

Ixesha lokunikwa kwe Taitile.	Ipepa kwi newa di Zakomkulu.	Ukucazwa ko mhlaba.			Ubukulu.			Irafu ese lityala.		
		A.	B.	Fa	A.	B.	Fa	£s.	d.	
30th June, 1862 ...	1416	Isiza, No. 7 Block A,	Peelton South	...	4	2	059	1	150	
	1417	Intsimi 11	B	...	...	...	...	7	00
	1458	Isiza 8	C	...	...	2	059	2	126
	1460	Isiza 9	C	...	...	2	059	3	26
	1461	Intsimi 31	A	...	4	...	0-51	1210	0	
	1474	Isiza 7	D	...	...	2	059	3	26
	1475	Intsimi 9	F	...	4	...	...	1210	0
	1482	Isiza 1	E	...	...	2	0-59	17	6
11th Mav. 1862 ...	1221	Isiza 14	F	...	...	2	0-56	3	26
	1225	Isiza 16	F.	Peelton North	...	2	0-74	2	26	
30th June, 1862 ...	1226	Intsimi 19	H	...	4	...	...	8	100
11th Mav. 1862 ...	1237	Isiza 5	G	...	...	2	427	3	26
30th June, 1862 ...	1242	Intsimi 22	A	...	4	...	371	9	00	
11th Mav. 1862 ...	1245	Isiza 1	G	...	...	2	10-61	17	6
	1247	Isiza 2	H	...	...	2	324	215	0
4th February, 1861	1248	Intsimi 3	H	...	4	...	...	11	00
11th Mav. 1862 ...	1249	Isiza 3	H	...	...	2	3-7	215	0
2nd February, 1861	1250	Intsimi 4	I	...	5	...	018	11	00	
11th Mav. 1862 ...	1255	Isiza 6	H	...	...	2	738	2	26
2nd February, 1861	1256	Intsimi 2	K	...	4	...	446	810	0	
11th Mav. 1862 ...	1257	Isiza 7	H	...	...	2	5-56	3	26
4th February, 1861	1258	Intsimi 5	C	...	4	...	1-80	1210	0	
11th Mav. 1862 ...	1259	Isiza 8	H	...	...	2	447	27	6
2nd February, 1861	1260	Intsimi 24	H	...	4	...	...	910	0
11th Mav. 1862 ...	1277	Isiza 3	K	...	...	2	432	3	26
	1295	Isiza 4	L	...	...	2	057	3	00
4th February, 1861	1296	Intsimi 6	H	...	4	...	...	10	00
11th Mav. 1862 ...	1317	Isiza 6	N	...	...	2	0-91	210	0
30th June, 1862 ...	1318	Intsimi 12	D	...	4	...	4-92	100	0	
11th Mav. 1862 ...	1327	Isiza 11	N	...	J...	2	0-91	117	6	
30th June, 1862 ...	1328	Intsimi 9	M	...	4	...	0-9	710	0	
11th Mav. 1862 ...	1351	Isiza 19	O	...	...	2	042	S	26
	1361	Isiza 14	P	...	...	2	057	210	0
2nd February, 1861	1362	Intsimi 4	D	...	4	...	4-92	100	0	
11th Mav. 1862 ...	1370	Isiza 8	P	...	...	2	057	32	6
30th June, 1862 ...	1371	Intsimi 5	D	...	4	...	492	1210	0	
11th Mav. 1862 ...	1380	Isiza 3	O	...	...	2	316	115	0
2nd February, 1861	1381	Intsimi 18	D	...	4	...	292	70	0	
11th Mav. 1862 ...	1382	Isiza 4	O	...	...	2	287	2	00
2nd February, 1861	1383	Intsimi 16	D	...	4	...	492	8	00	
13th Julv. 1869 ...	1868	Isiza 2	CC . Perie	...	...	...	032	110	0
	1869	Intsimi 25		...	6	...	...	6	00
	1870	Isiza 3	CO	...	...	...	0-32	115	0
	1871	Intsimi 42		...	7	...	033	70	0	
	1872	Isiza 4	CC	...	...	...	032	21	2
	1873	Intsimi 29		...	6	1	...	8	48	
	1886	Isiza 10	CC	...	...	...	032	21	2
	1920	Intsimi 31		...	6	...	...	84	8
	1920	Isiza 7	DD	...	...	...	0-32	115	0
	1922	Intsimi 41		...	6	...	...	70	0
	1922	Isiza 8	DU	...	...	...	032	21	2
	1976	Intsimi 179		...	...	...	...	84	8
	2077	Isiza 4	K	...	...	...	032	112	6
	2077	Intsimi 46		...	...	...	...	610	0
3rd September, 1869	2244	Isiza 9	c. Ralasi	...	...	...	032	2	00
20th February, 1868	176	Intsimi 8		...	...	...	032	8	33
	175	Isiza 1	B, Mount Coke	...	...	...	...	112	6
	236	Intsimi 28		...	...	...	...	6	00
	235	Isiza 10	D	...	...	...	0-32	115	0
24th April, 1869 ...	2259	Intsimi 5		...	...	...	...	7	00
	2258	Isiza 11	B, Buchanan	...	...	...	024	1	76
11th May', 1858 ...	955	Intsimi 17	J. Bossiton	...	...	...	...	5	100
2nd February, 1868	248	Isiza 24	Keiskama Hoek	...	...	...	0-5	67	100
	247	Isiza 13	B, Masingata	...	...	...	128	115	0
	340	Intsimi 18		56	1-28	117	6
24th March, 1868 ...	339	Isiza 10	C	...	...	...	...	7	00
		Intsimi 31		...	3	19	1-06	710	0	

[LIHLAULELW
A

3s. NGANYANGA NTATU.

[No. 86

I Ofisi yo Mpatiswa-Mihlaba Nemisebezi Yakomkulu, E Kapa, 3 May 1886.

SIK

A

RUL

Umdlaba
okwi
Igama lomhlabi
Ekhazimela

ENT

E

1. Ndipa ...
2. " " " " " "
3. Tenga (Umhlokazi)
4. Nyaba ...
5. " " " " " "
6. Tom ...
7. " " " " " "
8. Jasapi Mkeka
9. Noheta (Umhlokazi)
10. Bombo William
11. " " " " " "
11. Yali.....
12. Janjala
13. Zenani
14. Yonger Augustus ...
15. " " " " " "
16. Yonger Manasseh ...
17. " " " " " "
18. Qobonya (Umhlokazi)
20. " " " " " "
21. Nomazita (Umhlokazi)
22. " " " " " "
23. Nazo (Umhlokazi)
24. " " " " " "
25. Nolas (Umhlokazi)
26. Buoy Jan
27. " " " " " "
28. Faniswa
29. " " " " " "
30. Goliad William
31. " " " " " "
32. Jolojola
33. Koti Jan
34. " " " " " "
35. Swaart Tamo
36. " " " " " "
37. Ginza Latiff ...
38. " " " " " "
39. Ginza Yapi.....
40. " " " " " "
41. Jugu Tyokom
42. " " " " " "
43. Kalashe Ntwanambi
44. " " " " " "
45. Msekelezile Tundzana
46. " " " " " "
47. Syohra Ketani
48. " " " " " "
49. Jugu David
50. " " " " " "
51. Jugu Hwahwi
52. " " " " " "
53. Magada Molo
54. " " " " " "
55. " " " " " "
56. Uyuwapi
57. Usizama ...
58. " " " " " "
59. Stoffel Thomas
60. " " " " " "
61. Duluka Wakeni ...
62. " " " " " "
63. Benning Thomas ...
64. Maputi Memke
65. " " " " " "
66. Nini Tim
67. " " " " " "

Le rafu ili tyala
iqala ngo.

Wagqityelwa
ukweli gama.

