sibone into embi e Ngqushwa ngeveziki zigqitileyo. Ukusuka is:qingata—mhlaimbi ngapezuln—somzi obuye kwintlanganiso yo Mchazi Mteto, iti wakukov’ ukugqitywa umsebenzi ibe ziqodolo ukusinga ezinkantin' —wena wabona umhlambi wegvsha onama- takane urixaniwe Ufihla kwindawo ebuta. mbeka—akubanga ndoda isilevu side, sihle kwanamfana. Kodwa yinto olnyakuncedwa ngantonina uhlanga xa lusuke lwazimkela ngoluhlobo kumbhobhisi utywala ?

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Kuhlalele ukuba sifake isaziso esiyaku-. gcengca imlombo zone zomhlaba ukufuna impi elataboti Le *Mvo Zabantsundu* egoxe nemali yeyepa. Zanele incwadi eizikupa zisuke zibuyele kwase sifubeni setu ezinye, ngokuti kanti tita usese nje unantei Silalela nmryi’. Abanye beko bayakotama. Yimpi elolobklo e silungiselela amagama ukuba tiyifune ngesaziso esimagama azi- bhebhe sona.

Imvo Zabantu

AMANXAXHA ASE NCEMERA.

Nkosi Mhleli,—Ndikucela ukuba u- ndifakele lamazwana kulomvaba yaina- nene omzi wakowetu, andimntu waka wakukataza nganto. Ndipawule ke inqa- ku epepeni ngonyulo Iwamalungu e Bbu- nga le “Divisional Council” ngo Mr. Landrey (Cabhela) no Mr, West. Manditi wenze utonina u Mr. Landrey, ukuba abe ngumeudisi wohlanga aza wenza ntonina u Mr. West ukuze abengumnyu- si wohlanga? Sotuka sakuva epepeni le Afro *Zabantsundu* kusitiwa, umzi wase Ncemera ute wakuyiva lonto wafuna umntu ongawumela ngemfanelo zawo; yaviwa ngobanina lonto? Yaza kanjako yangobanina abobantu bazifunela u Mr. West? Ndiyakucela Mhleli ngokuba tina asazi ntlanganiso yaka yako e Nce­mera eteta ngonyulo Iwamalungu e Bhunga, yiyo lento isotusileyo sakuva lisiti ipepa le *Mvo:*—“Hike enye iinpi epetwe ngobesimkumbulele ukuba aka- ngefumane alahle amawabo kuba etndala enamava.” Zingcinga zamadodana ama- tsha ayiqubula into odwa, ize asuke ati ngumzi, kanti akunjalo, kuba ewacingela ukuba amadoda atnadala akanabulumko, ize enze ngokutanda kwawo ngapandle komzi, bati ukuteta ngumzi, kanti aku­njalo yinto yabo bodwa. Ngepepa le *Mvo* le 13 October, 1892 siva ngenqakwana elititi“ Efike e Qonce u Mchazi-Mteto ube nokudibana nabatunywa base Nce­mera nge Bhodi.” Ayinamntu uyaziyo lonto, saqala ukuyiva nge *Mvo* asikeva nto nanamhlanje, ukuba yimicimbi mini- na le ingetnihlaba le yayiye ngayo i Bhodi. Ukutsho akubangako ngxoxo e Ncemera apa ngo Mr. Landrey no Mr. AVest. Uxolo Mhleli ngokutata ituba elingaka epepeni lamanene.

 NTABENI MAGABELA. Peelton, 21 October, 1892.

[Ukungabiko kwengxoxo ngo Mr. Landrey no Mr. West kubangwe kukuba kusuke akwabako xesha; yafunyanwa into yokuba u Mr. Landrey umele aba- ntsundu selicutekilo ituba. Intliziyo ka Cabhela ngakwabantsundu sibe singazi tina ukuba kuseko abangayaziyo. Inzima ezipume kubapati be Siqingata ukuba angaba akazazi u Mr. Magabela akasakuzazi ngokusuka azixelelwe siti, selenga- zazanga nje ngenteto esalwandlalela nga­yo oluvoto. Apo kukubi kuti kusekutini ngenxa yengxabano zamakaya ezingaba ziko e Peelton iti nento ejongwe ngumzi obanzi yonelwe abaninzi kube kuso- hlwaywa abambalwa abasekaya. Lento isidanisile. Masipinde siti, utiwanina ontsundu ukukonzwa?—Editor Imvo.]

