IMVO ZABANTSUNDU

NATIVE OPINION

EKING WILLIAMS TOWN, NGOLWESI-TATU, MAY 26, 1886.

[No. 82

[IPEPA LAMAXESHA IXABISI ZONKE. [3d.]

Ubukulu. A.	R.	P.	Irafu ese £ s. d.	Le rafu ili tyala iqala ngo.	Wagqityelwa ukweli gama.
	2	059	1 15 0	December 13, 1871	Ndipa
4			7 0 0		
...	2	059	2 12 6	December 31, 1864	Tenga (Utnhlkazi)
...	S	0-59	3 2 6	January 1, 1861	Nyaba
4		051	12 10 0		
...	2	059	3 2 6		Tom
4			12 10 0		
	2	059	17 6	February 28, 1874	Jasapi Mkeka
	2	056	3 2 6	January 1, 1861	Noheta (Umhlkazi)
	2	0-74	2 2 6	December 31, 1868	Bombo, William
4		...	8 10 0		
	2	4-27	3 2 6	January 1, 1861	Yali
4		3 71	9 0 0s	December 13, 1867	Janjala
...	2	10-61	17 6	December 31, 1874	Zenani
...	2	3 24	2 15 0	December 31, 1863	Yonger, Augustus
4			11 0 0		
	2	3-7	2 15 0		Yonger, Manasseh
5		018	11 0 0		
	2	7 38	2 2 6	December 31, 1868	Qobonya (Umkazi.)
4	2	446	8 10 0		
...	2	5-56	3 2 6	January 1,1861	Nomazita (Umkzi.)
4		1-80	12 10 0		
...	2	4-47	2 7 6	December 31, 1866	Nazo (Umhlkazi)
4		...	9 10 0		
• ••	2	432	3 2 6	January 1, 1861	Nolas (Umhlkazi)
•••	2	057	3-0 0	December 31, 1861	Buoy, Jan
4			10 0 0		
	2	0-91	2 10 0	December 31,1865	Faniswa
4		4-92	10 0 0		
	2	091	1 17 6	December 31, 1870	Goliad, William
4	3	09	7 10 0		
...	2	0-42	3 2 6	January 1, 1861	Jolojola
...	2	057	2 10 0	December 31, 1865	Koti, Jan
4		4-92	10 0 0		
	2	0-57	3 2 6	January 1, 1861	Swaart, Tamo
4		492	12 10 0		
	2	3 16	1 15 0	December 31, 1871	Ginza, Latiff
4	3	2-92	7 0 0		
	2	2-87	2 0 0	December 31, 1869	Ginza, Yapi
4		492	8 0 0		
...		032	1 10 0	December 31, 1873	Jugu, Tyokom
6		...	6 0 0		
...	...	0-32	1 15 0		Kalashe, Ntwanbi.
7		033	7 0 0		
...	...	032	2 12	July 13,1869	Msekelezile, T.
6		...	8 4 8		
	• ••	032	2 12		Syohra, Ketani
6		...	8 4 8		
...	...	0-32	1 15 0	December 31,1871	Jugu, David
6	...	...	7 0 0		
		032	2 12	[illegible] 13, 1869	Jugu, Hwahwi
6	...	...	8 4 8		
...		0-32	1 12 6	December 31, 1872	Magada, Molo
6			6 10 0		
		032	2 0 0	December 31, 1869	Uyuwapi
6			8 2 2		
		0-32	1 12 6	December 31, 1872	Usizama
6-4	...		6 10 0		
		6-32	1 15 0	December 31, 1871	Stoffel, Thomas
6-4		..	7 0 0		
		0-24	17 6	December 31, 1874	Duluka, Wakeni
6		...	5 10 0		
1	...	0-5	67 10 0	December 31, 1858	Haughton, Richard
...	56	1-28	1 15 0	December 31, 1871	Maputo, Memke
3	20	0-64	7 0 0		
...	56	1-28	1 17 6	December 31,1870	Nini Tim
3	19	1-06	7 10 0		

ISAZISO SIKA RULUMENTE.

I OfIsi yo Mpatiswa-Mihlaba Nemisebezei Yakomkulti, E Kapa, 3 *May* 1886.

KONUBENI u Rulumente enikwe amandla, yinteto yesiqendu sokuqala so "Mteto Wemihlaba elahliweyo," wesi 3 womnyaka we 1879, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ugokolublobo lucazwa apa, okokuba:—

Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni ngendawo mhlaimbi ngempahla efunyenwe ku Rulumente engabhatalwanga kwada kwapela iminyaka elishumi, yaza londawo mhlaimbi lompahla yayekwa, yashiywa, yalahlwa waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kunjalo, kwanommeli wake ngomteto, akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo mhlaimbi lompahla exela ukuba ilahliwe kwi *Government Gazette,* nokuba kukulipina ipepa, eyoqonda ukuba lifanelekile kube kanye ngenyanga kwinyanga ezintatu ezilandelanayo, kuze kuti ukuba pakati kwezonyanga ntatu zesaziso akafikanga umniniwo mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake, ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezonyanga zintatu zikankanyiweyo, i Ruluneli iyakuyitabata londawo nokuba yimpahla ibe yeyayo, ize iyisebenzise nangawupina urateto wolohlobo owoba uko apa e Koloni ngeloxesha : kodwa ke, amaxesha onke ukuqutywa kwalomteto ukankanyiweyo maze ulungelelaniswe nezahlukwana ze sibhozo, nese sitoba nese shumi zom-Miselo we 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowomteto."

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngasezantsi apa ekwisiqingata sase Qonce kutiwa iyelahliweyo ngabaniniyo njengoko sekutshiwo; ke u Rulumente uyakuyitabata ibe yeyake ngo November 6, 1886, ukuba ayimenywanga kwangapambi kweloxesha, zaza zahlaulwa irafu ezingamatyala kumantyi wesosiqingata, njengoko kubhalwe ngako kwesi Siqingata salo Mteto uxeliweyo.

F. SCHERMBRUCKER,
Umpatiswa.

Umhlaba okwi Siqingata sase Qonce okutiwa ulahliwe ngabaniniwo.

Igama lomniniwo Ebuqaleni.

1. Ndipa ... ...
2. „
3. Tenga (Umhlolokazi)
4. Nyaba ... ...
5. „ ....
6. Tom........................
7. . ...
8. Jasapi Mkeka
9. Noheta (Umhlolokazi)
10. Bombo William
11.
11. Yali..............................
12. Janjala
13. Zenani
14. Yonger Augustus ...
15. Qobonya (Umhlolokazi)
16. Yonger Manasseh
18. Nomazita (Umhlolokazi)
19.
20. Nazo (Umhlolokazi)
21. »
22. Nolas (Umhlolokazi)
26 Buoy Jan
27. „ ... ...
28. Faniswa ....
29. „ ....
30. Goliad William
31. „ ...
32. Jolojola
33. Koti Jan
34. „ ....
35. Swaart Tamo
36.
36. Ginza Latiff
37.
38. Ginza Yapi.................
39.
40. Jugu Tyokom
41.
42. Kalashe Ntwanambi
43.
44. Msekelezile Tundzana
45.
46. Syohra Ketani ...
49 ugu David.....................
? ? ? ? ?
51. ugu Hwahwi
52. „ . „
53. Magada Molo
54. „ „ ...
55...........................
56. Uyuwapi
57. Usizama
58.
58. Stoffel Thomas
59. „ „
60. Duluka Wakeni
61. „ „
62. Benning Thomas
63. Maputi Memke
64

Ixesha lokunikwa kwe Taitile.

