ke zonke ezi azi manyene, azibalelani imicimbi emikulu eziyixoxayo engazo azivani ngayo, azipiti kunye. Anditsho ukuti ipye indlela esinga sondeza ngayo izicelo zetu kwanezikalazo zetu kwi S G E umpati mfundo ukuze zamkeleke, ndazi mhlope ukuba zininzi, kodwa pezu koko kulungile ukuba zimanyane ititshala ngendlela etile, oko kuno kwenzeka ngoku manyana kwezi local Association zingentla ngendlela, zibe nokubalelana, zezibe nako ukuwu hlangabeza ngaxesha nye umcimbi xa usukube uko. Anditsho, ndaye ndinga hambi konke na noluvo kwano buciko boko kuba malwenziwe olumanyano ngokuti ezi Associations sendizi kankanyile mazitiwe affiliate kwenye yazo, nokuba ngaba yiyipina i Affiliation ye local Association kwenye ngale ndlela ici kozelwa ngayo, ngakumbi ngelixesha ayilungile.

Ndiyahamba nendlela kwano luvo, ukuba ngaba luko, lwe Amalgamation yezi Associations, umanyano, ngendlela eyiyo neyoti yamkeleke kuzo zonke, enditi move ukuba makutatwe elonyatelo nambla.

Makumenywe intlanganiso eyodibana endaweni eti e, ngexesha elitile, ibe yeye titshala ngokubanzi, kwanabantu abatandayo ukuya, nabe Fundisi, eziza kuti ezi local Associations ekubeni zibe zaziqalwe kwangapambili zawuxoxa zodwa ngazinye lomcimbi, ziti ke zitumele abatunywa (delegates) bazo kulontlanganiso, zibafumba tise imicimbi noluvo lwazo ngalo mcimbi noluvo lwazo ngalo mcimbi wolu Manyano, ati atandayo amanene ukuya nokuba akaba tunywa aye, ze iyileyo i Association ihambe nemiteto yayo ekoti kukangelwe, kutelekiswe lomiteto, kucatshulwe nakuyo xa kungaba kuya funeka kwenjiwenjalo ekwenziweni kwe Constitution zo manyano, okanye ze Ngqungqutela ye Titshala.

Ukwenziwa kwe Constitutions migaqo kofuneka ye nziwe yi Board eyonyulwa kule ntlangano sendiyi cazile, ze iyileyo i Local Association ibene (delegate) ummeli apo kwi Board, nokuba bangapina ngokulaula kwalo ntlanganiso, ze ingxelo yayo i Board nekwenzileyo ikungenise entlanganisweni apo, ze kulungiswe izi pene y lon langaniso eyonyulwa i Office bearers zayo ne Committee zayo.

Ingqibo (conclusion): Ke manene nje ngo mshukumisi walo mcimbi ndicela ukuba lentlanganiso ibe nge 30th December 1901 e Queenstown, kuba ndicinga ukuba iyiyona ndawo iyi Centre, ndicitsha u December ze iyileyo i Association ike iwuxoxe lomcimbi, Manene kukuni ukuli guqula eloxosha kwane ndawo ngezizatu, nje nge Mover ndobulela kakulu ukwamkela incwadi ezivela kwi Secretaries ze diffgrent local Associations nezezinye indawo endingaba andizikankanyile apa, kungengakuzidela kodwa ngoku zilibala ngelixesha kwanezivela kwama ye amanene ateta inyameko kwinto zemfundo, ndaye neiya kuwabulela ngamacebo awondifumbatisa wona, nantso indawo yomcimbi ka Mr Nangu apo wolumana unonelelo.

Mna,

G E NZUNGU.

St Philip's Grahamstown 8-10-1901.

Ibali lika Oom Paul.

No. 2.

[NGUM NGQIKA.]

Copyright.

Ngexesha lokufuduka kwama Bulu, (Great Trek) ukusinga e Transvaal malunga no 1836-37 u Johans lo kwakuxa ayinkwenkwana eminyaka ilishumi ubudala. Uyise wayelifama elizibeke kunene umfo ongenamnqweno wanto, ngapandle kokuzisebenzela impilo yake ukuba yonwabe, enomsetyenzana olingene isiqu sake, engazikatazi konke na ngo mfanyana lowo u Stefano.

Ukulile ke u Kruger omncinane engumzingeli olicule, wazenzela igama ngesiqupe pakati kwempi leyo ye Mfuduko, apo kuko amabali amaninzi axelwayo ngamabonandenzile ake ezindle apo. Ngelinye ixesha, iti indoda enkulu eyayindincokolela, wadubula ingonyamakazi wayingxwelera, yamguqukela, wati kuba unkabi ubese nalamipu midala ingxawa nye, akabinako ukuyiqokela, waselejika ecela koxongo, kuti kusenjalo abone umngxuma wehodi, asele zileta lonji pakati, ancotule isihlahlana ebesilapo avale ngaso emlonyeni womngxuma, wahlala ke elinde ukuti ingonyamakazi yomka, mhlaumbi ife kokuya kuyingxwelera kwake, makuti ngetamsanqa kuze kudlula amanye amanqawa anje ngaye, ate akuyibona lengonyamakazi ayidubula ayibulala. Aba ke njalo asindisa ubomi bento eyakuti i South Africa le ibe pantsi kwesiqalekiso engazange isibone esinjalo, ngenxa yayo.