December 13, 1871	Ndipa
December 31, 1864 January 1, 1861	Tenga (Umhlokazi) Nyaba
	Tom
February 28, 1874 January 1, 1861 December 31, 1868	Jasapi Mkeka Noheta (Umhlokazi) Bombo, William
January 1, 1861 December 13, 1867 December 31, 1874 December 31, 1863	Yali Janjala Zenani Yonger, Augustus
	Yonger Manasseh
December 31, 1868	Qobonya (Umkazi.)
January 1, 1861	Nomazita (Umkzi.)
	Nazo (Umhlokazi)
January 1, 1861 December 31, 1861	Nolas (Umhlokazi)
December 31, 1865	Faniswa
December 31, 1870	Goliad, William
January 1, 1861 December 31, 1865	Jolojola Koti, Jan
January 1, 1861	Swaart, Tamo
December 31, 1871	Ginza, Latiff
December 31, 1869	Ginza, Yapi
December 31, 1873	Jugu, Tyokom
	Kalashe, Ntwanbi,
July 13, 1869	
	Msekelezile, T.
December 31, 1871	Jugu, David
July 13, 1869	Jugu, Hwahwi
December 31, 1872	Magada, Molo
December 31, 1869	Uyuwapi
December 31, 1872	Usizama
December 31, 1871	Stoffel, Thomas
December 31, 1874 December 31, 1858 December 31, 1871	Duluka, Wakeni Houghton, Richard Maputo, Memke
December 31, 1870	Nini Tim

Kaulese Imvo Zabantu ngabantu, nge

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 kweywe ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.”
Wenjenje wumbi:—“ Eliyeza lindipilise ngokungumangalisi. Bendibulawa sisinqe inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike nda hlala. Bendingasena kutoba kuba bendingeze ndibuye ndipakane. Ibotile enye indipilise kanye.”
Omnye uti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mbini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye.”

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

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

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu lingancedanga.”
Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamanye, navenkile, ondayo angalifumana kumninilo ngokutumela 3s. 6d. ngebotile, ongu

JAMES JONES,

46 LONG STREET, CAPE TOWN.

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 likuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni eñtsha ngexabiso elipantsi.

Izihlangu zamadoda—

Ziqala kwi 5/6 zizibini.

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/1ld.

Ikwiliti ezinamabala ze 3/6

Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ubanzani) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

Iwaka lenqawa i “ GBD ” Briars, njalo, njalo.

ZONKE amanani apulwe pakati.

Ayiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

W. O. CARTER , Co.

Kwinkundla ka Makeleni,

E-QONCE.

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

JEREMIAH KUZANE, Umteteleli Ematyaleni, Kwa Tsolo; ukwakufupi kwa Qumbu.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

Iveki.

ABAXHASI be *Mvo Zdbantsundu* baya kunjuzwa ukuba ikwota yabantu abaninzi ipele ngo April ogqitileyo. 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 Zdbantsundu*, King William’sTown.

UXOLO alukabiko pakati kwa Mampondo na Maxesibe, akuko temba lokuba luyakubako engadanga u Rulumente abe nentlanganiso nama Mpondo. Sitsho ngamadabi ake ako ngeveki epelileyo.

ELOKUGQIBELA ngengxoxo yapesheya kwe Nciba e Palamente kutiwe umntu omnyama welozwe ukuze abe ngonelungelo lokunyula amalungu e Palamente makabe nexabiso eliyi £100 impahla yake iyonke, omhlope abene £25.

ABANTU abafuna impahla entle yendlu etshipe ngeke bazokufika kwindlu ka Mr. C. Musgrove pambi kokuya kwezinye indawo.

U MB. LEONARD ungenise e Palamente icebo lokuba amagqweta (Agents) makakululeke ukuba atete kuzo zonke ofisi zomantyi angabi kusoloko ebopheleleke kwezo ziqingata akuzo zodwa.

LENQANAWA isand’ ukufika e Monti kutiwa yi *Lucy* iza kugutyula intlabati elunxwemeni ukuze zibe nokusondela inqanawa xa zisiza nemitwalo.

IVENKILE apa enkulu yase Dikeni ka Messrs. John Thomas & Co. ebifudula iyeka Baker, Baker & Co. ipantse ukutsha. Amasela ayigqoboze kulelwe aseletsala etyeyeni yemali, yawoyisa kuba yeyentsimbi. Ate ukuncama afaka umlilo ezingaweni, waselevuswa ngumsi u Mr. Thomas yahlangulwa impahla ungekanwenwezeli kakulu umlilo.

U ADVOCATE RICHARD SOLOMON umiselwe ukuba abe ngu Mshutshisi-Matyala obambileyo Acting Solicitor General) e Rini okwelixa asafumene ukupumla u Mr. Maasdorp.

LIXESHA ngoku lokuba bonke abantu abasengapandlo kwencwadi yabavoti bangenise amagama abo ukuze bangaxakeki lakufika ixa lokunyula amalungu e Palamente.

INCWADI ka “ Baoa Sympathiser ” ebhalwe ngokwesi Ngesi asinakuyisa so kuba akasixcelelanga elona gama lake.

IMALI yoboya iyanyuka emarkeni.

NAMHLA yiholide ekay’ apa, yimini yokutyala imiti. Into esikumbuzo sejubili yo Mntan’ Omhle.

AMANGESI nawo iwaxakile ngoku le Palamente kuba nawawo amalungelo awacingwa ngamalungu ama Bhulu. Into eyakukulula kukuba bonke abantu abamnyama bangene evotini ze bayamane ngamacala nama Ngesi ukulwa ama Bhulu.

KUBABANJWA abatsiba etrenini esinga e Kapa kusafunyenwe wamnye, uti akabazi abanye.

U DR. EBDEN ubhubhe ngolwesi-Bini lweveki egqitileyo e Rondebosch e Kapa. Ube ngumxhasi we *Mvo*

IMIKOSI yama Volontiya ka Rulumente iyatontelana emdeni wela Mampondo. Asazi ukuba kunuka ntonina kwelocala, kuko ulure lokuba inkosi zama Mpondo ziti u Josiah makaye kwaka e Rode; kanjako icweba lo Mzimvubu nomhlaba wama Xesibe ayawubiza Amampondo.

KWINDLU enkulu ye Palamente u Mr. Bowker (u Bhokolo) ute xa kuxoxwa ngevoti yabantsundu yena wafika kwelilizwe eyinkwenkwana ababantu bepantsi, ngoku bangapezulu koko, kufuneka ke begcinwe kobobupantsi ixesha lonke bangaze balingane nomlungu.

INGXELO ye Komiti nge Pasi ingeniswe ngu Mr. J. G. Wood e Palamente. Leyo Komiti igqibe kwelokaba lomteto we Pasi make uyekwe nonyakanje wongena kwi Palamente ezayo.

SISAKUKE simana ukugqita ngokonwaba ke e Qumra nase Bulorweni ye Nciba.

U MR. J. WARWICK TAINTON ozipumeleleyo imviwo zake uzakuya kuba ngumteteleli ematyaleni Emtata.

UMOPU wegala awukapumi nakubelungu. Umnini hotele yase Briedbaoh kutiwa uyi. tshise ngabom eyake kuxakwa ngamatyala.

LITI ipepa lase Bayi u Mr. W. Hay akasamkelanga isicelo sokuba aye kuba ngumfu. ndisi wama Baptist ase Bayi. Wamkele indawo yokuba ngu Nobhala we Bandle lokuqinisela impilo apa Eqonce,

INDLU enkulu ye Palamente yale kwapela nkuba imivuzo yezicaka zika Rulumente yapulwe. Ube ngajwejweza u Rulumente woyiswa.

IMVO ZABANTSUNDU (NATIVE OPINION).

IZIHLOBO ZO Mr. Kennedy no Mr. Padoa ababnlawa kukuqekeka kwe injimi esebenza ejituni yase Bayi zimangalele abapati bayo ngenxa yesosihlo. Ezika Kennedy zibiza £1,000, ezika Padoa zibiza £3,000.

IKUMKANI yase Bavaria izintywilisele edikeni eliyi Stanberg kanye negqira layo ebelilinga ukuyisindisa. Kutiwa ibihliwe lujezo.

U MR. WOOLLET wase ‘Natal ubetyiwe yinyoka wancedwa yinkosikazi yake ebufunxe bonke ubuhlungu kasakuba kuqatshulwe enxebeni.

AMA BHULU ase Robertson ngase Kapa atumele incwadi yembulelo ka Rulumente namalungu e Palamente kuba kubulewe irafu yabenzi botywala.

ABALESI beta nezinye izihlobo bayakuvuya ukuya ukuba u Mr. Fuller, M.L.A., uyacaca kwesa sifo besimqubule ngamandla. Nendlela yokuya e Ngilani isafumane yayekelelwa.

