Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.] KING WILLIAMSTOWN, NGOLWESI-NE, JANUARY 31, 1889. [No. 220

Ukuvulwa kwe Tyarike Emachubeni.

KUYAZISWA kuho bonke ukuba i tyarike entsha vase Machubeni iyakuvulwa npoluhlobo: — March 10, 1889, Tcawa—Rev. E. J. Warner *Intlanganiso enkulu,* March 13—Revs. R. Lamploi^Jl. E. J- Warner, W. 8. Caldecott, M. Limon, J. Sikwebn. A. Mabula, .1. Ma- honga, S. Mzanio, no Mesara. J. Tengo- Jabavu, 3. Sigenu, etc , etc.

Ikwaya zakwa Bangindla nezinye ziyakuvuma. Bayacelwa bonke abantu ukuba zebabeko.

JAMES M. DWANE, Umfundisi.
H. KALIPA (Machubeni).

29t28 Igosa le Bandla.

ISAZISO.

ITYALIKE yase Independent ese-Cala lyakuvulwa ngo February 28, ngolwe-sine evekini. Isihlalo siyakutatyatwa ngu C. J Levey, Esq., B.M. Ngokahlwa yona yi Tea meeting. Umzi wase Batenjini nowase Mamfengwini uyatnenywa ukuba ,uze kunika isatidla.

SIMON P. SIHLALI, 29t21 Umfundisi.

BONISANI.

NDILAHLEKELWE ngu mnakwetu selene minyaka emibini engeko sa. hlukana eyakufuna umsebenzi ema Bhulwini, ngase Hope Town. Igama ngu Nqweniso or Pita Mqobololo, ngu Mgwevu isibizo, okanye ngu Mpondotnise. Waye hamba ne nkweukwana yodade wabo u Mlonyeni. Omvavo apo akona abhalele Eqonce ku Mr. J. TENGO.JABAVU.

Ndim,

CUBUKA MQOBOLOLO.

Sand Drift. 29tl4

ST Luke's Mission Institution.

NEWLANDS,
EAST LONDON.

Intloko yo Titshala: Miss BOND
Ititshala encedisayo : WILLIAM MJOKOZELI (Govrt. certificate
Ofundisa ukutunga llentsapo encinane: ROSAMOND NKOVU
Umpatikazi: Miss STUMBLES,
Isebe Lokuchwela.
Ofundisa ishishini: Mr. WM. COLLEY.

Isiqiniselo nembasa yomsebenzi omhle wempabla ye tyalike neye sikolo sanikelwa ngu mboniso wase South Africa 1885.

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

ITITSHALA

KUFUNWA ITITSHALA ene Siqiniselo kwangoku itabate Isikolo ease Zolo. Utnvuzo £40 ngonyaka.—Bhalela ku

REV. S. P. SIHLALI,
Solonionvale,
19t31 Engcobo, Tembuland.

ISAZISO.

MNA ubebizwa ngeli lokuba NISINI GANTSA kube kungemposiso ndifnna ukuba uze ubeke eli Igama ukuba bati aba baleli bam:

NISINI MBAMBANI,
Strangers' Location,
Port Elizabeth.
Port Elizabeth, 8 January, 1889. 16t49

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA & CO.,
Calderwood Street, Queenstown.

ABAZELWEYO.

SIHLALI.—Ngomhla we 1 January, nge Nibidyala, inkosikazi ka Rev. S. P.

SIHLALI ubeleke UNYANA. 29t7

ABABHUBHILEYO.

MCANYANGWA.—E East London ngo. mhla we 19 January, 1889, ngc Mgqibelo, u ANNIE JANE inkosikazi ebita. ndwa ka Jonas J Moanyangwa, intombi eyalekela enkulu ka M. no J. Kunene base Tinara emva kokubeleka intombi kusasa ngo 17 walala ubutongo ngo 12 30. Ubudala yiminyaka e 38 nenyanga 6. 29tl4

ISICELO

— KU —

GEORGE BLAINE, Esq.,

KEI ROAD.

NKOSI ETANDEKAYO,—Tina bamagama angezantsi apa, abangaba voti abanemfanelo bom Mandla ose Mpumalanga Wonyulo, siya kucela ukuba uvume ukuba unyulelwe elugqatsweni olusondelayo lommeli walo Mandla kwi Nkundla ye ngwevu. Ngenxa yokwazana kwaka okugqitileyo ne Ntlalo yase Palamente, no msebenzi obanzi wolumtu lonke, ngenxa yobudala nokuqelana kwako okukulu nemeko nentswelo zezi ziqingata zase Mpumalanga, ngenxa yesi milo sako nengqondo yako, na ngenxa yentlonelo nembeko ekoyo pakati kwetu yegama lako, uya kufumana umqulu omkulu wa Banyuli bazo ionke 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. KINO, J. J. ASHENHURST, A. D. WEBB, W. BALLANTINE, na manye amanene abhale amagama Esicelweni.

MANENE,—Ndisamkele ngovuyo olukulu Isicelo senu.

Akuko nto icayitisa ixego njengokufumana ukuba lisa- kolelwa, litenjwa 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, isingomhlobo warn omdala u Dr. EGAN, ebesimcimbe njenge- ndoda efanelwe ncam kumela lo Mandla, ongabanga nako ukuyi vumela iminqweno yenu.

Izimvo zam zombuso ndicinga ukuba zaziwa mhlope yi- nkoliso yenu.

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

Kananjazo andinakuwalibala amalungelo anikwe amafama Ale Koloni lulaulo Iuka Sir GORDON SPRIGG. Umteto wokwa- pulelwa 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 zentlanga nentlobo, kwa nokuzi hlanganisa zonke eluxolweni nemvumelano njengama Koloni atobele umteto, lento ke ndifinga ukuba yeyona iyi ntloko enqubeni ye mpato yolu laulo hipeteyo.

Ke, kwizinto ezikufupi nani kakulu. Ndiya kuxhasa le ndlela ka loliwe kutiwa ye sezantsi, kuba ndikolwa ukuba kupela kwe ndlela eya kuwaba kakuhle amalahle 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, ndikolelwa ukuba le yoba yeyokuqala " indlela yamafama " ale Koloni.

Kwizibhaxa zololiwe oya kwele Golide, ndoxhasa esona siya kwenza kuba sifike kakuhle ngokauleza kwelo. Lo ndlela, ndicinga ukuba inayipume 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, ndiyatemba ngokukulu ukuba imfeze- kiso ezenziwayo ngoku kwi Wayiui 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 kuxhaswa ngokukulu ndim.

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

Kolwam uluvo ngebekululwa kule rafu yesi bini xa bebhataliswa le yokuqala. Ukuba ndinyulwe, ndiya kwenza amalinga am apeleleyo ukufeza lenguqulo, ndinetemba elimnandi lokupumelela.

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

Ndiyapela, owenu ngentobeko,

GEORGE BLAINE.

VOTANI U BLAINE

Owema wangumhlobo wenu nge Yure Yobunzima?

LE ngxelo ilandelayo yeyombuzo owa bbekiswa ngu Mr. GEORGE BLAINE, Senr., ku Mpatiswa Micimbi yale Koloni, e Palamentene ihlangene ngomhla iva 25 June 1878, xa kwakuxoxwa ngokuxolelwa kwa Bantsundu ababeye eblatini ngemvukelo ka 1877, kwa nenteto ayenzayo ukuxhasa lowo mbuzo:—

U Mr. BLAINE ubuze ku Mpatiswa Micimbi ya Bantsundu okokuba ingaba ngumcingo ka Rulumente na ukubavakalisa nga magama ondiyalwa; nokoknba, emcingweni ka Rulumente, le mvakaliso yo xolelo kubantu abamnyama, yinto enomgqaliselo wokuba mababe ngabazinikeleyo okanye abazi beke pantsi intonga, ayiso kunceda na ukuba babanjwe okanye bazinikele ondiyelwa asebe gwetyiwe ?

