

ELIPEPA LIPUMBA
NGOLWESI-NE
<b>IVEKI ZONKE</b>
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Limcele imfanelo ya Bantsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

[Vol. XIII, No. 684

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# Beauchamp, Booth & Co. E QONCE.

*Siyanzisa ukuba siwafezile amalungiselelo ebe siwenza sine*

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# 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, DECEMBER 2, 1897.

## A. W. FISCHER (Umzi obesakuba ngoka A. BEET) E MONTI

Usand’ ukufikelwa Yimpahla Entsha entle kunene, IPrinti, CREPONS, GRASS LAWNS, njalo njalo. INGUBO ZAMANE NE.—Kwezamanene kusan’d ukuvulwa EZIBUHLUNGU I-Twidi EZIBANDAYO, NEZIMINYAMA, ezitengiswa NGAMANANI APANTSI PAKULU.

AMACICI E-GOLIDE NAWE SILIVERE.

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

ARGYLE STREET, E MONTI.

## IKAYA LABANTSUNDU

# Unyulo lwe Nkundla EYENZA IMITETO.

# Isiqingata esingase Mpumalanga ISICELO.

## Ku Colonel ZACHARY BALY, O.M.G.,

NKOSI,—Tina, bamagama angezantsi, siyakacela ukuba ubengomnye wabaza kunyulelwa ukumela Ibhala Elibanzi lase Mpumalanga kwi Bhunga elenza imiteto, Siyakolwa ukuba xa ungene kwezalolu uyakuba noncedo olukulu kwelilizwe, ngokukodwa kwesi siqingata, osewuziqonda kakuhle izinto ezifunekayo kuso.

Beinga ungati ngokubalulekileyo ugqale ezindawo :— IMFUNDO, ete kwindawo ezibucala apa e Koloni ayakatalaelwa. UKWANDISWA KOLOLIWE, ngokukodwa Pesheya kwe Nciba.

Ukwanda kuka Landipasi kubonise imfuneko enkulu yokubandakanya ngololiwe abalula indawo ezibucala nesezinabo. UKUNQANDWA NOKUTINTELWA kwentengiso yotywala kwabantsundu, ngendlela engasokwenzakalisa abaqubi bomsebenzi ngokubabeka pantsi kwe Bodi ze Lasenisi, ekungeko zibheno kuzo.

UKWENZIWA KOMTETO WOKURAFISA iziselo ezenziwa apa e Koloni. Uratote ololuhlobo unganceda ukuba kutoywe irafu kwizinto zeinpilo ezifunekayo ngokunyanzelekileyo, ngendlela ekungakeleyo nokupumelela kwabalimi beli.

UKULUNGISWA KWEZIBUKO LENQANAWA E MONTI,

eyiyijona ndawo *esevandle* onokungakelela ukupumelela kwesi siqingata, kunye nela Pesheya kwe Nciba, elase Lusutu, icala elingase mpumalanga le Free State, ne Transvaal. Xa silapo besing ungayiqonda imfuneko ekoyo yokuba kwakive ibloro eweebeni le Qonce, ukuze kube nokwakiva izindlu zokulaisha izikepe, nendawo zokugcina impahla e West Bank, kuba ezise East Bank azanele kwezi zikepe zingonayo emlanjeni ngoku.

UKWABIWA KWEZITULO E PALAMENTE. Sekuminyaka kubonakala okokuba abantu base Koloni abamelwanga ngokufanayo ngalendlela kuqutywa ngayo ngoku, sekufuneka kakulu ukuba Iziqingata zabelwe Izitulo.

## ISICELO.

Ku Hon. J. L. BRADFIELD, M.L.C , e Dodroro.

NKOSI,—Tina bamagama angezantsi, abanyuli ngokomteto, besiqingata sangase Mpumalanga, siyakucela ukuba ubengomnye wabaza kunyulelwa esisiqingata kwi Botwe elenza imiteto.

Sinetamba ukuba imisebenzi yako eyaziwayo kakulu nezimvo omana uzivakalisa zanele ukusibonisa ukusifanela kwako isitulo kwi Bandla elimisa imiteto, Siti, Mnumzetu, Abako ngenene,

## IMPENDULO.

Kubanyuli besiqingata sangase Mpumalanga:
MANENE,—Ndamkele incwadi ezilqela zezelelo ezivela kwiqela clininzi lamadoda abalulekileyo angabanyuli kwindawo ngendawo zesi siqingata, zindicela ukuba ndivume ukunyulwa ndimele esisiqingata kwi Bandla elimisa imiteto.

Kuyandivuyisa kunene ukuzamkela izicelo zenu, nokunditemba okuveliswa yimisebenzi eqhitleyo. Enikuvakalisileyo akunakuba kungamvuyisi obenelungelo lokunimela iminyaka esixenxe, kumomeleze ukuba enze amanye amalanga okuba ahlahle etnjiwe.

Ndizimisele ukuzihambela zonke indawo zesi siqingata sibanzi sibalulekileyo ngapambi konyulo ukuze ndirazi zonke indawo, ukuze ndibe nokuziqonda inqubo nenenguqulo ezibangwe yiyo, kukona ndoba nokuzazi izinto eziswelekileyo nezifunekayo kwizipalukana zonke, ndize ndibe nako xana ndinyuliweyo ukuteta ndiqonda kwinqoxo ezingati zibekwe pambi kuba Bandla ezilapela kuni.

Ndim, Manene, Oweni onyanisekileyo, J. L. BRADFIELD. Dordrecht, 11 November, 1897.

November 10, 1897.

# Unyulo lwe Bunga Elenza Imiteto Kwisiqingata Sase Mpumalanga.

O Hon. J. L. BRADFIELD, M.L.O., Hon. J. M. PEACOCK, M.L.C., no Colonel Z. BAYLY, C.M.G., botyelelela ezindawo zikankanywe ngapantsi apa, ngamaxesha, nentsuku ezixeliweyo, baze benze inteto KWINTLANGANISO ZABANTU BONKE becacisa izimvo zabo.

INDAWO.	USUKU.	INTLANGANISO
Qumra	… Mgqibelo, November 27th	… 3 p.m.
Egcuwa	… Mvulo, do 29th	…
Edutywa	… Sibini, do 30th	…
Umtata	… Sihlanu, December 3rd	… 8 p.m.
Qumbu	… Mgqibelo, do 4th	…
Mount Frere	… Mvulo, do 6th	…
Mount Ayliff	… Sibini, do 7th	…
Kokstad	… Sihlanu, do 10th	… 8 p.m.
Cedarville	… Mgqibelo, do 11th	…
Matatiele … do	do 11th	… 8 p.m.
Mount Fletcher…	Mvulo, do 13th	…
Malear	… Tatu, do 15th	… 12 noon
Ugie	… do do 15th	… 8 p.m.
Cala	… Sine, do 16th	… 8 p.m.

Kwindawo ezingena ntlanganiso zilungiselelweyo abameli abatatu bovuya ukuhlangana nabantu nangalipina ixesha elingati libalungele.

Liridlelwa 3/6 nge Kwata (ingekapeli ingekapeli)
4s ipele i Kwata ingarolwanga.
Unokuhlalelwa wonke Unyaka ekuceleni kwayo ng e 13s 6d
Izaziso Zabazulweyo, Abantshatleyo, Nemibko, izolelwa 2s 6d, zingene kanycI; 3s 8d kabini; 5s katatu.

IXABISO 3d.]

## IZAZISO ZAKOMKULU.

INTSHUMAYELO
NGU MHLEKAZI U SIR ALFRED MILNER,
Itungu le Nkundla Epakamileyo yo Mntan’ Omhle i Kaight Grand Cross yelona qela libalulekileyo lo Saint Michael no Saint George, u Mnumzana we Buto le Bath, Irutuneli no Mpati oyi Nitoko we Koloni yo Mntan’ Omhle yase Cape of Good Hope e Safafika, nama Zwana kwakunye nezi Baxa zawo, u Mpatiiswa Mikosi yo Mntan’ Omhle apa e Safafika, njalo njalo, njalo njalo, njalo njalo.

NGAMAGUNYA akum, ndiyashumayela, ndivakalisa ndisazisa, okokuba u Mntan’ Omhle wanelisive kukuvumela aqinisekise u Mteto ekutitwa ngu“Mteto Wokwazisa Amagunya e Ruluneli ngokumayela nokushunyayelwa kwe Miteto kumazwe a Pesheya kwe Nciba eba Tenjini nasema Mpondweni,” wamkelwe yi Palamente yase Cape of Good Hope, waziswe ngapantsi apa.

