

Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d

KINGWILLIAMSTOWN, NGOLWESI-NE, JANUARY 24, 1889.

[No. 219]

ISICELO

— KU —

GEORGE BLAINE, Esq.,

KEI ROAD.

NKOSI ETANDEKAYO,—Tina bamagama angezantsi apa, abangaba voti abanemfanelo bom Mandla ose Mpuma langa Wonyulo, siya kucela ukuba uvume ukuba unyulelwe elugqatsweni olusondelayo lommeli walo Mandla kwi Nkundla ye Ngwevu. Ngenxa yokwazana kwako okugqitileyo ne Ntlalo yase Palamente, no msebenzi obanzi woluntu lonke, ngenxa yobudala nokuqelana kwako okukulu nemeko nentswelo zezi zi qingata zase Mpumalanga, ngenxa yesi milo sako nengqondonako, na ngenxa yentlonelo nembeko ekoyo pakati kwetu ye gama lako, uya kufumana umqulu omkulu wa Banyuli bazo zonke Intlanga ne Ntlobo.

Siya zinqamangela, okokuba esi sicelo usamkele, siya kwenza konke esinako ukuba upumelele.

C. A. JAY, THOMAS BAILEY,
JAMES W. WEIR, W. B. BERRY,
JULIUS P. JAMESON, D. S. BARRABLE,
J. J. ASHENHURST, T. B. KING,
W. BALLANTINE. A. D. WEBB,

njalonjalo, njalonjalo, njalonjalo.

IMPENDULO.

Weltondale, 9th January, 1889.

Ko Messrs. C. A. JAY, THOMAS BAILEY, JAMES W. WEIR, W. B. BERRY, JULIUS P. JAMESON, D. S. BARRABLE, T. B. KING, J. J. ASHENHURST, A. D. WEBB, W. BALLANTINE, na manye amanene abhale amagama Esicelweni.

MANENE,—Ndisamkele ngovuyo olukulu Isicelo semi.

Akuko nto icayitisa ixego njengokufumana ukuba lisakolelwa, lisenjwa ngaba sebe neminyaka ekufupi namashumi amahlanu belazi.

Okokuba ndinyulwe nda Lilungu lenu luya kuba luvuyo nokuzingca kum ukuba ndibe ngomnye wabameli Bomandla ose Mpumalanga Endlwini ye Ngwevu.

Into endivisa ububi ekusamkeleni Isicelo senu sisizatu saso, esingomhlobo wam omdala u Dr. EGAN, ebesimcimbe njenge-ndoda efanelwe ncam kumela lo Mandla, ongabanga nako ukuyi vumela iminqweno yenu.

Tzimvo zam zombuso ndicinga ukuba zaziwa mhlope yinkoliso yenu.

Ndingumxhasi wolu laulo hipeteyo, kodwa ndingumxhasi omi yedwa. Andisokuluxhasa olu laulo, kwanalupina nganandle kokuba luhambe ngendlela elungileyo eluveni nenoncedo kwi Koloni, kodwa andinaku ngayi kangeli imisebenzi uye nzelwe le Koloni lolu laulo, ngokukodwa ubulumko nobugcisa olusindise ngalo kwi mbotyane ye mali ebisi xinzeleleke kuyo kwa kwiminyaka embalwa egqitileyo.

Kananjazo andinakuwalibala amalungelo anikwe amafama Me Koloni lulaulo luka Sir GORDON SPRIGG. Umteto wokwapulwela Irafu, umteto we Bhula, no mteto wentengiso yo Mhlaba zizizatu ezaneleyo ezo zoku zekelisa.

Ukupeta, ndivumelana ngentliziyo yam yonke nenqubo yokuba zapulwe zinyatelelwe pantsi zipele zonke iza hlukohluko zentanga nentlobo, kwa nokuzi hlanganisa zonke eluxolweni novumelano njengama Koloni atobeb umteto, lento ke ndicinga ukuba yeyona iyi ntloko enqubeni ye mpato yolu laulo lipeteyo.

Ke, kwizinto ezikufupi nani kakulu. Ndiya kuxhasa le ndlela ka loliwe kutiwa ye sezantsi, kuba ndikolwa ukuba kupela kwe ndlela eya kuwaba kakuhle amalahlale ale Koloni ikwabela i Koloni lonke, neyona iya kuvulela eli lase Mpumalanga imalike e Dayimani nezinye indawo apo kotengiswa kona lento ininzi iveliswa yintsebenzo enkulu yalapa. Manditi, udikolelwa ukuba le yoba yeyokuqala “indlela yamafama” ale Koloni.

Kwizibhaxa zololiwe oya kwele Golide, ndoxhasa esona siya kwenza ukuba sifike kakuhle ngokukauleza kwelo. Lo ndlela, ndicinga ukuba oayipume e Bekesdolopu isinge e Bethulie, iye kuhlangana neza kwenziwa eya e Free State kufupi kakulu ne Bethulie.

Nakuba ndite lento yendlela emfupi eya kwele Golide yeyona inkulu kuni, manditi ikukufa nokupila kwale Koloni’ Le ndlela ingapuma e Monti iye kunyatela e Bethulie, ngoko ke ndiya kwenza konke endinako ukulwela leyo ndlela.

Ndiya vumelana ne Rafu yo Tywala, okona inzima irafu kokona kulungileyo. Kodwa ndicinga ukuba kungarafiswa ngendlela eya kuwa khusela amafama ase ntshonalanga kwi nxwaleko ne ngcapukiso ebebe fakwa kuzo ekuqukweni kwale Rafu yo Tywala ngexa eli gqitileyo.

Ndingati ukongeza, ndiyatamba ngokukulu ukuba imfezekiso ezenziwayo ngoko kwi Wayini zale Koloni, esimbulela kakulu ngazo lo Rulumente ukoyo, ziya kwenza inguqulo ehambareni ye wayini nezinye iziselo, ide letyefu kutiwa yi “Cape Smoke” ibalelwe kwinto ezagqitayo, kuselwe iwayini erelerele, emnandi, enganxilisiyo zindidi zonke. Lonke ulungiselelo olunoboni olubekiselele kweli cala luya kuxbaswa ngokukulu ndim.

Ukuqukumbela, ngokubekiselele kwi mpato ya Bantsundu, eyona inkulu kweli lase Mpumalanga, ndiya kuxhasa yonke imiteto ejonge ehambuelweni pambili nase kukanyeni kwe Ntlanga Ezintundu, njengoko bendise njenjalo kade. Ndizikangela njengababusi abanye nam, ndiya kuziva ndinyanzelekile ukuzinika ingqalelo enkulu intswelo nemfanelo zabo. Kule ngxoxo ndifuna ukuti ndicinga ukuba le rafu ipindiweyo ye zikonkwane na mapekepeke iyacapukisa kanjako ayifanelekile.

