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Iveki.

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Indawo ka Mr. T. A. King obeyimantyi yase Ngqamakwe, inikwe u Mr; H. Driver, obefudula eyimantyi yase Lady Frere, obeselese Prieska.

Impi entsundu emele i Dutywa yake indlu yentlanganiso enjengeyaae Cala ngexabiso le £300. Iyakuvulwa ngomhla we Nkosazana, 24 May, indlu.

Nge-Sabata engapaya u Rev. R Jenkin wase Mtata, ute xa abuya etyalikeni wafika kube kungene amasela endlwini yake, eqekeze i cash-box emka ne £4 4a. 6d.

E Transkei kusand’ ukunduluka ngase Dutywa iqela lamadoda eliku 600 ukuya. kusebenza e Rautini e Johannesburg.

E Gcuwa kuxelwa ezemvumo ebeyonga nyelwe ngu Mr. R, W. Stanford, ngolwesi- Hlanu olungapaya, kwindlu yesikula esipantsi ko Rev. W. J. Hacker. Unconywa ukuyola umgcobo lowo.

ISIVUNO setapile kweli siyakuba sesibhityileyo kwanjengesase hlotyeni. Ayakuba nenani ke emalikeni.

Ibhulwana elingu Hermanus Pretorious lase Xalanga, lilindiaelwe Ijaji yimantyi yase Barkly East, ngokuba iseyibhokwe ezilishumi linantatu zika Mr. J. A. Grey ling.

Inteto yokuba u Rulumeni ucinga ngokuyiguqula inxanye ye Bhalakisi zase Bhofolo azenze ihospital yamageza, ibuye yapikiswa, umtunywa wakomkulu obezikangela izakiwo ezo—ubezikangelela micimbi yimbi.

U Mbanga Marela wase Debe, ngokumangala nknncolula umqholodiba emasimini, ode wancotulwa ngabaqeshwa be Bhunga lesi qingata, udliwe £1 5/6 yima­ntyi yase Qonce.

Inene elingu Mr. G. C. Robinson libhale umtandazo otekinwe ngabemi base Swazim aba 250, abatandaza ukuba ulaulo lwe Nkosazana lulitabatele pantsi kwepiko lalo elo lama Swazi. Uyakuwela nawo umtandazo lowo u Mr. Robinson.

Um-Zulu ongu Thomas Allen uxhonywe e Swansea kwelama Ngesi ngo 11 April, ngokubulala umlungu wenkanti u Kent.

I Palamente ye Koloni yase Kapa ivulwe ngo-Mvulo lo ugqicileyo (20 May). Zopatelela esitatwini inyanga ihleli.

Ulaulo luka Sir Gordon Sprigg selungenise e Palamente icebo lokuba kumiswe umteto ongqongqo we Pasi.

Ilaukazi nomntwana babonwe sebeshunqulwe intloko yinqwelo ka loliwe kwi stishini esiyi Fraserburg Road, akwaziwa ukuba belinxilile, belizibulalu ngabom kusinina. Kwakwezi veki uloliwe ubulele isitatu sabantu ngase Kapa. Asiqondwa bani esisihelegu esihlala, sihlale sibeko.

U Father Damien ngumfundisi wase Roma owegqiba kwelokuba aye kwiziqiti ze Sandwich, e Pacific, apo bekumana kuyakulahlwa kona abantu abaneqenqa. Uyekuba ngumfundisi wabobantu eyazi into ekuyakuba yiyo ngaye. Namhla kubikwa ukuba simqengqile.

Ixegokazi u Mrs. Smith elibe lingumlungiseleli womfundisi wase Roma e Nyara lifunyenwe lilele ekitshini emalangatyeni ngo Mvulo ongapaya, litshe xa libe liyenza uqolwane eziko. Libhubhe kwangobobusuku.

