yimihlaba yabantsundu no tutale zabo kupela kwayona nto ientloko yokutela, wafika wayingenisa kwintlanganiso yabafundisi e Lessoyton, yamkelwa ngama Europe, sitsta njo isingetwe; nakwi Conference kwatiwa iyakutetwa yinto elungileyo abafundisi bayingene bonke. Eligama lokaba ngu Judasi andazi ukuba livela pina. Okanye ndikuxelele uninzi lwabantu lute nqa yi *Mvo*, elo ko ndilisingisa kuwe Mhleli, bonke abantu xa ndishiya amabilibili, abantu abanonkozo (abanjengabaya bebebizwa ngum Hala, nditi kuye abanengqondo ngabo base Griqualand ne Transkei nabo bonke abangakupanga mali zabo entweni abangayiqondiyo), bamangalisiwe. Elokuqukumbela nali: nokuba aba Disepile be "Mvo" sebengangabentombazana ka Mhlakaza u Nongqause, ukuba iyakuquba ngoluhlobo iyakwenzakala, ndinyanisile. Tata isiyalo, wahlele amazwi ababhaleli bako, liyakuti endaweni yokuba litamsanqa libe lilishwa, sewuvumile njo ukuba libe lipepa lokugxeka. Likumbule ilizwi eliti "Hayi, itamsanqa lomntu ongahambiyo eqingeni labakohlakeleyo, ongemiyo endleleni yaboni, ongahlaliyo nase sihlalweni sabagxeki." Okwanamhla ndisatshonela, ndiyakubuye ndikuxelele enye into kwakamsinyane.

GEO. PAMLA.

Native Opinion,

WEDNESDAY FEBRUARY 29, 1888.

The Dead Pass

NOW that the registrations are over, Mr. HOFMEYR's Act, comes into force. That Act relieves certain natives from certain rude laws, hitherto indiscriminately applied to Africans, because of the dark colour of their skin. The natives singled our for special relief are those who have been duly registered as voters; as also, although they may not be voters, the holders of the Teacher's Certificate and of the Inspector's certificate showing that the possessor has passed the Fourth Standard, Under-Graduates or Graduates of the University and Ministers of the Gospel. Several Acts are mentioned in the schedule as those from the operation of which these people are free; but it is, we believe, from one law only that immediate and tangible relief will be felt. That is the *Pass* regulations. For the rest the measure has also served a very useful purpose in fixing in the minds of those who have to do with the practical enforcement of the laws the important fact that the day is passed when they may apply lynch law to the native simply because he happens to be a native. As a result of the passing of the Act we note with satisfaction the sudden colapse of the Pass laws even as regards those who are beyond the sacred rayon of Mr. HOFMEYR's Act. This is what we discerned, when we appeared to some of our friends to be forsaking the masses of our people, whose cause it is our policy to side with, in order to support the privileges of the more advanced among the natives who are best able to take care of themselves. Mr. HOFMEYR's Act provides for passes being carried by the favoured class to distinguish them from the nondescript crowd. The fact that, ever since the Act was passed, no policeman has ever insisted on the production of a pass by a Native, proves the soundness of the contention of those who did not tire to assail the pass system in its palmy days. Farmers are not worse off now that the pass is dead and buried, than they were when it flourished. It might, with much force be said, that they are better off without it. Only Natives travelling on business can travel now with ease, while those pursuing shady errands dare not, without a pass, look a policeman honestly in the face. In the past pass days, the policeman had to satisfy himself with the scroll; but now without a pass he has a far better chance of detecting a rogue by simply addressing to him a few questions, answers to which might give the policeman the clue. Such being the state of facts, it is to be hoped that no steps will be taken to render it obligatory for a native who comes under Mr. HOFMEYR's Act to carry the Pass permissively provided in that Act; but that all will agree to allow that medieval piece of legislation to die a natural death.

Editorial Notes.

IN an article in which it deals out blows on Mr. Levey, the Magistrate of Cala, the *Umtata Herald* falls foul of this journal for having failed to see the wisdom of submitting certain important issue, connected with the interpretation of the Constitution, before Major Elliot's Court at Umtata. For having expressed these doubts we are charged with offering gratuitous insult to Major Elliot. Things have come to a pretty pass when public writers may not express an opinion on the relative merits of public institutions because someone will be insulted. And to our contemporary it may fairly be retorted that it has done to Mr. Levey exactly what it chides us for having done to Major Elliot. Example is better than precept, dear *Umtata Herald*;—so we cannot attach weight to the censure you bestow on *Imvo*.

EXCEPT on account of the peculiar circumstances of the Transkei, ninety-nine persons out of a hundred would hold with us that as regards authority and research in matters of law, the difference between an ordinary Transkeian Magistrate's Court and that of the Chief Magistrate is as the difference between twedledum and tweedledee. Hence the existence of the oft-expressed opinion that the substitution of a Recorder in the Territories for the Chief Magistrates would ensure confidence in the administration of justice. As regards the weakness of Mr. Levey's law on the point that the natives of Cala held their allotments on communal tenure, we are, as we have been, entirely at one with the *Umtata Herald*, and we do not yield even to our contemporary in our satisfaction with Major Elliott's decision which upholds our contention. On the question of aliens, however, the Chief Magistrate's Court felt with us the necessity of having the mater decided by a Superior Court. What has the *Umtata Herald* to say to this? This is all we meant when we said "it would be a sheer waste of money to go to Umtata with these questions." The fact that the matter of aliens is still open shows we were right.

THE subject of aliens was raised in Major Elliot's Court in connection with the applications of John Veldtman, John Kentani, William Magwevana and Jonas Mtshisa, all very prominent men in Fingoland. As a specimen of the applications we may mention that John Veldtman claimed to be registered on the grounds (1) that he occupied a house worth more than £50; (2) that he had been under the Queen more than 32 years; (3) that he is in receipt of salary of £100 a year; (4) holder of a farm of 1882 morgen, and has title deeds; (5) owner of two erven in Butterworth township with title deeds. In adjudicating upon these and similar cases the Court held that: "It appears from that clause (10) that although an Act of annexation or a deed of cession, may make the people British subjects, it does not bring them within the requirements of the franchise. Had it not been so it would not have been necessary to provide for the admission of the subjects of the Batavian Government. If annexation did of itself admit them to the privileges of the franchise it would not have been necessary to make this reservation. Whether I am right or not must be decided by a higher court, but I cannot admit the claim of anyone who is not a natural born British subject unless he has complied with the law by taking out letters of naturalisation. If the provision made in the section I have just read in regard to the subjects of the Batavian Government was unnecessary, it is for a superior court to determine. I must administer the law according to what seems to me the rational construction to place upon it, and I must therefore reject these claims."

IN the matter of the Batavian Government, we can understand the over-caution of those who drafted the Acts, when we remember the complex questions relating to allegiance which arise after the cession of a country by one Government to another. The Batavian subjects reservation has nothing to do with a people similarly circumstanced as the natives, who absolutely sunk themselves in the Queen's Government, and as to whom the question of double allegiance does not exist. We cannot therefore understand Major Elliot's scruples about admitting Veldtman, based as they are on the position assigned to former subjects of the Batavian Government. Veldtman, and those who claim the franchise with him, owe no allegiance to any other power, as the natural-born subjects of the Batavian Government still do to that Government. This makes all the difference in the world. Lord Mansfield when delivering the judgment of the King's Bench in the case *Campbell v. Hall* showed that in all cases of conquest, the previous aliens became subjects of the crown, by subsequent conquest; and of course were virtually naturalised by the act and operation of law. "The conquered inhabitants, once received under the King's protection," said Lord Mansfield, in judgment, "became subjects, and were to be universally considered in this light, and not as enemies *or aliens*." (See Cowper Reports, 204.) For conquered read annexed and our contention is established. Mr. Chalmers in his "Opinions of Eminent Lawyers" has shown with copious and pertinent illustrations "how aliens may become subjects." He concludes by observing that the naturalization of aliens "must and may be done by Act of Parliament, or by the operation of the law. By such operations of law, it is not too much to assert, that there have been acquired to the British Empire, since the commencement of the present reign forty millions of subjects."

WE may close our remarks on this interesting subject by reproducing the joint opinion of the Attorney and Solicitor General, Sir John Campbell and Sir R. M. Rolfe, as to the claims of two pesons resident in Mauritius before the cession of the Island to privileges of British subjects after the Cession. It seems to us to be conclusive or the point we are labouring. Said the Crown Advisers, "The question whether these gentlemen, or either of them, are or is entitled to the privileges of British subjects, depends on the question whether they did or did not avail themselves of the right given by the Treaty of Paris to repudiate their allegiance to great Britain and to continue as they were before the conquest of Mauritius, subjects of France: *prima facie* if they continued to reside at Mauritius for a period of six years (which was the term allowed by the treaty for parties to quit the ceded countries and dispose of their property,) they must be considered as having intended to become British subjects; and we are clearing of opinion that if they once became British subjects they could not afterwards divest themselves of that character by taking the oath of allegiance to France or by any other act. In this respect *we see no distinction between subjects who have become so by cession or conquest and natural-born subjects*." The italics are our own.

WE have no space to-day to notice the attack of the *Alice Times* on *Imvo* nor to refer to other topics of interest. The importance of the Aliens question claims first attention.

G. Frauenstein
KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso aluia, ndicenzela amaxesha.

Imfele, isikumba, umbona, ingqolowa,
Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

ISAZISO.

Nalo icam! Nalo icam!

U MR. THOMAS NGUDLE uzelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nengqolowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinamfihlakalo zanto lona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

ISAZISO.

INTLANGANISO YOMANYANO LWABANTSUNDU, iya kuba se Ngqamakwe kwa Mr. Jack Badule, ngo-Mgqibelo wokugqibela ku February lo sinaye, 25th inst. Iya kuqala ngo 9 kusasa, ize ipume ngo 4 emalanga. Ingxoxo zesi: 1. Ngu Mr. A. Gontshi, "Ngendlu yentlanganiso." 2 Mr. Sijadu, "Ngenteto ka kucandwa okutetwa ngu Mr. Pamla ukungafaneki." 3. Jos. Jno. Sikwebu, "Ngemicimbi epatelele emfundweni."

Jos. JNO. SIKWEBU, Secretary,
Umanyano Lwabantsundu.

Nomaheye, Feb. 18, 1888.

KWA BEET.

IMPAHLA ihleli yodwa ngaze ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisiculu! Isisiculu! e Qonce ukangele emarkeni. Kufike into eninzi yonoxesha beugubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

E BENCUTI
(SHAWBURY).

ISIKOLO Sokufundisa Intombi siyakuvulwa ngomhla wama 30th January, 1888. Umpati waso ngu Miss F. SARGEANT, Onencwadi zokuwazi lomsebenzi esilungileyo. Umrumo ngomntwana omnye xa ahlala kona zi £2 5/ ngenyanga ezintandatu. Bebabini, ingabamntumnye £4.

J. R. CAMERON.

Shawbury, December 24, 1887.

Imisesane ye Golide yoku Tshata, 7/6 umnye.
Ingeji ze Golide, 7/6 inye,
KWA
J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zokuhomba.

J. G. NICHOLSON,
Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,
E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uqoka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiswayo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

IVENKILE KA GREEN YABANTSUNDU.

KUZA kuvulwa ivenkile efanele Abantsundu kanye e Komani. Zonke izinto ezifanele bona bozifumana ezisulu.

Utenga zonke izinto ezinjengo Boya, Imfele, nazo zonke izinto ezisiswa ngabo. Unentlobo zonke zamayeza abantsundu. Yiya kwa

EDWARD GREEN.