Kolwam uluvo ngebekululwa kule rafu yesibini xa bebhataliswa ye yokuqala. Ukuba ndinyulwe, ndiya kwenza amalanga am apeleleyo ukufeza lenguqulo, ndinetemba elimnandi lokupumelela.

Ndipinda kwakona ukunibulela, manene, ngembeko enindipe yona, nobubele bencwadi yenu.

Ndiyapela, owenu ngentobeko,

GEORGE BLAINE.

Ngovoto Lwendlu Yengwevu.

U MR. EDWARD HUGHES

(U YUZI),

ATE nje walatwa ngamanene atile, pakati kwawo kuko abahlobo abasenyongweni bamalungelo abantsundu, unga angenza lama capaza mayelana,

Nemfundo Yabantsundu. — Abantsundu banemfanelo nabo ukuba bancediswe ngemali Zakomkulu entweni zemfundo, ngoko zonke imali ezi fanele ukurolelwa ukuxhasa ukufundiswa kwabantsundu, uyaku mela ukuba zi pume.

U Tung’umlomo.—Uyakuchasa yonke imiteto ejonge ekuncipiseni ilungelo labantsundu ekuvakaiseni ilizwi labo nge—ndlela efanelekileyo, entweni zombuso. Umteto ongu Tungumlomo, oti olileli kumhlaba ongaba awukacandwa makangangeni ekupenduleni into zombuso kuba engabalelwa ukuba unomhlaba, uyakumela ukuba uguqulwe, kuba naye lowo uyarafa ngesosiza nentsimi noko singaba asicandiwe, baye bekolise ngemfuyo abantu.

Ngomhlaba.—Ukuba bebelazi ilungelo labo abantsundu abangekacandi, ngebetumela Umtandazo e Palamente, ukuba imihlaba yabo’ ibalulwe imida, kube kujongwe ukuba baze bafumane i taitile bakuzifuna. Yena useloko walibona ilungelo kwi Taitile zobuqu, zivulela abatanda ukuhambisela pambili ukuba baku kutalele ukusebenza iziqendu zabo, bake izindlu ezifanelekileyo; ize ngoko ibekapukapu nendlela yokungena emalungelweni anje ngawo kwalata amalungu okuya e Palamente nokupendula ngesihlahla into Zombuso. Ubona ukuba, Abamhlope bangavunyelwa ukutenga imihlaba kwinqili zabantsundu.

Imiteto ye Pasi.—Akayiboneli saci, yaye iyingcapukiso kodwa, kuba ingali nqumamisi lona isela emsebenzini walo, kodwa isikubekiso Kotsundu otembekileyo ngokubambezela, nenkatazo xa ahambela imfanelo. Uyakumela ukuba ipelissewe. Wanele umteto oti oqubayo makapate incwadi.

Ipekepheke.—Uyakuchasaukuba Irafu Yephekepheke (House Duty) ipelissewe Zmba inzima pezu kwabantsundu, bengayifuni kanjako.

Utywala.—Uya kumela ukuba burafiswe nzima utywala Bomlungu, ze imali yale Rafu itabate indawo yeye phekepheke. Ngapezu koko uya kumela ukuba kungamiswa zinkanti pakati kwengqili zabantsundu.

Amahlale e Palamente.—Uyakuchasa elo limele imfanelo, nobulungisa, nakwa Bantsundu.

St. Lukes Missionary Institution.

NEWLANDS,
EAST LONDON.

Intloko yo Titshala : Miss BOND
Ititshala encedisayo : WILLIAM
MJOKOZELI (Govrt. certificate
Ofundisa ukutunga nentsapo
encinane: ROSAMOND NKOVU
Umpatikazi: Miss STUMBLES.
Isibe Lokuchwela.
Ofundisa ishishini: MR. WM.
COLLEY.

Isiqiniseko nembasa yomsebenzi
omhle wempahla ye tyalike neye
sikolo sanikelwa ngumboniso wase
South Africa 1885.

REV. R. W. STUMBLES,
3tl9 Umongameli.

KUFUNWA.

UM'BHAKI (baker) owaziyo nmsebenzi.
Wobhakela ku Mk. W. A. FORBES, Barkly
East, axele notnvua angawubizayo, 14th January,
1889. 19tl3

ITITSHALA.

KUFUNWA ITITSHALA ene Siqiniso
kwanguku itabate Isikolo sase Zolo.
Umvuzo £40 ngonyaka.—Bhalela ku
REV. S. P. SIHLALI,
Solomonvale,

19tl3 Engcobo, Tembuland.

ISAZISO.

KUBABHALELI bam: Mabazi ukuba ndishenxile
e Cancele, nala uhlobo lukobalela kum ngoko :
WILLIAM M. NDULAMA, Teacher,
Etyeni, Tsolo, Via Umtata,

ISAZISO.

MNA ubebizwa ngeli lokuba NISINI GWANTSA
kuba kungemposiso ndifuna ukuba ube ubeke eli
Igama ukuba bati aba baleli bam:
NISINI MBAMBANI,
Strangers' Location, Port
Elizabeth.
Port Elizabeth, 8 January, 1889. 16tl49

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" Sisaligcinile apa e-
Komani, Amagumbi, nezitate, nentlalo yonke
iluugile kakulu, ezantsi kwe Marike.
R. T. NUKUNA & CO.,
Calderwood Street, Queenstown.

ABAZELWEYO.

TENGO-JABAVU. — E Sauerville, Fort
Peddie, ngo 6 December, 1888, u Mrs
J. TENGO-JABAVU, ubeleke UNYANA,

MVAMBO.—Inkosikazi ka Rev. S. MVA.
MBO, Kimberley, ibeleke UNYANA ngo 19
Dec., 1888.

XABANISA.—Ngo August 17, 1888, u Mrs. P.
T. XABANISA ubeleke INTOMBI igama CLEOPUTIA
EMMA VIOLET. 19tl23

SIHLALI.—Ngomhla we 1 January, nge
Nibidyala, inkosikazi ka Rev. S. P.
SIHLALI ibeleke UNYANA. 29tl7

ABATSHATILEYO.

XABANISA-KALI—Kwatshatiswa ngo 14 June
1887, ngu Rev. D. D. Young, e Main, Tembuland, u
PATRICK T. XABANISA no LETTIE B. KALI.
19tl23

ABABHUBHILEYO.