Waquba njalo ke u Kruger omncinane, eya ezibalula ngangokude ati eminyaka ima 20 anyulelwe ekubeni yi Komndati yesiqingata esasi baluleke kunene oko, esiyi Rustenberg e Transvaal, yaye londawo ngezomini iyindawo ekungekuncinane ukubaluleka kwayo. Uqondakele apo ke uhlobo alulo u Johans Kruger. Ubexela mhlope ati abantu aba ntsundu badalwe ngu Tixo ebadalela ukuba babe ngamakoboka abantu abamhlope, yati lenteto yake wayibonisa ngokungaze enze nceba kwindoda kumfazi, nokuba kukumntana obala lintsundu, ote wamangalelwa kuye, ngesiposo nokuba sesinjani.

Ngelixesha ke i Transvaal le ibingesiso isiqingata esinye. Ilizwe lalahlulahlulwe laziziqwengana, esiti siseso sibe no Mongameli otile waso no Rulumente waso. Kungeloxesha ke u Paul Kruger ati waqala wacinga ukuba lonke ilizwe elo lase Transvaal malimanywe libe linye abemnye u Rulumente walo, koko ngeloxesha kanye kute gqi, omnye umbandela otsho ingcinga zika Kruger omncinane zaguzuka kwinto zombuso, zake zemka nendawo yenqu yake. Kute nge Naramali (Umtendeleko) etile, waqubisana nantwanaza itile egama lalingu Sanna Du Plessis,——wayitanda, wazimisela ukuba uyakutshata no Neri Sannah lo, Emva kwalo Naramali (kuba sisidlo esibe sigqiba malunga nentsuku ezili 18) wati u Paul kuba ebengazange atete nentombi leyo ngapambili wagoduka, wati akuba eqiqe kakokla, walumbele ko-

wabo bentombi ukuya kwenda okokuqala. Akuba etetene noyise bentombi u Mynheer Du Plessis omdala, bevana, usinge entombini ngesoko lasema Bulwini, waquba ngendlela "yokuhlala pantsi" endiyakuti noko ngati ndiyayilahla imbali endenza yona, ndike ndiyicaze ngenxa yabo bangazinto ngemikwa yesesi Bulwini.

Uti mfana we Bulu akuba evunyiwe (indawo ebaluleka kunene leyo ebomini bake.) aqale ke amane ukuteta nentombi le nangembalelwano, into ke leyo eyakuti ukuqutywa kwayo umfana amane ukuxela uhlobo lwamahashe ake anawo, awokukwelwa nawokutsala ikali, axele inani lenkabi zake zenqwelo, nenani lemazi zenkomo nelegusha, noboya ati akuceba abufumane, axele inani lamabali ngomcebo omnye, inani lenqwelo, axele nobukulu befama zake, nomhlaba awulimayo, kuze kuzokugqityelwa ngento enkulu, inani lezifologu anazo aze xa azakutshata axele ukuba ulunge nayipina imvaba,——kuko eyama Dopolo, iko eye Reformed. Ziti ke ezindawo zonke zakwanelisa, aqale ke umduna ukusondela ngalondlela ibunyewu, entombini leyo ayiganileyo ayixelele ukuba, njengokuba ke uyise nonina bemvumile utanda ukuke "abute" nayo, ivumile ke, abope unkabi ihashe lake agoduke. Kuti emva kwentsuku ezimbini abuye umtwana, ekwele kugxwal'intloko, ongapaya yena, egibisele ezingapaya kanjalo ingubo,——ebezidla ngokuba yikode, ibe yihempe engena kolala naqina, atsho ngondulubatyi apa ongaxeli uto, ube umnqwazi ilibequza elikulu kunene, zibe inyawo zitiwe kata ezifelskunini ekungeko nakausi, angazilibali izinamnam (sweets) zetiki kunye nesibane (candle) engxoweni.

Woti ke umtakati akufika ebukweni apo, engxitisi pantsi, alinikele kwisicaka ihashe, eqote endlwini, anyikinye ngezandla yonke into afike ilapo, aqale komkulu umntu ese emntaneni Ingene kaloku incoko kubo bonke, kuncokolwa ngezilimo, ngezulu ukuna nokubalela, nokupatwa kwama simi njalonjalo.

Elixesha lonke ke isitandwanekazi angaso apa umfo omkulu asiko, sincumeze esangena segqi pandle, elixesha lonke intokazi seyimana izibeka amacala emva kwendlu paya, kude kube lixesha lokutyiwa esangokuhlwa isidlo. Koti emva kokuba kudliwe wade wenziwa nomtandazo, bazisube abazali ukuya kulala, basitabate esiya sabo isibane bemke naso babulise Goed nacht bahambe.

Iqale ke inkewu, umyeni, irole esayo isibane enxoweni asilumeke, asibeke etafileni, ahlale ecaleni lomntwenyana kwisitulo eside, ibanka, ayiti ingalo jike esinqeni apa sake, abe ye na umtwenyana eyite tyeke intloko pezu kwegxalaba lomyeni lowo. Bohlala njalo ke bewaposa amazwi nganye, sode sipele eso sibane, umhlaumbi betete ishumi lamazwi, inkoliso ikukuti qutu.

Soti sakupela ke isibane eso kundulukwe kwahlukwane kwa ngo Goed nacht, kuyekulalwa elowo kwelake igumbi. Idla ngokuti ke idyongo ivuke kwa ngonyezi, ibope imke ingambonanga umtwenyana, kanti uyabuya kwakona kwangayo lendlela yokuqala. Kuti mhla iyi Cawa angamki ke umyeni ukuze ake atabate umoya kunye nentombi le emva kwemini, okanye baye kunye kwityalike etile. Koma kumi ke ngalendlela, lide lisondele ixa lomtshato, ibe lixapetshu ke kwimizi yomibini, kulungiselelwa lomcimbi mkulu kunene.