B. G. LENNON & CO.,
Abatengisi Bamayeza Nabenzi bawo
E MONTI.

BONA bawatenga pesheya uwabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi okuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON *Umciza Wokohlokohlo.*
Eka LENNON *Incindi Yamazinyo.*
Oka LENNON *Umciza we Stepu (wesifo sentsana).*
Oka LENNON *Umciza wamehlo.*
Aka LENNON *Amafuta ezilonda.*
Ezika LENNON *Ingqatana zomtshekisane.*
Oka LENNON *Umciza woxaxazo.*
Oka LENNON *Umciza wepalo.*
Oka LENNON *Umciza wengozi.*
Oka LENNON *Umciza wecesina.*

UMTENGISI
P. H. POTTER, Toleni, Transkei.

MANENEKAZI!

KANIZE kuzibonela impahla yetu entsha evela Pesheya kolwandle, E-Ngilane.

I PRINTI.
Esilungileyo 2½d kuse kwi 6d.

I PRINTI.
Ezimatakutaku nezibukotshemiya 6d to 9d.

I MUSLIN.
Ezimhlobe, ne KOTONI e yi Brocade 4½d. to 6d.

I KELEKO, 2½d to 6d.

IZITEYISI,
Esilunge kunene, 2/6.

IMITUNZI YELANGA,
Ngamanani apantsi.

O Mashini bokutunga
abona bamanani apantsi apa e Koloni.

W. O. CARTER & Co.
MACLEAN SQUARE,
E-QONCE.

Isaziso kubo bonke Abahambi

OFUNA indawo ebusela yokudla, neyokulala, makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa makaqale kwakona, wofumana amanani ase malikeni ngazo. Qondani apo akona— Market Square, (e Rini) Grahamstown.

JOHN G. KOSANI.

Grahamstown,
15th December, 1887.

ELIKA
ORSMOND
IYEZA ELIKULU
LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE
Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, Isifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka e ngqondo, Isifo sesi Fuba, nent' oninzi yezilwelwe zama Nkazana, njalo njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyesa ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge plesse. Litshipu, ibhotile zishelenі zontatu, isele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu
G. E. COOK,
KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yabe gcini mayeza kuyo yonke Ikoloni.

AMAYEZA
ADUME KUNENE,
KA
JESSE SHAW (U-Nogqala)
E-BHOFOLO.

Enziwa ezemiti ekula apa e South Afrika kupela.

LAMAYEZA aya yalezwa kakulu ngumninawo, ngenxa yoku nqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ngamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange unenkupilisi ukuluma kwooka, nezinye mimu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Nasese, ukungatandi kudla, Iesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu neziny nkatazo.

UMOMELEZI WASE INDIYA
(Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenzisiwa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwo ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D. Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika
COOK Iyeza Lokukohlela (Lingamafuta).
1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiquuyana.

Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu
G. E. COOK, Chemist,
E QONCE.
Kuba ngawenkohliso angenalo igama lako.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela isi tampo nokuba yi mali ehamba ngepepa leposi (P.O.O.) Imali yawo yi 3/6 lilinye, ngapaandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo iggitile yo buyiswa namayeza.

JESSE SHAW,
Igqira Lemiciza.
The Laboratory, Fort Beaufort.

Printed for the Proprietor, J. TENGO-JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.

EZE ZITILI NGEZITILI.

ENCONCOLOGA.—Ngomhla wa 21 ku January yayi yintlanganiso kwa Mtyenene. Isihlalo satatyatwa ngu Rev. P. Masiza Umongameli. Eyivulile intlanganiso walesa ipepa, wabeka amabakala amaninzi okufaneleka kwemfundo, esiti eyona ndawo inkulu 'afuna ukwazisa yona ukuba, imali yotitshala iyahlutwa ngu Rulumente waza ke wateta inteto elandelayo.—Ndifuna ke ukubuza umbuzo kwizihlobo zakowetu: Kuza kutiwanina ngezikolo ezi kufanelekile nje ukuba lengxoxo itatyatwe kuba sesinga madoda asisebantwana? Kuba kudala u Rulumente esitwele. Kuba kwanale ntwana asasinikayo selehlalele ukuyitata kuti tu.—Kutete o Messrs. Mpumlwana, Nase, A. Njikelana, Ntloko, J. Mtyapi, no Mr. D. Gwele ote: Le yindawo yabefundisi, ke bayayenzana imigudu yokusitandazela? kuba ngabo abantu abane lizwi lokuviwa, nabu lungileyo. Umongameli: Ubona zisemi nje kukucela kwaba fundisi, kade bezama ngako konke abanako, namhla oku kukwapulwa kwemipondo zabo. U Mr. D. Gwele: Noko leyo asikabi yiyo indawo ebuzwa ndim, ndibuza umtandazo ohlangeneyo wabafundisi oya e Palamente, kungekuko ukucelela esiya nesiya isikula. Umongameli: Uti kuba singekahlangani? singati sihlangeno siliqekeze eli liwa. Nokuba besingade siliqekeze ele Ngesi, besinge liqekezi ele Bhulu. U Mr. J. Gwele: Kulendawo itetwa ngu Mr. Gwele ati, nababe begqiba kuyo abafundisi, u Rulumeni usixase ngokwaneleyo, into efunekayo kukuba sifune eletu iqinga lokupumelela ngokwetu; akufuneki mtandazo wanto, u Rulumeni ube singqomile inkomo yake, kwanele ke. U Mr. D. Gwele: Le asiyiyo inkomo yenqoma, tina singa bantwana kanye ku Rulumeni. Lento sihlutwayo kungokuba kusuke kwangena intshaba zetu ezi Amabhulu elulaulweni. U Mr. Ntloko: Kuko ilizwi endifuna ukulixasa, yinto ekoyo kade ukuti wakubayala onyana, wakupa mnye baqale abanye ukuba nomona. Kudala ke u Rulumeni esipa, bavelile ke abanye onyana bano mona. U Mr. D. Gwele: Kanene ngokutsho oku niti makungatunyelwa mtandazo na ngabafundisi? kuba yena u Rulumente akatsho ukubanibadala zipileleni lonto ivela kwase moneni wama Bhulu. Mr. Abel Mlokoti: ngenxa yokuba ke intlanganiso inganelanga seliyakubuya ibe kwalapa ngosuku oluya kubonwa yi chairman. Emveni kokuba umongameli enike imibulelo emikulu kwintlanganiso, yavalwa intlanganiso.—Ezi zintloko zesiyalo sika Rev. P. Masiza: Zinkosi zakowetu, namanene ohlanga lwencitakalo, manditi ngokufutshane ndibeke pambi kwenu imimangaliso u Tixo asenzele yona, pambi kokuba ndisondeze imbangeli yokunihlanganisa apa namhlanje: kuti luhlanga lwencitakalo u Tixo usenzele izinto ezinkulu; namhla sinabafundisi, ne titshala, sinabashumayeli, sinamakumsha ezi ofisini, sinabakandi bentsimbi, nabenzi benqwelo, nabashicileli, nabacweli, namagqweta, nabenzi bebhekile, nabaki bezindlu, nababeta ihadi ezityalikeni zetu, nabavumisi abavumisa umlisela nomtinjana wencitakalo; uti wakutsho ezityalikeni zetu intliziyo zetu zikumbule emanxiweni omawokulu betu pezu kwenduli zo Mzinyati. Sinamadodana apumeleleyo ngodumo eluviweni lwakwa Rulumente, nateta ilwimi zasemzini zama Ngesi, nesi Bhulu, nesi Sutu, abekekileyo xa asezihlalweni zawo. Kwintombi zetu zencitakalo sinamaledi pakati kwazo akwaziyo nokusika kakuhle ingubo, nokutunga, nokupeka intlobo zokutya kwase Mlungwini, nokusizila, nokupata indlu kakuhle. Ezinye ngotitshala abapumelele ngodumo eluviweni lwakwa Rulumente, ezinye nazo zintokazi ezibeta ihadi etyalikeni. Zonke ke ezizinto zizelwe yimfundo ngenxa yobawo wetu u Rulumente. Mandizo ke endaweni endinihlanganisele yona, siza kuxoxa ngayo: Namhla ubawo wetu u Rulumente uyalutabata uncedo ebesincedisa ngalo ezikuleni zetu. Ukuba uyakulutabata kuti tu, umzi lo wase Mbo ungafundisa ngayipina indlela intsapo zawo.

EGCUWA.—Ndiyazisa kwizihlobo zika Capt. Veldtman, ngokukodwa ko Mjila no W. Ndarana, abasebefikise incwadi zokubuza ingozi. Noko alapukanga itambo; into ekoyo kuvuke zonke intlungu ezaka zako, kuba ihashe liwe naye, lamcinezela kwakulamlenze wawapukile; akakabi nalo netuba lokubhalela nina zihlobo zake.—Lendawo ka mfundisi u Pamla, asifuni kwenza nteto tina kuyo; site nqa, ngababantu baso Gqili, ukufane bangene batuke umfundisi, ingabonakalisi. Kuba ekuka mzalwana u Jabavu ukuxoxa kuyavakala, kuba nsoloko yena ewupete lomcimbi, ubona kuko owubhukuqayo, ngokutsho kwake. Niyaposisa bantu bamnyama, ukuposeka amcimbizi onje; senigxeka abafundisi. Lomcimbi ungamhle uyekiwe Mr. Jabavu, kodwa ukuba useko maungangenwa ngabantu abanxhama ngokugxeka, endaweni yokucamu ukozo lwento.—Iveki zintatu ngoku imvula ite qo apa e Gcuwa. Okokuqala kona ukutya kufile; isiblava esikoyo singummangaliso. Kakangeleka kuhle noko okwangoku oku kwamva. Indudumo nemibane iko, libaneke yati iyafa intombazana ebihlakula kwa Myeki, iti oluvalo luqalo ngokuya bokuqala ukubaneka nokudnduma, iti umbilini ute ho.—Umbloli-Zikolo umana evakala kwindawo ngendawo, uzibhaqa kakubi izikolo zabantsundu, esase Dutywa, o Nqabara, nosase Qora, ku Smit Poswa, nase Qina, ku Hlangana Njeza; uzibhaqile zonke ezo.—Amadoda esiqingata sase Gcuwa uyabopa namhla 14 Feb., '88, afunzele o Mtata, ukuya emabangweni abo; apetwe yinto ka Sigobongo, e Zingqayi kufupi no Mpulusi, namanye amakaba ase Gcuwa.—Umfo ka Zazela ubeze kushumayela e Zazulwana nge 12 Feb., '88; uto ekugqibeleni wenza isiyalo sokuba makuqiniswe isikolo ngabantwana nangabazali babo, wati okunye abantwana mabalunyukelwe ngabazali ukuba babofika ngexesha esikolweni, kuba befike mva selebeva Umhloli, akabisamngenisa enanini umntwana. Akwaba bonke abazali banale ngqondo inale nkosi yase Tyinira; izikolo zabantwana ngeseziqubile.—Umbhendeni uyazigqiba inkomo zika Myeki, kusafe ntlanu, inkabi ezimhlope zombini, nezilanga zombini, nemazi emnyama esengwayo. Kubi kulomzi wakwa Bhukula. Inkabi emnyama ka Capt. Veldtman ibiwe e Tutura, umkondo uviwe e Zagwityi kwesika Gcume, Rini ka Mtshiki. Kusuka kanti inkabi ite yalahleka xa ise Mtwaku ka Mpehleni kubonakala ukuba ibiqwesbela e Zazulwana, yatintelwa apo kwa Mtshigi, yahlala kona.