MTYAPI.—E Kubusi, ngomhla we Kresmesi, 25
December, 1888, kubhubhe u JOHN NONGELE
MTYAPI.

QABA.—Ngomhla we 15th January kubhubhe
ixego u GEORGE QABA Enxukwebe. Izihlobo zomfi
ezise Bhayi. Pesheya kwe Nciba, e Natala, nezise
Dayimani mazamkele lowo mbiko. 19tl23

MCANYANGWA.—E East London ngomhla we
19 January, 1889, ngo Mgqibelo, u ANNIE JANE
inkosikazi ebitandiva ka Jonas J. Mcanyangwa,
intombi eyalekale enkulu ka M. no J. Kunene baso
Tinara emva kokubeleka intombi kusasa ngo 7
walala ubutongo ngo 12 30 Ubudala yiminyaka e 38
nenyanga 6. 29tl4

andafumana impahla yangapakati ikolise ukufanelana nobunjani bendu, ikolise nokuba se zindaweni efanal' ukuba kuzo nditeta ukuti ingatanga sa nendlu yonke—nakuba mhlambi angati omnye lingapambilana i Komani ukunyamekela impahla yangapakati nakuba lingasemva ngobuninzi nobuhle bengxane. Nditandanokuba ezase Bhayi nakuba zicincane zintle ezababantu bapambili.

YIDL APO UKONA.
Enye indawo endayipaulayo kulo hambo yeyokuba baliqela abantu bakona otj wakungena endlwini yabo bangati abacinqi ukuba ungumntu into etyayo. Kona ukuba ulike kungeko jinjibili uti wakuposa iliso ubone ukuba lomntu akenzi nokuti uyandivimba, uqonde ukuba akacingi nto kanye. Ndingati ngoko kuwe wena wase Maxhoseni oqele awakowetu amasiko, uboti naxa uyakubona esibuhlungu isihlobo sako kwezi sekumzuzo zikwelowze upume use udilele apo uhalla kona. Ukuba uposwe lelo qing'S woke ufumane into yako. Ukutsho andilahludlwa nokuba ububele nomoy' omhle.

INTWANA-NIWANA

Intliziyi eto zikolishi maudinga zicazululi koko mandihlale kumazwi angati ayadibanisa. Elinye leloluti wena mntu wangapandle uyaposa ukuba uba wonke umntu ose Bhayi uhlizile. Ndifike kuko abantu abakona ngokuma umhlaba, abantu abazinziweyo, endite kuyimfanelo ukuba se Maxhoseni. Ilizwi endingelipendule lelokuba abantu bakona bayahluma sinina. Wakukangela ezindlwini ungati kupo impawu zokuma, kude kubeko nezokubuya ngomva nakuba zingeninzi. Kwimpawu ezibukekayo ndite olupambili kum kukudamba kwa madabi abebako pakati kwezizwe ezintundu nokubuyelanakwetu sonke ngendawo yokuba sibanye kakade. Aliqela amadoda angafuni kuwa nento ngalamaganyana abulayo, enditi no Tshambuluka woko asenzenze ukuze ayifumane lonto ayifunayo. Kuyazameka kona ukuba sibe yimbumba yamanyama nakuba zisanam' ukubako indawo ezingati sisonka so mbona.

Intlanganiso yase Wesile Yesiqingata.

Ngolwesi-Tatu, Jan. 16, 1889.
Eyomandla owanganyelwe ngu Rev. R. Lamplough Intlanganiso Yabafundisi Abantsundu yesiqingata iqale Eqonce ngolwesi-Tatu, ngo 16 lweminye; yavulwa ngeculo nango mtandazo owenzwe ngu Rev. E. J. Warner, no Rev. Peter Mpinda. Baye abafundisi abebeko ingo Rev. R. Lamplough (Umongameli), Rev. J. E. Parsonson (Umbhal), Revs. T. Roper, Wesley Hui, W. J. Hacker, J. Start, A. H. Hodges, E. J. Warner, R. W. Lewis, G. E. Waterhouse, — abamhlope abanento na Mabandla Abantsundu; kwano Revs. J. Mahonga, J. M. Dwane, Abram Mabula, J. Sikwebu, P. Mpinda, G. Pamla, J. Ncalo, S. Mzamo, J. Moyedi, J. Monyatsi, J. Mtimkulu, J. Goduka, A. Masiza, S. Nohc.

ISIMO SOBUFUNDISI.
Indawo ezikangelwayo mayelana nesimo sabafundisi zanelisile ngokwempendulo zoninzi lwabo. Kwapulwapulwa incazo ka Rev. C. Pamla ngendawo ebhele wakankanyeka ngazo.—Kubeko umoya omnye ukwela u Rev. James Mtimkulu ngendawo yempilo yake, ekubonakeleyo ukuba ngenxa yayo makake apumle ixesha lonyaka.
UKWABIWA KWABAFUNDISI.
Intlanganiso igqibe kwelokuba abatile kuba fundisi batshintshwe, yabhekisa kwi Konferens eya kuba ngo April ukuba u Rev. C. Pamla afuduke e Qonce aye e Bensonvale ukuba ayipumeleli indawo yokuba ajikle ebambisa imvu- seleo; Eqonce, Rev. J. Goduka; e Komani, Rev. J. Monyatsi; e Biekana, Rev. J. Moyedi.
Iwuqukumbele umbenzenzi okwale mimi ngo 6 o'clock.

Ngolwesi-Ne, January 17.
IMICIMBI YE KONFERENS.
Intlanganiso jwalascele umcimbi eyayi wutonyelwe yi Konferens—amasiko ababanyama—ayabona ukuba eli limesha lokumisela nto.
OLINUWAYO.
Eviwe u Rev. S. Kohe, osalingwayo, kufumanekela ukuba uyolisile, wayenconywa ngomongameleyo (Rev. A. H. Hodges), umiselwe owestatatu unyaka.

INANI LAMALUNGU
ligqite kwela nyakenye nge 473. Nyakenye 6,841, nonyaka 7,344; abautwana 1,741; abangene kutsha 933; ukwanda 637; ukucinya 164.
UMTUNYWA KWI KONFERENS.
Ivoti ime ngoluhlobo: - Rev. J. M. Dwane 8, Rev. J. Goduka 2, Rev. J. Monyatsi 1, Rev. C. Pamla 1. Ngoko kutunywe u Rev. J. M. Dwane kwi Konferens yase Bhayi eya kuba ngo April, 1889.