Le ke yindlela awaquba ngayo u Paul Kruger naye xa wayeza kungena kumcimbi obaluleke kunene wobomi bake. Kaufumane ucinge ke, ukuba lowo wenjenjalo ngosaza kuba ngu Mongameli wase Transvaal, lomfo wenze umngeni kwi Britani enamandla ukuba alwe nayo, kaufane ucinge xa akwela kugxwal'intloko e iya kwindlu ka Mr Du Plessis enxibe ikode etsho ngomnqwazi opekepeke nebatyana emfutshane egwangqana, efake i felskuni ezitsho ngapandle kwekausi, etsho ngehempe emdaka, epete ugqajolo lwesabokwe, efake ipapulumentana enxoweni yebatyi, nesibane samafuta kwenye inxowa. Ube ke njalo umbonile u Stephan Johans Paulus Krieger, ukumka komhla, esiya ebukweni, kokwabo bontombazana epelele ekubeni yinkosikazi ye President yase South African Republic.

Isaqutywa

ISIKUMHUZO SE NKOSAZANA.

Sifumene ku Mr I Bud-Mbelle, u Nobhala wemicimbi enge Sikumbuzo se Nkosazana, lengxelo ilandelayo, esiyifaka ukuze abafundi betu bayibone bayiqonde namadoda abafanele ukubhekisa kuwo indawo :—

P.O. Box 623,
Kimberley, Aug. 1901.

THE QUEEN VICTORIA MEMORIAL FUND.
(NATIVE.)

NKOSI,—Ndincelwe ukuba ndikuvakalisele ukuba kwintlanganiso ebilapa lamanene abhalwe ngasezantsi apa, anyulelwe ukuba amise i Komiti ngawo lomcimbi ungentla apa kwindawo akuzo ukuba ayavuma. Amagama awo ngo :—

Rev S P Sihlali, Engcobo; Mr J K Bokwe, Ugie; Mr James Pamla, Tsomo; Mr C N Falati, Kokstad; Mr Theo Ndwandwa, Butterworth; Mr J W Parkie, Willowvale; Mr G T Moshesh, Matatiela; Rev W B Rubusana, Mr A K Soga, East London; Rev J Msikinya, Aliwal North; Mr S Molamoleli, Herschel; Mr J Tulwana, Bensonvale; Mr J Maqubela, Dordrecht; Rev E J Mqoboli, Cradock; Rev P K Kawa, Mr J Tengo-Jabavu, M G W Tyamzashe, King Williamstown. Mr Alex Msutwana, Peddie; Mr A E Nazo, Mr D M Foley, Port Elizabeth; Mr S Molema, Mafeking; Rev W Stofile, Tshabo Mission; Rev J Motaung, Bedford; Rev J M Dwane, Indwe; Rev P J Mzimba, Alice; Mr J R Kota, Mr Jos Ngcezula, Grahamstown; Mr John Sishuba, Kamastone; Rev E Mdolomba, Mr J Z Zini, Capetown; Rev Morrison, Rev J J Jabavu, Hon Treasurer; Mr J S Moss, Mr J Bud-Mbelle, Hon Secretary; and Mr E W Makula, Assistant-Secretary, Diamond Fields.

Ningandinceda na ke ngokundivisa ukuba ezindawo niyazamkela. Sobona emva kwenxhowa into esoba yiyo isikumbuzo. Mandiqukumbele ngokuti impumelelo yalendawo ixomekeke kwimigudu yomntu ngamnye, nayipina indawo engati ingeniswe iyakukangelwa.

Ndinembeko yokuba ngowako,
Nkosi,
I. BUD-MBELLE, Unobhala.

Umhlati Wabantu,

Batinina Abantu?

Bati, bayakubulisa "Zwi Labantu," wena ufika kuleveki, iti ifika ezayo ibe seyingati ngunyaka wonke singalibo ni ipepa elibomvu.

Bati, ingati ike yana imvula, walunga nalo unyaka njengogqitileyo singapila side sibe nayo nentlahla.

Bati, taruni Magqunukwebe, ziyawanqoza ngelitinina ?

Bati, Bayete! Bayete Mntan' o Kumkani!! Kuba nat' apa singama Britani!!

Bati, siyawukuza siwuvela umzi wakwa Damane nowakwa Mzimba ngokulahlekelwa yinkosikazi yomfundisi u Reuben ebiyintombi epakati yomfundisi u P J Mzimba.

Bati, i Nkomfa ye Titshala ayidiba nanga, wati umcimbi ka Nangu wabu ya umva; utinina u Tunyiswa no Stofile emzini ngokungadibani kwalembu mba ? Sinikeni izwi madoda umcimbka Nangu siwufuna usemandleni kuti.

Bati, kauhlel' ezantsi mfo wase Monti, atinin' amadodana ngomcimbi wobhalo lwezifologu ?

Bati, wenze kakuhle S Fynn ukuti necala elimtuqwa ulivelise ngo Komponi le yahlal' ivele ngecal' elibengezelayo lodwa.

Bati, into ka Xiniwe izimiseie ukugqiba inyanga zombini iselihambeni, ishumayela umcimbi ewunduluieyo. Omnye angabuza ati wohamba esitya kuyipina ingxowa betu ?

Bati, Umcholacholi wake wati nantsi enye inkunzi iposwe itsheke; kazi wayenganyanisile na.

Bati, akuqekekwa kuyahletshukwa, kulatyalike ka Mr Vandala ke, akukavakali mfundisi ubiziwiweyo na ayongamele betu ?

