

Lirolelwa 3/6 nge Kwata (itunyelwe ingekapeli) 4s ipele i Kwata ingarolwanga. Unokuhlalelwa wonke Unyaka ekuveleni kwawo ng e 13s 6d Izaziso Zabazobulshumi, Abahatshatye, Nemibiko, irolelwa 2s 6d, zingene kanye; 3s 8d kabini; 5s katatu.

IXABISO 3d.]

IZAZISO ZAKOMKULU.



ZISHicilelwa nge Gunya. IZAZISO ZAKOMKULU,—No. 53, 1897.

Kwi Ofisi ye Nkulu Yonocanda. Cape Town, 27 June, 1897.
NGENXA ye Siqendu sesibini so Mto No. 15 ka 1887, esite songezezelwa sisiqendu sesine, nesesityandu so Mto No. 40 ka 1895, kuyaziswa ke kuba bonke ukuba eziziqwenga zilandelayo zemihlaba yakwa Rulumente ezikumzana wase ELLIOT (EKOWA), ziya kuthelelwa e-fandesini pambi kwe ofisi ye Mantyi yase ELLIOT ngo 10 o'clock knsasa ngolwesi 9 SEPTEMBER, 1897, ngokwendawo nezigqibo zalo Mto ngentla, nendlela yokuqutywa kwe fandesi, nangapezu koko ngendawo ezingqati zivakaliswe ngemini yefandesi.

Isiqwenga ngasinye sotengiswa ngale minqopiso :—“ Ummini-mhlaba wohlanla ngonyaka kwi Mantyi, nokuba kukuwumbi umntu, nabantu abonikwa igunya ngu Rulume lokuba bamkele lomali; lemali yobulshumi; leshelelwe ngonyaka ngentsimi, ibe sishlanu sesheleni ngesiza, irolelwe ukuginwa nokulondolozwa kwamanzi; kanjalo umni mhlaba woba pantsi kwayo yonke imiteto eyontlelwa yimlanganiso yokulondolozwa kwamanzi emisewe ngeminye ye Rulume.”

Isiqwenga ngasinye siya kutengiswa ngenani elimisiweyo, noyena mtengi onani lipezulu lingengapantsi kwelo limisiweyo uya kuwanikwa lomhlaba.

Kanjalo umtengi lowo nyakuba ne mvume yokuhlala yonke okanye imxalenye yemali awutenge ngayo kwalo mini. Ukuba

(i) Intlaulo ayirolwanga ngemini yefandesi, isiqendu seshumi setnali leyo sorolwa ngenyanga ezintandatu, size esinye seshumi sirolwe ngonyaka ukususela kwimini yefandesi.

(ii.) Ze knti ukuba kurolwe imali engapantsi kwesiqendn seshumi semali otengwe ngayo ngalo mini, eseleyo kweso siqendu sealumini yohlalwa ekupeleni kwenyanga ezintandatu, ze isiqendu seshumi esiseleyo sishalwe ngonyaka ukususela kumhla wentengiso.

(iii.) Xa ite imali ehlaulweyo ngemini yefandesi yasisiqendu seshumi senani nokuba lilipina pakati kwesiqendu seshumi neseshlanu senani lentengiso (yomhlaba lowo) intsalela yesiqendu seshlanu senani lentengiso iya kuhlalwa ekupeleni konyaka ukususela kumhla we fandesi.

(iv.) Xa sukuba i i ali yentengo ingapantsi kweponi ezimashumi mabini aneshlanu, kufineka irolwe y nke njengoko injalo. kwaoko, kngenjalo irolwe ngeziziqingata, ezilinganayo, ezoba nokuyigqiba ngestiuba seminyaka emitatu.

Inzala kwezo ziqingata zixeliweyo ngentla apa yoba yi 4 per cent, ngonyaka; ukuhlalwa kwezo ziqingata ndawonye nenzala yazo kuya kulungiswa ngalomhla we fandesi, kaboko isibambiso ezibini eziya kukolisa imantyi, eziya kuti ke ziqinisekise ukuhlanlwa kwalo matyala.

Ukuba ke nte umtengi, umhlaumbi izihambiso zuke azupamelela, okanye azanel ukuhlaula imali yokutengwa komhlaba kwi sukuba elimisiweyo, knya kumfanela u Rulumente ukuba akucime oko kutengiswa, ize iti imali ebiselihlanlwe ingabalelwa kwanto isiswe ku Rulumente.

Indleko zocando, njalo njalo, nezetaitile, yi 12s 3d, ziya khhlalwa kwi mantyi okanye knmttu owoti amiswe kulondawo ngalomhla we fandesi.

Umtengi xa lite inani lay! £25 nangapezulu, anyanzekelele ukuba enze invumelwano yokuba nya kurola inzala eyakuba yi 4 per cent, ngonyaka ku Rulumente endaweni ye four-fifths yemali yentengiso, ade abe ubhatele ngomhla we fandesi ngapezu kwe one fifth sayo, engaseyisiti inzala irolwe kulo mali ingekahlalwa, waye umtengi enako ukuhlaula imali yenvumelwano namini nokuba yinxalenye yayo ingengapantei kwe £50.

Ukuba umtengi ufuna ukuba ake eme ekuhlauleni intsalela yemali yokutengwa komhlaba kuya kufineka enze invumelwano yenyanga ezilishumi elimantyi ukususela kumhla we fandesi, engangyanga lonto uya kudliwa i 1/ yonke imihla xa seledule ixesha lomnqopiso, ekuya kuti ukuba kude kwapatelela kwinyanga ezilishumi elimeshibhozoo emva koko lomali iseleyo kunye nenzala yale yokudliwa ukuba ibo kufineke ayihlaule iyokuhlanganiswa nokokuba kukuyi pina inkndla, ati ukuba akayiroli emva kwenyanga, sakuba isigwelo siwile lomhlaba uhlutwe ngu Rulumente, ze imali abe seleiyirolile ibe yeka ngu Rulumente.

Izalaliso nemigeqo yefandesi ingabonwa kwi ofisi ye Nkulu yo Nocanda e Kapa, nakweye Mantyi e Elliot.

J. TEMPLER HORNE, Surveyor- General.

E BATENJINI.

Kumtana wase Elliot (e Kowa). Isiza ngasinye sotengiswa ngamali elimisiweyo elizi £2 10s; intsimi inye ibe zi £5.

No 9068, Lot No 111, ububan 1 41 sq roods 96 sq ft.
No 9069, Lot 112, ububanzi 41 sq roods 96 sq feet.
No 9070, Lot 113, ububanzi 41 sq roods 96 sq feet.
No 9071, Lot 114, ububanzi 41 sq roods 96 square feet.
No 9072, Lot 115, ububanzi 11 sq roods 96 square feet.
No 9073, Lot 116, ububanzi 41 sq roods 96 square feet.
No 6056, Lot 189, ububanzi 41 sq roods 96 square feet.
No 6070, Lot 203, ububanzi 41 sq roods 96 square feet.
No 6071, Lot 204, ububanzi 41 sq roods 96 square feet.
No 6072, Lot 205, ububanzi 41 sq roods 96 square feet.
No 9074, Lot 212, ububanzi 41 sq roods 96 square feet.
No 9075, Lot 213, ububanzi 41 sq roods 96 square feet.
No 9076, Lot 237, ububanzi 58 sq roods 48 square feet.
No 9077, Lot 238, ububnrzi 58 sq roads 48 square fe et.
No 9078, Lot 239, ububanzi 58 sq roods 48 square feet
No 9079, Lot 240 ububanzi 58 sq rds 48 sq ft
No 9080, Lot 247, ububanzi 41 sq rds 96 sq ft.
No 9081, Lot 219 ububanzi 41 sq rds 96 sq ft.
No 9082, Lot 251, ububanzi 41 sq rds 96 sq ft.
No 9083, Lot 252, ububanzi 41 sq rds 96 sq ft.
No 6086, Lot 301, ububanzi 41 sq rds 96 sq ft.
No 6103, Lot 318, ububanzi 41 sq rds 96 sq ft.
No 6105, Lot 320, ububanzi 41 sq rds 96 sq ft.
No 9084, Lot 335, ububanzi 41 sq rds 96 sq ft.
No 6210, Lot 361, ububanzi 41 sq rds 96 sq ft.
No 6266, Lot 420, ububanzi 41 sq rds 96 sq ft.
No 6268, Lot 422, ububanzi 41 sq rds 96 sq ft.
No 6279, Lot 436, ububanzi 41 sq rdf 96 sq ft. No 9085, 9086, 9087.
AMASIMI.
No 6280, Lot 480, ububanzi 208 sq rdf 48 sq ft.

IMVO NELISO LOMZI.

(NATIVE OPINION AND GUARDIAN.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories,

KING WILLIAMS TOWN, CAPE COLONY, THURSDAY, JULY 15, 1897.