TIKO SIKELI LA INKOSAZANA! Ihekwe isandla sam ne Tywana Lakomkulu le Koloni yase Cape of Good Hope, ngomhla we 22 November, 1897.

A. MILNER, Iruluneli.

Ngomyalelo wo Mhlekazi Irutuneli e Bungeni. T. TE WATER. No. 491,1897.

*Inxalenye kale Nishumayelo ingentla.*

ACT No. 29 ka 1897.] [Yazisiwe ngo 23 November, 1897.

CAPE OF GOOD HOPE. UMTETO

wokwazisa Amagunya ngokumayela ne Ntshumayelo ze Miteto kumazwe a Pesheya kwe Nciba, eba Tenjini nase ma Mpondweni. —Uyona SIKELI LA INKOSAZANA! Lo ulandelayo ngu Mteto owamkelwe yi Rutuneli ye Cape of Good Hope, ngecebo nemumve ye Ndlu ye Ngwevu Nengapantsi (Legislative Council and House of Assembly) zayo

1. Nokuba yiyipina enye into engaba ku “ Mteto wokudityaniswa kwela Pesheya kwe Nciba ka 1877,” ku “ Mteto wokudityaniswa kwela Tembu ka 1885,” no “ Mteto wokudityaniswa kwelama Mpondo ka 1894.”
2. Ukuba ngomnye u Mteto, isiqingata sesibini so Mteto ngamnye kale ikankanywe ngentla apa siyakufundwa siqinisekiswe njengokungati Iruluneli igunyazwe, yi Ntshumayelo, ukuroxisa, igqule, yongeze, ilungise i miteto, Izimiselo ne Miyolelo ekoyo kumazwe a Pesheya kwe Nciba, eba Tenjini nakwelama Mpondo, nengati emva koku ibeko, nokwenxa imiteto eyitsha kulomazwe akankanyiswe nokuroxisa, igqule yongeze Ilungise lo Mteto; ta kuyakuti nangayipina i Ntshumayelo yelohlobo Iruluneli ibe nokunguyaza ukubanjwa kwaoko nokugcinwa kwindawo etje pantsi kwemigqo etile, engati Iruluneli iyimisele kumntu nokuba nguupina engati yanefiswe kukuba ubeko bako bunqunel’ kuxolo lwe lizwe; ze kodwa noko, ati nawuhlobo umntu obanjwe ngoluhlobo, okanye ogecinwiwe emva kwenyanga ezimatyi kususela mhla wabanjwa pantsi kwalo Ntshumayelo acele kwi Nkundla Epakamileyo yama tyala ale Koloni ukuba akululwe, esiyakuti esosicelo samkelwe yilo Nkundla, ukuba umntu wlohlobo akagcinwe nge *warrant* ekutshwe ngo Mteto, engandlele kwi Ntshumayelo, okanye pantsi kwamandla o Mteto nawupina we Palamente ogunyaza ukuba ake abuye agcinwe lomntu ngokwe migqaliso yalo Mteto.

2. Zonke Ntshumayelo ukususela ngoku kuse pambili ezikutshwe yi Rutuneli nezisaza kutshwaba pantsi nangamandla emigqaliso yalomiteto, ziyakubalelwa ukuba zikutshwe ngoku Mteto, nazo zonke izinto ezenziweyo pantsi nangamandla e Ntshumayelo nawupina engati yezizwe, ziyakubalelwa ukuba zenziwe ngoku Mteto; ukuba kodwa akukonto kuzo eyakubalelwa ukuba iqinisekisa i Ntshumayelo eyati ngo 1890 Inkosi yama Mpondo u Siegau yabanjwa yagcinwa ngayo.

8. Lo mteto uyakufundwa njengo Mteto omnye nalo Mteto selikankanyive ekungatitwa ngu“ Mteto wamazwe a Pesheya kwe Nciba, eba Tenjini nase ma Mpondweni, ka 1897.”

## IMPENDULO.

E Monti, October 20, 1897.

### Ku Manene atumele isicelo kum:

MANENE,—Ndiyambelela ngembeko enindinike yona yokundicela ukuba ndimele esi siqingata singase Mpumalanga kwi Nkundla eyenza imiteto, kunyulo oluzayo, ndaye ndinuyoyi ukusamkela isicelo kenu. Noko ndingazange ndibe natuba oko ndandises mkosini, lukongena ngokunzulu kwizinto zolaulo, ndandisoloko ndizinonele ezimalunga nala Koloni, ngokukodwa nesi siqingata, ekumzuzu ndisbenza kuso, endimi kuso ngoku.

Amalungelo emfundo abonakala ngokupandl kuye wonke umntu okanyiselweyo, ngangokuba ukungakatalaelwa kwayo kwezinye indawo zale Koloni kube ngumnonakolo ofuna ukulungiswa; nalipna ke ilinga elenziwayo lokuyipeyisa lento ndiya kulixasa ngomxhelo upela.

Imfuneko yololiwe ayizange icace ngokubalaseleyo njengokweli xesha; ukuba ndinyulwe ndolixasa icebo lokubandisa ngokwecebo lenu, ngokukodwa pesheya kwe Nciba.

Ingxelo yabanulwala bokakangela inqubo yentsebenzo kwanamava abalimi—ezonto zombini zibonise imfuneko yokunganda nokwenza imida yokutengiswa kotywala kwabantsundu, ndiuxaxasa ngomqolo wonke “ Umnto ka Innes Wotywala”; noko ke ndicinga ukuba negoku imvume yokubhenela ematyaleni, nokuba ligqizana le Jaji elinyuliweyo, ukuze kungabiko zigqibo zobungama namagunya ezakwenziwa ngamabhunga clasenisi, kodwa ukuba wamkelwe libhunga elingapantsi ndiyakuxaxasa kwi bhunga elenza imjeto.

Kulihlazo e Koloni ukuba ukudla kwabantu kurafelwe, ize iziselo ezenziwe e Koloni zingarafelwe, ukuba ndinyulwe ndiya kuyixasa irafu yeziselo, ndibakangelele nabenzi be wayini ne branti ukuba bangatshoniswa yiyo, silinge ukuyinyisa eyokulula.

Njengommi wase Monti, akufuneki ukuba ndide nditi ndiyakuqonda ukubaluleka namalungelo ezibako lezikepe nemfuneko yokuba landiswe, ndiyakwenza yonke imigudu yokuba kwakive ibloro pezu kwecweba le Qonce.

Ndiyavumelana noluvo lokuba zabiwe ngokutsha iziqingata zabavoti bazo zombini izindlu ze Palamente, ndiya kulixasa icebo lokuyilungisa londawo.

Ngenxa yokonakalelwa kwabantsundu pesheya kwe Nciba ngu Landipasi, bekungakuhle ukuba u Rulumente andulule imisebenzi pakati komzi enjengokumbiwa kwendlela ; le isuka e Mtata isinga e Mzimvubu incinane kakulu ezingqweleni.

Indawo yokuba bendinesihlalo sokuba ngumpati wemikosi ye Nkosazana ya Pesheya neyclilizwe, ndiyakolwa ukuba sisiqiniseelo esaneleyo ukuba ndixasa ulaulo lwama Ngesi e Safafika, ndixasa inkululeko nokulingana kwabo bonke abantu ngokomteto, izinto ezi laqiya nelungelo labo bonke abapetwe ngama Ngesi. Ukugqibela Manene, ndiyambelela ngesitimbiso sokundixasa; ukuba ndinyulwe ukuba ndinimele ndiyakuxasa amacebo okuqubela pambili, ndenze onke amalanga ukupumelelisa amalungelo e Koloni, ngokukodwa awesi siqingata singase Mpumalanga.

Ngenbeko, Manene, Ndim isicaka senu esitobileyo,

ZACH. S. BAYLY.

## ISICELO.

## Ku Hon. J. M. PEACOCK, M.L.C., Kwa Komani.

NKOSI,—Tina, bamagama angezantsi, angabanganyuli ngokomteto, besiqingata esingase Mpumalanga, ukwenjenje siyakucela ukuba ubengomnye wabaza kunyulelwa esisiqingata kwi Nkundla eyenza imiteto.

Sinokwinqiseka ukuba imisebenzi yako eyazwa kakulu nezimvo omana uzivakalisa zanele ukubonisa ukusifanela kwako isitulo kwi Nkundla eyenza imiteto, Siti, Mnumzetu, Abako ngenene,

## UKUBA UNGA

IKLOKO' YAKO ne "WOTSHI' YAKO

ZINGAHLANJWA !