Bati, umzi ontsundu wonke wona emva kwemfazwe le maze upatwe lipesheya ngokwase Lusutu. Mawenze ke ngoko isicelo esinje ngesase Rhafu.

Bati, ingati lento ike yenzeka zingakhuseleka ityalike, zipele inqekeko, zincipe irafu, apuhle amadoda, aqwebe afuye.

Bati, kuke kwanjalo bangaqondw o Yisaka incwadi abazibhalayo nge nqekeko, nembangi; bati beqekeka babe bengenambangi. Ube umzi wona usiti, Amen! Amen!!

Bati, lomfo ka Lose obubuciko akabufumene ngokukulela pakati komzi ontsundu kodwa ? Kanti kungakubi mhla naye bumbulele njengoko kunjalo apakuti tina sifa buciko,

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Bati. izikalo zotitshala zitsho kwati nzwi nendlebe ngoku. Siba kutini ukuzikolisa yinqaba umntana wasemzini suka nxwe, ade ayokuggiba ngenotisi.

Bati, isikumbuzo se Nkosazana mayibe "Lumanyano Ngamashishini." Into ke leyo eyakutsho u Jabavu no Xiniwe badibane babe njengomntu omnye. Ube umzi obalandelayo utata Koras roqo usiti: Amen, ewe Amen!

Bati, amakwenkwe ase Kafile e Kapa abuza igama elinye ku Sagodini, ati "Imınquba yokulahlela into esezifile yake yarafeiwa na ?" Kwatsha!

Bati, ati akuwenza amadodana lomhuzo, ayivuse ingqumbo yomfo ka Mdolomba; kuba yena akazilibali izindlu ezinjeya ukuba ntle nokufaneleka. Angaba uyaposisa betu umntu oti makube lomfundisi ukule pantsi kakulu ?

Bati, indlebe sizibekile ukuba sive indaba zokuya e Kapa nama Tshawe. Sozenzelwa ngoka Koti u Pas. Siyanewina ke Folokoco kauti gqaba zitinina ?

Bati, isinala zetu zisaquba betu ekufundisweni ubutitshala konyana nentombi zetu, ipina enzulu ka Mr. Falatiomdala? Ingaba iku Dyobi, iku Tyamzashe, itshone pantsi komhlaba, teta Makohliso no Tutu. Ipina betu.

Bati lambete ezimnyama elase ma Xoseni, ngenxa yokumiswa komkuluwa wako "Imvo Zabantsundu."

Lentsue la Batho

PHATO LA-BOBELI 27 1901

KOPANO EA BA BATSO.

SECHABA sa rona ba batso kayeno re bontsa litaba tse seng li kile la li utlua ka li tsebe. Ha romeloa le batho ho ea li mamela haufi King Williamstown mo li neng li buea teng. Ho emisoe khuebo batho ba batso ba Kopane ba etse mosebetsi, yuale ka motho a le mong.

Mosebetsi oo o hlahisitsoe ke Mr Xiniwe Ekaba ho u fasoa ha ho ka thoe ke mosebetsi oa hae a le notsi hobane batho ba se ba o lumetse bohle. Hobane rona re ne re sa e hlahise ho batho yuale re se re eletsa sechaba hore se seke sa tlohela mosebetsi ona ntho e re thabisa ke ha re bona sechaba sa heso se thabelo mosebetsi ona.

Hobane le ka eng le ka litaba re tla tsamaea re mo thibela Motsamaise eo o sa tla ea Transkei, Maphotong ee Bathepung ka tsona litaba Ho botsua ho Kompone ea Bayi re ea leboha hobane ntho ena ee etlang ka eona e ile ea mameloa, ha re hleng re lemohe rona hobane re khotsong ho batho ba lokileng.

Re ea kholoa hore Moloki oa buka ho e ngue o bolela hore hohle, ra fela ke bofutsana le ho hloka thuto ea bana ba rona, ka baka 'la ho hloka sebaka se ba tsuanetseng ra shua ke ho hloka lentsue ka baka ba balimo ba rona le ka ho bona hare re qhala ne khantlu khuebo m ho leng yualo e matla.

Litabana.

Ho teng Empress Frederica ma Keyeza Morena Ma Jermany, Kharebe o kholo ea Mofumahali

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Ho thoe ka beke e fiteleng ka mandaha ho no ho chesa ka mokhoa oo makatsang ba bang ba hopola America le New York, moo ho ileng ha shua batho ba 2,000, ke ho chesa ha letsatsi.

Ho thoe Lord Roberts o rometsoe chelete ke morena £100,000, ka baka ba mosebetsi oo a o etselitseng ma English.

Ho thoe Vienna ho na le nguana ea lilemo li hlano, ho thoe o ka tlasa kahlolo ea Moahloli ka baka la ho tseka bohobe le emong.

Ho thoe ka bara ho manyalo a Kolone ka 1900 e be e le 8166 palo ea ona, palong eo ke 2,746 masoha a saka a ngola mabitso a bona, ba bacha le bona ebe e le 2,709, tsebiso e bontsa hore sekolo sa ka phirimana sea batleha ho batho ba batso, e fele ntho ena ea hore motho a hloioe ho ngola lebitso la hae.

Ho thoe tsebiso ea mongoli oa Kolone ga lefu o re: Ho tla fihla ho July 20th bı kileng ba kula ba 782, ba shueleng ba 353, kapa feela. Byi ho beiloe batho ba 31 palong eo ho hlokahala 13. Ho teng leshome le leng le beiloeng bakeng tse ling.

Ho thoe ba bapali ba bolo ba se ba thabile ha holo hobane khuelingena bolo e tla buloa khueling eona ena good attempt.

