IMVO ZABANTSUNDU
(NATIVE OPINION)

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[No. 125.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 30, 1887.

Isitora sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungsiwe
Iminqwazi ehonjisiweyo
Iqiya ezilushica
Imibhalo, njalo, njalo

KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
— Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele
Ibhulukwe zokukwela, Ileginisi njalo, njalo.
Isuti nengubo ezinganye ezi ncinane zama kwenkwana nezolutsha.

Yeyona ndlu isisulu empahleni yoku homba neyoku nxiba apa

E KOMANI.

U BOYA

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Eli fandesi loqutywa iveki ezimbini—kutengiswa ngamanani atotyiweyo kakulu.

IZISULU! IZISULU!

YIYA KUZIBONELA NG0KWAK0.

Ifandesi loqala NGOLWESI-TATU 30 MARCH, 1887

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La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli zigciniwe.

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Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala azivuki.
Ityali zaba Ntwenyana (Uyaqonda kodwa?)
Ityali ezi lufipa—zilala " too."
Ezokutshata ingubo, nokuba ufuna iyadi nokuba ufuna zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehompe Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esezi tungiwe.

Ibatyi ne Bhulukwe ze kodi " ebanzi." manene ayazisikelwa azitungelwe ezawo ingubo ngumtungi. Siyazi dudela zonke ivenkile zalapa ngempahla zitu.Inkumba yakwa PASCOE,Ezantsi kwe Tyalike yama Skotshi.Paulani, niqonde kakuhle, ningayiposi—Amagama ka PASCOE

AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETISO ngu FOLOCOKO.

IRAFU YOMNYAKA

WE 1886.

I_)AYA ziswa abantu Aba- 13 ntsundu bom mandla «se Qonce ukuba Irafu yo- ^yaka we 1886 eli shumi le ■eni ngendlu kufuneka i- ngosuku lokuqala ku 1887. Bonke abantu O^Rnndii abazi bhatala ku ez.'ib') i luifii inabazi-o t^Habainek i Xesi bazise ku U QobOqobo ||||Hku Mr. Verity.

xnsm^Jokuba anga bhatala zwesiWr^a singaneno komhla ra 31 ku March. Kodwa inva kosuku Iwa 31 ku March jynke aba ngeka bhatali iya :u tinjwa impallia yabo, ekwe- ziweni kwa lonto ke bosebe ^hne ^lleko ngapandle HBMH ie sheloni.

"'k'<

HPbJivitele pczubi IflfWgulo loku vuswa, bazi |Me i Bafu zabo zezindlu -Bcesha eli fanelikeleyo | i||»GMiku Iwa -11 ku March g^Mazi sindise kwi ndleko ezi bako xa kude f||||| ^\i impahla yabo.

Ek. B. (BALMERS. Im antyi.

*' ■ - i"b

HI YO MHLABA

(QUIT RENT),

amastae na® Mta

FUDANI.

Zz'.-.vz na kulemimandla kKyakuu juzwa uku- igBomhlaba yakwa ^Bndelwe ihlaulwe Myo mongameli wa Be Kamastone ngo list January, 1887. fc^tfeliLJqgahlaulwa Fusuku Iwa

BROS, 1887.

■ ngegunya lomteto. Be kubeko sazisc Kwesi.

WERT GARCIA. F Umantyi.

|ve Umantyi, Kown, 23 Dec., 1886

█KA RULUMENTE.

.ntu bayaxelelwa ukuba ezika- Pabs) zibhalwe lamanani hJfcipaulwe ngamapolisa uku.

Abantsundu, ezi:

y.w.< 25 Um152 W) 175

(.242 HL H. B. ROPER, Inkosi Yamapolisa. No, VII. E Dayimani.

ND AZO.

ike intlanganiso zornta [ezikoyo apa e Koloni tatandatu (6th) April l&OBrize umtandazo

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i " XOSA-XAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi ziya- kucazulula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. ncwadi ino kuzuzwa

E Rini (Graham's Town)—kwa T. and G SHEFFIELD, *Eastern Star* Office.
E Qonce (King William's Town)—kwa W. T. RANDALL.
E Komani (Qneenstown)—kwa D. S. BARRABLE.
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E Ngqushwa (Peddie)—kwa A. C. BENNETT
E Sidutyini (St. Mark's)—kwa S.D.SNOOKE
Kwa na kuzo e zinye i ndawo.

NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo mihlana; linekolo ebunzi ete incam apezulu yekolo leyo yanokutyeka yatyekela kwicala lase kunene. Linentsumpa enta- nyeni kwicala langasekunene, kwanenye esi- levini. Itshoba alilide kakulu pofu alinqa- nyulwe. Alilide noko. Ndipeni amehlo mzi wakowetu.

KLAAS LOTSHA,
c/o DYER & DYER, King William's Town
14 January, 1887.

Isaziso sale Dolopu.

IMARIKE YAKUSASA,

INGUQULO YAMA XESHA.

KWAZISWA bonke abantu ukuba kuya kususela kumhla wokuqala ku April, i Marike yakusasa iqalwa ngexa lesixenxe, kude kube ngu mhla wa 30 ku September; loti ukuze liguqulwe eloxesha kube kwe nziwe simiselo simbi li Bhunga lalapa ekoti nako oko kwaziswe kwanga pambili.

W. DUNBAR, Unobhala we Dolopu.

Ababhubhileyo.

MAJIZA.—E Alvani, kubhubhe u Miss ANTYI MAJIZA ngomhla we 28 March 1887 ngexesha 12'15 a.m. Izihlobo mazam- kele lowo mbiko.

Iveki.

KUKO iqela labatabati belipepa esiqonda- yo ukuba selisenza ubumenemene ngoku ali- sazameli ukuba liyirole imali yepepa. Lo- mhlambi nyakutunyelwa isikambuzo ngexa- biso elisemva, ze ngo 13 April ozayo amagama adweliswe apa apepeni aleswe kwindawo ngendawo ukuba awuyitumelanga ngapambi koko, imali.

IJAJI iyakujikeleza ngolahlobo: E Alvan, 1 April. E Bekesdorp, 4 April. E Kolsbere, 7 April. E Rafu, 14 April. E Tinara, 19 April. E Bhayi, 21 April.

INGQAKAQA isenze isitonga esinye ema Mpondweni.

IBANDLA lama-Wesile laka ityalike e Barberton kwele Golide. Ilitye legumbi libe- kwe ngo 18 March.

UMJIKELEZO ka Fillis(Circus) obuse Kapa ixesha elide uzakubuye uhambele kweli lingase mpuma langa.

IMIGCOBO yomhla wokukhunjuzwa kom- nyaka wamashumi asitoba wetshawe elila- ula kwelama Jelimeni yabako ngolwesi-Bini lwedluleyo kuzo zonke indawo ezinamaba- ndla avela kwelo. Yaba mikulu indilekile ngakumbi ukufala kubetwa igubu kupetwe izibane apa e Qonce.

AMAKWENKWANA amabini ama Lawu afe ngokubi kunene ngase Paarl ngaleveki igqi- tileyo. Kube kusitsha indlu aza akubona umlilo uqala nakwenye emelene naleyo azi- posa pakati ukusindisa impahlana engama- ndla. Ate xa eza emnyango suka yawa pa- mbi kwawo ingca ivuta, ange angaya efesti- leni amiwa ngumsi nabubushushu atshela pakati.

NGATI akusakubako nkani mayelana noku- ngena ko Mr. R. Solomon e Palamente eza- kuba ngumlomo wesi sitili endaweni ka Mr. Dyer.

KWELE Dayimani kuko inqwelana zokuka- ulezisa abantu (cabs) ekumiselwe ukuba zikwelwe ngabantsundu bodwa. Lesa isaziso sika Rulumeni ngalondawo esikwelana- mhla.

ABAPATI bemfundo e Kapa batumele izwi pesheya kwe Nciba lokuba imivuzo yotitsha- la bonke iza kutotywa ngapezu koku ikuko ngoku. Lowo msebenzi wokugaula imivuzo woqalwa nge kwata ezayo.

IMITETO emiselwe abalungiselela uviwo lwabangxamele umsebenzi wakwa Rulume- nte i Civil Service Examination ngomnyaka ozayo imisela ukuba akuko bani uvunye- lweyo ukuba alungene oluviwo ngapandle kokuba abe usiteta asibhale nqo isi Bhulu.

