...ikile ngimqgibelo kodwa akayanga so-ngati umobhala wega nesikwama, asi kwenkahle.

—o—

Ngomsombuluko ngo May 2; ngesikati sase kusini kukke amabuto awa Durban a Vultures F.C. ne Durban Unity F.C. akulatatanga sikati ukuba behlukane bayende kwabandhlala nabo.

—o—

Ngo 10 ama Condors ahlangabezana ne Durban Unity ebaleni lama Condors amdhlalo waqubeka kamnandi amabuto omabili ekaba kahle kodwa kute ukuqina yesuvesa yase Durban ngelilodwa.

Condors 1
Durban Unity 0

—o—

Emini ngao 11 kupatene ama Vultures F. C. ne Moonlight F. C. ebaleni elisha lama Try Again. Wo yapatasa kwekuhle kwakuli nti yangena ibuye ipindele esva kwayilabo bafuna waze wacitabe wakoliwa umuntu, kute kusenjalo ayi ngenise ama Moonlight kubuye kwabetiwya amakaya yabuye yadunelana ev kwekubana isilima saya lesale agciza ngakuspetsu ekaya lama Vultures ama Moonlight elesibili—akubanga nkati sade yayekana.

Moonlight 2
Vultures 0

—o—

Kubuye kwapenulizana ama Moonlight ne Durban Unity yatshukana kwase kwapela isikati.

Moonlight 0
Durba Unity 0

—o—

Kona futi kulo ilala lama Try Again ngo 3 p.m. kubambese ama Vultures ase Durban nama Try Again alaya ama Vultures adhlala kahle ngapezulu kwase kwenl kwasongati abesongele ama Try Again nalo kodwa imambana nama Try Again nalivika njalo njalo ekaya. Kwase kwaba isikati sokupumula ingakapiti odwo, Siokile futi isilima wo yonakala indaba kuna Try Again afuna ikaya lama Vultures lapo lingakona inziyes yangiqika pantsi ifuna ikaya ekubanga akati wabavulela isango uka lesi wako kwaba ukona kala kwendabo njalo lawatetela nje ngesikatyana esi nxise aika esitatwini; lasolagewela isaka lama Vultures ulihontyisi.

Try Again 3
Vultures 0

U MNUKWA.

Kukade seloku lojanukile elo Hlanga ngingikana ngigema—kuti inxa sengiti ngelingele ukuba ngixawule ngiloze ngawe ngipotela pezulu kusongatiti ukangiteli ci ukuba ngingati "sakuhona" ngemenjani ukuze impela ubonise ukuti otokuile l'umuntu.

Nasmhlanje wena we Pepa, kusangiule ukuba kosje, bandhla ngingatini ngenzenjani ukubonakalisa injabulo yami nyalo ngaga yokuba nangu wena u'uiya ngeqza pakati kwetu, ekubeni wale ur'ungumfi, sesiti wonxa sikapata sidose asaqimbo ngoba ngempela ku'owya kwelezitani.

Kugtatisa imicabango epakemeyo ukubona lesinangaliso sanamuhla—ngitale ukupanuka kwako emadhlakeni. Ngoba sapakati kwenidalo engike ngidowa ngabantu abake benuke babuya lakayawe kuvuna ukuti umuntu epanna ab'oespele bilimi lumbe ukuba ngenteto ezibonisiwe nazi tyelweyo nakungase naya nosa alaneto.

Kuguketi abaya esamandhla amakulu kuwakwaye, ngumuntu ongafani nalaye, ngenza yaleso sigqaba esimodlaye ningendhlayenza. Hileyuke imiolanga ongepetayo ngala Hlanga, engi-Indaba ngomtenelo awesabekayo ngokuzekile ne buntubuni bako Hlanga.

Ngiqati—nje—Ho! angazi—ke wena wepa yikosa ngiza 'ake ngibone ukuba ke Ndiya! Ubaya nje, ngiti ...ukwenkele ukuti taxe linxa ...ukwenkele kwakuba Pangu Uni ngwe 'lizulu ngokuti nokutabo kubonakalisa ukuti tina siyinsipo eserazoni.

Ukhangaxishiyi, kusalu limi lodwana kiti, ngobane tina siazisa kakulu ukuhlangana nife xiraxa ngezezolo nangezikati zama transport; asi kakubonisisi kahle loku kokuba singatata loku nalokuya, xasse loku lapa nalapaya ukuze kuvele into stile yamehlo eyabongeka.