IDOLOPU yase Rafu ngo Ncwabakazi (August) iyakugqiba iminyaka elikulu yemaya.

UMNTU osakuzeke ebeka ilitye lesiseko udla ngoku rola imali eninzi kwesosakiwo ngenxa yalombeko. Ibandla le Primitive Methodists aliboni sizatu ke ngoko sokuba angabi maninzi amatye esiseko. Uti umbha leli welinye ipepa ubone kwenye ityalike ye Methodists kubekwa amatye eziseko asibozo.

KWINTLANGANISO yama Zulu abenayo kubeko isipitipiti esikulu. Kuvakele entetweni ukuba u Cetywayo watakatwa kwazinkosana zake, zase zisiwa ezintongeni induna lalidabi.

UMANZ’ABOMVU uzibonakalisile e Humansdorp. Uze nenkomo ebezivela kwelipezulu zacanda e Bhofolo, zaya kufika ekaya sezihamba zisifa.

LERAFU yotywala ibuleweyo ibimngenisela u Rulumente i £120,000 ngomnyaka. Ityala abenalo kade yi £230,000; kwapuke lerafu yotywala nje isikweliti siyakuba yi £350,000. Sekunjalonje ke siyazi ukuba kuza kugqithwa kwakuti.

IMPI yase Maxambeni e Bayi ifana neyalapa kwa Mnqayi ngokulwla futi. Noko eyalapa kwa Mnqayi igqitile kuba akuko Cawa kungaliwayo. Imbangi asibotywala bomlu, ngu bodwa bobomxhosa. Abasatsho nokuti bayasela bati bayasara.

ABABANJWA abesentolongweni yase Monti ngo May bebe 148, imali ecitiweyo ukubatengela ukutya yi £43 5s. 7d. ngalonyanga yodwa, oko kukuti emnye utye 3d ngemini.

U MR. J. B. KATSER unyana womfundisi u Gqadushe lo ubese Xesi (Knapp’s Hope) upumelele uviwo lomteto Law Examination ; nyakenye ubepumelele 1st B.A. ngo 1883 olo Nocanda—Survey ; waye pumelele i Matriculation nge “ Honours ” ngo 1884.

IBANDLA lesibini e Palamente liwucite kwapela umteto omntsha Onika ilungelo kwininzi e Pesheya kwe Nciba ukuba itumele amalangu e Palamente.

UMSEBENZI we Palamente uyakuqukunjelwe ngolwesi Hlanu olu luzayo (25 June).

IMVO ZABANTSUNDU NGOLWESI-TATU, JUNE 23, 1886.

^{i Semnari}
^{Yomthinjane}
Emgwali.

EKWENZIWENI

kwamatiletile okuvalwa kwe Semnari yentombi yase Mgwali wakwa Ngqika kule luvuyo olukulu ukuba abeko ongamhlo elipepa ngomhla we 17 June kweso sikolo besidume kunene ngapambili. Lomzi usesazulwini kanye somhlaba obufudula ungowa Mangqika, kodwa ngoku sowuzifama wonke. Ngeba akukude kakulu ukusuka esthishini sika lolive ukuba belingatandelwe zingcingo lonke. Indlela eya kona intle kakulu isetyenzwa li Cumakala. Kumhlana siyayo Emgwali nengqondwana esinayo ngawo siyifumene kwincwadi etandekayo “ Ubom buka TIYO SOGA,” ebhalwe ngu Rev. J. A. CHALMERS. Ite kwalento yokuba sizakucanda kumhlaba ozukisekileyo kuba kulapo kwakusebenza kona obekwe kunene ngabo bonke abantu abamnyama abakanyiselweyo yaye balaseleyo. Singaba asiteti nene xa sisiti besilindele ukubona izinto ezinkulu Emgwali. Kuyaziwa ukuba lomzi wawucitiwe watshatyalaliswa yile mfazwe yokugqibela, nabantu bawo bazintsali ezide zaya kuma ngo Gcaleka. Besifanele ke ngoko ukuya umzimba uhlele ezantsi. Kodwa kusuke kwati gabu kuti sisati tu kwinto enkulu yomzi onendlu yomfundisi netyalike enkulu zisand’ ukuhlaziywa, apo tina besilindele ukuba sizakuti tu kwintlango enemfumba zezindlu ezadilikayo. Kute tina kuti lendlu yomfundisi neye tyalike nezinye izindlwana ezihlonyelweyo zanomdla kuba zakiwa lelonele lisalilelwayo nanamhla u Reverend TIYO SOGA. Lomfundisi ulungileyo u Rev. J. F. CUMMING owatabata indawo yomfi u Mr. SOGA usapetwe nguye

lomzi. Lomfundisi u KOMENI kutiwa ngomnye wabavula indlela kwizizwe za Mangqika, kodwa ke kuyabuleleka ukubona ukuba usomelele ekutele njengomfundisi omncinane.

Obona bungcwalisa neratshi lase Mgwali yi Semnari Yomtinjana. Esisakiwo sine opstesi sonke, sihle kakulu, sibanzi sifanelekile, kungatshiwo ngenene ukuba ngowona mzi mhle usisikolo sentombi ungapambili kwayo yonke ekoyo e South Africa.

Esi sakiwo sadla £3,400 ukwenziwa kwaso. Imibulelo yabantu abantsundu ngalemali imelwe kubhekiswa kwi Bandle lama Presbyterian ase Skotilani. Nakuba yakelwe amashumi amahlanu lendlu inokulitwala inani elingapezu koko ngapandle kwenkatazo. Asinasituba saneleyo sokucaza izindlu ngazinye zeso sako. Isikula sangenakwezi zakiwo ngo March 1884, saye sipuma kwizindlu ezingapantsi kude le kwezi, ekubonakalayo ukuba sasingasozze sinyuke ngapezu kokuba sibe sikolo nje sentsapo. Asikolwa ukuba siyaziwa ngabantu abafanelwe kukusixasa ngokutumela intsapo kuso, baba sikolwana nje sangapandle. Inani elifunda kona lise lula, sikolwa ukuba imbangi yalonto asikukuba amaxesha enzima, yilento yokuba asaziwa ngabantu ukuba sesaba yilento siyiyo ngoku. Kute pezu koko le Semnari yapatwa ngabantu abalulame kakulu, bade balulama ngokugqitileyo, ngenxa yokungatand kwabo ukuhlokomisa amaxilongo okuzivakalisa ngokwabo. Ngabantu abandilekileyo, abanga zixhumisiyo kangangokuba bade balibale ukuba lamaxesha sikuwo ngawo kwizsho Siti sakukumbula ukuba Umalusi omkulu waka wanyelisa abantu abatile ngokusuka bati bakusilumeka isibane basifake pantsi kwetafile, siqonde ukuba asingebi nako ukufunga ngokuqinisekileyo ukuba bekungasetyenzwa ngezaziso ngalawo maxesha. Mhlaimbi woti omnye “ Izenzo mazitete ngokwazo zibe zizaziso.” Kulungile ke. Ngomnyaka we 1883 ukuba usiposisi intombazana ezintatu nezine zapumelela kakuhle eluviweni luka Rulumente lwe Titshala —kuba kaloku ngoku zonke i Semnari zabantsundu zisebenzela olo luviwo. Ngalowonyaka intsapo yase Mgwali ayigqitwangananye nye i Semnari yabantsundu. Leyo mpumelelo ibaluleke ngokukodwa xa kukangelwa isitu- tyana sawo nobuncinane bamanani kulo Semnari, nokusweleka kobushushu bokusukelana namakwele abakoyo kwi zikhlo ezikulu. Kuko nalengxelo yo Mhloli-Zikolo isand’ ukushicilelwa, iti:—