U NOHAHAYI wase Tinara use ntolongweni ngokudubula u Petros Zono. Babeye kuzi- ngela bebatatu, bati xa bagodukayo berozile epambili u Kamel Petani elandelwa ngu Petros, esemva u Nohahayi. U Kamel uve isitonga nesikalo esiti " undidubula nje una- nqala yanina ngakum " watsho selepantsi u Petros.

U LIEUTENANT BAILEY owayepete amapo- lisa e Batenjini waza ekwelo wonga wama- na ukuyitya imali Rulumeni etunyelwe ukuhlaula indlu umrwebi [illegible]

kubo ukutya ugwetyelwe umnyaka onenya- nga zontandatu esabenza nzima entolongwe- ni.

KWILWANDLE ezise zantsi kwanti-zitshile apo kungeko lizwe labantu, kwelezidla-ba- ntu nopati wenqanawa nomatoloshe bake bawelwe ngabantu belozwe amazim abatya bonke ayitimba nenqanawa.

NGOLWESI-HLANU olugqitileyo ligwetyiwe yimantyi yalapa ityala lento eninzi yamado- dana awayesilwa esikolweni sakwa Brown, lee mhla nge Cawa. Bakululwe abanye kwafumaneka ukuba ezona njuze zingabape- mbi bezipitipiti ngu Timoti Sanga, no Austen Ngcumbe no Edward Maputi, no Joseph Mkecele, badliwa iponti ezimbini emnye, ati ukuba akanazo ablale iveki ezimbini ento- longweni. Ngawase sikolweni onke, inxe- nye ipuma e Koleji e Dikeni; Ihlazo ! Ihla- zo !! Ihlazo !!!

UMBENDENI uyanaba. Ngoku uko kum- mandla wase Nyara.

IXEGO elingumfundisi uRev. W. R. Thomson wase Balfour lisinde kakubi eku- ntywiliselweni e Ngcwenxa ngaleveki ipeli- leyo. Ubewela ngomtantato ongenalutango emacaleni suka wangenwa siyezi wabizwa ezantsi, aye amanzi eko kanobom ethlanjeni. Kukhale umfazi obehlamba ingubo eza ama- polisa azipose amsindisa. Ufunyenwe sele- nobutataka, egodusiwe ubehle wawafu- mana amandla ake. Sivuya sonke.

UMCANCATO wenyawo ose Rwarwa e Tyu- me, umke namanzi.

IMANTYI yase Ngqushwa ipulapula ityala lamakwenkwe alwe emtshotshweni kwako ebetwe ngangokuba akulindelwe ukuba iya- kupila.

AMATYALA amakulu elipesheya kwe Nciba anjengawokubulala amiselwe ngoku ukute- twa yimantyi enkulu nemantyi ezimbini nga- maxesha atile kwi ofisi zelo.

LILO eli ixesha lokungeniswa kwamagama amatsha abatanda ukutunyelwa *Imvo* iveki zonke.

ULAULO lwapesheya luvakalise e Palame- nteni ukuba luyakuncedisa ukumkani wama Swazi ukuba uyakatazwa ngama Bhulu. Lucinga ukumisa umntu oyakuba ngamehlo ka Rulumeni e Swazini.

KULO mboniso uyakuba se Rini ngo December ozayo kuya kubako icala lempa- hla eyenziwe zingcibi zabantu abantsundu eyakurolelwa amabhaso emali gqite enye ngobuhle.

UMBENDENI usazipete inkomo pantsi kwe Ntaba ka Ndoda.

INTO eyakusindisa umz' ontsundu ekuvale- lweni ngapandle kwento zolaulo kukusuke babize unocanda abasikele izikonkwane bo- nke ngabanye. Ingenziwanga lonto akuko temba kakulu lokuba abasokuvalelwa.

IBHOTWE lase Natal litengisile kwinene lase Tekwini ngamawaka amatatu eponti (£3,000) [illegible]

IPOSI esuka e Dayimani eya e Transvaal ite xa isesibhakabhakeni selizwe, kwanti, kwati tu amadoda amatatu exhobe imipu adubula amahashe apambili omabini, ati kumbhexeshi makarole ingxowa yase Christiana idolopana ekwakwelozwe—emka nayo nemali ka Rulumeni ebiku £300 engxo- weni apo. Awukafunyanwa umkondo wezi- hange ezo.

AMAKWENKWANA amabini alapa anikwe inyanga entolongweni ngokusuke ebe osolo- ntsi ababini etweqini ka mantyi; ebesand' ukukutshwa ngezolo entolongweni ayebe ibu- lanti.

AMANGESI ase Natal enza ibhokisana entle evatiswe ngegolide aza kufaka kuyo incwadi yombuliso oya ku Nkosazana u Victoria.

INENE elisinge kwele Golide limyaleze umfazi walo kumelwane lwalo. Lite laku- fika apo alayeka ukutumela imali eninzi entsatsheni, waselesuka unkabi lo ubeyale- ziwe esiya kuhlala kona epuma nasemse- benzini. Uti ngoku aze ati umntu oke wam- bona esebenza isafika lemali amxhome.

KUXABENE abelungu ababini e Newcastle ese Natal aseleputuma ezipistolini, engu McLelland yadutyulwa entloko, yagwengu- la imbumbulu ayangena. Waselehloma u Hobbs esifubeni yakupuma emhlana imbu- mbulu lalalelwa ngumbete itshoba, aselem- bamba aka ntsasana umbulali lowo.

ABELUNGU bele Golide babhalele u Ruin, mentejwelozwe umtandazo wokuba makwe- nziwe umteto wokunyanzela abantu abam- nyama banxibe kuba basebenza behamba ze bonke.

I "Champion C. C." idlale ibhola ngo- Mgqibelo ogqitileyo nentlanganisela yekha- ba elisebenza kwizitora zalapa e Qonce, aku- tshwa Amangesi atshikilelwa yimidaka. Izi- kora sozibonakalisa kweleveki ezayo,

NGENXA yokunxila kwamakosikazi enkosi yama Swazi, ite inkosi leyo mazivalwe inka- nti ezikufupi nayo.

UMBANDENI inkosi yama Swazi uyikanye- le lanewadi kwakutiwa uyibhalile eti kumfu- ndisi wase Natal makabuyise amantomba- zana amabini ayemke nawo.

INYOKA zininzi kakulu, nasezindlwini. Ute kanti u Mr. B. Sakuba selehlala nenyushu kwindlu yake kwasa ebopa eyishiya " izi- tshay' induna. Makugcinwe iyeza lika No- gqala (Mr. Shaw).

IXABISO lemali ye *Mvo* ye kwata liba liku- lu xa kudlule inyanga yokuqala ye kwata leyo ingafikanga. Mawayigcine lonto Ama- gosa nabamkeli belipepa.

NALO icam kwisaziso so Dyer & Dyer kwe- lanamhla yi Selling-off.

I BHULU apa elingu De Foss elatshisa abantu nendlu kwa Tshaka likululwe yi Jaji yase Transvaal ngokusuke angabiko amangqina ayaziyo lonto. Kuvakala ukuba abantu basaba lomhla kwelozwe baya kufupi nenkosi zabo, abalixelelwa ixesha eliyakute- twa ngalo ityala.

IZIHLOBO zake ezininzi ziyakuwuva ngosizi olukulu umpanga ka Miss Antyi Majiza obhubhele e Alvani pakati kobusuku ngo- Mvulo ogqitileyo (12'35). U Miss Majiza linenekazi elinexesha elide kunene lincedisa kwisikula sentombi e Lovedale ingqili yolu- tsba olufundisiweyo. Baninzi ke abaya ku- mazi. Indawo yake kweso sikolo iyakubo- nakala isituba esikulu ekungekapukapu ukusivala, kuba ubesele njengonina wento- mbi ezifundayo. Umke lutshaba olukulu lwempi eke yatiwa futu emfundweni i Consumption isifo samapapu. E Alvani ubeye kutabata umoya oqolileyo welipezulu. Si- khuza izihlobo ezaselusizini nati sikulo.