Ukutengiswa kwemipu ngobusela kuyanconywa kwelama Ndebele. Kutiwa kuko amanene amabini aziwayo ase Kimberley angenise ilafile esi 2,000 kwelo.

Indodana yom Tshaka ingene kubufundisi bebandla lase Roma kwisikolo sase Marianhill, e Natal.

Njengokuba efudukelele Mafikeng kwelama Bhetshwana u Mr Hatchard, ngu Mr. W. C. Scully, os'sandla Empofu, ose Bhofolo obambele umantyi.

Umhla we Nkosazana, ngolwesi-Hlanu, 24 May, e Nxukwebe, uya kuba ngumhla wentlanganiso emini yokucinga amacebo ekwakela umfudisi ontsundu indlu, ze ngokuhlwa ide sisidlo se-Ti esijonge kulowo mcimbi. Kucelwe yintlanganiso u Mr. J. Tengo-Jabavu, we Mvo Zabantsundu, ukuba aze abo yi Chairman yalomini.

Endenxa (Maclear) bake bafumana imvula, balima ozingqolowa.

Kuko Ilau elinyatelwe yinqwelo lafa ngase Mtonjeni. Libe lisihla nge deselbom. Ibingumkweli mahashe akwa Mr. J. Connellan.

KUko ifama e Free State elilahlekwe ngabantwana abasibhozo kwisituba esipakati ko 20 March no 20 April ngenxa yesifo somqala.

U Mr. S. Johnson, M.L.A., akakabi nakuya e Palamente ngetuba lobutataka kuba ubegula.

Ngu Rev. W. Tees, umfundisi ovela kwelama Skotshi, oze kutabata indawo yomfi u Rev. J. A. Chalmers, e Rini, Ufike ngeveki egqitileyo.

Ibhulu elingu Venter lalayisha ngo December 21, 1888, kwizitola zo Evans & Currie, e Pretoria ingxowa ezi 20 zombona nezi 46 zomgubo zisiya e Barberton. U Venter, nenqwelo zake, nokudla oko, yonke lonto, ayizanga yabuya yalanywa.

U Rev. C. Pamla ufuduke e Qonce, ukuya Emampondweni, ngo-Mgqibelo, (18 May).

Inene lase Rini elingu James Roberts libe lipambi kwamatyala amakulu ngale veki ipelileyo ngetyala lokujika endleleni nokudlwengula intwazana ye Laukazi engu Alberta Price, eyabhubhayo emva kweso. senzo. Ijuri imfumene enetyala lokuyijika endleleni intwazana leyo, ayacaoa eyobudlwengu kuba kubeko indawo yoyekelelo. Ijaji ite ukumgweba, umbanjwa uyindoda endala efundisiweyo enegqondo, ete yazihlisa yazenza iramnco ifuna ukukolisa inkanuko, ebebesebeba abantu ayiseko, okunye ipantsi kolaulo. Ukuba isimilo esinje ngesi asohlwaywa uninzi lwentombi lungasesicengeni sokuba zonakaliswe. isohlwayo asikokuba sikulu, siyakwenzela ukubonisa intiyo yamatyala yesosenzo. Itsho yamgwebela iminyaka emitatu ebunzimeni. Ibingu Sir J. D. Barry umgwebi.

Imviwo zenkundla yemfundo epambili yase Kapa, ziyakuhanjiswa ngenyanga ezayo. Inani elizilungisele ukungena liku 326,—abangena kwi Matriculation 199 ; kwi 1st. B.A., 46; kwi B.A., 25; kwi LL.B., 7 ; kwi M.A., 1; kwi Law Exam. 25; kwi Survey 6; 17 kwi Civil Service Law Exam.

Kutiwa indleko zokutetwa kwamatyala Enkosi zakwa Zulu zifikelele kwi £10,000.

Umfazi ukululwe emtshatweni ngamatyala amakulu ase Natal ngetuba lokuba indoda ipeqhenqa.

