

IMVO ZABANTSUNDU

NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

IXABISO 3d.]

[LIHLAULELWA 3s. NGANYANGA NTATU.

KING WILLIAM'S TOWN, NGOLWESI-TATU, MAY 19, 1886

[No. 81.

Pambi kokuba nitenge
kwezinye izindlu,
kanizokuzibonela impahla yetu
entsha enyulwe kakuhle.

NO BA YI VULILE

Kwizindlu apa ebezisakuba no O. FENNEL &

EYABO ENTSHA

Ivenkile Yokutengisa Nokwenza ingubo

INE

MPAHLA ENTSHA NE BUHLUNGU

Enyulwe ngu Mr. CHARLES DYER ngesiqu e London.
Yonke lempahla itengiswa ngamanani amancinane
okugqibela, ukuze ibehle itengwe msinya
ikwelelele enintshi eza ngezikepe.

Pambi kokuba nitenge
kwezinye izindlu,
kanizokuzibonela impahla yetu
entsha enyulwe kakuhle.

NO

Ukuba ufuna into elungileyo
kanye ngemali yako
kawuti gxada kwindlu yetu
entsha Yengubo.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

NEZIKUMBA

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

MBIZA, e Mtwaku nase

Luxwesweni kwa BLAYI

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa itengwa
ngemali kuzo zonke ezindawo.

Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600,
NENKOMO ezi 50.

THOS. MORIARTY.

Blyth Station, Fingoland.

2tc

Ukuba ufuna into elungileyo
kanye ngemali
yako, kawuti gxada kwindlu
yetu entsha yengubo.

Udaba

Olumnandi

KULUVUYO kuti ikwazisa
izihlobo zetu okokuba Impahla yetu
esandukuvela Pesheya
kolwandle ifikile, nokokuba kanjalo
ezimpahla zikankanywayo ngasezantsi
apa sizi tengisa ngamaxabiso
ayakubalungela bonke, nangona
imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa
ngeminqopiso ekufuneka ke ngoko
ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi—
I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Ziqala
kwi 5/6 zizibini.

Ezamadoda, ne zamankazana
izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo,
iyada ziba 12 nge 2/ld.

Ikwiliti ezinamabala ze 3/6

Ihempe zamadoda, zihleli zodwa,
kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke
amabala).

Amalapu Amhlope ekoyi (apindiwe
ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala
nezimnyama.

Iwaka lenqawa i "GBD" Briars,
njalo, njalo.

ZONKE amanani apulwe pakati. Yiza
kuzibonele kwangoku kuba akubizwa
nto ngokukangela.

Kwa

W. O. CARTER & CO.

Kwinkundla ka Makeleni,

E-QONCE

EDWARD KELLY,

Umteteleli kwinkundla

yamatyala

Ubuta imali ezizikweliti, ayitumele
kubaniniyo kwaoko.

Uligqweta lamatyala entlobozonke
kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

ANDREW GONTSHI,

Umteteleli ematyaleni,
Aloeville, Kei River,
TRANSKEI

JEREMIAH KUZANE,

Umteteleli Ematyaleni,

Kwa Tsolo; ukwakufupi
kwa Qumbu.

ILIZWE LA MAMFENGU IVENKILE E JOJOSI. IVENKILE KA MAVELETSHONA.

Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO kulo lonke ela Mamfengu, angatenga kuyo konke okunokukankanywa—nemaxabiso angadanisiyo—kuba inika amanani alungileyo Nge zikumba, ngo Boya; nayo yonke into elinywayo. Nge Gusha, na Mahasbe, ne Bhokwe ; Ihangu ne Nkuku. Yizani nazo ziyakutengwa ngu Utengisa Zonke intlobo zamayeza.

P. H. POTTOR.

ELE-SIXHOSA NGU MAVELETSHONA.

Nalo icam lako.

Inyama ne Zonka, BOURKE NO MARSH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

KWA G. WHITAKER, kwivenkile
Ketengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo.

ISIKUMBUZO.] —U—
JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nento zonke ezifezwa “nga magqweta.”

IOFISI—Egumbini le ALEXANDRA ROAD ne Downing Street, kula ofisi ibisakuba yeka Mr. Innes.

ƒ36m

Umanyano nge Mfundo

A MALUNGU ane nqoxo anga zinga sinqatwa yintlanganiso ezayo makatumele amgama azo kwangapambi ko 31 May, ku BEN SAKUBA, c/o Mr. JABAVU, King William’s Town. King William’s Town, 19th May, 1886.

ISAZISO

INTLANGANISO yonyaka ye “Bumba Yabalimi” iyakuba ngomhla we 15th June, 1886. Amalungu amandala namatsha ayacelwa ukuze abeko ngalomini.

DUNCAN S. MAKOHLISO, Acting Secretary.

Cala, 17th May, 1886.

Kwizihlobo Zam.

NDIYAZISA kwizihlobo zam ukuba ma. zenjenje ukundibhalela.

WILLIAM J. MAMA, Upper Tsitsana, Maclear District, East Griqualand. 4th May, 1886.

KUBIWE

MAHASHE amabini e Dntywa ka Rev. EDWARD TSEWU. *Impawu* : (1) Imazi eFosikazi, empemvu, enqunulwe umsila, olunye unyawo lumhlope kweyasemva. (2) Elinye yi Pony ebomvu esingci simnyama enqunulwe kakulu umsila amanqana afuna ukuba nzima ibumata Umkondo wawo usi-nge ngase Mtata. Ote wawanakana wonda-zisa.

EDWARD TSEWU. Idutywa, May 10, 1886.

KUBIWE

NOBUSUKU bolwe sibini ngomhla we 12 kulenyanga e St. Mark’s (Esidutyini) inkabi engwevu yehashe—etive gqipu indlebe yase kohlo—kwa ne nkabi yehashe entsunda ebu tuqwa eyi Pony omabini abudala buko we sine umnyaka. Ukumka kwawo abhekise ngase Mtata nakwa Gcaleka. Olandise umkondo wovuzwa kakuhle

DANIEL DWANYA. St. Mark’s, 19th May, 1886.

Abazelweyo.

AQUBELA.—E-Willow Vale, ngo Mgqibelo 10th April, 1886, u-Mrs. JAMES MAQUBELA ubeleke Intombi.

Abatshatileyo.

MADUBELA-MPANJUKELWA.—E-Qina, Butterworth, ngo April 20th, 1886, kutshatiswe ngu Rev. S. Mzamo u JOEL J. MADUBELA no ANNIE, Intombi ka PETER MPANJUKELWA.

NGOKUHLWA nje kuyakubako intlanganiso e Town Hall yokuvakalisa iucaso yalento yenziwe yi Palamente yokusuke ivume ukuba irafu yotywala mayibulawe.

U MR. UPINGTON uti abasokapuma ebu Rulumenteni beno Messrs. Sprigg no Schermbrucker kuba bexaswe ngokomeleleyo e Palamente (nga Mabhulu).

U APRIL wase Dayimani ubanjwe epuma ngefestile nesikotie sedinala wabuya wayekwa. Kute kungekabi kade wabanjwa pambi kwe kitshi wabwetwa kuneno wayekwa. Kute kusahleliwe kwabonwa selebubuluzela elutlangweni, waselesiwa eutolongweni.