—YIYA KU—

## N. MEYER

CAMBRIDGE ROAD, EQONCE.

Uzenza ngokutshipu, kunjalo nje zifungelwe.

<sup>[1]</sup> IZAZISO ZAKOMKULU

<sup>[2]</sup> INTSHUMAYELO

<sup>[3]</sup> NGU MHLEKAZI U SIR ALFRED MILNER,





UKukanya Okungana Situzi.

Kuko amabali asimanga axelwayo obulumko bentlanga ezitile zase India, ezihlala pezulu kwintaba ze Himalaya. Lamadoda madala kutiva achithe anushumi ngamane eminyaka nangapezulu ekufundeni imiteto namandla emvela, yaye lonto ingazwa yinxenye yelwazi. Kuthsha nje silinkomo som German satyela kwezi "zilinku", sifana ukuze situmane imfihlakalo yabo bugcisa bala bitikulu kangaka. Azizanga zipamte ngokufanelekileyo, kodwa noko lonto ayivakazanga lendoda. Ngonyo imini esi silinko sifunke ukuse siqwalasele incedwi eyabhalwa kudala. Wahaamba nene yalamadoda ukuya kulomqolomba wawunazi ncedwi. Kwakumnyama tyika.

"Andiboni, andina kufunda apa," utshilo umhambi. "Masikuzisele isibane ke," itshilo impendulo. Kwati kwa oko (tsho lendoda) ukukanya okubukali kwatsho kwamhlophe koko mqolomba. Akazi apo kwavela kona, kodwa wapaula lendawo yokuba—*Awangangenz situzi.*

Le yimbali ekuzima ukuyikolelwa, kanti noko inyaniso yayo ivunye yindoda encefundulo enkulu netekelakeyo, maye ke nina nihlwayo elibali ngenxa sizatu sokuyitandazwa lendawo ngapandl kokuba nina nigele ukukanya okune situzi. UKukolwa nokungakolwla kudla ngokungawumelani namava omntu. U Dr. Johnson ukazange akolwe akaxcelelwa ngonyikimo lwase Lisbon, kanti noko wayekolwa libali le *Siporo* sase Cork Lane.

Umntu osele neminyaka emininzi egula, ekaide elinga amayaza engancedi luto uba nokungakolwa xa izihlolo zimxelela ngeyaza zinenkolo ukuba lomplisa. Yintoni enye ngapande kokutandabuzwa ngenxa yamava ake? Ngika sikucace oke. Ngika lase Nibakholazi, 1888, — utsho umhambeli wetu, "ndaba kwisimo esipantsi sokutayfa nokongawabhi. Ndaba semaxheleni, kwakubi. Kuqala isisu sam sapitrela, andakutanda ukutya, kati emva kokutya ndibe nentlungu nokuti nqi eshubeni. Bendikatazwa ngumoya ndimama ukuthsha ulucwe olumuncu, kwane nyongu. Kute emva koko kwako isicapucapu nokucacacaka. Ndashambela emsebenzini wam noko kwakuzima. Kwabanjalo ke minyaka embini kungeko nto indincedayo. Ndada ndava nge Ncindi ka Nozala Sijili, ndaya kuyifuma. Emva kokuyitaba amaxesha ambalwa ndaba nokupumla, ukutya kwahlala kakuhle esiswini. kwapela nescapucapu ebesiko. Nakuba ndandingeni mihlaba yokalitamba elingazange ndingazange ndilisebenzise okanye ndibone lisetyenziswa, ngoku ndingabuvuma ubukulo balo namandla alo esifeni. Kwambila ndapila ndaba sempilweni elungileyo nokonwaba, endibulela Incindi Epitayayo ka Nozala Sijili. Ngokulwa olunye ulundi olungaba luyafa ndibone ukuba yimfaneyo yam ukutumela obuhunguna. (Signed) D. Griffith. Umantagi Wengubo, 151 Hockley Hill, Birmingham, June 8, 1893."

Kuko umahluko pakati kwencwadi ka Mr. Griffith ecalulayo, nebali lokukanya okungani situzi. Lendoda yokugqibela ingaba yinyaniso, kodwa yina kuqinisekisa ngapandle kokuba kwenzisa acazole ende eyanelisayo. Ngezinye icala sine ngina elitombelwa, inkokupendula incedwi zababuzi xa zite zatunyelwa kwindawo akayo.

Ekolugaba, ukukona tihlalekayo okanye ngqibele nge Ncindi ka Nozala Sijili, isebenza pezu komgaiseliso kokuba zonke izifo, okanye ubuninzi bazo, ngamasebe esesifo sikulu— ukungasebenzi kwesisa; ziyasiphisa imale ukukanya kwempilo nokonwaba kumakaya abegutyungelwe kukufa nentlungu kwamantuzi oyikayoko. Kungoko ke abantu bakolelwa kuncedo oluelwa ngayo.

KUSAND' UKUFIKA IMPAPHLA YAMALEDI ENINZI KUNENE. IMPAPHLA YONKE YENRWEBO IYALALA AYIVUKI!

Yonke lempahla itengiswa ngamaxabiso alula, afanele lamaxesha mabi anzima singene kuwo.

Uboya Nezikumba—

Zitengwa ngawona maxabiso aphezulu ase Maliken; imali irolwe kwaoko. Kwizihloko ezingama icebo lam lelokuba zanekezi IZIKUMBA zenu, nizonkuse kakuhle (usisonge kanye ukusisa entanyeni kunge emsileni, uboya bhungapakati), nize ke nizizise kum ukuze nifumane amaxabiso aphezulu. Ningalibhali eicebo.

Ningamibali apo akona:

C. E. NIXON,

Otate Indawo ka J. Newing, Cambridge Road aq4 Ayilff Street.

F. QOONE.

Kangel'apa!

Kangel'apa!

U F. S. FAWKES, Cathcart Road, Queenstown, osele namava eminyaka elishumi elinesihlanu erweba pakati kwaba ntsondu e Herschel, Basutoland, nase Komani, usandula kufikelela zinto ezinzi ze MPAHLA ZIVELA ENGLANI, ngezi ngawona Scot, Mexican, ne Spartan. Umazana zonke indidi zabantsundu ukuba zize kuziboneka kule mpahla pambi kokuya kwezinye evenkile. Amanani ake uti amlungu kunezinye ivenkile zase Komani, kanipauli kwezi zinto—

Ikofo 11 ½ d per lb., Iswekile entle 29s. ngekulu le ponti, Izihlangu Zamadoda zigqala kwi 5s., Ibhululukwe 3s. 6d., Ihempe 1s. 5., leaps 3d., Iminqwazi 1s., Iprinti 3d., 4d., ne 6d., Iziteshi 1s. 3d., Ifaskoti 9d. Ibhulazi 1s. 3d., 1s. 6d., 2s., Ibhaty 5s. Ezi ke zezinbalwa kwimpahla efinibileyo ngamani alula.

QONDANI APO AKONA: F. S. FAWKES, (UJongeno no J. HODGES & Co.)

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ZINTI NZO. ZINTI NZO.

INKOLO.—Kuko isiteto esiti isimilo somntu ungasifunda ekubhaleni kwake.

IMVULA.—Imvula inqabile, libalele, sekome njengokungati yayizingazange ike ine. Mayicelwe.

INDYBEO.—Kutiva kuko omnye umhlaba ofunyenwe ene damani kwelase ma Bhulwini, e Dwarf River.

ITYALA LIRA RALISHIWE.—Lomcimbi obusoleko upambi kwamatyala emantyi yase Kimberley ixesha ehi, ubekelwe

IFIVA. — Kunconywa ukuba bukali kwe fiva ektutiva yi Taifod e Pretoria nonyaka nje. Amaqina nenaso kamnye ngenyanwa.

ISANTIPITI e ZANZIBAR.—Kufike ucingo e Lorenzo Marques oluti inqanawa zokulwa mazikaulenze ziyе kwelase Zanzibar. Mayibe zipitipiti.

INCWADI YE HANGU.—Ikumkani yase Siam inenewadi "yehangu" eti yakhamijelwa ngaba ngabumazana zii mabo zobe kayo umfanekiso we ontyi becimbe.

ODINWE BUBOMI.—Umbanjwa omhlophe kwintanga yase Maritzburg ufunyenwe elinga ukuzikhoma enge hempe yake ete yaaquka, waza wepiti ingondo. Uthele wasecwadi.