Ute esenjenjalo, waye esiti:—

Mhlali Ngapambili,—Ndiya ndita kakulu ukude ndivelise amacebo amakulu kangaka, la ke apantsi kwe gama lam, kanti ke Nkosi, mhlaumbi akuko lungu lingawenza kokuhle la macebo njengam. Ndiva kolwa ukuba akuko lungu linesizatu sokututunjelwa njengam ngoku casene na Maxhosa. Abaninzi ku makalipa asele emfazweni babengaba hlobo bam abase nyameni. Nam soloko kwalwa Amangqika nje andizange ndibonakaya, ndalahlekelwa nzima kwakunye nabanye. Ngokoke andingecingelwe ukuba ndiqntywa zizimvo zokutanda umntu omnyama ngoku gqitileyo. Akuko nto kanjako ndingayitandi ngapezu kokubopa amaxonya xa kuxoliswa le mfazwe imbi kangaka. Nokuba lobangakananina ixesha, nendleko, nokugonwabi okungabako kwabami e Maxhoseni, akuko nto iya kuba nelisa kwa nam ngapandle kokwapulwa intame kanye kwezizwe ezivukeleyo, nokwenziwa kwama lungiselelo aya kubangela ukuba ze kubeko uxolo lwapakade. Noko ke nkosi. nakuba ndiziqonda ngokuzeleyo ezi zinto—ndingati ngokubuhlungu—andinamatanda ukuti lifikile ixesha lokuba u Rulumente anyanzeleke ngenxa yamalungelo amakoloni, nawobuntu ukuba andlale uxolelo pambi kwabantu abamnyama, aze ayi gqibe le mfazwe imbi kunene kakuhle nangobukosi. Nkosi, zininzi izi ganeko zalemfazwe ezi dambisa igazi. Akuzange kubeko lunyikizo loknbulawa kwabantu; njengase Gwali nase Tyume ; kupantse ukuba kungabiko namnye umfama ongazange angavuswa zicaka zake ezinga Maxhosa. Mna okukokwam ndaba nentsuku ezininzi ndisicenge sa Maxhosa, kodwa andizange ndenziwe nto. Ukuko mfazwe aka oyiswa kangangokuba oyiswa ngale Amaxhosa. Abaninzi kumadoda akowawo amakulu asala, ndinenknlo eqinileyo ukuba abantu abafengale mfazwe bangapezu kwabafa ngo 1835, 1846, no 1851 behlanganisiwe, yati eyonanto kubonwa ngayo xa koyisiweyo nga Maxhosa, inkomo, zangakuti, into engazange ibeko ke leyo kwezo mfazwe zagqitayo. Siyi ntonina ngoku isimo sondiyalwa? Amalungu abekekilevo okumbula ukuba kusand'ukufika ucingo kwezi veki lusiti, " Amadoda amabini nomfazi kufikwe befile ecaleni lomlilo, ngati babulewe kulamba. Elinye ixego eselixozekile ladutyulwa nga Mamfengu." Isimo sabo asikazanue siqubele pambili ukutatela kweloxa, yindlala nakubanda ngangokuba anditandabuzi ukuti lingati likelanosuku olunyelwe ngqele bafe ngamakulu. Ngobani ke abona baya kuxwaleka kakulu kule dolopu ? Ngabafazi naba ntwana. Andisoze ndizi libale imbonakalo

ezoyikekayo endazibona ngo nongqause (1856) kanti ke nangoku into ezinjalo zininzi. Nkosi, ndiya temba ukuba u Kulumente nale nkundla abasokuba zitulu kwi sijwili solumntu olusebunzimeni. Zipelele izizatu zokuyi pelisa le mfazwe. Lento yimbubo, ulutsha lwetu lungena ekungcoleni ngenxa yale mfazwe esuke ngoku yalipulo lokuzingela indwaduba ze nkwamba, ezingasenakuzi hlanganisela. Ndiyatemba kakulu ndikolwa ukuba u Rulumente akasoku buye atandabuze, nokokuba uya kwandlala uxolo pambi kwa Maxhosa, oloti lungacbasani nentlalo ezayo yale Koloni, kanjako lulungelelane nehainbiso yobuntu,

Umpati Micimbi ye Koloni ute u Rulumente uciuga ukuba lifikile ixesba lokuhlokomisa uxolo, oluya kuvakaliswa mhlaumbi ngayo le veki. Kololuxolo abasoku qukwa onyana baka Sandile, o Edmund no Matanzima, no Makinana unyana ka Mhala, nabo bonke ababepambili kule mvukelo, emva kokuba bebesamkela imali ka Rulumente. Abantu abazi nikeleyo bayakwamkela ipasi yoxolelo, basebenze kwa lolowe, besamkela isheleni ngemini nokutya. Abafazi nabantwana kufuneka u Rulumente ebalungiselele. Umncomile u Mr. Blaine ngesenzo sake kulento, esenzele imbeko intloko yake nentliziyo yake, nokwamkelwa kolo luvo yile Nkundla kwanangamadoda elase Maxhoseni oluluvo luka Mr. Blaine akayedwa kulo.

Usuku loku vota loba ngolwesi-Bini umhla we 12 March ozayo, indawo zokuvota ikwa zeziya kwaku votwa kuzo ngolu nyulo lugqitileyo.

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 ekuvakaliseni ilizwilabo ngendlela efanelekileyo, entweni zombuso. Umteto ongu Tungumlomo, oti ohleli kumhlaba ongaba awukacandwamakangaugeni 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 anjengawo kwalata amalungu okuya e Palamente nokupendula ngesihlahla into Zombuso. Ubona ukuba Abamhlope bangavunyelwa ukutenga imihlaba kwingqili zabantsundu.

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

Iphekepheke.—Uya kuxhasa ukuba Irafu Yephekepheke (House Duty) ipeliswe kuba 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.

Amahlelo e Palamente.—Uyakuxhasa elo limele imfanelo, nobulungisa, nakwa Bantsundu.

Pezu kwezi zimvo, kwanokokuba esoloko enompunga wokubavela Abantsundu na oko ebese Palamente ngapambili, utemba ukuba wonke umzi uyakuti uwe uvuka naye mhla kuvotwayo

Ngolwesi-Bini, 12 March, 1889.

Ningaposisi—Inye kupela ivoti anayo umntu lomini.

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla ongaba ziyitenge

KWA J.P. JAMESON & CO.,

e QONCE (Kingwilliamstown),

ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

— UNGAMLIBALI --------

J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

Iveki.

UMHLUZI MATYALA ubayise inteto yokaba akaboni tyala bangamangalelwa ngalo o Mr. Mhalla no Nqnmati ngokwenzakala kuka Tnbeai ofe esipitipitini abeko knso.

U MR. JAMJAM NGCETANE wase Mgqa- kwebe nyalincoma kakula iyeza le bhula ekutiwa yi Dip ka Hellier, ati alihlambi bhula yodwa liya bandiea kakulu uboya. Pambi kokuba ayi sebenzise i Dipu ube ceba ibhali elinye nentwana ngapandle, ngoku ayi sebenzisayo i Dipu uceba amabhali amatatu ane ngxowa ezitiie ngapandle. Abafuyi be gusba mabayi paule lonto.