NGOLWESI-HLANU olugqitileyo bekungcwa- tywa u George, inkwenkwana ka Rev. E. Lones walapa ebhubhe ngendle- la elusizi kakulu. Bebebambisa ipalanga emlanjeni nabanye, ba- goduka xa litshonayo. Bate sebemgama wakumbula iqogana lake lokutiya wabuyela emva yedwa kanti kupela oko. Kacolwe umnqwazi pezu kodonga nguyise kwafunwa ubusuku bonke emanzini ngamadindala safu- nyanwa isidumbu ekuseni sesinendawo ezi- tyiweyo ngononkala. Kubonakala ukuba ute ngokuhamba pezu kwepulanga elibetelwe eludongeni watyibilika weyela. Siyavelana nomfundisi lowo nenkosikazi yake.

SIFIKELWE ludaba lokuba u John J. Mnqandi ubhubhele e Dayimani.

NGOLWESI-TATU MARCH 30 1887,

Ukutungwa Umlomo. UMTETO ati u SPRIGG mawenziwe imilomo yabantsundu zamalungelo abo ubufanele ukucikidwa zizo zo- nke iziteti zakowetu. Kweleveki egqitileyo sibalise ngento ezisentlo- ko zalomteto mtsha; sabonisa uku- ba into ojonge kuyo kukufaka ifa- dukwe emilonyeni yabamnyama. Site into leyo kukuguqula imvelo yonke yabo, kuba lomzi wakowetu ngumzi owavela wazipendulela kuzo zonke izinto zentlalo yawo, Yaye ke lonke ixesha eli ubulisebenzisa ilungelo owalinikwa ngu Mntan' Omhle lokuba nawo utumele e Ba- ndla e Kapa amadoda oluvo lwawo ungazange wenze into yobuyata, ngokuti mhlaimbi utumele amadoda angafanelekileyo kweloziko. Le- ndawo singayimisa kapukapu ngo- kuvakalisa uluvo lwento eninzi ya- madoda amakulu elilizwe, kodwa njengokuba ipepa lilincinane sesoti sivakalise uluvo lwamatshawe ama- bini asentloko kulombuso ukoyo. Kuko inteto eyole kunene awayenza pesheya Umhlekazi i Ruluneli ngo 1884, kulonteto kwabako lamanqa- ku:—" Kwi Koloni yase Kapa izi-
" zwe zitatu, ezimhlope ngama
" Bhulu na Mangesi, kwezi zibini
" esona sikulu ngama Bhulu, xa
" kulinganiswa ubuninzi bawo nga-
" pezu kwa Mangesi kungasuke
" kutiwe ishumi elinesinye lama
" Bhulu linokutelekiswa na Mange-
" si asitoba, kanti ke zozibini ezizi-
" zwe ziyakutshwa zezintsundu ngo-
" buninzi ngangokuba kubantu
" abatatu abantsundu kunokumiswa
umntu omnye wabamhlope." Si- nga ke ama Ngesi angayiqondisisa into esekelezwe ngu Sir G. SPRIGG ngalomteto wake mtsha. Ujonge kwinto yokuba sikutshwe tina ba- ntsundu kwinto zolaulo azokusala ama Bhulu ingawona maninzi na- ngapezu kwama Ngesi ekunyulweni kwamadoda okuya kwinkundla eye- nza imiteto yeli, yaye lento isenzi- wa kuba ngoku epete ngemvume yama Bhulu ezimisele ukwenza into ayitandayo. Soke sibone ke ukuba ayakuyivumana lento Amangesi ase Palamente. lyiqubile inteto yayo i Ruluneli yati; " Olulaulo lukoyo ngoku e Kapa, lumisela ukuba
" abantu belo bazipate endaweni
" yokuba balungiselelwe yi Nkosa-
zana kuyo yonke into—ololaulo
" lupumelele kakuhle, nakubeni
" abantsundu bengapezulu kwaba-
" mhlope ngokupindwe kabini."
Lamazwi Omhlekazi u Sir HERCULES ROBINSON abefanelwe ukuqwatyelwa izandla siti, abonisa ukuba noko kuko iqela lamadoda elimana ukusigxeka lisiti tina bantsundu singama bharibhari azitikiva kwinto zokutumela amadoda ebandla, wona amadoda angenamona nalunya aya- sincoma ngokunyula kwetu ngama- xesha angapambili. Kanti ke inte- [illegible]

nangapezulu kwale yo Mhlekazi, kwinteto eyalifanelayo iwonga lake awayenza e Monti ngo 1877 li- ngekafi ilizwe u Sir G. SPRIGG wati:—

Kunakona ukutiwa ngokuti ngokuti ontsundu abe zentlalo nezolaulo alinga Mna andinako ukutsho. Kamahla wase Qonce baninzi abantsundu abamagama asencwadini yamadoda anelungelo lokupendula emicimbini epatelele kwintlalo yalomzi wetu Mangesi, nabati bayityumbe ngevoti indoda abafuna ukuba iye kuba ngumlomo wabo e Palamente, ako namaxesha eti indoda ete yapumelela kanti yebinganqwenelwe sininzi sabamhlope, ipumelele kuba isuke yaxunywa ngabantsundu. Yiyo le eyona ndawo ina- mandla ; sazeke ingeyiyo injuze na lendoda ipumeleleyo. Mna nditi sazeke iyinjuze nge- ngqondo nangezinye indlela ; ukuba ke njalo akukc lwenzelwa lwenziwa ku| kwabantsundu kwinkundla eyenza imite okanye kungatiwa babe luncedo. . . . . . Andingi ndingaxoxa ngenda enkulu yokongamelana , kweziwe, owa umcingo ngowokuba abantsundu beli abakha nyeli ukuba umntu omhlope ubongamel ngento ezininzi, baye kanjako beyakuti qho banyule abamhlope ukuba baye kubamela e Palamente. . . . Kweyamingqondo kubonakala kuyingozi enkulu ukuba kuqiniselwe into yokuba abona bantu baninzi mabangabi nazwi embusweni abapantsi kwawo. Eyona ndlela ilungileyo yokukwe- lelisa iziroro kukuba kuhlahlwe indlela yokuba abanazo bazipokoze ngapandle koku- shinta. Amangesi pesheya ahamba ngalo- mkondo, luxolo ke kona. Kukuyidukisela lento okubanga izipitipiti nokuvukela imibu- so kwezizwe ezininzi ezise Yuropu. Umzi opetwe ngumbuso we Palamente uma ngokuti bonke babe nelungelo lokutumela amadoda oluvo lwabo e Palamente apo. Uliva- lile elolungelo lindela isitonga sokurazuka kombilini womntu lowo utungwe umlomo.

Zazinjalo imvo zomfo ka SPRIGG ngo 1877. Wangamana angaha- mba ngazo kwakunye no Rulumeni wake!

Amanqaku.

KUKO indodana kula asebenzela pambili esitumele isikalazo ngempato enge- mnandi eyifumene kwindlu etengisa ijinjibhiya ekayapa, kubeko indlu ekuti- wa yeyama Ngesi odwa Ontsundu akana- kuti bakata kuyo. Ke akuko mteto unya- nzela ivenkile etengisa ngemaphla zayo xa ingatandiyo; ngalamaxesha inqabile- yo imali sinokuvuyisana nomhlobo wela lowo Umhlope kuba kanti yena usala- ngelwe kangangokuba abenabantu aba- gxotayo bezekutenga impahla yake. Ka- kade ezizinto ziyakuya zipela nokwanda kokukanya.

I JAJI yabantsuku ntatu iteta apa e Qonce. Ngendawo yokuba amatyala ape- sheya kwe Nciba engasezi apa, abeniba- lwa amatyala, aye engeko kananjaqo amatyala apa amdaka okubulala ahlal'evela pesheya kwe Nciba. Mabini kodwa amatyala ate anento etsalayo kumawetu. Ngelika Ketterrer no Snayida (Schnieder) amadoda ate ngolunyhikizo lwempango apume azenza amapolisa azipangela. I Juri iligwebe ngendlela apa ebange ukuba isininzi sabantu singabi nakulitemba elogqugula —tina Bantsundu salincama kwamzuzu. Limbi ityala lelalamadoda ahambe evunjululwa ngase Kwelera kusitiwa abulala u Mjacu nomninawe wa- ke no Brown. Lamadoda ebelishumi eli- nesibini. Asixenxe avumile ukuba aye- ko edabini nakuba ingeziyo izandla zawo ezabulalayo. Ngalonto ke umteto ubafu- mene benetyala labancedisi banikwa iminyaka emibini. Esinye isihlanu sikanyele kwapela ukuba sasiko ; bafumaneka be- ngenatyala emva kwenteto. Nto iwuxa- kileyo umzi Ontsundu mayelana nelitya- la kukuba bagwetywe ngantonina ababa- ntu ngokubako kwabo edabini kanti nje babexolelwe ngesaziso so Mntan' Omhle esati mabapume emahlatini.