30th June, 1862 ...
11th May, 1862
30th June, 1862
11th May, 1862
30th June, 1862
11th May, 1862
4th February, 1861
11th May, 1862
2nd February, 1861
11th May, 1862 ... 2nd February, 1861 ... 11th May, 1862 ... 11th February, 1861 ... 11th May, 1862 ...
2nd February, 1861
11th May, 1862 ...
4th February, 1861
11th May, 1862 ... 30th June, 1862 ... 11th May, 1862 ... 30th June, 1862 ... 11th May, 1862 ...
2nd February, 1861
11th May, 1862 ...
30th June, 1862 ...
11th May, 1862 ...
2nd February, 1861
11th May, 1862 ...
2nd February, 1861
13th July, 1869
3rd September, 1869
20th February, 1868
24th April, 1869 ...
11th May, 1858 ...
2nd February, 1868
24th March, 1868 ..

Ukucazwa ko mhlaba.

1416 Isiza, No. 7 Block A, Peelton South
1417 Intsimi „ 11 B
1458 Isiza „ 8 C
1460 Isiza, Intsimi „ 9 C
1461 Isiza 31 D
1474 Intsimi „ 7 F
1475 Isiza „ 9 E
1482 Isiza „ 1 F
1221 Isiza „ 14 F, Peelton North
1225 Intsimi, Isiza 16
1226 Intsimi „ 19 G
1237 Isiza „ 5 G
1242 Isiza „ 22
1245 Intsimi 13
1247 Isiza
1248 Intsimi 3 I
1249 Isiza 4
1250 Intsimi, Isiza 6 H
1255 Intsimi
1256 Isiza 7 C
12[illegible] Intsimi, Isiza 5 K
1258 Isiza 8
1259 Intsimi 24
1260 Isiza 3 N D
1277 Intsimi N M
1295 Isiza 4 O P
1296 Intsimi, Isiza 6 D P
1317 Isiza 6 D Q
1318 Intsimi 12 D
1327 Isiza, Intsimi 11 Q D
1328 Isiza 9 CC
1351 Intsimi
1361 Isiza 19
1362 Intsimi 14
1370 Isiza 4 Perie
1371 Intsimi, Isiza 8 CC
1380 Intsimi 5
1381 Isiza 3 CC
1382 Intsimi, Isiza 18
1383 Intsimi 4 CC
1868 Isiza DD
1869 Intsimi 16
1870 Isiza, Intsimi 2 DD
1871 Isiza 25 K
1872 Intsimi 3
1873 Isiza, Intsimi 42 C, Balasi
1886 Isiza 4 B, Mount Coke
1887 Intsimi 29
1920 Isiza D
1921 Intsimi 10
1922 Isiza, Intsimi 31 B, Buchanan
1923 Isiza 7 J, Rossiton Keiskama Hoek
2076 Isiza 41 B, Masingata
2077 Intsimi, Isiza 8
2244 Intsimi 179 c

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/lld.

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 [illegible]ngawa i " GBD " Brians

W. O. CATER & CO.,

Kwinkundla ka Makeleni

E-QONCE

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti, ayitmele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

IOfisi: 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 Mahashe, 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,

Nento ezinjenge kofu ne swekile zitengeni ko

BOUBKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

NEZIKHUMBA

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 6OO, NENKOMO ezi 50.

THOS. MORIARTY.

Blyth Station, Fingoland. 2tc

KUBIWE.

NGOBUSUKU bolwe sibini ngomhla we 12 kulenyanga e St. Mark's (Esidutyini) inkabi engwevu yehashe—etiwe gqipu indlebe yase kohlo—kwa ne nkabi yehashe entsundu ebu tuqwa eyi Pony omabini abudala buko we sine umnyaka. Ukumka kwawo abhekise ngase Mtata nakwa Gcaleka. Olandise umkondo wo-vuzwa kakuhle ngu.

KUBIWE.

AMAHASHE amabini e Dutywa ka Rev. EDWARD TSEWU. *Impawu* : (1) Imazi efosikazi, empevu, enqunyulwe umsila, olunye unyawo lumhlope kweyasemva. (2) Elinye yi Pony ebomvu esingci simnyama enqunyulwe kakulu umsila amanqina afuna ukuba nzima ibumata Umkondo wawo usinge ngase Mtata. Ote wawanakana wondazisa.

EDWARD TSEWU.

Idutywa, May 10, 1886.

Umanyano nge Mfundo

AMALUNGU ane ngxoxo anga zinga singatwa yintlanganiso ezayo makatumele amagama 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.

Kwizihlobo Zam.

NDIYAZISA kwizihlobo zam ukuba mazenjenje ukundibhalela.

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

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufuuelwa, ofuna kujikwe igama lesiqiniselo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

ISAZISO SOMHLELI.

UMR. JOHN MAHALI umiselwe ukuba Ligosa le *Mvo* esiqingateni sase Tsomo ne Mbhulu.

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.

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

Ababhubhileyo.

NTOZINI—E Tsomo, ngo 6 May, 1886, kubhubhe u. THOMAS A BECKETT, unyana ka J. NTOZINI, owazalwe ngo 15 August, 1885. Abahlobo mabamkele lombiko.

KAWA.—Kubhubhe ngomhla we 5 ka May, 1886, u JOSIAH P. KAWA, unyana opakati ka ISAIAH KAWA, obeqalwe sisisu nge Cawa 2 May. Ube li 14 iminyaka yobudala. Kubikelwa izihlobo.

Iveki.

ABAXHASI be *Mvo Zabantsundu* bayaknjuzwa ukuba ikwota yabantu abaninzi ipele ngo April lo: Lixesha ke eli itunyelwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa *Emvo* kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni, nezimbini, neze tiki. Azifunwa kakulu eze halufa. Yonke imali ingena ngo J. TENGO-JABAVU, Office of *Imvo Zabantsundu,* King William's Town.

ICEBO ebelingeniswe ngu Mr. Dyer e Palamente lokuba imali yepepa lemvume (license) yokuba ihotele ezikwi ziqhibi ekungatengiswa tywala kwabantsundu mayitotywe livunyiwe.

IKUMKANIKAZI yase Spain ibeleke unyana.

ABANTU base Ashantee kuvakala ukuba bamvukele u Rulumente welo babulala ama Jelimeni amashumi mane anamahlanu ngemini enye.

UMSEBENZI uya unqaba ngakumbi ezidolopini, abasebenzi bayapungulwa. Ikwayilonto nase Ngilane.

ISIQINGATA sase Ulster kwelama Ayirishi siwe ezintongeni ukucasa olulaulo lutsha ati malungeniswe kwelo u Mr. Gladstone.