UKUHLA KWAMAQANDA KWA BULAWAYO.—Kutiva atshipu amaqaqanda kwa Bulawayo xa atengiswa nge 14s idazini kuba kwiveki ezingapambili ebesakutengiswa nge 5s ebsheni.

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UCANDO LOLOLIWE.—Ukucandwa kwendlela kalolivele uye e Gcuwa pesheya kwe Nciba kigqitye we ngo Mgqololo ngapawya. Abacandi bankelewe ngesi dinala enkulu emveni kokuvugqiba kwabo lomsebenzi.

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AMAGAMA ANGABIZEKIYO. — Kuko indoda ecubuhle umzi egantlo e Dayimani ngentsimi. Bekoko igama lom Russian elingabizekiyo kakuhle ngesi ebe-kufuneka libizile. Umzi awubanga nakuzibamba xa ati ngu " Watch a Whisky " (u Lind i Wiski).

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UMHLABI OWAYESELUSIZINI.

U Mr. A. A. Morgan, umbhali omkulu kwi sitora sika Mr. H. A. Braham, o Heidelberg, e Transvaal, kutiva nje weza lengqelo. Uti: " Kwiminyaka emihlanu egqitileyo ndati ngokuswela igazi, ndajaduka, ndaequbanga nomchokoso. Ndazuka inkakazo enkulu, ebuhlungu lamaqakwa. Onke amalinga endawentzayo okundiceda aya pantsi. Kwinyanga ezilithoba ezigqitileyo ndeva incomelo le Pink Pills zika Dr. Williams, ndazilinga Emva lokusebenzisa ibhotwe ezimbini wapela umchokoso neqabanga. Akuko mfuneko yokuba ndide nditi ndavuyiswa kakulu. Ukuba zisetyenzisi wo ngendlela e Pink Pills zika Dr. Williams zinonedo egzami nasekonkolezini. Ndibanjwe abantu endibazayo apa e Koloni abance dwayo zezi Pills. Elinye inenekazi elishlolo sam, elalipelelwe ligazi lapiliswa zizo."

Bonke abampilo iqobokileyo kufuneka besele iyenza lokuzolela nokulingisa igazi, ukuze balifanelo " idabi lobomi " kwakona. I Pink Pills zika Dr. Williams azaneli kuzenza lento kodwa zinyanga ngokunimkiselelo isifo samantso, ihlata emqoko, intloko ebelngelwa yingqele, ukufa kwecala, ipepa nokungcungcileka, ukuphambana kwentloko, intloko ebuhlungu, isisu, isibindi nokuswelelwa kwegazi, ukuduma kobuso, isazo zonke izifo ezibhanga kokuswelelwa kwegazi. Litengiswa ngabo bonke abarwabi, umhlabini tinokutonyelwa yi Komponi ka Dr. Williams yanayaza e Kapa (ngapandl kwendlela zezigazi) ibhotwe ezintandatu nge 17s, kungenjalo ibheny nge 3s 3d. Kupela kweyeza eliqinisekileyo lokunqumka, nazo zonke izifo zamankawaza; amadoda ample yonakulisekwe kaksusebenza okugqitileyo ayancedwa zizo.

"Umkelani abalinganisi. Ezika Dr. Williams i Pink Pills. Zemilwelewe zingiswa *dupela* ngebhotwe zezigazi zipaputshelwe ngenxa elibonwayo (pink) libe igama lishicileliwe lonke ngokuzeloyo ngamagama abomvu. Ezizimbi azizizo."

ORSMONDS PREPARATIONS GREAT AFRICAN REMEDY

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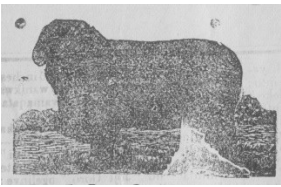
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LUMKELANI INGCANGO ZOLOLIWE.—Kusand' ukusindisa mabeshu enye inkwenkwana epope xa ulolive ebebalaka pakati ko Komani no Lututu, ngokuti kanti ucango lwekalitshi aluvaliswanga. Ite yakwawama elucungweni lwaवलिका यया काना पान्दले. Uhambele ulolive waya kuma esipambusen apo kutike kwaqaqula intloko yaputuma. Ite kanti inkwenkwe ayenzakalanga, ikutike njekodwa yavuya yamputuma ulolive. Imfemene injini seledandela.

OHUVUNA APO ANGAHLWAYELANGA.Kwixeshe le Banki eyi Standard e Claremont (ngase Kapa), kungene isigbenga emini emaqanda sizroshe ngezinto ukuze singaziwa. Site kumbhali malasinike imali. Ate akwala sasesisibha ngebumbulu yeyolovol ebesityipete. Ate amadidi abiza abanye, waqkela komnye wabapati. Ute xa aza kubanjwa wazibubala. Owekugqala ubuhlabile ngokunjalo nesihange ebessisikwizibhedlele. Umpati omkulu usagula.

OHBEZOWEBELA INDYBEO EMHLABENI.— E Maritzburg enye i Netevu ibhawqe ngumlungu ebebhawqe ngaye. Iika ibhangatyifi ezimbini engxoweni yayo. Kubizwe amapolisa, ade ayakufuna nase ndivini yake ; kwafunyanwa idyasi yemvala, i tavuli ezimbini, ibhatyi ezisibha, ibhululwe ezintandatu, indulubhatyi ezintandatu, eze silika isiya ezimbini, kungasatetwa ke ngamacuba, ne ngawa, namaqina, nekausi ezizyantarata. Zonke ezizinto zantsho.

LENTO INDODA INQABELE HI? Enye intokazi eyayihamba nosape iwayo yakataza kakulu yinkwenkwana ebuladi bayiminyaka isesibhozweni. Ivakele enye indoda eyayimi kufupi isithi: "Nikosi kazi lenkwenkwana yam, ianelwe kukuba pantsi kwompato yesigqwabalala esomecele



Ye GUSHA

## I DIP EKA LITTLE.

Abafuyi be Gusha abantsundu mabafune i Dip ye Gusha ka LITTLE xa ke bafuna yona maze banga tabati nanye zinga pantsi kwayo ngokulunga!

EKA LITTLE

IDIPU ENGU MGUBO

Yeyona i Tshipu ne Lungileyo kwezi koyo.

*IKO KWINDAWO ZONKE*

I DIPU ENGU MGUBO Yeyona ilungileyo, nenamandla ekupiliseni imihlambi ye gusha.

NGAMANANI BOBALELA

**MORRIS, LITTLE, & SON, Limited,**  
PORT ELIZABETH



LEMINYAKA I18



IGQITILEYO,

SINGENISE KWELI LIZWE

## IBLANKETE ZOBOYA.

*EZILUKWH NGOBUGCISA OBU-  
BODWA, Igama lazo yi “ EXTRA NAVY or  
MATROSS:’*

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esiqgibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esiluqinisele na Komkulu ngohlobo lwemifa nekiso leyongamele lenteto.

Ukuba ufuna IBLANKETE YEYENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAMA kwelinye

LAMASONDO ayo.

ZONKE EZI BLANKETE  
ZIZEZINGATANDATYUZWAYO.  
ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU.  
BLANKETE NGANYE IYAYI VELA IMBOLA.

Kwivenkele enitengakuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

Kuya kubaku kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke.

APO ZIPAKULWA KONA KUKO

## W. WEIR & CO.

E QONCE.

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama

## “Imvo” Extra.

THURSDAY, DECEMBER 2, 1897.

CHURCH AND SCHOOL.

Striking cases of Christian liberality are just now being recorded in Native churches. The devastation of rinderpest would naturally have made many to suppose that all missionary incomes would go down. Instead, we have the remarkable fact that it has been doubled, trebled, and, in some quarters, quadrupled. But we wished to mention that the Free Church Presbytery, during its last Session in October last, instructed the Lovedale Native congregation, of which Rev. P. J. Mzimba is in charge, to raise an additional sum of £100 before they commenced the new church on which they had for some time set their hearts. And now it falls to our lot to say that before the second month is up that amount has been raised. Truly a magnificent example of generosity, by a class of people who are comparatively poor. The new building is to be commenced forthwith, Mr. Mzimba having been in town this week to get the contracts signed.