Ho thoe Jim le Lenye le Nolampu King Williamstown ba yeoe 10s e mong ho seng yualo ba lule teronkong matsatsi a mararo, ka ho tsamaea polasing ea lekhoa, Veyali, monga polasi ha lumele ntho eo, o re: Polasi e patala ho muso.

Ho thoe Right Rev Frederick Samuel Baine M.D., o kentsoe Bishopong ea Natal e St George's Cathedral mohla sontaha oe fitileng Baruti ba ne ba se ba kae. Ho no ho na le letsoho le tsamaisoang ke Archbishop Kapa e ba e le teng ke Bishop ea Zulu, le ea Bechuana, le ea Lebombo le Bishop thusang ea Kapa.

Ho thoe monna e mong mona E L o ahloletsoe khueli a sebetsa ha thata hobane eitse a eme le ba bang seterateng ha fihla lekhoa le tsamaea le le leng la fihla la mo sututsa ka letsoho khanthe monna eo ha rate ho tsuaroa ka letsoho.

Mona East London ho na le office ea ho ngola batho ba hiriloeng mongoli oa eona ke Pota, o na le mokhoa oa ho botsa motho lebitso. Ke eo tsebiso ea ho ngola ea batlang mosebetsi a se officing eo.

Ho thoe ho lenane la ba lekileng Civil Service re thabile ha re bona lebitso la motsualle oa rona Mr George W Tyamzashe ke toloko ea Manki King Williamstown o tsuetse pele oa Burung.

Ho thoe ntlo ea khatiso ea King Williamstown ea ma English Mercury e chesitsoe ke moleo o sa tseyoe moo o tsuang.

Ho thoe Mr Joseph Chamberlain mongoli oa litaba o na le lileno tse 63.

Ho thoe Byi banna ba 8 ba ahlole tsoe ha boima ke Manki ka baka la hore ba ne ba hopola, ho ea hae, ba tsamaea kantle ho pass, banna baha ba re ba thiyoa ke mapolesa ba na tsamaea ho ba ha bonabala hore ho batleha masole ba ba ba balala emong ba bang ba ahlaleloa khueli tse tharo teronkong ho seng yualo emong £10.

Ho thoe Chief Mcotama Sarili, Pascoe P Koti, le Headman John F Soga ba ha Centane ba tsamaile ka Sondaha Aug 4th hamoho le Manki, le Mondile le mosali oa hae ho ea bona moyalefa Kapa.

Ho thoe boloi ke ba rona batho ba batso feela kuana Lisbon ho tsueroe malai oa mosali. Boloi ba ha o na a utsua bana ha motse o mong a ba ise ho oa habo motse. A fihle a ba khaele matsoho a bona mali a bona a a khakeletse ka emere eitse ha tsuaroa ho hlaha le e mong.

Ho thoe Ruafu toronko e tletse ke ba tsuarua ba emetse lekahlolo tsa bona.

Ho thoe Lord Kitchener molaoli ea tsamaisang makhotla o sa tsua qeta selemo sa sa 52 boholo ba hae.

Ho thoe Sir Albert Hime Morena ea busang Natal, ha e lahla mehala ea Muso a ea tulong tse tlase mafatseng a beng e le a ma Buru.

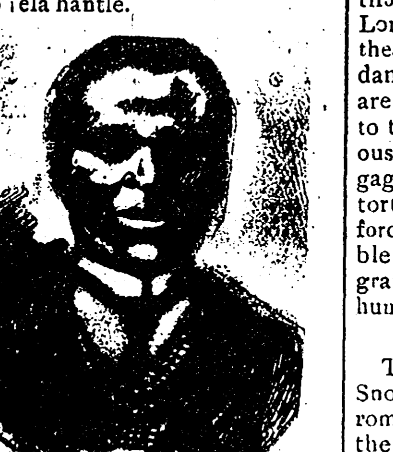
Ho thoe bo Chief Justice ba Transvaal ba talimiloe ke batho ba bararo ke Hon Mr Bochanan, o lutse ba keng sa De Villiers, Hon J Rose-Innes le Hon W P Schreiner, eo e kileng ea ba Morenana.

Ho thoe De Villiers, Moahloli e moholo oa Kolone o betere ho kuleng ha eona yuale e emetse honka litulo tsa eona ha ho fela selemo se e nenge se qetse.

Ho thoe lekhotla le ne le kopane mona East London ka feka e fitileng ka la boraro. Le na le motsamaisi oa lona.

Motho ea Makalitseng Molekana hae.

Mr B Zingitwa teacher e kholo ea sekolo sa Wittebegen haufi le Herschel, o e tselitse metsuelle ea hae Mohlolo o moholo ha ba ne ba teane ka seke tse fitileng. Mohla ba qetelang ho teana le motsualle oa hae, a fumana a fokola ka mokhoa oa o Makatsang, a le matapo a phela hampe haholo, yuale a tsamaea kapela, a e tla ho eena a sa kholoe hore e ka ba Mr Zingitwa khantho ke eena, ka nakonyana e telele o te o kile a khuthatseha, ke mala a molomanga mo mathisa a fumana bohloko mala a hae a kokomohile sa nketsa ho khathala le ho se p ela hantle.



MR ZINGITWA.