EMAMPONDWENI.—Unkosi u Nqwiliso ufa kakulu. Elelo pantsi uamhla iveki zintatu. Amadoda, amapakati, intanda ziya ukwantya. Asikuko nokuba siva ububi ngoku gula kwe nkosi leyo, yanga i Nkosi ingamapakamisa.—Imvula ngati ifuna ukunqaba kweli lama Mpondo, kodwa kona ukutya emasimini kuhle kakulu, ngati isivuno soba sihle kakulu.—Kuko imasi yebhokwe e Nduku, kumandla wase Ngcobo, ezele amatakane amatandatu kunye ngamini nye, amahlanu wona asapila angengamanye ngobukulu. Umnini bhokwe lowo ngu Mr. William Damane.—Inkabi yam yehashe eyazeka ngegama elingu Volf ibiwe Emampondweni kunye nankabi yam emfusa. Hai Amampondo!—Umfo ogama lingu Lukemu, isityebi esikulu Emampondweni, ubulewe, kuba kutiwa nguye lo ubulala i Nkosi.—Iseminari yase Cumgce ngati ifuna ukulunga. Amadoda ayacelwa ukuba atumele amadodana kuyo. Intlanganiso yaba Fundisi igqibe kweloku ba kuqeqeshwe apa e Cumgce amadodana amabini ebufundisini.—Abafudukayo nonyaka abafundisi ngo Revs. Aaron Mankebe, oya Etshungwane, Stephen Manciya, oya Encambele, William Sigenu, oya Entlabeni, Charles Lwana, oya Etsitsana. Abauyulelwe ukuya kwi Ngqungqutela enkulu ye Conference ngu Rev. Stephanus Makhobotlwana, exakekile ancedwe ngu Rev. William Sigenu no Mr. Z. Tantsi.—S. M.

EMNYAMENI.—Macebesha yekani ukudumbaza impukane (inyosi) ezisezinyeleni yemilambo zinomvuzo kotanda ukutya imingqengqo yazo, nakuba zisala ngoku msuzela. Nditeta ngomhlola osand' ukwehla apa kwinyanga ezimbalwa ezidluleyo, ezati kumfana obesele libelo nemisebenzi yake kukucebeshela iqilika (evel' ibhangu eman' ukwehlisa imifula), zati mhla utile zambinza, zimlwa kunene ngemiva—kanti zya mosela njalo. Kwati kweye sibini inyanga okuya kudumba kwe zamvila, kwenza inguqu yesifo sakudala—iqenqa Siseciio kungoku.—Ku January, i Dopolo elaqengqwa sisisu endle lapela, lalayishelwa ekaya. Benza inqulenqu kakulu abantu, wancamisa umzalikazi (masibatande o'ma balingane) ecinge ngomhlonyane—lasiqalu Indala ukuya kuwufuna ingento ikoyo kunjalo nje kweli; lati Indala ukukauleza langa beliye esapa. Utiwe ke umntu ngo mhlonyane, kwati tà intlauzana ihleli, suka timbilili umntu wapila (umfo lo ube lidla ntlanzi); yagcinwa yaboniswa no Gqira lontlanzi. Yaka yakona indoda enecweba enjekeni?

EZABABHALELI.

"NDIVA BESITI U TITSHALA &c. &c."

MHLELI WE "MVO" ZETU,—Kauncede undifakele nam ezam imvo, kwelopepa azipalaza kulo amawetu imvo zawo, ndifuna ukushukumisa lengxoxo yemfundo. Kumzuzu ndibona izaziso emapepeni, zifuna otitshala abaneziqiniselo, abangabashumayeli, ndakubuza ukuba obelapo uye pina, kutiwe wapukelwe similo. Lube oloblobo lotitshala luqaba ummangaliso. He, kukudala kangaka kufundiswa nje lento kusatiwa nanamhla lunqabile, iyapina lento kade iqwela kwimviwo zakomkulu, izimilo bezinconywa ezi Sinaleni apo ibifunda kona? Wati ukundipendula omnye umzalwana, iti yakuzipata kupele okokucconywa kwesimilo, asuke abe yinto engento. Ute akutsho, ndacinga ukuba mayibe yintonina ebanga lonto, ndaza ngokucinga okunzima ndaza kufika kule ngqibo, ndakumbula ilizwi elaka latetwa ngu Mhleli welipepa kudala kwasepepeni, wati lento igqiba ititshala e Ngqushwa iti yakufika, selisiya izegwazana, "Konje ungowakwa ba?" Ndili Hlubi, itsho ititshala. "He, Mtimkulu, Radebe, kukowenu apa." Suke seliyotywa indoda kupele yonke into iba ngu Radebe, ibusa kwa Matomela, kwa Lutshaba, into engasena kwala nto itetwa yinkosi, nokuba seliqhasene nokukanya. Ndikumbula ititshala efunde kakulu yase Heald Town, eyacelwa ukuba ike ipose amazwi kwintlanganiso yokuquba ilizwi (Missionary Meeting), ecinga ukuti umfundisi ngumntu ofundileyo wobaxelela bhetele abantu bakowabo, wati umzi ukuhlala wazinza ulindele izinto ezinkulu, ite ukusuka yatutela ukubonga u Matomela, ite yakugqiba yahlala pantsi kwapela. He, wati u Baker omdala, kwintlanganiso yotitshala e Heald Town, kufuneka umoya wokuquba Ilizwi ko titshala, yiyo lento ibagqibayo. Ke nam ndiyatelela kulamanene mabini ngeliti koko nenye into angayiqondiyo kuba inxitywe kakulu ingubo ezintle yanga yigusha, kanti ungati utyilile abone ukuba yingcuka, lingewaba lezimilo zo titshala. Yi Anivestile ke leyo, *das de man! das de man!* Kuba kaloku apo utitshala ufike enziwe umkweta, kufuneke etshilile wabonelwa ngamadoda, eyakuxelelwa kwamhla wafika ukuba tina olusapo aluzange lwakutshwa sesinye isikula; seleyazi naye into etetwayo ukuba intombi ezi zezokumyeyezelela, kuba olosapo wofika kwingquvakazi zentombi esikuleni ezigcinelwe lonto. Yeka ke! iyeza nje lo Anivestile, wena wabona intsbili yomkweta iza kuditywa nenye ukulungiselela, woti wakufika lombla ipape ngokomvundla. Kumbula mhla kwabekwa u Rev. B. Mama izandla e Xesi, kwinto ka Ndungane; oyati yakumka yayinkatazo ukufakwa koka Mzoziyana, eohasiwe knsitiwa umatile, owazitetelela mhla kwafika i Anivestile, watshila wawututuzela umzi ukuze afumane ezi zibongo: "wazitandis' umntu ndingamtandi," kumhla laxola. Ke nokumbula ukuba mhlana wenziwa umkweta kwatiwa umntu ololuhlobo akanakuba nasimilo, kwada kwafungelwa ukuba akasoze abekwe tyala ukuze abeko, nangoku umkweta asinto inatyala. Nditi ke umoya wokuquba Ilizwi (Missionary spirit) ungatinina ukuhlala kumkweta? Manditi yona imfundo yintwana epantsi. I titshala yase Mbangcolo edume kakulu ngokufundisa yaba senkatazweni, sekufunwa ukuba imke ngabanye; kuba yayingakwazi kutshila, ikutshiwe nge Jubhili ngokutshila. Yonake ititshala ingazigcina pina isimilo sayo kule nkatazo? Yinto engacingelwa nto ititshala, kupela ukugeza nabantwana kube kuhlekwa, ukuze ibe iyiyo; inte engenayo nendlu, isuke yakelwe ungqu-pantsi. Bapina ngoku? Inxenye esi ofisini, inxenye zizidamba esishukumayo ongasifumana e Dayimani, zakosa ezi Kwatini. Abanyana betu baza kufundela lento na? Lemali isa kuchitelwa obu bukweta na? Makufunwe qhinga limbi. Batshilisa neotombi yakuba ngo titshala, usizi, itsiba, ikwaze, itsho ngalo wan-pis, kanti izibiza ngobu ledi. Hai, mzi funani iqinga eliugenza amadodana abe nezimilo, ashumayele Inkosi nayo ikurusebiwe; baya kumka nobu bukweta, seyele sonke isizwe. Ngo Nongqawuse kutiwe kako abakweta emlanjeni. Maudipele okwanamhla.

N.

INGOMA EGUQULWEYO.

NKOSI MHLELI,—Kawundincede ufake lamazwana am kwelo pepa lako lidumileyo. Nantsi indawo, ndifuna ukwazi ukuba yinenena lento udayiva kwi *Mvo* yokuba umhlobo wam u Rev. Charles Pamla wayeyo kucela ku Sir Gordon Sprigg ukuba umhlaba mawucandwe? Ukuba yinene lonto, angaba umhlobo wam lowo ingoma yako awayeyivuma ngo March 1887 nge Taitile zobuzwe uyiguqule kamsinya amazwi ayo; ukuba endaweni ye Taitile yo *Yobuzwe* ufake amazwi ange Taitile *Zeziqu* pambi kwentloko yo Laulo leyo wayenayo. Mhlaumbi mna mntu wayemgxwagxusha ngelaxesha ngalo Taitile ye *Siqu*, angaudazisana ngoku isizatu esimbangele ukuba avume ingoma yam. Kuba bokumbula abalesi bepepa ukuba ngelaxesha wayede umhlobo wam lowo wayigweba neutlanganiso endandiyongamele kwa Mdingi, wati yintlanganiso elahlekileyo, kuba yasuka yavuma ingoma yam. Andizange ndipendule ngelaxesha lonteto yako kuba ndandilinde ukuba ixesha lobonisa ovena wayevuma ingoma eyiyo. Ke ixesha lizolile ukuba yayingulowa wayesiti "makucandwe," kutetwe nomzi lo wakowetu umi ubuzwe ukuba ucande akuze afumane amalungelo ombuso. Kunjaniko ngoku? Ndinga umhlobo wam lo ngewayeko wahlala e Ofisini lomhla izizwe zaye zize kumangalela amalungelo azo okuvota, abe wake wabona ukulahlwa kwabantu yi Mantyi abemi ubuzwe, kwade kwalahlwa nabantwana be nkosi. Ke anditsho ukuti Umfundisi lo wayeyivuma yedwa lengoma ye Taitile zobuzwe, kuba waye nabalandeli bake abanje ngo "Qitala lakwa Ngqika" nabanye. Kaugela kwinteto ka "Qitala" ekwi *Mvo* ye 25 May 1887, apo ati, xa avuma *Umqukumbelo* wengoma ka Mr. Pamla "singaba *ngamahilihili* u Rulumente evume ukucanda, bati petu abaninzi besiti tina asikafuni oko"—"Siti ke tina sibe *ngamaroki, abalahlekisi.*"—Ke nditi mna mzi wakowetu, u Mr. Pamla le nabalandeli bake eye kucela ucando nje ngoku ku Sir Gordon Sprigg naku Mr. Schermbrucker ungxamele ukuze asenze *amahilihilina* ukuba u Rulumente uluvumile ucando? Nokuba ungxamele ukuba zesibe ngamanye amazwi lamabini angentla ati u Qitala ayesentetweni yake?

Ndilusizi ukuba abe u Qitala akamsonganga u Mr. Paula mhla wangena kulenteto yo Taitile pambi kwe Nkosi ezo, kuba ndiya rhana ukuba waye ngekude kulongxoxo. Nditshonela ngeliti tina kwakutiwa ludodana kwa Mdingi, silahla Inkosi zetu ngokuba singazifuni i Taitile zobuzwe, sitina babezinceda ukuze zinga lahlwa embusweni pambi kwe Mantyi. Ndim owako,

W. B. RUBUSANA.

Peelton, Feb. 15 1888.

ABAFUNDISI NEZOMBUSO.

NKOSI, MHLELI WE "MVO,"—Kaundifakele lombuzwana kwelopepa lomzi wakowenu. Ndifuna ukubuza ku Mr. J. J. wase Kapa, ukuba abafundisi abantsundu baza kupata ityalike ne ofisi na, kulaule bona na ngoku? Baposwe yintonina ezintweni zelizwe? Ndiba nje mna ngabalusi bemipefumlo. Kuza kulaula bona na ngoku? Saziso ke ukuba kunjalo.

Ndim futi,
MICHAEL TUTU.

East London East,
25 February, 1888.

AMAKOSIKAZI ABAFUNDILEYO.