INTOMBI yomlungu ebi tengela kwenre ye venkile ezinknlu zase Dayimaui ite yakwaliwa lisoka ebelivi tenda yazibnlala ngale tyefu ye mpuku kutiwa yi Rough on Rats. Kunzima ukwenda madoda.

UMZI ontsundu mauqonde kakuhle ukuba usuku loku nyula ilungu le Palamente kwi Ndlu Enkulu lungo 12 March ozayo. Nizi bonile kambe izimvo zika Mr. Blaine, nezika Mr. Gray, nezika Yuzi niyazazi, ziketeleni ke ngokwenu ibenye kulawo manene eli zimvo nikolwa zizo. Okwezetu iziqu tina siya kuwa sivuka nomfo ka Yuzi (Mr. Hughes) nokuba selisishiye lonke ihlabati.

0 MESSRS. J. W. WEIR, no G. P. Perks bamiselwe ngu Rulumente ukuba babe ngamalnngu e Gqngula lokunika imvnmelo zaba misi be nkanti ngalo nyaka we 1889.

U REV. H. COUSINS wase Bhayi ucelwe yi Ramente yama Baptist ase Johannesburg ukuba aye kona vvavuma, unduluka ngo February 6.

E MARITZBURG kuko indoda ebulele umfazi wayo ngobukwele, ayikabanjwa.

SIFUMENE imali ezi mbini ezingaxelwanga abantu ezi vela kubo —enye zi 6/6, ivela e Kimberley, itunyelwe nge 7 January; enye ivela e Morija, ituryelwe kwange 7 January. Maba siucede abaninizo basixelele ngazo.

UNYULO lwamalungu endin ye Ngwevu e Palamente, lumiselwe ukuba ngomhla we 12 ku March. Umzi wase Mbo nakweli Pezulu mauze ukumbule u Yuzi uvotele yena yedwa.

UMANZ' ABOMVU uyatyikitya e Nxukwebe. Uhlalele inkomo ezisengwayo namatole azo. Impahla efa ngeveki inye mayibe igqitile eshumini. Malingalityalwa iyeza io R. Lumsden & Co. walapa, leso sifo.

AMAPOLISA ase Fort Brown, kulendlela yase Rini abukali ukubuza ipasi. Fanuba aswele omnye umsebenzi wokwenca kuba ayibuza nase mini kab.ntn abafanelekileyo kanye. Ade kwiveki egqitileyo abuyiseia ititshala yakwa Wezo nomfana ebihamba naye kwase Rini, ukuba ayokufuna ipasi kona.

OKU kukutshwa kwabantu e ramenteni ngapandle kwesizatu, mhlaumbi ngesizatwana esidelekileyo, kusaya mbete kanye ingqungqutela yama Wesile. Nase Rini kwanje ngase Qonce, abantu ababekekiieyo ngamakowa ngapandle kwe nkonzo. Isiza. tu solo siko Iwamagama kukuya kuvama e Bhayi. Zitsho incwadi esizifumeneyo esi ngangi gingazishicilela de sanele ukuba oku kungomteto akungamteto kusinina, kuba zikankanya amagama esiwakumbuleleyo.

KULUVUYO kuti ukubona u Dr. Nembula wase Natala, ugqira ontsundu ofunde e Amerika ngokuncomekayo, apo kungelo makwele. Ukusuka kwake apa e Qonce uya kubhekisa ngase Heald Town nakwezinye idolopn zeli pakati.

ZONKE isinala zivulwa kule veki.

LIHLE ngoku lonke ilizwe elise zantsi ngapandle kwesitili sase Qonce.

KWITYALA ebelipambi kwe mantyi u Mr. Levey, e Cala lokwaliwa kwentombi litye. ndyana elitile, imantyi yenze isigwebo sokuba umfana lowo akanatyala lokwapula isitembiso kuba isinyaniso sarolwa, sona ke sifana nekazi.

U SIR THOMAS SCANLEN, M.L.A., usatye- lele kwela Mabhulu, e Transvaal, apo aya kugqiba iveki ezintandatu kona.

LIQALWE ngelwesi-Tatu lweveki egqitileyo ukutetwa ityala le Nkosi zakwa Zulu, lokuvukela u Rulumente. Umpati wama polisa, u Captain Mansell, ute pambi kwe Jaji nguye owadubula kuqala kuma Zulu ngokusuke abonakale ukuba anomoya we mvukelo. Wabangwa ngulowo moya wawo ukuze ayifunze ukuba iye kubamba u Ndabuko no Dinizulu ngomhla we 2 June ehlatini lase Ceza.

ILUNGU lokumela idolopn yase Rini e Palamente, esikundleni somfi u Mr. G. Luke, liya kwalatwa ngomhla wa 26 ka February. Amawetu ase Rini aze angaposisi, avotele u Mr. Douglass ngosuku oluya kumiswa lomini.

PAMBI kwe Jaji zase Natala u Ndabuko ute ngu Rulumente owabanga izipitipiti zokuba bade bamvukele. Ute kanjalo makayekwe u Dinizulu angafakwa kule nto ngumntwana.

NGENTSUKU eziya kudlala ne Qonce ingcibi zebhola zase Ngilane comana ukuvalwa izitora ngexa le dlia'a kude kupele umdlalo lowo.

UNKOSI LANGALIBALELE ubhubhe ngo Mvulo weveki egqitileyo, January 21, 1889, e Natala.

AMAGOSA amhlope atunywe kwi Conference yile ntlanganiso yase Wesiles ibise Qonce ngo Messrs. D. S. Barrable no T. E. Duckies.

Imvo Zabantsundu.

NGOLWESI-NE, JAN. 31, 1889.

Unyulo Oluzakubako.

IZIMVO zamanene aselugqatswe- ni ngolu nyulo Iwelungu Lendlu Yengwevu, azaneke lomanene omatatu kwimihlati yeli pepa kwangeveki egqitileyo. U Mr. HUGHES ute ukuteta, ngapezu koku- vakalisa umpunga omhle, wachaza ngokungati kunobom entweni ezi- patelele kuti mhlambi ontsundu Watyapa ke ukude enjenjalo. U Mr. GRAY no Mr. BLAINE banele ukuxela umpunga. ababananto inje ngokuqavisa izimvo zabo kwinto ezinje ngo Tungumlomo i ne Pasi, nomhlaba; bate kunjalo ; nje, bavakalisa ukuba bangabaxhasi bompunga wempato yosombawo u Sir G. SPRIGG. Yaba ke iyonakala kuti into ebitetwa mayelana nabo, kuba kaloku into owahlulelene ngayo umzi e Palamente —lento ingama Sprigg nama Scanlen—ngumpunga amakapatwe ngawo ontsundu. Uvaziwa ke, ngeziqamo zawo umpunga anguwo u Sir GORDON ; waye, kwangeziqamo, usaziwa into oyiyo oka Sir THOMAS SCANLEN. Xa ke indoda izixela ngokubalulekileyo ukuba ikolwa licala oludulugele kulo ulaulo lo Sir GORDON no Sir THOMAS UPINGTON, sazeke isiti ichasene nompunga angati apate ngawo amawetu u Sir THOMAS SCANLEN nabo banaye o Mr. SAUER no Mr. INNES—amanene amoya ungazanga waba nobumpi kumalungelo omzi ontsundu. Bazihlebe apo ke kuti o Messrs. GRAY no BLAINE ukuba babe ngabo mpunga ongaboni kulunga ko Mr. SAUER no Mr. INNES, amadoda esiwaziyo ukuba asinqwenelela intlalo entle, elixa yena u Mr. HUGHES engazibopeleli ku Sir G. SPRIGG, esiti kodwa woxasa into ezilungileyo zodwa, ukuba ziyabonakala, kuba u Mr. HUGHES engowenani laba- mhlope abambalwa elabangelwa ukuba lingabinako ukumtemba u Sir GORDON, mhla wanyanzela isixhanti ekuhluteni imipu kontsundu ngesizatu sebala elimnyama analo. Uluvo Iwaba ntsundu olwenyaniso, siluqonda tina, lunga i Palamente ingakolisa ngamadoda ampunga unje ngalo ka Mr. HUGHES — angenakuyinyamezela, engenakuyitemba indoda eyaneli- swayo yimpato ecalula intlanga namabala.