Ke nako tse ling, ke ne ke sa ssahoe liphateng, ka veke tse ling ke kula ha ka na, ba bang batho ba hopola hore ha ke eo phela, ha ngata ke sa a tiise ho ya bohloko bo nqeta mele ohle. Ka lilemo tse tharo ha ke ntse ke kula ka mokhoa oona, ka batla lingaka le lihlare, ha kea ka ka thusa letho leha a na ke a tla nthuse, ha ka nthusi. Eitse ka May ka bula pampiring e bitsoang Mveni, ka lefu le tsuanang le lena le thusoa hantle ke Pink Pills tsa Dr Williams tsa batho ba tsollang, ka na ka leka ho noa eitse hoba ke qete botlolo ea pele ka inkutloa ke na le bophelo ka li pheella ka ba ka phela hantle, ka ba ka rata liyo. Yuale ke bile ke tseba le ho tsamaea sebaka se se lelele ke sa khathale.

Ke tsebale ho etsa mosebetsi oa ke, ke tiisa hore ke Pink Pills tsa Dr Williams tsa batho ba tsollang tse mpilisitseng, ka boela ka ba le matla mosebetsing. Kea thaba ka thabo e kholo, hore batho ba lthute tsona, ke se ke itse ka mora tseo ka romela li Pills ho ba bang ba tsuanang le na, Ji Pink Pills tsa batho ba tsollang tsa Dr Williams li rekisoa ke ba rekisi ba lihlare mabenkeleng lo litorong, li ka fumanoa ka aō romeloa Komponeng ea lihlare tsa Dr Williams Long-street Kayetown. Ha u ruta u ka romela botlolo tse tselitsoeng ka 17s kapa botlolo e le ngue ka ka 3s 3h li romeloa kantle le ho patalloa ka hare ho lefu bakeng sa ho opa ha mele le mahlaba a bohloko yualo mala a khathatsang, sebete ho se fumane boroko lefu la seholoholo.

Ho khathala, ho ema ha mali, sefula se bipetsang kaofela ke mafu a basali le baroetsoana ba khathatsoa ke eona.

The Voice of the People

TUESDAY, AUGUST, 27, 1901.

IMVO R.I.P.

NEMESIS—which punishes the arrogant and tyrannical abuse of prosperity, has found out our native contemporary at last. From the "Cape Mercury" it appears that the Military authorities have found it expedient in the interests of peace, and the the general harmony of the races, to notify the editor of the "Imvo" that its publication must cease. The reason stated is that objectionable matter has recently appeared in its columns. It is surprising that the Military authorities are only now convinced of the necessity of this step Frankly, we have consistently opposed the pro-Boer policy of "Imvo," and its unfriendly attitude towards those friends of progress and good Government, who made it possible for that paper to establish itself, and to make its influence felt, and to help to guide the more ignorant natives into the paths of loyalty, true liberty, and friendliness, toward the white man. We see in this another proof of how the truth crushed down will re-assert itself, and rise again like the Phœnix from its ashes. "Be sure your sin will find you out" is once more verified. Speaking from a native point of view, we feel deeply the humiliation cast upon the native press, just entering on the threshold of life, with all its magnificent possibilities for good. To be placed in the position of an enemy to the best interests of the country and people, is surely a serious stigma on the character of those who have helped to this consummation. Long have we striven through good and evil report to stem the dowwnward grade of those who falsely pose as the friends of the natives, and to prevent the degradation of the native press. What an opportunity for our enemies to seize upon! Our labour has been in vain. The supercilious attitude of ignorant Pecksniffianism with which our often-re-iterated warnings were received was enough to make a Job swear, but we bore the yoke as patiently as we could, recognising that Nemesis dogs the foot steps of those who violate the laws of truth. The magnanimity of the British race is wonderful. Perhaps the moral lessons to be gained by this serious blow, will not be altogether lost, but will work out for good to the future of the native press that has to be. The first principle to justify the existence of any paper white or black, is loyalty to the Imperial factor. How long shall we preach this simple gospel to our fellow countrymen.

Editorial Notes.

We trust that our Sesutho readers will pardon our shortcomings as we are endeavouring to secure the services of a competent man to take charge of those columns.

The honour of knighthood conferred upon Mr J Rose-Innes and Mr Richard Solomon, may come as gall and wormwood to Messrs. Sauer and Merriman, but it will be hailed with much satisfaction by the natives of South Africa.

We notice in the columns of our local contemporary the 'Dispatch' that a native was the other day practically electrocuted while working on the electric wires of the Town.

We do not wish to enter into any of the harrowing details of such a death and we presume that an inquest has, or will be held and we await the result of such inquest, at the same time we cannot refrain from asking those responsible for suppyling East London with Electric Light if when these ignorant natives are put to dangerous work of this nature, they are first properly instructed in order to thoroughly understand the dangerous nature of the work they are engaged upon. It seems that the contortions of the unfortunate fellow afforded a callous crowd a considerable amount of amusement. We congratulate them on their keen sense of humour.

The death of Mr Stanley Delacourt Snooke at the age of fifty six years, romoves an interesting figure from the environment of St Marks. The deceased was for many years engaged as an Agent at Law there, and latterly at Cofimvaba, on the removal of the Magistracy during Mr Bunn's tenure of Office as Resident Magistrate. He had a kindly disposition, a generous heart, and an outspoken and independent manner that charned those who had the pleasure of his acquaintance. On behalf of the natives, who are keen to appreciate the best qualities in a man we ofter our sincere condolence to his family. As a native friend of his puts it. "Their kraal is desolate, and the buzz of the beetle alone is heard."

As "Izwi Labantu" is the only medium in the Eastern Province for the dissemsnation of useful information amongst the natives, we take this opportunity of reminding intending advertisers that we can offer them a wide circulation, and special advantages which should not be neglected The paper is printed in English, Sesutho, and Xosa, and is widely read in the native Territories, the Colony, O. R. C. Transvaal and Rhodesia.