IPEPA lase Rini i *Star* lenza lamanqa- ku ngengxoxo esaka savisingata mhla sangenisa inteto ka Bishop Webb yoku- khululwa kwe Nkosi ezisebunzimeni: "Inteto ye Bishop yamkeleke kamnandi kwisininzi kodwa bakwabaninzi abacinga ngokuba makwenziwe ucalulo nakulonto. Umntu onjengo Edmund Sandile, ofu- ndisiweyo nge engakululwa ukuze abuye ahlanganise isizwe sama Ngqika atabate indawo kayise. Angayingozi pakati kwabantu ekululwe. Yena ungundiya- lwa nomngcatshi ogqitileyo naku Tini Maqoma. Waye likumsha lakwa Rulumeni e Xesi wayishiya indawo yake ' waya ehlatini.' Isiqiti sase Robben ye- yona ndawo imfaneleyo, no Tini Maqoma angangxamela ukutabata indawo kayise kufuneka evalelwe ixesha elide kunel Abanye abantu nje bangakululwa; dwa abantu bohlobo luka Edmund ndile no Tini Maqoma mabagcinwe k ndawo abakuyo ngoku." siwufumana umoya-mnye umzi nomhlope nomnyania osaziy milo so Mxhosa ekutini akusaku ngozi, iyakuba ngumbulelo wodwa kukhululwa kwenkosi. Kunguma- ngaliso ukuba ingozi ibonwe lase Rini elingenahvazi lungakanani Mxhosa.

ELI besilenze ngenteto yama Nges- elipepa lase Riui lajoka ngokuti ezi- zimbini mazingakululwa ngale- " Isininzi sabamhlope belilizwe asisl yikangela lento yokukululwa - nkosi mbini ngohlobo ebonwa ngan *Mvo.* Balungile kwindawo abakuyi Edmund no Tini. E Indiya ababaq abayingozi abakululwanga" ziko izu ezomeleleyo ukuba bangakululwa I pa." Tina betu kusinqabele ukuzil ezingozi izenzela zona kobayo ubucii *Star* ukuze izoyikise. Siyatemba u u Rulumeni akasayikuxela umnt angene naye kuloyiko olunjalo.

IMPI emhlope iyakondloza kunent mali ezirolwa ngu Rulumeni uku indawo ezifundisa abantsundu, m mbi ezifundisa amashishini, lomhl kodwa ngati ulibele ukuba into yerafu zelilizwe ivela kwabantu Yaye irafu irolelwa ukuba

abo ezililungelo labo. Ke ubuninzi bemali yerafu buhlaulwa njengemivuzo kwizicaka (imantyi, izandla zazo namapolisa) zakwa Rulumeni. Abantsundu ke abavulelwe ukuba bangene kwezindawo, nempinzana eziziminxe zada zangena kwiwonga lokupatela u Rulumeni u zipantsi, kungeko netemba lok siteta nje abantsundu bayakutsho upoliseni kuzo zonke indawo. Tina bantsundu bese sizitutuzele ngelokuba imali' yerafu zetu sesiyifumana ngakwicala lemfundo, ngoku ke kungenwe kulo. Asingi ingabanjwa imali exhasa imfundo pakati kwetu kodwa ngapambi kokuba ibanjwe kusitiwa ayincedi Into singa lonto ingake ipicotwe ngamadoda anengqondo. Uluvo lwengqondi kulo lonke ilizwe lolokuba imfundo mayihambe nokuba batiwe tyhi abantwana nakwinto zemisebenzi yezandla. Kungummangaliso ke ukuba kutiwe ngoku ingqeqesho yezandla mayiyekwe kuti bantsundu.

ABAFUNDI be *Mvo* bakuvuyiswa kuku- va ukuba u Rulumente ude ekugqibeleni wambuyisela u Nkosi u Mbovane Mabandla kwindawo awayete uyamkupa kuyo. Satsho kwamhlamnene tini ukuti u Mbovane udlelwa indlala umsulwa. Nakuba emiselwa seku dala nje endaweni yake sanele tina kuba sikolwa ukuba into elungile 'namhla yinto ebisoloko ilungile kwasekusekweni komhlaba. Inteto ekutiwa zeza cita u Mabandla zazibubuxoki obukulu zonke. Yona into yokuba u Mr. De. Wet elitobile iwonga lika Rulumeni iphuhlile ngokuti awuvumele umsindo wake kulento umke naye endaweni yokuhlala emxholweni wenyaniso.

NDAWO iyicacisileyo lengxabatshitshi ka Mabandla no Rulumeni kukuba kuhleliwe nje ababantu bekusitiwa zinkosi sebongamapolisa nje ka Rulumeni angasenakupendula kwinteto ezingom'buso— zipendule sezikutshwa. Xa kunjalo bakutshelwa nina evotini abantu abantsundu ngenteto yokuba bapantsi kwenkosi kanti nje uti u Rulumeni akuko nto iyinkosi. Lento yalata okunye ukuba lomteto mtsha ungeniswayo awufuneki nganto, kuba u Rulumeni ngokwake uti akuseko zinkosi.

Transkei.

[NGUM'BHALELI.]

INYOKA.

Inyoka zikulile ngokuluma abantu pesheya kwe Nciba, yamluma umkokelikazi wase Mpenduza. Kufuneka umntu exobele amayeza ezingxoweni. Kute e Tutura u Bayedwa esanqanda inkomo, lamluma iramba wabangaxhuma lambamba lalujobodo eqateni, lada labulawelwa Kuye, selengcangcazele engati unedumbe. Kute kuba bekuko igqira lenyo- ko kwimizi ekufupi, eligama lingu Mhla- na laya kubizelwa lowomsebenzi, suka endleleni weva selelunywa naye, waxhuma yambamba kwanjengaku Bayedwa, lasukalona igqira larola isitshetshe lalinqumla intloko layifaka engxoweni laya | kufika ku Bayedwa laxela lento. Laqala ngokuzinyanga lona, lagqibela ngo Bayedwa ; bapila bobabini kwaoko.

NGEMBEWU EBOLILEYO.

Kuko abantu abamqubele kubi Umhle- li we *Mvo Zabantsundu* ngentlanganiso ebiko pesheya kwe Nciba Emamfengwini, bekungahlwayelwa mbewu ibolileyo bekuhlwayelwa imbewu elungileyo kakulu.

Ngalomhla wesitatu enyangeni Amamfengu agqibe kwelokuba u Queen abhalelwe incwadi entle, yokubulela i Jubili yake idibene neyawo yokuba ayecitakele ezweni lawo e Lutukela ada aza kuqubisana nokucolwa yi Queen kwesi sihlambo se Gcuwa, ekunanamhla esahleli kakuhle eziyaleza nangemihla eza- yo, ukusukela kule Jubili yake.

Lencwadi yama Mfengu ayifuni kuxa- kanisa mntu, kuba kaloku wonke umntu uyazi ukuba ama Mfengu avela engcitakalweni pesheya ko Tukela; niti mawayifihle lonto kuze kutinina ? Lencwadi ayiteti nto ngobukoboka bakwa Gcaleka kuba akunjalo ezi zizwe zacolwa ngu Rulumente zingeko mzini mnye, ziqalele kuma Mpondo, na Besutu, nakuma Bhulu zicitakalele kulo lonke, nama Gcaleka, ebeyakuba ayagxekwa ukuba bekutiwe ayewenze amakoboka Amamfengu, kanti ayelizalise lonke ilizwe,

ABALIMI NA BARWEBI

Izolo uboya obungavaswanga burolelwe i 4d to 5.5d ngeponti; obuvasiweyo 7.5d nge- ponti; obama xwana 5d; obuvaswe ngo mashini 1/2 ngeponti.

E MARKENI.