Kuti nabengiti bayabona inwunulo esondezwa kumuntu akupanezeka NEXQUBELA etshiwo abe Nguni, bahlale pansi benabe kunku badane beluleka begwinya amate—amanga ukusuka pansi baye babeke izandhla pezu kwako loko abakufisayo, nokutat'amehlo abo ngenxa yobuhle bako!

INGOZI EMBI.

Ngesonto 24/5/03. uMfundisi u W. G. Mtembu eya konika ama tikiti nesidhlo elihoweni uwiwe lihashi wepuka izihlakala akuka qondakali ngokugewele kodwa ukudumbha nokukala kwamatambo kubonisa ukuti itambo lepukile noma ke lisindile lavaveka kusobala ukuti akanako ukubuyela emsebenzini wake. Kuze kupele izinyanga ezintatu mblanube ngepezulu itembha letu elokuti uzolulama noma engazabe saba aye ngokwa sesidunjini sivakala tina Driefontein ngiti ne Natal izokala ugoba lomfundisi ungomunye wabazizi abakulu emhlangaweni ye bandhla lakuko upete imisebenzi emkulu kulo kanti nasezweni ulunesdo kunyenyezwa i'Kongolo' nje kubizwa yenanimelenjalononunziwakewukekaya nezihlobo ezinye tina kaziko ngapandhle kwabantu lebandhla lake sifile uma Base Mhlwaneni.

AMAXOXO.

Umuntu angankweza konke lapa ezehlaleni kodwa lona iliso likona eljubonayo. Umunye umlungu wake wabeka enye yalezizinyoni ezifundiswa ukukuluma, wayifundisa ukukuluma. Kute kusenjalo waganwa; eneganiswe wamtanda kakulu owakwake, kwaze loku kumtanda kwaveza isikwele. Uyishiyile ke lenyoni noMesisi ekaya ati uma efika ayibuze njalo ukuti ubenzani uMesisi ekaya imtyene konke. Kute ngalusaku lutile kwahlonywa kwabonakala ukuti kahambe naye umnunzane aye empini. Utshiye izwi lokuti ku Mesisi. "Uze uzigcine" watshiye elokuti enyonini "uze ngcine u Mesisi" wahambuke.

Isipelile impi wabuya enganawo nowodwa umkutulunu; kodwa ishliziye wabuya isizacile yona. Uma efika ubuza ku Mesisi ukuti uyigcinile yini inyoni yake, wavuma. Wabuze enyoni ukuti u Mesisi ulenzani. Yati inyoni wayshleba ahambe nenye indoda, ngesinye isikati angincitye ukudhla afike ahleke kakulu lapa endhlini badhlale nendoda leyo.

Ubuzile kumfazi, wapika wati iyamqambela, Uhambile futi waye emsebenzini umnumzane wasala nenyoni umfazi, wasala, wayitela ngamanzi, wadwela umantyisi, ewudhlisa emehlweni ayo, wabanga umsindo ngezitulo kakulu. Wafika u Mnumzane, ute uma ebuza ukuti u Mesisi abenzani: Yati inyoni :—Hau akosi lisibulele izulu ngemvula nemilune, nokoduma." Wase qamukile u Mesisi wati :—Uti ilenyoni enamange kangaka obungitetisela yona, wena ke oke walibona lidumu, lica, libaneka? Kayilungi. sakuluma indoda, yenka ngokutata inyoni ngemilenzana yayitshaya pantsi, yafa. Kunjalo ke umfazi kaliewel icebo lokwehla empinjeni wendoda. 'look out!'

Amehlo la, alati abasifazane "amakangelo" ayasibiqa. Awadhlali omve zile umuntu, nolisela langase abantu bamewayele wona. Ngaqe ngase mpumalanga omnye u Mfundisi wake wati udhlalisa ingonesesemninyakenleyisimqa efike kwalenyosa. Ute umfundisi "wona lapa mama ngiqabule masqilile?" Umntwana: "Hiya,hiya,angitandi nina" ntabo eeskala, Unisa wabuze ukuti ukulelani, wati umntwana angiwatandi amehlwa kuMfundisi syagijima" kwakupela sajiyi sijingi, lasqumisoni.

NEW SCOTLAND.