Amapepa endaba okugqibela avela e Dayi mani, abalisa ezokufa kwamadoda amane, ngamaxesha awahlukeneyo, nangendlela ezingafaniyo, emingxunyeni. Jim Basuta no Jack Basuto babulewe ngamatye abedutyulwa nge danemati.

Amatyala amakulu ezibheno ase England ebecedulula isibheno sika Lady Sandhurst, inenekazi ebelifumene ivoti eyanelele ukuba libe lilungu lebhunga lesiqingata sase London. Amatyala agqibe kwelokuba, kuba eyinkazana, u Lady Sandhurts akanakunyulwa.

U Mr. Edward Benton wase Kimberley uwe ehasheni ngokuti lidlokove wafa kwayoko.

U Sub Inspector Montagu obepete amapolisa ase Dordrecht, utunyelwe e Cambridge ngase Monti. Selese Dordrecht u Bub-Inspector Kyd oyekutabata indawo yake.

E Riet Vley ngase Somerset kute ngeveki egqitileyo indodana engu Jacob yahlaba enye engu Simon ngesitshetshe ezimbanjeni yayosela. Imbangi sisitandwa esingu Eliza abebekwelezelana ngaso.

U Hendrick uwe ngolwesi-Bini enqweleni yoboya enxilile ngase Glen Avon Somerset East wafa. Ubeqeshe ku Ngxukuma (Mr. Burls).

Imantyi yase Herschel yazisa ukuba ngolwesi-Tata 5 June, 1889, kuyakutengiswa lempahla yakwa Ralumeni pambi kwe Ofisi, 70 inkomo; 30 ezokuxhela; 12 amahashe.

Umantyi ute xa egweba imambane ngonxilo, amatyala oselo atapuluka kwi Loki, shoni yakwa Bhuluneli yodwa, agqitile kumatyala avela kuso sonke isitili sase Qonce.

Umzi ontsundu ose Rini, omele Ingqushwa Ibhofolo, Ibhatisi, nama Famala, uyame. nywa e Rini, ago Messrs. John W. Bayes, abanevenkile enkulu kunene, abangafumana ukulungiselelwa okuhle abantsundu xa bate bayicacisa indawo yokuba bexe ngomkosi ohlatyelwe kwi “Mvo.” [Ningaqale nitenge kwenye indlu ningekayiveleli indlu yempahla ye Bhongo (Bon Marche). Ningalibali ukuyibiza isheleni xa nitenge ngemali egqite epontini. Huku ke nina batshatayo!

Ke yana e Natal.

Amatyala amakulu ase Rini, abecedulula umcimbi ka Daniel Jacobus Schonken obe ngumongameli we Posi e Alicedale, wokuba ushinte imali yakomkulu exabiso likwi £60. Ityala lake litetwe iutsuku ezimbini, wafunyanwa enetyala, ate wagwetyelwa unyaka onesitandatu senyanga ebunzimeni.

A bride was on board ship, and the sea was rather round. “I feel so ill, my dear,” she said, “and if I should die and they bury me here, you’ll sometimes come and plant flowers on my grave, won’t you, dear?

 Imvo Zabantsundu

NGOLWESl-NE, MAY 23. 1889.

INTO EBIXELWA.