E QONCE (March 29). Amaqanda, 7d to 9d ngedazini. Ibhotolo, 5d to 1/ ngeponti Ihabile, 9d to 1/7 ngekulu Itapile, 6d to 2/9 ngengxowa Umbona, 1/2 to 1/9 ngekulu Umgubo, 5/3 to 5/6 ngekulu Inkuni, 5/ to 23/ ngeflara

E KOMANI (Mar. 26). Umgubo, 5/ to 7/ ngekulu Ihabile, 1/6 to 4/ ngekulu Itapile, 2/3 to 6/ ngengxowa Amazimba, 6/ to 7/ ngengxowa Umbona, 2/7 to 2/9 ngengxowa Inkuni, 16/ to 29/ ngeflara

E TINARA (Mar. 24). Ihabile, 2/6 to 4/ ngekulu Amazimba, 7/ 7/6 ngekulu Umgubo, 4/ to 7/ ngekulu Umbona, 3/ to 4/ ngekulu Itapile, 2/ to 4/ ngengxowa

E RINI (Mar. 28). Ihabile, 1/1 to 2/7 ngekulu Amazimba, 8/9 to 10/ ngengxowa Umgubo, 8/ to 12/ ngengxowa Umbona. 4/ to 4/6 ngengxowa Itapile, 1/6 to 5/ ngekulu Inkuni, 7/6 to 30/ ngeflara

EKALADOKWE (Mar. 25). Inkuni, 10/ to 27/6 ngeflara Amazimba, 7/ ngengxowa Umgubo, 9/6 to 12/6 ngengxowa Umbona, 7/6 tc 8/ ngengxowa Ihabile, 4/ to 5/ ngekulu Ingqolowa, 6/ to 7/3 ngekulu

Impawana.

Kwelinye lamapepa endaba sifunde udaba olulusizi kunene. Lento ikukufunisela akasoze ahlukane nayo amakwenkwe ngalo lonke ixesha zingayekiyo intaka ukwakela kwindawo anokufikelela kuzo amakwenkwe. Kodwa ke makangayilibali amakwenkwe into yokuba kwelixhishini kuko nento yokuba nenyoka zite-bhatala nazo zifuna izindlu zentaka. Intsizi zihle e Hebron (e Ligwa) ngengapaya. Amakwenkwana amane ama Bhulu ate endaweni yokuya etyalikeni nase sikuleni se Cawa asuka aya kufunisela. Ayifumene indlu yentaka amatatu aselesisa izandla ukuva ukuba " imanina " kanti pakati kuko inyoka, ezilume zozitatu ezozandla. Enye intwana ife kwaoko, amabini emva komzuzwana. Eyesine ikwele ehasheni—ekoko ukuya kuxela ekaya, suka yayakutsho ngopote pantsi yenzakala: Usizi lwalondlu ngezi ziganeko lube lolungatetekiyo.

Lite elinye ityendyana ngelisiko likoyo kuti bantu bamnyama lokuba isoka lirole imali yokutunga, lafumana isikade esikulu. Siteta ngo Mr. John Pabu, ote selezirolile iponti ezintlanu (£5) zengubo yomtshakazi yamala intombi. Watsala e ofisini, wafika wagwetywa kwatiwa umteto awuvumeli ukuba intombi ibizwe indleko yokwala isoka. Nokuba beselidlekile akuko nto, zibuyiselekile ezondleko loluya tendo belitendwa yintombi ngalo; yindoda into emangalelwayo yakwapula umnqopiso wofilisho, kuba yona inomlomo wokuzifilishela ezintombini, ekubeni inkazana ingenawo lowo mlomo. Abantu bayakupela kudleka ngenxa yelisiko lemali yokutunga kuba intombi zaleminyaka zikapukapu kangaka ukutshintshisa ngesoka layo, kuba nokuwabiza ngoku ziti " zizikolobho "—into ebonakala intle kukungenziwa zindleko kungekatshatwa. Umfo ka Pabu yena selefungele ukuti akasoze apinde, uxo- lele ukutshata nentombi nokuba seyibinqe isikaka namaso, ayitengele seyikuye.

Intlangano enge Jubili ebiko apa ngomhla we 18 March ibonakalise into esihlala siyoyikela tina yokuba kubizelwe abantu kwi dolopu enjengale yase Qonce ebantu bangekazazi intlanganiso njengabase Bhayi nase Rini. Kuba kule igqitileyo intlanganiso basuke badinga abantu bangama hilihili ebusuku ngokungabiko zindawo balungiselelwe zona, ekubeni amawetu engebaki nazi hotele. Xa nga kuse nziwa intlanganiso ilunge ukuba kwindawo ezinga pandle kwe dolopu.

Kuko umfazi wase sikolweni e Nxaruni ka Nkovu, ozixhome nge Cawa le igqitileyo kusasa-entungo yendlu yake—ngokwala indoda yake. Uteke wahlanganisa abantu bake Umvalo-wambuza pambi kwabo — asuke ati ukupendula—" andiyifuni indoda yam mna, ndidikiwe yiyo: Lo ngumfazi wento ebiyeyakwa-Ntinde apa into eti ukufunga "Nopa" aze ati umfazi wayo " Majwara." Amadoda makakulumkele ukudikwa kwabafazi bawo ngawo.

Lencwadi ilandelayo iyazitetela ngokwayo iti :—" King Wm's Town, March 22, 1887.— Nkosi yam Mhleli odume kunene ndiyaku- cela ukuba uke undifakele lamazwana ambalwa, ndibangwa luvuyo lokuba ndilifumene elipepa. Namhlanje ngati ndibe ndihleli emnyameni okuya ndibe ndingekalitabati elipepa. Asikuko nokuba ndiyambulela umhlobo wam obekeke kakulu owandinyanzela ndingavumi, ndimbuza eyonanto liyakundingenisela yona. Kodwa namhlanje ndililela imini ezigqitileyo, ngati ukuba ndandibehle ndalitabata ngendibona ngapezu koku ndibona ngako; ze nditi ndakukangela ndibone ukuba otitshala bebefanele ukulinyamekela elipepa: kuba ndifike ndiwubone kulo apa umsebenzi omhle nodumo abafike balufumane ngelipepa, ze nditi ndakukangela ndimbone umvoti ngamnye ebefanele ukulitabata, kuba wonke umsebenzi womvoti nangu kwelipepa. Ndiyatemba nangoku ukuba uninzi alukumazi u Mr. Dyer ukuba upumile, lwaye lungamazi nalo kukangelwe kuye ngoku ngenxa yokuba bengalitabati elipepa. Balibele kukuti asikaxelelwa tina ngumantyi wetu u Mr. Dick. Manditshone- le nkosi yam. —B. N." Kuwo onke lamazwi angentla siti: Amen, Amen

Nantsi enye incwadi ye gqoboka le *Mvo* asisokuyenzelelela ngawetu amazwi, tina asisenamabulaleko selilinye eletu lelokuti Amen, Amen !.anokuti Makubenjalo ! ! — " Fort Beaufort, March 23 1887. Nkosi— Manditi kuluvuyo ukuba ndibe nokukwenze. la lamazwana ambalwa malunga nepepa nje ngokuba ndite ndalamkela nje kule kwata asikuko nokuba lindikolise kakulu. Manditi xandisingisela kuwe Mhleli wepepa le *Mvo,* ngamana Umdali no Mlondolozi ayive imitandazo yetu xa simtandazelayo lomnini welipepa pakati kwentshaba zeliliziwe ati xa ahambayo ufike zimgxeleshile zifuna ukuba akubeke awe pantsi. Yanga Inkosi ingamlondoloza. Kude kuti ngamanye amaxesha isuke Inkos' ibone kwabantu kwayanywe ngabo ababantu bangama temba itabate bona. Ke nangu umtandazo wetu pambi koMdali wetu. Nkosi ngamana yada yayingwevu lendodana uyilondolozile uyisikelele kunye nentsapo yayo kuti ezweni eliza kuza ifumane ubomi ngenxa yokulwela ublanga lwakowayo. Ke andinandaba Mr. Jabavu ndisapilile emandleni Enkosi ndingavuya ukuba usapilile ndifuna ukungena kwakona kule kwata ukuba Inkosi iyandivumela bendifuna ukulitabata kude kube sekupeleni kwemihla yam, ke lento ubude ayipangwa. Mandigqibele ngeliti umntu ka Tixo unje ngokozo leliso lona lingatyiswe kakulu ngumnikazilo or ngumninilo unjalo u Tixo ukunqabisa kwake umntu wake pakati kwentshaba. Mandipele ngombuliso omkulu. P. M. C."