I BLUE BOOK yonyaka ogqitileyo ibonisa ukuba inani labemi bapesheya ko Mtata ukusinga kwa Adam Koko leli Abelungu 3,066; Abantsuudu 82,583; Amalawu na Makoboka 3,531 ; bebonke 96,180.

LE Palamente ngati ayisokuba mfutshane ngangoko wayeyicinga u Sprigg.

U MR. FRANK HEROLD imantyi yase Bredasdorp utshintshelwe e Stellenbosch apo bekupete umfi u Mr. H. E. R. Bright. E Bredasdop knya u Mr. A. F. Robertson obese Vryburg kwelaba Hlambeli.

U KETO KHAN obesisandla sika Mankoroane uhlanjwe wagxotwa kwela Bahlambeli yi Ruluneli yelo, ngokusuke abhale incwadi ezisongela i Ruluneli leyo, waza wabeka amagama o Mankoroane nezinye inkosi njengokungati abhalwa zizo. Uraelnwa nangokubala incwadi eziya kwinkosi zase Lusutu ezingcolisa ulaulo luka Rulumente.

NGEVEKI egqitileyo umqubi wesikitshane abati ngu Bee ubinze urebe kula jiti intsha ingase cwebeni e Bayi. Ubude buzinyawo ezisitoba.

U RIGHT REV. H. COTTERILL, D.D., u Bishop wase Edinburgh, owayeke engu Bishop waso Rini ubhubhe ngo 16 April 1886.

U MR. REUBEN AYLIFE ikutnaha le Jaji unduluka namhla ukusinga eNgilane nodawe wabo. Uyekupumla. Ubuya ngo August.

IGUSHA ezitinjwe ngu Dibiya e Rabula kutiwa zitengise ughesheleni iuye.

Imvo Zabantsundu.

NGOLWESI-TATU, MAY 19, 1886.

Irafu Entsha yaba Ntsundu. **KUKO** umteto omtsha ongeneyo e Palamente oyakuwafikelela onke amawetu, ngokoke soke senze mabini amatu ngawo. Lomteto ngulo ungeniswe ngu Hon. CECIL JOHN

RHODES ilungu lase Ligwa, wokuba

bonke abantu abantsundu abase zilalini nabase mihlabeni ka Rulumente mabayirole irafu yendlela. Siyibonakalisile inteto ka Mr. RHODES kweleveki egqitileyo ipepa. Lerafu isenziwa nje kutiwa kungokuba abantu abamnyama bayawafumana onke amalungelo asetyenzwa ngemali yeziqingata, kanti bona abaroli nento, lerafu irolwa kupela ngabancmihlaba eyeyabo abayicandelweyo. Abase zilalini ezingacandiweyo abayiroli; emakube yilento yokuba besemhlabeni ka Rulumente, ongati nokuba kuninina akutanda ati, Huku, Hambani ! basuke bati dungu ukusinga ku Qumbu naku Tsolo nokuba kupina apo kungazi bani. Kwezi zimeko bakuzo ke ibango labo lincinane kakulu kwezindlela zeziqingata. Nokokuba lerafu besiyivuma ukuba ilungile, ifanelekilena ukuba ingeniswe ngelixesha libi kangaka. Abantu base zizibhadubhadu ngamatyala amadala erafu, kutinjwa amagxebeka amadala abo ne kumtyi ne sosala, nembiza ne ngcawa zokulala, ngu Rulumente. Abantu abanjalo kungade kongezw e nye into na pezu kwabo ? U Mr. RHODES mhlaimbi akazi ukuba leya rafu yengqakaqa eyangeniswa kwanguye nyakene iyabalilisa abantu. Abayikanyezi kulunga kwayo; bati kutenina ukuba babone sebetwaliswa ngomtawlo bengacetyiswanga isuke ngati bazizilo. U Mr.

DE WET Umpatiswa Bantsundu uhlab eckangele kweli ate ukupendula “ leyo irafu iya kuzipitizelisa “ingqondo zabantu abamnyama.” Tina okukokwetu siti selenga u Mr DE WET ngeyicasile kanye lerafu endaweni yokusuke ati “akayicasi “ lerafu, kodwa ucela ukuba maze “ kungakalwa ngalo Rulumente.” Akuko limbi xa lomteto uvunyiyewo ngoku bayakuti abantu wenziwe ngulo Rulumente. Ngelete kuba u Rulumente ebazi abantu into abayiyo ngoku wanqanda u Mr. RHODES ngalerafu okwangoku.

Abantu abase zilalini abanazwi kumagqugula eziqingata ngoku. Lerafu ka Mr. RHODES yapula lomteto wokuba “xa abantu bevalwe “imilomo mabangarafiswa.” Asiboni salelo ukuba u Rulumente

angabaniki itaitile abantu belali ukuze nabo bayitwale imitwalo, bawafumane namalungelo eziqingata. Into efunwa ngu Mr. RHODES kukubalayisha ngemitwalo zebangawafumani amalungelo. Lento siyicasile, sitemba ukuba i Palamente iyakuwala lomteto. Umnqweno wake u Mr. RHODES ungazaliseka ukuba ungeniswe umteto wokuba zonke ilali mazicandelwe ukuze abantu baqonde ukuba baqinisekile kwezondawo bakuzo, bazirole nerafu ngapandle kokurora. Siyatemba ukuba le Palamente ayisokwahlukana inga yikangelisanga lento.

U MR. JOSEPH WOOD omele i Rini wenze isaziso e Palamente sokuba uzakucela ukuba kunyulwe i Komiti yokukangela Imiteto ye Pasi. Ngeegqitileyo i Palamente u Mr. Gush wayimisa ikomiti ekwanje. Akuzange kubhekiswe nto kubantu abamnyama, noko ke kwakanya elokuba i Pasi iyamcapukisa umntu omnyama, ibe ingawakuseli amafama nelizwe. Kumnandi ukubona ukuba u Mr. De Wet oselenexesha elaneleyo epete Abantsundu uyiqondile lento iyi Pasi ukuba ayinamsebenzi kanye. Egguguleni labenzi Miteto Yabantsundu u Mr. Upington wati, lemiteto mayitshayelwe, kwano Mr. Scherinbrucker wagalela kwakvvelo. Sivatemala ke ukuba yoti xa seyixoxwa lento ye Pasi ingeniswe ngu Mr. Wood lamalungu matatu ka Rulumente obahlanganisela abantu abantsundu kulomteto wobuhedeni mbi ucapukisayo ungangfunekiyo.

SISATETA nge Pasi nje singakankanya ityala lendoda ebekekileyo yapesheya kwe Nciba esand’ ukulala entolongweni e Qumra kwasa idliwa ishumi lesheleli yimantyi yakona u Mr. E. B. Chalmers. Udliwa ngokuba esuke wahamba nge Pasi engazixeliyo intsuku ayakuzitata ukusuka ekayeni lake uknzae Qumra. Sibengabuza kuye ukuba kutiwo xa ugwetywayo udliwa ishumi ufakwa nase ntolongweni wenze nina akabinakusixelela, wati kutiwe zintsuku aziko encwadini. Natisibe ngafuna ukuba azi ukude esisibonda sase Mamfengwini sibe pantsi kwezinxwaleko nje kungawupina umteto, asawukumbula. Nokokuba ibilityala ukungabiko kwe- ntsuku kulo Pasi asilolake’ lelika Mr. King imantyi yase Ngqamakwe esuke isibonda yasinika iPasi engazibaluliylo. Lomfo ka Tshemese (Chalmers) ubukali ekunyanzenleni lemiteto itandabuzekayo. Kusekuhleni ukuba kulenxwaleko nobubupantsi libekwe kubo elixgo lakowetu, lisisibonda nangapezu koko linguumshumayeli alilodwa, ngamakulukulu abantu abamnyama abati xa baqgqitayo e Qumra bapatwe kwangoluhlobo. Zezi ntshutshiso zizincuku ke ezikataza abantu. Angati u Rulumente eke watumela izwi lokutiba ezinantiyi ziti ukwenza kwazo umsebenzi zide ziwugqitise ngapaya kwo mfanelo angaba ubancedile abantu Abantsundu beli lase Maxhoseni. Zezinto ke abantu behlala bekala ngokuti wayapina u Saul Solomon e Palamente.