MHLELI WE "MVO ZABANTSUNDU,"—Ndifakele lamazwana kulomvaba yamanene namanenekazi antsundu. Ndinosizi noko ukuba lonto ndiyitete, kodwa kuko indawo ezindibangayo, kendaya ndaqala o Hankey ndaza kuti koma Bhofolo ndaza kuti koma Dike ndingena kwizindlu zamanene namanenekazi akowetu endiwazi kakulu, kanjalo ndiwatembile, ndiwazi nase zintlanganisweni zenqubelo pambili ukuba apambili naso zintetweni zawo, ngokunjalo angacubekileyo nase kuzipateni. Amanene atile ndaba nosizi xa elinye inene laliteta nenkosikazi yalo, lisiti *my dear*, into etile itenina, inkosikazi yayipendula inkosi yayo kakubi kanye, ngendingenako nokukuteta; ke ukutsho oko, nditi ingaba ukuba kunjalo kuzo zonke izindlu zabatsha betu, kube kupina ukubekeka, kuba ngakumbi zizindlu zabantu abatsha abafundisiweyo ezo zinjalo.

Manenekazi akowetu nihlazisa izindlu zenu, kanjalo namanene akowetu abekekileyo niyawahlisa, niyawahlazisa kanjalo ngokungakwazi kwenu nokuzipata kona kodwa. Ndaka ndeva ukuba inene la Pesheya, lemka lashiya umzi walo ngenxa yokungabi nakonwaba endlwini yalo, i habilisaka yazala umoya—nanamhla, ayizange ibuye. Lumkani ke ntokazi zakowetu, singashiywa nati ngokunjalo; binqani, nibinqele izindlu zenu ukuzipata, ukuze sitabato kunye ukuhambela pambili, ingabi ngu rutu-rutu nje.

A.

AKUHLANGA LUNGEHLANGA.

NKOSI YAM, Mhleli wepepa lohlanga:—Ndiyakolwa wondivumela ukuba ndenze amazwana ambalwa kulengxoxo ka Rev. C. Pamla, kuba le yam inteto yeyokuqala eyahlukileyo kweza manene akade eteta ngo Mr. Pamla. Noko mna ngati u Mr. Pamla akavisiswa kakuhle ngawo onke lamanene. Ukuya kuka Mr. Pamla ku Sir G. Sprigg waye ngayelo ukuya kuti "Siyabulela." Wonk' umntu ngapandle kozenzisayo, uyazi ukuba waya enentliziyo ebuhlungu ngenxa yokuba abantu bakowabo benziwe amavezandlebe, baza ngoko batungwa imilomo kwanabanye abatungwe imilomo, ngoko ke waye ngayele kubulela nakuncoma ukulunga kwempato. Waye yele ukubusa.

Abatunywa base Rini babengayelanga kutshabisa impato ka Sir Gordon Sprigg. Baya kubeka izikalazo zabantsundu pambi kommumzana opete ulaulo; kwaza emva koko bambulela ngenxa yembeko abenzele yona, nangenxa yokupelisa impambano ebipakati kwa Mampondo no Rulumeni awayipelisa ngapandle kwegazi. Yinto inye ke leyo neyenziwe ngu Mr. Pamla.

U Mr. Hofmeyr ukupe umteto—mandito ungenise umteto—e Palamente wokuti bonke Abafundisi, i Titshala, nabantu abanevoti badodile, namhla mabakululwe emiltetweni yabantu abantsundu, babekwe kudidi olupezulu. Ubulelwe yinto yonke ontsundu, maxa yona i Opposition iti hai musani ukubulela, liyolekenqe lonto; hai sawa sonke ngo siyabulela. Kanti noko kuyazeka ukuba akuzago kupume amanzi amandi na rara mtonjeni mnye. Akwabiko unetyala kulo mbulelo.

Umfo ka 'Mhala usand' ukubhala utyukata lwenewadi eyibhala ngesi Ngesi egweba inqubo ye Komiti ka Tungumlomo, eluchasile ubheno shushu, esiti yena masiwe ngamadolo nendololwane (nenqhwiniba), kolu laulo luka Nqapelandikule: waye siti kwakona kuza u Sifuba-sibanzi oza kunikulula kolu laulo luka Sir Gordon Sprigg. Ndifuna ukwazi ukuba kukona into egqitileyo eyenziwe ngu Rev. Mr. Pamla kunezi zizatu ndizibekileyo? Kuba kaloku xa ndifumla epepeni ndifumana sekupelelisele nezingena misila ekugxekeni nase kunyeliseni u Mr. Pamla. Into endiyi bonayo mna yile—esi sisipolo sika Tungumlomo. Tina bantu bantsundu singa bantu boku nukana. Solenukiweke oka Pamla. Kukupela ke kuka Tungumlomo.

Hashi lenkumanda lilahlekile:
Mahxol' ilizwe libonakele.

Into yona engekutetwa yona kubo bonke abantu abayayo ku Sir Gordon Sprigg yile yokuti: xa niyayo ku Sir Gordon Sprigg ningaze nivelise nendawana encinane enikolwa yiyo empatweni yake, kuba ngumfo opile kukucela imvutuluka eziwayo emilonyeni yentshaba nezihlobo zake. Yonke inqubo yake elulaulweni yenziwe ngezi mvutuluka.

Impango yezixobo fan' ukuba wayitata kumfo owaye bhale epepeni, endingasa likumbuliyo ngoku, owati, abantu abantsundu ukutanda kwabo ukulwa nqwa nama Ayilishi Pesheya, kufuneka bepangwe izixhobo baxeliswe wona. Nqaku, wawufaka lomteto.

Utung'-umlomo yimvutuluka eyawa emlonyeni-womfundisi u Mzimba. Wati u Rev. P. J. Mzimba, tina bantu bantsundu ngesipuma entweni zolaulo. Ayitata amapepa lenteto ayihlwayela kulo lonke. Yayi qwabela izandla Imbumba yama Bhulu; yabomvu ngumsindo impi entsundu, yabhala isiti, safa, roxisa inteto yako Maneli. U Maneli tu. Wada oka Makiwane wabhala inteto esulungekileyo. Wati endaweni yokuti nditsho, wasuka oka Mzimba yonke lonto wayibetisa ngomoya. Angewayete u Rev. Mr. Makiwane, ukuba wayewazi amazwi embongi:

Unapakade zendakup' imbola,
Ndiba ngakup' imbola
Usuke ube ngunomanyama.

U Sir Sir Gordon uyibonile lenteto, wayiti nqaku, wayifaka e Palamente yangu mteto. Nanko Utung'-umlomo.

Ute u Sir Hercules Robinson, xa apendula indawo yokuba ewamkele umteto ka Tung' Umlomo, "mna ndibona ukuba akuko ndlela yokuwutintela lomteto, kuba ukuba bendiwutintele ibandla eli beliya kuvusa omnye umteto obufane wakotanyiswa, lo wokuba akuko vezandlebe linokuvota, izeko lonto imvalele pandle wonke ontsundu umntu." "He,—dauke toro," utshilo u Sir Gordon, wawuti cho. Wavakala ebonga esiti:—

Udebeza yintaka edl' umkukuzelo.

Wasele kupa umteto usiya kubabhali usiti, ningafaki nalinye ivezandlebe.

Unjalo u Sir Gordon Sprigg: ufana ne Zizi elalomelele kunene, elati laxabana nenye indoda. Bidi yaseyisiti mayitsho ngesiqosho, lasuka i Zizi nqaku umyeni wentombi yalendoda lahlanganisa ngemilenze yake. Yati xa iti mayitsho, yesuka inkewu yesa intungo zomyeni—Ngenta ngu myeni; walo, kwako lo, kwema kumi, yada yayeka indoda ngokubona ukuba izakwenzakalisa umyeni. Unjalo umnana ka Sprigg.

Awokugqibela ngalasoyisiwe soyisiwe, masifune indlela yokupumelela pantsi kwezi zimeko. Masiqonde lento, kwafika ulaulo lo Ndozela (Molteno Govt.) lusiti ngezwi elileleyo, tabata amalungelo ako; kuza amaxesha amabi. E, salibala kukusela ozindywala, kukubonela obakweta, no zintonjane, nomidudo, nomitshato. Lwafika oluka Nqapela-ndikule ulaulo (Sprigg Government). Lwahluta imipu, lwati makutshiswe inkomo. Saqala ukufuna ukuvana, saqala ukukala, saqala ukuxhoma indlebe. Emva koku kungene oluka Bambatayo ulaulo (Scanlen Government). Lwasimbambazela, kai yonwabani, kodwa tatani amalungelo. Kwaqala ukubako abangena emalungelweni okuvota. Kungene kwa oluka Nqapela-ndikule, lwafuka kwa isabhokwe. Kumhlope ukuba umntu ontsundu, ngapandle kwe sabhokwe, yinqaba ukuze awatate amalungelo ake. Isabhokwe sika Sir Gordon senzile noko ngati asenzanga nje. Ubuninzi bento esinazo sibetwe ngesi sabhokwe, ukuze sizifune. Sesi sabhokwe esenze ukuba Umhleli weli pepa azfucamele uhlanga lwako wabo; sesi sabhokwe esivelise IMVO ZABANTSUNDU.

Ukungavani kwabantu abantsundu base Afrika kwaziwa nazintaka zase Afrika. Kutiwa kuko intaka efana no nomyayi ngase Hankey. Kutiwa unga yiva isiti: "Niya babonana aba bantu? *Abazani, abevani*, banani kodwa? Niya babonana aba bantu? *Abazani, abevani*, bananina kodwa?

Nditi isabhokwe sika Sir Gordon siya sebenza. Namhla u Manyano lwaba ntsundu luya funwa; namhla Imikangiso noma Qungqwala iya shukuma; namhla kuko nembongi, kanti tina imbongi saggqibela ingo:

Gwatyityi sikabeba senkunzi ka Mncela;
Uncelwe yinina wena ungena tole,
Qab' eshiy' itata?
Iso lam liyabona ndikude,
Kuba liwabon' amazante' e Qwaninga,

Kusabongwa:—

O Bunteekene ka Zikonkwane
Tyibilik' emhlaneni wenkomo.
Kudubule umbona,
Kwadubul' amazimba,
Kwahlans' amatanga
Ukuze ikde negnagna livube nge nkovu.

Kuseko:—

O Kefashe sokukefa,
Ma' ukukefa ubuke wakef' isolo,
Umntu aka kefanga utsuka zabini,
Aka kefanga ebosand' ukukef' isolo,
Lawu lika Jik' umzadana—udub' umnyadala.

Soletshilo u Sir Gordon ukuti umntu ongenandlu ilixabiso la £25 eponti namhlaba, njalo-njalo yi *bay*, asindoda lonto; yiyona ukwenkwe, umntwana, into engenakuba nazwi ezintweni zombuso. Into zokufeketa mako ziyekwe. Namhla into eyenze ukuba umnto abeyindoda ifikile. Ukuba sipikele ukusikela u Rev. Mr. Pamla, siya kubamba isisila so hobe, ilixesha lokuba silungiselele Utung'-umlomo. Ikomiti mazidibane, ukuze lati aba basiloleyo ukungena enewadini yabavoti bangene kwiminyaka emibini ezayo; oko kukuti emva kweminyaka emibini.

Au, mandipele ngento ka Sprigg. Nantso kambe into ka Sprigg,—

Inmqanga'se Monti,
Uxalek' enueveni,
Intwe 'ngalonde.
Kungankelwa yona;
Inkwev' engadlanga
'Fa loyoso.
Ukuba yayilidlile
Ngeyi ngumfundisi.
Hamba sijora sezijora,
Ngokwenene;
Sityuda sezityuda,
Ngokwenene;
Sikaba buleki
Kule igzagza;
Mafungwasho;
Mafungwa zintombi
Zase Ncemera nezase Monti:—
Zingati, Dyani, siya rabasa;
Zingati, Gordini, zinyanisile.

Ndiyapela, ndim,
MANGONG' EMNQABA.
Umlonjan' ontsiba zilubhelu.