INGUQULO YE PRAYER BOOK.
Nkosi, — Ndiva iraitshontshi kakuba
swadi yemitandazo yase Tshatshi iyagu-
lwa. Ngati kum kungalilungelo ukuba
la Tshatshi ayindwebele londawo, kuba
oguqulo sinayo intle, ilungile mpela naku-
 kuko indawana ezimbini nezintatu.
uleminyaka zisuke inguqulo ziti qapu
mtungululo ne nyakanyaka. Amampu-
;eke kamainpunge lonto. Ndim,

Hobadya.

NGOKUCHITWA KOMZI.

My Dear Mr. Editor, — Ndinccde
ndifakele lamazwana. Nditi ku Mr.
lalasi andiyazi incazelo oti mayenziwe
dim. Ndingati nguwe umntu obufanele
kwenzela umzi wakowenu incazelo

encwadi yako eyabonakala kwipepa lase
lodoloro eliyi *Guardian,* nainanye. Gu-
ulela lencwadi esi Xhoseni uze uchaze
ito owawuyiteta kuyo, wandule ke uku-
uza kumzi wakowenu ukuba “ Ndani-
lazisana?” Ngapandle kokuba wenje-
jalo: “ Ndoba ngu Nyashawe oka

itshabalala.” Ibisakutslio imbongi ya-
wa Gcaleka:

“ Nguban’ ogama H ngamadoda—
Intwezimibilin’ izelintenetya:
Soml’ umlungu simgqibe,
Kanti ama H angase Mlungwini,
Kant' Amabomvana ngamanqanaba.”

Malunga nenteto yenene elingu Mr. F.. Soga, ingxakeko zisandibambile, ndo-
venza inapatalala namabamba ndiyeka
ikubonisa amacebo endicinga wona.
Koko benditemba ukuba amadoda ohla-
nga oti kwindawo apo umkondo ndiwu-
beke kona awudlulise. Mandipele, esako'
sicaka,

Oom Paul.

NGEZIBONDA ZOBUQABA.

Mhleli,—Indawo evelelwe ngu Mr.
las. Ntloko ngezibondazainaqaba—ukuba
;izipunzi endleleni yenqubela; nditi ke
nna unyanisile. Okunene zitintela utn-
lebenzi wenqubela. Eli lixesha lentu-
igululo—ewonke ubani kufuneka etu-
igulule. Ezi zibonda zingabatinteli, zi-
shasene nocando, zichasene nemfundo,
fiyitiyile i Gospel. Zikutaza ubuvila no
myata nawo onke amasiko obuhedeni,
ibudenge. Ezi zibonda zinento enkulu
rnasikizi eziyenzayo, jrile:— Ukuba nga-
jahlobo benkantini, ze bati ke abantu
ikulandela zona ibe yimiqodi — ufike
cusitiwa ibranti sisityo senkosi—kungoko
sekusela nabafazi nabantwana nje. Ngeso
limo sazo zonakalise into eninzi yabantu
lomsebenzi olungileyo. Zidla ngoku-
igayiqondi nemiteto ka Rulumeni; azi-
catali yityalike nazizikolo. Zinga ku-
igakula ubuhedeni nobudenge. Wanga
i Rulumeni angabehle ayikaulezele ayi-
velele lendawo—ngendawo yokuba abu-
yumze abupelise ububonda bamaqaba;
lixesha lokuba abantu bakokelwe ngama-
ioda engqondo. Mazikutshwe izibonda
zamaqaba.

E. J. M. G.

NGOMANYANO LAVASE BHAI.