It was with great pleasure, last week, that we saw in town Rev. C. S. Lucas, of Tsomo, and Rev. T. R. Curnick, of Butterworth. Mr. Lucas is engaged in work which, after what took place at Lesseyton, seems to be his forte, of renovating and fitting up the Mission Church. We understand that the Church, when finished, will be the prettiest in that part of the Transkei, and one not unworthy of the great Tsomo Mission. The re-opening services will be on the 3rd January next. Mr. Curnick, on the other hand, came in for supplies for his thriving work in connection with the Lamplough Girls’ Institution, Butterworth. It was gratifying to find that, although the country is depressed, owing to drought and rinderpest, the Missionaries were far from despondent.

We understand that the opening of Rev. Walter Rubusana’s church, at East London, is on Saturday next. The building is, we are informed, one of iron, lined with ceiling boards, and is stated to be capacious. Rev. D. Ntlabati, of the Methodist Native Tabernacle in King Williamstown, preaches the opening sermon on Sunday morning, Rev. Isaac Wauchope (Fort Beaufort) in the afternoon, and Rev. M. H. Wilson (Peelton) this evening. That they may have a successful opening service is our wish.

It is reported that the diocese of Eastern Equatorial Africa is shortly to be divided, and a new prelate for one portion, with the title of Mombasa, will be appointed.

We regret to say that Rev. J. D. Don had been indisposed, and was unable to officiate in S. Andrew’s Presbyterian Church on Sunday last, where the services were conducted by Messrs. W. A. Lord, W. Ririe, and Professor Kyd.

The announcement that Rev. J. Edgar Ennals, B.A., B.D., of the Baptist Church, King Williamstown, has accepted a call to Bloemfontein, has taken many, not in the charmed circle, by surprise. Arrived from England in 1895, he has not long resided in the place, and during his short stay he has made himself popular by his urbanity and lack of “side.”

MR. LEVEY AND TSOMO.

We regret that circumstances prevented the earlier publication of a communicated report of a remarkable meeting at Tsomo some time since. Although not closely sub-edited, it is still interesting as a record:—

An enthusiastic meeting was held at the Tsomo Court-room on the 29th Oct., 1897, by Mr. Chas. J. Levey, R.M. of Tsomo, with the Headmen and their people. Messrs. Bikitsha (Captain Veldtman), Chas. Bikitsha, Zazela, L. Migidi (from Butterworth and Ngqamakwe districts), and almost all the Headmen of the Tsomo district were present. The room was excessively crowded.

Chas. J. Levey, Esq., addressed the meeting as follows:—Headmen and people, —I have called you to-day to say “Good-bye.” It is painful to me to-day to be parting from you. I have been with you for a short time, and your behaviour during all that time pleased me very much. I am sorry, therefore, that I am parting from you. When I arrived here I was told that the people of this district were very troublesome, but I have found you very loyal, with the exception of the few who have wrong ideas as it is the same in all communities. Sometimes I reproached you for not paying your hut tax in good time. I told you that I didn’t want to destrain; consequently the taxes were paid more satisfactorily than

at any time before. When I came here the Court was full of cases; Agents were beginning to be fat with your money. I found that the Headmen were not even listened to by their people; everybody seemed to doing what he liked. I did not know the reason, I stopped all that; I told you to go to your Headmen to decide your cases, and one may say I was pressing some by doing so, but I had to do that to save the many. Now we seldom have six cases at the Court a month; all the people are contented; schools are flourishing. I did not allow young men to despise old men; this, too, is one of your old customs. I told you that the Government is not going to appoint Headmen’s sons to be Headmen, unless they behave themselves well. I hope now, Headmen, that you will teach and train your sons to be good and to know Headmen’s duties. Headmanship is a responsible post. A man who is speaking about war in Fingoland is talking nothing, every old man in Fingoland would wish to kill that man, because that is not thought altogether here. Fingoland is practically loyal. I had a meeting with Teachers last time. I told them that I don’t see what they are doing, and that it is not only necessary to teach the alphabet, but they should also go outside and show the example to people. I am very glad to leave this district, having no enemy both among Natives and Europeans. I don’t think there is any *one* who would say I love this one more than another. I shall watch your welfare, although I shall be far from you. I am very sorry with you for the calamity that befell you, the rinderpest. I shall be leaving here on the 1st prox. I shall never forget my short stay here. Every letter I wrote to the Government spoke well of you. Here is Mr. Veldtman, a man I have known for many years, who has done much work for the Government and for you. I must ask this only, that you never despise what is said by Veldtman. (Applause.)

Mr. W. Njikelana said: Sir and gentlemen, —Levey’s son was brought here without even our applying, and he had remarked that he shut up the young men, and he must know therefore that they are glad that he is leaving. This has been the worse thing, young men did not listen to any body. When you came here we kept our money, and decided our cases at our homes. Now that has hurt us, because we are going to feel more pains; cases are to go to the Court again, but we can’t say to the Government.—Why do you take this man? We were almost like fools, even a very small thing used to come to the Court. Remember us, wherever you are. I his District has had a bad name with the eminent; watch us, therefore; you know all about us. There are men whom you cordially trust. A man creating any disturbance should be arrested. You must know that we are loyal, and if there is any disturbance, unless the man creating the same is arrested, then it shall be the Magistrate who wants to fight; otherwise, there shall never be war in Fingoland. (Applause.)

Mr. B. Malaga: Gentlemen and Sir,—I have to say short about your leaving, your coming here was like rain on dry land. When we were admiring you. “away you are taken again.” Your ruling is second only to Captain Blyth’s, when things were better than now. Since his death things went wrong, and we ask you to remember us wherever you are, and watch over us. (Applause.) Rev. S. Kakazareferred to the teachers, and asked Mr. Pamla to read the address.

Mr. J. Pamla said: I should like to remark on what is said by Mr. Njikelana. I wish to say the young men here are not taking to themselves more power. He read the address, which referred to the prosperity of schools, through the influence of Mr. Levey which they were beginning to admire, and his desire for his people enjoyments, particularly shown by the celebration of the Queen’s Diamond Jubilee, on the 22nd June last, signed on behalf of teachers, by Committee selected for the same. (Applause.)

Sikunyana said: We are sorry that you are leaving us. There were invalids here, and you came as a Doctor, and also he referred to cases.

Mr. Veldtman Bikitsha said I am very glad that I am here to-day. If a friend is dead it is good to go to his funeral, and be satisfied; thus I am here. I am very thankful that this Government man is giving us a good name. I am a Fingo, and you are, too. I was present on the day the Fingoes came under the Government. A Fingo in those times was never slandered or even cursed. Why? Because he was a Queen’s subject, Fingoes had the same rights, and trusted as well as if they were white people, and when you are discontented you must speak. The Government sent you a man like just like Captain Blyth, and he made remarks that have not been accustomed to be done by other Magistrates. You acknowledge that you had a bad name. I don’t know who gave you, and why you did not ask the origin of it. Why, you let a man like Mr. Levey go out, and yet you admit that you were beginning to flourish. To-day you have a good name, and the Government is taking the man who gives you a good name. What does that mean? An officer who has given you a good name is your witness. The Government is good, and does not wish to injure any of its subjects. If you say a word to him he will keep that word, and later on your word shall be accomplished. I come from Butterworth to say “Good-bye” to Mr.

Levey. I am one with you, and I am [not afraid of you. In conclusion, I am I thankful that Njikelana says if there is war in Fingoland it would be the Magistrates who want to fight. I concur with him that the Government made a mistake to appoint three Magistrates to one Fingoland, we never fought the Government. What made me to go to the Queen? It was because we never raised our hands against the Government for sixty years now. The lingoos have been helping the Government. I told the Queen that I was one of the survivors of the Fingoes who were saved by her. I told her I brought a *spear and shield*, which were never held against the Queen, but were made at Tugela for defence at those times, and that I brought them before her to show our loyalty. The Queen rose up and came to me in her splendid majesty. Holding me by the shoulder, she spoke, I was not afraid, because I was there, as a Fingo here, and had fought for the Queen, and till my death I shall fight for th3 Queen. (Applause.) The Duke by this time advanced to the Queen (taking three steps, and bow down nicely, not out of order. Loud laughter.) I must stop there: I have no time to say more. Now I must address Mr. Levey. I know that you are speaking what you have seen. I know that you have work here a long time ago. I wish you would return again. (Applause.)

After Mr. Zazela had spoken as above, Mr. Levey, in reply, thanked the teachers for their address, and advised the Teacher

Headmen should work together, and he also spoke strongly about education, asking them to remember the dignity of labour. With a hope to stop them again he closed the meeting.

BATLAPIN AND THE GOVERNOR.