U MR. PAMLA NGO MR. PAMLA.

MHLELI—Ndiyacela kwelopepa lako indawana encinane. Endaweni yokuqala ndifuna ukubonisa ukuba elipepa liyi "Mvo" alinambeko. Okwesibini liyayifaka into ibubuxoki liyibike eziaweni. Okwesitatu liyagxeka kungoko nditi hai ilishwa lo Mfengu ukuti nento ebingati ilitamzanqa ipelele eshweni.

Elipepa lilesehwa ngamanenekazi namanene abekekileyo entlanga zetu, akuyomfanelo ukuba litete isinto ezinjengezi ndizakuzikankanya:—Ndandifunda kwelinye indawana eti umhambi otile waya esicakeni se Bhulu wati ndotinina ukukumsha ukuze ndipiwe ukutya, ati ke omnye lowo yiya ekaya, uze uti wakubona i Bhulu, gat Basz, uti emfazibi walo gat Noyi &co. Sisibane somzi na eso? Liti elinye inkunzi yentwala iviwa ngozipo. Andizange udizibone ezizinto emapepeni ezinye intlanga. Liti elinye aba Tembu badanile bebeba bayakutambisa ukwakwe lwabo ngenkomo zakwa Nyanza. Ndingakankanya into eninzi yezinto koko indawo ayiko. Nendawo zokutetwa ngasese ezinjengeziposiso zabantu abakulu eti i Bhaibhile yiya kuye yedwa, namhla zaziwa nangosebeleni. Tina safundiswa ukubeka abakulu kuti. Iti "Imvo." Hai lisiko elidala elo (old fashion).

Okwesibini besendi[illegible] libika [illegible] ubuxoki. Uti umfo wase Ngqushwa [illegible] ndingamazi nokumazi ukuba ungunyana kabanina lo unolwimi olungaka. Unyana ka Pamla omkulu wayeko kulento eyiva ngezaka indlebe, anosizi umfo wase Ngqushwa, nditi ke mna ukupendula bubuxoki lonto wayengeko lomntu no Sprigg akamazi ukuba ngumlungu oujanina, qula inyembezi zako mzalwana. Aliqali, *ke lati* lentlanganiso yetu yomanyano iteta kakubi ngabantu abakulu ubuxoki kwakona. Uti umteleli uyamazi u Pamla ukuba ngumntu otanda iwonga, nditi lonto buxoki kwakona lomntu angezibhali igama lako; akantanga ka Pamla; akazange ahlale naye ukumazi umntu kukukula nayo Mteleli, hamba uyakubuza kowabo eua Reledwaneni e Xesi kwa Kama apo lomntu aziwa kona, nakwintanga zake ezilapa e Transkei o Veldtman no Mazamisa, bake bakubalisele into eyehla ulusana wena mhla ngesijwili nesipitipiti elahla iwonga babeko, mhla lenkedama ka mfi yaufulatela umzi ka yise yashiya ukubuliswa, bubuxoki ukuba u Pamla utanda iwonga. Malunga nalendawo omane usiva abantu abengenamfundo besiti u Jabavu ngu Moses bemnyanga nditi mna bayaposisa u Moses no Arone babengaba Preste baka Tixo Opezu konke baya ku Faro bateta naye. Wena Mhleli ude ulivume nje elowonga uti unga Mpreste na ngoku? [Singatshitshelwa lixesha, mzalwana, sike sagqiba kwelokupendula zonke izinto, ezilungileyo nezi ngalungileyo, ezitetwa ngo Mhleli. Kwatiwa kaloku niyakubazi ngeziqamo, Mshumayeli.—EDITOR *Imvo*]. Wena uyabhala akusi nakwinkosi yabelungu. Bubuxoki ukuti umhleli ngu Moses, okanye kukumgxeka umntu ukumnika indawo yomnye.

Okwesitatu besendite elipepa liyagxeka izolo nemihla, i Transkei liti lilizwe elipetwe zizibonda o Siyabulela. Liti inteto ka Pamla ayinaziqamo, akazange lomntu enze into ipelele emoyeni, akazange ati uzakutetelela abantu banikwe imipu yabo ze bangayinikwa, akazange ahlanganise imali zabantu, esiti uyawela ngayo, uya ku Queen; ze angayi. Liti u Pamla nguntamnani, ngumngcatshi, ngu Judas &c., onke amagama anokucingwa okuhlisa umntu ake eviwe kubelungu abapantsi ati umfo wase Ngqushwa xa kutiwa yi Nigger; ati yena lowo ubesitsho linene elibekekileyo esixela ukuba akazi nento ngenene ngelilizwi libi lika Mteleli lokuti abafundisi mabashumayele bona, nditi ndinyanisekile ukuti lomntu utete ezisinto usemncinane kakulu okanye sicaka somlungu otile esiye sive xa situkwa yilonkosi yaso sibe fanukaba yindlela yokuteta. Tina Mamfengu akukaniko nto esingati ukuyibiza yeyetu ngapandle kwabafundisi betu abantsundu. Obetu ubantu tina sibafumene ngabafundisi Sacolwa ngumfundisi u Ayliff kona e Gqawa apa no Mteleli andikatali nokuba upina lonto ayiyo yimigudu yabafundisi elozwi alisifanele tina Mamfengu. Ngalemfazwe ka Ngcayecibi lomhlaba wasinda ngabafundisi nabashumayeli namakolwa Mhla u Bili walila pezu kom-Bhashe, wati Magosieka akowetu nanko umfana ka Mtirara, wateta kwakubi; kwalamla umfundisi u Mr. Hargreaves, laxola. Namhla kabekwa ikumkani e England babako nibakupa ngantonina? Malunga nalendawo oti wena Mhleli ilidlala kwintlangano ka Pamla no Sprigg abe ngacasa ukuti, ndati mna andivumelani nazo zonke izinto ezenziwa ngulo Rulumente upikele ukugxeka. Ndingati kwelo nawe uxhasawe ngu Rulumente ngabantu bake, ziko indawo okolwa zizo nongakolwayo zizo. Ndingati kendeza e Qonce apo ukuza kuyibuza lento uyenzayo nangakawuleza ukuti u Rulumente makandincede atumele amapolisa nanku umntu endikabaza. Umi nje umi ngo Rulumente, ndiyanazide. Into u Pamla awayeye kuyiteta no Sprigg

Iveki.

ABAFUNDISI bebandla lo United Presbyterian bagqibe kwelokuba inxowa lesikolo sase Tunxe litengiswe. Liza kubehle libekwe efandesini ke.

KUKE kwatiwa okuqaleni konyaka umZulu wagqoboza intolongo yase Howick, e Natal, wela kwantsiza. Wayefakwe entolongweni ngetyala lokungqobhoza nokuba endlwini ka Mr. C. Yonge, inene elililungu lo Palamente kwelo. Kute ngazo eziveki wabonwa efika apo kwa Mr. Yonge, elonene nomninawa walo balinge ukumbamba, wasuka wabagwaza bobabini, omnye emhlana omnye emlenzeni. Bazihlanganisela; bamhluta umkonto, bambinza bamosela ngohlobo lokuba kungalindelwa ukuba wopila.

AMAPOLISA antsundu awaye yalelwe nga Mampondomise kunye no Zwinye, imantyi, ku Tsolo ngabemfazwe yokungqibela acandelwe itama ezintle kwaka Tsolo apo.

KUZA kumiswa Ikomiti (Iqpagulay) lamadoda ayakunyulwa lulanto iwo Nkosazana njalolwana Bhulu ase Transvaal, ukuxoxa ngelama Maswazi.

U MR. JUSTICE TWENTYMAN JONES uzakuteta amatyala ngalo mjikelezo we Jaji kweli linele elase Mxhoseni.

U RULUMENI ukupe isaziso sokuba umteto wokutengiswa kwemihlaba, omiswo yi Palamente ngo 1887, unokuhanjiswa Emzimvubu, e Transkei, nase Walwisch Bay.

IKORANTI engumlomo wembumba yama Bhulu e Berkesdorp iti, amalungelo abantsundu embusweni kuyakufuneka encitshiswe ngapezulu kunoku, ukuze lombumba ibe nesihlahla sokwenza imiteto efunwa yiyo.' Sayibona kwanini tina lonto, yilento salixhasa ngomqolo won'ke icebo lase Bhayi lokubhena.

AMAMIGRANTE akumashumi amahlanu azakubehle anduluke o Ngilani aye kwelama Betshwana.

AMAKWENKWANA amatatu abantsundu asane ukubulala ingwe enkulu ngezikali kwela Maxesibe. Isikumba siku mantyi umfo ka Lili.

KUTI ngokutsha kwesitali e Johannesburg elinye ekumahashe amabini onyana ka Mr. D. Thomas wase Qonce latsha kakubi, elinye labhakeka ukutsha kwalo.

EZOCINGO ziti akutandatyuzwa ukuba igolide ifunyenwe ngase Tekwini e Natal.

KUVAKALA ukuba Inkosi Unqwiliso isingisela ngase kupileni. Baninzi abebesebe nukiwo kodwa usemnye obeselebhushulisiwe.

KWELASE Mtata kutiwa kupantse ukungabiko mini linganiyo.

INTOLONGO yase Ngcobo iwiswe ngumoya, baza ababanjwa bangeniswa enqugwaleni, kwabaleka bahlanu ebusuku. Ababini bebelindiselwe amatyala amakulu.

ETEKWINI kuko Umzulu onikwe inyanga ezintatu yi Mantyi ngokusuke abete umlungukazi ngentonga.

INTLANGANO ebalulekileyo ye Palamente yase Natal iya kuba ngo 13 March lo, ukuxoxa ngoku hanjiselwa pambili kololiwe.

AMAJELIMANI akolisile ukufika Emampondweni; anamabala omhlaba atenjiswe wona zizipata mandla zelo.

INENE elingu Mr. Beit, lase Kimberley kutiwa litumele, pesheya idayimani ezibunini bupantse bazalisa isambile. Ixabiso kutiwa ziku £120,000.

KUKO umteto, ominyaka imashumi matatu uko, potu ungasakunjulwa bani, wokuba, nabanina otshiso ihlati ngabom, nokuba ngaba reyishi bashiye uvundu apo bebebaze kona, bashiya mhlaumbi incha isitaha, unokudliwa £100, okanye inyanga ezintandatu, mhlaumbi ikati esi 25.

IDAYIMANI zifunyenwe kumandla wase Hopetown; zimbini ezifunyenweyo; enye i 22 carat enye 61. Kuyembiwa. Ubhasi we fama akavumanga ukuyi tengisa ebenikwa £12,000.

ISULU keladlala fati kwisiqingata saze Nyara. Kwifama ka Mr. Hockly e Qohi libulele amahashe amatatu, kwenye ifama ka Mr. v. d. Menlen litshe kubantwana abane abantsundu, lalal' umbete itshobi komnye.

U PROFESSOR RITCHIE, we South African College unyulelwe ukuba ngowebandla elipete imfundo epakamileyo (University Council).

IJAJI ebiteta e Tekwini e Natal ite Umtshaka obeqqoboze indlu yomlungu wadlwengula inkosikazi, yamnika ishumi leminyaka, namashumi amabini ekati.

NGOLWESI-NE, ngesipango eke sabako ekumkeni kombhla, Emngqesha izulu libete koka Ngubelanga abantwana abatatu nozana; kwapila wamnye.

U JAMES MADLALA, okutiwa lilungu elibalulekileyo leramente yase Wesile e Bhayi udliwo £5 yimantyi ngokutengisa ngotywala ku Maxhosa.

SIXATEKWA ukuba amadoda akowetu arentisile imihlaba kwa Rulumeni kwizitili ngesitili akayimatele into yokuyisa egqugwaleni elimiselwe ukutoba irente ukuba [illegible] ukuba zinazima ngapezu kwamandla awo.

IMNGATI akumakabako netyala elinye pambi kwe Jaji e Monti ngalomjikelo wase kwindla.