Enye into emayicace yile, tina asimnyuli umntu onga angangena e Palamente ukuya kwenzakalisa abamhlope,—xa azama ukulungi- selela tina. Simalata u Mr. HUGHES kuba siqinisekile ukuba akuko bubi aya kubutoba pezu komntu nomnye omhlope ukuba upumelele kolunyulo, elixa saziyo ukuba angengene nakwiyelenqe elinye lokonakalisa ilungelo lontsundu. Yinto ke leyo esingena kumisa inyawo kuyo mayelana namanene ati selezazi nje iziganeko zempato yo Sir T. UPINGTON no Sir G. SPRIGG ngakumntu ontsundu, abe noko esavakahsa uluvo lokuwatemba lomanene ngento abasaya kuzenza. Unga umzi ungenza into eya kubonisa ukuba ungosebenzisa ubucopo koluvoto luza kubako.

Amanqaku.

UDATYANA esinalo ngentlanganiso Yaba- fundisi Abantsundu base Wesile bomandla wase Rini owonganyelwe ngu Rev. F. Mason, ebise Cradock ngo 21 kwada kwango 25 January, lolokuba amadodana amkelelwe ukuba afundele ubufundisi ngo Messrs. John S. Dlakiya ose Tinara ngoku no John Magaba ose Bhayi ngoku ; eyesitatu ebilindelwe iziroxisile yakuva ukuba kuko imitshontshi eyakwenziwa ngobugquZUgquzu besimilo esipatelelekumasiko asebunyameniezinga- dendi ukungena kuwo nanamhla nje ititshala ezitile Engqushwa.— Abafundisi abakankanyelwa ukufuduka ngo Rev. S. Ntsiko wase Bhayi oya eCradook ukuyakutabata indawo ka Rev. B. S. Dlepu oya e Bhayi; o Rev. C. Mahlutshana wakwa Matole no Rev. B. Mama wase Rura bay a. kwabiwa yi Konferens. Uqekeko lwe Ramente yase Bira nase Cwaru, Engqushwa, oludalwe kukuti iqela elitile litelele kobeligosa ogwilike sekusakiwa wati makumiswe indlu yomfundisi ngempingelo endaweni yeyezitena, lunikelwe ukuba zeluyekutetwa ngo Rev. B. Mama, Rev. B. S. Dlepu. no Mr. Petros Mpahla abayakuba nentlanganiso ne

Bandla lonke.— Abafundisi abanyulelwe ukuya kwi Konferens ngo Rev. B. S. Dlepu, Rev. C. Mahlutshana. Amagosa a^nyufiweyo ngo Messrs. Green Sikundla (Rabula) no Robert Xholla (Rini). Sinosizi ukuba kungabiko mfundisi ositabatele ingxelo epilileyo yeutlanganiso.

KULUVUYO oluknlu ukubona intlanganiso zabafundisi base Wesile zikungxamele ukuba zinyuswe izifundo ezifuneka kubafundisi. Lilizwi le Nkosi elyi " Omnyazi wokwela usesandleni sake." Knlungile ngoko ukuba kubeko umnyazi wokwela malunga nokunge- na ebufundisini. Liya likula iqela labantu abantsundu 'abanemfundo engati ite putu ; iqela ke elo eliti ngokukodwa xa lingekakolwa linge lingakokelwa ngabantu abamfu. ndo iqondakalayo kulo.

ELUHAMBENI.

No. 14.

E BHAYI.

Hayi ukuhamba. Ndada ndayi bchia nale

HOPISI IDUME KUNENE.

Ndifike kumdak'omnyama ongati unezibidi, into yokupitizelisa umzi oku nene. Tina bangayaziyo akukonto ungadeuyidumise Kuyo nokuba ukangela ngamehlo, nokuba ujoja ngempumlo, nokuba uva ngomlomo. Nokude uti kuko ntona betu kuxa ubona iselwa ngumntu welozwe oti xa ayi fineayo igilasi unakane ukuba wonwabile, uti wakuti kunjani, ati Yeka! okuneneke use uyeka. Kulapo ndimncoma kona umfo ka Mahashe ukuba bangaba banyanisile ukuba kiltiwa useka ibandla pezu kwalomdaka ungena ncasa. Ndayibona nayo inkosi enkulu into ka Mxabela nakuba ndingasokucaza nto. Kodwa kuye ndeva ukuba aba bati umise ibandla elilodwa, umhlaumbi le Hopisi, bayamtyola, yena akacingi kulahla tyalike yakowabo. Andikwenza zwi, sendofamane nditi, kupants' ukuhla into embi ukuti mhla tina bantsundu siza kumisa iremente isuke inge ngati iya kubaluleka nge Hopisi!!

Umzi wase Bhayi

NGUMZI WOMSEBENZI,

ongenasikolobo ulilifa lendlala.

Ndakukangela intlalo yakona ndite nesihlobo esixasa umntu ongenamcimbi aquba wona siyaposisa. Kuba yinto entle kunene ukubona indoda ishiya indaba zitnmandi iputuma ixesha lomsebenzi. Abantu belocala bangati ukuba baya kuhlala beqonda ukuba ixesha yinto enkulu bangaba bafumene isifundo esiya kuwunceda umzi sakuqondwa ngabantu bonke. Ikakulu abakuti abantu basapete imisebenzi yabe Lungu.

UKUZIMELA.

Okukokwam ndiyayi ncoma lonto. Noko ndivuye ndancamisa ndakufumana kuko amadodana angati azama ngokunobom ukumisa izindlu zokudlela nevenkile zawo. Kweli lase Maxoseni Amajamani ebengasoba satenga ndaweni yimbi, ngapandle kwezinto ezingenakafumaneka kweyavvo ivenkile, nezingati mhlaumbi zidlulisele ngobudulu.

NDICELA IKRESMESI.

Ungati ukuze uqonde ukuba elozwe langapakati lilizwe lomsebenzi uve xa nditi Ikresimesi ne Nibidyala zindivelele kona, kanti andikumbuli noko amnye umntu oke wacela Ikresmesi. Ndiqale ukulufumana ololucelo ndakufika ekaya, udafika sekuko incwadi ezindilindileyo ziyaleza ukuba maze ndingake ndiposise! Ezoncwadi bezivela ko Nantsi no Nantsi!! Wobeva ngelandelayo Ikresi- mesi !!! Endilitetayo namhla lelokuti, ndisuke ndamangaliswa ukuti ndivelelwa yimihla enjalo ndibuye ndinga celwanga. Abakuti ndikolwa ukuba bayakuvuya ukuva ukuba nam andibahlazisanga.

IMPI ESEBENZA KODWA.