INDAWO YENTLANGANISO.
Kwamkelwe isicelo se Bandla lase Kamastone ukuba ibe kona Intlanganiso ngo January, 1890.
AMACEBO KWI KONFERENS.
1. Kubhekiswe indawo yokulungiswa kwentoto yencwadi yemitandazo. 2. Ipepa lesikumzuzo sungeniso ekubeni lilungu elizeleyo le Bandla. 3. Ukuba uwiwo lokungena ebufundisini lube nzima kunoku lunjalo.

Ngolwesi-Hlanu, 18 January.
AMAGOSA AMABANDLA.
Kubeko namagosa e Sarkit namhla, ango:— Messrs. H. Kalipa, J. Mgcodo, (awase Cala); Barnabas Toyi (Cofimvaba); Palmer Kula (Sepelan); Fynn Mashiyi, (Mount Arthur); J. Mtshisa (Butterworth); Jno. Wm. Sondlo (Lesseyston); Michal Gxowa (Queenstown); Geo. Booth (Tamara); Geo. Bhongee (Mount Coke); Philip Ntsabo Sodulase (Kingwilliams- town); Peter Antoni (East London). Ekove ukwenza inteto yokwamkela amabandla Umongameli, kungene

KWINGXELO YEMALI YEZIQINGATA.
Kutewe ngokungarolli sixhaso somfundisi kwe Bandla eliku Ndefela, kwawisa elokuba imali ye Sarkiti yeyesixhaso sabafundisi nokuba bamhlope nokuba bantsundu.—Kukalazelle ukubenzani bemali zenkongoze ze Sabata kwityalike ezintsundu. Ilyaleziwe lonto

emabandleni. — Kugqitywe kwakona ukuba endaweni ye £2 10s. ebrollelwa imali yemfundo zi Sarkiti makurofwe £2 imali yendleko zemfundo yabafundisi

ISEPLAN NO COFIMVABA.
Amagosa ezindawo atete shushu esiti mazingahlulwa enye ibe litanga lase Mount Arthur, enyelase Tsomo. Kodwa mazibe yi Sarkiti enye zonganyelwe ngontsundu njengokwamandulo. Ite intlanganiso ayikabi namfundisi untundu uzongangamelayo.

IMALI ZOKUQUBA ILIZWI.
Kuleswe ingxelo ze mali "Yerona" ebonise ukuba ininzi kuneya nyakenye.

IZIKOLO.
Kwaqosheliswa nge 6 ngxelo zezikolo, ezikolise ngokumcoma.

Ngo-Mgqibelo, 19 January.
IZAKIWO.
Kuvunyelwe ukuba ezi Sarkiti zake ityalike:— Butterworth, Mount Coke, Macubeni, Mount Arthur, East London. —Kwakangelwa indawo abahlala kuzo abafundisi.

UNYULO LWE GOSA LE KONFERENS.
Uvoto lwe gosa lume ngoluhlobo:— Mr. J. Tengo-Jabavu 14, Mr. John F. Mazamisa 5. Kuvele into yokuba u Mr. Tengo-Jabavu ungapandle kwe Bandla ngesigwebo sabakokeli base Qonce nomfundisi u Rev. C. Pamla, ate wabhanela, yaye ke Ikomiti ebiccedulula ingekanyenisi ingxelo. Apumile amagosa okwexeshana, kwasala abafundisi, ingxelo ye Komiti, ebavumelane nayo abafundisi ite, ngomteto wase Wesile, yasiqetula isigwebo, yaxhasa isibheno. Kwema ke kwelokuba u Mr. Tengo-Jabavu aze abe Ligosa elintsundu Lesiqingata sase Komani kwi Konferens.

INGXOWA YENXWALEKO.
Kumiselwe ukuba inkongozelo yale ngxowa ibe kwi tyalike zonke.
Emva kwengxelo zomsebenzi uqoshelise ngo-Mgqibelo ngokuhlwa umbenzenzi weli sebe lentlanganiso.
Nge Sabata Inkonzo e Qonce zihanjiswe emini ngu Rev. J. Monyatsi; ngokuhlwa ngu Rev. J. Start.
Bagoduke ngo-Mvulo abafundisi.

IVOTI YENDLU YE NGWEVU.

Umhla wovoto umiselwe ngolwesi- Bini, 12 March, 1889.—Amanene apambi komzi kumjikelo wase Mpumalanga (endaweni ka Tshambuluka) ngo: - Messrs. Geo. Blaine, Geo. Gray, no Edward Hughes; kumjikelo weli Pakati (endaweni vomfi u Mr. J. A. Burgers) ngo:— Messrs. A. B. de Villiers, A. J. Herholdt, no H. H. J. Van Zyl; kumjikelo ose Mazantsi-Entshonalanga, ngo: — Messrs. M. J. de Villiers, no F. J. van Eeden.

Umanyano nge Mfundo.

(Native Educational Association).

I. UKUVULWA.
Umanyano ludibene ngexa le 11 kusasa kwa Marela, e Debe, ngomhla we 15 January, 1889, ngolwesi-Bini evekini. Kute kuba ebengekafiki Umongameli walo, isihlalo satatwa ngu Rev. W. B. Rubusana oyivule intlanganiso ngeculo nomtandazo.
II. AMABAMBA.
Kunyulwe u Mr. Attwell H. Maci ukuba abambe indawo ka Nobhala oncedisayo; kwanyulwa u Mr. P. Tyamzashe ukubamba indawo yo Mgcini Ndeyobu.
III. INGXELO.
Kuleswe ingxelo zentlanganiso eqgitleyo, emva kwazo kwesuka u Mr. Daniel J. Marela walesa inewadi emnandi yokubulala nokwamkelwa ko Manyano ngamalungu alo alapo kwa Marela.

IV. ABAKOYO.
Amalungu abeko ngu Rev. P. J. Mzimba, President; B. Sakuba, Secretary; Rev. W. B. Rubusana, A. H. Maci, Wm. K. Ntsikana, P. Tyamzashe, R. Gosa, J. Mpinda, Wm. Mjokozeli, D. Bholan, Jno. L. Mafonggo, H. Mbambisa, D. J. Marela, R. Nyosi, Mbem Njikelana, S. Sonjica, W. W. Stofile, Jas. Figilan, V. go, A. Mali, Alex. Figilan, Miss A. Figilan, V. Konongo Miss Ellie Meyile.
V. IZZATU ZABANGEKOYO.
Rumalungu angekoyo kuxelwe izizatu zo Messrs. D. Dwashu, J. Tengo-Jabavu, J. S. Diakoya, H. Y. Bewuzana, J. B. Yekele, S. Mwahlia, T. Bottoman, no
Mtoba, no Miss Yake. Izizatu sika Mr. Yekele asamkelekanga entlanganisweni, zonke ezinye zanelisile.