AN ADDRESS.

[LETTER TO THE EDITOR.]

SIR,—As we are not in the habit of troubling you to publish anything for us in your paper, will you kindly allow us space in your valuable paper for our address to his Excellency Sir Alfred Milner, G.C.M.G., etc.

On the 25th October, our Magistrate, Mr. R. C. Chalmers, who is for ever ready to lead us to what would be our happiness and comfort, informed us that his Excellency was in Kimberley; that from there he will pass through Bechuamanland up to Matebeland to open the railway line there; that if we were wishing to see him, our duty was to go to Taungs station to meet him there at eight a.m.

The Chief Kgantlapane Motlabani, of Manthe, his Counsellors and myself, decided to approach His Excellency with a small and simple address, whereby we could express to him, as the High Commissioner and representative of Her Majesty, our Queen Victoria, our full and undoubted loyalty to our Gracious Queen. Our home being at a distance of about 10} miles from the station, we started very early in the morning, at about five o’clock, and reached the station at seven. There we met Chief Molale, his son and Counsellors, the Cape Mounted Police stationed at Taungs, and a great number of our white friends living at Taungs. After having been put in order, the train with His Excellency arrived. Having been informed that the Bechuana chiefs were there to greet him, His Excellency stepped from off the train, having spoken a few words to them. The address of the Chief Kgantlapane was read by the writer. His Excellency briefly replied, and said he was very much pleased to see them and to know them, and to hear their expressions of loyalty to the Queen, and said, although Her Majesty is not personally present in South Africa, but far away over the sea, she has her Ministers to act for her; that if they, the chiefs and their subjects, obey these Ministers, no harm will ever befall them; and further said he was sorry they have been going under so many trials, such as cattle disease and the severe drought, but hoped that these will be over soon. The following is a copy of the address

To His Excellency the Governor and High Commissioner for South Africa, Sir Alfred Milner, G.C.M.G., etc., etc.

Mr. Alfred Milner, G.C.M.G., etc., etc., the undersigned, Chief Kgantlapane, son of Motlabani, representing the Maudi branch of the Batlaping tribe, have heard that your Excellency will be passing up to Bulawayo to open the railway there. As your arduous duties will not even permit of your spending an hour with us, we decided to avail ourselves of the few minutes allotted us to see you, and express to your Excellency our heartfelt and perfect loyalty to Her Most Gracious Majesty, Queen Victoria, and to the British Government.

As loyal subjects of Her Majesty, we feel it to be a great blessing and comfort to us to be under the rule of one who knows no distinction of colour and creed.

We trust that your Excellency, commissioned as you are by Her Majesty to manage the affairs of the Cape Colony, and even under the pressure of the duties of your high office, will not despise these expressions of loyalty. On my own behalf and my people, I sign myself to be, sir, your obedient servant

KGANTLAPANE MOTLABANI  
(x his mark)  
Chief at Manthe.

Witness: S. Matolo.  
Manthe, 16th November, 1897.

# I Tole le “Mvo”

## “IMVO” (EXTRA.)

# Wuhlabe Ubemde!

UMKOSI wokokuba o Messrs. OWEN and THOMSON sebelungele ukwamkela iodolo zengubo ezisikiweyo Kauze kwizi tora zetu ukuze ubone intlobo ezininzi ze patroni ze Suti ze 40s., Ibhulukwe 12s. 6d. Umntu uzinyulela i Patroni yake size ke tina simenzele Isuti eya kumlingana.

Impahla yetu entsha ye Bhola isandukufika—Onobhala be Clubs, mababhalele kuti ukuze Sibatumele uluhlu lwamaxabiso etu e BATS, BALLS, STUMPS, SCORING BOOKS. Kubizwa amaxabiso alula kwi Clubs,

Reketi ezintsha ze Tennis yi 7/6. Kuko ne Bhola ezintsha.

*Kusandukuvulwa lqiya ezininzi ezintsha nezintle kunene — zofunyanwa ngamaxabiso onke.*

I Silika ezimnyama ezintsha zinkulu kanye

# OWEN and THOMSON,

LATE DYER & DYER. LIMITED.

## R. R. V. JEFFREYS

IGOSA LO MANYANO

## Ngabasebenzi Abantsundu, Ltd., E RAUTINI. Queens Town Agency,

APA kwalatiswa izibonda nabo bonke abantu ngamalungelo kwabantsundu abangaba bafuna umsebenzi kwele Rauti (e Johannesburg nakumandla wakona) ngolumanyano olungenanto nabu gayi.

- Abantsundu banikwa imali kaloliwe, eye pass kwanyo kuqapula ze kanjalo bamkele imali yokudla xa base lubambeni.
- Ixesha angasebenzela Iona umntu alinga pezu kwenyanga ezimbini.
- Olumanyano luxasa i Komponi ezi 99, elingati iqela lamadoda anga 25 afuna ukusebenza kwi Komponi etile, kuti ukuba kufanelekile atatwe.
- Abantsundu abaziqeshese ngolo hlobo bayapiwa ukutya.
- Ize babuyise 30s. kumvuzo wenyanga zabo zokuqala.
- Umvuzo ude ufikalele kwi £3 10s. Ngenyanga.
- Abantsundu abavela e Koloni bakolisa ukuqeshelwa, umsebenzi wangapezulu.
- Akusetyenzwa nge Cawa ngapandle kokuba kuba kunyanzelekile ukuba kwenjwjenjalo.
- Olumanyano luyakuba hlaula abantu abazise amaqela angenga pantsi kwa 25 amadoda asiwe e Komani okanye nakusipina isitishi sika roliwe. Kodwa kwaziswe ogama angentla.

## Fundan’apa Mafama Ningalibali! I DIPU ZIKA BATTLE Zegusha

ZIMINYAKA INGAMASHUMI OMAHLANU ZIKO.

***NANTS ’INTO OKAD ’UYIFUNA***

MAFAMA, ukuba ninga ninganyanwa igusha zenu ebhuleni sebenzani nge Dipu zika BATTLE, eyo-Mgubo Nengamanzi. Zezoua Dipu Zegusba Zilungileyo, Zingenangozi, Zitshipu e South Africa apa, nakulo lonke. Idipu zika BATTLE zegusba zisetyenziswa Ngamafama angawona ate putu ehlabatini; kanifunde inewadi ezingqinayo kumapetshana ashicilelweyo.

Ezika BATTLE Idipu Zegusha “azike zibulale Gusha ” ; into yazo kunyanga ibula; zilungisa uboya ; zizinika impilo negusha ngokwazo.

Sebenzani kupela ngezika BATTLE Idipu Zegusha; uqiniseke ukuba uzuze eka BATTLE, ukuba unga zingamhlope igusha zako zingabi nabhula.

Banayo bonke abatengisi, Pesheya kwe Nciba, nase Kokstad, Nakwindawo zonke zakwa Rulumente zempahla e South Africa.

## ARTHUR and CO LIMITED, Kupela kwe Arente e South Africa, E BHAYI

### I Tole le “Mvo”

NGOLWESI-NE, DECEMBER 2, 1897.

#### EZENDAWO NGENDAWO.

#### E QONCE.

Kuko itshanisi kwintombi ezafunda ukupeka ukufumana umvuzo omhle (£2) nekaya elihle. Kangela kwizaziso zo “Kufunwa.” Rule Kwata amagosa e “ Mbumba ye Temba L.O.r.r. No. 2 ” anyulwe amiselwa ngoluhloboC. T., Brother S. Mvambo; V. L., Sister M. Makiwane; Sec., Brother F. Bassie; Treas., Sister E. Platyi; Chap., Sister A. Magobiyane; Maba, Sister M. Busakwe; Ass. Mar Sister M. Ntsiko; I. G., Brother J. Gwabeni; O. G., Brother J. Bonga ; I. C. I., Brother R. B. Mlilwana. Awonyaka : G. S., Brother C. N. Bopi; G.T.T., Brother C. P. Matyolo. Ngati ingaqina ngoku leEmpile ukuba ilipiwa kakuhle ituba lokudibana ano ingena kona

Awe “Xanti lakwa Buluneli ” enjwenje C. T., Brother F. Jonah ; M. T., Brother J. Boyce; Sec., Brother J. Ntshona; Treas., Brother N. Ganya ; Chap., Brother T. Zondani; Mar., Brother N. Mantsayi; Ass. Mar., Sister M. Manguu. I. G., Brother S. Mlungu; O. G., Brother John Tywabi; P. C. T., Sister M. Msi. Lkuquba kwalomhlaba kubambe ukuba silere kwesituba.