Lowo mfana owohlatywa yisifo u New Scotland kuleliya sonto eladhlulayo, watwalwa wasiwa kwasibhedhlela-wokufa kwamagundane; ute elapei wafika watshona. Kwaqiniseka-ke ukuti sokuyiso isifo samagundane, kodwa noko odokotela bengaqinise nqi ukuti yiko.

Babotshawa-ke laba ababe ngabanini 'ndhlu, banqatahelwa ngokuti bangapumi ukuya ndawo, imabahlale njalo endhlini.

Po, ukudhla bebokupiwa ngubani, loku bebeququbele ndawonye, umnumzana, nenkosikazi, nendodakazi yabo? Loko kwaza kwenza inhlizipo ku Ma Jeremiah Sioka, inkosi yase New Scotland, yaba bahlungu, wesuka wayakubika indaba yonke enkantolo. Kanti ubika njalo amakosi kawayazi nokuyazi leyondaba.

Kute uba kuzwakale enkantolo kwaba ikona laba bantu betola ipefu, bavunyelwa ukupuma nokusizwa ngemalana etile yokuba bazuzo ukudhla.

Noko kwati kusenjalo babuya balotshwa futi kwatiwa mabangapumi endhlini. Sekutshiwo loko njalo ngenxa poba sekufe lowo mfana. Kwayiwa nasendhlini abelala kuyo, kwatshiswa yonke impahla yake, kanye nempahla eningi engeyomninindhlu, eyatsha imini nobusuku.

Kwasekubalwa impahla etshiswayo; kodwa kayaqedwa ngobuningi, yatshiswa yonke, kwatenjiswa ukuti iyakukokwa komkulu.

Rahlezi ngokunjalo-ke labo bakiti esibadabukela kakulu, kodwa akukabiko sidumo emva kwaloko.

IZINDATYANA.

Kutiwa — Abaze Mhlwaneni nabase Edendale belehlabelela e Taimi Holo ngomgqibelo nangomsombuluko.

—o—

Kutiwa — U Miss Msane wase Jozi ube lapa ekaya amasonto amaldli esezo' kuloma ikaya lake,

—o—

Kutiwa — Umlungu osgu Henry Thyse ufunyenwe etile kwelinye lamatilongo ase Kipi lapo etevalelwe kona.

—o—

Kutiwa—U Lord Milina usezakuke abamkele kwelakubo peshaya akukazeki kahle ooma usayakubuya noma akasayu' kubuya; kodwa wona amahemuhemu maningi ngalolo labs.

—o—

Kutiwa—Lapa eMgungundhlovu bekuvaliwe ngomsombuluko izitaladi bezihlezi zodwana. Amapitiniti apuse yonke imigwaqo kuya. kokudhliwa u Bholoti ezikoteni.

—o—

Kutiwa —Ngomhla ku 11th. ku June i Kongolo uyakuba seLovu e Ndaleni kwesika Majozi. Kosala oyakusala.

UNGANGENI NESIGQOKO.

"Ungangeni upete isigqoko lapa endhlini," kutelo ipolisa lase Nka, otolo (Umgeni Division), kubantu abangena endhlini beya ecaleni.

Kepa lo'nkuba wokushiya isigqoko pandhle, umuntu angene engapete isigqoko sake, uyamangalisa uyapala kuko-loku, ub'ungazitwa' umuntu, ngoba pele isigqoko akuvumyelwe ukuba umuntu ahlukane naso. Lesi zigqoko-ke ezishiywe ebekelelwe inqwaba pandhle, kwati lapa us'ufika aingasoko isigqoko sako ukupuma kwako, ubuze ubani na? Ulukuni kakulu lo'nt'ato ose umiswe enkantolo yakiti, uyambene kakulu nemikuba yalelungu, abangenaku ukutshiya izigqoko zabo pandhle, inxa bengena endhlini.

Engikwaziyo mina ngokwokuti, umuntu angengene etwele isigqoko, engesilo i Sulumane, ngoba loko kukomba ukungahlonipi kwalowo osiweleyo; kanti ukua'etula nokusipata ngesandhla sikufundiswe yibo abelungu ukuti kungukuhlonipa. Loku-ke kwokusikumula silahlwe kude lapaya umuntu engakangeni nokungena esekude le ncndhlu, kufana nomkuba osongati ngike ngawuzwa ukuti wenziwa ngenzanzi lapa, okwakutiwa wenziwa ngamapolisa edhlala ngabantu, —zonke-ke izinto lezi ezapuma emakuba ziyakukunzela ukubulala uhlanga lwakubo; akufanele ukwenziwa ngumuntu omhlope owaziyo ukuti umuntu uyini, nokuti kasiyo into yokudhlala, njengoba etsho njalo amashingana amunyamana, awakela ngezinwele zabanye kambe.

