IMIDLALO.

Mhleli ndiyakucela undifakele ezindaba kwelo papa lako limnandi kakulu, ndike ndenze esisikalo kubadlali be football kuzo zonke indawo ezidlalayo. Ndisuswa kukubona ukuba umdlalo uya esipelweni soku pela, uyafa, pakati kwetu, akuko uqabela. Yintonina badlali lento singakwaziyo ukwenza inqubela; Kusiko kubonakala ukuba umdlalo uyafa ubheka ezantsi ngalendlela, nali elam icebo, sinako ukwenza i team, kuzo zonke idolopu ezidlalayo senze njengokuba i cricket isenza, i Rini ne Bhai ne Cawa (Port Alfred) kupume i team, Adelaide ne Bedford ipume i team Somerset East ne Cradock kupume i team, i Qonce ne Monti kupume i team, Queenstown ne Aliwal North ne Steynsburg kupume i team, ndiyaqiniseka sinakuvana, kunokuvela ukumanyana, kwenziwe njengokuba kusenziwa ngabamhlope kwi Currie Cup. I-Headquarters sibe kulondawo iyakuti iyanelisa idolopu zonke nabapati ngokunjalo. Sixelise amagwangqa. Vukani ma-Afrika make senze ukutya kwamehlo, ngokwetu ngoku make sense into epa melelayo siyeke ukuteta ngemilomo, ndiyahamba nenteto ka Mr. P. W. Toyana kwipepa le 20 August, 1927. Ndiyahamba nenteto yake, siyateta ngemilomo kunzima ukwenza. I. Rini seke lenza umsekelo ote wapumelela amaxesha amaninzi, Ndandise Rautini ne team yam, i Rini, ngo 1924 lalise Adelaide, nase Bedford, kwakona ngo 1925 lalise Cradock, ne Tinara liyadlala nale. Elokugqiba i Union yase Transvaal mayike ibupe i touring team ise apa e Koloni ofunayo maka pendule. Ndiyapela apa e Nkosi mhleli, ngokundinyamezela kangaka.

JAS. L. NGCANGCA,
Grahamstown.

UNGASINDA ENKATAZWENI

Longqelana onayo nomqala obuhlungu kufuneka silliwe kwangoko hleze sigqite sisenze ukufa okukulu. Sela amatamo ambalwa e Chamberlain's Cough Remedy yaye iyakubaleka yonke lonkatazo. Itengiswa kuzo zonke indawo.

Abapeki e Lututu

Mhleli, Ngaundipe isituba kule mvaba ndivakalise uvuyo olubeko kwepelileyo kubapeki balapa e Lututu ngokufundelwa ipepa ndaba lepelileyo, ngu Mnu. J. B. M. Mabala oyi (Union Waiter) apa kwaloliwe esiti kweli kushwankatelwa into yokuba akuyo mfaneko ukuba ndodana eluntsundu malaqinise iziqulaba ekupekeni esi odlini zabelungu, bato besakusi pe ndalela abapeki aba yaqala le poni yasema Qoweni ukutetelela lentelo itetwa lipepa, yaye isiti madoda kakade ibilihlazo ukusebenza umsebenzi wabafazi, hayi amadoda akabi nalo kuba yipeni engevaye mfundini yakumsha apo pakati ko (cooker) bama Kula base dolopini kute besakuxakeka abapeki kwesuka yixego elingu (second cooker) wasesi tishini, lati yeha! ndapinda ukuyiva imb'ali enje ngale iti hayi usitsho nje kuba seunga senalo ituba lokudibana nomsila wako ukuba ubuna u ngowuugayitati lonte uti ke u second cook le igama lake ngu Groote uti ubhekisa ku waiter apo hayi mfana ndiyakwazi nogampe-ki, sakuti wabo ungenalo ituba lokukudibana nomsebenzi wako uti masi-kudibana nomsebenzi wako uti masi-yeke imisebenzi yetu. Asikeva ngoba kulento uyitetayo yama shishini nekuminye imisebenzi esinoku yifuna akuxanto uyi tetayo ngokute caca kona ukuze sazi, hayi nati ibi ngeyonte besitanda yena ukuba masisebenze lomsebenzi koko kuba kungeyo mfu-

ndo ukuba masihlale, kulo elixego ngoba ukuhlala singasebenzi kuxela isicho ezimbi ngani? imigewu, amanu'l, abapangi, zonke zizalwa bubu-vila; axela u mhlezeni endilwi ndi yatela ndifuna inguamba yokuba yo-yipina inyani, ewe liyavakala elo mhle-kar, koko akade apume eti nditi aba peki mabahambe ngale ndlela, siyaza-bela ngenyani simele kuba eziedaba zamapepa sisisabele ukuze kulunge iiizwe eli utsho u Groote; hi beto! mainoga nendawo yokwandlala noku kupa (i chamber) yinina ukuba uti amadoda anemave ase Safu Afrika ati ukusifundisa yonke imisebenzi ehlaulayo ilungile kunokuhlala, atsho esiti wena waiter wetu beke ndaba ulemkile kanti lamadoda asebenza kwa Masipali alumkile kunawe, nga ni wona akajonge lublobo lwa msebenzi ajonge impumelelo, siyakucela ukuba ngaunge unenezo kunoku sasiya kuvumelana nawe atsho esiti u Groote loute nditshoyo kuko ukuti kanti lidlagusha eli libhala eziudaba lifuna ukuba masishiye imisebenzi yetu ukuze lizokulunga. Mna Groote ndisaza kuziqinisa iziqulaba andazi nina? Watsho umfana akabi nalo pofa u Groote lo; abacasanange nalo nezo ufuna ukuqonda; esi sisikeva esimehle mabulu salo ntaba ka Gubi-mbola, esite sisakuwuposa macala amahlo sesa sipeto impumelelo ngeza ndla sozibini, nditi ngewupinde uqengqote kulo mongo ukuze abapeki bakete bakuti besakugqiba ukokota baqale bapulepule, utsho u Groote walapa e Lututu.