Elixa owakowetu umzi udwekesha ofoyiyafoco, lelixa owase ma Bhulwini uzama ukuvisisana ngento ezingama lungelo awo odwa, ekungakatalelekile nokuba enzakala awabanye. Sitsho kuba ingqungqutela yabatunywa bentlanganiso zama Bhulu zezitili zonke ezise Koloni apa kwakumisa nge Kapa behlangene e Tinara ngo 28 March zaye into abaya kuzisingata zibonisa ukuba libandla elivelele zonke inkalo. Zisemashumini amatatu indawo eziyakuxoxwa. Nazi:—1, Ukubulisa ku Mntan' Omhle nge- nxa ene Jubili, 2, Ingxelo zamasebe nokwamkela isixhaso sembumba; 3, Ukunyulwa komntu otandatyuziweyo (u Mr. Watermeyer) e Richmond; 4, Irafu emazimiselwe; 5, Inteto yesi Bhulu nokuxhaswa kwamapepa amele ama Bhulu; 6, Imiteto ye Pasi, ne Lali, Inkosi nezicaka, njalo njalo, 7, Ololiwe nokuhamba kwabo nge-Cawa 8, Ukupakanyiswa kwemfanelo yokuvota; 9, Ukupeliswa kwamagqugula eziqingata ; 10, Ukumiselwa kwe Felt Kornet; 11, Imviswano namanye amazwe nge rafu. 12, Ukuba ibe ramente leyo ixhase izikolo zayo zemfundu. 13, Ukumisela imali yokutenga umhlaba ku Rulumente oyakulunga kwibandla ; 14 Ukuzipata kwama lungu e Palamente; 15, Umpatiswa Kulima; 16, Ukuqeshiswa kamabanjwa; 17, Iziqiniselo Zabantsundu ; 18, Imali yokuguqula amagama etaitile; 19, Amagqweta ; 20, Ukuba Abantsundu bazipate ; 21, Ingubo ezenziwa kwe-
li; 22, Itolofiya ukususwa kwayo ; 23, Umhlaba ka Rulumente ; 24, Ukungxengwa ko tywala ; 25, Ukohlwaywa kwamasela; 26, Irafu enkulu kwimphla ezivela kwamanye, amazwe; Abantsundu base Glen-Grey ; 27, Amaxhosa ; 29, Ifama ezinga- 28, Amasiko Ukntunyelwa kwe bhokwe hlulwanga;

*

Ingesi elingu William Harris lase London belipambi kwe Mantyi ngokuti kanti abantwana balo alibatumeli esikolweni. Ute kanti umnene onke lamakwenkwe ake uwanika igama lake, omkulu ngu William Harris number one, ozalowo ngu William Harris number two, ozapezu kwalowo ngu William Harris number three. Kulondawo!

*

Ngokuhlwa nge-Cawa lonke ulutsha olusebenza apa e Qonce lungena kwindlu yezikungo yase Wesile Yabantsundu. Kongo-*sizi* esibona kuko iqela labafana esibaziyo ngamagama bezipete kakubi endlwini emiselwe Opezu-Konke. Inkonzo yabantu yinto esulungeke kunene kuzo zonke izizwe. Le yakwa Tixo kubonakala ukuba ulutsha Oluntsundu lufungele ukuyinyatela pantsi ngezixatula luyenze intshontsho ngemiqombot ne brandy. Ityala labo malibe pezu kwentloko zabo ngezenzo ezinjalo. Ngeveki ezizayo sisakuke siwadwelise amagama ababhotoloshi etyalikeni kulemiqolo bawabone abantu bendawo ngendawo. *Pas op* ke.

Abaseli botywala baza kuxakwa ngoku yilento yabo. Pambi kwemantyi yase Dayimani idindala lingenise umfo ongu John Masutu ehamba ze-ze-ze, engenayo nalenkohli-swana *yalebhulukwana* itiwa cu ngamaqaba, liti limfumene enxilile elele esitalatweni enjalo ukubaze lamambatisa ngalengubo yezihlahla kutiwa ngamahandi-boyi yodwa engawufihlanga kakulu umzimba wake. Ugwetyelwe inyanga entolongweni esebenza nzima, kodwa ukuba unemali azikhulule nge ponti.

*** . kuba Imantyi yase Rini u Mr. Hemming ikupe incwadi yayitumela kuwo onke amafama esiqingata sayo nesase Bhayi, uti amafama makabagcina abaluse abantu abamnyama bangagauli intonga emahlatini awo, badinisile ngokalwa ngamabhunguza.

UTYWALA E PIRIE.

[WM. K. NTSIKANA.]

Lentlanganiso yokuxoxa ngotywala eyayise Mgqakwebe (Pirie) yabako nge 18 January 1887, yayonganyelwe ngu Pita Qwela, umfo okade ewupete umsebenzi wokuba ngumshumayeli e Xukwane. Umgcini - sihlalo ufike wayandlala ngokuncomekayo inteto ekungayo pambi komzi; ebonisa ukuba uhlanga oluntsundu luyatshabalala butywala bobubini; ukangele njanina umzi? Lomhlambi weqiy' eluhlaza ubona wona ukuba umntu selebuzila kuba sibalu; ukutsho ke nditi, funani iqhinga kuba wona umzi uyatsha butywala.—Atulukisene ke amabandla eqey' eluhlaza, waye umzi oza kubuzela igqwira usate tshizalala upulapulisa indlebe, ibonakala inxenye ukuba ayikuposa igxabe nezwi, nokuba igqwira liyambelwa nokuba liyayekwa.

U Nokubeka into ka Nkata, isuke yati yona ayinakuteta kuba umzi awuko.

U Buteka Vena, waconiseka wati, leinto niya kuyitinina, kuba ukutsho ilishubile ilizwe, ulutsha lute sa kulo lonke lusela, lento niya kuyitinina ?

Umgcini-sihlalo, tina siti mayiyekwe, rola ke elako iqhinga, tina siti siyafuna ukwenziwa. Akabi nalo.

Usacolo Bede, utywala mna ndiyabugxeka, kuba nditi ndakubona abalingane bam abangabuseliyo utywala ndinqwene, ndakubabona bemhlope, mna ndilinukunuku; ndingake umntu oteta lento angayihambisa kulo lonke. Mna ke elam igama ndiyalibeka !—Latsho iqaba lase Mdizeni lahlala. Abet' izandla amabandla eqey' eluhlaza.

Benjamin Bobi, into endibangela ukuba ndisuke, ndibone udade esuka ebonisa abantu kule ntlanganiso ingozi yokusela, lonto ke yandinyanzela ukuba mandime. Ndakulela kuwo lomzi, ndise Bhayi ndapulukana nendawo yam ngesizatu esitile esingelulo kodwa uselo. ndiyalibeka ngokutsha igama lam. Yavakala isey' eluhlaza ukumemeza kwayo!

Ketani Ncefane, andimntu ufumane eme nase Cwengcwe andizange nditete fan' ukuba nani nimangalisiwe. Qinisani lomsebenzi mkulu, asingumsebenzi wemfeketo, tabatani igama lam.—Yavakala kwa iqiya eluhlaza ukumemeza kwayo.

Solani Ngoyi, ndiyabubona utywala ukuba buyinkohlakalo; ndesuka e Cwengcwe ndaya e Qonce apo ndafika kupalala igazi nange Cawa inge asi Cawa kungenganto yimbi bubutywala; ukutsho ke nditi tabatani igama lam.-Yatakazela iqey' eluhlaza. -

Wesuka omnye kumabandl eqiy' eluhlaza wati: mabavele ababuzeli begqwira balibuzele; watsho wati nase Maxhoseni liti xa litiwe kat' intambo xa sebemana belinyhilanyhila balibuzele abalibuzela—yo; kanti hoko aliyikuyekwa ngakuba ayalibuzela.

Govan Burns. Lento utywala ayilungile kuba uti wakuyitya wenze izinto ezingalungileyo, uyibone ityiwe nangomnye umntu uqonde ngakumbi, ibonakala ukuba yinto yokuzilwa ke noko asiy' into abangati abantu phuma enye, bevum' ukuvunyiswa—yinto yokuba azicikide ; watsho

Hati Matadi, ndibuli ukuba ndiyibona namhla intlanganiso

sibuye ngomva, sitandazeleni; waqukumbela ngokuti nalo igama lam. Huntshu! Huntshu!