Nkosi Mhleli we *Mvo Zabantsundu,—*Kauncede undifakele lamazwana amba-
lwa asisiroro ngomanyano lwase Bhai:
ndifuna ukuxasa icebo lika Mr. Makwena
elikwi *Mvo* ka September 15. Akuko
nyaniso nabulumko bunokugqita ente-
twenikaMr. Makwena. Tsikewu esibo-
nakalayo esakiweni sendlu yo Manyano
kufuneka silungisiwe, kwabekwa isitena
kwa isakiwa lendlu, kuba kuyakuba
sekonakele konke xa site sashiywa sibo-
nwa yakiwa indlu yada yagqitywa. yaza
yati kuba inesisikewu yawa. Ababainbi-
Zahlulo abate bambatiswa ngewonga
lobongameli kolu Manyano kuyinyaniso
ukuba akuyiyo mfanelo ukuba babe
ngamadoda aquba i ‘ business ’ yawo ese-
caleni, kanjalo efana neyolu Manyano.
“Two things cannot occupy the same
space at the same time.” Kanjalo asifuni
nokufuna ukubatemba ngokubabeka esi-
chengeni esinjalo. Kwanele benevenkile
zabo nje mabatengo baxhase u Manyano
njengaba Bambi-Zahlulo bonke benga-
pandle kobongameli elu Manyanweni.
Akufuneki ukuba situngwe imilomo
entweni yetu. Enye indawo asisazi
isizatu esibangele ukuba kutatyatwe
amadoda azimilo zibi, angatembekileyo
emalini, esesinatnava awo. Lento iya
kuhlazisa uhlanga oluntsundu ukuwa
kwendlu ngenxa yesitena esinye nezi-
bini, ukanti noko sibe siyibonile ingozi.
Nali elinye idlala:—I Board mayiyilu-
mkele into yokusibopelela ku bai no ewe,
kuba asisayi kulazi inani lo hai no ewe
ukuba lingakananina, njenga kwi ‘Cir-
culars’ zika May. Elokugqiba, umbuzo
kwi BoardUmvuzo walaniadoda aza
kuquba umsebenzi yintonina?

Shareholder.

Umzimkulu, Griqualand East,

26 September, 1892.

ABABULALI BO MANYANO E BHAI.

Mhleli,—Ngenxa yokucelwa ngumba-
mbi sahlulo obhale kwipepa le 13 October
ukuba mandivuke, mayelana nencwadi
emcukuinisileyo ka Mr. Makwena, ndiya
kutike ndenze amanqaku abembalwa
ukumtyela into ejongwe ngumbhali walo
newadi. Ukuba u Mr. Makwena ebesazi-
wa kwamhla mnene ukuba umgqaliselo
wake yinina ngelengasifumananga nesi
sixenxe wasikankanyayo epepeni. Um-
gqaliselo ka Mr. Makwena mhlope wazi-
wa ngumntwana, nangomdala, ngomlilo-
pe nangontsundu apa elwandle ukuba
uzimisele ukulucita u Manyano. Uti
ukuteta kwabamblope nakwabantsundu
ukuba akalucitanga u Manyano akasayi
kuba ngu Makwena. Apo asebenza kona
andikolwa ukuba kuko umlungu ongazi-
nto ngo Manyano, ngenene selezazi yena.
Incwadi ezinjalo zintshutshiso zo Manya-
no, ekufuneka abapati bangazidubi ngazo.
Akaqali, kudala elinga kwanyakenye;
namhla eti tapu nalencwadi nje wotusa
abangamaziyo; siyamazi tina kwada
kwati peza. Ukuba bendiya kudwelisa
iziganeko apa umzi ubuya kukhuza;
koko noko ezinye izinto kulunga ngape-
zulu ukungazinanzi; kuba zenzakalisa
umenzi wazo endaweni yokwenzakalisa
lowo bekujoliswe kuye. Sinjalo isimo
setu apa elwandle.