AMA Ayirishi ase America atembisa ukuba aya kutumela umkosi ongamawaka alishumi e Ngilane ukuxasa ulaulo luka Mr. Gladstone ukuba impi yase Ulster izimisele ukuba ngondiyalwa.

ITYALA lika Messrs. J. D. Ellis no Sheehan lobubhuru bemali ezitile zamafandesi lisatetwa. Ngati limdaka.

I PALAMENTE ya Mabhulu ase Free State yalile ukuba kumiswe umkosi wawo oyakugcina umda owahlula elo nela Besutu.

I RULUNELI yeli u Sir Hercules Robinson kuvakala ukuba ubetele empilweni, uyakubuya lakupela elixeshana alipiweyo ngomkombe oyi *Moor.*

KUMBONISO oyakuba se Bayi ngo November ozayo abantu abamnyama bayakunikwa amabhaso ngomqapu (Cotton) abawulimileyo. Naloka ilungelo mpi yakwa Kama eseyiwuhlwayele umqapu.

INQANAWA egama liyi *Palala* ebisinga e Natal iqekeke yapalala kwa isesuka e Ngilane. Basindile abantu.

SINGESASIXELE kweseveki egqitileyo ukuba abazali baka Mr. W. N. Somngesi abebafuna base Xokonxa kwa Tsolo.

KUKO amadoda asand'ukubanjwa e Monti ngokumana eketa amaketelele kwinkomo zomlungu wawo ezibula ebusuku ngendlela apa yobugqwira yamanyange.

NGOLWE sine olugqitileyo kubonwe omnye umnenga kufupi nonxweme e Bayi.

INGQELE seyilala ezintabeni zeli pezulu.

LITI ipepa lama Bhulu i *Zuid Afrikaan* ezizikolo zifundisa abantu abamnyama ezinjengo ma Dike nezinye mazingancediswa ngemali ka Rulumente ade amapepa abantu abamnyama akwazi ukuti *Baas* kuma Bhulu.

UMANZABOMVU utegqi kwimizi ekufupi ne Kobonqaba ngase Nyara. Nalapa e Qonce useko, amagwangqa ayamfihla ngoku kuba akapeli. Liti elinye ezalo zibulawa kukudla isipingo esivutiweyo, siwa xakile amadoda.

ITAPILE zobubusika zife impela e Selem kuyakuba nzima nokufumana imbewu. Nakweli lase Qonce ikwayilonto, kupile atyawa ngo Ntsinga odwa.

I RULUNELI yase Delagoa Bay ibitumele unobhala wayo kwinkosi yama Swazi Umbandine ukucela indawo etile kumhlaba wawo enamalahle. Ala ama Swazi adam bhebheta.

UNOBHALA wase Delagoa Bay utyelwe ngama Swazi ukuba intaba Zebombo zikowama Swazi, namatafa apantsi kwazo ngase mpuma langa ngawakwa Swazi awalwela.

I CEBO elalingeniswe ngu Mr. Schermbruker e Palamente lokuba inqwelo mazi rafiswe ukuze alungelwe ulolwe alipumelelanga. Zisindile inqwelo.

U SPELMAN wase Natala ubebanjiwe wafawa kuloli nedindala ukuya e Mantyini. Kute kwantizitshile watsiba ngefesitile epala ululiwe. Laziposa nedindala laya lati shwenye lenzakala ; u Spelman wela kwa ntsiza.

I PALAMENTE isingete umteto wengqina wokuba kuyekwe ukufumane kuzingelwe nokuba kuninina. Amaxesha engqina omiswa ngu Rulumente.

E KOMANI bekuko igqugula lokufuna iqinga loku tintela asisifo kutiwa sisilepele ukuba singandi ebantwini kuba siyasulela.

f36m

KEKWAKO idabi elishushu kunene pakati kwentlola zama Turk nezama Grike.

KUHLE ingosi e Bayi izolo ngokuqekeka komashini womlilo ofunqula impahla kwizikitshana e Bitsini. Kufe amadoda amabini kwalapo, kwenzakala kakubi amane, amanye anenduma ezilingeneyo.

Imvo Zabantsundu

NGOLWESI-TATU, MAY 26, 1886.

Ukumelwa Bantsundu ePalamente.

NGENYE imini apa sangona kanobom ekuboniseni ingozi ezikoyo kulento yokusuke amawetu aziyekelele ukuba atiwe nqo ngempumlo asoloko ekokelwe ngu Mlungu mblaimbi nga Belungu kwizinto ezililungelo labo nabangaziqondiyo kulo Rulumente wetu. Sasilitsolisile ukuba xa sazeke ababantu besiza neliti siza kunenzela oku nokuya nakuyipicota lonto, nalawo madoda niwambululise. Kufuneka ukuba "amadoda ingeyiyo imiteto " ibe yimbasa yomzi ontsundu ngoku, kuba inkosi zabo kukade zidlelw' indlala ngu Rulumente ngenxa yokusuke zitetelelwe ngabantu abangatembekileyo. Ngoku ke sinetembakazi elikulu ukubaliya kuxola kuti tu ku Mampondo kuba inkatazo abekuzo azibeke ezandleni zamadoda atembekileyo o Sir THEOPHILUS SHEPSTONE (U SOmtsewu), no Colonel GRIFFITH, no Mr. JOHN J. IRVINE no Mr. DONALD STRACHAN. Site kanjaqo sisakuva ukuba Abatembu eyabo inkatazo bayipatise amadoda abekekileyo ango Dr. BERRY wase Komani, Mr. LINDEN BRADFIELD no Mr. HELMER base Dodoloro, no Rev. E. J. WARNER wase Mount Arthur asibanga nanto yakuteta ngapandle kokubancoma nokubakutaza. Site kodwa sakubona ukuba bayilahla indlela bafuna amagxulusha bahamba ngendlelana ezinyebelezayo sabavusa kulongozi eyakubulala eyona ndlela iyiyo. Sisenza lenteto nje sixokonxwe ngummiso owenziwe yintlanganiso yaba Rwebi base Tsomo wokuba lomteto ungeneyo e Palamente wokumelwa kwe lipesheya kwe Nciba e Palamente uyakoleka. Bati abarwebi base Tsomo lento bayenza bedibene nenkosi kwa nezibonda zabantu abamnyama abatumele incwadi zezicelo zabhalwa into eninzi yamagama abamnyama, bebonisa ukuba " lomteto " ukoleka kakulu kubantu abamnyama " (kutsho abarwebi ke). Ukuba ingaba lento yenziwe zinkosi nazizibonda singasuke sitete libe linye siti—zityomfiwe impela, zanyiswa kofileyo umbele ngaba Rwebi bevenkile. Siva kwabona ababarwebi bezingca ngokuti into iqondwe ngabo ngemicimbi yelozwe sakuzeke iyiyona iyinene; omnye ummiso wabo ngulo " lentlanganiso kanjako " inoluvo lokuba akuko nalinye " inene e Koloni elilingana nati " tina basoloko bevana nabantsundu " balapa esihleli pakati kwabo, nga- " ngokuba libe nako ukupalaza " uluvo ngengxoxo zeli." Lomteto wokumelwa kwepesheya kwe Nciba e Palamente ongeniswe ngu Mr. UPINGTON mbi ngangokuba simangaliswe kukuba kude kubeko amadoda anengqondo akolwayo nguwo. Akuko namnye umntu olaziyo ubude nobubanzi nobutyebi balo eliyazwe lingapesheya kwe Nciba ongayimelayo lento yokuba amadoda amabini anele ukulimela kakuhle e Palamente. Ezinkosi nezibonda zikolwa yilonto na ? Nangapezu koko lomteto ukohlakele kuba uketa ibala Uti lomteto makati umntu kuba edalwe wamnyama ngu Tixo, pambi kokuba abe nelungelo lokunyula amalungu okumtetelela e Palamente abe ne £500; ekubeni Umlungu kufuneka ene £25 qa ukuba makabe ngumnyuli. Ezinkosi nezizibonda zikolwa ngulowo mketo na ? Lomteto uti bonke abantu abamnyama ukutatela e Nciba ukuya e Mzimkulu, nokusuka elundini lwo Kwahlamba ukusa elwandle mabaqukwe babe ne Gqugula labo bodwa ze banyule omnye wabo oyirolayo irafu ukuya kubatetelela e Palamente. Elozwe libanzi kangako limelwe ngumntu omnye. Lento ngeba iyakweleliswa njengentlekisa kodwa ukuba abangenisi bayo bebengayibinqele kangaka. Okukuqukwa kwabantu abamnyama kutiwa kufunwa ukuba izwi labo lihlale ligqumelekile e Palamente; sibubona apo ke ubudenge bezi nkosi nezi zibonda kutiwa zibhale incwadi zezicelo ezibulala kwazona kanye ezonkesi. Mazibe ezi nkosi nezi zibonda ngo