Tshetshe Mgcuwe, lo usukaya ngu Tshetshe Mgcuwe, owaziwa kulo lonke ukuba ebelinxila, u Hati lo akuko nto ayaziyo ngotywala, mna bendisela ibhekile yendaliso, nditsho unodyuwana ngapezulu. Ngeny' 'imini ndaya kusela e Tyusha, ndati xana ndibuyayo ndakweyela kwindongakazi ezinkulu, ndaziva sendisezantsi ndimise ngenyawo ngogcino luka Tixo, into esandimangalisileyo leyo! Ke, ndifikile Emgqwakwebe apa (Pirie) kutetwa ngabo utywala, ndite ndatingaza into endiyakuyenza ndagqib' enlliziyweni into endiyakuyenza, sendiqukumbela ngokuti tabatani igama lam.—Yekake! wasel' esuka umfazi womninawe wake emti wolo, wasitsho esomnt' olileyo. Alitsho iculo ngokunye ibeto amabandl' omxwayo.

Singa izihlobo zika Tshetshe ezise Dikeni, ezingekabuzili utywala zingayamkela lengxelo yomfo ka Mgcuwe ofunyenwe ezibini; ewe eziteni izihlobo zake singazixelela kwindawo ngendawo okokuba ufuna nendlela yake, kodwake usungule ngayo pambi kokuba abe ngumzili, ubuyile kwitafa lika Halala; ewe, nakuyo indlela embudulu yakwantshabalala. Asukile namanye amadoda anjengo Henry Nquka, no Joseph Tamo.

Wayipangalalisa Umongami intlanganiso emnandi kunene, yaya ngendawo zayo.

Yokumbula inxenye yabalesi ukuba isikolo sase Pirie sibe sifudula sisila kunene, kodwa ngoku nosabuselayo bufana nobuti, ngokukodwa kuma-Krestu kwanakwinxenye yabangakolwayo, sikolo esizolileyo, esingenazililo, namagwaxagwaxa azintongo, namadumzelo abunga izinto ezingayeleleyo. Enye intlanganiso iyakuba ngo April imini asikabi nakuyimisa. Nangu umnqweno wetu, ngoyokuba zonke imvaba ngemvaba zibuzame utywala ebezingabuzami njengati ukubukupa emzini.

[H. J. M.]

I SEMNARI EGQILI.

Bensonvale, March 17, 1887.

MHEELI,—Izwi nge Semnari le yakuti: imbalwa kakulu iminyaka ingafika esineni nasesihlanwini iko le Semnari, kufundiswa ngotitshala abafanelekileyo, namhlanje sisikolo esipilileyo, singakolisa nokuba ngubani onokutumela umntana wake apa. U Rev. no Mrs. Waterhouse bafanele ukunconywa ngenxa yempato entle nelungileyo, abapete lomzi ngayo. Zonke izinto zihamba ngokufanelekileyo, umzi upetwe ngokucocekileyo, yonke into ihamba ngemfanelo. — Imfundiso: ukuba umntu ufuna ukuba umntwana wake afumane isiseko esilungileyo kuzo izifundo ezikoliswa ukufunyanwa ngo titshala, inakamtumele apa. Intloko yotitshala ngu Mr. George Baker, lowo waziwa kakulu ngenx' enomsebenzi wake nempumelelo yawo. Umsebenzi we Semnari zama Wesile.—Umhloli-Zikolo wayelapa kuyo lenyanga, waxela ekumkeni kwake ukuba ukolisekile kanye. Bonke abebelungiselela ibakala elipezulu bapumelela, ngapandle komnye. Kunjalonje bayamkelwa nabantwana abapantsi kakulu abangamfaneleyo no Standard I.

INQUBO YEMFUNDO.

Into embi nedanisayo inkoliso yabantu balapa abayikulalele imfundo, abatumeli bantwana esikolweni. Kwa nepepa lendaba abazikatazi ngalo, ipepa lohlanga *Imvo;* bambalwa kakulu abalamkelayo, kanti kulapa apo abantsundu bapelele kona. Batembe ntonina.

" IMVO " EGQILI.

Sisuke sadana tina apa sakubona u Mr. "Sigidimi" engxamele u Mr. "Mvo" ngento engabonakaliyo, efuna ukumtshabalalisa ngekwele! ngumona!! ngenxa yokuba u Mr. "Mvo" lo uyakumsha engu-Mxhosa. Soloko wati wako u Mr. " Mvo " lo u Mr. " Sigidimi " waba marinana, selede wati nta-nta-nta nemitambo ngumona, uhlala ezamela ukumpambana naye. Angavuya inguye yedwa elizweni u Mr. "Sigidimi. Umdala, nabadala bayafa. Yini kangaka?

Ezababhaleli

ABANTSUNDU NENTLALO YABO.

Transkei, 15 March 1887.

NKOSI ETANDEKILEYO : Ngambalwa amazwi u M. T. wase East London no Rev. E. Makiwane ngabo abayiteta kakuhle lento yalenteto ingo Rev. Mr. Mzi- mba. Yinina yena Umfundisi lowo ukuba angenjenje ukuzitetelela kwa nje ngo Mr. M. T. no Rev. E. M. kona impo- siso yokuti Abantsundu mabanga zikata- zi ngezinto zolaulo inkulu; into ingataka- zelwa li Bhulu wakwazi ukuba isikuni siyakubuya nomkwezeli. Yo ! He ! Ka- nene *Isigidimi* esi siti sona siyatetelela u Rev. lowo. Hayi betu sona ndisifuma- na silutshaba nomntu Ontsundu olukulu ngazwinye. T. U. H. Transkei uhlabe entweni ngokuba into eyiyo i Transkei le kwi *Mvo* ka March 2, '87. Amalungela abantu apa e Transkei akana khusela kanye. Inyani ulutsha luyifuna shushu ivoti lona, singatinina ukuze siyifumane ivoti. Ndiya kolwa ukuba wonke umntu onengqondwana apa e Transkei kobubu- mnyama bungaka upile nzima, pantsi kwalo " siyabulela bawo " leminyaka wenziwa zizibonda zalapa.

Umntu akanakupila ngesonka sodwa engatyi kumbi maxa wambi.

Natike ngokunjalo asingepile " ngusiyabulela bawo " yedwa qa betu owenziwa zizibonda ezi Mantyini zingayazi neyona nto ziyibulelayo betu.

Mandiyeke kunzirna apa ntozakowetu Makoloni; ninga dinwa nangomso ukuinana nisiyela nako Sipiligi njengo ko nikwenze oko ebese Rini ; nikwasiti nina niyakolisa. Make ndiyeke.

Esako isicaka Mhleli, mna,
AFRICA.

NATIVE OPINION

WEDNESDAY, MARCH 30, 1887

The *Watchman* Rejoinder.

WE could wish that the *Watchman* had succeeded better in grappling with the arginaents we advai ' against Sir GORDON SPRIGG'S to disfranchise the natives by a wind. It has instead led lik general who would,, on he battle, drown himself in a to avoid fighting. We-regret th our contemporary has chosen de berately to drown itself in cesspool of inconsequent, instead of combatting the hard fac we laid before the public. example, we fail to understand relation between the question an the self-imposed ceremony of tening the *Cape Mercury* " organ of the Party " — " nurse of the natives." The need no nursing. They stanc fall by their present privileges, it is the *Watc/iman* party that seem to need nursing with extraneou and disingenious measures of th. kind. The hint thrown out that are making " a claim of ma: " suffrage " is also irrelevant make no such claim. Constitution provides the safeguards against the of unqualified persons. Let who believe wrong persons h been placed on the Roll avail the, selves of these to the fullest exte and not rush to the rash extreme stifling the largest section of community to compass their ends. Then the *Watchmat* to laugh at the principle " taxation and representatic " together." To our mind, postulate remains unmoved! *Watchman's* sneers. But it posterous for our contemporary throw dust in the eyes readers by saying that our obje to place