Imicimbi kwintlanganiso ze komponi
kwanjengazo zonke imbuto igqitywa,
igwetye luninzi olumele icala elitile.
Lentlanganiso u Mr. Makwena ateta
ngayo wafumana isixenxe qa, woyiswa
ngamashumi amahlanu epela. Lama-
shumi mahlanu akazizo zityakala, nga-
manene azekayo apa elwandle, kanjalo
akavotanga ngobudenge, enziwe zinya-
niso zecala alixhasileyo ezoviwa kwi
ndawo yazo entlanganisweni yo Manyano.
Ungati ubuze amanene amlandelayo
ngamanye ukuba ayexasa ntonina, nge-
nene isixenxe singaheipa.

U Mr. Makwena entlanganisweni wati
mhlope, amanene anainashisbini maka-
ngabiko kwigqugula labapati nokuba
ngaba lishishini linina, kuba imigqaliselo
yo Manyano isingate amashishini onke.
Lenteto iteta ukuba akufuneki kwi gqu-
gula labapati abantu abanamava, abatem-
bekileyo, kufuneka abantu abangenama-
va ngamashishini ukuze axole. Kaucinge
wena ungekoyo ukuba lento iteta ntonina,
ayingqini amazwi ake na awateta kube-
lungu ukuba u Manyano uyakulucita,
ngenene, uzama konke ukuba abeuama-
ndla okwenjenjalo. Emlungwini apa
waziwa umntu kamsinya ngokwaziswa
“ introduction” ngabaziwayo, abatenjwa-
yo ngenxa yezwi labo lembeko. Kana-
njalo nokuba utyebile, ulumkile, ulungi-
le, waziwa kade umntu ngokuzama
ngenqu ukuba makaziwe, kunjalo apa
emlungwini.

Ngenxa yokuba kuko amanene anama-
shishini atenjwayo u Manyano Iwamke-
lekile kwi Agents, Iwaza Iwafumana
“Terms” ezifanelekileyo zokutenga

pesheya kolwandle. Bekuya kuba kade, iebeya kuke baqeleke pakati kwabarwebl lantike i “business” ngokukodwa sebe itsundu nje pambi kokufikelela kweli-langa balifumene ngemini enye; ekubeni amanye amadoda atate ixesha, nenkazo, nenxwaleko ukufikelela kulo.

Mayelana nendawo eyamangalwa ngu dgcini-Sihlalo, wahamba ngemfanelo ake kanye umgcini-sihlalo ekokelwa sisi Sinzo (Trust Deed) so Manyano. Ngalo nbuzo wayewubuza wayefuna ukuva nkontsentse zegqugula labapati, aze ibuye aye kuti di kubelungu. Tina apa ilwandle indoda iya kubila isoma uku- igxamela indawo ezipambili ngeqinga, isilele sikangele. Isinzo (Deed of Settlement) so Manyano sisaguqulelwa Isi Xhoseni, kuba senziwa ngesi Ngesi ikwenzela umteto. Sakupuma wozibo- lela wonke ubani, baqale ke bagwebe ibapati.

Xakalashe.

INGUQULO YASE NGCOBO.