EZOKUGQIBELA zelase Mampondweni zibonisa ukuba intlangano abenayo uMr. Irvine nenkosi ezinkulu zatna Mpondo ibe nesiqanio esihle kuma Mpondo. Tina siyamtemba kakulu uMr. Irvine; sinitemba ngangokuba sibacebise abapati base Mampondweni mcula maze bayenze yonke into ate u Mr. Irvine mabayenze. Kuba sisazi ukuba iyakuba lusizo kubo nakwilizwe labo. Lenteto ilandelayo yalontlangano siyifumana kwipepa eliyiPondo *News*. :-U Mr. J. J. Irvine usand’ ukugqita Emampondweni evela kwa Adam Koko esinga e Qonce. Nge Cawa nango Mvulo umhla we 2 nowe 3 May elinene lali komkulu kwa Mqikela. Baxoxe ngokukululekileyo nalonkosi nge- simo sezinto ezigqitileyo nezikoyo ngoku. Ukwazana kwake nezinto zela Mampondo kuba luncedo kwipakati elikulu lika Mqikela Umhlangaso xa bebebexa ngokubambana kwa Mampondo no Rulumente wase Koloni. U Mr. Irvine uwabonise ngokomeleleyo ukuba ezinkatazo zikoyo pakati kwawo makazipelise kwangoku fixole, wawaxelela ngenteto etsolileyo ingozi eyakuhla ukuba ake amane ejikeleza. Ngenxa yolwazi lwake ngezinto zabantu abamnyama ekwazi nokuzilungisa u Mr. Irvine ushiye umoya omhle kakulu kweli. Neecebo eziqinileyo alinike inkosi na Mampondo lidale ukuzola okukulu kubo.

KUKE kwako amare akoyo kakulu kweli ukuba Abesutu bapongomile. Umbhaleli wetu otembekileyo ose Lusutu akateti nento ngalonto ngokoke asikolwa ngalawo mare. Siyeyeke ekukolweni yilenteto ilandelayo esiyifumana kwipepa lase Alvani i *Border News* lomgqi-belo ogqitileyo, liti:—“ Siva ukuba e Lusutu yonke into ite cwaka, kutiwa nalamare akoyo e Free State nase Koloni oku- ba lipongoniile elo, akaziwa ngabantu base Lusutu. Aba Besutu bagodukayo ukwela e Dayimani nase Jagerstontein bafuna ukuya kubhatala irafu zabo. Kwanga kunganjalo.

I Palamente.

Ingxoxo ebezisingetwe lelibandla ngeqgqitileyo iveki asizizo ebezipatelele kwinto onkuyoliswa zizo umzi wakowetu. Amapike abemakulu abepezu kwemicimbi engemali—kuba Amabhulu angabenzi botywala eyitshabalalisile irafu ebingenisa £70,000, u Mr. Sprigg ke uti uza kupelisa umkosi we Infantry olapa e Qonce ozakuba kwangamapolisa aze u Rulumente ancipise indleko nge £37,000, kwidinisio lika Rulumeni kuya kukutshwa ababhali aba 22 ze kuncipe indleko nge £20,000. Imali ebihatala ababuti berafu yotywala ayisakuba sapuma. Lemali ke zi £7,000. Udatyana olupatelele kati lolu lungomteto ongeniswe ngu Mr. Rhodes. IRAFU ENTSHA YEZINDLU.

U MR. RHODES ungene ekucakuzeni eyona nto iyiyo lerafu entsha ayimisayo. Ute

ukuba ibandla aliwungeni lomcimbi liyakungeniswa gadalala zifama, kuba zona azaneliswa kukuba zirafe zodwa kanti ukurafela indlela abantsundu abasezilalini abarafi. Amalungelo awenziwa ngamagqugula apete eziqingata bayawafumana onke abantsundu kanti noko bona abafaki nesandla. Lomteto ubhekiselele kuzo zonke izindlu zabantsundu, U Mr. DE WET ute lerafu iyakuwupiti. zelisa umzi ontsundu. Yena ubona inkatazo yodwa kuyo, kodwa ke zekungatshiwo ukuba ngu Rulumeni wabo lo wenze oko.

U MR. RHODES ute ukuba u Mr. De Wet akakolwa yilerafu makayicase angafumane abe lidamdam. Makangafumani awungene lomcimbi ngomzimba odiniwewo oyikise ngokuti kobako imfazwe.

U Mr. DE WET : Anditsbougou ukuti kobako imfazwe. U Mr. RHODES ute inkatazo iteta imfazwe. Ukuba u Mr. De Wet akangi angabalwa njongento ongekoyo e Palamente makayityile into azakuyenza angafumani avutelwe pakati ngokwevatala.

U Mr. DE WET upendule ngomsindo wati yena akamntu uteta futi apo Ebandla, uteta xa abonayo ukuba unento angayibhekisayo. Akamntu kanjako ufuna ukuzamana nezimilo neziqu zabantu entetweni yake ; lonto ayilunganga. Lerafu akayicasile, kodwa ubona ingozi ehamba nayo. Iyakuwuduba umzi omnyama. Lengxoxo imiselwe ukuba ize ibuye isingatwe ngelinye ixesha.

Ibala le Mbongi.

REDAJA GOLGOTHA.

- Akwaba yonk’ intliziyo kwelilizwe Ingamlungiselel’ indawo yokuhlala, Uze wonk’ umlom’ onelizwi Umlungiselel’ ingoma
- Maye!—okwam udedwa ndingumoni ; Ukulila kwam ndipelela Ngeba ndenza isililokazi Emhlabeni apa siy’ ezulwini.
- “ Kuba ndingade ndibe ndize ” “ Ngokwezinto zale ntloalo,” Xa ndinawe ungumninizo Akuko nto ndingenayo.
- Mntan’ ongezang’ enezitotafa Kanti noko yi Nkos’ ezulwini! Mntan’ esimtyelwe ngu Johannes, Esit’ ubukumkani bezulu busondele.
- Laulis’ uzuko lomqumlezo Kwintliziyo zabantu bakowetu Ubakupe bonk’ ebutyakaleni Ubangenise nab’ ezulwini.
- Siban’ esakokel’ ama Sirayeli Siwakupa, kwilizwe lembandzelo, Sawakokel’ entlango, ebugwayibeni Saya kungenwa nwo Ekanani.
- Sikubona luzizi ngale nkolo yetu, Sbhikaina yesixeko samakolwa, Xwane lesihaya sika Davide, Ngub’ emqakumbel’ unempiliso.
- Mabufik’ ubukumkani bako Ingeyiy’ ingqarabo yakol; Sebenz’ intlanga zakowetu Zilindel’ ukufika kwako Shilo.
- Nzung’ emanxebanxeba kubetelwa Emanxeba mahlanu ngelisetunjini. Ngumtandaz’ oxabiso lingangani Ongabatal’ itontsi linye kwelogazi.
- Mayihambe levangel’ ingatintu Igal’ ezants’ iye kumisa nge Morroco, Ide ne Tiopyiya isisikumkani, Izolulele kuwe izandla zayo.
- Sizimase Krestu asazi into Ngezi zono zetu ezimnyama, Hleze sakuba le Vangeli siyazile Kanti singabalahlwa ezulwini
- Malulaulu uxolo lezwi lako Zitandan’ izikumkani zomhlaba, Zide zijike izirweqe zazo Zibe zizingxa zokulima.
- Tshotsh’ intomb’ ikukaule Ntomb’ enesidima yom “ *Hebere*,” Nangona Kyes’ ubuko kade Ekute ngokwenjenjalo kwayo—
- Yashiya ngoko imfundiso Zelilizwe ngamfaninye, Zikaule zonke ngonguquko Ubulungisa bako Shaddai.
- Tshotsho Krestu ’buzalelwe Estalini e Bethlem— Ote namhla walaliswva Mawo !— kumandlalo ongeluto. (*Inxeny ekuelizayo.*)