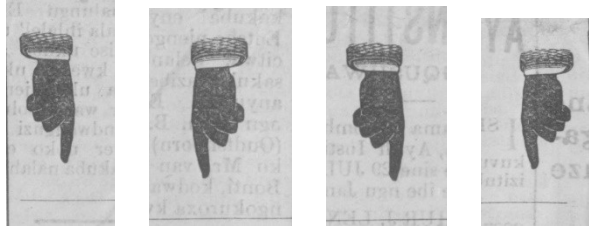
A.W.FISCHER (Umzi obesakuba ngoka A. BEET)

Usand’ukufikelwa ngenqanawa eyi S.S. “Cameron” :

Intlobo ntlobo ezintle ze Tyali Ishuzi Zamaledi ezibotshwa ngemitya, kwane Mbadada Izihlangu Zamaledi Izihlangu Zamanene, Neshuzi Ezompahla uzitengisa ngamanani apantsi kunene. Uhlleli enazo kanobom Inewadi zesi Xosa, Amaculo, Imibedesho, ne Bayibile.

A_.W. FISCHER, (Umzi obasakuba ngoka A.Beet)

ARGYLE STREET, E MONTI.



NGU MHLEKAZI UMPATI MIKOSI U WILLIAM HOWLEY GOODENOUGH.

Ilungu le Qela Elibekelileyo le Bath, Igosa Elikulu elipete Imikosi yo Mntan’ Omhle kule Koloni ye Cape of Good Hope. Opete u Laulo lwalo Koloni kwakunye namazwe nezibhaxa zawo, ne Sandla Esikulu so Mntan’ Omhle, njalo-njalo, njalo njalo.

NGESIQENDU sisine “Somteto wokufakwa kwamagama Emqulwini waba Voti,” No. 14 we 1887, oka Ruluneli yoyalela, ngentshumayelo, imisele ukuba i Felkometi, okanye xa ingekoyo, nawupina umntu, nokuba ngabantu abafanelkileyo, idwelise amagama abantu ngokula ndelelana kwawo, kwisiqingata se Felkometi nganye kwindawo ezinaba voti (ngapandle kwe Kapa), abanelungelo lokuvota elunyulweni lwamalungu e Palamente, kulomandla wayo: Kengoko ke, mna Gosa lipete ulaulo, ngalentshumayelo yam, ndiyayaleza, ndituma i Felkorneti, nokuba ngababambeli bazo, namanye amagosa axelwe ngenx’ engapambili, ukuba ziwafake emqulwini amagama abantu abanelungelo lokuvota elunyulweni lwamalungu e Palamente, ngohlobo oluxelwe ngalometo, nangumteto wokuvota, ekuTiwa yi “Franchise and Ballot Act,” ongu No. 9 we 1892.

Kanjalo ngapezu koko, ngamagunya endiwatweswe ngulometo, ndimisa usuku lwe 14 ku JULY, 1897, ukuba agqitywe ngalo ukudwelisa lamagama.—Kuuqalwe ngo “ A ” kude kusiwke ko “ Z ” U TIXO ASINDISE INKOSAZANA ! Ikutshwe ngesandla sam netywina lakomkulu le Koloni yase Kapa ngomhla we 1 ku MAY, 1897. W. H. GOODENOUGH, Lieutenant General, Igosa Elipete Ulaulo.

Ngomyalelo wo Mhlekazi Opete i Gqugula lolaulo, T. TE WATER.

(17) Umandla we Qonce.

A—Isiqingata se Qonce.—Felkorneti No. 1, emagama angentswa kwi Felkorneti, e Welcome Wood. No. 2 kwi Felkorneti e Nistkiri. No. 3, kwi Felkorneti e Debe Nek. No. 4, kwi Felkorneti e Debe Nek. No. 5, kwi Felkorneti e Xesi. No 6, kwi Felkorneti e Gxulu. No. 7, kwi Felkorneti kwa Qobqobo. No. 8, kwi Felkorneti Ezelezi. No. 9, kwi Felkorneti e Qonce. No. 10, kwi Felkorneti e Mtonjeni. No. 11, kwi Felkorneti e Blaney. No. 12, kwi Felkorneti e Berlin. No. 13, kwi Felkorneti kwi farm No. 195 ngase Mtonjeni.

B—Isiqingata se Qumra.—No. 1, kwi Nkosi yamaphelele e Qumra. No. 2, kwi Felkorneti e Kona. No. 3, kwi Felkorneti e Prospect Farm. *C.—Isiqingata se Cumakala.*—No 1, kwi Felkorneti e Cumakala. No. 2, kwi Felkorneti Redlands, Dohne. No. 3, kwi Felkorneti e Oribie. No. 4 kwi Felkorneti e Dome. No. 5, kwi Felkorneti e Keigate. No. 6, kwi Felkorneti e Grassdale.

D— Isiqingata se Katikati.—So. 4, kwi Felkorneti kwa Anta. No. 5, kwi Felkorneti e Tunx.

ISAZISO!

U LANDIPASI.

BAVULELWE ituba abafama ukuqeshisa NGEFAMA EBIYELWEYO, ese sazulwini sesiqingata ease Cumakala, irafu irolwe ngenyanga; ifunelwa ukumisa indawo apa ekolungiswa kuyo “Inyongo” yokuqapula, ukutintlela u Landipasi.

Abafama ukuqeshisa ngazo botumela izicelo ngapambi kwemini emaqanda ngoMgqibelo 10th kwemiyo, bazibekise kumongameli we Komiti yakona ka Landipasi—kwi Ofisi ye Mantyi, e Cumakala, ezingaya kuiqondwa kuye indawo zokuqondwa.

J. T. O’CONNOR, Imantyi, E Cumakala. Kwi Ofisi Yemantyi, E Cumakala, July 2, 1897.

ISAZISO.

KUYAZISWA emzini ngokubanzi, ukuba Ikomiti yase Qonce ka Landipasi igqibe ekubeni itabate amanyatelo abukali, ibe ijonge ekumiseni indawo yokuqapula inkomo, nokuba inye nangapezulu, kwesisiqingata, ekoti akuba efezekile lamalungiselelo, wonke umsebenzi ohanjiswa ngenkomo kwesisitili wopeliswa, kanjalo ukuqutywa kwenkomo pakati kwesisiqingata, kovunyelwa kupela xa kubonakele kunyanzelekile, nakona umntu abe uzuze incwadi ebalwe ngu Nobhala we Komiti.

E. GARCIA, Umongameli, Ikomiti ka Landipasi.

Rinderpest Committee Office, E-Qonce,

1st July, 1897.

ISAZIZO!

NDAZISA umzi wakowetu ontsundu ukuba ndisand’ ukuvula IKAYA LABAHAMBI e Kei Road; bonke abantu bofika kulungiselelwe ukuze bonwabane, nabe ngwelo banokufumana izixaso. Ezantsi kwendlela yenqwelo ngase Station. Igama: . St. 1 qr.] GEORGE MBAMBAZA,

ELIPEPA LIPUMA

NGOLWESI-NE

IVEKI ZONKE

Lijongo Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

[Vol. XII, No. 664



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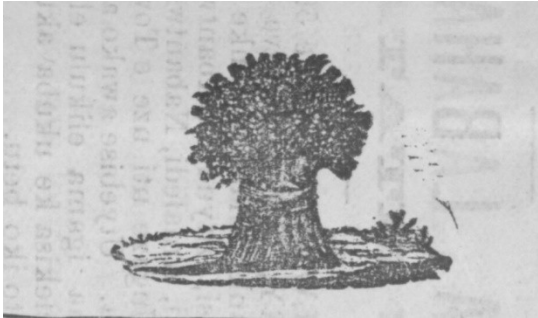
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Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

Ziya kubaku kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke,

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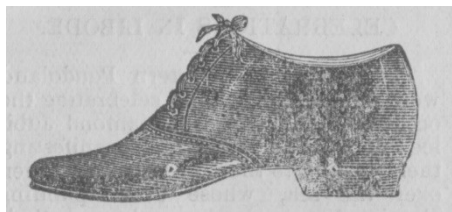
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Ezo Bisseker, George & Co. Izihlangu zihle nase mehlweni; ziyamhlala kamnandi umntu, zinjalonje ziyaxolisa. *Bonke abalesi bp. Mvo NELISO LOMZI bayanoyishwa ukuba bezekulomzi, bayanoyishwa ukuba bezekulomzi, batenge into abazitengayo kona.*

Bisseker, George & Co.,

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ENGQELEHI

KU MFULAWENJA

Lipilisi kamsinyane apo amanye
Amayeza anqatyelwayo.

*Walumkeleni amayeza afana nalo,
kanti ngawekholiso.*

Bizani elika GREY, nize nigonde kakuhle ke ukuba nifumana lona kanye. Efiyeza liyangqenwa ngabo bonke, njengokuba intengiso yalo ebanzi isalata.

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*Linokufunyanwa ku Bartvebi, Abapitikezi
Mayeza, nase Zitoreni kuyo yonke i
Koloni.*

I-XIBISO : 1/6 IBHOTILE.