IHLANGENE ngo-Mvulo Ipalamente, u Sir Gordon Sprigg nowabo, baneke imiteto emitsha abanga ingamiswa. Bacengceleze into ezingamalungelo abaza kuwenzela amawabo, namafama, into ezinjengololiwe nokunyuswa kwemivuzo yabakwidiniso lakwa Rulumeni, njalo-njalo. Kakade akuko nto itenjiswayo kontsundu. Lonto kodwa awusayotuki umzi ontsundu; sewayixolela. Kanti ke noko kunjalo akanelisiwe kukuba nje yena umana ka Sprigg. Mayibeko yona intwana yokumkhumbuza ontsundu ukuba untsundu. Mayelana ke nasesipelweni senteto evulwe ngayo Inkundla sifumana ukuba kuya kwanekwa umteto we Pass ongqongqo Sekumzuzu kwabonakalayo ukuba uyafuneka umteto ongqongqo we Pasi ukukhusela “ama Yerepe ne Netevu zelase “Maxhoseni. Umteto omtsha we “Pasi uya kwanekwa pambi kwenu ke umisa eyona nto ekubonakala “ukuba iyanqweneleka.” Siyayikanyeza kwasentloko inteto yokuba kusitiwa umteto we Pasi ufunwa ngamawetu, ewufunela ukuba uwakhusele. Umzi ontsundu awuzanga uyeke ukwenza isimbonono, ucela ukuba i Pasi iroxiswe. Ngati kukuhlekisa ngawo ukuti nguwo oyicelayo. Yinto nje yokwaleka isicapukiso pezu kobubi. Xa siteta nge Pasi asiyipati kanye Incwadi yokuquba impahla. Umteto wayo wona umi, ummele nomhlope. Into esiyalayo yincwadi anyanzelelwa omnyama ukuba ayipate pofu engaqhubi. Yingcapukiso nembambezelo nje. Inika amatuba okuba amapolisana asileyo adlale ngabantu abantsundu ezindleleni. Ipasi yesiqu lipetshana nje eliti isela lona, ifumane iliti jize ngesimilo esingesakulonto, lihambe lipumelela ngalo emapoliseni ukuya kwenza ukutanda kobusela balo. Iti injalo nje le Pasi ibe iyinkatazo ngendlela ezininzi kumntu ongelilo isela ngokumbambezela nokumnqumamisa emisebenzini yemfanelo umntu onesimilo. Ngumteto woluhlobo ke abawungenisayo oSir G. Sprigg.

Into eya kuwumangalisa okunye umzi ontsundu kukuba lomteto wenkatazo ungeniswa ngalamadoda kufundekelwe ngawo ngabatile, abazingca ngokwazi kwabo umbuso, besiti angabahlobo bamawetu ebandla kunamanye — anjengo Mr. Solomon--angafanelwe kukuba se Palamente. Umzi maube uyabaqonda abantu abasingenisela imiteto engqongqo ukuba ngo Sir Gordon Sprigg no Nkanunu. Awasakufunwa namhla amadoda angabahlobo, nawona azintsbaba zamalungelo amawetu. Kwalowa Sir Gordon wayedweza izandla e Komani kumadoda ase Hewu, esiti ingangummangaliso ukuba enze ikhete kubantu be Nkosazana abapatisiweyo, nguye owenza ikbete kwange Palamente yokuqala—wenza umteto ongqongqo we Pasi aziyo ukuba ungongafunwayo siti bantsundu. Bubona bulungisa beqela lika Sir G. Sprigg esibe sityelwa bonana, xa kube kusitiwa masivote abayakumxhasa? Singavuya lomteto ungapumelelanga. Siyavuya, ngenye indlela ukuba yonke into esibe siyixela sisiti akuko buhlobo banganabo o Nkanu­nu Tshambuluka, nabakolwa kubo, abanjengo Mr. Blaine, ngakumntu ontsundo. Imiteto engqongqo ye Pasi eyilwayo iyilelwa tina, iyakunqhina oko nambla. Ihlile into ebixelwa.

Amanqaku.

Inteto ekoyo e Kapa pakati kwama­doda apete ezombuso kukuba u Sir Thomas Scanlen uyaroxa kwiwonga lokuba yinkulu yehlelo lake e Palamente. Ngemvelo akanguye umfo opambili engxoxweni, akanabushushu kanjalo. U Mr. Sauer kutiwa ubeka izixakeko zomzi ukuba angayamkeli indawo leyo abeyinikwa ngamadoda elabo icala.” I *Cape Argus* (ipepa lendaba) yalata nganobuciko nabukhali ukuba eyona ndoda ilifaneleyo iwonga elo ngendlela zonke (xa kuye wa ubuncinane—waye ngamncinane angako) ngu Mr. Innes. Sovuyiswa kunene ke elamkele elowonga u Mr. Innes. Lonto yokuba yinkulu iteta ukuba koti kwakufika ixesha lokuba litenjwe icala labo yi Palamente ibe ngu Mr. Innes Inkulu yombuso.