Abantu abapantse ukundixaka ngaba bazibalela ukuba base Bayi ngomsebenzi, kodwa abamakaya alapa Emaxoseni, ukummbuka kwabo umntu ovela kweli letu icala andingekufezi ngosiba. Usuke uqonde ukuba bakohlwe yinto abakwenza yona. Bandikumbuze inteto yomfo owati ngenye imini akundibona wati, ungati utya inqathi Endingazi ukuba wayeke walivana elomntu Kube mnandi ke nakum ukubafumana benc- bubele obunjaio; yati

INDAWANA EFUN'UKUNDIKATAZA

kwaba kukungati ububele babo abenele xa bangaposanga ozisheleni, nozisheleni ngantlanu. Ndite fanukuba baqele uku- hanjelwa ngosize kucela, nosize kuzibika; abasazi ukuba kuko umntu ova ubumandi ngokusuke ababone bepilile, besebenza. Ukuba umntu wonke ovela ngeneno apa baya kumenzela ububele ngokumpa imali, ingaba intsebenzo yabo iyakupelela emoyeni, babone sebenentloni ukugoduka.

Ndikuncome kunene ukutika kuko

IMIDLALO PAKATI KWABANTU ABATSHA,

kwaza kwako enokungenwa nangamakosazana. Ezintloko mibini. Owona upambili ndakukangela, nowona unabantu abaninzi, nowona mdala,

YIKRIKETI.

Akuko mzi ndaka ndawufumana uyitanda kangako. Nakuba mnandingemdlali wayo, kundivuyise into endingeyiqubi ngamazwi, ukubona amakwenkwana, ude use kumadoda aqinileyo, ezigcobisa ngomdlalo owomelezayo, obangela ukuqabuka nokukauleza komzimba nokwenqondo, ube ungenankohlakalo. Ndivu. yiswe ngokukodwa kuba ndikukalela ukuti tina base zikolweni asiniki matuba eneleyo okugcoba, kanti kuse mvelweni yomntu ngokukodwa xa ase mtsha ukuba agcobe. Ukuba umfo wase Bayi ebeya kusicazela tina bangapandle ukuba batinina ukuseka ikilabu (a club), ukuba impahla yekriketi ibiza malini na, ukuba imiteto abamanyana ngayo yetini na, ebengaba wenza into enkulu. Nditsho ndizibonile incukwana ezinje ngezi nike nizive emapepeni, incukwana enditi mna azinto kangakanani, kuba ynke into engenayo ebantwini ike ibe namaqina.

Umdlalo olandela lowo ngowe

TENNES.

endifike ukutalelwe ngumtinjana. Abantu abangati kuti abakaungeni ngamakosikazi, endisalindele ukuba nakuwo, kwanexesha, kobako oda angene. Ndikubtuele kanye u kubako komdlalo

onjalo kuba tina siti naxa sicinga izinto ezigcobisayo, siyishiye into engati incede namakosazana, sibe pofu sibona ukuba kuipmzi wase mlungwini ayalungiselelwa nawo. Ukucuma nokupumelela kwalo mdlalo kuya kuba yinzuzokumzi wonke. Banga abantu abanentliziyo, nokuqonda, bangawutundeza kuhle, bazizame zonke mdlela ezingabanga ukuba upumelele kulamabanga okuqala adla ngokuba namagingxigingxi. Ngenye imini nam ndaka ndadlala, ndatyiwa. Kube kubi kum ukuti ndakupinda, kunge ngati ayiko imihlali yangapambili ekuwudlaleni, nokungengati kuza kuvela indawo eziya kubangela ukurutarutana nakubadlali balomgcobo. Noko ndingumdluli ndite ndakuposa iliso iidaba angako lula amaqela abadlali nokuba matatu nokuba mane, aze ukuba ayilwe ngesihle, ance- disane, omelezane, ati kodwa ukuba akakangelani, abulalane.

EZE LIZWI .

UMJIKELO WASE WESILE E CALA.

Intlanganiso ka Nyanga Ntatu vesi Qingata sama Wesile Antsundu ase Cala yangena e Mceula, ngomhla we 3 ku January 1889.

Ababeko:—Rev. J. M. Dwane, esihlalweni, no Messrs. J. H. Maigas M Ngcwabe, S. Kalipa, J. Nqose, D. Makohliso, L. Mnqebisa, H. Peter, H. Futwa, S. Nyaba, R. Balintulo, S. Tyuluba, J. Somtunzi, J. Hlazo, L. Ngcwabe, N. Mrwetyana, B. Mboniso, J. Tumana, S. Madikwa, S. Mayekiso, B. Nkuzo S Makenzi, D. Nongxa, A. Hlati, F. Mtyobile, J. Mvinjelwa, E. Peter, C. Maki wane, M. Madayi, E. Bonkolo, M. Kalipa L. Mgcodo. M. Mlonzi.

I. EYABASHUMAYELI.

(1) Abizwa amagama abazalwana onke akwabiko ukalazelwayo. (2) Kungenwe eluviweni Iwabalingwa kwabehla kwa caca ukuba omnye kubo ungenwe yinta- ka. Into ete yabaluleka koluviwo yi jnpumelelo entle kunene ka Solomon Mayekiso ote yena wamkelelwa kudidi Iwabazalwana abazeleyo ngovuyo. U S Madikwa wamkelwa naye ngesizatu so- kuba yindoda ezele ngamandla Omoya Ongcwele, omnye umzalwana uyalelwe ukuba afunde. Zite zakugqitywa indawo ezininzi yapetwa.

II. EKA NYANGA-NTATU.

Emva kokwamkelwa kwemicimbi ve yadlulayo ama Gosa aneke imicimbi yemali ebonakalise ukuba bambhatele umfundisi kwanemali ezibizwa yintlanganiso yabafundisi ebezite zaqokelelana ngokungahlaulwa kwazo kwi kwata ezintatu zada zagqita kwi

Umfundisi wenze amazwi okubulela inqubo yamagosa, wabonisa ukuba lemali ayizange iveliswe yile Sekiti, wati lento ibomsa ukuba inqubo endala esivifumanisa Testamenteni Entsha yokuba abafundisi bangakonzi ezitafileni, yiyona intle kunale siquba ngayo yokusuke umntu owahlulelwe umsebenzi wemipefumlo, atwaliswe izinto ezininzi zenyama.

Emva kwenteto zabazalwana ezibulelayo kuvunyelwene kwelokuba yamkelwe ingxelo yamagosa.

U Mr. M. Ngcwabe ute, makuqwalwaselwe lento yokubizwa kwe zinyaniso ngabazah bentombi kumfana. Kute emva kwenteto ende ka Mr. Ngcwabe, Umhlalipambili owake umcamango ngowokuba ngapezu kwayo yonke imizamo esinokuyenza into enokupelisa ezizinto lukanyonobu Kristu obendeleyo.

U Mr. Maigas unike ingxelo ende eyole kunene yokujikeleza kwake e Mhlanga, e Qunqu, nase Cala, ekute kwaguquka abantu abangapezulu kwekulu; urole ubugoxolo bezacholo, nobulunga, ne- nqawa, namacuba, nezinye izinto ezila- hlwe ngabahedeni ekuguqukeni kwabo.

Umfundisi ute u Tixo usenzele into ezinkulu, singabavuyayo ke ngoko.

Amagosa aya entlanganisweni ngu Mr. J. Mgcodo no Mr. H. Kalipa, abaya ku- pata imitandazo etile ka Nyanga-Ntatu.

Umcimbi owakangelwa kakulu ngowomhlaba wetu owatatwa ngu Rulume- nte e Xalanga, watunyelwa entlanganisweni yabafundisi.

Intlanganiso ipetwe ngeculo nomtandazo.