I Tole le “Mvo.”

NGOLWESI-NE, JULY 15, 1897.

INCOKO.

Kambe itemba leliya kwatiwa alidanisi. Likwa yenye yezinto ekwatiwa zihleli zontatu. Ezintweni aya zimnandi nje, lide lingati litshatshela itemba, kuba liyamkweza umntu ukuba enze izinto abengeze wazenza lingeko. Masesisiti ukuze umlesi oqonde, amazwi mabani kupela ngetemba; liko kolunga ; kodwa lingeko yingozi kwa ukupela Kwalo oku kodwa.

Ukuba angaba uko umntu ongazange abe natemba ehamba nje, angaba lomntu akakabuya ncaa yabo ubom. Itemba libuye lalilipina, asililo yini eli laquba u Moses ukuba anyule ukuya ubunzima nabantu baka Tixo, kuba ejonge kumvuzo oyeleleyo ?

Kutiwa izinto zinzima nje kuxa umntu apeliwe itemba, into onganfaniselana uzama ukumbomisa indawo ezitile nezitile, okunje selipeliwe itemba, seyitshukule yonke into, malomazwi ako egayiya seuhlala nawo. Wati u Vumazonke kwakupela itenjana lake awayesiti ezizinto ziyayitimba intliziyi, wawakala namhla esili “ Uyakulima wedwa elozwe lako leqayiya.” Watsho wakuleza umfo ukugoduka, njengoku asakuti ama Bulu “ posa itewu.”

Umka Abraham wotuka akalibala kwakutiwa usaya kuzala unyana ebutleeni bake, kuba kaloku itemba lalipeliwe lake. Siyeva kwincwadi zika Rev. N. Mashaba ukuba yena upelelwe itemba, yayeke lonto ibonakala kumntu oke azifunde incwadi zake. Xa umntu akwisituba sokupelelwa itemba, ukwesona situba silusizi anokuba kuso umntu ohamba ngenyawo kwelihlabati. Kuti kwakutiwa Umkhulane kamnti unyukile, akusoko temba.” uve nawe mntu upulapulayo kunyuka into emgaleni, kuba utelkelelala into emakube kuyiyo.

Mkulu umahluko okoyo pakati kwalamazwi, “Ide yanjanina lonto?” “ Hayi noko, kuk' itemba;” nala ati “ Ey, lipeliwe itemba.” —Kula okuqalala ungambona eseza umntu esuke wayinto emlomo unghalanganiyo lumcuno, kanti kula okupela kwetemba akungelindi nokuxelelwa, ungafika zite shwaca intshiyi, etc kunubembe umntu.

Ukuba abazali betu abananto yokutemba bakusifaka amhelo, masazi ukuba asinto zakonto. Uti Umpostile masolukeye kwinto ezinobom, saye ke ngoko siya kuxakata uluto.

Besingazekelisa sitshonise ilanga xa besitanda ukutapa intlobo ngenelobo zokupela kwetemba, kuloko yinto engatandekiyo nokutandeka ukuyenza, ukuze uqonde mlesi ukuba ayimnandi.

Zonke izizwe zinamagama ayixela into njengoko injalo, ongati wakuya kwa ilizwi elo uqonde ukuba mayibe lento ite yati ubumle bayo. *Itemba* lilizwi elifumbete into eninzi, angati umntu eligogagoca, evelala zonke ingontsi-ngontsi zenieto, ange akasena nto yimbi angayitetyayo. Ngokunjalo elilizwi *lokudana*—okanye *ukuncama*— liteta lukulu. Kaucinge xa kutiwa emntwini udane “ walikwilo,” “ yanet' inkuku.” “ wabola uxam.” Nase Mangesini ngamazwana mafutshane— *hope* (itemba); *despair* (ukuncama).

Lento itemba asililo nerwexu amandla, into ebeta usuke tinge sewuyizuzile lonto uyitembileyo. Into ekusike kungabi sabako nto yimbi xa umntu atembe etile. Kuhlala kufe-ngco akucinga ngelitemba lake, ange kungatetwa ngalonto yodwa — njengomntu otembe ukuba uzakuya e London, ebekade enqwenela kona.

Umntu onetemba ungambona emana encumel' ese, kanti ke tibetana netemba entliziyweni. Asigama ukuyola “ Iqela Le Temba.” Asigama ukuncamisa umxelo xa waziyo ukuba ulitemba kulomzi wakowenu, apo intonga zibekwe kona. Yinto oti uhamba ube uzibeka, upata kupulula indevu noxa ungenazo. Zike ziti gabu nezinye intsizi xa unetemba, kube ngakumbi xa uzuze itemba ubupuma elusizini, litshintshelke nabela, iqale kaloku ivele nentlaha.

Kanti itemba alanele kubanjalo kwinto ezilungileyo zodwa, kuloko ungalinqonda mhlal' umntu atembe ukufumana ituba lokwenza inkohlakalo. Ukuba inxenye yolutsha ibitemba into ezilungileyo ngangohlobo etemba ngalo inkohlakalo ezenziwa emnyameni, ati umpostile kuzintloni nokuzikankanya ngenxa yobusikizi bazo, ngesiba sinetemba lokuba kuza kulunga kumzi Ontsundu. Ukuba indodana itemba netemba, lizalise umpfumlo wayo, lokuba kanene ngomso yi Cawa siye etyalikeni, umhlaumbi ngomso ndiya kumsebenzi okuti olungileyo—nokuba mhlalumbi awuna mihlali, — itemba elingangel ibanalododana lokuba ngomso kuto itimiti kwabani—yomqomboti; kungati ke kwanjalo, bangahlala kakuhle abadala, baye kutshona emangcwabeni bengena lusizi, bakukangela kwihlumu elitsha.

Lati igora lase Roma xa laliza kufa, lantywizisa inyembezi, licinga ukuba azi iyakuba yintonina i Roma. Kwazanywa ukuba litutuzeleke, alabinako ; kute kunjalo kwalela amadodana, igwece elitsha, lati “Silwela i Roma.” Kwaba ngalingwa, walila umfo; kwade

kwavela elinye iqela lati lona “Sisaya kuyilwela i Roma.” Ate ayagqitywa lomazwi zabe zomile inyembezi zalongwevu, kuba kuteta itemba lokuba isaya kulwela i Roma. Kwakudala itemba lasoloko linjalo. Abapostile kwatiwa mapangapati mpako besuka bahamba ngetemba, bawufeza umsebenzi. Ukuba itemba belingeko, ngekungeko bukumkani bumiyi namhlanje.

Itemba liyingcambu yayo yonke imisebenzi eyilwayo nesetyenzwayo nge zandla. Ngetemba ati Amatamba, enqwenela uvuko lwezihlobo zawo, anququta inkomo ziwu; ngetemba babonwa abakweta (bengeko pofu) betshila emacibeta, kweviwa nabantu bedumzela; ngetemba waba ngati oqondayo, “ Uyacika u Nongause,” wati umntu xela kuba entemba lokuvuka kuyise-kulu no nina-kulu.

Ngetemba abashumayeli bokuqala bafika apa kumnyama, namhla basebenze kwabonakala, namhla ngegotemba labo kuzityalike, kuzikolo, kuzisinala, akuxonto ingekoyo—singade sitsho nokutsho. Ngetemba lwashunyayelwa uzilo, lwacaswa nangamakolwa; ewe nangabafundisi, kodwa namhla ku Maqela Etemba, kuzi Tempie, kuzi Total Abstinence Society, kuntlobo zonke zozilo, ngokunyamezela kwabacisi baka “ Jongwa-Lipela.”

Ngetemba siyampeka umbona olukuni, sibese itembe ukuba wotamba akuvutwa, kuxaseke umzimba; amatye asiwapeki, kuba asinatemba lokuti ovutwa; no Nongogongo mila watya amatye wawavuba ngomqotongo, selexolele ukupapateka aye e Lusutu, njengenga leyo ibodlozwa yinduku ka Gantsa.

Ngetemba lokuba soba ngumtunjana nomlisela oya kudala isihlabane esibukekayo, abazali bazicinezele, inxenye bancame neziquwenga zokwambata, besiti masiye ezi Sinaleni, hleze sizuze umoya onguwo. Omnye umfo ngokawonela kufundisa abantwana—nokuba iyakolwa ke akafundisi—wati kwenye indodana: “Ninenyweba nina nifundisiweyo ngoyihlo.”

Ite indodana ukupendula: “Ewe sinenyweba, nobawo banenyweba oku babe nalo nje itemba lokuba soba ngabantu sakufunda.” Yasikwa umlomo inkuku.

Ukuba abazali betu abananto yokutemba bakusifaka amhelo, masazi ukuba asinto zakonto. Uti Umpostile masolukeye kwinto ezinobom, saye ke ngoko siya kuxakata uluto.

Ukupululwa kuka Rev. J. Mahonga.