We had the pleasure of seeing the Rev P J Mzimba and R Damane, of the South African Presbyterian Church, who are proceeding to America for a short visit. They take with them ten native pupils, young men of fourteen to twenty years of age, who will enter at Lincoln College, New York, passing from thence to Tuskegee University. We hope that more of our young men will emulate their example, and that every year will see a larger number proceeding to England and America for the education that is denied them in this country. We were glad also to se the Rev B Kumalo looking fit.

Things in General.

The correspondence in connection with Mr Rhodes's contribution of £5,000 to the Liberal party funds will shorty be published.

Rinderpest has broken out in Herschel district.

A proclamation issued provides for the compulsory vaccination of all natives employed in the labour districts of the Rand. Regulations for the examination of all natives, and the vaccination of such as require it, are also published.

The Imperial Parliament has been prorogued. The Kings Speech states that the progress of the forces in the conquest of the two Boer Republics has been steady and continuous. The Speech expresses great gratification at the signal success of the visit of the Duke and Duchess of Cornwall and York to the colonies.

Two natives have been murdered by the Boers during the last few days, and the bodies are being buried to day. Several days ago a native sent in to report from Mr Mummery's farm fell into the hands of the Boers and was marched along with them for two or three days when he was shot, together with one of Kavanagh's scouts who had been captured. Their bodies when found on the veld were riddled with bullets.—"News."

The victims of the war are not simply those who suffer in body and possessions. The demoralisation resulting from it is very serious. An employer in King Williamstown stated that fifteen young men who left his service as Volunteers in various corps have returned, with one exception, intemperate and dissipated. Previous to their military experience they were steady and well conducted.

Lerothodi, paramount Chief of all the Basutos is described by a representative of the "Cape Times" as a fine looking old gentleman, stoutly built, and of medium height. His hair is just beginning to turn grey, but for all that he carries his sixty years well. His visit to their Royal Highnesses is a signal expression of his love for the Imperial Government, the King, and Royal family who direct the destinies of his country. His first visit to Capetown was in the days of Saul Solomon, when he went there with Colonel Griffiths, who was then Secretrary to Sir Godfrey Lagden. This is his third visit, and he was greatly struck by the changes that had taken place since then. The visit of the Chiefs will be fruitful of good to this country.

The Chiefs and native commoners presented to the Duke and Duchess of Cornwall and York, numbered over one hundred. They all wore European dress of the usual grotesque and comical variety, from faultless dress coats, and immaculate shirt fronts, mixed up with leggings, opera hats, khaki, tweeds, slouch hats, caps, silk-hats, and helmets, whilst Captain Feldtman, Chief of the Fingoes, was conspicuous in gorgeous blue uniform with red and gold facings. Thus do our officials delight to caricature our native races. Was it too much for the Government to see that these men were appropriately costumed. We believe this was carefully attended to when Paul Kruger visited Britain. Replying to their addresses the Duke said in reference to the late Queen :—

"I can tell you her heart ever beat warmly for the native races of this great land, and that noble spirit still lives in her son, your King. During many years he saw with loyal admiration her wise, just rule and you may be quite sure His Majesty will equally watch over you and guard your best interests. The Duchess and I thank you most sincerely for these beautiful presents which we shall value very much. I shall also take homewith me those you have given my dear father and mother, and will present them on your behalf. We earnestly trust that God may bless protect and prosper the people of your tribes."

The chiefs, as at the commencement of the indaba raised their right hands, shouting "Bayete" (Hail Chief!) Finally, as the Duke and Duchess of Cornwall took leave, the chiefs were waving their hats and raised a highly creditable hurrah..

Natives and Royalty.

Now that we are recovering from the fever and pleasurable excitement into which the country has been thrown, by the visit of our Royal guests, it is necessary to camly review the lessons that have been borne home to us, now that they have departed. The natives of the Transkei, Basutoland and Bechuanaland, have been represented by their Chiefs in paying homage to the King's children, and the opportunity thus afforded them by the Government to meet Royalty face to face, will be a lasting source of gratitude to them. We have purposely refrained from dealing with this particular subject earlier, having no desire in any way to sound a discordant note, that might in the remotest way mar the general harmony of the proceedings, nor should we wish to impugne the claims of the Chiefs who composed the deputation, but we do wish to ask why the educated Chiefs, and native gentlemen on this side of the Kei were not included among the favoured few. These men who include in their ranks the elite of native intellect, and educational progress, intelligence, and refinement in the whole of Kaffirdom, with the exception of a few isolated examples in the native Territories have been most unaccountably excluded. Unaccountable to those who feel justly incenced at what cannot be otherwise considered as a very grave personal slight placed upon them, but not so to us. We feel and we cannot disguise the fact that their Royal Highnesses have not been given a fair opportunity of guaging the true state of civilization and improvement arrived at by the natives of this country, and they will leave these shores with the impression that the South African native is at least fifty years behind the times. The educated man the best specimen, was not there. His exclusion has therefore conveyed a distorted impression of the best achievements of missionary effort, and the results of educational progress amongst the aborigines. Were there no men in the Cape Colony who were qualified by birth—and education to be included in the deputation? We maintain that each district should have been given an opportunity of electing a man to represent them. We have with deep regret again to protest in the name of the progressive educated natives of the Cape Colony, against the studied neglect, and pernicious policy of the Native Affairs Office in centralsing everything appertaining to the welfare of the natives at Capetown, and a clique of officials in the Transkie, without any regard to the real wishes or desires of the natives themselves. A word in conclusion in regard to that waggon sent from Butterworth. It is these apparently little things that carry with them the seeds of much mischief if they are persisted in. We are reliably in formed that this vehicle was neither designed by native brains, nor fashioned by native hands, but is the product of European craftsmanship, and however laudable the intention of this misguided effort might be, it appears to us to be paradoxical, absurd, and deceptive, to place an elaborately finished wagon in the procession purporting to be the handwork of the common or garden variety of native, when their leading men who personally met their Royal Highnesses were only able to present them with a few skins of wild animals, or a bundle of native curios such as have been sent to England for generations past, and even been manufactured in Birmingham itself.