U BARON H. DE WORMS umiselwe [illegible] Unopatiswa-Zikoloni [illegible] Ngilani. U Sir H. Holland unyuselwe kwi House of Lords [illegible] lokuba ngu Lord Knutsford.

U NYANA omkulu we Kumkani yama Jelimani usafa kunene ngokungaziki temba.

KWI States zase America kumiswe umteto wokuba litvala elikulu ukutshata umntu nokayise mhlaimbi noka nina.

ISIYALO KUBAFUNDISI.

(Isiqungqe sokugqibela.)

II. Kanti ke oku asikonke. Zaziko ezinye indawo awaye nazo, nezambangela ukuba apumelele kangako emsebenzini wake. Ziya kankanywa kule ndawo ye tekisi yetu -Wayezele ngu Moya Oyingewele nalukolo.

1. *Wayezele ngu Moya Oyingcwele.* Waye ngemfo ulungileyo, unobubele, ute gabalala, nonga bangalungelwa bonke, nje kodwa, koko wayo nazo ezindawo ezinoncedo ebu Kristwini, ezizenze okokuba amadoda abe namandla ngenxa ka Kristu kuzo zonke izizukulwana. Wayezele ngu Tixo, eshukunyiswa, equtywa ngu Moya Oyingewele.

Ke lento yokutiwa into izele yenye, kuteta okokuba zonke indawana zayo zienewe yiyo, okanye zipantsi kwamandla ayo. Kwakunjalo no Barnaba, isiqu sako sipela, inkumbulo, izigqibo, amazwi, nezenzo zazingapantsi kwempembelelo zo Moya ka Tixo. Lenteto sibuye siyive xa kutetwa ngaba disipile ngo Pentekoste kutiwa babezelo ngu Moya Oyingewelo. Aza amazwi ka Kristu, awawateta kubo ekumkeni kwake elizwoni, azaliseka, okuya watembisa ukuba baya kufumana amandla xa ate u Moya Oyingewele wahlala kubo, abafanele ke bona ukuba ze babe ngamanqhina kuye. Kwabo, ukuba sifuna ukwazi into eyayitetwa ngelidinga, kufuneka kupela okokuba sikangele kwaba badisipile into ababeyiyo ngapambili nangasemva kokuba babesifumene esi sipo sikulu. Sibone ukutyafa, ubadengo, nokoyika kwabo ngapambili, nokomelela, ukukanyiselwa nokukalipa kwabo ngasemva! Ngesi sipo so Moya Oyingewele bafanelekiselwa umsebenzi wokungqina ngo Kristu, baza benziwa banako ukupila impilo efana noka Kristu, nokwenza umsebenzi ofana noka Kristu.

Bazalwana, yilonto ke esiyi sweleyo singabafundisi njo namhlanje—siswelo u Moya Oyingewele ukuba ahlale pezu kwetu, ukuze yonke imisebenzi yetu isetyenzelwe ku Tixo, size, sipela, sibekwe ngapantsi kwe mpembelelo zakwa Tixo.

Akuko nto ingazalisa isituba sale, akuko zipo, nokuba zipakanyiswe njani, asiyo mfundo, nokuba yenzulu kangaka nani, akuko buciko, nokuba buhle kangaka nani. Ezi zonke zingawunceda umsebenzi wetu wobu fundisi, koko noko azingede zagqiba indawo yo Moya Oyingewele.

Ukuba ke bazalwana abatandekileyo ninga ningaba ngamadoda awomeleleyo ka Tixo, awomelele ngobulungisa, awomeleleyo nje ngaba shumayeli be Ndaba Ezilungileyo, naba pumeleleyo ekoyiseleni abantu ku Kristu, nase kwakeni, nase kuqiniseni imipefumlo yaba fundi:—funani esisipo so Moya Oyingewele, zamani, tandazani, nilindele esisipo, encoziboni ke ningaba konzi abanamandla bo esbano olutsha. Ningade nibe aninayo imfundo, okunye nibe aninasipo sikulu semvelo, esinimyusa ukuba nibe ngapezu kwabo nishumayela kubo, noko ninganaso esona sipo singapezulu kwazo zonke ukuzaliswa ngo Moya Oyingewele. Ningati ningaso nibe ngamadoda ane mpembelelo, amadoda anamandla, amadoda anempumelelo kulomsebenzi wenu 'mkulu.

2. *Wayezele lukolo.*—Yena wayengumfo onkolo ku Tixo ingaxengaxengiyo, ololukolo lwampakamisa pakati kwazo zonke ingxakeko, izilingo, nezinto ezidakumbisayo. Kwakungokusebenza kwalonkolo awaya e Antiyokwe, wafika apo wase mzebenzini. Yayile nkolo eyambangela ukuba ayuye akubona obo bungqina bokubako komsebenzi wofefe ezintliziyweni zamagqoboka ase Antiyokwe. Akazange aman' ukubuzisa, atandabuze, koko wasuka wakolwa, waza wavuya.

Yayi yilenkolo eyambangela ukuba atabate u Saul wase Tarso ngesandla amxele kuba Postile, etyila into u Tixo amenzeleyo. Ewe, u Barnaba waye nenkolo eyomeleyo ku Tixo, nakwinto ufefe luka Tixo olwalunokuzenza, waza ke ngale nkolo watobela ubizo lo Moya Oyingewele, nolwe Remente, watabata ihambo yake yobu Shumayeli no Paulos. Waye ngenantandabuzo okokuba u Tixo wayembizile ukuba ahambe, kwaza ke ngoko akwabiko singozi zinakumoyikisa nazingxakeko zinakumtintela.

Bazalwana, niyakuyifuna lenkolo ku Tixo nase Lizwini lika Tixo ukuba ninga ningenza izinto ezinkulu kulomsebenzi eniwubizelweyo. Niya kuhlangatyezwa zingxakeko nazinto ezitisa amandla, eningati ukuze nimelane nazo kupela kube ngokolo.

Ngobanina amadoda ake enza izinto ezinkulu? Ngamadoda anenkolo. Yintonina eyenza ukuba eranjengele zamanyango, zimaguma abhalwe kwisahluko se XI. kweyama Hebere, zenze imimangaliso enjalo? Akungakuba bonke ngokuzalwa babebakulu, belumkile, mhlaimbi bengewele, okanye inzalenye yabo yayingezizo ezonto. Koko bonke ngabanye yayi ngabantu abane nkolo Elizwini, inkolo ku Tixo, nase Lizwini lika Tixo. Babekolwa ngabanye bonke okokuba babekuyalelwe ngu Tixo ngokwake oko babekwenza, u Noa nenqanawa yake, u Abraham ekumkeni kwizwe lakowabo esiya kwelo Kanana, u Mosesi pambi ko Faro, u Joshua ekuraulweni kwe Jeriko, u Gideon namarele ake, amatunga nama zilongo, no Samson nomhlati wake we esile. Ulowo nalowo wayekolwa ukuba u Tixo unaye, nokuba umyalele ukuba asebenze, okokuba u Tixo ute *yenza lento.* Lati ke elozwi xa laliman' ukuvakala emipefumlweni yalamadoda amatidala, intandabuzo, noloyiko asinto ake anayo. Wona ayeqinisekile okokuba alungile nokuba u Tixo unawo, aza ke aqubela kuloyiso oluqinisekileyo.

Yayikwa yilonto kuba Postile omva kwe Pentekoste, kusoloko kwaba njalo ke kubo bonke abapati abakulu bengqoboko. U Luther waye nalo nkolo, waye kwa nayo u Wesley, zazi kwa nayo isicaka sika Tixo ezingamawaka esibe zingenene kwabo.

Kutiwa ngo Moody yena intandabuzo emsebenzini we Nkosi asinto ayaziyo. Unguzafo onkolo izeleyo. No William, ngowa eagu Bishop Taylor, isininzi seau esimaziyo, naye waye baluleke ngenkolo engashukuniyo; into leyo eyamenza ukuba abe nempumelelo enkulu emsebenzini wake.

Bazalwana yibani ngamadoda ane nkolo. Fumani ukuzaliswa ngokolo nibe kwa nje ngo Barnaba. Imihlana yonke tandazelani ukwandiswa kwe nkolo, nihlale ke inkolo niyisebenzisa. Yibani nenkolo ku Tixo, kubuko, ne ntsikelelo yake kuni emsebenzini wake. Yibani nenkolo kwi Ndaba Ezilungileyo, ukuba zingamandla ka Tixo kuse elusindisweni. Kolwani kwelo dinga lo Msindisi: "Bonani ndinani kumaxesha onke, kwa nase zipelweni zehlabati." Yibani nenkolo emandleni o Moya Oyingewele, ohamba nelizwi elishunyayelweyo. Ligcineni eli lizwi, inkolo yolohlobo ayinako ukuswela umvuzo wayo.

Kodwa ndifanel' ukuba ndipezo kuba ndiva ngati andiyitetanga into endibe ndifuna ukuyiteta. Into ebendifuna ukuyibandezela ezingqondweni zenu yile, yokuba nina bafundisi bantsundu uncedo lwenu lungabangwa kukuba nibe nazo ezondawo sibe siteta ngazo zibe zino Barnaba. Amalungelo enu emfundo abe mancinane, inkoliso yenu yazi kancinane ngenteto ezizimbi ezingeyiyo eyakowenu. Aninako ukuzifunda inewadi zesi Ngesi, ze kanjalo niziqubele pambili njengokuba abeletu ibala abafundisi bona benako. Kusekubleni ukuba ke pakati kwabafana nomtinjana wetyalike eniyakushumayela kuzo boba baninzi abakwazi ngesi Ngesi, nenewadi zesi Ngesi, kuyakuba ngapaya kokwenu. Kodwa kuko inewadi enye eningaziyo ngayo ngapandle kwamalungu etyalike zenu, yona yi Bhaibhile. Kuko into eningaba ngapambili kwabo nibashumayezayo ngayo, bubulungisa. Nonke ningaba ngamadoda alungileyo, nonke ninganazo indawo zase Moyeni awayenazo u Barnaba, ningaba ngamadoda azele ngu Moya Oyingewele nayi nkolo.

Makabulelwe u Tixo kuba sinokukolwa okokuba ningamadoda alungileyo, nokokuba niwamkele u Moya Oyingewele nomlinganiselo wokolo. Ubunqhina boku nike nabonika ngexa elidluleyo, ate u Tixo wanitamsanqela emsebenzini wenu, wanipumeza emsebenzini wokoyisela imipefumlo u Kristu. Kodwa ngenxa yalonto beningasokuze namkelelwa ebufundisini libandla, ngenene ngeningemi apa ukuba nibekwe izandla. Kungenxa yokuba sinenkolelo kuni yokuba njo ngamadoda alungileyo, namadoda okolo, amadoda atweswe ngapakati ngo Moya Oyingewele, lento sinibekela bucala ukwenza umsebenzi wobufundisi obuzeleyo pakati kwetu.

Bazalwana ize nikumbule okokuba ameblo amaninzi apezu kwenu. Amehlo abazalwana benu abanga Bafundisi, abamhlope nabantsundu; amehlo amalungu eramente zenu, nawaba hedeni, nawabo bangapandle kwe ramente. Aba fundisi namalungu ezinye iramente aya kunigqala. Abanye abangawubonele nto lomsebenzi wetu woku ngenisa ebufundisini amadoda amfundo ise zantsi kangaka, baya kukangela isiqamo. Bazalwana, ningaba danisi abo bebe nitembile. 'Ze nikutale, nikutale ngapezu koko nake nanjalo ngapambili, ekuqubeleni pambili impilo yenu yobu Kristu, ukuze nibe ngama Kristu apakamileyo, nanomzekelo wokulunga kwinto yonke eningqongileyo.

Ukuze nikwenze oko, zenilinge ukuhlala nihleli ngapambi kwo Tixo, nihlale nibuva ubuko bake amaxesha onke. Nipile ngotandazo nokulinda. Nifunde Izibhalo Ezingewele, nizaliswe ngazo. Nifune ukuba imihlana yonke nipehlelelwe ngo Moya Oyingewele, kananjalo nizaliswe ngokolo.