UKUBHUBHA KUKA MRS. VAN ROOYEN.— Izihlobo ezininzi ziyakuvelana no Rev. J. V. van Rooyen wase Tinara, oshiywe yinkosikazi yake ngolwesi Tatu 9 January. U Mrs. van Rooyen ubeyintombi ka Colonel A. J. Frazer, C.M.R., waye fandiswe e Lovedale. Ubhubha eminyaka i 33 ebenexesha ebublungu. Idlaka laba leli kulu likokelwe ngu Rev. G. Y. Jeffreys no Mr. de Korte.

UKUBEKA.— Elinye lamapepa apesheya kolwandle liti : Amandla okufeza umsebenzi omninzi abangelwa kuku- suke umntu adle nkudla okuba ligazi ngokulula. Umntu ofumana ukudla oku pekwe kakuhle unokngqiba umsebenzi ongapele ndawo. Eyona mbangi ipambili ibangela ukuba abantu bahlale bete ntshwa nbuso kukutya okungalunganga. Nababantu kntiwa babulawa kuknsebenza nzima eyona nto ibagqibayo kukudla okunga lunganga.

IMALI YAKO MAYI NGAGCINWA NGUMFAZI.— Umlungu wase Natala ubemana ukuyi gciniea umfazi imali yake, itshixelwa etyesini elukuni kunene. Ute kanti umfazi akaange ayifake le mali, wayisa e Bankini V (Savings Bank) wayifaka ngelake igatna.

Kute mhla bahlukana ngengxabano yayeyo mfazi imali. Liyiyile indoda akuko luncedo sase mtetweni.

ABAFUNDISI ABANTSUNDU BESI QINGATA SASE KIMBBRLEY NASE BLOEMFONTEIN.— Lentlanganiso iqale e Kimberley ngo 16 January, youganyelwe ngu Rev. James Scott—Inani lamalungu ligqite kwela nyakenye nge 338.— Abatnnywa kwi Conference yase Bhayi ngo Rev. Moses September, no Mr. John W. Sepurn.— Kuyalezwe Umongameli akangele ukuba kubeko Isikolo Esikulu sabantsundu.— Abatunywa beya bamhlope kwi Conference ngo Rev. J. S. Morris, no Rev. J. P. Back no Messrs. A. Stead, no John Davis.

Impawana.

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Ibakala elitatyatwe ngumzi wase Qugqwala, mayelana nentonga esikoyo ngerafu yezinja, ngoku lilelincomekayo. Libonisa ukuba umzi ufuna ukungati uyawunakana nmbuso wase Mangesini, ngokuti xa banento abayikalazelayo abantu malungana nempatoyabo benze intlanganiso zokuvakalisa isikalazo abanaso, zebasibhengeze emapepeni, babhale nemita. ndazo. Lonto ayingapandle komteto, kodwa iguwona mongo womteto. Bekungati, ukuba oku kwenziwe ngu Mkangiso udibene ne Qugqwala ne Tamara, bekute kwenziwa nazezinye izipaluka ezimeleneyo, kuvakale isimbonono esiyakufundekela ezindlebeni zabapati balemicimbi, sibange ukuba iroxi. swe kupele irafu. Zizo ezo intoga ekuliwa ngazo ngoku.

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Izwi letu selide lafun' ukaba namalolo, sikwaza sibhekisa Ezisayo. kumzi wakowetu, ukuba uyile intlanganiso eziya kuba nje ngale ibise Qugqwala, ibe liliso, nendlebe, nomlomo womzi omele imimandla ekuwo. Lonto ibingaluncedo olukulu ukuvelela into ezinjengezi rafu zezinja zingekendeli. Imicimbi enje ngokungenisa abantu evotini ibingenziwa ka. pukapu zintlanganiso ezinje ngezi, kuti xa kungeke zinto zipitizelisayo, kuxoxwe ngsnto zokukaulezisa ukuhluma komzi. Yile ntlanganiso eyayi zanywa li Bhayi kula minyaka yadlulayo, yaza ayema ngokuti isekwe pezu komoya wokugxeka Umanyano Ngemfundo olwalunamadodana anentloko kweli lingapandle awaye ngaba zintsika ze Mbumba Yamanyama ukuba yayiyilwe kweli lase Maxhoseni. Yile ntlanganiso anexesha u Mr. Tengo-Jabavu echazela Umanyano Ngemfundo ngayo, esiti maluzame ukumisa yona, pofu lungaqondi. Ngati yile ntlanganiso eyayimelwe ngo Messrs. Andrew Gontshi, no Pato Lusaseni ku Manyano nge Mfundo e Ncemera. Yiyo lentlanganiso efunwa nga Batembu nangabo bonke abanqwenelela uxolo Iwe Yerusalem yabantsundu. Ukuba kukp olaziyo ituba lokuba lentlanganiso ingamiswa makalixele.

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Ngokwenjenjalo ke, mzi wakowetu, sicela ingxoxo, kumasimema doda namadodana atanda ngxoxo ukuba umzi wakowetu usikeleleke. Ningakangeli kwaba mhlope niti ezizinto sozibonelwa ngabo. Nikangele nganjanina ? Nikangele ngo mfino na ukuba ninga gaali ukuba namhia imini zipelile ukuba inkwali emhlope ipandele inkwali emnyama. Yileyo ngoku ipandela itole layo elikwa mhlope. Vukani 'mzi ndini wakowetu, sebenzisani ubucopo ! Into zonke zenziwa ngabo. Niti obu benu nabunikelwa ukuba nize nenze ntonina ngabo, xa niya kulindela ukuba nicingelwe ngabamhlope? Noke nive ukulinda ukuza kuka Nxele nakele kubucopo bamadoda ase Yuropu uje.

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Ewe, Umgwali wakwa Ngqika ufanelwe kukuzidla ngonyana wawo u Robert K. Gosani, opumelele ngokuncomekayo Uviwo Lotitshala engayanga kwingqili zemfundo yododana ezaziwayo. Uti osibalisela ngalo mfana : —"Ndibangwa yindawo endifaneleyo ndicela isituba kwelo pepa lako nje. Ndabona kwelinye ipepa le *Mvo* igatna lomfana wakowetu owayefunda apa e Mgwali, ndalibona likwapumeleleyo ku Viwo lo Titshala; lonto yandibangela mna nawo wonke u Mgwali ukuba sibe nokuvuya okukulu. Lomfana upumelele engayanga e Simnareni, upumelele efunda ekaya, ute ngokunyamekela imfundo kanti i Nkosi iya kuwuzalisa umnqweno wake. Make ndibuye umva kancinane, ndibalise ngokuyifumana kwake lemfundo. Lomfana ukulele apa e Mgwali, asinguye ongumfiki e Mgwali. Ekuqondeni kwam nge 1883 ne 1881 upumelele ku Standard III. kabini pantsi kwe titshala ezingo Mr. W. Z. Soga, no Miss Lydia J. Ngcaku base Mgwali. Nge 1885 upumelele ku Standard IV. Kwabonakala ukuba uyaquba kakuhle, yamtabata ke i Nkosazana ye Simnara ye Ntombazana, u Miss McRitchie, ukuba makafande kona. Wati nge 1886 wapu- melela ku Standard V. Kwati ngenxa yokungabiko kwamalungelo kuyise, kwabonakala engena kuya e Simnareni. Wati noko angayanga e Simnareni walingelwa ukungena elugqatsweni Iwe Titshala. Ungene okuneue nge 1888, labonakala igama lake likwawe Honours, sotuka kakulu, Wayeke selepantsi kuka Miss Hope. Igama lalo mfana ndilixele ngu Robert K. Gosani, uwunyusileke kakulu umzi wase Mgwali, waye engamnikanga nendleko uyise zokumtumela kwindawo ezinkulu. Mandiyeke Nkosi yam ndide ndegqita, Ndingowako,— JAFTHA J. NGCAKU."