Nkosi Yam, — Iqela lenguqulo yase Ngcobo liyabuleleka ngemizamo yalo, skubeni ngoku sekubonakala ukubangululo entsha ayanakelekile ebantwini. Zimbini zintatu ke indawo endingabule- ayo ngazo, lite iqela lase Ngcobo lazi- oaula lazamkela kakuhle, ekwenzeni kwalo imigudu eliyizamayo yokuguqula fzibhalo Ezlngcwele. Indawo yokuqala pile yokulia:—(1) Likwebuke kwinguqlo yokuzibonela, ekutiwa yi *free trans­lation;* lize noko wabona umkondo nompinga wenteto lihlale liwugcinile. Kwaku tyeshelwa lendawo inguqulo ye Ziblonakaa kakulu. Evesini ye 17, kumgea we 7, kuko ilizwi *(zikwa),* endingalifumaniyo kuzo zotnbini inguqulo ezikoyo; sndingaziyo ke nokuba kwenziwa kukuba zingafezekanga zona ngokwazo kusinina; Bndobulela ke lakukuchaza oko eloqela. Eyesibini indawo yile yokuba: (2) Liza- mele ukungadeleki nganto. Evesiui ye 18, kumgea we 3, ndibe udinga ndinga- qonda nokuba u Mariya lo wayeseleudile kusinina ku Josefu? Itinina pofu levesi ya 20? (3) Indawo yesitatu lilizwi lokupela, kumgea we 2, evesini ye 16, *(okretiwa).* Elilizwi labekwa ngalendlela ngu Mr. Appleyard, laza labuya labonakala kwa ngalondlela kwinguqulo entsha, nana­mhla nje kule yase Ngcobo lise kwayi- lonto, — inguqulo yabantwana begazi babanini si-Xhosa. Inteto yesi Xhosa ibanzi ngangokuba u Mr. Appleyard wayengenakuyifinca yonke esaiika, na- kuba wazamayo ukuzenzela umkondo *(grammar)* angahamba ngawo. Elilizwi *(kiithva)* ngokwalo liyi “ impersonal verb,” laye ke lingenanto yokwenza no “Yesu” elimlandelayo. Ukuze libe nento yokwenza naye ke, u Mr. Apple­yard walalamanisa naye nge *relative* yatnazwi alomkondo, u “ o,” ngokungazi kakuhle ukuba i *impersonal verbs* zesi Xhosa azina *relative* yimbi, kuneyezinye i *verbs,* yokuzalamanisa namazwi emikondo ngemikondo, u “ e.” Ngoko ke asingeti “ u Yegu *okutiwa,”* kwa njengokuba asingeti, “ umlambo *okuwelwa* kuwo,” “umfo *okubetwe* yena, njalo-njalo ” ; “u Yesu *ekutiwa* ngu Kristu,” “umlambo *ekuwelwa* wona,” “umfo *ekubetwa* yena, njalo-njalo.”

C. N.

IMFUNDO NEMVELO.