Umcimbi we Rafa yezinja emisiweyo kwesi siqingata se Qonce, ube upambi kwe Bhunga lesiqingata ngolwesi-Ne lweveki egqitileyo. Undululwe ngu Mr. Nettleton wakwa Qoboqobo ote lerafu mayipeliswe kuba iyinkatazo pofu ungabonakali umqulu wayo. Yayenzelwe ukucukumisa abantsundu ukuze kunci tshiswe ingqeqana abazifuyileyo kodwa ibhatelwe ngabamhlope abambalwa, mayiyekwe. U Mr. Nettleton ube no Mr. Jay kupela. Isihlanu asivumanga. Iinike. Amanye amalungu e Bhunga abeko ngo Messrs. Landrey (Ucabhela). Harty, R. Warren, Kilfoil, no Quinni siwukankanya lomcimbi ukuba umz ubabone abanovelano nabo kwezizinto nabacinezeli.

Ibhunga lesiqingata sase Komani libe lidibene ngolwesi-Hlanu, 17 May. Kuleswe umtandazo wempi yase Xora neyase Macibini wokuba iroxiswe indlu yezinja, owalate ukuba zingabakuseli; yaye irafa ingumtwalo. Unobhala ulese ingxelo yemali yale rafu ebutwe nyakenye, eyalate ukuba imali ebutiweyo iyi £27 14s., incite kubabuti nokubulawa kwezinja netikiti, £142 0s. 6J., ingeniso £175 13s. 6d. Kume u Mr. Barrable ozingca ngobuhlobo nabantsundu wangenisa icebo lokuba mayingaroxiswa. Uxhasile u Mr. J. Leach ote ukuba bekuyakuma ngelake ngeyinyuswa kwi 3s. ibe 5s. U Mr. Edkins ulichasile elicebo esiti lerafu iyingcapukiso nembandezelo kwabantsundu. Ute mayiroxiswe lerafu kume ngomtandazo wabantsundu; uxhaswe ngu Mr. G. A. Finchan, ivoti, imise icebo lika Mr. Barrable elixhaswe nga­madoda amahlanu; babebabini kwelika Mr. Edkins, yaye abacinezeli bexhaswe ngo Messi. T. Bailey, W. de Wet, no G. Goosen. Kulungile ukuba amawetu awazi amagama ezihlobo nentshaba kulemicimbi.

Situnyelwe oludaba ngumzi ose Debe. “Umzi wase Debe ufumana ukuba sebanele abantu ababanjwa emahlatini benawo lamapepa kut’iwa ngawe mvume yoku gaula ehlatini (Licence) engawuncedi luto izintsiza mbulala, kuba kaloku uti umntu akulikangela elipepa afike lisoma, aze atate izembe ayekugaula kanti ugaula lemiti iuyalelwe ngayo kwelipepa (Licence) ukuba mayinga gaulwa. Aze adliwe njengesela alifunyenwe ligaula ehlatini ngapandle iwe Licence pezu kokuba efumene indlela nenxameleko zokufuna le Licence ingamncedanga luto: Ngoko uke ucela umzi wase Debe ukuba kucelwe u Rulumente ukuba i Licence ziguqulwe ngesi Xhosa kwelinye icala lepepa.” Sibhekiseni kumantyi isicelo senu.

Indwendwe ze Dolopu.