E QONCE.

Olwesi-Hlanu lwepeleliyo belulusuku oluxube ubumnandi nosizi ngokufuduka kuka Rev. J. Mahonga opepete i Sakiti yama Wesile Antsundu yase Qonce. Belite ibandla lake lanommkumbulo wokuba kwenziwe uluto awobuliswa ngalo umfundisi ekumkeni kwake. Okunene ke kuhlangenwe ngolo lwesi-Hlanu ukuvakalisa usizi, nokumqwenenelela impumelelo apo aya konga u Maneli. Ntwana ite yavavava mbi be

LIXESHA LOKUNGENA.

Umzi ontsundu awuwumi mpela ukuligcina ixesha. Kwangenwa seleza kubeta unyami, kanti kwakwalatwe u 7.30. Isihlalo sityatytwe

LIGOSA LESIQINGATA.

u Mr. J. Tengo-Jabavu, ote wayivula intlanganiso ngeculo, kwatandaza u Mr. D. Mndaba.

INGOMA.

Wabiza usapo luka Mr. Sogobile ukuba luvume. Lutsho kamnandi, kwabonakala ukuba u Mr. Titshala Sogobile usebenzile, sakukangela uhlobo lwengoma abebezivuma. Ntwana anga u Mr. Sogobile angayilalela ingabuye yenzeke, kukubahlalisa pantsi abantwana xa bavumayo. Incacolo zengoma azivumani nalonto, yinto yokwenziwa ngabantu abakwaziyo ukuvalulala amazwi abo, ababwaziyo nohlobo lokuhlala xa umntu avumayo, nakona kwingoma ezitile. Asiyiyo mini yokuhlaba imvumo le. Masiti ukufutshana, ingoma inikwe isituba eside, kukululana eka Mr. Sogobile i Choir, neyomzi epetwe ngu Mr. Xiniwe. Kungeniswe

ITI NE KUKISI;

wazihlaziywa umzi. Iqubile ingoma, kwacula u Mr. G. W. Tyamzashe ingoma et i “God Bless Africa,” edlalelwa uhadi ngu Master A. Jonas.

ute ukuyivula intlangano wacaza into ekuhlangenwe ngayo, ukuba kuze kubuliswa Umfundisi, umhlob' ake u Mr. Mahonga. Kekaloku lento ilutshintsho lwabafundisi ilisiko chmiyo kweli Bandla lakawabo.

UMMSO WE KOMFA.

Lendawo ihanjiswa ngegunya le Komfa kupela. Uyakumbula ukuba kuliminyaka ilishumi emamihlanu alapa e Qonce yena, sebebane abafundisi betshintshwa. Mhla kwantshintshwa u Mr. Magaba yamfwa iramente yati umgxotela nina umfundisi wetu, yati ukumbiza u Mr. Mahonga ngumfundisi wake. Aabase Batenjimi bamnyola ngeminwe kuba emke no Mahonga wabo. Pezu kwayo yonke lento

INQUBO ENTLE

ka Mr. Mahonga ekubeni efikile apa, ibanelise bonke abantu, kangangoku-

ba namhlanje akuko mntu ungekoyo ngenxa yokuxakaniswa nguye (Kwadunywa).

LULUVO LUN YE

senjenjenje, ngosizi lokushiywa ngmfundisi wetu obesitandamisitanda nati. Lukwalunye uluvo lwetu ngovuyo lokuba emka. engena nxa mntwini, emka simnqwenelela impilo nempumelelo apo aya kona, kwi Sakiti yase Fransburj ayiqhelileyo. (Kwadunywa.) Kuko ikloko esisippo ku Mfundisi, kunye nesiqunyana semali.

IZIPTSHI.

Kucelwe u Mr. Tom Sambula ukuba apose amazwi, waqala kwjminyaka engapambili kokuba Igosa lifike apa, awati u Mr. Mahonga wamana esinda ngamacabethu ukiza kule Sakiti. Namhla ulapa, wati ngenxesha alapa kwasebenzeka imisebenzi emikulu.

IZINTO ZINTATU

ezifunekayo ukuze umsebenzi uhambe — imifundo, ingqobhko entle, nenkatalo. Ezonto zibonakele kulo msebenzi walandlu, esite saba ne Gosa elifundileyo, laqobhoka, laza laleka ukukutala. (Kwadunywa.) Kucelwe u

MR. R. R. MANTSAYI.

wakwa Ruluneli, ukuba enze izwi. Wenze inteto emnandi, enkulu. Ute kuko izinto ati akuzikangela e Wesile apa, ange angeye ngum Wesile naye. (Kwadunwwa). Sihlangene apa ukubulisa u Mr. Mahonga nentsapo yake, esilusizi kuba bemka pakati kwetu. Lomfo ka Mahonga ngumfo obuti wakumkangela ezihambela, uve uzalala ngaye noko ungowelinye ihlelo, kuba umfo unomfaneloko, lihomba, mhle nase busweni, ate ngapezu kwezinto waleka utando oluyintambo yogqibelelo. Lonto ke yenze ukuba simkangele njengomfundisi wohlanga, sazi ukuba asicekiswa ngabanye ngenxa yokuba kubonwa yena enjeya.

ISAKIWO.

Malunga nalendlu intle, ndinga uzuko lungabekwa apo lufanele kona. Masazi ukuba yimzimayo ye Gosa ebangele ukuba kube nje. Utsho wapela ngokunqwenela ukunga nalo uzayo angaba kwanjengo Mr. Mahonga, obeti engakwazi umbone ukuba ukunonelele. (Kwadunywa.) Kubizwe u

MR. KOBESE MPONDO.

oyibulele ngentsini intlanganiso. Uqale ngokuti ukuhlise ngamazwi, kuba ingqondo zolutha akayi kufikelela kuzo, zingapaya kwake. Ute silusizi ngokumka komfundisi besimtanda—nditshona banyebesibatanda. Mhlekwenka u Magaba salwa ne Gosa, ekuti nanamhla kwakuti-piti ezintlanganisweni sibuze u Magaba ukuba lamsa pima. Yena ke ungunmtu okangela kunene

Kwati kwakutiwa kuza u Magaba, watelekisa kwati namhla ugaqaga wesono uza kunyotulwa nge gaba. Kute kwakutiwa kuza u Mahonga, wayawafuna. Ufumene ukuba siza kuba namawonga. Okunene, aniboni lamarasarowe kunjenjenje, nokuhamba komsebenzi. Kugatywe kade, ngoku sizinyaswe ngamawonga. (Kwadunywa.) Nalo uzayo secebona uluto egameni lake. Intlabati asiyiyo na leveyedanga, kwatiwa inzala ka Sirayile iyo nje njenge ntlabati? Ngati kuye inyweba zetu zoba ninzi pantsi ko Ntlabati. (Kwadunywa.)

UMVANGELI BA ART.

andulele umfundisi. Uhlali pezu komnqamlezo, esiti u Mr. Mahonga ngumntwana wenene lakwa Hala, oshiywe ubuntu ngenxa yomnqamlezo. Ute lento yomnqamlezo uti akufika kuyo afun' ukubkba, kanti akangi angayiqabuzwa ingxowana yake, kuba izele.

U MR. MAHONGA.

Ute lento ixake ijaji, kuba yena ebengalandle nto ingaka. kuye ngekuwe mndani exele inyushu, wesuka kwelityolo waya wati gqi kwelinye. Yinto enzima ukumka pakati kwabantu; ngoko akanamazwi. Uyabulela ukubona ukuba batandize nentsapo yake ekuhlaleni kwabo apa kwa Ngqika. Kaojalo ubulela ikloko abayipitweyo. Ungumntu onentloni ukupwya, osolokoonga angapa, kuba kuko ifa ekupeni. Akanamazwi ngenxa yesi senzo.

INGOMA.

Kuvume u Mr. A. Mali, ingoma “ Nancy Lee,” watsho yavuya intlanganiso. Kutete u

MR. TIYO SOGA.

ote usukela ukupendulela u Mrs. Mahonga. Ubandezele kakulu ekuyaleni amakosikazi nomtunjana, esiti ukuba u Mrs. Mahonga ebengangcine ngokumkangelela umyeni wake, ngeyengabanga naxesha lokwenza lemisebenzi ingaka. Kufuneka amakosikazi awagcine amadoda, kuba angeke ayicinge kakuhle nentshumayelo umntu xa intlalo yake endlwini ingentle. Uyiulele intlanganiso ngokuyituma ukuba igwabe izandla, suka gquzu, zaqwatywa okunene. (Kwadunywa.)

INTOMBI NODODANA.

U Mr. G. W. Tyamzashe upendulele o Misses Mahonga, esalatisa ezinye intombi ukuba bebengumfuziselo omhle kwezinye intombi ngenxeshla abebelapa. Ute kanjalo unga angavakalisa egameni lododana ukuba nalo luko kwinteto ezizisiweyo, makazi u Mr. Mahonga ukuba nalo lumnqwenelela impumelelo.