“Intsapo " esengapantsi kwamabanga emfundo 46 ; kwelo kuqala Ibanga 7; “ Ibanga II. 19; Ibanga III. 17; “ Ibanga IV. 10; Ibanga V. 3.” Eziziqamo ke zomsebenzi zino kutelekiswa nezinye i Semnari zabantsundu. Kwihlelo lentsebenzo saneliswe kakulu sisakubona aba bahlala kule Semnari besebenza kakulu kwimisebenzi yapandle. Pakati kwezinyanga zisitoba zipelayo sebetyele inani lemiti engqonge esisako sihle kunene ekubonakala ukuba iyakuwenza mhle kakulu lomzi ngeminyaka embalwa. Amasimi ale Semnari avunwa zintombazana ngokwazo, nomzi ulungiswa kwazizo. Yonke ke le imisebenzi yenziwa emva kwexesha lesikolo. Kwicala lomtu- ngo nezivato intombi zase Mgwali embonisweni e Bayi zanikwa upawu oluyi “ Honourable Mention.” Kanjalo kube mnandi ukubona ingqe- qesho yokupata izindlu namakaya ukuba ayilityelwe, ukulungiselelwa amaxesha awezayo. Yonke into efunekayo ukuba ifundwe yintombi kule Semnari yase Mgwali iko. Intloko yayo ngu Miss MACRITCHIE. Ngapambili u Miss MACRITCHIE waye ngumpati we Semnari yama Ledi e Skotilani, ukuza kweli weza kuta bata indawo ka NOQAKATA e Dikeni kwisikolo sentombi. Izizqamo zokuqeqesha kwake zisabonakala nanamhla kwintokazi ezazipetwe zizandla zake, kuba nangoku azikabi namati zilingana nazo. U Miss MACRITCHIE uncediswa ngu Miss STAPLETON inenekazi lase Kapa. Pantsi kolongamelo luka Miss MACRITCHIE siqinisekile ukuba zonke imbaxa ezingamandla zinyanyekelwe. Zizo ezizyakwenza Umgwali

ube sisazulu nengqili yokukanya nokonwaba, eyakuti imita yawo itsazele kuwo onke amakaya abantsundu beli lase Maxhoseni nabapesheya kwe Nciba. “ Node niwuqonde ‘ Umgwali,” nalo esililiselwa ngalo. Asikolwa ukuba siyaposisa xa sitshoyo kuba kulomzi kulapo kwapuma kona umfundisi ontsondu oyigqibileyo imfundo owaka wako apa e South Africa, namhlanje kumi kulomzi i Semnari yokuqeqesha intombi ekungeko nanye apa e South Africa engapezulu kwayo ngobuhle. Ngati le Semnari isayakuba yintloko ekuqeqesheni intombi zabantsundu. Kuyo yonke lento, ezona zinto ziyayunyusa intlanga ezintsuku yintsebenzo yabafundisi, namandzana abantu abantsundu. Iiso letu alisakuyeka ukukangela ihambiso yale Semnari onke amaxa. Naso ke inkolo mawetu ; kanisihlole.

Amanqaku.

AMAWETU ayakuva into embi kuba i Palamente yalile ukuba indawo emabungatengiswa kuzo utywala mazandiswe njengecebo lika Mr. Innes. Kute ekupeleni kwalo ngxoxo kwahlulelwana, abati maluyiwe elocebo babe 25 abalicasileyo ba 25, kwafuneka ke umcimbi Sihlalo epose eyake ivoti kwicala avumelana nalo, wasuka wayiposa kubacasi kwaba kukufa kwalo elocebo. Ngoko ke u Rulumente uti maku vulwe zibhuqe basele abantu abamnyama nokuba abasandini na. Besiba tina u Rulumente uyakulixasa eli cebo lomfo ka Innes ngokukdwa kuba akuko nto angenelwa yiyo yena kuba nerafu abeyifumana kubenzi babo yile ayihlutweyo ngama Bhulu. Siyambulela u Mr. Innes ngenimizamo ayenzela abantu bakowetu.

ULURE oke lwavakala lokuba Abesutu bangxamele ukuvusa umnyeletu uti umbhaleli wetu ose Morija aluyo nene. Lonto kwabonwa abalusi bebizana umngeni emdeni we Free State yabuya yapela kwa oko. Lixole kakulu elu Sutu neratu ziyarolwa nangona inani lipantsi empahleni. Akuko nkomo ike igqite kwi £2, negusha azigqiti kwi 5s, ibokwe 3s, ingxowa yengqolwala 5s, umbona namazi 3s, ngengxowa.

SIYAVUYA ukubona ukuba ingxelo zaba Hloli Zikolo ziyashicilelwa kwakona. Zinemfundiso enkulu njngokuba bezibanjalo kade kubazicaza umongo wendlela oqutywwa ngayo lomsebenzi wemfundo owongangqela ngu Dr. Dale. Sifumene eka Mr. Woodrooffe neka Mr. Ely, sinosizi ukuba singayifumananga eka Mr. Brady.

LITI ipepa lase Rini i *Journal* Unkosi W. Kama wayehambel’ e Rini negudwana lamapakati ake. Kute pakati kwencoko abebenayo naye wati uyakolwa ukuba zonke inkosi zabantu abamnyama zingamvumela kulento yokuba inkanti zisigalekiso kwizizwe za Maxhosa. Ute kanjaqo lenetvo yokuba ezincwadi zinamagama abantu ababucasileyo utywala zibhalwa ngabafundisi ibubuxoki kanye, onke amadoda afundileyo nezikulu zabantu abamnyama ekwazini kwake yena bamoya mnye kulento, bayavuya ngezindawo buvaliweyo kuzo, banga zingandiswa endaweni yokuncitshiswa. Ololuvo ke asilulo lwenkosi nezibonda zodwa luluvo oluwuzalisileyo wonke umzi wakwa Xhosa.

LITI ipepa lase Bayi i *Telegraph* i Dopolo elingu Venter belitunyeve liroboshi esiqulelube likude nekaya. Lincedwe sicaka salo Umxhosa ebesikufupi esikaulenze ngokulihlalisa pantsi sarola imela ne foslara engxoweni yebhokwe— kuba bonke abalusi uyakufika benento eninzi yazo kulengxowa zindawonye namakutu enyama, nenkobe, necuba yonk’ into salibopa ngasentla nangasezantsi kwexeba, saqapula sabufunxa bonke ubuhlungu ngomlomo. Siteta nje lipilile elo Dopolo into ezinganbululelo. Ukuba singabiko ke esosicaka ngeingaseko emhlabeni ngeseliyo apa aya kona onke ama Dopolo alungileyo.

Impawana.

Shologu lakwa Jili! Bhulisa! Lumkani nani nina bakotamileyo netela yalengqelo izi *Mvo Zabantsundu*, nafa ngumntqayi osuka e Qonce uyeza nakuni. Funda namqayo into yako Kobodi School, May 27, 1886.—Ndinosisi ngenxa yokulibala kwam ukutumela itela ye *Mvo*, kude kwati kum ngenxa yokucinga futi ngayo, ndapupa upete umnqayi omde uzingela abangayirrolanga, ngati wafika kum ndisesikolweni, wandixambulisa; ke ndide ndancedwa ngumzalwana apa : ke nanzo isheleni ezintatu.—Ndim, — JONATHAN NANGU.

Umzi omnyama maulungiselele ukungenisa amagama kwincwadi yaba ngelo lokunyula amadoda okuya ePalamente. Lixesha eli kode kube lolwa 31 July lo uzayo. Lento siyiyalazayo inkulu kemzindini untsondu. Amalungelo etu awasiwe so kule Palamente kuba liincinane inani lamadoda esivatumelayo aze ke agqeswe lihlokondiba lama Bhulu. Kufuneka ke zonke indawo ezinabantu abamnyama abaninzi ziyiqonde kakuhle lento yokuba zibe namalungu e Palamente avana nabantsundu Akuko unokunyula ke ade abe ulingenisile igama encwadini yabanyuli. Lilo elike ixesha Papamani!

Ukuba kuko imizi engaba ayiyivisisi lento ye Palamente nonyulo, mayibhalele ku Kditor *Imvo Zabantsundu*, sotumela umtu wokuya kuwuchazela. Emva koko akusalindekele namnye umzi ukuba uhlahle ngobudenge. Kunjani ke mpindini yase Hewu, nani base Doloroto, nani base Bekesdorp. Tetani nize ninedwe.

Kweleveki egqitileyo ipepa kubeko elilizwi "Unozakuzaku we Komiti" (Convener of Committee) lidale impikiswano enkulu neshushu ebantwini. Singavuya amadoda ayaziyo inteto esitumelwa imvo zawo ngendlelanidlela elinokusetyenziswa ngazo elozwi "unozakuzaku."