Uma inkantolo itsho njalo kambe, isigqoko somuntu lesi siyanuka, ngoba kunuka umuniniso; uma kungenjalo kutiwa masilahle izigqoko zetu singazitwali nempela Umhlola omkulu lowo!

M. M. F.

INDABA ZEZWE.

E Kipi kuko kwakona umhlangano ngalamasonto adhlulileyo we British Indian League—ishlanganiso yama Indiya, eshlalweni kungu Mr, Adam H. G. Mahomed Umqondo wabomhlangano lekungukuqoqa izikalo zifunjatisiwe amadola aziyise eNkulwini yoMbuso, aye kwenqaba impato ekona emondekayo e Afrika esenzantsi kongowase India. Lomteto kutiwa yi Immigration Act 1902. Okwesibili lesihlanganiso yesqa, ba nempela nopobo ukuta i Nkansele yakona ingenise i Bhili lalo lokuba abase Indiya benzelwe imizana engapezulile ekutiwa ngama Izikishi.

—o—

Kwelase Jozi kubanjwe omunye okutiwa ngowakwa Zulu ozimke igama lokuti ungo Jeremiah laje eburwa igama lake endhlini yokubotshwa. Kutiwa kute naa kulapo kusayo ipolisa eelipolise ku Commissioner Street lambo ua etwele impahla epuma eukatini okutiwa yi Elephant & Thistle bar. Lati ipolisa makeme nesalala wenu, lite lisatu'kufinyelela walidumela ngommese walidakadakaza ubuso walihlala nasesiwini; kodwa esiwini kawangena ummese ngoba njazi ubenohlonze. Utshiye impempe u Gibson ipolisa, kwafika ao Notley no Robertson ansuye ama polisa, nabo u Jeleniah waladakaza ubuso ngommese; u Robertson yona umusho olukulu ebunzi. Bagcina ngokumehlula. Sikuluma nje ukokokoza pakati enkongolo.

—o—

Sengati—umbiko wokwakwenziwa inhlanganiso eyayise Bloemfontein nakwenziwa masinyane, nenkulumo ezazikulunywe kona ngomsebenzi wabantu omokutokala koleli elingaseno nazozi yakubikwa.

IZAZISO INTANDANE.

INTANDANE yohlangane E-MPOLWENI M. S. Nqo ngo 12 OCTOBER EMINI 1903. Noo 12 OCTOBER EMINI. Ngasikatisinye no Mhlangano we U. F. C. COUNCIL. Baceliwa bonke ba Ntandane baze bapele le ngaleso sikati. Bavunyelwe bonke abatandayo ukuza e Ntandaneni bayakwa umkelwa ngokujabula noma abalipi ilandifika. Abazayo balobele ku Mhumayeli wase Myolweni u Mr. A. MNTYALI okuhlela izikundhla zabo.

Titina,
N. SIHISI. Umpatisikidalo.
A. NENE. Umbobi.

Misgunst,
Seven Oaks.

EDITORIAL NOTES.

The Choirs of Edendale, Driefontein and Nyanyadu gave two Concerts in the Town Hall of Maritzburg on the 23rd. and 25th. May.

—o—

We believe the purpose for which these concerts were given, is known to many, as it will not be for the first time. Last time concerts, by the same Choirs, were given in Maritzburg and Durban with some measure of success and the proceeds are intended for the benefit of the widows and orphans of fallen Native Scouts who took part in the late War.

—o—

When the Chiefs Johannes Kumalo and Timothy Gele were down here about the beginning of last month, it seemed as if an opportunity had been afforded Government to display its regard for our two aged Chiefs. The old Chief Johannes is, presumably, a centenarian and Chief Timothy is certainly an octogenarian. It can safely be stated that no native has done more for the Government than these two aged Chiefs, and considering the span of life they can boast of, it speaks well for their continual loyalty and attachment to the British Crown.—When Government shows respect and esteem, however little, to influential natives there can be no gainsaying the fact that these are appreciated by their kinsmen.