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Yinkohla. Ityendyana eliti lingu " Mfana wase Skapu " lisitumela ingxelo ende kunene yento ezilihleleyo " Eluhamheni " ebelinalo. Lengxelo woqonda umlesi ukuba inde xa simtyela ukuba izaiise amapepa amashumi mane e *foolscap.* Umniniyo ngokwake uti mayelana nayo, " Ndingati akuko nto ibalulekileyo kakulu." Kwelo nati siyamvumela. Nganina ke ukuba acele indawo afumane abandeze isituba epepeni lingeko kakade ngento ati naye ayiko ? Ibali eli sililesile, laye lilelixela imvimvitshane yokusa kusihlwa amelwe yiy。 wonke opantsi kwelanga. Libali eli " ngezo kuhamba kwam ngenqwelo, nangamahashi, nangenyawo ezi zam." Xa bebeya kuti bonke babalise ngesonto, akungebiko ndawo yokuzifaka zonke ezo mbali kutnapepa onke ase lizweni. Siya temba ke ukuba wosixolela umbhali ukuba sikwisimo sokuba singabi nako nkubalisa " into " ati naye ayinanto " ibaluleke kakulu ngayo." Ukuba angaba " Umfana wase Skapu" uyana nendawo ezibalistva ngumbhali otile kwakweli pepa, singamku. mbuza ukuba lom'bhali yena ubhala ngento ezibalulekileyo, ezifundisayo, nezalata izinto ezinamandla entlalweni nasemilweni yomzi zingezizo into ezinje ngokwasaba kwabafana tfbatuswe ngoranisi beyo kuhala amanzi ebusuku e Bushman's Hoek, nanga paapike angamaxabiso okusila ingxowa zengqolowa e Molteno, njalo-njalo. Kambe akuko minyani iti ihlelinje kanti ayisenalo nalunye ukozo, soti ngoko leminyani yomhlobo wetu simane siyibhula, sicolela abalesi betu inkozwana ezingaba zikoxa sinexhesa.

***

Kumandla wase Cradock se- kuko i Felkornet ezisuka zibasento Ezizayo. zibohlwaye abantsundu nakubeni nje nngekoyo umteto omisa oko. Nabebezama —o Mr. Joubert, M.L.A.,—ukuwumisa umteto wolohlobo bebengapumelelanga e Palamente. Siva ukuba enye ye Felkornet zelozwe idliwe £5 5s. ngumantyi, kuba yasuka yagweba inkwenkwana yo Mxhosa yayi. gwebela ukuba yohlwaywe nge kati ezi 25, ezati zisetyenziswa nje lelinye i Bhulu yaye imi i Felkornet ibala, umbeti naye udliwe £5 5s., lati elesitatu elalincedisa ladliwa £2 10s. Kwakulo mandla siva udaba lokuba bate abalusi ababini abamnyama bacola iqanda lenciniba endle, yaseyisuka i Feikornet ibadla ishumi elinesitandatu legusha. Kufunzelwe apo.

UMANYANO NGE MFUNDO.

(Native Educational Association).

XI. INGXOXO.

3. U Mr. Sakaba ute: Lentlanganiso mayi bhale umtandazo wokuchasa Irafu ye Zinja uye kwi Gqugula (Divisional Council) Lesiqingata sase Qonce. Ute lengxoxo seyisaziwa kuba kumzuzu ipambi komzi, into eseyi funeka kukuba umzi ushukume, ke into eya kwenza ukuba ushukume kukubhalwa ko Mtandazo wencaso uye kubhalwa amagama abantu bonke besi Siqingata, kuye umqulu omkulu wabacasi Egquguleni.

U Rev. Mzimba ute, bona iziuja baya zibulala e Dikeni, ufuna ukuva kumndulu*/i* ngxoxo ukuba umsebenzi wazo yintonina?

U Mr. Sakuba ute, izinja azisafuyelwa kuzingela ngoku, sezi ngaba nini mizi kuba sahlutwa izikali, imizi igcinwa zizo— ngamadindala etu xa sileleyo.

U Mr. Gosa ute, lengxoxo ayinakuba ingamkelwa yile ntlanganiso nangumzi kuba sesaba ngabafazi asina kuhlala ngapandle kwezinja.

U Rev. Rubusana ucinge ukuba lo Mtandazo ngewu bhalwa ngabo bonke abantu, ingabi sesi Siqingata sase Qonce sodwa, nabase zidolopini bawubhale.

U Mr. Sakuba ute, ngati akungelungi ukuba ubhalwe nazezinye iziqingata kuba usenziwa kwesi sodwa, unenkolo yokuba lilinga, ekufuneka licasiwe ke ngabantu. Abahlala ezidolopini ucinga ukuba abasokuba nako ukuwucasa kuba bapetwe ngemiteto ye dolopu, kanjako bana madindala bona.

Kunyulwe i Komiti engo Messrs. J. Tengo-Jabavu. J. K. Bokwe, W. K Ntsikana no B. Sakuba, yokubhala lowo mtandazo iwutumele kwindawo ngendawo zesi Siqingata ukuba ubhalwe amagama, ize iwatumele kwi Divisional Council.

4. U Rev. Rubusana ute: Intlanganiso yesiko lokwaluka ese Ncemera mayixhaswe yile ntlanganiso.

U Mr. Ntsikana uvumelene neli cebo, wati, ngoku abantu base zikolweni bagabadele babuyele ebu Xhoseni obudala. Amakwenkwe ambata igusha, enza onke amatiletile asebu Xhoseni anje ngokubaleka xa aya kuhlamba ifuta. Izikolo ziya zihlaza kakulu ngeli siko makuliwe nalo.

U Mr. Charles Msikinya ute, yimfanelo na ukuba kungenwe kule ngxoxo eko amaledi ?

Ite intlanganiso akuko masikizi atetwayo, kungaxoxwa. Igqibe kwelokuyi xhasa intlanganiso ese Ncemera.

5. U Mr. Sakuba ute: U Rulumente makacelwe ukuba azikusele Ititshala ezintsundu ezifundisa kwi Mission Schools ngokwenza umteto wokuti xa ikutshwe emsebenzini ngumfundisi nge sizatu enganeliyo siso ibe nendawo eya kubhenela kuyo.

U Mr. Mjokozeli uvumelene neli cebo wati, ngoku ititshala ezi zinto zokufeketa kwabe fundisi kuba ingena kubhenela ndaw o.

U Mr. Maci ute, lento xa yenziweyo ngu Rulumente iya kuba luncedo ku Titshala naku Mfundisi.

U Mr. Bholan ute, Ititshala mazibhenele kuba fundisi, kuba abasokuhlalisana kakuhle nazo xa ziti zakuba nento nabo sezi bhenela ku Dr. Dale, ziko intlanganiso zaba Fundisi.

U Mr. Mbambisa uvumelene no Mr. Bholan wati ziko intlanganiso zaba Fundisi ingaya kuzo ititshala yakutshwa ngumfundisi omnye.

U Mr. Mbaza ute, ititshala ziya dungudeliswa kuba lonto yokubhenela entlanganisweni ayiAo. Nezo Komiti zokupata izikula aziyi fcuzinceda ititshala Auba abantu bava,Aulandela umfundisi.

U Mr. Gosa ute, zishukuma zonke ititshala kwakutetwa ngento emalunga nazo. Uyichasile lento kuba /rusekq inteto ezininzi ezinje ngokwenza i Komiti ezinomfundisi eziteta amatyala etitshala. Lentlanganiso kubonakala ukuba asiyiyo yomzi yeyo titshala, kuba ingxoxo ezitandwayo zezi teta ngabo kupela.