Umbhaleli wetu wenjenje: Nkosi Mhleli we *Mvo Zabantsundu*, ndifakele kwelobepa lohlanga, kumhlana ndikukatazayo. Siyamncomu u Mr. A. L. Kiviet no Mr. C. Sokupe umncedisi wako, ngokutuma nokupumela komsebenzi wako, entsatsheni yase Burnshill (Umkubiso). Kuvivo olubeluko ngomhla we 26 May longanyelwe ngu Inspector Ely, intsapo eyabiko ngalomhla yaba yi 73, injalo nase ncwadini. Yema ngoluhlobo; Standard iv. 3; Standard iii. 10; Standard iv. 17; Standard i. 18. Below Standards 25. Where are you J. J. of Graham's Town? Ndihe nosizi xa kufuneka ndite lomfo ka Kiviet uyashiswa, umzi ulwazi ezimatontsi ngokumka kwake. Akwababesiyakufumana indodana eyakwenza elinye ibanga entsatsheni. — Ndingu Jas. Figland. Burnshill, 4 June 1886.

Umfo ongu Udala um-Zanzibar owagwetyelwa bonke udom bako entolongweni yase Natal ngokusike abulale umntu, ngoku bakohlene naye. Ute kanti lomtu sidlabantu, izim. Uti akubaxana nomntu apo entolongweni aselemshunqula indlebe nokuba yiminye ngamazinyo ehlfafuna eginya. Lishwaqeshwaqe.

I Palamente.

Besita ga pakati ekwupakeleni umzi indaba ze Bantla eli liqwalasele isiko e Kapa. Siteta kambe ngale ngxoxo ingokukwendlanga kumbele wotywala—umcimbi owangeniswa ngu Mr. ROSE-INNES ilungu lase Dikeni nase Ngqushwa. Kwingxolo yetu yokugqibela sigqibele ngoku ngenisa amanqaku awenziwa ngu Mr. SAUER, wase Alvani. Elinene ke lalandelwa ngu Mr. HOFMEYR, ote akanakulixasa icebo lelungu lase Dikeni nase Ngqushwa (u Mr. Innes) kuba koba kucalulwa ibala. Ingaba Umxhosa wenziwa inkwenkwe. Ulikumbuze ibandla inteto ka Mr. Saul Solomon ngo 1873 mhla wayecasa ukucalulwa kwelaba kwinto yokutengiswa kotywala, wati yena akakolwa ukuba lento iyakubanga ukuba kupele ukusela. Awake amava ngala apo benziwa kona utywala kulapo kungekoyo ukunxula.

U Mr. UPINGTON ute yena uvumelana no Mr. Hofmeyr ngendawo yokungafuneki kocaluto. Ukuba kutiwa makupelise wokutengiswa kotywala makupele nokwa bamhlope. Bangaba abantsundu benziwa intsapo xa banqandwa ukuba bangatengi utywala. Xa bezintsapo ke mabanganikwa ulungelo lokunyula amalungu e Palamente. Asiyiyo inyaniso le kutiwa ngontsundu uyazicielela ukuba anqandwe akutengeni utywala. Ezi zicelo zabafundisi. Kuskwke kubhalwe amagama abantsundu aza abekwa onxabalaza atunyelwa kweli Bantla. Ezi zicelo ke azinamsebenzi. Ungene kwincwazo ende yento ezabanga ukuba u Rulumeni amise umteto apo owawungokutengiswa kotywala kweli pesheya kwe Nciba esiti kwaye kungeko mteto ngapambili. Ezase Mamfengeni imantyi zazihambisa olwazo uhlobo ezase Batenjini ziquba olwazo malunga nokutengiswa kotywala. Namahlba busatwalwa ngamagogo ngabantsundu utywala Eqonce. Ezi ziceli azisizi.

U Mr. MERRIMAN ute u Mr. Upington namhla ayindlelele ibhatyi yake, kuba oko wayengomnye we Komiti yabapicoti masiko abantsundu wasayina ukuba utywala bungatengiswa kwabantsundu. Umpulapule ngemihlali u Mr. Hofmeyr kwindawo acapule kwinteto ka Mr. Solomon, ngalomhla u Mr. Solomon wayeposisile, wateta njengoKungati abamhlope nabantsundu bantonye. Elake lelokuba kuxaswe ilungu elibekekileyo lase Dikeni nase Ngqushwa. Utesise u Mr. Sprigg ngenteto awayenza ngo 1873 ecasa utywala kwabantsundu. inteto awada wayibonisa u Sir Bartle Frere ukuze aqondwe ukuba unguntandi wezize ezintsundu; kanti ke noko ngalo lonke ixesha awayepete akazange enze nomnye umteto ukuqinisa inteto yake nakuba wayexaswe yinto emini. Lomsebenzi wenziwa ngu Sir T. Scanlen. Ezi lizwe liyakuzala yinkohlakalo nazibhovubhovu ukuba utywala buvulelwe, bayakuzidela ke kuba beyakuba bengayinkanga indlebe inteto yelungu lase Dikeni.

U SIR T. SCANLEN ute yena unga bangalamelela icebo lelungu lase Dikeni, lamabala ayeziwe Emakhoseni ekungenakutengiswa tywala kuwo ayemancinane kakadeni, ngoku kodwa mawandiswe.

Ingxoxo iquywe ngamanene anjengo Mr. LEWIS, Mr. HUTTON, no Mr. AYLIFF, no Mr. PEARSON, no Mr. DE SMIDT, no Mr. FROST ababengaku Mr. INNES, baza o Mr. BARRY, DE VOS, JOHNSON, namanye amanene anteto sobuya siziqube acasayo.

Lahulelene ibandla ngoluhlobo:— ABABENGAKU MR. INNES, 25 :—De Smidt, Goch, Lewis, Frost, Manuel, Hockly, Robertson, Douglass, Stigant, Sauer, Paton, Ayliff, J. E. Wood, Jones, Hutton, Rudd, Dyer, Merriman, Innes, Leonard, Vintcent, Sir T. Scanlen, Warren, Brabant, Pearson.

ABAMCASILEYO 25 :—Proctor, J. A. De Wet, Uhlsson, Dempers, Van Heerden, Du Plessis, Johnsen, Scholtz, Van Der Walt, O'Leary, Le Reox, Pothman, Hofmeyr, J. I. De Villiers, Upington, Venter, Barry, Sprigg, Wiener, Oosthuizen, Nel, De Vos, A. B. De Villers, Esselen.

UMCIMBI WENKOSI EZISE KAPA

Ngo Mvulo wegqitileyo kubeko e Qonce apa ibhunga lokucinga ngawona manyatelo ekufaneli ukuba atatyatwe ngendawo eyatiwadleke ngu Rev. Mr. Rubusana kwi pepa le *Mvo Zabantsundu*, engokulilelwa kweza nkosi zakwa Xhosa zise makamandeleni e Kapa.

Kubeko amadoda amahlanu kwiqumru elo u Rev. W. B. Rubusana Mr. Umhala, Mr. William K. Ntsikana Mr. J. Tengo-Jabavu no Mr. Ngenmbe omkulu.

Kugqitye kwezindawo. (1) Ukuba Umntandazo utunyelwe kwi Ruluneli u Right Hon Sir H. Robinson, ngetuba le nkosi ezo. (2) Makuoicwe indawo ngendawo ezinga zinga

faka igxalaba kulo msebenzi ukuba zizenzele amagqigula okubhalelana neli, seliqaliwe e Qonce ngento emazenziwe. (3) Umntandazo wobhalwa ngu Mr. N. C. Umhala no Mr. Tengo-Jabavu uze utunyelwe kwi Komiti zezinye indawo wakuba uvunyelwe yile yase Qonce, ezoti zona zalate ezingakwalatayo zivelele ukubhala kwabantu.

Umpanga ka Mr. Joel Madubela.

Udaba lokudlula ngo 27 May, kwalendodana igama longamele lamanqaku, ludalele usizi intliziyu ezininzi. U Mr. Joel Madubela ngu nyana oza emva komkulu Womfi uJohn Madubela wesika Captain Veldman.