M. K. MTAKATL The Merriman Towers, Stutterhim.

INKOSI EZISE BUNZIMENI

Ndincece undifakele lamazwana epepeni lo lohlanga oluntsundu.—Andimntu nani bantu bakowetu kenilibone futi igama lam pakati kwababhalela ipepa, namahlali ndibangwa yindawo eyake yatifa gqwi kwi *Stiqidimi* sezadlulayo. Nantsi: Ndicela wonke umhlambi wabantu abantsundu abase Koloni pesheya kwe Nciba, nase Batenjimi ukuba banditelele kwindawo yokuba siti sob kuba kuzakubako i Jubilee ye Nkosazana u Vitoliya kamsinya, senze isicelo kulo Rulumente welilizwe (Siti memorialize). Nditi senze isicelo esiti: mazikululwe zonke *inkosi* ezise Kapa ezabanjwa ngenfazwe kunye nabanye ababanjwa ababanjelwa lonto, ukuze eso ibe sikumbuzo sale Jubilee Yomntan’ omhle. Sisho u Rulumente simalatiswe kwisiko elidala elamiswa ngu Tixo kwa Sirayeli elifunyanwa kwincwadi ye *Leviticus*, xxv. kuso sonke esosahluko, ngokukodwa kwi (verse or) sigendwana seshumi (10th verse). Zininzi zonke ezinye indawo esingambonisa zona sihlangene. Nditi lonto masiyenze ngoku iPalamente ihlangeneyo—Eqonce apo singahlanga kona, abantu abambalwa ukubhalwa isicelo eso, kwakuyo lenyanga. Atinina kuyo lento ama Afrika akowetu? Opendulayo makamise amadoda okubhala isicelo eso kunye nombhali walencwadi.—Ndingo wasehlulngeni. W. B. RUBUSANA

Peelton, 17 May 1886.

Abaprofeti nabaprofetikazi baninzi bavuke ngalonyaka asizange sebe namoya wokukolwa ngabo, nangoku sisate nqa tina ukuba abantu bemana ukutuka izantya nje kutenina. Omnye umhlobo uti yena sazeke eyakucita isitukutezi kodwa kwezintlanganiso babizelwa kuzo abantu.

Lomfana ubeprofiteshla apa ubesiti lentyilelo yezwe elizayo wayifunjatiswa mhla wagqoboka e Nxukwebe namhlanje usentolongweni ubile impahla yomlungu wevenkile.

Azi ukwayityilelwe na naleyo into? Masiyeke gxebe kuba sisamangalelwe ngu Buzeka wase Cradock, kwi “ balana elihlekisayo, kwi *Sigidimi Samaxosa*. Kubonakala ukuba utuli luse mbhoxa kumawetu ukusukela u Captain Felmtan Bikitsha kuba kusitiwa walucasa ucando entlanganisweni yase Guwa. Besiba u Captain wahlanjwa yileya newadi ka Mr. Ngcebetsha kanti umzi awaneliswa yitni, ngati ufuna incwadi epuma ku Captain Felmtan ngesiqu.

U Mr. Sauer ungenise e Palamente elokuba kwenziwe umteto wokutintela impato erabaxa yezilo. Selenga ngeniseni nowokutintela abafazi abati ukuteta nendoda basuke baqalule baqalule ngati barwela umsila wehashi!

**

Imantyi yase Kolesbheke (Colesberg) u Mr. Tweed unqunyanyisiwe emsebenzini wobumantyi. Kuvakala ukuba ikumakulu amane (£400) imali ka Rulumeni elahleke kwi ofisi wale mantyi.

**

U Mr. John S. Dlakiya, owadlelw’ indlala yimantyi yase Kolesbheke, ate ngo February gqitileyo wohlwawa umntwana esikolweni yasemlali nka ngenyanga ezintatu; makabe yupama entolongweni kunamhla, ingena inkatazweni nje yona.

**

Mashologu ase Magqunukwebeni! Seniyiqgibela!

Metsho mpindini entsha! Njengokuba sibona imitshato emininzi, sisiva amagama amaninzi ebizwa, sisiva ukuba bade baqengqwa abanye ukudambisa ngenxa yemivuyo yokuba betshatile, singa singati ulutsha lwakowetu make lunqumatne lusikangelise lento siyityelwa ngamanyange. Amanyange ati imitshato ebako ngalenyanga ayilungi, abahlalisani abatshate ngayo, ingalungi nangendlela ezinye. Lenkolo yandile ku Mangesi. Ibiko kakulu ngemini zama Roma. Yada yati enye imbongi yezomini (Ovid) ngayo imitshato eba ngo Mei:— *Nec viduae taedis eadem, nec Virginis apta Tempora. Quae nupsit, non diturna fuit.* Yenjenjalo, iqukumbele ngokuti imbongi yase ma Latiniini:— *Mense malas Maio nubere vulgus ait.* Amazwi ati ke! Lamaxesha awalungele mitshato. Abatshate ngawo ababingabatshatileyo ixesha elide. Zinkibitsholo zodwa ezitshata ngenyanga engu May.” Make lizifune ikaba.

“Umlimi ontsundu ” (e Cala) uti: “ Siyamvela umhlobo wetu u Mr. M. Renqe, ngesihlo esenziwe ngabafana, unyana wake, no Mr. R. Madliwa nomninawe wake, abasentolongweni e Cala. Kute ngamini itile kwako umgobo we timiti, njengoko waziyo, yobusuku, kwako isipitipiti, ekwaba lidabi lentonga, waye nomfundisi lowo u Mr. R. Madliwa epakati kolotuli, endaweni yokuba anqa. nde inkohlakalo, njengomntu wokukanya kwanomfundisi, kunokude afumane isigwebo senyanga entolongweni, ekuqondakala mhlope ukuba lamadabi ayebangwa ngumqombhoi. Siyakolwa ukuba soba sifundo kotitshala ngokukodwa kwabo basakolelwe kwimigcobo yozitimiti zobusuku ezinamadabi, ahamba nomqombhoi asipelo siyintolongo. Azi zobonela kobanina imfama nezidenge.— owako, UMLIMI ONTSUNDU. Cala, 8 May ’86.”