HAMANE bezimini ukude zisuke zigxumeke imiti yokuxhoma kanti kuza kuxhonywa kwazona kuyo. Kunga kusafuneka omnye umzekele wale flara yetyala nokuzigwinta okutwelwe zezi nkosi nezi zibonda na ? Asikolwa. Siyatemba inkosi nezibonda ezinengqondo kunye nabantu bayakuyicasa kwangoku lento inje ukungcola engxanyelwe ukwenziwa pakati kwemiteto nentlalo yabo Ukuba ipesheya kwe Nciba kutiwa malibe nabameli e Palamente makungabiko mketo malibe nto nye nelinganeno kwe Nciba.

Amanqaku.

SIBULELA ububele bo Mpatiswa-Mfundo ngokusitumela i Blue Book eyingxelo yesimo semfundo ebekwe pambi kwe Palamente esitemba ukuba sobehle sibe nenteto esiyenzayo ngayo. Into entsha kulencwadi yengxelo yalonyaka kukufakwa kwengxelo za Bahloli Zikolo zeziqingata zabo abazihlolayo—into ke leyo eyenze mandi lencwadi ebifudula ingamatambo nje awomileyo orozo lwamanani. Kuyasikolisa ukubona ukuba kubeni amaxesha ebemabi kangaka isahamba kakuhle ikalityi yemfundo ikokelwe ngulowo Jehu wezimini u Dr. Dale. Nobugquzugquzwana obuke bako abungakanani.

KWELE veki egqitileyo safaka incwadi yomhlobo wetu owayevelise icebo lokuba umzi ontsundu mawudibane wonke wenze isicelo siye kwi Ruluneli eyintloko ye Nkosazana apa, ukuba xa igqibe iminyaka e 50 ilaula Inkosazana mayikulule inkosi zakowetu nabanye ababanjwa bemfazwe abase bunzimeni e Kapa. Ufike umbhali wetu alixhase icebo lake nge Zibhalo Ezingcwele, *Livitikusi* xxv.—10. "Naniya kuwu ngcwalisa umnyaka wamashumi mahlanu nenze isimemezo senkululeko kulo lonke ilizwe kubo bonke abemi balo: yoba yi jubili kuni; umntu ngamnye uyakubuyela emfuyweni yake, umntu ngamnye uyakubuyela entsatsheni yake." Elicebo lenziwa kuba ngomnyaka ozayo yoba yi Jubili yo Mtan' Omhle Ikumkanikazi. Sinenkolo ukuba ngexa lika kumkani u George III ababanjwa bakululwa isakufika i Jubili yake ngo July ngomnyaka we 1809 nakuba singasikumbuli isahluko nesahlukwana salondawo. Olu luvo lulunge kakulu, sitemba kanjako ukuba luyakuxhaswa ngoraoya wobuntu nqama Koloni. No Rili uxolelwe, no Mditshwa waxolelwa pambi kokuba abhubhe, wala ntonina ke ukuba imfefe zalo Rulumente wetu zingayi kufikelela kweziya ndwyai zisebenza elunxwemeni lwase Kapa.

I Palamente.

Ngolwesi-Tatu 19 May 1886.

INGXOXO EZ1YAKUNDULULWA.

U MR. INNES unike isaziso sokuba ngo-lwesi-Bini, 25 May 1886 uyakuti Ibandla malivumelane ngalendawo :—Eluveni lweli Bandla kubonakala kulungile ukuba inani leziqiti emakungatengiswa tywala bomlungu kwabantsundu kuzo, ngomteto 28 wo 1883, malandiswe, no Rulumeni makacelwe ukuba lendawo ayihambise.

U MR. INNES: makwanekwe ingxelo patnbi Kwebandla engezindawo—

(a) Inani lengqili ezimiwe ngabantsundu kweziziqingata—Eqonce, Ekomani, Emonti, Ecumakala, Edodoloro, E-Alvani, Edikeni, Engqushwa, Empofu, Ebhofolo, Egqili (Herschel), Erini, nase Nyara.

(b) Inani kwezingqili elinemida engapi. kwayo.

(c) Inani lelali elimida inezipitipiti ngokuti abelungu abazimeleyo bayibe imihlaba.

(d) Inani lelali elicandelwe itaitile zaza zamkelwa ngabantsundu.

(e) Inani lezindlu kwilali nganye.

IRAFU YENDLELA.

Ibandla libuye layingena ingxoxo ka Mr. Rhodes yokuba ilali zabantsundu ziyirafele indlela yenqwelo.

U MR. FROST (Folosi) ute elinene lase Ligwa mhlana 'pa lamohlwaya Umpatiswa Bantsundu, akuti lerafu iyakubakataza abamnyama; kodwa yena (Folosi) uti wacana ukuyalata longozi Umpatiswa.

U MR. RHODES ute akuko nto iyileyo. Into yena ayitetayo wati Umpatiswa Bantsundu makangasuki abe yingqukuva, makati ukuba uwucasile lomteto atsho mhlope.