An, Bazalwana! okokuba kule nkonzo ningeinka nigqibe kwelokuba nizinikele ngokutsha ku Tixo, ukuba imihla nge mihla ningafunyanwa nilinga ukuba nilungiselelwe ngakumbi umsebenzi wenu omkulu, ukuba ningasigcina isimilo senu sokulunga, nize nihlale nifuna umlinganiselo ongapezulu wo Moya Oyingewele, kwa nokwandiswa kwokolo, niya kufeza izinto ezinkulu. U Tixo uya kunizukisa, anenze nibe noncedo ngakumbi. Abazalwana benu abangaba fundisi baya kunitemba, baze bavuyiswe yimpumelelo yenu. Ibandla lobamkela ngovuyo ubukonzi benu nokuba kupina apo niyayo. Nani ngo kwenu noti nonwabe emsebenzini wenu, uze lomsebenzi wakupela nokuxamleka kwenu kwakupela, namkele kwi Nkosi no Mfundisi wenu eso sitsaba sobulungisa singagugiyo.

Impawana.

Indodana engu J. J., ezingca yona—nabo babona izinto ngoko izibonayo—ngokulunga ngapezu kwaboni, ababuti bonikelo,—iti, kweleveki egqitileyo, ababhali nabanye baza kufa ngesika Kora no Datane ngenxa yenkohlakalo yokude babhekise umbuzo kubafundisi abantsundu mayelana namacapaza abasazeke bawenze kwingxoxo zombuso. Ngokoke simvisisa u J. J. engoti, abantu abafanele ukulifuya ilizwe ngamalungisa anjengo J. J. Inteto enjalo sibe singaqali kuyiva, kuba ibiseyite yanela kwintshumayelo zenye yetyalike ezingekude apa e Qonce; kwakunye nenteto yokuba ngenxa yezi ngxoxo elipepa le *Mvo* liza kuwa.

***

Kekaloku kutiwa oza kwenza ezi zinto—ukubulala Umhleli we *Mvo*, nokuwisa elipepa labantsundu—ngu Tixo. Yaye ikwangulo Tixo ityileke yanekeka pambi kwake intliziyo yetu, esisati nati asikamoni, ngoko usengakuti oko sisamele *ukulinga nenyaniso*, nokuba kupuma kubanina; saye sikuchasile ukungalungi nokunganyanisi nokuba kupuma kubanina. Ngalo lonke ke ixesha isazelo singusigwebiyo ukuba siposisile kwezi zinto yonke intshwabulo, nesekwe kwizi Bhalo Ezingewale, ayisotusi.

***

Into noko eyakuti ifune ukuba mbi, yeyokuti abo benza ezi ziprofeto nge *Mvo* nangaba bhali benze imigudu ngokwabo, njengokuba sekuke kwenjiwanjalo, yokuti, bazamane namatye embombo esi sakiwo se *Mvo*, baxengaxengisa wona, ukuze kuti ukuba bate bapumelela, yawa, bati iwiswe ngu Tixo, maungqine umhlabe. Amaqinga oluhlobo singa suke siti ngawohugqwira, akuko limbi igama angabizwa ngalo. Saye sitemba ukuba abo bawalingayo bokubona ukungabini kwawo, asuke abenze intlekisa nje kodwa kubantu abamoya upolileyo.

***

Laka ijoni lamangabisela umfo lapa owayenesitiya pezu kwe Qonce, ngakwa Bhuluneli. Ufika umnini sitiya selezalise inxhowa umf' omkulu, ati "He! I have got you." Wasuka akambona ngani u Joni, waziposa emanzini zonke. Wati akugqiba waya ngobuso obungenantloni "where are they?" Suka kwahlw 'emini kuba esazi ukuba liyakukanyela into enenkozo.

***

Utung' Umlomo wamiselwa ngu Sir G. Sprigg ne Mbumba yama Bhulu ukuponongа amalungelo abantsundu embusweni. Ute ke nakuba ewenze amavezandlebe umzi omnyama, wavusa, ngengxolo ayindululeyo nabangazange bayinonelele lento izivoti, abebenamalungelo wati ke umzi awahleleka kuyapi kwindawo ezinjengo ma Qonce, oma Komani, naba Tembu. Kakade tina sibeke intonga kulempi yelipezulu limi ngo Komani. Sito yayinyanisile na kanti indoda eyaka yati xa ibongayo "umhlali onamandla ngopezulu." Hayi impi yaba Tembu, kwaneyavela Entla ekwelipezulu! Ngamadoda, zinto ozayamo ngomteto. Kunga kunganjalo izolo nemihla.

***

Kodwa ke ukuqondisa abatandabuzayo ukuba yinyaniso *yinyaniso* Utung' Umlomo wenzelwa amawetu, ipepa elingumlomo we Mbumba yama Bhulu nase Berkesdorp, lite, lakuva ukuba abantsundu bangeno e Komani nase Batenjini, kuyakufuneka evalwe kanye amaroba okungena kwabantsundu emfanelweni zombuso yile Palamente izakuhlala; kuba lonto ingenziwanga, Amabhulu akusokuze alaule ngapandle kwexhala. Kanti ke noko bako kwabamnyama, abati kwenziwa imfanelo ukuba amawetu atungwe umlomo!

***

Lake lati isoldati elitile ngemfazwe yase Crimea, e Russia, leba utywala belinye. Lite lakusiwa ngapambili, "Andikotandi ngenene ukubizwa ngokuba ndilisela. Utywala bake ndibe ndibugalele ebhotileni ebinobam, kwaza ndamelwa kukuba ndisele obake kuqala ngapambi kokuba ndifike kwobam. Kwou, nkosi! ndim na lo kude kutiwe lisela?"

***

Siqonda ngati umzi udikiwe ngoku yingxoxo engo Rev. Charles Pamla no Sir Gordon Sprigg. Ixatyushwe ngokwaneleyo. Ngesasazise kwange ngapaya ukuba asisakuba samkela zinewadi ezingayo, ukuba kuugati kufike inteto ezingati ziyambuzela u Mr. Pamla, sayo ke singangi singatintela imvo zaba bhaleli—nokuba siyavumelana nokuba asivumelani nazo kusinina.--xa zanekwa ngondileko kungengako ukusa. Yaye ke inteto ebonakala kwi *Mvo* ihamba ubala olude kuba elipepa lisihamba sonke isituba esipakati kwe Kapa ne Putukezi, ne Bhayi, nela Mangwato (elika Mzilikazi). Lonto ke ibanga ukuba ihambise ixesha ingxoxo kuba ipendulwa ngabantu abangama abangabehle bawafumane amapepa. Ngati kwanele okutetiweyo.

***

Imbulu zentsomi yinteto eninzi kakulu xa umntu ezenza into angeyiyo. Elinye ityenjana laya kufilisha kanti umnene esicakumbana njo seletsho ngesifuba esiliqowa, akanahempe ufake isidanga sesifuba selinene sodwa. Kuti kusasa nge-Cawa apiwe amanzi ukuba ahlambe, ebeselete yena wavuka wanxiba. Ibe ke nentombi le iko. Hayi akohlwe umntu. Ihlale intombi, bade bati abantu bakuti bhe kulondlu, ati omnye "yid' uhlambe intsimbi zetyalike siyalila." Wamana ukuvela etshona omnye. Ite lentokazi ibudlala yamti xhamfu, imhlube ibhatyi; hayi waqesha umfo. Kute noko yada yati xibilili ibhatyi egxalabeni, kuba umntu wayequtyulwe. Suka tu ihempe eyahlukileyo kwisidanga eso—yangu mzimba womtu. Waba uyaliwa njalo.

***

Enye inkewu yaka yasuka yaxaka ikumsha elaliyikumshela ngokusuke iyiloze, inyelise umlungukazi. Yayisebenzela lomlungukazi ngemini. Iti yakugqiba iyekwamkela. Usuke umlungukazi wenza amavel' etshona. Yaseyisiti inkabi yiti kuye nditi "yintoni le izi kewu?" Yema itoliki ayateta, waqokela umuene; yema itoliki. Ubonakele selesenza ngezandla, egoba yonke iminwe ngapandle kwocikicane nositupa nxaholo! nxaholo! Waqala umlungukazi kaloku wasiva isi Xhosa waya engasanyatoli, wati jaju umnene paya; wemka akubona ukuba kufunwa amadindala.

***

Umantyi wesitili sase Dikoni uwavumele amalungu e Bond kwiqetsu lawo lokutunga imilomo abantsundu beso siqingata. Noko ibiko lengxokozelo yo Tung' Umlomo besingalindele ukuba i Dike, elicande lonke, linokushukunyiswa. Imantyi yalapo isuke yavumela ukuba ixabiso lemihlaba yonocanda abantsundu beso sitili—ezi akile ezintandatu, exabiso ngokwabapati beso siqingata (Divisional Council) bekuhleli kusitiwa ngama £25 lifungelwe ngamalungu e Bond ukuba ixabiso layo zi £7. Bafe apo ke bonke.

***

Nanko ke Utung' Umlomo obekade oxelwa yi *Mvo*, isiti lomteto ujonge' kwa kuti. Utinina namhla obekade epika? Omnye ubeselede wati umntu otetayo makashumayele ngendawo umntu anokungena ngazo — ingxande nomhlaba kufunwa zona.

***

Imihlaba yabantsundu ayingantweni kwiqela le Bond elizimisele ukumsunduza ontsundu embusweni. Nase zingxandeni yoba kwayilonto sakuzaka. Kuba eyonanto isukelwayo ngama Sprigg wona kukuncipisa ivoti yabantsundu.

***

Into engummangaliso kukusuko lento iye kwenzeka e Tyume apo kube kuhleli kubonakala ukuba lendaba ka Tung' Umlomo kutiwa ikuliswa yi *Mvo*. Namhla abanako ukuba bangayiboni into ebikade ixelwa, bepika bona.

***

U Meja, e Mtata, yena akapulapulanga mafedelele anjengalawo ase Victoria East. Ute ixabiso lemihlaba mayibe lelo u Rulumente wayelinganisele kulo—kutatwe irafu yomhlaba ipindwe ka ma 20; kutiwe ke lelo ixabiso lomhlaba. Yatsho lonto kuma 36, kweyela isi 2 sodwa. Lalingeko ke i 13 ukuze ibe ngama 49 amagama awayechaswe e Cala.

***

Lwafa usapo lwase sikolweni ngumqomboti! Bamau' ebewutekatisa besiti nga masi. Enye inzwakazi ike yaya etyalikeni yangokuhlwa kwa Bhuluneli, apa e Qonce, ipelile kunzila, saka xa kuvunywayo icalo elipambi kwe ntshumayelo, yawukupa etyalikeni, yakubon' ukuba ihleli enzulwini yamanye amanenekazi. Yatsho indlu yashukuma yonke. Kupina ukwoyikwa nokuhlonelwa kwendlu ka Yehova? Ngamahlazo ezonto. Unanina umntu akulala endlwini xa nuxilileyo? Kugqite imizuzwana endalwa, yabonakala enye seyi zama zama, yanga ngumzi emanzini, yada yakupuma ikwa yolile nayo. Ngo Miss k ne abo. Hayi ukudlokova kwomhlaba!

IBALA LE MBONGI.