Lengxoxo yendwendwe zedotopu inobom nokuba ingati isadukisiwe. Mhlaumbi ibaxakile abayivayo kuba inendawo ezihlonipekayo, kanti ke kokwam ukuqonda akusokulunga kude kubeko bani uya kunyatela nakuzo. Ukutsho asikuko ukuti ndiza kwenjenjalo mna. Kodwa ndingakutanda ukuva apo usingisa ngakona umzi malunga nale ngxoxo. Ndiba amaxesha mabini iman’ukuvela ibuye iroxe ngokwentloko yofudo. Mhla mnene owayivelisayo waroxiswa lilizwi eliti nani bedolo'pu niti nakuhambela kuti simise amaselwa ngentloko kanti asisakubiza nto. Opindileyo ukuyi ndulula ndibona eselefumane wati cwaka ndingayazi nendawo emotusileyo.

Mna andimntu wake wahlala edolopini kodwa ndike ndihambela kona. Ndikangele nditi indwendwe ezi kona ungazenza amaqela amatatu. Bako abaya kubona izihlobo zabo, ngesizatu so­kuba tina bantu sikumbulana, kuze kengoko kube yinto enkulu’ ukuya kumbona omaziyo. Kekaloku abantu abahambele ngolu hlobo andazi ukuba akonana wona amancinane amatandabuzo okuba bafanelwe kukuxaswa zezo zihlobo zabo baye kuzibona, kuze kuzo kube yinto emnandi ukuba bazitwale. Kuba ndingazi ukuba kuko onganazwi limbi mandidlule kweliqela, ndidlule ndisiti lelona lincinane; abona bantu baninzi ngabakwelinye lala mabini alandelayo; inte leyo ebangele ukuba intliziyo yam iti esi sikalo sabantu be dolopu nosidolayo makenjenjalo eke wasiqonda. Elinye eli iqela lelabaceli— abantu endiqondayo ukuba kuya kuxaka ukuteta ngabo. Woti omnye—atsho enyanisile—ati kuyimfanelo ukuba xa unesihlobo, kuyindawo yako ukusa kuso usizi onalo, kuyimfanelo ukuba sona silufeze ololusizi xa sinako. Kodwa ungati lomcimbi wokuya kucela ngokukodwa owokuya kucela kubantu bangapakati awusahambi ngemilimandlela. ababantu siyakubo siyakubantu abakwahambileyo ’nabo, abayekufuna imalana zokunceda intsizi ezibaxakileyo. bendikubona futi esiti umntu walapa e Phume anduluke aye e Bhayi kanti ukumbula ukuya kuzingela bonke abafana abasuka e Tyume, abangene ngolongatna lomlambo abavela ku wo. Kunjalo nje ngapandle apa baninzi abantu abaza kuti kwakugqitywa ukuvunwa bangapati noko umnye umsebenzi, kuze njengokuba kungena ubusika batabate amatyala Odyasi nemibhalo, kanti bengasebenzi nje balinde ukuze lakufika ixesha lerafu, lakusondela elalamatyala edyasi, bati baya kuzibika ezihlotyeni Ngelifutshane ndingati kuko abantu abalinda inyanga zokuya kurafisa kungekuzo izihlobo zabo zodwa kukuyo yonke into ebizwa ngokuvela ap'o bakona. Abantu abangenakungqumzeka kukufika kuko oselepambi kwabo, kunjalo nje boxoliswa nokuba isihlobo sabo singene ematyaleni ngenxa yabo, babe xa singarafiyo beyakuhlala basidle side sizikulule ngokubanceda. Nditi ndakubona ukuba baninzi kwabantu abaleliqela ndicinge ukuti kungaba yimfanelo bebaninzi abasedolopini abanentliziyo yentwana endaka ndafika kowayo kufupi no Mzimvubu. Ndagaleleka ukutshona kwelanga, yasuka lentwana yazifinyeza kum. Ndide ndati—“Mntanam uyavuya efikile nje uOmpi?” Yati yo’na, “Hayi” Ndite unga, “Unga uOmpi angatini?” Yati “ Ndinga angemka” !! Ndite "Nini?” Yati ‘Ngoku”!!! Ndite “Ewe, ke mntanam noko u ompi angaselehamba ngomso kusile.” Uku­tsho nditi abantu basedolopini masibadele ngokukundweba kwabo kubetela kude wakufika, kuze kube futi ukuba babe ngamadikidiki, amajavujavu akukumbuza inkovu yomxoxozi ocolwe emasimini xa zibuqayo, kodwa masibadele

singayeki ukuzifuna nati. Masingakoyiki ukulukangela olucelo singene kulo ngoku.