Waqeqeshwa e Nxukwebe apo ahale iminyaka emitatu, wanikwa umsebenzi wokufeqesha intsapo e Mpukane pesheya kwe Nciba. Ube yindodana ebindleke kunene ebizinkole ngentliziyo yonke kwinto zokunceda abantu bakowayo. U Mr. Joel Madubela ubesele ngumshumayeli kwi bandla lase Wesile, nguye umpembi wembuto yengxoxo yododana lwapesheya kwe Nciba ekutiwa yi *Mutual Improvement Society* abe ngunobhala wayo. Umxhasi okuteleyo we *Mvo Zabantsundu* kuba ebebona kuzo isibane sokukanyisela lomzi untundu. Amazwi awafumbatise abazalwana bake ngalawo Enkosi u Yesu, ati: " Lindani nitandaze ukuze ningangeni ekulingweni." Yenze yamadodana ebesinetemba lezinto ezinkulu ngawo pesheya kwe Nciba ngokubona imigudu yayo. Kuyikolisile kodwa ukuba Inkosi iyitabate. U Mr. Joel Madubela ubesand' ukutshata kuba utshate ngo 20 April lo udululeyo, ngokoke ushiya usizi lomshakazi, esimkuzayo kwantsapo yakowabo ngalamabala.

UMLISELA MONTINJANA EGCUWA.

(IVELA KU "ASSISTANT SECRETARY."

Intlanganis ekutiwa yi "Mutual Improvement Society" njengoko kwaziswayo yavulwa ngokuhlwa 8-30, ngu President George Pamla ngokucula ingoma yesi Ngesi "Rock of ages cleft for me," nangomntandazo. U Secretary ufunde i Minutes zeyagqitayo, wandula ukubiza amagama amalungu. Ngawo la amagama ababengeko R. Ndungane, J. Mbasa, E. Mazamisa, J. Mampunye, Enoch Mamba, J. Kuzane, A. Zibi, W. Daniel, U P. Rozani wafika seyipuma; u Miss Ginya wayesifa. Kuhanjise umsebenzi, kwacelwa i choir ka Mr. Chas. Bikitsha. Emva koko u President wacela ukuba kuveliswe amalungu amatsha. U Mr. S. D. Maqina wavelisa u Mr. Paul Mamba; no Mr. J. Madubela wavelisa' o Messieurs S. Mzamo, Jeremiah Mazamisa, bonke bamkelwe ngovuyo. Emva koko kwa-vuma i choir ka Mr. E. Mamba eyayipe- twe ngu Mr. Paul Mamba; nasemva kwe ngoma leyo u President walesa ipepa laka le (Essay) "The housing of the natives," ate esakukova ukulilesa sapiwa ingoma ngu Mr. Chas. Bikitsha, kwaza emva kwayo kwaquywa ingxoxo ngepepa.

Usuke u Mr. Vice-President M. N. Galela wati, ewe, ipepa libhalwe kakuhle kodwa lisehlisa uhlanga oluntsundu; u President ebengena kulindlela kulentlalo uhlanga lukuyo, alikabi lixesha ukuba abantu abantsundu bacingelwe kakulu, watsho wati, akavumelani nombhali weli pepa—Amangesi wona ukuze abe nje aqgiba 1000 years, kodwa tina bantsundu asikayilezi lominyaka, naku Mangesi kuko asambata iblankete ezibomvu—asingede sicukucezwe ngakumbi sinentswelo—ngemo siyafana ibala aliteti nto, ngako uyacisile inteto yelofepa.

Usuke u Mr. F. Basi wawa kwelokuti, into inohlanga oluntsundu, sinentswelo, abantu abafani kuko abazicoayo kwintlalo yabo ngokuba namalungelo, kodwa tina asinako kuba neli malana ipelela kozikalana nomajina&c., nobuvilikitshane bokucongca umzimba.

Usuke u Mr. D. Zani wavumelana no Mr. M. N. Galela wati, besilindele ukuba le (essay) isifundise indlela yokuba sizipate entlaweni.

U Mr. P. Xabanisa uncome ukulunga kwepepa wati, ngesitatu umzekelo. Usuke wena u Mr. Jas. Mazamisa wati, elipepa belirwela imvo zabantu ibingalungile kanye akuko mfana ufundisiweyo olala nenkuku namatakane, yena akalali endlwini enjalo.

U Secretary ute uyavuywa ukuba eve ukuba irwela abanye, kuba ibingateli uluntu olumnyama lento mayiye kushicilelwa kwipepa "*Lemvo*" watsho wati njengoko umbhali ati masitenge i Harmonium ne Piano—sofa ne karityi lento ayikulunga kuba asinamali uti umntu one Honours certificate azuziswe imali elingana nongazange aye kwi Institutions, abapumelela isitandati sesitatu (Standard iii).

Umbhali ukuzikusela ute ebengazi ukuba urwela imvo zabafundileyo ubebonisa intlalo yabantu bakowete zesibafundise.

Emva kwengxoxo kucelwe i choir ka Mr. Chas. Bikitsha neka P. Mamba—kwabizwa u Mr. S. D. Maqina ngento awayeyivelisile kwintlanganis eyadlulayo; emva koko kubizwe i choir ka Mr. Chas. Bikitsha. Kwalandela ingxoxo nge "Motion" ate u Mr. Chas. Bikitsha wati, ubehleli njengesidenge, kuba engavivanga into ebetwata ngenxa yesi Ngesi.

U Mr. J. J. Madubela ute Isingesi besizele ngamazwi angasingawo Esingesi equbeka apa nalapa ebuya ngomva de angabi nakuvakala into ayitayoto.

U Mr. M. N. Galela ute akakufumane avumele ezonteto kuba ipudini xa ityebile akutshiwo ukuba mayingadliwa, awonakalisanga nto lomazwi.

Usukile u Mr. Basi wati. akaqondanga nokuba yi motion nokuba yi essay yintonina pofu lento ilungile xa iyi motion noko inqabile into yokuxasa omnye kuti bantsundu, u Mr. Maqina ulandele into eyayibhalwe ngu "Mlveli Wohlhanga" ebengafanele ukukwenjalo kuba u Mlveli Wohlhanga wayiteta lonto ecimezile. (Shame ukuba utsho Basi.)

Kubizwe u Mr. Mamba nngomga, kwalandela impikiswano (debate) pakati ko Mr. M. N. Galela no F. Basi (kulungi- lena ukutshata intombi engafundanga) uyabuzwa u Mr. Basi ukuba kulungilena? ze ati yena uxakiwe kuba yena usengumfana akanangqondo ngotshato wati abafundileyo mabatsbate ezingafundanga intombi wati, esitsho wayesiti lento ibingafanele mpikiswano.

Usuke u Mr. M. N. Galela wati akakuba nacala ayakuti ngqu-ngqu watsho esiti ukubona kwake yena akunakwenzeka

ukubopa inkomo engatsaliyo kwetsalayo inqvelo ayingehambi kuba umqeqeshwa utsalela kwesye indawo, ngako akalunganga kufanana ofundileyo ukutshata nengafundanga.

Ute u Mr. Madubela kulungile ukuba kutshatwe afundileyo, unyanisile u Mr. M. N. Galela, senziwa kukuba sisisi afundileyo angamavila. Kanti hai, xa yavela ekuteleyo naxa ifundileyo iyakuba njalo.

U Mr. Jas. Mazamisa ute akayigondi ingxoxo ufuna ukuba yiyipina efundileyo ene Honours nene Domestic economy? Yena akavani nezifundileyo kuba azilimi azihlakuli azisebenzi, zeke ngoko intlalo yazo imbemi. Ungaku Mr. Basi.

U Mr. P. Mamba ute yena akakuteta kodwa kufanelekile ukuba bati abafundileyo batsbate ezifundileyo.

U Mr. Zani ute lengxoxo ibanzi kuti bantsundu, ngemveli imfundo kodwa isimilo nokukutala.

U Mr. P. Xabanisa ute liteta ntonina eligama educated kuba intombi ingafunda kanti ayazinto nge Domestic economy. Ute u Mr. Madubela ayifundanga engazi Domestic economy eyazi imfundo yodwa.

Ute u Xabanisa mhlambi yazi i Domestic economy kanti ayazi nokubhala Ute u Mr. President hai, enjalo ayazi nto iqeqeshiwe kupela. U Mr. Chas. Bikitsha ute mayazi zombini izinto.