NKOSI, Mhleli wepepa lamanene nama nenekazi ohlanga oluntsundu lwakowetu, kauncedo undidyobele lamazwi ambalwa enkabi ebomvu a "Jonginjonono." Ngenxa yosizi awaquqa ngalo mini ndemka e Bisho (K. W. T.) ngo 12th February, 1888. Andibanga nakunceda noko ndingembongi ukuti:

Hamba gwebegwana,
 Ncotu 'isihlangu somlungu ubete ngaso kum lungu;
Zingeloz' umzi ngesiqushulu, kwanats' apa
 Zixinene, ndolala pina mlingane?
Ntwezwi limtyangampo, eyakwaz' ise Tsitsa
 Kwavakala e Hewu, kotuka no Dyasopu kwa Ndlovukazi.
Pakamani nonko Mamfengu, nesi Mahala;
 Pakamani ma Gcaleka, unyuke nawe Lulwandlekazi,
Nizokubona intong' emnyama ka Tungumlomo,
 Yabagqiba abantu ngefuniselo.
Umzantsi awunamfe,
 Udume ngamazimba;
Untombi zimnyama yinina
 Zingamqabi u Walaza zimazi?
Uzwe lingajungaju,
 Zwe linamadobo lomlambo i Gqunube;
Mti wat' ukuwa wadunduluza, wabhekisa amasebe elu Tukela,
 Wati u Ndamase ulixholile.
Mbendeni wehla kwa Tshaka,
 Weza ngentsobi kwako wabo kwa Gcaleka.

D. L. Z.

Ndiyibuka isimanga le Almanaka ya nonyaka njo, ukuba umntu lo yinto eke iyincome into xa yenziwe ngomnye wayenza yantle, itsho yantle yamabala maninzi nqwa neligama lako lona abanye kendibeve besiti ungu Jan, ndive abanye besiti Ntengo, abanye bati Tenge, ndazi elokuba Jabavu lodwa mna qa:

Ukutsho ke xaka lase Bhede
Ndibeka mabini matatu ndibulisa
Ndibulela le Almanaki yamaxesha
Oyenzele uhlanga lwakowetu.

Danke! Bhasa ka Hondile
Mdak' ozituma ngati ngu Tshaka
Mbambalala ka Kandekana
Engangemaz' eyaxhelelw' u Rili.

Nditsho kuwo xaka lase Bhede;
Silinganis' imbongi mntaka Jabavu
Amagam' ezinkosi zonk' angekwaneli
Bona bantu kutiwa bayabongwa,
Andibongi mna ndiyateketisa.

Gaga kam Gele,
Ntak' ehlonitshwa ngamtinjana,
Bakunxwala ngan' abalungisela
Konke oko kum ngazwilinye
Akunikwani akumutaka Xesi.

Kade ndifuna lo ka Gxaleka, ngu bani
Ndibakuti nga nditelekelelisa
Ngu Danyela! ngu Dubase! ofe ngu Dafeti.
Ndizokuti kuye:—Gxaleka unyanisile,
Kudala nam Umkangiso ndiwuxelela.

Nkunz' ejanyelwe zinkunzi-nkunzi
Zaleleni zingayenz' amaqaba,
Mfene yamagqoboka ngu-Mgqibelo
Icand' enkundleni kwa Mgagazi
Yakhubeka yakufun' ukugqita.

Guda zilingeke nngenawana yaluto
Mntan' okokel' abantwana beziganga;
Hlekani nimke kwa Rarabe,
Kudala sinibona ng yekeyeko.

Mfungquzi wendaw' ezinyukayo,
Ingazidla ngawe Inxukwebe kuyifanele
Intaka ziyangxogxa pantsi kwemiti
Kanti zilinganis' abangxongx' ezindlwini

Sode siyas' into ekwa Ntambo evenkileni
Etutwa zezintombi zesikolo sika Zanazo
Umlamb' onamagqwira ngu Matolo
Ahlalel' ukugxotwa ngu Beniza.

Ivuso labantu bakwa Gaga
Beva kusitiwa ingqukaq' ivukile,
Izikolo ezincoku zimbalwa:
Yi Ngcisininde, ngu Zidenge ne Zinyoka,
Ezinye ndozixela ngo M'basa.

Babi bonk' abantu abatshay' igwada
Ubuso bumnyama zinyembezi;
Nyatikazi emnyama isalele
Ivuk' ipel' ibe liwasakazi,
Kudo kulo ma andiyikufika.

M. K. MTAKATI.

The Merriman Towers,
Stutterheim, 6 Feb., 1888

ABALIMI NA BARWEBI.

E QONCE (Feb. 28.)

Inkuni.—6/ to 25/ ngeflara
Inqholowa—2/8 to 3/9 ngekulu
Umgubo,—5/ to 7/6 ngekulu
Umbona,—2/1 to 3/7 ngekulu
Ihabile ezinkozo,—4/3 ngekulu
Ihabile,—1/2 to 2/3 ngekulu
Itapile,—1/ to 2/8 ngengxowa
Imbotyi,—3/6 to 4/8 ngekulu

E KOMANI (Feb. 25)

Inqholowa,—2/ to 5/ ngekulu
Umgubo—4/ to 4/9 ngekulu
Ihabile,—1/6 to 3/9 ngekulu
Irasi,—4/ ngenxhowa
Amazimba,—6/ ngenxhowa
Umbona,—5/ ngenxhowa
Isemilo,—1/9 to 2/ ngenxhowa
Inkuni,—25/ to 44/ ngeflara

E RINI (Feb. 26.)

Inkuni—10/ to 30/ ngeflara
Isemile—2/ ngenxhowa
Umbona—9/8 ngenxhowa
Umgubo—10/ „
Ihabile—5/ „
Inqholowa,—8/6 „
Ihabile,—2/6 ngekulu
Itapile—2/ ngekulu

Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 29, 1888. [No. 172.

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleko, 2½d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3½d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo eziyelele kwi Hashi elingweva kumadoda naku mankazana nokuba umntu usalelwe nokuba site kanti sise gazini; nokuba umntu sele likakashodo uyapila. Ngokukodwa i Gazi nofele—xa umntu ebehliwe lihashe elingwevn nokuba scainye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkula 10/

Oka Kulling umncedi onyaniso wesisu se Gazi, ibotile elula 3/-, enkula 6/-.

Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza liqgita eli, linge botile ezihamba kwi 4/-, 7/6, 11/- ne 22/-.

Aka Kulling Amafuta Omti, umncedi omkula onokutenjwa kwi ntlobo zonke zezi londa nanza dyongudyongu—linge mbizana 2/-, 5/-, 11/-, ne 22/- inye.

Aka Kulling amagaqana oku hlambulula igazi, oku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-.

La Mayeza emifuno ezifo zonke enziwa ngomiti, nange ngcambu ezimbiwa apa e Koloni ezihleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba nbhalele mhlaumbi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.

GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS. OILS. AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c., &c., for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

ISAZISO!

TINA bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezihlaulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala.

INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, ongamjula kuzo ZILULA NGAMANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako.

EVANS & CO.

Ivenkile endala yento Zonke, ese Koneni.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

Church Square, E RINI.

IKAYA LABANTSUNDU!

DURBAN STREET and MACLEAN SQUARE.

U PAUL XINIWE

UBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo. Njengomnqweno wake wokukonza umzi uyazisa ukuba **uvule isebe e Maclean Square, pambi ko Irvine.** Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane habile entle ne groom elungileyo. **Eyona nto intsha,** uvule isebe elitsha, lokutengela, atengisele wonke umntu omgama into nina yonke. Wazana nezona zitora zikulu, nezi tshipu. Kuya zeka ukuba i Qonce yeyona dolopu itshipu ngento zonke, unokuzi fumana izinto ngawona manani apantsi. Ubako kuzo zonke imarika, nama fandesi. Yonke lento ngamanani apantsi kunene.

Durban Street, King Williamstown, January, 1888.

BANTSUNDU! BANTSUNDU!!

NOKC niti "a Nonyondla akanankomo" yazini ukuba impahla zakwa PASCOE ziyazikupa ezinye.

Impahla zetu azivuki. Ziyalala. Ityali zetu zicimilanga.

Ezamadoda namakwenkwe zitshipu kanye.

Iprinti, i-Kaleko, Ezehempe iziziba, nezitofu zamankazana. Ezokutshata, njalo, njalo.

Yizani kuzibonela ngawenu amehlo kwa Pascoe.

Amagama ako

AMADODA "U-SIGINGQI." ABAFAZI "U-SILINDI."
ISITEKETISO "FOLOKOCO."

Ezantsi kwetyalike yama Skotshi.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ABATSHATILEYO.

MACI—MTILA.—Ngo 7 Feb., 1888, e Debe kutshatiswe u ATTWELL H. MACI no HETTIE J. MTILA, ngu Rev. Jonathan Mkosi.

ABAZELWEYO.

GUDULA.—Emncotsho, Berlin Railway Station, ngo 1 February, 1888 inkosikazi yakwa SAMUEL GUDULA, ibeleke Intombi.

MALIMBA.—Emampondweni, Ecumgce, ngo 11 February (Ndaza), 1888, inkosikazi yakwa SAMSON MALIMBA, ibeleke kwa Unyana.

UMEMEZO

NGUMHLEKAZI U RIGHT HONOURABLE SIR HERCULES GEORGE ROBERT ROBINSON,

Olilungu le Bhunga Elisake Kunene lo Mntan' Omhle Inkosazana, o ventshinga ye Grand Cross ebalulekileyo kunene ka St. Michael no St. George, i Ruluneli no 'Mpatiswa Mikosi Omkulu we Koloni yo Mntan' Omhle ye Cape of Good Hope e South Africa, kwane M.h aba emele yona, no Mtunywa wo Mntan' Omhle Opakamileyo, njalo-njalo, njalo-njalo.

EKUBENI ngo Memezo lwe 19, lomhla wa 30 January, 1888, ndayiguqula imida yomzi wase Pirie, okumandla wase Qonce, oza kupatwa ngemiteto ebalulwe "Kumteto wo kupata Imizi, 1881;" nase kubeni kufuneka Imida ibuye yaguqulwa:

Ke ngoko, ngamandla endiwapatisiweyo, ndiyamemeza, ndixela, ndisazisa ukuba imida yomzi wase Pirie osewukaukanyiwe, iyaguqulwa ngolohlobo:

Kutabatela kwilitye le 16, elibalulwe kumfanekiso we Lokeshoni yase Pirie, No. 436 BK, ekwi ofisi yoyintloko yonocanda, kuhlise umfulana oyi Zandhlana kuse ekungeneni kwawo Emngqesha; kuhlise lowo mfulana kuse ekungeneni kwawo ku Mzintshane kwilitye le 15, elise kupeleni emazantsi esikonkwane so 166; kutabate apo kuse kumatye 14 no 15; kuti ukusuka apo kuhlise umlambo kuse kwilitye le 12; kuhlise umfulana kuse ekungeneni kwawo Emgqakwebe; kuze kuhlise lowo mlambo de kube kwilitye le 11; kwandule ukusa kumatye 10, 9, 8; kuti ukutabata apo kuhlise intlanjana de kube kumlambo oli Kwelerana; ze kuhlise lowo mlambo de kube kwilitye le 7, elisemantla esikonkwane sa 37; ukusuka apo kuse kwilitye le 6, elipezulu ekupeleni kwesikonkwane sa 28; kutabate apo kuse kumatye 5, 4, 3, 2, 1, no 16 elatye bekuqalelwe kulo.

TIXO SINDISA INKOSAZANA!

Sikutshwe ngesihlahla sam nesimosmatiselo se Koloni ye Cape of the Good Hope, ngalomhla we 23 February, 1888.

HERCULES ROBINSON,
Iruluneli.

Ngomyalelo we Ruluneli ne Bhunga lake.

J. GORDON SPRIGG.

No. 39, 1888.

BONISANI.

EKOMANI nge 16 February kulahleke ihashe like RICHARD T. NUKUNA. Yimpemvu efose; kumhlope intunko yokohlo, ngasemva litiwe nupe i gopau kwindlebe yokohlo—ngokungaqondekiyo kweyase kunene. Lihashe elinokwaziwa kakulu kwezi zitaba zase Queenstown. Onokulibona makazazise kumaziziko or ko Mhleli "Mso," wozuzwa ngayo yonke imigudu yake.

Queen's Town, 24 Feb., 1888.