The whole power of legislation and tion in the hands of the aboriginal of the Colony, and completely and enslave the European portion of the community. Of course, it suits our ignore or forget the history of native vote. That history si unmistakably that the votes o_f natives have been used discreet the best interests of the cot anti of civilization, and that have steadily and consistently employed to strengthen the Ep or the party of right and jusf the House. There is read doubt that it will not in future, for the Port *graph* has well said that the . " is by nature an observe " thinker, and a reasoner events our people are thoron well versed in the con sideratio questions that affect t weal. It is convenient, again the *Watchman* to slur over the and all-important argument article, that this measure is duced to weaken and silence English party in the Legislatu disfranchising its devoted allie Natives, and, moreover, to se supremacy of the Bond in the The object is to convert sui stituencies as Uitenhage, S East, Fort Beaufort, Victo Queenstown, Dordrecht, as North into the Bond s that Graaff-Reinet, Burghersdorp have fair-minded and intei men, be they Engli have no chance of be and are sat upon. practical question the members have to called Registration content to leave | the Press of the

Then the *Watch* taunting us with "both political part because the claus Natives who share pation of land, the Opposition Bill last session! Bill had nothing who were already the Franchise, the way. Wen temporary that i predicament of abandon its cor any) to accomm and inconsistent parties, that *is/* which we see munity as jour our independent

have a fling at any party might think deserved it. Br part, in view of the plain Ke of the Constitution Ordi- nary have ever regarded the aent of the Opposition, of the *Watchman* reminds us, as ce of concession and courtesy Ministerial following as grace- lit was unnecessary.

iditorial Notes.

Christian Natives of Port Elisa- ve held a public meeting in the van Schoolroom, to record their against the recent disturbance by of the natives in that town. We commend the step.

all our English contemporaries in hist the *Journal* seems to be the only I that has so far formed a correct lotion of the practical working of registration Bill, of which notice has liven by the Government. It ob- it "is simply a Bill to dis- large number of Native clause 17 our con- manifestly who have not ac- title to their lands, but joint occupation. By the iple, four Dutch farmers each an undivided quarter of a farm, he disfranchised. But the fact His no principle in it; but rather principle. A native would not or have any larger stake in the Bh or in any way be more respect- ■ 'he had his share of the tribe's Signed to him individually, than while holding it in joint holders are thus unjust dilemma: either be forced to divide up their accept individual title, which too well is road to of them, or they are yed of the vote which they lo freely exercised. This is fact a retrograde measure, and bill for which no good he pleaded. The Natives have privileges as loyally and dis- their white neighbours, and ought lor the safety of the for the sake of simple jus- *pice* that they can exert in three districts, astrong influence

be gratified to '"am last reinstated andla in the position of among the people, of whom he litary chief. We have always there was nothing against and that the charges laid at his accusers were cumulative As those who believe that Light to-day has always been Kail with satisfaction the tardy has eventually been done to Nevertheless, Mr. De Wet has By lowered the prestige of the Bit by his peculiarity of tramp- under foot in high dudgeon, this matter.

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however, served to vard important fact in the nation, namely, that Govern- now recognise native that quondam chiefs are Gov- servants, who should take no gatherings. Against ten is clause 17 about natives chiefs, directed? On the Government there are . Hence there is no lor the Government Registration

lted writer of " Zig-zag " notes I is, we are pleased to note, of about the recent, trials of were charged with complicity iton-Brown tragedy. He says, deed is the irony of fate I Three tanged, and five others suffer years', imprisonment for the It appears to be a most proceeding throughout. Why men suffer now for deeds war time after an amnesty , and a general peace vas not a cold-blooded or of deliberate murder, come of heated passion well might every rebel by under the

condition of and bitter as by the colony in

been permitted

IESSEY, who has pr of Mauritius, friend of justice we learnt with by Sir Hercules last. Certain upon the case. the columns of paper. It dis- Sir Hercules to get the -Hennessey against him by Bohn intimated Bendon, It Bias completely Jovernor, and tie suspension, s of Sir Henry date. which he the dictates of John Pope pition of rhe lie has held

W. J. DE ALY,

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

Uhlala aba nento eninzi yombona, na Ma-zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma-calana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Ma-zimba. Nokuba ku-ninzi ngalupina uhlobo okoku-tya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

Inyama ne Zonka
Nento ezinjenge kofu ne swekile
BOURKE NO MARSH
E Nyutawuni nakwisitalato esipambi
Kwe ofisi ngase mcancatweni

YIYANI KWA

E QONCE

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

GEORGE GIE,

I-Arente yo Mhlaba,no Mteto noku Tengisa
GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kauleza, ini-kwe umniniyo kwa oko.

Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu.

Uli Gosa le South British Fire Insurance Company of New Zealand.

ISISULU

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongwe-ni endala. Ingcawa, ilokwe, ibhulukwe, amahashI, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu ! e Qonce ukangele emarkeni.

KUMA-SINYAHLA

UMNINAWE ka SINYAHLA owala-hleka ukuciteka kwesizwe ndimvile apo akona. Ndifuna ama-Sinyahla nama-Sinyahlakazi ayazi lonto.

Ndim
HENDRICK SINYAHLA.
Vryburg, Betshuanaland.

NOTICE

THE Annual Meeting of the Heald Town Teachers' Association will be held at the Institution, Heald Town, on GOOD FRIDAY, April 8th, 1887. The order of proceedings will include Model Lessons, Discussions on Educational Subjects, and an Evening Concert. All Wesleyan teachers are earnestly invited to be present.

J. LIGHTFOOT, Secretary.

NDIBELWE.

NDIBELWE ngomhla ka December odlu-leyo apa ku Tsolo ihashe elibomvu, liminyaka mine liyi " Hantom," linomtshiso ong J.U. itshoba linqunyulwe, nomda esi-nqeni ngase kohlo, nokulunywa ngamanye. Ondilandisileyo ndomvuza ngokufanekileyo.

J. KUZANE.

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enime-lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egnencuwa Nakwa-
Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwe-zindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne-zikumba njalo njalo.

JOHN J. IRVINE & CO

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-tengisa ingumqulu na nganye,

CHURCH SQUARE,
E-RINI.

Indlu Yamayeza

LO ogama lise zantsi unqwenela ukwazisa abantu banga pesheya kwe Nciba ukuba ngoku uli Gosa lo B. G. LENNON & CO. (abona bangenisi mayeza bayi ntloko e Koloni) unokuba tengisela amayeza ngama xabiso ase Dolopini. Nelinjanina nalipina iyeza liko, okanye linoku fumaneka ngexesha elifutshane. Kanilinge umxube ka B. G. L. we Fiva (cesina)ongekoyiswa. Imali inqabile ke kunga banjiswa nge gusha ne bokwe nenye impahla ilinganiselwe ixabiso layo Elona gosa likulu e Transkei, ngu

P. H. POTTER

M. KEEVY & CO.,

KWA NGOMTI,
E-Bhulorweni nase Durban

Ngoku bazilungiselele ukurola xabiso makulu

Ngoboya Nezikumba, Zenkomo Nezebhokwe) Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kule-dolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

J. G. NICHOLSON,

Igqweta elise zinewadini zakomkulu nomteteleli wama Fandesi,
E-NGQUSHWA.

Ulungisa amafa. Ugqula amagama & Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance' Society.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike ba-tengisa impahla ehambayo nokuba yekaba-nina. Ubani uyinikwa emva komsito imali.

E Qonce, 20 July, 1886.

Isaziso ku Mamfengu.

LO ugama lisekele esi sa-ziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulu-ngiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakute-ngwa ngemalana encinane xa sukuba umntu eze eyipeti ima-li kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY,
5 August, 1886.

GIE BROTHERS,

Abatengi naba Tengisi bento yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD.

Zonke intlobo zezinto ezivelisweyo yi ntse. benzo yeli lizwe zitengwa ngamaxabiso apezulu kanye.

ISAZISO ESIKULU.

—o—

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa I-posi (P.0.0.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

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

COOK Aka Amafuta Esilonda Nokwekwe 9d. ibotile,

COOK Elika Iyeza Lepalo. 1/6 ibotile.

COOK Ezika Ipils. 1/ ngebokisana.

COOK Eka Incindi Yezinyo. 6d. ngebotile..

COOK Oka Umciza Westepu Sabantwana. 6d ngebotile.

COOK Oka Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Lishicilelelwa umninilo, u JOHN TENGO JABAVU ngu HAY BROTHERS, Smith: Street, King William's Town