YAVALWA.

Umgeini-sihlalo upendule izwi lika Mr. Mantsayi malunga nendle ytyalike. Ute unteto we Wesile ulukuni ngango-

kuba xa umfundisi angayivumiyiyo into ayinakwenziwa bani, watsho wazekelisa ngokwakiva kwendlu yomfundisi. Ukuba u Mr. Mahonga ebengavumanga. ukusayina oku kodwa, ngezingeko ezi zindlu.

Ivalwe malunga no l' ebusuku intlanganiso emnandi kunene, kwavakaliswa ukuba yonke imalana ezuziweyo ngalomsebenzi yohamba kwane kloko iye ku Mr. Mahonga. Ukwete umfundisi kunye nosapo lwake ngobusuku bo Mvulo, wapelekwa liqela lododana ukumkupa enzini.

EMBO.

[NGU REV. I WAUCHOPE.]

No. 4.

Sada safika apo ateta atete umntu ati “ *Hayi nje,*”—apo ukurabasa ngencooko kutiwa kuku *ngala*, ukuti Hayi ati—“ Ca.”

Sati sakusuka kunyana ka Manzi e Nyanga, sakuya kuzala i Xuka, ndakumbula ukuba kulapo waleka kona u Rarabe, umninawe ka Gcaleka. Wayeze kwa Bili apo kwakwendele intombi yake u Ntsusa, ekwakute kulomtshato kwaliwa, kwaza kwenzakala unyana ka Rarabe ongu Cebo. Kutiwa yalwa ngeqinga lomini into yakwa Geina, u Bili. Yati yakusukelwa ngama Rarabe yabalekela ehlatini, yati yakufika enyeleni yelohlati lipezu kwezibuko lenqwelo e Xuba, yaliti gxume pantsi ikaka, yalishiya apo, yela ngehlati. Ati akufika ama Rarabe, epetwe ngunyana wake u Cebo, emisa, enza ulwazi, ecinga ukuba u “ Nontsendwana ” umisile apo uza kulwa. Awisa isipango sezikal pezu kwelo kaka, lada lawa—o, yinile! akuko mntu. Kanti u Bili uye wawuhlaba, selengqingiwe ama Rarabe. Wafela apo ke u Cebo. U Rarabe ke upume ngokwake ukiza kuputuma intombi yake. Bati aba Tembu wala yedwa u Rarabe kwelo duli. Ama Rarabe ati no Bili lowo wafela apo.

Ndikubonile nase Gutyini, ngapezu kwe Ngecobo, apo wabulawa kona u Madikana ngama Qwati. Zininzi inkosi ezafela kulo mtدابا wama Qwati naba Tembu ngamaxesha akudala. Andibanga natuba lokuya kubona imiqolomba ya Batwa e Xuka. Side saya kuwela Umbashe sidakasa pakati kwelizwe zama Qwati, saba ke singene kuma Hala aqalele kwa usati cakata ukwela Umbashe. Ama Qwati sifike alusile, ingento imasutu, ingento indywala, ngokukodwa kunimango onento abati ngu Ndima, apo kwalila ingqonggo imini yonke, kwaye kuselwa. Um Geina ofike wapumla ngase nqweleni yetu uvakele esiti “ Asinto ibutywala ke paya, into kodwa sebe bobama Qwati nje ungeze wabuwa ngandpile kokuba ufike ube nomntu okwaziyo, aze akubuse kwelo Ndibona wena nto ka nantsi, kawupuze apa.”

Omnye umfo ute akubiza indaba sati sihamba sishumayela ngotywala, wati—“ Awu ! busiwe ke kangako, nide nibupumele ngenqwelo ukuhamba nibumemela izizwe?” Site tina hayi sishumayela ukuba mabuziwe. Ute “ Niyangqala, baka bazilwa utywala ngumntu engadliswanga ngabo?” Kwabonakala ukuba siteta intsoni.

E Mtata, sifike sakulula pesheya kwe Boloro. Sabona isimanga—ukutengiswa kokudla ngama Mpondo. Beza bekuwele nge zileyi nange ngobozu, abe zileyi ezinkabi ngantandatu nasibozo ezibotshwe zingena ntambo entloko, bafike bazitule ebolorweni, apo sekuko abatengi abalande kona. Ngenxeshana elifutshane ndabule ingxowa ezisondeleyo ekulwini. Nidubuzile bate banikwa 7s 6d ngenxowa ecotshisiweyo ngangokuba ingabi nakutinywa.

Sibonele e Xokonxa *Siqobobo ye Dyibili*, sino Mr. Dyiba Mwindla oke wawavavanya ama Mpondomise elugqatsweni. Imantyi, u Mr. Cumming, wenze amazwi amnandi wagqiba ngokuti kwaziwe nentsapo yake ekuhlaleni kwabo apa kwa Ngqika. Kaojalo ubulela ikloko abayipitweyo. Ungumntu onentloni ukupwya, osolokoonga angapa, kuba kuko ifa ekupeni. Akanamazwi ngenxa yesi senzo.

Umfumbesi wam into ka Kuzane wayeko, lingasena xesha lokupumla ihashe lake. No Mr. Kenneth Ncapayi- Soga, itoliki nguye isitisi nomlomo we Mantyi, endite ndakukangela ndabona ukuba umfo wakowetu uyakonza kakuhle. Inkabi zokuxelwa zidutylulwe ukumka komhla. Inco emdaka ide yanikwa iziboti ezitandatu pambi kokuba iwe—into embi ukubona inkomo ihamba isopa amanaxeba emaninzi entloko. Babelana ngenyama irwada bagoduka. Kusavunwa kweli, andazi nokuba kogqitywa ninina kuba umntu apa ulima apele ngelake. Kuko abaya kuziza ukuba ingxowa zombona.

E Cabo Verde.

[NGU REV. R. N. MASHABA.]

MHILELI ODUMILELYO.—Kweyama yokugibela ndateta kakulu ngenfundiso yase Roma; namhlanje, nakuba ndingabuye ndenze abe mbalwa ngayo, ndite kodwa ndacinga ukuti mhlambu abafundi bako bangatanda ukuya into ngabantu beli lizwe, nentlalo yabo.

Ekuymbhaleli kwam cyokuqaqula, ndanditembe ukuti kule yesibini ndokuba sisela ngenbata yomlilo (Volcano), ke ndinosizi ukuti andibanga nako ukuya kona; kodwa ke ndapuma (okokuqala ndabalapa uje) ngomhla weshilani ku April. Ndaye ndihamba nomumzana endihlala kuye i *Aela*, sisiya kumzana ongapaya kwe siqiti ekuhaya yi *Mosteiros*. Ukusuka apa kuye kulo ndawo zi *kilometer ezi 35* or *21 English miles*. Indlela imbi kauye ukusinga kona, ku ba ihamba iba nentaba ezinde kwamawama awoyikekayo. Ngokungena ezizimo umumzana watanda ukuba sihambe ngecala lolwandle. Emva kokuba senze ikilo ezilithoba, ngeye ntaba, schlela ekwandle. Into emnandi apa kwaba kakufika etyeni elivala indlela, laza kodwa lamonngxuma oye kuppimela ngeinye icula. Yindawo engezosi xa ulwandle luzele. Safika tina xa luqalayo ukubhala, site sakubiza kumfo esifike ekona ukuba singaulula na? Wati, ukuba siyabheleka, sipangelama ne liza, singa-dlula. Ndase ndiziposa, xa nditi ukupuma, landigalela iliza, landiti ngbu ngamadote; ulwandle umngane, wapumela eka kakuhlelena, kodwa walahlakwa ngamapapa e samana kaloku kubamba nje uya kusamishisa abafu abatile kulowo mzi) ngokungaxiuela ukuzisindisa yena, emka nolwandle kwe peli; ndaba seyahlale ingazi, kanti sisiya. Rufe xa siyi, sihamba ngecala lolwandle njalo, pantsi kwamawama amade kunene, cudati ndakutekelela ndati fan’ ukuba akwi 300 ne 400 feet ukupakama, mhlambu nangapezulu kude ke, sibone ngeinye seliwa pakati kwetu, yeka ke mfondini! sati ukusatuluka kwetu koku saluhlala ngoku ulwandle ukuba luyingazi nalo, ite ipinda eyesibini ambokotwe saye sesile. Ndithe ndakubiza kwetu, wati kuhlala kwayo lendawo, kuba kuko ibhokwe ezihlaza zisaisuselwa kude ndawo, ekuti ke ukuba zintite ilityana elinye isuke ibe lididi amanye ukuba pantsi apa. Enye into ebe panandi yingokolo eyenziwa zimbokotwe xa zilandela iliza; kusike kunge kubamba ulofwe kanye, ukududuma kwazo. Apo ihle kona intlekele kube skupelulweni zixatula. Kute kanti ndihamba ndikaba amatye nje, kwamankutanjiswa lulwandle, kanti ziyapela, sati sona esokumene sokuka mntla inlonze engapantsi, ndafuna intambo ndati kumngane makatungele. Pambi kokuba sifike yeti, zatandela kanti zintandela emndleni. Ngeilandelayo imini kwafuneka ukuba masibuyce, kwase kuvakala ukuba koku iboti ezija edolopini, safuna ukungena kuzo, kodwa azisukanga ngalomini, saba ke ngoko sifitama nesha lokuba sibone umzi.