VI. ABALUZI.
Emva kwokuba evakaliswe amagama abafuna ukungena elu Manyanweni, kungeniswe izaziso ze ngxoxo (notices of motion) zaleswa zonke, kwanyulwa i Komiti eng Bahluzi bokuhluzi lawo magama matsha kwanezo ngxoxo, banikwe negunya lokuhluzi amagama amalungu amadala asikwe enanini angasekoyo ehlabatini, kwanzimilo zixwalileyo. I Komiti ibe ngo Messrs. Tyamzashe, Mafonggo, Maci, Mjokozeli, no Gosa.
VII. ENYE I KOMITI.
Kunyulwe o Messrs. Nyosi, Jas. Figilan, D. Marela, Bholan, no Sakuba ukuba benze incwadi eza kutonyelwa kwindawo nge ndawo ngokwenziswa kwe Komiti zaba nini mizi ndawonye nomfundisi zokupata izikula.

VIII. UKUPENDLWA KWE NGXELO.
Kupendliwe Ingxelo ze ntlanganiso egqitleyo kwalungiswa indawana ezo- nakeleyo zamkelwa.
IX. AMALUNGU AMATSHA.
I Komiti ya Bahluzi ingenise ingxelo yayo, amkelwa ngamoya mnye yintlanganiso amagama abangena kutsha, o Messrs. Renton Gaika, Charles Msikinya, Jas. Gulwa, Ebenezer Marela, Joseph Marela, Elijah Shosha, J. Ngqandua, no Mrs. T. Nginda.
X. INGXELO ZE KOMITI.
I Komiti ya Bahluzi ivakaliswe ukuba ayibenzi nakuwuquba ngokufezekileyo umsebenzi wokuhluzi amagama amadala ngokungata tiki kwe ncwadi

enawo, isuke yaseyi tabata amagama ambalwa ewazi ngokwayo ete makacikidwe yi ntlanganiso yi Komiti. Kuleswe ingxoxo ezisindileyo ekusikweni yi Komiti.

(2) Ikomiti yokubhala inewadi enge mpato yezikula iyilelise ingxelo yayo, kwabuya kongezelelwa kuyo o Rev. Rubusana, Messrs. Ntsikana, Gosa, no Njikelana ukuba ize neneteto yaloncwadi.

XI. INGXOXO.
1. Mr. Maci: Okokuba lentlanganiso ayicinqi ukuba lixesha na ukuba imecele u Rulumente ukuba umtsetwana (Regulation) wezi kula onge Titshala ne Zibonda wenziwe umteto we Palamente? U Mr. Maci ute lengxoxo licebo engelisenziwa kuba ixenye kwi zibonda azizi katalele izikula, nabantu abazikatalele.
U Mr. Nyosi ute, le neto iya gubana naleya ncwadi imiselwe i Komiti ede yongezelelwa, ngoko ke ngeyi ngaxoxwa lendawo.

U Rev. Rubusana waleke kwakwelika Mr. Nyosi wati, le Regulation yeyona iya kunceda ikomiti xa ibhalela u Dr. Dale ukuze itete ngento ayaziyo naye. Ute, i Mantyi yase Qonce yati yakuwutumela ku Rulumente lo Mtetwana wati Umpa- tiswa Bantsundu—Izibonda azinyanzele- kile ukuba zizixhase izikula, yinto yentando yazo, kuba lo mteto awugqitanga e Palamente.
U Mr. Gosa ute, lento niti mayeuziwe yintambo, niti mayifakwe ngu Rulumente ebantwini. Auhihlangananga nomzi ngalento, uya kuva sewufakwa intambo ngento ongazanga wavy xelelwa nangu Dr. Dale.
U Mr. Sakuba ute, makucelwe u Mr. Maci ukuba eli cebo aliroxise, wavuma.

2. Mr. D. Marela: U Rulumente makacelwe ukuba enze umqulu we Miteto yetu ishicilelwe ngesi Xhosa.
U Mr. Sakuba uvumelane necebo lika Mr. Marela. Imiteto ye Palamente ishicilelwa ngesi Ngesi nesi Bhulu, kuyi mfanelo yetu nati ukuba siyishicilelwe nge yetu inteto. Nakuba u Rulumente, eyawa yakukala ngenleko zokushicilela, apo iya kuxinga kona lento kuse Palamente kuba Amabhulu nenxenyeyama Ngesi anga kungatetwa inteto ezimbini kupela kweli lizwe—Isingesi nesi Bhulu.

U Mr. Gosa ute, lento ilungile, kodwa u Rulumente akasokuvuma; kodwa ingapela lento yokuba abantu sebefakwa intambo.
U Rev. Rubusana ute, lento ingati yenziwe ibe luncedo olukulu. U Rulumente akazi faki nezaziso ezibhekiselele kuti emapeeni. Indleko leyo yona ayinanto kuba sirafo ngokulinganayo na Mangesi na Mabhulu, eli lungelo besifanelo kulenzelwa nati.
U Mr. Bholan uvumelane nezi neto zonke. Makwenziwe iqinga lokuvana no Rulumente ngayo lento, kuba ngati ine ngozi malungana nokuba ingenwe yile ntlanganiso.

U Mr. Gaika ute, noko lento fanukuba ayi sokunqaba Kuba uko u Mr. Gosa oti ungumpakati omkulu ka Rulumente (kwahlekwa). Umzi ungaba wenzelwe into enkulu, kunjalo nje ayina ngozi pakati.
Kunyulwe Ikomiti enge Revs. Rubusana, Mzimba, no Mr. Wauchope ukuba ibhale loncwadi yesicelo egameni lo Manyano nelomzi Ontsundu, bongezelele ukuba bayaqonda ukuba lincinane inani le Komiti yabo.

UKUBHUBHA KUKA MRS. JONAS J. MCA-NYANGWA.—Sibetwe lusizi ukuba ngokumka kwelinenekazi, elihlisishe elipakade lifutshane ngo Mgqibelo 19 Jan., Emonti. Yintombi eyalekela enkulu yomfi u Mr. Kunene obefudula ese Tinara. Waye esisihombo kwindlu yake kuba ebengomnye wawanenekazi antsundu ambalwa kunene ekungatiwa Ngamangesikazi antsundu kuba ubepambili engondweni yento zoka kanya; ebugqibile nbuleidi. Sinexesha elide simazi u Mrs. Mcanyangwa, saye sinako ke ukungena ngo- kunzulu eluzisini eyeyele kulo indoda yake kwanentsapo. Bayakuvelwa yinto eninzi ebaziyo ububele obungazenzisiyo bendlu yakwa Mcanyangwa, esingatandabuzi uku. ba umfikazi ube ngumtombo wabo. Silila singalili kuba uye apo aingekoyo izitukutezi kwilifu lamangqina.