U MR. AYLIFF ncinge yena ukuba akuko namnye oyakuwncasa umnqo walengxoxo. Ingxoxo ebanzi engelali zabantsundu kuya kufuneka ixutyushiwe impela. Unenkolo yokuba unqwenelo lwabantsundu lokufumana itaitile zabantu ngabanye luyakul apo inqaba ikona yimali yetaitile, neyotshintsho njalo-njalo, ubunintshi bayo bupantse aba ngangexabiso lalowamhlaba ifunelwe Ukuba iqinga lelungu lase Ligwa liqutyiwe liyakudala inkatazo engatetekiyo kumagqugula Eziqingata ekuyibuteni lerafu naseku. nyanzeleni igunya lomteto kubemi bezondawo.

U MR. JOHNSON ute uyatemba kakulu ukuba u Rulumente uyakulixasa elicebo. Kodwa ibiya kwamkeleka okunye lerafu intsha ukuba bekuyakutiwa yeyomhlaba kunokuba kutiwe yeyezindlu.

U MR. JOHN E. WOOD ute uyatemba ukuba liyakuvuma ibandla ukulibuyisa umva elicebo, kuba liyakubanga indleko enkulu, umzi ontsundu uyakudutywa ngalerafu, inkatazo esiyakuba sizokele yona ayisakulinganwa nalinani lerafu leyo.

U MR. DYER ute uzira emele nkuwucasa lomteto mtaha, ubengayivumayo into yokuba abantaundu abanenqwelo nekalityi bafa-

nelwe kukuba barole irafu yendlela, kodwa akubonakali kuye ukuba ziyakuba nokuyibuta iziqingata. Akusokubako bulungisa ekubeni amahlwempu atwale ngokulinganayo nezityebi. Uyicesile yena into yokuba batwaliswe irafu ngapezulu kokuba betwele, kanti nomhlaba abemi kuwo asinguwo owabo kanye. Mabaqale banikwe iziqiniselo kwimihlaba yabo. Lomteto usingetweyo uyakuwuririzisa kunene umzi ontsundu kwanento eninzi yamagqugula eziqingata.

U CAPTAIN BRABANT ute amagqngula eziqingata amaninzi ayawufuna umteto onjengalowo, kodwa uyayibona naye inkatazo eyakubako, inokupeliswa kodwa kukuba abantu banikwe iziqiniselo emihlabeni yabo.

U MR. SAUER ute yinto efunekayo ukuba abantsundu baqiniselwe kwimihlaba yabo, nokuba zezokuba umntu abe netaitile eyesiqu sake bati abangekalufani olohlobo Lwetaitile banikwe—isizwe ngasinye sibe nesiqiniselo. Kubonakala kuye ukuba into enje ngaleyo ngeyitatyatwe yaqutywa ngu Rulumeni ngesiqu, ngati kemjako akusakuba kuhanjiswa icebo lengqondo ukuba lerafu iyamkelwa bandla. Selete Umpatiswa Micimbi Yabantsundu umzi ontsundu uyakupitizeliswa ngulomteto, ngokoke ngebengaliqubeli pambili icebo elo. Lomcimbi mkulu, unabile kangangokuba ngewuyekelwe ezandleni zamanene angu Rulumeni. Into ayibonayoyena kukuba u Rulumeni nge ebanika iziqi. niselo emiblabeni yabo. Baninzi abafuna itaitile eziyakuba zezabo, abangekazifuni ezo mabanikwe itaitile eziyakuba zezemihlaba yenkosi nabantu bazo. Bakuba beqiniselwe ke banokubizwa irafu zendlela njengabanye bonke abantu. Ngabantu abanemihlaba eyeyabo amabarafele indlela ngokomteto. Okwangoku ababantu ngokomteto abanalungelo emihlabeni yabo, kanti ke noko ngokuhlala basemihlabeni yabo. Kwakona mabangarafiswa ababantu bengenalo ilungelo lokutumela amalungu kumabandla apete izitali. Yinto enkulu ke leyo. Ezizinto mazingahlulwa : makati ukuze arafele indlela umntu abe unawo umhlaba angati ungowake. Kube yimfanelo ke ukuba ababantu nabo babe nemali yendlela abayirolayo.

U MR. MERRIMAN nte ngo 1876 isikalo Sasisesokuba lemali yeziqingata ayinakubutwa immangalisile ke ngoko inteto yelungu lase Qonce (u Mr. Dyer). Ngati amadoda ayitabatela pezulu lento yetaitile, nayo inengxakeko zayo. Abantsundu abalazi ixabiso layo. Yoba yekabanina itaitile mhlaimbi yalandoda kuba inxenye yababantu ibanababfazi abalitoba ; bangati abanye basele ngazo utyala. Koba ntoyimbi kodwa xa banikwe itaitile yobuzwe. Yena utanda ukuba isizwe ngasinye sibe netaitile yaso zeke sinikwe ilungelo lokuzilaula ngentwana ezincinane. Mabangarafiswa xa banganikwanga itaitile. Enye into abantsundu abasoze bayiqonde into yokurafa kubantu ngabantu. Malungana nenteto yelungu elibekekileyo lase Alvani (u Mr. Sauer) ngevoti, abantu abangabavoti kakade banalo ilungelo lokunyula amadoda okuya kwintlanganiso ezipete imicimbi yesiqingata, njengokuba umteto umi ngoku u Petrus Mahonga angatunyelwa kwigqugu. la lesiqingata sase Komani ukuba amawabo Syavuma ukumvotela.

U MR. FROST: Lomntu wabhubha.

U MR. MERRIMAN: Ukuba kunjalo kusemhlotsheni ukuba nokuba ulilungu lalipina ibandla lesitili akanakubuye abe lilungu lesitili sakwa Komani. Kodwa makabe anayo indlalifa yake.

U MR. INNES ute lento ingeniswe lilungu elibekekileyo lase Ligwa (u Mr. Rhodes) inkulu. Ubeke wanentlanganiso nomzi omnyama wase Ngqushwa wawuxelela ukuba uzakubehle urafiswe ngetuba lendlela. Abantsundu abakumangalanga oko kodwa bate noko bakuxolele ukuba bayaqiniselwa ngetaitile kwimihlaba yabo. Lendawo bemi kuyo ngati iyavakala, nasemtetweni iyavakala. Into eninzi yabantsundu ifuna itaitile eyakuba yeyomzi ngamnye ngenxa yendleko zezinye intlobo zetaitile, kanjako kuko ingozi yokuba ifumaneke incinane itaitile yakuba icandwe ngohlobo lokuba abe lowo nesiqitana sake de ibe ibiyelwe. Akuyikuba kwenziwe imfanelo ukuba imiselwe lerafu bade babe abantsundu bacandelwe nabo, ngoko baqiniselwe emhlabeni Kanamanjazo abantsundu abali kurola rafu kodwa into abayikalazela kunene kukuba irafu zibekwe pezu kwabo ngebhaqo. Uyalibongoza ke ibandla ukuba lingapangi ngokubek' umtwalo werafu pezu kwabantsundu bengekanikelwa ilungelo lokuqiniselwa emhlabeni.

U MR. DU PLESSIS (wase Komani) ute ngati kuya kunqaba ukuyibuta lerafu, nendleko zokuyibuta ziyakugqita kwinto eya. kuyingenisa yona. Angakolwa elowo ontsundu enikwe isiqiti sake ukuze baliqonde ixabiso lomhlaba. Lomteto maungene ngonyaka ozayo.