Dear Editor,—Kwincwadi zamanene akowetu ezibonakeleyo kwipepa le 22 September, ikakulu ingxoxo zamanene zipantse ukuti zingavakali kauye, zisuke zasadulelana. Mandike nditate eka “Oom Paul”; ihashi eliholayo lihola ekubeni umninilo eke walixika nzima Iide lifune ukuti futu. Kwangeloxa lingenwe ngumsindo, lize ke lingabi safuna kuqutywa, lisuke ngoku seliziquba ngokwalo, litsho ngoku lilahle nendlela linUantlate imi- mango, abe sesichengeni sokwenzakala umninihashi. Xa ndilapo ke nditi, incwadi ka “Oom Paul” -andiyivisisi kamnandi, uqube ngendlela ebendisako- Iwa yiyo ekuqaleni. Kodwa, kwati kupa- kati wahola wayishiya indlela. Kuba uti ngenxa yesono sika Pelem no Malasi aze aquke yonke into efundileyo ukuba imfu-ndo yayo iyesaduleleneyo. Ndibuye dive ngaye esiti, masitate umzekelo kuma Afrika ase Amerika. Ndibafumana mna bentsundu beluhlanga lwetu, ndingamva ke kulondawo u “ Oom Paul.” Andiyazi indawo yokuba ngenxa yento yo Mr. Pelem ungasqwungcola wonke umzi ofundisiweyo njengokungati benziwa yi- mfundo, kanti amanxaxha abangafundileyo side sikolwe nokuwabala inani lawo; lento ifana nale sazeke ndive amaqaba esiti, ayilungile imfundo kuba imenza umntu abe lihilihili, abuye abe linxila, kanti siti sakuya ezidolopini sifu- mane imidungudela emininzi, amanxila amaninzi angafundiswanga, kulonyamba- lala kanti mnye babini abafundileyo. Lonto ibonisa ukuba ayiyonene lonto itetwa ngamaqaba; lento yona ingumntu inesimo semvela esingena kutiwanina nokuba umntu ufundisiwe nokuba aka- fundiswanga. Ukuba ulitanda tywala uyakuba njalo nokuba ufundisiwe noku­ba akafundiswanga, ukuba ulisela kwa- ngokunjalo, ukuba ulungile kwangoku- njalo, ukuba unengeinga ezinzulu kwa ngokunjalo; zonke ke izinto ezimbi aziguqulwa infunclo, ziguqulwa Lilizwi kwapela. Ndokubonisa ngamadoda aco- lekileyo emfundweni aziwa ngumzi wonke: u Rev. E. Makiwane ngumfo owomeleleyo ekuteteni, ngumfo ongxa- mayo, kanjalo ebukali kwinto esakuba ingumcimbi. Kangela ke lonto isukela emvelweni, nokokuba ebengaqutywanga kangaka yimfundo ezizinto beziyakuhlala zihleli kuye. Uyabona ke umlingane wake u Rev. P. Mzimba, ngumfo oteta kancinane ngokupolileyo kanye, kanti noko isiqu senteto sibukali kakulu siyarazula, kanti uteta ngokupolileyo. Lonto ke yintoni, yimvela. Kangela Umchokeli xa ebese Dikeni apo ndamfunda kona ubengumfo olikalipa elingakataliyo no­kuba impi kwelinye icala ininzi kanga- kananina, uyakuyifunza, elixa eyakowabo iligentswana, asimfo ubeke agobe kwinto angayiqondiyo; bondingqinela ababeko e Lovedale ngeloxa. Nanamhla nje ndimbona ukuba usambete olokalipo wayenalo. Bayamazi Nkanunu no Spligi, yingwe yabo, njengokuba nakulo mteto wokunyuswa kwelungelo ubengayi kugoba ukuba bobengatanga abahlobo betu bayilwe lemfazwe ngobugeisa; esi simo sesemvelo, ukuba ebeligwala ubeya kuba ligwala noko afundileyo. Ke lama- doda endiwate chapa, ngamadoda acole- kileyo emfundweni, nabekekileyo naku- njulelwayo ngumzi, anemvela zoke. Imfundo yabantsundu ifana neyefnlanga zonke. Mna betu andikaboni bantu batandana njenge teacher nabafundisi namanyeamadoda afundileyo. Naxa uha- mba ilizwe, uhlwelwe mhlaumbi kufupi nomzi wesikolo, ucele nendawo bakukugxota belandula indawo, uyakude uyoku- yifumana kwa teacher nakwa mfundisi; nditi mna, yohlwaya u Pelem no Malasi ngesifo abanaso, uyiyeke yona imfundo. U Mr. Pelem yena masimvele nje sonke unesifo semvelo, kuba kaloku uinzi wase Batenjini ubusakupatwa nguyengezomini uzaziyo nawe, suke qapu inkunzi ka Jabavu, waqala ke ukungenwa yimvela u Mr. lowo; akaqali nto yake ke, u Saul waba nomona ukuva abafazi xa bangqu- ngqayo besiti, udumo olungapezulu ku Davide kuba ebulele amawakawaka, waza ke ngoko wangenwa yimvela, wamtiya u Davide endaweni yokumtanda ; wati u Herode akubona izilumko zifuna um- ntwana ozelwoyo oyi Nkosi yama Jodi wangenwa yimvela wahamba ebulala yonke into elusana, esiba angade abe kwezontsana u Msindisi wetu, yimvela ke leyo ayinakuncedwa nangubanina, iko kuzo zonke intlanga; nakuma Ngesi ako amanxaxha. Mayinganyeliswa imfu­ndo yabantsundu ngabantu ababini, kuze kutiwe yonke into efundileyo injalo. U Malasi ke yena andiyazi into ayibangayo. Elika Mr. Tunyiswa ityala andilazi ke lona kanye, andazi ngozi wake wayenzai