JEFFERY GUBANCA.
Sterkstroom.

[Injongo ibingeyiyo yokuti umsebenzi wasezindlini nangayipina indlela ulihlaze emadodeni antsundu, eyonanto yile: Amankazana ngawona alunge bhetele kulondawo.—Mhleli]

Isifundo Semfuduko yama B'ulu.

(NGU NZULU LWAZI)

Ama Bhulu alishiya ilizwe lase Koloni ngengqumbo nangomsindokazi omkulu emva kwemfazwe ka Hintsa (1835), ukuze aye kuziqalela amazwe amatsha ngapesheya kwe Gqili ne Ligwa. Eluhambeni lwawo kwezo mfuduko, ahamba ehlelwa zinkatazo ezininzi, zizodwa ezemfazwe nezizwe ezintsundu; zizodwa ezemikuhlane; zizodwa ezokuhamba ehlangana namaramncwa asendle. Kulonto yonke atyantsula ahamba. Kwezinye indawo ayefika apo kungeko manzi, nawokusela inkomo, nawokusela wona ngokwawo. Ade azinqumla intaba zo Ndi ayakutsho e Natala afika amisa obunye ubukumkani apo, paketi kweziwiliwili zokubulawa ngu Zulu,—kuba ngenxa yokutiya kwawo umntu omnyama ayengena ziblobo ngapandle kuka Moroka ukumkani waba Rolweni owabuye amlahla naye akulungelwa. Kuyo yonke lemfuduko, uskulo lonke unyamezelo lwesinxweleko ama B'ulu. kazi ayepambili, kwelokuba "makufudukwe kungabuywa ngamva!"

IZIZATU ZAWO: Zalemfuduko yintoni? Kukucapukela impato ye Ngesi; kuba i Ngesi empatweni yalo lifika (1) lakulula amakoboka awe,—abe wona ecinga ukuti amelwe kukugcina amakoboka ezizwe azoyisileyo. (2) Umntu omnyama lamlinganisa nomntu omhlope; abe wona umntu omnyama emtata njengesidalwa esinge nampefumlo njengomntu omhlope. (3) Esinye isizatu kukutiya ukupatwa, elutiyile ulaulo, nolwawo wona odwa. Ngayo lomihla u Oom Paul (Paul Kruger) ngokwake wayeyinkwenkwana ekohelayo esinqweleni; wafakwa kuye wonke umntana we B'ulu ump'unga wokucapukela i Ngesi, nokungamazeli nto umntu omnyama, yati ukwenziwa kwalonto yafakwa ngamandla amakulu.

U SIR HARRY SMITH: Asikuko nokuba le Kuluneli, eyafika yona emva kwe mfazwe ye Zembe (1846), ukuza kutabata intambo zombuso weli lizwe, yonza imigudu emikulu yokuwa buyisela ama B'ulu kwase lulaulweni lwakowawo, e Britani, iwatembisa izinto ezinkulu, ezinje ngokuzipatela imihlaba yawo,—waye umfo wayesiza ngokuzazi, kuba wayesazana nawo, bekonye kwi mfazwe ezingapambili zama Xosa. Intoni yona? Wafika kwabanye abantu ngoku. Ubede u Smiti awoyise ama B'ulu ngeateto, nangokubonisa; koko hayi ama B'ulukazi! E awo wona belisiti "ukuba ayanyanzelwa ke ukuba abuyele empatweni ye Ngesi maze angabi natyala ke wona ngokonakala kosapo; esingazi ukuba yayililiswi eliteta ntoni na ke elo. Wancama u Sir Harry mhla andebula yona ngokwake engacingele njalo, e Boomplaats; kuba ngamabandla wona alulaulo leyi mbumbulu.

NAMHLANJE KE? Namhlanje ke lonto yayifunwa ifunyenwe; indlela yokwenza amakoboka ivalelekile; indlela yokwapula idyokwe ye Ngesi isuzekile; ulaulo lolwawo kuyo yonke i Afrika ese Zantsi! Pendula mfundi, ubungatinina wona uyifumene into efelwe kangaka ngeyihlomkulu, noyihlo, nonyoko? Pendulani niti makatinina ama B'ulu! Ate wona akuxincka amanyano, avana, aludaka kuwo lomanxowa ayekuwe, aqala

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