U MR. RHODES ute ukuba kuyakulindwa ukuba abantsundu bade babe netaitile pambi kokuba ingene lerafu lofika inxenye yabo seyisemangcwabeni. Lomcimbi akawungenisanga ngebhaqo yena. Kude kwatyapa ukuba ewungenisile uxoxwe libandla. Lerafu mayibutwe kwangabantu baka Rulumeni ababute eyengqakaqa. Eligwa kunganqaba ukuba abantu banikwe itaitile zokuba abelowo abe nendawo eyeyake kuba elo lelempahla, uhlobo lwe taitile olunganikelwayo lolokuba ilokeshoni ibe ne taitile yayo.

U MR. HUTTON ute bekungafuneki nokuba kude kwenziwe lomteto ukuze abantsundu barafe imali yendlela.

Ngokuhlwa.

U MR. AYLIFF ute yena irafu le mayibizwe ngendl elika Mr. Merriman icebo lingafumane uwanzi.

U MR. MAN ute lelake icebo elilungileyo akuba makukangelwe umhlaba anawo umninindlu aze ke abizwe irafu ugawo.

U MR. RHODES ute abanakulindela ukucandwa komhlaba, ingaba irafu leyo ayisoze ingeniswe. Uyimise yena lerafu kumhlaba wokuba abantsundu bezisebenzisa indlela nabo ke mababe nento abayirolayo.

U MR. J. A. DE WET (Umpatiswa Micimbi Yabantsundu) nte u Rulumeni akali ukuba abantsundu bazibhatale irafu zendlela kodwa akasokuvuma ukuba irafu yoluhlobo ibutwe zimantyi nonobhala ezilalini.

U MR. WARREN ute abantu besitili Base Qonce seloko banga abantsundu bangazibhatala irafu zendlela; inkatazo ingena xa kubonakala ukuba mazibutwe. Indawo yona yeyokuba mabanikwe itaitile abantsundu.

Emva kwamanqaku atile avele ku Mr. VEN.

TER, no Mr. F ROST, no Mr. A. B. DE VILLIERS, lah ? ? lelene ibandla ngolahlobo;

Abamele ukuba mayibeko irafu ngaba :—

36 :—W. Ay Barry, Bergh, Brabant, A. B. de Villiers, De Vos, J. A. de Wet, De Waal, Du Plessis, Du Toit, Frost, Hofmeyr, Johnson, Ke? ? ?, Le Roex, T. Louw, Marais, Nel, Paton ? ? ? Pearson, Prootor, Rhodes, Bobertson, Sir Thomas Scanlen, Scholtz, Sprigg, Theron, Van Rensburg, Van der Walt, Venter, Joseph G. Wood, Cornwall, Wiener, Van Heerden, Esselen.

Abayicasileyo lerafu intsha ngaba:—

12 :— Crosbie, Dyer, Goch, Lewis, Merriman, Rothman, Warren, John H. Wood, Vintcent, Sauer, Innes, O'Leary.

Yaba ke irafu iyaqiniselwa.

Ibala le Mbongi.

REDAJA GOLGOTHA.

(Isipelo.)

26 Masifunde njalo emva kwako
Ukuzalwa kutsh' ebungcweleni,
silalis' ezetu intliziyo
Estalini sezwi lako.

27 Tshotsho Nyana nkub' ubetelwe

Litsalele upakanyisiwe
Ihlabati lonke kuwe.

28 Sifumane ngoko umzekelo
Wemfundiso emva kwako,
Ukukrusesha izenzo zenyama
Sambat' ubuqaqauli bako.

29 Tshotsh' ube ungcwatyiwe
Kumangcwab' elilizwe;
Koyis' ukufa ngok' uvuke
Wanyukel' enyangweni.

30 Masifunde singabalandeli bako
Ukungcwaba sizihlambulule,
Elityeni lobaptizesho
Bonk' nbungendawo betu.

31 Sivukele fut' ebungcweleni
Siwoyisil' umhlaba no Satana ;
Zinxunel' intliziyo zetu
Ukuba nawe kwelo kaya.

32 Mazome kuwe kuti roqo
Inyembezi zokulila;
Ngokuswela kwak' usizi
Hlala nok' usaz' oku.

33 Bamnik' imbeko sininake
Kuba yen' engu Tixo ?
Ewe ! kodwa yena—
Bamgxekile bamtshicela.

34 Wambet' umnweba sinina
Ngokuba yen' eyi Nkosi ?
Ewe ! kodwa yena—
Lo wake ngumnqumlezo.

35 Unesitsaba entlokwenina
Ngoko kumkani sinina ?
Ewe ! kodwa yena—
Bambetel' e Golgotha.

36 Bambulis' esebandlana
Ngokwe tshawe sinina ?
Ewe ! kodwa yena—
Banabetel' e Golgotha.

37 Batnlalis' e Botwena,
Njenge sidwangube sinina?
Ewe! kodwa yena—
Engcwaben' ap' akona.

38 Bakupakamise kule ntlambo
Yesu Nyan' onamanxeba :
Kangela monindini
Nak' u Tixo ebetelwe.

(Uyateta uyabuza:)

39 Nditwel' ezintsizi zonke mna
Ngenxa yako wena mntu ;
Azi wena ngenxa yam--
Wolahlekwa yintonina?

40 Amen! Kwelipezulu ezulwini,
Amen ! Emhlabeni napantsi kwawo,
Amen! Kwizidalwa zonke,
Egameni lako m-Trinity.

M. K. MTAKATI,
The Merriman Towers,
Stutterbim.

ABALIMI NA BARWEBI.

Ngenxa ye bolide yomhla wokuzalwa kwe Nkosazana asiwafamananga amaxabiro ezinye indawo.

E-MARKENI.

E QONCE (May 25).
Irasi eluhlaza, l1d to 1/1 ngekulu.
Ihabile 4/3 to 5/ ngekulu
Itapile, 1/8 to 5/ ngengxowa
Umbona, 1/9 to 2/ ngekulu
Imbewu yerasi, 2/3 ngekulu
Umgubo, 7/ ngekulu
lartyisi 4/6 ngekulu
Imbotyi 5/3 to 7/3 ngekulu
Inkuni, 5/ to 20/ ngeflara

E ALVANI (May 21)
Isimili, 3/ to 4/ ngengxowa Imbewu yerasi, 4/ to 5/ ngengxowa Irasi eluhlaza, Id to 2d isitungu
Umququ, 2/ to 4/ ngebhali
Ihabile, 2/6 to 7/ ngekulu
Inkuni, 10/ to 42/ ngeflara Umbona, 6/ ngengxowa
Umgubo, 13/ to 14/ ngengxowa
Itapile, 2/ to 4/ ngengxowa

OXASA U REV. W. RUBUSANA.

Port Elizabeth, 21 May 1886.

NKOSI YAM,—Kauncede undipe isituba ndipose amazwana ku Mr. Rubusana ngendawo ateta ngayo.