Kwa Mnqayi abantwana bapekelwa kunye nehangu! Intokazi apa ebimangalele ama Salvation ngokungena ngenangqu enqugwaleni layo apalaze isidudu ebesise mbizeni sipelwe, ite yakubuzwa e ofisini ukuba ibiza kwenza ntonina ngaso, yati ibibikutya kwabantwana kunye; ne ontayi. Hina ma Afrika! Banokondleka kakuhle babe nendlelana abantwana xa batya mbiza nye nehangu? Hai bo, kwandiswa iqela lembudlela.

Kanti ke eziqhukavakazi zibantwana batya no fdika zezona kubonakala ukuba zinemali, ziyayenza ngalomqomboti. Exike kangaka nje amatyala otywala abantwana go ngokuba imibala kashya enfolongweni, usemninzi u “fine paid” noko amabi nje amaxesha. Kutsha nje omnye “ udade ” udlive £5, intoni? Wayirola ehleka engevantv’imbi. I Gospel ka Yesu Krestu iyashunyayelwa, imikosi yozilo iko, nomtoto ungawanga pezu kotywala kodwa kokona butweke amehlo. Yintonina enye emnyuzwe?

Lenkatazo yotywala ikakulu iquitywa ngo “capital D ” izatsutsekazi apa ezingasatemi kukwenza, ongafrika ezi Lokushini zize yindla zezona kusheshweyo amadoda. Izixatoto ezikotama kwezizindlu ezinye azisakatalele kusebenza ngokupila kwezinceba zezintokazi ixenye yalamanqenera ke itsho ngengxeba ezitshipu zentsipo ezifunyenwe ngalendlela. Lamadoda ke akolele ukupatayisa ukuzitoba lemihla kulamankazana, kuba neti ukuba kuxatyanew impahla yomfo ibehle iposwe pandle ngokutshetsha.

Nge Sabata engapaya impi emagqoboka yase Mgqakwebe ifunquke yeza kwa Tsolo—nangu umzana pesheya kwe Qonce ubambe inqubo yomsito wakwa Lambatayo—iyokwenza imvuselelo. Enziwe onke amacebo okuwubizela enywebeni umzi —aweza, kweza idyongwana ete yakukova esiguqweni yema, ayampola nje yenza ubugeqe, ixela imfundo yayo nokwazi kwayo yonke into le. Kanti unkomo upantsi kwemtombo kade bamthba esigaba. Abambelele pantsi ana Tsolo yada yaroxa iramente. Kubi ke.

Iyaquba i grammar yesi Xosa, ngoku bati,—Positive: *Ubudleli* ; Comparative : *Ubudolodo* ; Superlative : *Ubudolodo-lo.* Kupatelele kule superlative ukutyehla kwekaba malunga ne Tumente — liyekelele imixakato. Kwintlanganiso ezayo idyongwana ngobuso obungena ployi ingake ipoposh: “Ukuba lentlanganiso ibona ukuba bubulumko ukuyimisa. *sine die*, i Tumente emenyelweapa ekupeleni kwalonyaka.” ndingayivisisa mna xa kunje. Ikaba make lenze betere ixesha liyafinyela.

Mabalumke abantu abatanda ukuma ezifestileni zevenkile, ngokukodwa abantu bangapandle, abati nokuba baliqela elingakananina beme bade babloke nendlela, babe zi “obstruonists” kanti abaqondi bona. Elinye i Dyodi (umkamdi we wotshi) lavakala ngendanduluko zomsindo lisiti: “Git avay de vindow, an’ let de people see de vatches an’ vatches see de people.” Kwaiyitya lomini ukuba kanti kuhleliwenje iwotshi ezi ziyatanda nazo ukubona abantu.

Lixishini apa kumiswa ucingo lwe Telephone, seliyinxakangxaka yalo kulemityino. Kekaloku abahlobo hetu ababexeshi benqwelo kufuneka bati xa baquba amatodana kutomzi bakulumelele ukutshiwula iziniya zabo, zingarintyeleki kwezi ngingo. Ngenye imini kutsha nje ifoslara yomnye ipantse yashiyeka kolucingo ngalendlela, yakululwa emva kobudididi namaheyihayi, nemigudu eliqela. Wena ke!

Kusolokokokokokokokuba impi yenqwelo ngati iyazi kade, iyiva kade into : into eyaziwa msinya si” spanleke ” apo sikona nokuba kupina. Umteto onqanda i “ blomskoti ” mdala, ndingati uko kuzo zonke idolopu ; kodwa nanamhla kuseko ababexeshi abangekawazi, abasati xa bateta namatole akowabo bewecweca celemi kwawo—qwana i ngeblomskoti; kanti ke indoda inokulahlekwa yiponti ebomvu ngomnoqa we sitonga esinye ibonive lidudala. Lumkani ke.

Ibiyawa yi “Timiti nengoma.” ngolwesi Hlanu oludluleyo, e Berkeley Street, iyeye “Mlanjeni C.C.”—usana lwase Rode. Ibiyintlanganiso ebitye kunene, isitulo sipetwe yi “orator” evelayo, u Mr. C. P. Matyolo, wayipata ncomekileyo. Kutete o Messrs. F. Jonah, P. Mpu, R. B. Mlilwana no C. N. Bopi, yayindangandanga i krikete. Kuxanyulwe ingoma eninzi kunene kusapo lwase Rode obelupetwe ngu Mr. Stephen Mtoba osikumbuze imini ezindala zase Kistawuni. Luwume olusapo lwaziti jwi paya, alwahanahanisa ; kwakubi ukuba intlanganiso ibulula kangaka. Gqibi ke.—MAKWEKWETE.

#### E BATISI.

22 October, 1897.

U LANDIPASI—Udaba-mlonyeni ngu Landipasi ebesimana simva gama. Tapu ngase Ngqushwa, umzi xa umi kubi ixenye xa iqala ukuqapula, ixenye isaqiqa, ixenye ikangela ; ute akugaleleka lanqum’ inqata. Sekuko iqela lemizi esekusongwe izandla siteta nje— ababekanyela ukuenta ; aba entayo ziyafa sisitofu, noko singaziyo nokuba sisona, nesifo sesikwako nje.

ILIZWI NEMPUCUKO.—Noko amaSatlani (Settlers) afikela kwesi siqingata nge 1820, akuko nto ixela njalo embonakalweni naxa ngemlomo ungeva izinto ezinkulu, ungalayama indlu yetyalike kuso sonke esi siqingata sase Batisi (Bathurst District), nokuba yeyalipina ihlelo kwabantsundu. Kuyawonwabisa amadoda ayefunde ezikolweni ukuba abantwana bawo bakule bengazi nto ngenewadi. “ Uti masitina kodwa lamagxagxa ehleli pezu kwetu nje?” Ungafika umfo enkonqe pantsi kwalomazwi, ukanti unkomo xa seugondisisa eyona nto ateta yona unga ezizinto zingenziwa ngabanye abantu, vena atate izinto esezingitywe, zivutwe. Noko ke mhlambi izinto ziza kutata amanye amanyatelo kuba nge 15 kwemiyi bekuvulwa iyatike e Batisi. Ungabizwa liqausi lendlu usegama. Nezikolo ziyayilwa, no Rulumeni anike uncedo. Itemba lisekho ngala maranaga aselwandle. —Imvula ziyana go. inye into esoloko yaba sisitukutezi—zezidyasana zingazanga zapela.

#### E BHOFOLO.

INDLALA.—Ndawana efun’ ukusihlalisa kakusizi yindlala, ngati ifuna amadoda alishumi ukuba acinze nzulu ukuze umzi upumelele. Kuba kaloku uyazi ukuba i Lawu litshatile.

IKABA NE RAUTI.—Hai shileli, ngati ikaba lifuna ukungati liyanqaba, kuba likolise ngokunyuka ukusinga e Rautini. Kwaye kunjalo nje liman’ ukufikisa incwadi zokubizwa amakosikazi, kungokuba amanye akavumi aziremskun, kuba abantwana bakushiyeka bodwa. —IMBIZO ESIQOZOLO.—Nomzi omkulu omageza, kuba ungati ukuba ufuna amaciko yiza apa kuti. Ungati ukuba ufuna ukubuzwe izinto zengqondo, ongati nawu xu ’pendulayo uve, yiza apa kuti. Intshwaqentshwaqe yetentlo ilapa kuti, kuba abantayo ngamadoda embizo.