BOERS ATROCITIES.

Out of respect to the prejudices of the white inhabitants of the Cape Colony it was generally accepted by both Briton and Boer that natives were not to be employed as belligerents in the present war. It is safe to say that no other country but Great Britain would have allowed this concession when once the enemy had violated the rules of war by invading neutral territory. And even apart from this, former precedents in wars with the French in India, and in the American Revolution, and the Civil War after that, as also in wars with the red Indians, and the Phillipines, native troops were requisitioned without respect to the personal antipathies, or political creeds of the contending parties. To carry this policy to its logical conclusion, it means that Britain was quite prepared to lose this country, rather than employ the black material lying at her hand. It is difficult to understand where the line should be drawn, seeing that only within recent years during the scare over Russia, Lord Beaconsfield landed Indian troops at Malta, prepared to use them against the Russians. Through some incomprehensible concession to the 'refined' feelings of our brother Boer, another precedent has been established, which has prevented the natives, not only from proving their loyalty to the Empire, but even of defending their own hearths and homes from violation: murder. It is common to disra[...] native as a savage, but his meth[...] of warfare have been honoural[...] and he has been ready to ta[...] beating and acknowledge it, with[...] resorting to guerilla warfare, tr[...] wrecking, shooting wounded pris[...] ers, and other scientific methods murder, which has distinguished Boers as an absolutely savage and civilised race. On the question scouts, it would appear that the le has been honoured more in breach than the observance, and have been continually hear[...] of the murder of these unfortun[...] coloured men. To give another [...]tance amongst the many.

"Mr Elliot Stock recently sent to "Daily News" the following [...]tract from a letter received f[...] a member of Paget' Horse "About 2 o'clock this morn[...] one of our nigger servants ca[...] crawling into our post at the kr[...] in a frightful state. Poor fel[...] He had ridden out to ascert[...] the enemy's strength at sun[...] had been surrounded, captur[...] stripped of everything bu[...] blanket (including a horse [...] rifle), and told to return to camp. He had not walked [...] yards when a tremendous vo[...] was poured into him and he [...] They walked up to him, [...] finding he was not d[...] proceeded to kick [...] on the head and b[...] till the miserable wretch w[...] mass of cuts, bruises and bu[...] wounds. It speaks volumes [...] the toughness of these nig[...] that he was able to move at [...] after this treatment, but he n[...] have dragged himself along [...] three miles before he came ac[...] us. He is dying in the hosp[...] now, I am afraid. Such is [...] with barbarians."

It would be interesting to hear f[...] Mr Chamberlain who empha[...] this precedent of neutra[...] what measures, if [...] are intended to compensate t[...] coloured widows and orphans for loss of their bread-winners, who [...] died fighting in the defence of principle.

THE ANCIENT BUSHM[...]

[A. K. S.]

Herodotus one of the most cult[...] of Athenian scholars, contemp[...] of Socrates, Thucydides and [...]phocles and a whole galaxy of anc[...] philosophers and classical literati, also a great traveller. He exte[...] his wanderings throughout [...] Islands of the Greek Archipelag[...] Italy and Africa, and is said to [...] visited Egypt, about the years [...] aud 456 B.C., where he remained [...] long time, gathering information [...] his projected history of the great [...]sian invasion. These were the [...] when Greece was the proud Mis[...] of sea and land, and all-pow[...] in commerce, literature, poetry [...] the sciences, arts, and soulp[...] feeling her influence, and m[...] that influence felt to the four co[...] of the world. This renowned [...] mentions the existence of a [...] dwarfs who lived beyond the L[...] desert. The recent exploratio[...] that enterprising traveller Sta[...] and others, into the regions lyi[...] the north-west of the Lake distri[...] the Victoria and Albert Nyanza, [...] little doubt that the pigmies [...] covered by them [...] identical with those [...] tioned by Herodotus. But [...] tain characteristics distinguish [...] South African specimen, fror[...] prototype of the Central A[...] regions. The Southern Bushm[...] developed in stature, whilst hi[...] and language have also unde[...] considerable change, probabl[...] result of commingling with th[...] tentots. These changes are al[...] noticeable amongst the Bantu [...] no one tribe speaks exactly th[...] dialect. But this need occas[...] surprise when we consider that modifications are natural to al[...] white or black, and are appare[...] separable from changes of e[...] ment, and a long estrangemen[...] the parent stock. Moreover th[...] pressions and alterations in h[...] customs, language, and other [...] and social characteristics t[...] be imposed on one race, by [...] tact with another more pow[...] itself must not be disregard [...] did the Government of Holl[...] press the language of the [...] Huguenots at the Cape with [...] generation, establishing in its [...] what they are pleased to [...] language—the wretched Taal, [...] Sir Sydney Shippard des ribes a [...] non-descript mixture of Dutch, F[...] and divers other tongues, form[...] sort of bucolic dialect peculia[...] themselves, with a ludicrously lin[...] and insufficient vocabulary, h[...] telligible in Holland, [...]elf d[...] literature, incap ble [...] by the admixture o[...] and in itse f an ins[...] against intellectu[...] or e di ht n[...]

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