Siyamncoma u Mr. J. Jabavu, umfundisi wentsapo e Rini, no Miss F. Ndlazi umncedisi wake, ngokucuma nokuhluma komsebenzi wabo e Rini. Intsapo yesikolo sabo iku 108, iyafikelela ngokwanelisayo esikolweni imihla yonke. Kuviwo lomhlohi zikolo u Mr. J. H. Brady, B.A., ime kakuhle emfundweni intsapo :—Standard iv. 2 ; Standard iii. 1; Standard ii. 7; Standard i. 21. U Mr. Brady ngumhlohi ongancokoli natishala. Siyamazi tina kwakudala. Kulondawo J. J. J.

Kwimvula enkulu yemibulelo esiyifumeneyo, kubahlobo nakwintshaba ze *Mvo Zabantsundu*, ngenxa ye *Mvo* nange Almanak yayo singasuke sithi tina awubangako obeshushu, wawnsnka ematnjini, nngazenzisi njengowomhlobo wetu u Mr. Isaac Motaung wase Skapu. Kanti noku ngu Msutu ! Ide yatyaba okunye kuti indawo ete uprofithe akanaludumo kowabo Uti u Mr. Motaung: — Kungovuyo xeshikweni ndikubhalelayonje nkosi Mhleli we *Mvo*; ndibulela ububele bako, xeshikweni ungadinwayo kukundipa i presents ezinjenge Almanak ezi uman’ ukunditumela zona ndi grateful kanye zizipiiwo ezo. Manditi nkosi yam, “uz’ ungadinwa nangomsa” kukundipa. Ngako okode sifhlobo sami inandibulele kuwe ndange isandla nge 2/. Manditi, dear love, uz’ ungakwanqi, ungazuzi ukuti nqa! especially le fitkinac ye 1886 tisho yabeta ndasidenge more more &c. &c. Mandi, pele mhlobo ngembulelo etiwwe multi- ply ka 10 & owako frequently—I. M. A. MOTAUNG, A.N.V.—Tarkastad, 21 March ’86.

Siti tina akwaba u Isaac Motaung ubenokutiwa *multiply* 10,000 times 10,000. Ngekuntoyimbi kuma Afrika ne Afrika.

Umzalwana u Montaugu ude ebubeleni bake wasitumela imifanekiso yake. Limonomono apa lomfo ofanelwe bubu Afrika bake. Danke Marena.

Ezababhaleli

I KAPTENI (2) NO CANDO. Eguwa, 3 May 1886.

Mhleli wepepa elimnandi, kaundince ufake pepeni leyomigca. Ngayo lenyanga nkosi ukuteta endinako koko kuti yinina Mvinjelwa, no T. K. U., no J. G.

Mtuqwa, bekuko nina kade lento niti nixellelwa ukuba ngumfo olutshaba lwetu nexoki elikulu elibhale ngo Capt. Blyth no Capt. Veldman, nibe soloko nijokisile ngokudanduluka ngamagama abantu abakulu kangaka, lento niyenzayo ikangeleka njengokungati benisoloko ninonweno ukunga ningenzelwa ifuba lokuke nituke ezinkosi zase Guwa. Nqumamani ke betu, nihlale kwezo ngxande zenu, akatshongo njalo u Capt. Blyth no Capt. Veldtman, ukuba naniko ngenibancoma, kuba ngabona bomeleza ukuti uxande lomntu ne gadi nomncencesho mazifunyaniselwe i taitle. Nina bantu bamnyama anitembani, ngenite pambi kokuba nituke kangaka, naba nike neva nakubo ; ukolo lwenu kulama loda beluluncikane kakade. Okunye beninekwele ngawo, njengomfo owayeteta kakubi ngo Mhleli ecapukela isihlahlo akuso, (funda kwipepa lika 7 April, wova impendulo yentlanganiso yakona). Ipepa lo 28 April nihlahzisile ngokugxeka ababantu baku- lu, u Capt. Blyth no Capt. Veldtman ngapande kwesizatu. Omnye umntu ude wati elipepa (*Imvo Zabantsundu*) ahlilungana ; ndati mna, azibhalwa ngu Mhleli ezizintu, zibhalwa ngo T. K. U. no J. G. Mtuqwa, e Damdam School.

Ukolisile Mhleli uwabhale lamazwi besoda sibuve nini uburara boluvo lwalamadoda nga ko Capt. Blyth no Capt. Felmtan ?

T. M. N.

Transkei Teachers’ Association,

Lutule, Mbulu, 1 1886.

Lentlanganiso yabako ngale mini kule ndawo ibhalwe ngasentla apa u Rev. E. L. Coakes eseshlhalweni. Kwagocwagocwa ihambiseko yengapambili e Zazulwana, yamnkelwa. Amalungu angazange abhale amagama awo ngapantsi kwe miteto yentlanganiso akwenza oko.

Amalungu ayeko ngala Rev. E. L. Coakes (President) Messrs. J. Mahali, W. Daniel, N. K. Falati, S. Makapela, P. Tshacila, H. Gaju, P. Lusaseni, M. Mbeki X. Ntsinde, W. Kraai, P. Ndara, J. J. Madubela, R. Ndungane, F. Sidziya, J. Nqata, J. Ntozini, J. Ntlati, H. Mdleleni, no Miss C. Njikelana, W. F. Bassi.

Abangena ngale ngaba o Messrs. J. Matolengwe, M. Dunga, J. G. Maboza, Misses P. Masiza, H. M. Toni.

U Mr. R. Ndungane:—Ndifuna ukuva ngemali valentlanganiso esebantwini abangeziyo benamatyala, itate ixesha lendawo kwagqitywa kwelokuba umgeini ndyebho nono bhala baba tumele incwadi abo bemka bengamalungu begahlauli. Kufundwe ipepa ngu S. Makapela elingokugcina ixesha (punctuality) ubihlale isingesi latolikwa ngu Mr. W. Daniel. Kute emvakwalo lamanene enza lamazwi Mr. J. Mahali: —Lammandi elipepa liteta ngokugcina ixesha, into yile yokuba kwaye konakile nina ukuze kucetyuyo elipepa? kwabonwa xalipina, ligcimwena? Mr. Ndungane:—Lento ifana nenja ibekisa ngapa ukutsala kwayo, Mr. Mahali niakacace akavakali.

Mr. Falati:—Nditinqa ukuba ilungu libuze lento endaweni yokusuke lona lixele. Lento litbewe ngu Mr. Makapela immandi kunene, akuba esibambezele kangaka; utete amazwi abukali abanga ukuba singashiywa ngu 10 o’ clock.

U Mr. P. Tshacila:—Inteto ka Mr. Makapela besifaneco ukuyiva siqonde ukuba iyamnkelwana yintlanganiso.

Mr. R. Ndungane:—Ipepa lilunge kunene nakuba ndingaligqalisi xa liti i teacher eliginayo ixesha nabantwana baya kwenjenjalo; oko mandikupikise oko, noko ndikude ukuzimomeni ndakwenza oko e Ngcisininde kwada kwafika umhlohi zikolo u Mr. C. Clark; kodwa intsapo ayibanganjalo noko yona.