ABALIMI NA BARWEBI.
E QONCE (Jan. 19).
Ihabile—1/ to 2/8 ngekulu Itapile—1/3 to 1/11 ngexoxwa Umbona,—3/3 to 4/9 ngekulu Amazimba—3/8 to 3/10 ngekulu Irasi' ezinkozo—3/10 to 5/ ngekulu Isemile,—3/ to 3/8 ngexoxwa Umgubo—9/9 to 11/11 ngekulu Inqholowa —6/3 ngekulu I artiyisi—6/1 to 8/ ngexoxwa Imbotyi—1/6 to 1/6 ngexoxwa Inkuni,—7/ to 30/ ngefllara
E RINI (Jan. 18 & 19.)
Inkuni—10/6 to 31/ ngefllara Itapile,—4/6 to 8/0 ngekulu Umbona—9/6 ngexoxwa Umgubo—18/ to 24/ ngexoxwa Inqholowa —6/ ngekulu Irasi ezinkozo,—4/9 to 5/ ngexoxwa. Ihabile ezinkozo—6/6 ngekulu Isemile—2/9 to 3/3 ngexoxwa Ihabile—9d to 2/6 ngekulu

Native Opinion

THURSDAY, JANUARY 24, 1889.

BOER government has always resulted in the perpetual serfdom of subject race. We go on to describe Boer policy and we suspect that a revelation of its real character will come upon the thinking portion of the Kafirs as a surprise. It consists of three parts—*First*, the Bond are determined to get possession of every acre of soil, and to make it illegal for a Native to own land, with the view of having the Natives completely at their mercy. *Second*, to cut out the Natives from the advantages of public education, in order to keep them forever in ignorance, as enlightenment is dangerous. *Third*, to deprive the Natives of the electoral franchise, in case through their vote one or two able and friendly men might be put in to ventilate their wrongs in Parliament. Of these points the first is the most important. It is avowed by the *Zuid Afrikaan*, as quoted in the *Cape Times*, in these works;—"The Bond consists of Boers to whom personal proprietorship of the ground is everything, and who are good Colonists, because they possess the instinct to occupy and *own ground and thus become masters*. The Boers, if they desire to maintain their superiority, must uproot all tribal tenure, which shuts them out from owning the ground; *if not at once and by force, at least by a policy* which has this one steadfast aim." The drift of this is that the entire Native race must be forced to become farm labourers to the Boers at their own wages— we suppose ten shillings and half-a- bag of maize, or five-and-sixpence more, a month, which is just sixpence a day in a dearer country than England. For Native farmers, carpenters, blacksmiths, traders, preachers and teachers, there is no further occasion. What education is needed to qualify a man to live on maize and water? The pretext for all this is that the Native is lazy; just as if the laziness of the Boer who goes about with his hands in his pockets, and lives on the labour of the Native, had not passed into a proverb. Where the Natives get remunerative wages, they work well enough—as at the Diamond Fields. From the second point in this policy, we comprehend the perpetual outcry against Native education. Serfdom and knowledge cannot coexist. To put down knowledge, they wish to withdraw Government grants from Native education, thinking that without these neither could Native Teachers be created, nor when so be supported. The Bond have a special hatred at Native Training institutions, where the Natives are taught trades. The motive is to prevent Native tradesmen from coming into competition with Boer tradesmen, and that the latter may have a monopoly of the trade with the Natives. These Institutions do honestly train their apprentices; but somehow Natives apprenticed to artisans in towns never come to anything or rarely. The third point requires little said on it. There are party cries here too, as well as against Native education, such as "In South Africa the black man must not rule the white." The hollowness of this appears from the fact, that in the Colony there are but five or six constituencies where the Native vote can merely turn the scale when the European vote is divided. There is also the cry that the Native voters are led to the poll like a flock of sheep. The recent elections have proved this to be quite untrue. It only requires to be added that the Boer policy rules the Transvaal like a rod of iron; but in the Colony it exists only as a conspiracy against the very life of the Kafir race. Do our friends in England, who are so anxious about the doings of the Arab slave-hunters in Central Africa, know that we have at our doors a set of men banded together—so the 'Bond' means—to crush the hopes of missionaries, the fostering care of English institutions, and the aspirations of educated Natives for the elevation of their race. It must be owned, however, that the Native question in the Colony is a formidable one, The Boer States, while they are creating another Ireland, are in their ignorance simply putting off the evil day, such a day as that on which American slavery came into judgement and cost the lives of a million of men. But what is the Colony to do with the half savage, uneducated, and rapidly increasing masses on the Frontier and in the outlying territories. This, and what the enlightened Kafirs ought t./do for the elevation and civilization of their countrymen, and what steps they should take to meet this conspiracy against their people may perhaps induce the writer to take up his pen at another time.—C.

Notes of Current Events.

As one of the staunchest supporters of the Sprigg Cabinet, the *Zuid Afrikaan* cannot but be looked upon as an authority upon the aims and intentions of the Ministry. Now, this paper has said that the present administration "is in accord with the Bond ; " and " the Bond consists of Boers, to whom personal proprietorship of the ground is everything." "The system of tribal tenure, says the *Zuid Afrikaan*," prevents the Colonists from becoming the owner of the ground, and thereby, becoming master in other respects. The Boers, our contemporary goes on to say, "must uproot all tribal tenure which shuts them out from owning the ground." It is with su jh views that the Ministry are in accord. Well, Mr. Geo. Gray and Mr. Geo. Blaine, while trumpeting forth fair views towards the Natives, are nevertheless in political sympathy with a Ministry that believes in a confiscation policy for the Natives; and our people have had a foretaste of it in the outrageous proceedings at Glen Grey, under the auspices of the present Ministry. For ourselves, we entertain a wholesome dread for politicians, who have such easy-going memories as to forget so soon a policy such as that carried out at Glen Grey by the Sprigg Government. Their professions are looked upon by us in the light that the Greeks looked upon the gifts of the Trojans.