Emva koko kuvunywe "The Gospel bells" ngu Chas. Bikitsha ne choir. [Kulondawo nakoviswa yingxoxo.—EDITOR ZWIVO.]

U Mr. J. J. Madubela no Mr. S. D. Maqina no Miss Eliza Mkatini bavuma iculo elafakelwa amazwi ngu Mr. Richard Kawa eliti: "Wena lizwe Lotukela," liteta ngo- kugoduka kwa Mamfengu—(hai uxuba mndani kwalo).

Emva koko u Mr. President wavelisa ilelala eyayibhalwe 'ngu President we "N. E. Association" engokuhliswa kwe mali yo Titshala base Transkei kwa Pini ekwati emveni kokuba amalungu exoxile ngayo avumelana ukuba kubhalwe, Incwadi eya e Palamente ngokungena ngeroba lika Dr. Dale, i Komiti ayizange ibe natuba lokuhlangana emva kwentlanganis kuba yapuma 12-15 ebusuku. Amalungu ayakuxelelwa ngu Secretary into ayakuyiteta kwezayo.

Intlanganis yayiyeyomeleleyo nenomoya wokuxoxa.

ABALIMI NA BARWEBI.

Elinye inene lalapa like lati kuti kunanina lento abantu bakoweni bangeneni ekufuyeni igusha. Yeyona nto iyakubanceda ngezimini inkomo zitshabalalayo zingange nisi nto. Igasha inye imntsha uboya be 4/ umntu gonyakha, igusha ezilishumi zingadla apo kunokudla inkomo enye. Ishumi legusha linokuyingenisela £2 ngonyaka indoda. Iklulu linokuyingenisela indoda £20-

Umzi ofuye igusha siwucela ukuba uke ulinge le "Dip" intsha yokulungisa uboya bayibikelwa ngu Drummond & Co. kwimihlati yezaziso ze Mvo. Eliyenza liloncedo.

Uboya buyanyuka kwakona exabisweni e Nglane. Ukuzeka abafuyi bafumane amaxabiso ngabo mababulungise.

Izolo e markeni uboya bama fama obucaziweyo bufumene 9d to 10d ngeponti; obabantu abantsundu obucaziweyo bafumane 9d to 10d ngeponti. Bonke oburabaxa nobu mnyama 2d to 2 1/2d; obuvaswe kodwa 5Jd to 5Jd igrisi 3rd to 3Jd obeseyi 8d to 1/1 ngeponti.

E-MARKENI.

E-ONCE (June 19).

Ibhotolo, 6d to 2/ ngeponti
Amaqanda, 7d to 9d ngedazini
Irasi eluhlaza, 5d to 10d ngekulu
Ihlabile 3d to 2/ ngekulu
Itapile, 1/3 to 5/11 ngengxowa
Imbewu yehabile 1/7 to 2/ ngekulu
Umbona, 1/7 to 2/1 ngekulu
Irasi ezinkozo, 1/10 to 2/3 ngekulu
Isimili, 1/3 to 2/3 ngengxowa
Amatanga, 1/ to 2/2 ngedazini
Umgubo, 2/6 to 6/6 ngekulu
Iartvisi, 9/3 ngekulu
Imbotyi, 2/4 ngekulu
Inkuni, 4/ to 18/ ngeflara

NATIVE OPINION

WEDNESDAY, JUNE 23, 1886

THE

ceremonies on the breaking up, for winter vacations, of the Native Girls' Institution at Umgwali, afforded a representative of this journal an opportunity of visiting this historical Mission station.

This station is in the very heart of what was once the land of the Amangqika, which is now a perfect network of farms. It is about twelve miles from the nearest railway station—Dohne—on the border line, the distance might be less still but for the fact that the extensive fencing in of farms, now in vogue, has consigned the age of "short cuts" to the past. All credit to the Stutterheim Divisional Council (for the Mission is in the Stutterheim district) the road is in good repair. Never having been to the Umgwali before, and whatever knowledge of it we could boast of having been gathered from the admirable "Life of TIYO SOGA," by the Rev. J. A. CHALMERS, the prospect of traversing the region made sacred by the exploits of one who is worshipped by all enlightened natives was peculiar. It would be the sheerst affectation for us to say our expectations about Umgwali were of a high order. It

is well known that the station was literally swept and garnished by the last war, and the people whom it was intended to benefit morally and spiriually were deported to Gcalekaland. It was only natural then that we approached it in low spirits. But it was agreeable and refreshing to find a fully occupied station where we pictured to ourselves what was less than a howling wilderness: a manse and a commodious chapel which had been recently renovated, where we looked for dilapidation and ruin. To us both the manse, the chapel, and one or two outbuildings had a special fascination—having been erected by the ever-to-be-lamented Rev. TIYO SOGA. The good Rev. J. F. CUMMING, the immediate successor of Mr. SOGA at the station, is still in charge, and notwithstanding that he has his name written among the early missionary pioneers to the Amangqika tribes, he continues to possess, we are thankful to say, the vigour and energy of a young missionary.

It is, however, the Girls' Institution that is the pride and glory of Umgwali. It is two-story high, and is a fine, spacious, commodious, and substantial building, to which may unquestionably be awarded the credit of being the handsomest Native Girls' establishment in South Africa. The edifice was erected at the cost of £3,400, for which the natives are indebted to the good Presbyterians of Scotland. Though designed to accommodate fifty scholars, it can easily hold more. Our space does not permit of the description of the various rooms.

The school was removed from far less convenient quarters into the new compartments in March 1884, and it is evident that in the former place it could never rise above being a normal station school. We doubt very much whether it is otherwise known by a large majority of those who are expected to support it by sending pupils to it.

At present the number of boarders is small. We believe what is covered by the standing phrase "Hard Times" has less to do with this circumstance than the fact that the natives have no knowledge of its existence—certainly not after it has been so completely rebuilt. To this must be added the weighty consideration that those who are in charge of the Institution are too modest to blow their own trumpet. Plain and unassuming country folks, they are quite oblivious of the fact that this, if it has not been so in former times, is particularly an age of advertisement. But when we remember that the Great Master Himself once poked fun at the simple individuals who lit candles and put them under bushels, we confess we are not prepared to swear positively that advertising was not in vogue in the ages that are gone. "Let the results speak and serve as advertisements," one might say. Exactly so. In 1883, if we mistake not, three or four Umgwali girls took very creditable positions in the Pass List of the Elementary Teachers' Examination, which is at present the *ultima thule* of the work done in Native Institutions. On this occasion Umgwali candidates were second to none among competitors from other Native Institutions. This success is singular, because account has to be taken of the limited area and meagre numbers from which the successful examinees were drawn, and the emulation and *esprit de corps* that a large school inspires are absent. Then, you have the published results of the last inspection—4G infants below Standards; 7 in Standard I; 19 Standard-ard II; 17 Standard III; 10 Standard IV; and 3 in Standard V—results which compare favourably with those of other Native Institutions.

In the Industrial Department we were satisfied to find that the boarders engage in outdoor work. They have within the last nine months planted a number of trees round the beautiful buildings, which will before long make the surroundings very attractive. They also attend to the cleaning and harvesting of the Institution lands. Of course, this is done after school hours. In the sewing and dressmaking line Umgwali girls were awarded "Honourable Mention," at the 1885-6 South Africa Exhibition held in Port Elizabeth. It was gratifying, moreover, to observe that in equipping girls for the future, the importance of the culinary branch of domestic economy is not overlooked. Thus it will be seen that everything that is essential in the education of a girl is kept in view at the Umgwali Institution.

Miss MACRITCHIE is the Lady Principal, and she is a lady of singularly high attainments. Formerly in in charge of a ladies' institution in Scotland, Miss MACRITCHIE came to the Colony to succeed Miss WATERSTON as lady-in-charge of the Girls' School at Lovedale, and the lasting results of her training may to this day be seen in the homes of the young Native women who passed through her hands then, who have not had their equals since.