Mr. J. J. Madubela:—Lesheleni ayivi kunyanga lento yomfundisi ati tsi kuyo (apa ubuze umbuzo wapulenda) nam lento ndiyivafuti, uti umntu ngingenise ntonina ngalentlanganiso, qondani nabafundisi abacaisiwe angezi yena aze abonise ngento esingayenzayo ize ingenise, into embi amalungu akezi kakuhle. Iko nenye ekwa ngcikivwayo, sebede bafundisa aba bafundileyo ngokuyinyamekela kwabo, baze bafunde kuyo amapepa ayole kunene.

Mr. Falati:—Siyalibulela ipepa nakuba sendigcine isitonga kuba linabe kunene, ogcina ixesha siteyibi abe ongalingciniyo lilihlwempu, kunamhla bangamasela abo bangalicinganga; umbhali-pepa unyatele indawo yomfundisi, abalahlekisi bayakalaza ngayo lento, wonke ubani uyagxekwa xa enza into elungileyo kanti oko kuyamomeleza ; uqhube kunene wada waya kulanda ukuqala kwe Lovedale Litirary Society.

Mr. Ntozini :—Ndisuswa yinto inye umhalpepela yena ufike intlanganiso yonakele kade, watata elipepa, sifaneco ukuhombela umlomo wetu ipepa lindidi- nisile ngakumbi &c.

IPresident :—Ndivyuyile ukuba ipepa elifana neli libeko kule ntlanganiso ; ixesha kumhlaba onjengalo aliyontu inkulu kodwa apo kusetyenzwa kakulu ipanyazo elinye lingateta impemfelo elikulu ngenxa yoko; kodwake ukugcinixesha ngekungeyonto ukuba abantwana aba bondiwayo bebeyakuhlala ngoluhlobo balulo abazali babo kodwa kulindelwe ukuba babentoyimbi: &c.

Mr. Makapela ude ekuzipenduleleni ; kulitamsanqa ukuba nindibone apa ndihambe ngenyawo ndide ndize kufika nje apa, kuko abahlobo ababendibona nam ndibabona kodwa andaba nalo nexsha lokuteta nabo ngoku kumbula ukuba ndiyibambezele intlanganiso ndibulela ukufika.

Mr. F. Sidziya u cele uxolo ngelake ipepa akabanga nalo ixa lokulibhala. U celwe ukuba enze ingxelo yemali kuba engumgcini-dyebho, ukwenze oko ngokufutshane. Kupunyuye ukuze kuye kupungwa uqolwane kunye nezonka &c.

Kubuywe kwangenwa xalitshonayo sekuko no Mr. N. O. Thompson R. M. yomandla lo ocelwe ukuze abeko apa.

Umsebenzi welixesha ibe kunyulwa amagosa onyaka omtsha. Rev. E. L. Coakes President. Mr. J. Mahali Vice Prdt. W. F. Bassi Secretary Mr. F. Sidziya Treasurer. Committee members Messrs. W. Daniel, J. Ntozini N. Falati.

Intlanganiso i cele u Mr. Thompson ukuba ake ayihlambulule indawo yemali ebirolwa ngama mifunga iyeyendlela ngoku ekuvakala ulwimi lokuba izaku kangelelwa izikolo ukuba kuyavunyelwana ngayo zizibonda, inteto yomantyi lowo ibhalwe yodwa.

Kucelwe u Mr. Njikelana inkosi yakwa Lutuli, etc.—Kuqala ukuya ngalento yonke lemimi bendiingayiva into etetwayo ; ndibe ndazingiqali intsingiselo yalo

Association; Ndibelusizi ukuva ukuba ezinye i teacher aziko ngenxa yokusuke intlanganiso intante. Andifonanga kuqala ukuba intlanganiso ibe skcayapa, bendisiti maze kutyelwe kwa teacher ukuba indawo ingeko apa, ndiyazi ukuba o teacher aba ngabantu abalumkileyo. Intlanganiso imbulele ngokunye u Mr. N. O. Thompson, wemnka wagoduka.

Mr. Makapela uvelise indawo yokuba kutnyelwe isicelo ku Dr. Dale ngokuxhuzulwa kwemali yeteacher. Lamanene anyulelwe ukuze ayibhale incwadi leyo o Messrs. W. Daniel, N. Falati, Makapela, J. Ntozini, no W. F. Bassi. Ezayo imiselwe e St. Marks, September. Intlanganiso ipume nexga lokulala ukuze idle idinner yakwenza oko. Ibuyangena ngentsasa ukukangela ngale mali; ixoxe kashushu ngokususwa komtwalo wemali zabantu yada yabonakala ukuba i President mayimke kuba yabe ibangeka ukuba ibese Cala ngo 4 oclock yasishiya isihlaho ne Vice President.

Lide layapezu kwentaba kubanjwene ngayo lendawo yapeliswa kwelo kuba iti i Committee yentlanganiso le xa ihlangeneyo nge Easter Monday eSt. Marks ibhalele or itumele ku Capi. Blyth e Ntlambe naku Major Elliot Emata into okubonayo. Luti uluvo lwayo intlanganiso ibese kuyi caseni into yokuba imali yeteacher irolelwe e ofisini baze bona buvuzwe zimantyi.

ABALIMI NA BARWEBI.

E-MARKEMI.

E ALVAN! (May 14)
Ubona, 5/to 6/3 ngexkowa
Ihabile, 6/ to 7/ ngekulu
Isimili, 2/6 to 4/6 ngekulu
Itapile, 2/ to 4/6 ngekulu
Inkuni, 10/ to 70/ ngeflara
Irsi, 4/ to 5/ ngekulu
Ingqolowa, 6/ to 9/ ngexkowa
Umququ, 3/ to 4/3 ngekulu

E KOMANI (May 14).
Irsi ezinkozo 5/ ngekulu
Ihabile, 2/6 to 3/ ngekulu
Itapile, 4/ to 6/6 ngexkowa
Umgubo, 6/ to 9/6 ngekulu
Umbona, 5/6 to 4/6 ngexkowa
Amazimba, 9/ to 12/ ngexkowa
Itapile, 6/ to 9/ ngexkowa
Inkuni, 25/ to 32/ ngeflara
Amatanga, 2/ to 4/ ngedazini
Isimili, 4/ to 4/6 ngexkowa

E RINI. (May 15).
Ihabile, 2/6 to 3/ ngekulu
Itapile, 4/ to 6/6 ngexkowa
Umgubo, 10/ ngexkowa
Isimili, 2/6 to 2/9 ngexkowa
Umbona, 4/11 to 5/ ngexkowa
Ingqolowa, 6/6 ngekulu
Irsi, 2/5 ngekulu
Inkunni, 10/ to 25/ ngeflara

E QONCE (May 18).
Inkuni, 9/ to 26/ ngeflara
Irsi eluhlaza, 6d to 9d ngekulu
Ihabile, 3d to 3/1 ngekulu
Ihabile ezinkozo 4/3 to 5 ngexkowa
Itapile, 10d to 3/4 ngekulu
Umbona, 2/ to 2/8 ngekulu
Amazimba, 2/ to 2/7 ngekulu
Irsi ezinkozo, 2/5 to 3/5 ngekulu
Isimili, 3/ ngexkowa
Umgubo, 4/ to 7/3 ngekulu
Ingqolowa, 3/1 to 3/10 ngekulu
Iartyisi 3/ ngekulu
Imbotyi 5/ to 7/6 ngekulu

ITSHAWU LIWANI.

[RICHARD KAWA.]