Lendawo ngokubonakala intle kakulu kunendawo ezini kuyo idolopa, kuba litifata elimalunga kwi 400 or 500 yards, ukusikeka pantsi kwentaba kuye ekwandle, ndikubiza ukuba lentaba umngano onalunga kwi maile ezilishumi, umhlaumbi ngapezulu. Kwezinye indawo lulwalwa, kwezinye ngumhlaba ochuma kunene xa ulinyiweyo. Ukwakwa kwalomzi usabalalira, uman’ ukubeka izituba, pakati kwemizana ezimalunga ne maile ezintatu, mbini, nje njalo njalo. Eligama liti As *Mosteiros* liquka yonke lomizana, kodwa umzana ngamnye unengama lawo. Owona mkulu umzi wokona kutwa kwe Egreja, oko kukuti etyalikeni, kuba kulapo ikoha iyalike.

Into endingazibhalayo zalemimi zimibini. Eyokuqala ngomumzana owati shileli ewekhenti etye, waroli ncedwani, wabuza ukuba ndiyayazina i Latini, ndalandela. Waseqala ke ukufunda kulo newadi yake, ngomhlo lokuqayisa kuba kuti sonke sibe sisendwimi apa kwakungekho uyaziyo i Latini ngandele kwake. Kute kungepi ndeva esiti kwetu, Sendiza kutata ikolu yam ngoku. Uyayayitata nje wena ngekhesha? Lisiko lam mna ukuba kuti kwakubetha utawo ndi ite ikapa yekoto? Walandula omnye. Kanti ke kofu, kuhlelwe nje kutetwa amanz’ amliho! Kwaziswa enkulu kunene ibhotile, yaselwa; ndacelwa ukuba nditate itamo, ndabulela. Ute umngane lowo, wonke ubani e Africa apa ufanelewe kuyitata lento.” Ungene ekuculeni ngoku (*chanting*) kwa kuloncwadi yake (kuba kaloku yeyemi-tandazo). Kwegwi elinye iciko, babho-dla i Ndaqonda ukuba ngoku lo ngumsebenzi wale kofu. Eliciko liyakwazi ukucula ngamazwi esi Latini, kodwa aliyiva into elicula yona, or etetwa ngoko mazwi liwaucalayo. Ndi buze ukuba uko na untandazo we Nkosi kule newadi? Ute umnene: “Ndiyakwazi ukuzenza ngentloko kodwa andizange ndiwubone ubhalive, ndazalwa nje.” Ndacama, ukuba indoda ekumashumi amatatu ubudala, neyasisa ngenfundiso nangobu Kresu bayo, ayizange iwabone nakanye! u MTANDAZO wemitanandazo nabatandazi. Ndati kukulu okuhlelwe abantwana buko Roma!

Eyesibini, yindodana ekwafandileyo nayo. Ekuncokoleni kwetu ndive isiti, “Usityebi kwam kowenu?” “Hai,” ndatho ukupendula, “umsebenzi wam asingawo wobotyebi, ngowokuba ndingalambi, ndingalambi ze kanjalo.” U abantwana, bangap’ yabuzo le ndodana, “Bendingeka shahi” ndatho. ‘O! hai, abafundi abatshati kaloku, utini wena ukuteta ngokushisha, yasho londodana. “Ukuba kanti abatshati, utini wena ukundibiza ngabantwana?” Iti, “Kungokuba udisazi ukuba noko bangatshatayo kodwa bayazala, kuba bonke abafundi endibaziyo nondike ndababona banabantwana.” (Ndati, “Ngabo belakowene ihlelo abawenzayo lomaskizi, mna ndingati ndike ndabanantwana ndingatshatanga andingebi sabizwa ngomfundisi, kananjako andingebi sabizwa njengom-Kresu?” Wamangaliswa, wadana.

Omnye umfo, endipantse ukumlibala, ngumfo osoma isi Ngesi; owati ukundixelela kwake wasifundiswa esikolweni e Madeira, waza wawiva kwakona, wapasa. Wancziposo ezimini kupela elawiveni lwake, ezizeziUmbuzo wati, *Give the possessive case of* “house,” and *the plural of* “ much.” Wati ke yena “ houses,” washiya iqoqonyi; wabuza wati “ matches.” Endibuze ukuba ibenga bonna ukwahluka kwe sipeli se *match* ne *match*? Wati bekubuzwa orally. Ndithe “How far is it from hereto Madeira?” Wati “ fortin ‘ears,” “ Is Madeira a large island or is it like this?” Wati “Dat’s ‘prty,” “Ndanyeka.

Ezi ziqiti zase Cape Verde zaye zingena bemi ngapambili. Kwati kuminyaka e 300 edlulileyo kwayiva kubanjwa abantu kumacala ase Guinea nase Angola, benziwa amakoboka, baletwa ke kwezi ziqiti. Ngoku sezixenene mpela ngabantu. Inteto yabo seyabalahleka, abayisebenziwayo ngoku kutwa yi *Cristina*. Ingumvubu wesi Patakezi nezinye inteto zase Europe. Inkoliso yabo ngama Blastite, abo bangangawo bamnyama tyiki ngokwe mbiza oku kona Kude kupantse ukuba muyama nembumbulu ezi zantsho, ulike zibonvu njenge zomni epetwe ngamanzi amliho. Kungqibale ukufumana ote mbekiye pakati kwabo. Ekulwini mhlambu angaba myie ekungatwa utembeckile, okanye unasona nesimilwana i sobantu. Amadolu, abafizi, nabantwana kuyifana konke; bade bange bangapezulu ngokuhlalala abantwana bona. Lusizi olubi ukubona uhlobo abayekelelwe ngabo abantwana apa, Umntu ude aposise ati, “ Azi u Tixo ubapelamina ababantu abantwana?” Abangcole nje ngabo andikababoni. Imfundo ayaziwa kanye, yezeyizyebi. Apo e South Africa kwenziwa amapempe okulinda intaka i nezinye izilo ezonakulisa amanzi; ko dwaapa kwenziwa amapempe okulinda amasela. Amododa ayafudaka emakaya ngexa kuko ukutya emasimini ayé kulinda amasela imini nobusuku. Sibonakala apo isiqama semfundiso yase Roma ukuba yeka Satana kanye, kuba bonke ababantu banje babalwa ngokuba ngamakolwa, babapazizwebonke. Ngubanke, bantu bakowetu, ongankela umpufumlo wake esibogweni esitayoya esibonakalayo emehlweni ngokuse mhlotsiheni kangaka?

Inye kupela into endiyi bukayo kule lizwe, kukwaziwa komsebenzi. Abafazi balapa bapants’ ukuba ngabatungikazi bonke. Yonke imisebenzi eyenziwa nge naliti, neyoku krotshu baya yazi. Nengabo bayaziluka zipakuti kwendlebe nempondoye; abakwazi ukupeka. Lento ndingati kungenxa yokuba ukudla kwakona ngumngusho ne *sweet potatoes* ne *manioc*.

Into ekulinywazona kakulu ngu mbona, *manioc*, *sweet potato* nentlobo ntlobo zembotyi. Ikwaliywa nekofu, ue *sugar cane*’, nge *sugar cane* kwenziwa iswekile emnyama, ongalka kubunjwa imiboho emde, ebanzi ngerantsi ecutike pezulu. Kwenziwa kwakona namanzi amliho la ayile kofu yalamo ndike ndiatete ngeye Iziqamo zakona yilamini, banana, kwepela ne pine apple. Kambe xa ndenjezi nditeta nge Group le yonke ye Cape Verde.

Abelungu bambalwa kakulu, baye bonke ingabazalwane apa, onyana nentombi zaba banjwa nje ngam nje. Bakolise ngokuti babe ziyetyana bonke, kuba kaloku oyise babo ibingabo abagcini balenkita yamakoboka. Umntu obegxotwa ngezono e Portugal, kodwa alike abeyitruNELi eziziqiti apa, euye into ebangole obo butyetyana kukuba abasebenzi badla ngokurolelwa ngokutya kune mali, ngamanye amaxesha barolelwa nge ngubo. Enye into endinge ndiyikaukanya, kukanye xa ndisateta nge *As Mosteiros*, yibhokwe encopondo ezine, zijike ezimbini zati ngeu kakuhle kulendawo zimila kuyo kakade impondo, zande kakuhle, zazake ezimbini zati puhle puhle kwenzihla zipakuti kwendlebe nempondoye; isuke lonto mfondini itsho ngotango oluhle lwezikonwane, kuba kaloku xa kutatene ndendebe ezo, uti umntu zintandatu impondo ngoku.