THE decision of the Free State Government to adopt the Railway policy sketched out by Mr. Sauer in his memorable Aliwal North speech, removes from the field of practical politics what has been popularly known as the Upper Junction. Mr. Sauer mooted the Norval's Pont Junction, from somewhere above Burghersdorp, to a point on the Orange River, and to the South West of Bethulie, where it would be met by the Colesberg Extension. We only trust that the remainder of the Railway policy indicated in the Aliwal deliverance will be carried out, namely, the building of a Lower Junction, which without the origination of this Norval's Pont scheme would have been impossible since the Parliamentary majority is now larger against the Lower Junction than it was before the elections when it was even then defeated. This fact seems to be hidden from those who are prepared to sacrifice even political morality to the interests of the Lower Junction.

A Native Railway Traveller.

A Native who has lately had occasion to travel by the train as a Second Class passenger sends us the following:—" There is no doubt that things are looking up. I notice that many Europeans who some time ago travelled as Second Class passengers now travel in the First Class and that several who were compelled to go as Third Class now travel as Second Class passengers. One result of this state of things is that a number of men or gentlemen whose only title to be regarded as gentlemen is the number of pounds, shillings and pence they have, travel as Second Class passengers and of course strongly object to be in the same compartment with a native however well- behaved, clean, and decent the native may be. My experience is that real ladies and gentlemen are rather pleased than otherwise to meet with a well behaved, intelligent and an apparently pushing native and they (ladies and gentlemen) do not seem to think it lowers them in any way to travel in the company of such a native. But it is both provoking and amusing to see how the mushroom gentlemen, who have sprung up suddenly in the afternoon of their day turn up their nose at the very sight of a cleanly looking native. When coming from Port Elizabeth, I could not help saying to myself, ' so I thought.' At one station a gentleman was persuaded with considerable difficulty to come into the same compartment in which I was. After travelling together I found out that he was only a smith and spoke what we natives call *amagxaxa* English. At another station a gentleman who did not speak more than a few sentences in my hearing and who, in the few sentences he spoke, plainly showed that he had never seen good society except at a distance, absolutely and most indignantly refused to come near where I was. The man appeared to be coming from the Diamond Fields direction and I could hardly resist thinking how he would stand if a free and a full enquiry were to be made into the manner in which he has procured each pound or shilling which has made him such a great man. As the number of the mushroom gentlemen increase we may fairly expect to hear greater outcry against natives traveling as Second Class passengers. We can only hope that they (the upstart gentlemen) will collect money enough to enable them to travel as First Class passengers. This wish is selfish, but it is human. I nevertheless pity the ladies and gentlemen who know good society when their quarters will be invaded by the class I am speaking of. Since I returned home, I have been thinking that perhaps between the prosperity which shows itself so unmistakably in the train and the outcry against the natives which in the last election appeared in unexpected quarters there is some connection. The new class will most certainly not object to a native in the train only, but also in the school, at the poll, and under other circumstances. If I am correct those who, like Bowker, have been opposed to native education, and who wish to disfranchise the native may now dance and rejoice; their day is coming. I should not omit to add that from railway officials I experienced considerate and fair treatment—that at the only one station where perhaps one may have complained it appeared to me that what was done was due to the official having a small mind rather than his having a crooked heart! It gives me great pleasure to give testimony to the gentlemanly behaviour of the railway officials and I found this to be specially the case at Cookhouse."

" BROWN, what did you clear by that speculation ? " " My pockets, " said Brown

ISICELO

— SE —

NDLU YE NGWEVU.

Ku GEORGE GRAY, ESQUIRE,
Kwi Siqingata sase Qumra.

NKOSI.—Tina, bazibhale ngezantsi apa, bavoti abanemfanelo bezi qingata zase Katikati naku Komani ku Mandla Wunyulo Osempumalanga, siku bongozo kakulu ukuba uvume okokuba walatelwe kwisi tuba esivulekileyo endlwini Yengwevu Yombuso wase Kapa, isituba esibangvve kupuma kuka Honourable FRED. SCHERMBRUCKER, Esquire.

Sivisisana shushu nokuzipapela kwako izinto ezipatelele kubantu bonke owahlala ukwenza, ngokukodwa ingxoxo zombuso zangoku.

Njengokuba ungumfo welilizwe lise Mpumalanga, kwakunye nalento yokuqelana kwako okukulu ne micimbi yamafama kwaneye mihlaba, ngokukodwa “Ingxoxo Enga Bantsundu,” ezonto zongezelelwa pezu kobukalipa bako nesi milo sako esite tye, zonke ezonto zalata wena ukuba nguwana kanye ofanelwe kumela imfanelo zetu ezahlukahlukileyo kuleyd INkundla ise Kapa.

Okokuba usamkele eei sicelo tina sizibopelela kwelokuba siya kwenza konke esinako ukuba ukupumelela kwako kuqiniseke, siziva sizinisekile ukuba uyakwenza konke okusemandlani ako ukuqubela pambili ukucuma kwale Koloni.

- | | |
|----------------------------|-------------------------------|
| R W Calderwood, Stoneridge | W Bartlett, Blackpool |
| H W Browne, Cathcart | D C Nell, Henderson Reserve |
| Fred Verran, Lougslopes | J H Van Rensburg, Henderson R |
| W Smith, Ronkin | M J J VanRensburg, do |
| W A Froneman, Woodside | J E Coetzee, Butterfontein |
| J Weakley, Scbiet Kop | A C Goosen, Fradersdref |
| P J Froneman, Itala | J C Coetzee, Butterfontein |
| J E Filmer, Winkel | A M Brown, Riversdale |
| S T Tweedie, Tweeddale | John Tweedie, Tweeddale |
| J S Brown, Lowestoffe | H Brown, Lowestoffe |
| Fred. Harley, Wintson | V A Goosen, Sjr, Bonchurch |
| Oliver Harley Winston, | T H Bissett, Jabberside |
| J N Oosthuizen, Turnstream | J G Dell, Italy |
| J P Hart, Hartfield | John Kemp, Spanover |
| H Wolff. Stockston | A Miles, Pink Valley |
| P G Venter, Irougate | G Pike, Braemer |
| C P Gronewald, Redrift | J T Hockey, Springvale |
| C R Crocker. Cathcart | P J Hart, Happy Valley |

IMPENDULO

Graydon, (Eqangqalala), 5th January, 1889.

Ko Messrs John Tweedie, H Brown, R W Calderwood, H W Browne, F Verran, L F Oosthuizen, F W Gilstain, N J Goosen, John McDonald, S Dell, A M Brown, W C Whittai, J R Hart, J H Van Rensburg, John Kemp, J T Hockey, S J Hart, J M Bell, W Bartlett, J C Coetzee, namanye amanene abhale amagama I kwi Sicelo.