Noko ke ndakuva abedolopu ikakulu bakaliswa kukutya abakupa indwendwe. Nditi koba ngabom ukuba esisikalo asiveliswa liqela lesitatu endilibonileyo iqela labadluli. Kweliqela ndiquka bonke abantu abati xa asinga e Bhayi ake alale usuku nokuba zintsuku ezimbini e Rini; abantu abati xa baya kutenga impahla e Qonce bayekulala kumntu wecala lakowabo, mhlaumbi baye kudla ibrekfesi nokuba yidinala; abantu abati xa bayekufuna umsebenzi bake benze iveki nokuba ingaba zintsuku ezingapina bekwamzalwana wabo. Kekaloku ezidolopini kuko izindlu ongati nokuba ufika ngalupina usuku ufike kuko umntu okoyo weliqela labadlulayo abalalisileyo. Kunjalo nje akula kuni ukulicana ilizwi lokuyilwa lenawo yabo, kuba ngapandle kwase Qonce nase Komani ndiba akuko makaya endwendwe; babe ke abantu bengenakulala pandle indlu ikufupi.

Incwadi yam ise inde, okunye ndivulela abantu abawuqonda ngapezu kwam lomcimbi. Masendinqamla ndisiti ke ngoko ezindwendwe zoluhlobo zikalisa zifanele, kuba abantu bedolopu bapile nzima; nditi kuyimfanelo kuzo ukupata imipako yazo xa ziyakutenga nokuba zidlulela kwengapambili idolopu; kodwa kuyimfanelo yabedolopu ukubanceda abadluli ngcsilili sokulala. Apo kukoyo amakaya endwendwe kuyimfanelo yazo ukuya kuwo, ukuti umntu esuka ekaya abe enalo iqoshana lokuya kudla nokuba kulala. Ungati abantu bedolopu ngebengabi nazintloni ukubalatisa ikaya abafuna idinala nofuna ukulala. Abantu abagqiba intsuku komnye umntu betuna umsebenzi, nditi kuyimfanelo yabo ukuti bakuwufumana bamkumbule ngento elungelelene nexesha ebebepila ngaye, bamkumbule nokuba usisihlobo.

E. M.

Macfarlan, Tyume, May, 1889.

IMIMANGALISO YEMVELO YASE MBO.

[NGU C. N.]
intshayelelo.

Baninzi abantu abake beze kweli lizwe lase Mbo, bevela kumacala angase Koloni, bati kodwa ngenxa yokupelelwa lixesha, kwanokucuteka kweholide zabo, bade bafane bapinde bagoduke bengabanga nako ukuyihambela imimangaliso ekwavelwa iko yelase Mbo. Ndincede ke Nkosi yam Mhleli uyifake lemigcana epepeni lako ngonyamezelo.

INGXANGXASI Ze TSITSA.