Ndifuna ukubikela umzi wakowetu wonke ontsundu ngokubhubha Emata kwesika Njokweni kwe nkosi u Liwani unyana wamazibulo womfi u Fundakubi Njokweni. Elitshawe lazalwa mayelana nemfazwe ye Zembe e Gwatyu, beseleke endabula obumayela kwiminyaka e 39. Kwati ngomnyaka we 1875 wabhubha u Fundakubi, waza ke u Liwani lo ushihiyileyo waqala ukulaula, ke ngokoke ubeseleminyaka ishumi nye ewupete umzi wakowabo, ukuze kuzokumkolisa Umlauli nto zonke ukuba ambsenxise.

Kute kwasekuqaleni kuka October 1885 kwabehle kwabonakala ukuba “ ingubo eyambatwa nga Mazizi ” ayipilanga. Uqalwe kukukolilela, kwadeleka pofu. Kwati kodwa ngo December kwabonakala ukulanto ibidelekile iynto, kwekata kaloku ihlaba nesifuba nokohlelo, lwalolokulu nolunzima kwala nokuba alale ngecala lase kohlo, wayemana esiti namapapu uyaweva ukuba awalunganga, ngokuko- dwa elangase kohlo. Kute ke kwelixe- sha wanyamezela intlungu ezinzima ezibangelwa yi “ *inflammation of the lungs* ” kwa esiya sifo sandulula kwelimiweyo igora apa elingu yise “ Ukabakabashe imazi ka Mgwangqa.” Kute ke kwakubanjalo kwafunwa amayeza entlobo zonke—awetu nawa Mangesi—kwayiwa nako “Siyazi” betu (kusiyiwa pofu esala yena umfi nonina u Nosenza intokazi ka Sicungcu), bahlaba into ezininzi, baxela inkomo emazenziwe amadini, konke oko kwenziwa (ngapande kwemvume yomfi) waqubela pambili noko wona umkhula- ne, awada kwati ekuseni ngomhla wa 26 ku Mareh saba siyashiywa “ sisitya samadoda.” Sibikelwe ke isizwe kwakusasa; kwaye kucingwa ukuba kuzakugcotywa ngokwesiko lasesi Xoseni, kungoko ate okayisekazi u Dabi—itshawe elikucinga nelibuciko busisihombo salomzi wakowetu—akayibona yena lonto, wanika imiyalelo yokuba kuye kufunwa ityesi yoku- ngcwaba, oko ke lwenziwa. Ingewatywe inkosi leyo ngo Mgqibelo ngomhla wa 27 Mareh ngokungewatywa okuhle, nokuzole kakulu. Laye ikalipa lakowetu lase Mazizini elingumfundisi Emata i Rev. C. Mahluthsana, liko kunye neramente yalo yase Mtati, neyase Mpekweni neyase Gcebulu. Site pambi kokuba sipume isidumbu endlwini, waposha ama- zwi umfo wakwa Tixo, amazwi awayezele bubushushu, bubuciko, lusizi nalukalipo olwaba ngum’ mangaliso. Akuqelekile ukubuva ubuciko obunjalo. Ute akwenza umtandazo wada wanga ngoku selebambelele kulo izulu.

Lenkosi imkileyo ibinokulunga okungum’ mangaliso; yinkosi ebubele bungasokuze bulityalwe ngowaka wayibona, ibiyinkosi engacekisi mntu, into obungati xa uhleli nayo ungaze ubone nopawu olunye olu ezibonakalisa ngalo ukuba uyinkosi. U Liwani ubengumtandi wesizwe sakowabo, ubengasifelayo; waye enjalonje engatandi sizwana sakowabo sodwa esinga Mazizi sodwa, kodwa ezika-

talele, ezivela, ezitanda kakulu zonke izizwe zakowabo ezintsundu. Oku kuqondwa xa kukunjulwa ukuba elona qabane lake likulu lase zinkosini ngu Seyise unyana wetsihowe lakwa Mdushane u Siwani, enditembayo ukuba naye lompanga uuvwe ngenyembezi. Umfi lo ubeyindodana ebinokalipo olukulu ekuteteni okwada kwati kwamenzela intshaba ezininzi kumzi emhlope; nento yokubedeshwa zinkedama zakowabo. Ubengelilo iciko eliaqambileyo lase kuteteni kodwa ubenegqondo eyendeleyo, esisiteti esizolileyo. Bekuti xa kupicotwa umcimbi ofun’ ukunqaba., azishiyo ezinye ingqondi ngokuyibona msinya apo inyaniso ikona. Ubenegqondo entle yokuteta amatyala; ubengeyiyo inkosi eteta ngokukangela abawonga abantu. Umsindo ububele, nakuxolela msinya. Ukuba embheleni apa kuko umntu ongapindeliiyo ububi ngobubi, lomntu ngumfi u Liwani. Inxalenye yabantu ababemlweta kumadabi aka waba nawo, ide yafumana yabanda ngakuye, kuba yona yayisiba iya kuba zizipakati ezikulu, nenecuku zenkosi, kanti ke yena uyakusuka abapate bonke abantu bake ngakunye, kwakunye naba babesiti “ asimfuni lomntu ukuba abe yinkosi pezu kwetu.” Isikalo esabakoyo edlakeni lake saba sikulu ngohlobo olungumangaliso; umbali walombiko yena akazange wasiva esinjalo. Abafazi bakala ngesirara bonke (abasesikolweni naseMBOLeni), aza namadoda awaziwayo ukuba alukuni akala njengabantwana abancinane. Kwaye ke konke oko kwabonakalisa ukuba itshawe, igora, ingqondi, ilunga, litatyatiwe Emazizini.

NATIVE OPINION

WEDNESDAY, MAY 19,1886.

THERE is a Bill passing through Parliament which will affect a great many of our people, and on which a few observations from us may not be out of place. We allude to the Bill introduced by the Hon. CECIL JOHN RHODES, member for Barkly West, imposing rates on huts in Native locations, and on Crown lands, for road purposes. In our Kafir columns last issue we reproduced Mr. RHODES’S remarks in recommending the measure for the acceptance of the House. The new tax is recommended on the ground that the natives shared in all the privileges obtained by Divisional expenditure, and contributed nothing. At present only those who are on surveyed lands, and are enjoying the inestimable blessing of being fixed to their holdings, pay this tax.

Those on unsurveyed locations do not; probably because they remain where they are on the sufferance of the Government, who may at any time cry out “ Heigh. Presto !” and off they would have to go to Qumbu or Tsolo or, if need be, to nowhither. Under these circumstances the stake they have in Divisional roads is not worth a pinch of snuff

Even were we to admit the justice of the new impost, it is open to question whether this is the time to add another straw to the burden of the Natives who are even now groaning under a load of arrears, for which seizure of Natives’ old spoons, cups and saucers, pots, blankets etc., has had to be resorted to by Government. Mr. RHODES may not be aware of the grumbling with which the small-pox tax, which he was instrumental in passing through the Legislature last year, has been received. Many Natives are ready to acknowledge the fairness of that tax; but they ask why it was sprung upon them as if they were unreasonable beasts of burden. And Mr. DE WET, the Secretary for Native Affairs, was right when he said “such a rate would exercise a “ disturbing influence on the minds “ of the Natives.” For our part, we should have considered it more manly for Mr. DE WET to have opposed the tax than to have said in almost the same breath “ he did not “ oppose the tax, but all he asked “ was that any future blame would “ not be thrown on the Government “ of the day.” Of course, being passed during their day, the tax will be regarded by the people as having been imposed by them, and knowing the circumstances of the people just now Government should have advised Mr. RHODES to withdraw the tax, at all events for the present.