UMFUNDISI U DYODA.—Hai shileli pantsi kwendyebho enkulu ye Lizwi, Ulapa u Rev. I. Wauchope. Sikohlwe zizibongo zalomfundisi, kuba kaloku abafundisi anivumi ukuba sibabonge Ligwangq’ elimostashe, elitimla lixele inkabi yehashe, Igwangq’ elisonga amadoda liwabete abe wimbumba: Zito zigoso zakowetu ema Ceteni [Intloko izele luhlanga lwakowetu, Nditeta namhlanjo, Kanti nangomso nditeta kwalonto.

Ndiyekeni ndikwel’ epulipitni kanti ziyakutshululw’ intliziyo zabantu dipume bete ngna yivamiso.

MABANCANI WE.—Hai shileli, sesinqwenela ukuna u Sombawo angakasipe iminyak’ emibini ne mitatu kulungiswa izindlu zetyalike—vara yeka wena kuba lilizwe letu eli Iona, andikolwa ukuba soza sishenxe apa e South Afrika, nakanye ncamu nje.

#### E JOHANNESBURG.

AMANYEMBANA.—Ako ama Tshangana akwa Ngungunyana, akwa Mzila kwa Sotshangana ; ako ama Njembana la besisakucuela ngawo imiqukumbelo, siti: —

“ Abantw’ ababi ngama Nyembana Ndigawul’ induku e Ncamesa, Kanti yahlutwa ngu Somgxam, Angandinceedi ndakukala Ndisinelwa ngama Nyembana.”

Hayi abantu benelishwa, bekwafana nati pofu.

INZIMA ZENTOLONGO. — Asintw’ ilula kweli ie Rauti ukuti umntu akubanjwa kwakuseshwa impahla anayo xa azakavulelwa ukuba makabuye ayifumane, into ke ezinjenge watsha ne mali; kuti ukuze kube betele ube utside egqweteni kwase kupumeni. Ornnye umfana ofanelekileyo uti wabanjwa kwangale “pass,” wanikwa iveki esebenza nzima ne lo latyisi emagxeni, atsho ati ezonto azinto, eyona nto ayililela kakulu ngu “Jonatana” ibrukwe yake awayisika

kwa Woolman, u “ Wawi ” oyi 36 inches, ngeponti eneshumi; yasala apo wanikwa ikodana exomekeke oezu kwamaqata. Maskas, yes yes. INTOMBI ZASE KOLONI.—Iti lentaka kuntinga, yakulikangela elidolopu—, Lise zantsi banise ozi “Lasfanten”— NOZI “langagie” ngasonye, ze itate “Umfina ” no “Joji Goro” ngeInye; e mandi ukubona intombi zase koloni zizi Pete kakuhle nalapa kwa Cihoshe apo kunkohlakalo iquma ngokwe safire ; apo kuti intwanzana ifika ifanelekile iyigqibele ingu Miss.Nantsi ekava, yamkele inyanga enye, weyesibini uyibone seyigcine i “ndulokwe seyigongxe ngo “sobuza,” iqale i love, ibe ngu lova lo unxiba i “ badge ” elicangei lonke le zinki. Poor girl, iyava ke kwa Somyangwana. *Mantingi steleli ayimuhle, Jikilapa, tengamapis, zonke indavo.* Iyemka ke, yes, kubi.

IMBANGI YINTONINA?— IM’mbawuli’ ingokuxamzela kwizinto ezinje ngesibuto ezindhisekileyo, kutwe “ Kungeniswe imbawula zingekagqibi.” Kwi concert ye Zulu Church zaziliqela imbawuli zipompotela apa, pofu zijivile betu kakuhle, zatsho yapuma ngapambi kwexesha layo. He, nasi ke isiyalo sentaka: Door keepers beware of the undone mbauli.”

KUTSHIS’EBUNZI KUBAFANA.—Sike sapantsi kwentshumayelo zomfo wase Koloni, kwakuzo ezicawa zidluleyo uke wanga uyemka, wabuya kufupi, wema “ buxe ” kubafana abashiywe abafazana abancikane emakaya, baza kushweshwa intokazi ezinama jingxeba apa, intokazi ezisilayo zazimanukuti ukumbiza umfana “Pa.” “Sana,” “Peti wam,” zitsho ati-ti umfana, alibale nokuba washyia umshakazi ekaya Utsho lomfo kwatshisa ebnzi kubafana abazayo ukuba kanene okwenene ndim lowo, baman ukupuma ngabanye ukusinga emakaya a bo alapa, apo sebelindiwe ngo tanta ” babo. Bafana bafana, nilalale! mna nonyoko? Anishiywe abathakazi na emakaya? Waman’ ukutsho ke bafu wase Koloni, savakala sisiti “Kuk’ umntu nje paya Akuvanganto?”

OPUM’ EMANGCWABENI.—Kunzima kunzima kumzalikazi nomzali, ote ngalamaxsha wanga intombi. Lingade ilizwe xa liluhlaza lifanekiswe nentombazana. Ewe, asingawo onke, kuko esinokwifanekisa nelanga lika “ Qilo ” intwazana ezingcinga zi deep njengesiziba sika *Qalimshiya*, esingati zinkomo zase Dumbara. Yes, yes, yiva apa— intwazana apa ite kuba ingena kuwecwa ngenkululeko ngokuhlwa ngokoyika unina, yati kwamlungu unina *ububile*.

Ngosizi lokuyivelaulungukazi uyipe at once ihodile yentsuku ezimbini. Ifale ezontsuku zombini kwindawo zokuqonda kokuqo; suka unina ati ngokusa ivasi ayokudlula kwamalungu. Uyabona ke wasuka u Misisi walugodo kukotuka wanga u *xelinkuku*, isimanga sokubona opuma emangcwabeni. Makulilwe, luyemka usapo; makulilwe. ISASA ITI ZABANTSUNDU.—Kwaka kwatiwa kwiminyaka edluleyo kuko I Hlebazation Society” zabafazi, kwezindawo kuvaselwa kuzo. Imicimbi iba yale efi ixoxwe. Unantsi ukamba no Nantsi, 2. Unantsi waiwe ngu Nantsi ngokushiyiselwa ngu nantsi. 3. Eli Dyakona ehngu Nantsi alinamsbenzi hfana no Mkokeli u Nantsi njalo-njalo ke imini le. Zake zati tshalala ezombuto kuba ekuliqoshelise elonqaku kwatiwa kotunyelwa amagama amagosa ezo ntlanganiso. He namhla apa abafazi balungile, kuba aziko indawo zokuvasa. Lowo nalowo uyasa eyadini yake ngamanzi episci. Kumi eyamadoda—olova apa abangena kusebenza; yona ke yi “ Gxeka and Qambamanga Society”; hayi ke yona le ayipuluki akutunyelwent amagama e *office bearers* kuba itsho inyele yonke imisebenzi elungileyo.

UKUTHITSHISWA KO MAPIS.—Nanko amagosa anyulelwe umsebenzi omhle wama Tem pile, owoku tshitshisa le *Mapis* yalapa; Chief Templar, Jacob Zinto ; V ice Templar, Peter Wauchope; Secretary, Lydia Mahlamvu • Treasurer, Sarah • Ann Mgemne J. Chaplain James Nyiki ; Marshall James Qwati; Ass. Marshall, Emma Boya ; Inner Guard, John Gordon; John Mshula; P. Chief lemplar, Sarah Madala ; G. F. Templar, Boom Mahlamvu; G. Secretary, Robert Gosani.

Pambili! Pambili! ide iti loNqaba Yokupepela yenu, ipepele kuyo yonke i Jonanabeka.

UMSITO WAKWA LAMBATAYO HI—I- marike zitatu pakati e Tawuni, iko eyenkuni iko eyehabile, nazo zonke imveliso zomhlaba, iko eyamaqanda nenkuku, apo ungafika kwangonyezi seleko amabandla akwa : “ Do you want to buy any vatsis,” op rere wona ama Yuda, into esezitsalake impumlo kukurweba, uve zidanga zonke u “ Cheap Bargain ” enditi ndakufuna kwi History, ndingabi nakuyifumana le nkosi yawo, ingu Tshipu into ka Bageni. Iko eyama “Surmani” uhlanga apa olufana nama Indiya, koko lubu kanya into ongafrika zmgxola zonke xa zitengisa ezimpahla zazo; “Woza-woza-mbjanamali.

Woza-woza, Uyabonake— ibe ngulo u Msito wakwa Lambatayo.