Ku Rev. W. Rubusana.—Nkosi yam etandiweyo, indawo le utetayo ngayo ndizakukwalekela ngeliti: ewe indawo leyo mayihanjiswe pakati komzi ontsundu owasesikolweni nowase maqabeni. Malunga nokunyula ababhali nditi, kunganjanina ingabafundisi bonke babantu abantsundu, bacelwe yiramente evumelana nalondawo, ngokuba kunzima ukufumana umntu onokutunyelwa kwa Rulumente kakuhle kwezinye indawo, kodwa kwezinye kulula ke ukunqanda umsebenzi wokuhamba silila sinobawo. Masenjenje mna ngokwam ukubona, Kanjalo lendawo yabafundisi nikangele kanye ningati apo nibona kona niyeke ngenxa yabo. Ingxelo le mayihambe kamsinyane ingade ipume i Palamente.

Lendawo ifuna namhla abafana abantsundu abafundileyo ukuba bawusebenzele umzi wakowabo ngokuhambisa lendawo kumakowabo, afundileyo nangafundanga, kuba kudla ngokuti amaqaba angaviswa nto. Ke namhlanje midaka nantso into yenu, kanilinge ilinga lokugqibela, kanizame akuko mntu waziyo kwazi u Somandla u Tixo yedwa.

Mandipele ngeliti indawo le apa e Bayi iyakukangelwa ukuba ifezwe, nakubeni ndibhala ndingekahlangani nabanye abazalwana.

Ndingowako futi
R. M. GAIKA.

Transkei.

[IVELA KUMBHALELI]

Ngosaku lwesi-Tatu evekeni nge __ 12 May bekuko intlanganiso e Butterworth eteta ngokacandwa komhlaba lo wama Mfengu, izwi ekugqitywe kulo lelokuba kusayiwa kwenkulu intlanganiso eyakuba no Capt. Blyth, ekuya kubako isiqingata sase Ngqamakwe nesase Tsomo.
Elase Gcuwa izwi liti: makwenziwe ucando lwezizwe, i Location yenkosi ibe ne taitile yayo.

Lewdawo yetaitile isixakile tina Mamfengu; kuba u Capt. Blyth usoloko ete qo esiti itaitile yomhlaba yomelele ayisoze ijikwe nangubani. Ukuba angaba umongameli uyasimfamekisa ke nantso imini yokugqiba ukuteta nge 20 May; wonke umntu oyi Mfengu ufuneka eko e Ngqamakwe, ukuze abe ngulowo aluqube uluvo Iwake, nokuba makucandwe na, nokuba makuyekwe na. Nibeko nonke zizwe, ukuze nivumelane namhla.

Into embi pesheya kwe Nciba apa, ngonyana babafundisi abamhlope, uti oyimantyi nosisandla, asuke ati ukutiya ugqoboko, kunye nokugxeka abantu basesikolweni ibe yincamisa. Bayijokile lento yokuti batemba amaqaba ngapezulu. I ofisi zelipesheya apa ezipetwe ngabo zihlalise kubi amagqoboka awagqoboka koyise.

Imali yengqolowa eyayinikwe ngu Rulumente iyafuneka ngoku; ibizwa ngamandla. Kwakutiwe yi £2, ngoku sekufunwa £2 5s. 3d. Enye imali efunwayo yeyamaxegokazi i 7s. 3d., akuko mntu unayo ke lomali; ipolisa elipuma komkulu liza lilifunzile ihashe, lili xinivise pambi komnyango; akuncedi nto imali ayiko yona. Ibe nalengqolowa ingazange ibabuyekeze nganto; ngokukodwa amaqaba ayitata ayidla, ayenendlala.

Umntu otate ityala ngezimini pesheya apa angake alinge angafuni gqweta, kuba yinkoliso ukuti umntu akubhenela e Ntlambe suke imantyi ibhale awayo amazwi, suke isi-alam singabi nabungqina, kuba abetu bona abangeke bamlahle umlungu, nakuba selexoka; nezomantyi ezilolohlobo sezinazi ukuba ninjalo nii- daka yakuti. Bata abantu niko.

Lendawo yetaitile ikankanywa ngabashicileli bentlanga zetu iyinyaniso mzi wakowetu ; amadoda la makulu awazifundi eziziyalo ze *Sigidimi,* ne *Mvo Zabantsundu.* Seniti ke nina madoda awazifundayo qondisani ingwevu, kuba kaloku xa lento ingangenanga kwezabo ingqondo akukunceda nto, kuba ukuteta kunabo ezintlanganisweni, ngokukodwa ngezinyanga kuzakubako intlanganiso ezininzi, makati esiya amadoda amakulu sibe siwaqondisile ngalendawo yetaitile itetwayo.

Kuqaliwe kuyavunwa ngo May lo kulo lonke pesheya kwe Nciba apa, bako nabalima ingqolowa, bati mayilinde emhlabeni imvula. Noko ukuteta kuka Capt. Blyth kube kubi intsingiselo yako kulutsha. kanti ebesenguyena mntu obesamana ekutaza imfundo nenqubelo pambili. Fan' ukuba uxakaniswe kukuba ulutsha lubhala ngemisebenzi yemantyi zake, ezifeketa ngabantu.

Indaba zokugqita kuka nkosi u Kwaza zixelwe zalusizi, kuba yiyona nkosi yomGcaleka ibifana no Sitata ngokulunga.

Indoda yase Tsitsa iti inani eliqondayo yona, nabantu ebaziyo, abemke nalemilambo ibisoloko izala, ngamashumi amatatu.

U Alex. Maga umenywa £70 ngokuxoka inkosi ezimbini, uti ukuzifunela'igama kwimantyi yase Willowvale ngabo abantu abayibhala kwi *Mvo Zabantsundu,* bati ke abo, hai, asisiti. Velisa ubungqina bako Alex. Maga, ukuba akunabungqina, he.

Utywala bamazimba buqalile ukubulala abantu. Bekutetwa amatyala e Gcuwa, induma zabantu zinkulu kakulu. Kwesa Magubevu kwa Ndabakazi nase Toleni kwa Luzipo balwe kakulu.

Correspondence

Butterworth, May 21, 1886.

DEAR SIR,—Will you kindly allow me to make known to the readers of your paper that at the Wesleyan Methodist Conference recently held at Queen's Town it was resolved that the Hymn Book now in use in our Native Churches shall be revised and enlarged, and that the committee appointed to carry out this work will be thankful to receive suggestions and help from any of our Ministers and people who are interested in this important undertaking. Opinions are solicited on the omissions that should be made in the present Collection of Hymns, and suggestions with regard to additions that might be made from Hymn Books used in other churches. Original Compositions and Translations will be specially prized, and any assistance that can be afforded will be highly appreciated.

In order to get this work well in hand by the next Conference, it is hoped that the Committee will be favoured with communications at an early date.

I shall be glad to receive and acknowledge all letters on this subject.

I am, &c., WILLIAM J. HACKER, Convener of the Committee.