Eminye yale mimangaliso yaka yachazwa nyak’ omnye ngu Rev. E. Makiwane epepeni lake entlanganisweni yo Manyano. Ndifuna ke ukongezelela'kancinane kokwatetwayo nguye ngokubhekiselela kwi “ Ngxangxasi’ze Tsitsa.” Kunga cingwa ukuti ngabanye ezona ngxangxasi zipakamileyo zezo zase Na’agara nezase Zambezi, ngenxa yokuduma kwazo. Okunene ezase Na’agara ziya zigqita ezase Zambezi ngobupakamo, nezase Zambezi ziya zigqita ezase Na’agara ngamanzi amaninzi; kodwa ezase Tsitsa nakuba zingadumanga kangako, zizigqita zonke ngobupakamo. Ukupakama kwazo kupakati kwa 360 na 370 enyawo. Okunene igama lengxangxasi alizifanele, lilula kunene kuzo, kungoko bade bati abantu belozwe yi *Ngqubusi.*

INKUNGU YE NGQUBUSI.

Nakuba amanzi apalala kuzo engemaninzi kanti noko ngenyanga zase hlotyeni nxa umlambo ukukumeleyo, ubuhle bazo bukulu kakulu. Kulapo kuti ngenyanga zase hlotyeni kanjalo kubeko inkungu engapeliyo epuma kuzo, emana ukuti, noko ke yona, ibonakala nase busika. Lenkungu yeyonanto kukangelwa kuyo nxa liza kuna nyaka libaleleyo. Kuti nxa kade ilanga libalele, nanxa kungaseko mqondiso wumbi wemvula, kubonakale umsi wenkungu utapuka engqubusini; kuze sekuqondwa ke ngaba ngakuyo ukuba imvula ikufupi. Le­nto inokuqondakala kakuhle emntwini ofundileyo, kuba kuti nxa umoya uzele kakulu kukunyakama (saturated), ya- ndule ukubonakala inkungu; kanti nxa umoya zeke usomile akuze kubonakale nento. Enye into ekoyo apo engqubusini nxa ukufupi, kuye kubonakale

IMINYAMA

ngapantsi. Nayo lonto inokuqondakala emntwini ofundileyo, ngenxa yemvulana yokuwa kwamanzi; oti ke wena nxa ucalenye nelanga, wakukhangela kulo mvulana ubone umnyama okoyika kunene ndingati akuko sizungu wauhambela engqubusini, nxa ukangela imisebenzi yo Mdali ekuhleni kwamanzi eliweni elingapezu kwenyawo ezimakulu matatu, nokusabalaka kwawo ngokubeteka ematyeni ezantsi.

Kanti noko imnandi kangaka nje lendawo, ilupambukelo lwabaninzi, kungumangaliso ukuba kungabiko udawo yokwamkelela amatshawe amaninzi amane ukupambukela kona ngokufuna ukubona imisebenzi yo Mdali. Enye indawana ekoyo embi kuyo kukungabiko ’ndlela ivulekileyo ebheka ezantsi; inoze ke leyo ebangela ukuba ati osukuba eta kuyibona apelele ekumeni pezu kweliwa; aze ati ke nakuba eya kuyibona kakuhle yonke umhambi, abe pezu komngcipeko wokulunguza pezu kwoliwa elinyawo zingamakulu amatatu.

e tina.

Enye indawo etandekayo ekwavelwa iko ise Tina, apo uti umlambo utshone emngxunyeni wolwalwa uye kuvela kwenye indawo ngasezantsi sewenze umchancato wolwalwa; oti noko ke wona ugutyungehve ngamanzi nxa umlambo uzeleyo.

umejelo.

Ngelinye ixesha ke ndati gxada elwandle. Ndati, kuba ndadihambe ngenqwelo ndaba nokubona kakuhle yonke into esendleleni.

Into ebalulekileyo ngalendlela yokuya ecwebeni loMzimvubu, ipuma e Mtata, kukuba yanikwa igama elilodwa ngama Mpondo ngu “ Mejelo,” kuba yamejelwayo; enditi kanjako eligama lilungelelene nokuba umntu omkulu owaye kangele ukwenziwa kwayo waye ngu Meja. Eyona ndawo intle ngalendlela emehlweni kukuhla kwayo.

entabeni ka mlengana.

Apo indlela ibheka ezantsi, ihamba imayile ezisibozo, inganakuvakala uku—