As things stand, the Location Natives have no voice in the Divisional Councils. Mr. RHODES’S tax is a direct violation of the sound principle “No taxation without representation.” We see no objection to Gov-

ernment giving individual titles to Natives in locations so that they may share the burdens and privileges of their fellow-citizens, but Mr. RHODES would saddle them with all the burdens and deny them the privileges. We oppose this, and trust that the House will throw the Bill out. It appears to us that Mr. RHODES may attain his object by at once moving that individual titles be granted to all Native Locations, so that the discontent of the people at the increase of rates may be lessened by the thought that they are fixed to their holdings. Let us hope the present Session may not separate without considering this matter.

Editorial Notes,

MR. JOSEPH G. WOOD, member for Albany, has given notice to move for a Select Committee on Pass Laws. In the last Parliament Mr. Gush succeeded in having a Committee appointed on the same subject. As usual, the opinions of all but those affected were elicited ; nevertheless it was found that while the Pass was a good means of harring the Natives it afforded farmers and the country imaginary protection. We are happy to say that Mr. De Wet has, from official experience in the Native Affairs office discovered the absolute inutility of a Pass system. Mr. Uppington has, in the report of the Native Laws Commission, recommended that these Laws should be swept away, so did Mr. Schembrucker in his evidence before that Commission We trust then that when the discussion on Mr. Wood’s motion comes on these members of the Government may be found protecting the Natives from this most barbarous, vexatious, and unnecessary piece of legislation.

WHILE on the Pass system we may mention the case of an influential Native from the Transkei, who was only the other day kept in prison at Komgha for a night, and sentenced the next morning by Mr. E. B. Chalmers, the magistrate to pay a fine of ten shillings for having a Pass that did not specify the number of days he was to take in journeying from his home to Komgha. We have tried in vain to ascertain from the man the law under which he was proceeded against and we own to being ignorant enough as to be unable to recall the law under which this Fingo Headman could possibly be sent to durance vile and find. That the days were not specified was the fault if fault it can be called, of Mr. King magi- strate at Ngqamakwe, who gave the Native Headman only a general Pass. The rigour with which Mr. E. B. Chalmers enforces these doubtful Pass Laws among the Natives is notorious, and the hardships and indignities to which this old grey-headed Native Headman, who also is an office-bearer in his church, has been subjected are, it may be believed, borne by hundreds of Natives who have to pass through the Komgha district. It is these petty persecutions which disturb the Native mind ; and a small timely rminder from headquarters to over-zealous officers may do a world of good among the frontier Natives. On reflecting on these things a Native cannot help sighing at the absence of a Saul Solomon in the Legislative Assembly.

The latest news from Pondoland shows that Mr. Irvine’s interview with the leading chiefs of that country has not fallen flat with the Pondos. We place such unlimited confidence n Mr. Irvine that we are prepared to urge upon the Pondo leaders to act up to whatever advice he may have recommended to them,as it must be for their good and for the good of their country. The following summary of Mr Irvine’s interview with the Pondo chiefs is from the *Bondo News*:—Mr. J. J. Irvine has just passed the rough Eastern Pondoland on his way from Kokstand to King William’s Town. On Sunday the 2nd and Monday 3rd inst., this gentleman had interviews with Umqikela at the Great Place, when the past and present state of Pondoland was freely discussed. Mr. Irvine’s intimate knowledge of the so- called Pondo question was of essential service both to himself and to the Chiefs principal adviser Umhlangaso, in considering the matters at issue between the Pondos and the Colonial Government, Mr. Irvine strongly urged upon the Pondos the immediate necessity of coming to an amicable settlement of existing difficulties, and pointed out to them in most unmistakable language the danger likely to arise from any further delay. Being a thorough master of his subject and possessing a good idea of how to manage native question, he, has, we have no hesitation in saying, created a favourable impression—the sound advice which Mr. Irvine imparted will, we trust have a salutary influence upon the Pondo Chief and people.

WILD rumours have recently been circulated throughout the country about the insubordination of the Basutos. Our everwatchful and thoroughly reliable Native correspondent in Basutoland has not confirmed this news which we beg leave to disbelieve. We are inclined to believe the following, which appears in the *Border News* (Aliwal North) of Saturday last:—“From Basutoland we learn that everything is quiet, and that the disturbing rumours current in the Free State and Colony are unknown to the residents in that territory. The return of Basutos from Kimberley and Jagersfontein is accounted for on the ground that they wish to pay their hut-tax ! So mote it be.”

(AT the lion tamer’s).—A.: “How the beast crouch and tremble when the lion tamer merely looks at them. There is a wonderful secret power in the human eye !”

B. : “Yes yes; I know there is. When my wife looks sharply at me I tremble too, and yet I am not a lion exactly.”

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Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu
esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,
BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandlo kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amamaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

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UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kamastone, ku Ndlovukazi, kuzipaluka zase Batenjini, nakuyo yonke imimandla yelipezulu maungatengi nantonina ungakanga uyokuzanelisa kwimpahla entle kunene netengiswa ngawona maxabiso apantsi kwa H. S. WAUGH & CO., the Arcade, e Komani (Queenstown).

Banempahla yentlobo zonke ezaziwayo kumkondo we—

NGUBO ZAMADODA:

Ibhulukwe, Ibhathi, Ibhathi ezinkulu zengqele nezilula zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprinti ziqala kwitiki iyadi. Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke. Yonke impahla yokutshata itengwa apa, eseyenziwe, enokwenzelwa ofunayo ngexesha elifutshane. Izambrela zamaledi, Izitezi, I-Gloves zabatshatayo. I-Lace yentlobo ezininzi Namakaka (Frillings). Iminqwazi eseyibonjisiwe, ne Bonet. Impahlana eninzi yamaledi yentlobo zonke.—Intyatyambo yomtshato Nentsiba, njalo njalo.

Nifikile e Komani buzani kuqala indlu ka

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Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Likwaluncedo olukulu kukutyatyamba
Komzimba licisine, Nakwintloko,
Nakwezinye.*

Benjenje ukulincoma ubake balilinga :—
“Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukuliseka, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba. bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendeingeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti:—“Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye.”

“Ndingarola,” utsho omnye, “iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqitileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga ; ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: “Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye.”

Yiyo le enye inteto : “Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu lingamncedanga.”

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. 6d. ngebotile, ongu

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Anokufunyanwa ku Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona mciza wenene we Palo.

IYEZA LOKUNQUMLA, nkuxaxaza noku hlanza.

AMAFUTA EZILONDA.

INCINDI YOKUPILISA AMAZINYO.

I-PILLS (Amagaqana) zenyongo.

AMATONTSI AMEHLO ABULALAYO.

I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKOHLA.

IYEZA lika Stretch Lokuhlilikhla isifosamatambo (Rheumatism) nezinye ezibunjalo, namanye ke.

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Imatrasi zase Mkosini ezinemigca
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Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

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Ezingqingqwa, zentlobo zonke

zamabala.

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zezentlobo eziketiweyo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu
ngobukulu.

IZIPILI

Ezingqukuva Nezinembombo nezixaswe
ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo
njalo.

Izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni,

NJALO, NJALO, NJALO.

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