—o—

Governor McCullum did what has never been done by any of his predecessors in allowing the two aged chiefs referred to above and the younger chief of Edendale to be presented before him at Government House and to have a photo of theirs with their followers taken. His Excellency's Private Secretary and another Officer are in the group. These things go a long way in inspiring confidence to the Natives. It may be mentioned that it was through the agency of the Native Affairs Office that all this was affected, with the help of Mr. R. C. Samuelson.

—o—

The Hon. F. R. Moor, S.N.A. may have had his faults in the past in the administration of the affairs of his department and may have shown apathy and utter callousness in his dealings with our people, but his parliamentary speech on Native labour was both timely and sympathetic. To any unbiassed observer, the indolence of the Native has been sadly exaggerated. Who can deny the fact that a Native is to be found almost in all branches of industry working for a white man, his master? Go to the farm, to the mines, to the railway works, to the wharf, to the stable, to the garden, to the kitchen and you will find a Native there. Even in higher and professional industries he is not wanting. Go to any factory in the Colony, to any sawyer, to any carpenter's shop or smithy is he not there? It is idle talk to preach the gospel of Native indolence. We are fully aware that our people do not do what they should do. We, however, think that ration should be exercised in passing the already too unbearable sweeping condemnation.

—o—

Mr. R. C. Samuelson has undoubtedly made his work amongst the Natives of Edendale, Driefontein and Nayoya de. There is, perhaps, no young Native that has, in a short time, done so much for the Natives of these missions and whose sympathies are with the Natives generally as this gentleman. Mr. Samuelson as head of a section of Native Scouts and Border Rangers in the late war did his work remarkably well. This was, presumably, the first time, in riper years, at which he was brought into close contact with the Natives. He has ever since taken great interest in making natives aspire to higher duties of life and useful citizenship. It was through his able management that the Native Scouts did their part so well on the occasion of the visit to the Colony of the Duke and Duchess of York. He is the promoter of these Native Scouts' Concerts which are destined to develop into a useful organisation which will be a nucleus for more undertakings tending to improve the life and status of the Native. Is not such a man worthy of our support!

—o—

A little while ago an Italian (Joseph Versini) who was employed at the Corporation Waterworks near Edendale was brutally stabbed and has died. It is alleged that some natives employed at the works are the perpetrators of the horrible crime. We wish it to be distinctly understood that these natives do not belong to Edendale, but to a lot that was sent thither by the Corporation from other parts of the country, or shall we say, South Africa!

"KONGOLO."

NGO 18tu JUNE 1903 I KONGOLO IYAKUBUSE NDALENI, RICHMOND.

UMCI'LO.

Indaba yomcolo ngesonto elinayo ilimele seyenziwe. Sadabuka kakulu.

WOOD, HUDSON & CO.

okwaku kwa

BONANZA,

76, 78, no 80 Church St.,

EMGUNGUNDHLOVU.

Umakokona okuseleyo OKULUKUNI, Kuma HEMBE ama BULUKWE, ama BHANTYI, IZITOFU, ama HEMBE angapantsi nama BULUKWE angapantsi, kanlu nje Kalendawo wogosobla, Uyakufunana ama HEMBE ka 1/6, 2/-, 2/6, 3/-, 3/6

Ama BHULUKWE ka 4/6, 5/6, 6/6, 8/6, 10/6, 12/6.

Ama BHULUKWE ka Khaki ALUKUNI KAKULU ABANZI, 5/6 Ilinye KUHLE NIWALINGE.

Ama BHANTYI amayana eSERGE, 8/6, 10/6, 12/6.

IZITOFU zonke ka 16/6, 20/-, 25/-, 27/6, 30/- ukuluzi, abela amahle.

Ama HEMBE angapantsi 1/3, 1/6, 1/9, 2/-, 2/6

Ama BHULUKWE angapantsi 1/3, 1/6, 1/9, 2/6.

Ama SOKISI nge 1/-, matate nge 2/-, futi matata nge 2/6

AMADUKU, ama BANDE, INGEGO, INSIPO EMNANDI, IZINGUBO ZO, KULALA, IMIBHEKO, ama TAWULA, ANAMANANLALAMAHLE NAMANANI AYANTSI.

Kumbulani igama nendawo.

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Kukeodhlu kuteagawa ngengabla ye-udhla eyako yanyenziwe. IZITULO IMIBHEDE yokulala ama SOFA ama LAMBU, INGILAZI ama TAFULA IZINCWADI nokuningi okunye. Zibhlelani kubonale nina nofunana amanani amahle.

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