Zikwako ngezosi apa, malunga nomhla we 3 ku February, kwapuka usitemele ekutiva ngu Portugal kwi Siqiti se Tywua *Ihla do Sal*, kodwa akufanga mutu. Ngomhla wa 27 ku March, kwaqekeka imbiza yisitemana otata iboti e San Thiago, kwafu abantu abanganra shumi omane anabatatu, abanye baya bapelela kwazi Bedlele, abanye abaziwa (kuba kaloku babeshamba becolwa bezizunguqwana). Kutiva esinye isitungu sensimbi sijuba suda saya kuphohloza netyalike pakati kwe dolopa. Ngomhla we 2 ku April, kwapuka inganwama kuba lapa e Fogo, yeqobogobo, kodwa abantu basinda bona; akanti nge mshaki ezizingambi kolo, kucelwe umfazi efile kwase lwandle, ezibukweni lalapa, ekwati emva koko kwafumaneka ukuba kubeko iboti epenukileyo, ebhela kwisiqiti se Brava. Ngomhla we 14 ku April, ute umpirite esesbingelweleni, esenza umsebenzi wobupresiti, zokela ezinyutyana zake zobupresiti, citshi avute wonke; kodwa wabehle waziti peni, waba yoyisinda ngoku. Imingana imana ukutshisa kwezindawo zonke, nabeli bati ingabonakala ngoku izakuna; ekubonakalayo ke ngoku ukuti kanti le nkolo ibanzi. Ukolo Mhileli, ndide ndagabadela ndiyabulisa kuzo zonke izililobo zam.

PS.—Xa ndivalayo kufika indaba zokuti usitemele ongu Angola, uqekekile e Guinea.

U Mr. Z. J. H. de Beer, Jr., wase Prince Albert, Cape Colony, Africa, uti: “Ndinoku liyalaze iyeza lika Chamberlain lokudambisa intlungu, ukuba lelona ilunguleyo kwatengiswayo.” Ubani okatya abantu yingangqambo yama-tambo, nokuba uguleke umqolo, nadawonina ebuhlungu enzimbeni, makahlinge, akayi kubuya ngenano kokuti lelona yazi lokuhlekila ilunguleyo ake walisebenzisa. Umntu lwabantu lutomalele kakulu ngenxa yokunceda msinyane kweliyeza. Litengiswa ngo R. Lumsden and Co., abenzi bamayeza, e Qonce.

KINGANNA ukuba inyamzezele intlungu xa i Pain Pant ka MOUTON inki kupilisi? Akoko mlingu ingena kuy- mashumi amabini. Iplisa ingangqa, mba yamatambo, intlungu enkulu, intloko ebuhlungu, izinyo elibuhlung, akunokwe, ukwenzakala ukutshisa, ukukohlela kwane ngele. Eliyeza likulu lisetyenziswa ngapandle nange pakati liya kudambisa ukudumba, lipilisa ezin thungwini. Litengiswa nge 1s 6d., nge Bhotice kuzo zonke iwenke.—AD. Amanenkazi atile ase Westfield, Ind., akupe “Ipepa Lamankazana “ lashiicilelwa yi *Westfield News*, ngomhla we 3 April, 1896. Elopepa lizele zizinto zokunonelelwa ngamankazana, esite sabona lamazwi ombhalali, awakwisa ngabhalali, ngokubona ukuba atata ngomicimi obalulekileyo kwabo : “Elonyeza ilunguleyo ebhasheni ngeqele, nokohloko, andibe nokoluzisa lelika Chamberlain lokohloko-hlo. Ailingani balimbi ngoringu ukuba ligeniwe endwini yabantu. Ndiliyaleza ndivuya.” Litengiswa ngo R. Lumsden and Co., e Qonce.

U Mr. W. O. CARTER wase Qonce unga mgazisa abahlobo baka abaninzi kwabantundu ukuba akasenanto nevenkile apa ingakwa Pascoe; kodwa xa bamfunayo, ikuba abameke nantonina, njengokwangepambili, banokumfumana kwi stora esisemva komzi ka Mr. Hilner, wentsimbi amaxesha. —A DV.

I MADAGASCAR NABEMI BAYO.

(NGU PSEUDONYM)

ISIQITI.

Esi siqiti sesinye seziziqiti ezisibozo ze Afrika. Ukangcele emapini, wosibona site daca ngase mpumalanga kweli, kwi latitude 18°, 56’ south, 46 °, 57’ east. Sisona siqiti sikulu kwezase Afrika, sahlulwe kweli yi Mozambique Channel.

UBUKULU

besosiqiti, ubude zi mayile ezi 1030, ububanzi zi mayile ezi 360. Lilizwe elahlulwe kubini lulundi. Ngumhlaba osite kakulu, wahlukile kulo wetu. Imvula ziqala ngenyanga ka Zibandlela kude kube ku Mgdululi. Ukususela ku Mgdululi kuse ku Zibandlela, kuba bubusika, kuloko ubusika bakona busitile.

Sesitina sibukali kwelo, kakulu ehlotyeni, iyabagqiba kakulu abantu, ikakulu ama Yerepe akavumi kupila kakuhle kona.

UBUHLE BELIZWE buyanomeka, lilizwe elihle kunene, kunjalo nje litandwa ngabantu bezinye iziqiti. Imiti yentlobo zonke zezizqamo ifunyanwa kona ngezika. Ukuqinisekile, ama pere, yonke imiti ekoyo kwezi yeziqamo iko kwelo. Umdlifa omhle, omandi, uliwa kwi komkulu lakona (Antananarivo). Ngumhlaba wengqolowa ne helesi (rice), yiyo esisidlo esikulu kulomhlaba. Iyatyiya nenyama yenkomo, kuba kuye kuti kwakupela umnyaka ngo Lwezi, yonke iminyaka, kwenzike intlanganisela yeziyive, kwixelwe ke into eninzi yenkomo ukulungiselela umzi we nkosi.

UKUHLAMBA KO KUMKANIKAZI.

Ngalo mgidikazi mkulu, kuzo amawakawaka, kuyiwe ke ebbtwe, kuyiwe kubonelwa sa ukumkanikazi ahlamba umzimba. Akugqiba ukulhlamba, akupuma emanzini, lawo manzi akelwele abantu (basele)? Yiyo imbeko eyenzelwa ukumkanikazi.

INDELELA ZENQWELO aziko kwelo, kuba ikanti nenqwelo aziko kona, kuhamba kwakwazi. Tshivo okunye inkoliso, kwabanoko, bayatwalwa ekuhambeni ngeemiti etwalwa ngamadoda amane (palaquin), abe amanye amane wona ehleli pezulu; akudinwa kutwale amanye, njalo-njalo. Lomiti yokutwala abantu njalo, iba neshilalo esiyelele kwi Sedan-chair, kuloko ke i Sedan-chair itwala umntu omnye, kwesi kupelela isine.

AMAHLATI

akamaninzi kuyapi kufupi nonxweme, imiti ite sa, qabooqha kodwa, into nje emiti yimko. Ke xa sewupakati kwe lizwe wofika emahlantini apo kute shinyi, unhambi eliqlale ngentsasa ihlali wopumela ngayapa kwalo emalanga. Kawutelekelele ukusuka e Qonce ukuya e Xesi.

AMANZI

maninzi pakati kwamahlati nendada. Nomhlaba pakati kwawo (amahlati) mhle ngokunomekayo. Ulungile kuyo yonke imbewu enokufakwa emihambeni. Umaneli (Rev. Alexander Stewart) uti, “ Amanzi emilambo emininzi ngawo anyela lawo matafa acumayo,” kuba imiti kwelozwe iko engekoyo kweli letu.

I GOLIDE

iko kanobom, nditeta umntu uyibona ngeliso pakati kwelitye elimhlope; iminzi kanye kwelo, ngabula mmi wakona. Kuko nezinye indyebho pantsi kwe gada lomhlaba, ziswelele umntu wokuzipanda, embe kwokoteki, umhlaba uvuleke, ulale kubeko uxolo elutwini, kuhluhe ne ndwayinge. Umntu omnyama akakatylitwa ukulipanda elizwe ukufuna indyebho pantsi kwe gada. Londawo kade yolinda ama Yerepe, amadoda obunokungele. Amalahle, ubedu, nentsimbi zentlobo ngentlobo, zifunyanwa kona ngobuninzi.

AMANDLA

maninzi kwimindaka yelozwe, bakutele, balumke ngapezulwvana kom-Afrika ontundu. Ama Yerepe oze afumane izandlana ezininzi ezituleleyo mhlana kumbiwayo pantsi ngokushushu kwelo.