NATIVE OPINION

WEDNESDAY, MAY 26,1886

ONLY the other day we pointed out in these columns the serious difficulties the natives may find themselves in by allowing themselves to be led by the nose by any white man, or set of white men, in matters relating to the protection and maintenance of their rights and privileges under Government. We urged upon them the absolute necessity of carefully examining whatever proposals might be made to them by this class of men, and that if needful such scrutiny should be extended to the men themselves. " Men, not Measures " should in their present circumstances be their motto, for often have native chiefs suffered injustice at the hands of Government simply from the fact that they conducted their cases through discredited agents. Thus, we are more sanguine of the peace and the integrity of the Pondo race being placed on a satisfactory basis now that they have left their case in the hands of accredited gentlemen like Sir THEOPHILUS SHEPSTONE, Colonel GRIFFITH, Mr. JOHN J. IRVINE, and Mr. DONALD STRACHAN. When, again, the Tembus committed their cause to a committee comprising gentlemen of honour such as Dr. BERRY of Queen's Town, Mr. LINDEN BRADFIELD and Mr. G. H, HELLIER of Dordrecht, and the Rev. E. J. WARNER of Mount Arthur, we had nothing to offer them, but praise and encouragement. It was when they appeared to us to be digressing into devious and subterranean courses that we felt called upon to warn them in time of the dangers besetting these bye-paths.

We are led into these remarks by a resolution passed at a meeting of the Tsomo Traders' Association, giving approval to the Transkeian Representation Bill. The Tsomo Traders claim that in their approval of this measure they are joined by native chiefs and headmen, who have sent numerously-signed petitions in its favour " to prove that " the measure is highly esteemed " (we quote from the report) by " the natives." If the chiefs and headmen have actually done what they are here reported to have done, then we have no hesitation in saying they have been most grossly and wofully deceived by the Traders who have the temerity to arrogate to themselves the sole right of expressing an opinion on these matters when they say in one of their resolutions;—" This Associa- " tion is further of opinion that no " gentlemen in the Colony are so " well qualified to express an opinion " upon the subject as those living " always and entirely in the midst " of and in daily intercourse with " the natives of these territories." The Transkeian Representation Bill that has been submitted for the approval of Parliament by Mr. UPINGTON is so shockingly bad that we cannot understand how any number of sensible gentlemen can approve of it. No one who knows the length, breadth, and wealth of the Transkeian Territories can for a moment contend that two members are what the just interests of that quarter of the Colony claim. Do these Chiefs and Headmen approve of this? Then there is the extremely flagitious distinction which it is sought to legalize by the Bill that because a man has been clothed with a black skin by his Creator he should be possessed of landed property to the amount of £500, while his white-skinned neighbour should only be worth £25 to be qualified to have a voice in the making of laws by which he is to be governed ! Do these Chiefs and Headmen approve of this also? The Bill proposes that all black men within the large area bounded by the Kei and the Umzimkulu, and by the Kwahlamba Range and the sea, should be grouped and have a Council which would elect one representative from among Hut-Tax payers to be the spokesmen of all the native races within this large tract of country! The thing may at once be dismissed as a burlesque were it not that those recommending it were coaxing it forward as a serious proposal.

This grouping of natives is done professedly with the object of circumscribing the influence of the natives in Parliament; and herein the monstrosity of the action of the Chiefs and Headmen who have signed the suicidal petition comes out in a very striking degree. Surely these Chiefs and Headmen must be veritable modern HAMANS to thus erect gallows on which they might themselves be suspended. Need we add one more straw to the load of guilt and infamy that these Chiefs and Headmen must now feel? We trow not. But no time should be lost by the more reasonable Chiefs, Headmen, and people to protest against the vicious principles that are being introduced into the law and social order of the country by this Bill. If the Territories are to have representation, let it be equitable and honest, and let the Franchise be the same in the Trans- as in the Cis-Kei.

Editorial Notes

WE are indebted to the courtesy of the Superintendent-General of Education for the interesting yearly Report on the state of Education laid before Parliament which we hope soon to notice at some length. The striking feature in this year's volume is the inclusion of the Inspectors' Reports on the state of education in their various circuits. These afford increased interest to a work which has heretofore specialised itself by mere figures. We are pleased to observe that notwithstanding the untoward times through which the country has had to pass, the coach of education, with its genial Jehu in the person of Dr. Dale, has not suffered considerable reverses, and that it is still going on, imparting light and sweetness in its course.

A SUGGESTION has been made in our Kafir columns by a Native correspondent that a monster memorial should be made to His Excellency the Governor as the Queen's representative, for the release of the Kafir Chiefs and other prisoners of war now confined in the Batteries at Cape Town. The grounds on which this course is urged are those given in Holy Writ, *Leviticus* x:xv. 10, "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his family." This suggestion is made in view of the Jubilee of Her Majesty the Queen, which will be celebrated next year. We have an impression, though we cannot quote chapter and verse for it at the moment, that prisoners were let free on the occasion of the Jubilee of George III in July, 1809. In any case the idea is a good one, and we trust it will at least obtain the moral support of the Colonists. If Kreli and Umditshwa (before he died) could be peaceably settled, surely the magnanimity of our Government may be extended to the wretches now on the Table Bay Harbour Works.

IT gives us much encouragement to find from time to time that the *Imvo Zabantsundu* continues to enjoy the good opinion of the Colonists and of the Native races. The following expression of opinion is from a number of the Diamond-Fields *Express* last to hand:—" IMVO ZABANTSUNDU (Native Opinion.)—We have occasionally seen copies of the above paper, printed in Kafir and English at King William's Town, and observed that it displays very considerable ability. If the portion in Kafir reflects the same sentiments as the English articles, we must admit that a very influential power is being brought to bear upon educated Natives, and through them upon the masses. We shall have occasion to refer to this again, and look with interest upon this neatly printed paper with such a, formidable name."

THE present is the period when those who wish to be registered as voters for members of Parliament should be claiming their constitutional privilege. Somehow the Government have not issued the necessary Proclamation. Will some member put a question to Mr. Tudhope on this subject ?

THE Education Estimates have been engineered through the Assembly. The teachers' salaries are, according to Mr. Tudhope, to have the principle of per-centage reduction applied to them. We only hope this will not extend to the miserable pittances, ranging from £30 to £50 per annum. For those who would apply retrenchment so far would be liable to Mr. Sauer's Cruelty to Animals' Act. The Estimates had, however, to go through the ordeal of Bond bitter and biting criticism. Mr. Le Roex set the ball rolling. He moved that £8,458 spent on Industrial Schools for Natives be struck out, for he could not see why white people should pay for the education of Natives, quite overlooking the fact that Natives pay taxes too. Then the merits of educated and uneducated Natives as servants came under review, but from practical experience Mr. Dyer disposed of the absurd contention that the more a Native man was educated the more roguish he became. From these yearly declamations in the Assembly our people should learn to refute the declaimers by deeds.

Zaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elon a Yeza Likulu leli lizwe lengqa- qambo 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 ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndi- ngasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku- Buka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma- ticuro, ndivuyiswa kuba ibotile ezine zindi- ncede kanye."

" Ndingarola," ntsho omnye, " iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi. tileyo ndite ndakumtatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni."

Uti omnye: " Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye."

Yiyo le enye inteto : " Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba- lilingileyo, andikeva mntu lingamnceda- nga."

Ukuvakalisi imvo zabantu ngalo kunga-

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