At Umgwali Miss MACRITCHIE is assisted by Miss STAPLETON, a lady from Cape Town. Under Miss MAC- RITCHIE'S able superintendence wo are satisfied that the main conditions are secured which alone are requisite to make Umgwali yet a prominent centre of light and sweetness, which will radiate to all the homes of the natives of the Eastern Province and the Territories beyond the Kei. "Umgwali yet," is our refrain; and we are much mistaken if this Station which has produced the most accomplished Native Minister South Africa- has ever had, and which new has this most excellent establishment for the education of native females in South Africa, does not yet lead the way in the department of sound native girls' training also. After all the native tribes can only be effectually civilised by the influence of the missionary and the native women. We shall watch the progress of this Institution with considerable interest; and we commend it to the notice of our countrymen.

Editorial Notes.

THROUGH the indefatigable efforts of our Magistrate, Mr. W. B. Chalmers, we are thankful to hear that Government has been induced to write off the arrear taxes up to the end of 1884. This will no doubt heave a millstone off the necks of the natives. Our people should now strain every nerve to pay up the taxes due for 1885 and the current year; and we trust that Government will recognize that it is doing the natives a kindness in pressing them for one year's taxes at a time.

MR. J. G. WOOD has intimated in Parliament that Mr. Ayliff and himself will not be able to introduce this session the Pass Bill which they were commissioned to draft. This will relieve the anxiety of thousands of native people for whom alone these manacles were to be forged. Why should the English members (for it is vain to appeal to the Dutch) insist upon unnecessarily curtailing the privileges of their native fellow citizens? Surely the Cattle Removal and Vagrancy Acts are enough protection to the farmers.

THE Ministry have sustained a defeat in the House on the Transkeian Representation Bill. In committee the Government succeeded by a bare majority of two in inserting a most immoral proviso, because based on differences of colour, that a black man should possess four times the qualifications of a white man before he can be a voter. The practical consequences of this small proviso would have been most mischievous. And the native people are very much indebted to Mr. Merriman, Mr. Sauer, Mr. Goch of Kimberley, and to Mr. Pearson of Port Elizabeth, for the eloquence and earnestness with which they opposed this calamitous step. They were, however, worsted for the time being. At another stage Mr. Douglass, the able member for Graham's Town moved that this disabling clause for us of colour be expunged. The Government opposed, but Mr. Douglass was supported by 31, and the Ministry by 28. The clause was therefore expunged. The Native Elective Board has, thank God, also gone. The combination of purely English members against Dutch nonsense seems yet strong enough to serve the country even in the present Parliament. May it last.

It is very remarkable that the advocates of the disfranchisement of Natives cannot find anything better in support of their case against the Natives than to trot out the ridiculous bogey of a black member in Parliament. But we are content to let the past history of the Native vote speak for itself and are satisfied that—so long as the policy of non-irritation is pursued by Governments so long will Natives not trouble themselves with sending to Parliament one of their colour. The *Star* (Graham's Town) is the last paper to repeat this trite argument which originated in *De Zuid Afrikaan*, the organ of the Dutch party in Cape Town. In a recent article the *Star* says:—"Hitherto the native vote, under the 'two sticks and a gunny bag' suffrage, has been manipulated' for the election of white candidates for Parliamentary honours. But the time is coming, or 'we shall be mistaken, when men like Tengo-Jabavu, or Kafirs of much less intelligence, will be put up and returned by overwhelming native majorities, not only for the Transkei, but also for such border districts as East London, King William's Town, Victoria East, Fort Beaufort, Queen's Town, Aliwal North, and Wodehouse. Are the negrophilists prepared to attempt to force native representatives into the Legislature, and to compel the colonists to insist upon such an alteration of the Constitution Ordinance as to make a native ineligible for election? To do so would be a serious step, but it is one which will assuredly be taken should this inordinate display of man and brotherism go the length of encouraging a Jabavu to be put up. To use the native vote as a counterpoise to that of the Dutch would be an equally serious matter, as the first indication of such an effort being made would certainly lead to the entire disfranchisement of the natives."

ISAZISO.

INTLANGANISO ye “ Transkei Mutual Improvement Society,” iya kudibana e Gcuwa ngomhla we 25 June ngolwesi Hlanu evekini. Amalungu acelwa ukuba aze abeko ukutshona kwe langa.

SOLOMON D. MAQINA,
Assistant Secretary.
Tyinira, June 1, 1886.

ISAZISO.

NGOMHLA we 2 July, ngolwesi Hlanu evekini ngo 7³⁰ p.m. kuyakubako i Tea Meeting e Qonce kutyalike yase Wesileni. Kuya kuvuma usapo lwalapa nolwa kwa Mdingi ; isihlalo sotatwa ngu Mr. NEWING. Izihlobo ziyamenywa Itikiti yi sheleni.

ISAZISO.

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

DUNCAN S. MAKOHLISO,
Acting Secretary.
Gala, 17th May, 1886.

ISAZISO.

INTLANGANISO ya Balimibase Ngcobo ye Siquingata sokupela somnyaka iyakuba Ngolwesi-Ne ngo 1st July ozayo, ngexesha le 10—kusasa, yoba se Court Room, apo e Ngcobo.

p. D. TSHACILA,
Secretary.
All Saints, 17 June, 1886.

OLAHLEKILEYO.

NDICELA umkondo kubantu base Gala nabase Qumra wenkwenkwana yam u Piet Malgas, elinye ngu Mangaliso. Ibivela e Qumra kwa Mr. Webb ye biwa ngamadoda amabini ku Komani. Ondilandisileyo ndombhatala kwa oko, makabhalele ku I. A. Motaung, Esq., apa e Tarkastad.

MITYI MALGAS.
Tarkastad, 5 June, 1886.

KUBIWE.

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

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

KUBIWE.

AMAHASHE amabini e Dntywa ka Rev. EDWARD TSEWU. *Impawu* : (1) Imazi efosikazi, empemvu, 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.

Ocela Amehlo.

NDILAHLEKWE lihashe lam. Ibala lalo limnyama-linco ; ndicela amehlo omzi ontsundu. Olibonileyo elobala makancede atumelele ku Mhleli we *Mvo* nokuba ku kum, ndombhatala nge £1 10/

UMHLANGASO J. S. FAKU.
Esihlonyanoni,
Pondoland, 14 May 1886.

ISAZISO SOMHLELI.

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

Advertisement.

THE Quarterly Meeting of the Transkeian Mutual Improvement Society, will take place at Butterworth, on TUESDAY, 29 June, 1886.

All the members are requested to be present.
SOL. D. MAQINA.
Assistant Secretary
Tyinira, 24 May, 1886.

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

MADUBELA.—Empukane, ngo 27 May, 1886, kububhe u Mr. JOEL MADUBELA. Izihlobo mazamkele lo mbiko.

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

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

BA

YI VULILE

Kwizindlu apa ebezisakuba no C. FENNEL & Co.

EYABO ENTSHA

Ivenkile Yokutengisa Nokwenza Ingubo INE

MPAHLA ENTSHA NE BUHLUNGU

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

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

ISAZISO.

ITRANSPOTI YAMALAHLE ASE NDWE.

NGAYO le nyanga nangale izayo imali yoku bayishwa ukusuka emalahleni ukusa ku Komani iyakunyuswa ibe yi 9d. nge kulu. Zonke inqwelo zolayishwa ngexesha elifanelekileyo.

Mines, June 1, 1886.

MAMFENGU! MAMFENGU !

PAULANI OKU!

Lo ugama lingezantsi unika
Amaxabiso apezulu ngo Boya,

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

Inyama ne Zonka,

Nento ezinjenge kofu no swekile zitengeni ko

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

DUGMORE NO HELLIER, Indwe
Amagosa.

Iyeza Lokulungisa u Boya.
I Dip Efezekileyo.
(PERFECTION).

XA bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye “ Fezekileyo,” o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

1. Ayina Tyefu.
2. Ayibonakalisi uboya.
3. Iyalupelisa kanye ukwekwe ezigusheni, nase zinkomeni, namakalane, nase ma hasheni, nentwakumba nentwala ezinkomeni nase zinjani. ibulala nezinambuzane ezigqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.
5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincomayo ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke.

Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezinkonxeni.

Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo Uze unga tengi yimbi. Yibize kwi venkile ezimele Abantsundu, E Qonce.

D. DRUMMOND & CO., E QONCE.

Lishicilelwa umnino, u JonN-TENGO-JABAVU ngu HAY BBOTHERS Smith Street King William's Town.