INYAMAKAZI

azininzi ke zona. Inyamakazi ezinjenge ngwenya, yiyo emnzi kwelo emilanjeni. Kuko kona inyamakazi etile efana ne mpungutye, eboya bude, intle; kuko nezinye intlotyana. Nike nipaulena ukuba nakweli letu ziyapela inyamakazi? Kanti ke lilizwe lenyamakazi eli zentlobo ngentlobo. Ufumeka kakulu umnto wokukusela inyamakazi. Kwelo into eninzi zintaka, zizintlobo-ntlobo; amadada angangoboya be ntenetya ubuninzi bawo.

ABEMI BELOZWE.

Abemi belozwe bayafika kwi zigidi ezine (4 millions) ngokwengxelo ka George Smith kwincwadi yake, *Short History of Christian Missions*, page 227. Abemi belozwe zintlanga ngentlanga. Igama elibaqukayo kutiwa ngama

MALAGASSE

kodwa ke abona baninzi, abanininhlaba, ngwenya Hova, aluhlulwe lwama Malay ase Malaysia (ngama Malay ahlala eziqitini ze Malaysia) kwelase Asia nase East Indies. Ngabantu behala elintsundu; inwele zifana nesingci sehahse.

AMAHOVA apo abheli kona kukumatafakazi (amatala) kwindawo eneligama Emir, kudala bekusakulaulwa ngawo pambi kokuba elo lilaulwe ngama French.

Esinye isizwe esikwa sikulu esinamandla njengama Hova, singati ngama Betsileo. Olunye oludumileyo nangamandla kwelo ngama Sakalave, wona amnyama kakulu.

(Isaqutywa.)

J. LAMONT, QUEENSTOWN.

UKUPELA kwevenkile e Komani ape amatama anokazifumana zonke izinto azizinyano.

NKATULA !

NKATULA

U

J. L

Unga angacela amehlo ecelela infumba anazo ze Tyali, Blankete, fibhalala, Ingubo Zamadoda, Bemppe, Preti, Izihlangu, Isiti, —ngazinye yonke into enokulangazelelwa ngumzi ontundu, ngamaxabiso angazanga awive ngapambili e Queenstown.

Ukuze uyinakane nawe into esiyenzayo difuzekileyo ikuba 75 Eagle litengiswa nge 30; Imxokelelwana yoksula, yenkabi 10,10; Iswekile elungileyo emtubi 30/ nge 100lbs ; Ikofu 1/ ngeponti.

Kwakona unemfumba yengubo ezinogonxesha, zonke ngamaxabiso abanikele ngobantsi. Lilo eli isesha labahlobo beta bangandlele ukuba batenge,

IMVELISO.

Awona manani aphezulu anokufunyanwa ngo Boya, Izikumba, Imfele, ukudla, njalo njalo, njalo-njalo.

J. LAMONT,

Kwi Boloro yakwa Komani.

QUEENSTOWN.

“IMVO ” EXTRA.

THURSDAY, JULY 15, 1897.

Mr. Rhodes’ False Move.

THE Bill of last Session enacting imprisonment without trial in the Territories beyond the Kei—for it does not only apply to Pondoland—has not been assented to by the Governor in the Queen’s name. This is the first important act of Sir ALFRED MILNER’S, and it is one that does his head and heart immense credit. It is a regrettable circumstance that in regard to the first thing of any importance in the discharge of his official duties he should find himself at variance with the Legislature, and compelled to reserve an Act, to abolish the most elementary rights of British subjects, for the signification of her Majesty’s pleasure. And that, forsooth, during the blessed Jubilee year! The majority of numskulls who are placed in a position for which they are hardly suited of legislating for the Cape have much to answer for. What we can’t get over in this connection is that members of a professedly enlightened and progressive body like the South African League should have voted for the retrograde measure *r.n masse*, and thus coolly stamping themselves as nothing more nor less than (Unorganised hypocrisy. South African League men were loudest in their denunciations of legislation in the Transvaal far less objectionable than imprisonment without trial on suspicion. It is no wonder then that the Transvaal Press and sympathisers with the South African Republic should now be pointing the finger of scorn at them for doing what, in respect of the Transvaal, would have been deemed a flagrant breach of the Convention, which the South African League have sworn to safeguard. We are glad to see the *Cape Times* keeping this subject before the public.

The *Cape Argus*, too, has written an article—what a pity it is the only one —on the subject. This is what the *Cape Times* says :—

Il liberal legislation generally recoils on its authors. As was only to be expected, the press which champions the Transvaal Government is making the most of the Bill which was passed in the recent session of the Cape Parliament suspending *habeas corpus* in Pondoland and the Transkeian territories. The Pretoria “ Press “ gleefully points out

that, compared with this law, the much-abused and much debated Aliens Act is mildness itself. There is something in the taunt, and for our part we regard the Pondo blunder as fair game. The Aliens Act stops short at refusing access to the Courts in case of expulsion or alleged refusal to comply with the law. The Pondoland Laws Bill, on the other hand, enables a man to be

arrested and kept in prison for three months, without the right of appua to the judiciary power. To the Transvaal mind, of course, it is a full answer that the Cape Act is only hard on blacks, while the other deals with white men. But the Cape Act is equally capable of being applied to all white residents across the Kei. That there is nothing in the present state of the Native territories specially affected to justify this adaptation of Mr. Forster’s “ Ireland in gaol ” policy of seventeen years ago seems to us to be conclusively proved by the fact that the objectionable clause formed no part of the measure as originally introduced by the Government, and it is much to be regretted that the onus of so false a move should primarily rest upon the shoulders of Mr. Rhodes, who first sketched the idea to the House in connect ion with Sigcau’s release. Oom Paul may well chuckle at the obliging way in which precedents and colo irible parallels are made for him by Natal, in the matter of undesirable immigrants, and by this expanding the measure to a population of 100,000. These are just the sort of modern instances he most stands in need of, for the purpose of propping up his own “ exceptional legislation.” The fact that Natal aims at Indians and the Cape at Kafirs makes the cases no less good as arguments for the Imperial Government, which does not love colour distinctions. By the way, talking about imprisonment without trial, it is forgotten that Malaboch has been kept in trunk at Pretoria now without the vestige of a trial for two years.

THE JUBILEE IN PONDOLAND.

CELEBRATIONS IN LIBODE.

The people of Western Pondoland were not behind hand in celebrating the occasion of the Queen’s Diamond Jubilee at Libode and thus manifesting their loyalty to their great white Queen over the sea, whose ever-expanding Empire has so lately embraced their land which forms one of the most recently annexed portions of the British dominions.

The morning of Saturday, 19th June, bring the day set apart for the rejoicing of Her Majesty’s subjects in the districts of Libode, saw the hills all around the Magistracy dotted with groups of men and women, boys and girls, some on horseback and some on foot, wending their way to the scene of festivities, and in advance of one large group might be seen a smart Cape cart and pair of horses which were anxiously watched, for were not these the newly-made purchase of Ngquliso. As the driver reined up the horses outside the office the benevolent and smiling features of the old Chief might be seen behind him. Bokleni, his son, and many other Chiefs and Councillors were in attendance upon him. By the time Ngquliso had alighted and composed himself upon a chair, the onlooker could have counted upwards of seven hundred heads all anxious to partake of the feast which the Government in its generosity had provided. Mr. Bellairs, the Acting Resident Magistrate, explained to the people assembled the unique character of the great and unparalleled occasion for which all had assembled, and at the conclusion of his address three cheers were enthusiastically given for Her Majesty the Queen. Then there followed a scene of joy and excitement whilst the fires burned up and joint after joint of the juicy beef was cooked and disappeared down the throats of the jubilant multitude. But all things must have an end, and even the appetite of the Pondo—though perhaps much to his regret—is no exception. One might have thought that such feasting would not be conducive to fleetness of limb and dexterity on horseback, but such thoughts were dispelled when there immediately ensued a display of sports—mounted and foot—as perhaps has not been witnessed before in West Pondoland. The course had been arranged over about three-quarters of a mile of country, passing through a vlei and terminating with four stiff sod walls, but these seemed to form but slight obstacles to the daring bare-back riders. Seldom were there less than fifty competitors in for a horse race, and the foot races were even better represented; in one race there being upwards of eighty contesting. As the sun dipped below the horizon the sports were still proceeding, and not until the last prize of the many contributed by the European residents—not forgetting the gallant members of the Cape Mounted Riflemen—had been given away did there appear any disposition in the happy throng to cease and, after renewed attacks upon the beef, to disperse to their homes. Ngawiliso, before leaving for the Great Place, had, it became known, entrusted a message to the Magistrate, and it was soon learnt that he had asked Mr. Bellairs to cause the congratulations of himself and people to be cabled home to Her Majesty the Queen, with an assurance of their abiding and devoted loyalty and attachment to her Throne and person. Long will the great Diamond Jubilee with its attendant festivities live in the memories and hearts of those who were present at the Lebode Magistracy, and will not each of these over many a kraal-fire repeat the story o’er again of what he saw and what he did, while his less fortunate, but envious, friends who could not attend will listen with rapt attention.