MANENE,—Ndinovuyo olukulu ekusamkeleni isixelo senu esi bhalwe ngabantu abaninzi kunene sokuba mandivume ukuba ndibe ngoselugqatsweni, Iwesituba esivulekileyo kwi NKundla ye Ngwevu,—ekwenjeni njalo kwam ndicela ukuba ndike ndivelise ingongoma ezinkulu ze zimvo zam, kwi miteto emikulu engati ibekwe pambi kwe Palamente ezayo.

Ukuqala ndinga vakalisa ukuba ndingumxhasi wompunga wenqubo yolu laulo lupeteyo. Ingxoxo engoku gutyulwa kwe cweba lase Monti asiyiyo yalendawo yodwa, yenkulu kunene nakwi Koloni lonke, kuba ngokokuma komhlaba kupela kwe zibuko esiya kuba nako uku miselana ne Natala ngalo.

Koti kuvulwe Imonti, wolulwa uloliwe wetu waya e Johannesburg, kwa ncutshiswa irafu ye mpahla, singaba nako ukumiselana nalipina izi- buko apa e South Africa.

Ndiyavumelana nokuhlangukiswa ko Loliwe weli pezulu nalo ukweli pakati, bahlanganiswe ngo Loliwe Osezantsi okanye osuka ku Ndlovukazi aye kungena e Conway, nokumolula aye e Bloemfontein, kuti ukuba kunokwenzeka aye e Johannesburg.

Ndingavumelana nokuncitshiswa kwe Rafu ye Mpahla—kuba ndiqonda ukuba le Rafu ye mpahla—kuba ndiqonda ukuba le rafu ikoye inkulu, isibeka engxakekweni saku teiekisa ne Natala e rafu ipantsi— kanjako ndingavumelana no Manyano nge Rafu ye Mpahla, ukuba olo Manyano lumokusebenza.

Kwingxoxo ya Bantsundu ndomelele kakulu, kuba ndicinga ukuba yenye yezona ngxoxo zinkulu, ipahlwe zinkontsentse ezinzima ezibonakala ziya kuza pambi kwe nkundla yase Koloni.

Soloko ndaba ngumteteleli wempato yemfanelo ngakwa Bantsundu, naye pina imiteto eya kuveliswa etyekele eku benzeni babe ngabantu abazolileyo nabacumayo iya kufumana inxhaso ye ntliziyo yam yonke, Ndiya vumelana nokwalelwa kanye kwe ntengiso ye Bulandi kwa Bantsundu, koti ukuba kubeko umteto oveliswayo wolohlobo, uya kuxhaswa shushu ndim. Ndiya vumelana ne rafu yo tywala.

Nge Pesheya kwe Nciba ndicinga ukuba alinaba meli baneleyo, abalingana nobubanzi, kwa nabantu balo, kwane mali epuma kona engeniswa yi Koloni, ndicinga ukuba ngeliba namalungu amane kwe nrapantsi Inkundla, libe linye kweye Ngwevu.

Kanjako ndingavumelana nokwandiswa kwama polisa. Zizo ezi ke manene, ezona nto zingamandla, nazipina incazelo endingaba andizi fikelelanga apa ndovuya kakulu ukuzingena ndaku dibana nani. Ndinibulela ngo kunditemba enikubonakalise ngokubhala amagama enu Esicelweni sam, ndoti ukuba ndinyulwe, ndenze konke endinako ukuhambisela pambili imfanelo ye Koloni yonke, nezalo Mandla ngokukodwa.

Manene, Ndingowenu, otembekileyo,

G. GRAY

ISAZISO

IBHASO le £10 liyakunikelwa naupina Ontsuudu Lumanyano lwabalimi bomahlulo wase Xalanga oyakwenza eyona Tanki yokuhlamba Ibhula ezigusheni, nobuhlanti obungemi manzi, eyakudluhsela kwezinye ngapambi ko 30 May ozayo.

CHARLES J. LEVEY

16t29

Umongameli.

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Impondo, Itapile, njalo, njalo.*

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Markeni nge CASH.

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OLUKA

GOWIE

Uluhlu Lwezityalo

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IMITI YEZIQAMO eziqamo zibonxavo may
-mcenceshelwe nga manzi.
Izitombo ezi ntshula ezi ngeanjini ze miti mazi
nqanyulwe.

Ezona zi kaulazayo intyantyambo ziya
kudubula ngamandla ngoku, ezoti ukuba
azinelwa kubuye ziqukunqwe zinqanyulwe
okanye zitiwe pumpe amancam.

HLWAYELA i Cauliflower (ezona zilungo
kanye i Cauliflower zezirefise yi mbewu
eblwayelwe ngale nange gqitileyo inyanga).
ne Radish, Spinach, Lettuce, njalo njalo.

I Cucumbers, no Mbona, ne Marrow, nama
Tanga, ne Tapile, zinokutyalwa ze zivunwe
mva.

I Torenia, Cockscomb, Zinnia, nezinye
intyantyambo ezibutataka.

KWA

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GRAHAMSTOWN.

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Bantsundu! Bantsundu!

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Elamaqaba Umqolo we Namba, kodwa
elika Folokoco yedwa, Lilo eli:—

Kuko Venkile apa e King,
Kekalok' impahla yayo
Ikup'ezizinye everything,
Kumbulani Ivenkile leyo.
Umnimyo utiywe ngamakosikazi.
Ngapandle komketiso
Ngu Folokoco,— Manenekazi Yizani
ninwenise iliso.

Zityal' ezetu zaba Tshakaza
Nokwenyani zihleli zodwa,—
Amanene, namanenekazi
S'thrue, inteng' yetu iyodwa.
Zibhatyi, zihempe, neminqwazi.,
Nebhulukwe zezisikwewo,—
Zonk' impahla zamaledikazi
Ngenene zezifanelekileyo.
Siti kwaba batenga kade
Ninga dinwa zihlobo zetu
Kude kube ngu napakade
Nitenga kweya kowetu.

Ngayilibali indawo ekuyo inkumba
ka FOLOKOCO ngezantsi

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Kingwilliamstown,

6d.

Apo niya kumbona kona u Mr
FOLOKOCO ngokwake (saluf).

Ikaya Labantsundu.

IKAYA lifudukele e Marikeni kumzi A obungoka
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Umfundisi.

Macfarlan, January 5, 1889.

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Kingwilliamstown,
27 Nov., 1888. 2t2S,89.

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BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

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