U Rev. Mzimba ute, solofco ite yadibana lentlanganiso u Mr. Gosa uzite nqo ngempumlo ititshala unga zingenza intando *yake,* azisokumva *ke.* Ute i Komiti enomfundisi mayibe yindawo yokupela ematyaleni e titshala. Nokubhenela kwabanye abafundisi fculungile.

U Mr. Ntsikana ute, lengxoxo iya kusi- xaka tina, kuba tina e Rabe ititshala ino- kubhenela eseshonini ya&oniwa.

U Mr. Sakuba ubuzile &u Mr. Bholan ukuba ikona indawo evumela ititshala ukuba zibhenele entlanganisweni yaba fundisi kwi Polity of Methodism ?

U Rev. Rubusana ute lengxoxo ifanele ititshila zase Wesile zodwa zona zingena ndawo yoiubhenela ayiyi fanele le intlanganiso, ngoko *ke* mayiye/cwe abaniniyo baye nayo kweyase Nxukwebe intlanganiso yo Titshala.

Ivume elo intlanganiso.

(Isisalela kwelizayo.)

ABALIMI NABARWEBI.

E QONCE (Jan. 26).

Ihabile—1/ to 2/5 ngekulu
Umbona,—3/3 to 3/9 ngekulu Umgubo —8/ to 10/6 ngekulu Imbotyi—7/ to 10/3 ngengxowa Inqholowa—5/9 ngekulu
Inkuni,—10/ to 30/ ngeflara

Native Opinion,

THURSDAY, JANUARY 1889.

The Meetings of Missionary bodies that have been held in some of the towns of the Colony during the month of January, could not but have attracted the attention even of the most indifferent and superficial observer. To Natives the interest in Missions is as peculiar as it is among the thousands of contributors towards their advancement in Europe. Our people cannot be unmindful of the fact that they are what they are simply and solely because of what Missions and Missionaries have done for them. The State has done little for the reclaiming of the Natives from savagery. And that little was done under the auspices of Sir GEORGE GREY, the Governor who appears to have had a clear and definite policy framed with a view to better the condition of the Natives. Sir BARTLE FRERE had also some decided convictions as to what should be done for us, but the spectra of "the manslaying machine " was too much for him. His appeal to the sword to cut the Gordian knot afforded by the eternal problem as to how uncivilized man can be made to live side by side with the pioneers of civilization, injured irreparably Sir BARTLE FRERE'S reputation as a safe and sane statesman; and he left these shores without maturing his plans. Little do we say of the grants in aid of Native Education which Dr. DALE, on behalf of the Government has for years doled out. They are but the only means of returning the thousands and thousands of pounds that our people contribute to the public coffers in the form of Hut Tax, House Duty, Quit Rents, and last but not least through the Customs. Of late these grants have been voted in a grudging spirit, and the present Ministry has considerably reduced them, so much so that some of the Native Institutions that were in a flourishing state are now in a starving condition.

We enumerate these facts so that they may serve as a background for the picture of the monument of what Missions have done. Other helps have come and gone, but Missionaries remain to elevate our people. It is gratifying to observe that, although they may not be achieving wonders, their work is not at a stand-still nor does it retrograde. It is slowly but surely progressing. Like the leaven, gradually, albeit slowly, it works. From the figures given at the recent Wesleyan Methodist District Committee, the area under the diocesan supervision of Rev. R. LAMPLOUGH shows a net increase of 473 members during the past year, and the contributions from Natives are larger this year than they were last year. They beat, we are proud to record, those that have been contributed by Colonists, for the spread of the good news. Whether this is due to the fact that the Natives are richer than the Europeans in this district we cannot say. If it is so, then we are on the eve of most important changes, not only ecclesiastically, but also politically. Representation will both in Church affairs, as well as in political matters, have to be re-adjusted on a fair and equitable basis. The liberality of the Natives towards Missions, which has exceeded that of the Europeans, shows, moreover, that they are keenly sensible of what has been done for them by Missionaries. Now, we are often assured by our white mentors, especially at election time, that the interest of the Natives is identical with the interest of the whites. Well, Missions may be cited as a case in point. The re-formation of the barbarians, viewed from the most worldy stand-point, is followed in its train by their increased purchasing power, since the " new creature " in its desire for better things, feels new wants, which merchants must supply, and so the volume of commerce is proportionately increased. By reluctance to contribute to Missions the commercial classes of the country seem to imply that they are indifferent whether Missions thrive or perish. This proves that mercantile men are short-sighted and are not as shrewd in business as they are often supposed to be.

There is much that remains yet for Missionaries to do. We are much mistaken if the bulk of the Natives in these parts do not still remain unreclaimed, and multiplied Missionary agencies are what are required to cope with this condition of things. Now these agencies cannot be supplied while those who are able to furnish the wherewithal to carry this work out hang fire, and what is necessary that Missionaries should adopt a policy that will appeal to the hearts and imaginations of the people of this country, and money will readily and freely flow into the Mission Funds and the evangelisation of the country south of the Zambesi will progress rapidly, and as a result everything will brighten up. At present the policy of the Missionaries appears either undeveloped or known to themselves, and consequently people are slow to contribute towards what is not to the, tangible or comprehensive. Something like the Forward Movement in. the old country is what we desiderate out here.

Notes of Current Events.

TN the absence of arguments wherewith to repel the charge that it subordinates every political action to the Junction question the *Queenstown Free Press* resorts to abuse pure and simple, and as a consequence while it loses its temper it fails to advance the question a stage. "Bah"! It exclaims:—"The presumption of our contemporary to enter the political arena, after only just being raised to a high state of civilization, against the wisdom of the intelligent and enlightened electors of the country is somewhat astounding. But then there is no accounting for how far the conceit of some men will carry them. Pride must have a fall, and when it does, great will be the fair thereof " ! Thus, according to this apostle of the so-called " high state of civilization " " the wisdom of the intelligent and enlightened," for the supposed backwardness of our ancestors—not our own, mind you—we are never to have a say in the Government of the country in which we live and have our all. No, no, dear *Free Press,* you are attempting the impossible feat of re-calling the past by putting back the hands of the clock.

BY its persistent and incessant weak attacks on *Imvo,* for every mortal thing, the *Watchman* is greatly incensing its readers, and has drawn the following deserved rebuke from the *Northern Post* (Aliwal North) : — " The *Kaffrarian Watchman* will never be hard up for something to write about, as long as the *Imvo* lasts. Its repeated attacks upon that journal are perfectly harmless, but to outsiders they appear childish. After devoting much space to the indulgence of this fad, Asphodel ' writes:—' The inflated *Imvo* has found another hero in Mr. Hughes, and what does it care for Junction or anything else, when a valiant champion of the Native race wants its support? In sober earnestness, it is time the Europeans showed that they are not going to be dictated to by the Editor of the *Imvo* in the selection of a Candidate, and the best way they can show it is to vote against Mr. Hughes to a man.' We may well ask what does the *Watchman* care for the ' J unction or anything else ' when it calls upon the electors to vote against Mr. Hughes, just to show that they will not be dictated to by the *Imvo ! "*

"THE METHODIST TIMES" (London), which is fast becoming the recognized organ of Wesleyan opinion on religious, social and even political questions, has been enlarged and new features added to it. "To meet the new demands and opportunities of our costly enlargement (it says) we have had the rare good fortune to secure the co-operation of the news Editor of *The Pall Mall Gazette.* Deep religious sympathy with the Forward Movement has led him to leave his post on the most brilliant journal in European order to discharge a similar office in our humbler and less lucrative service." May it be that the news editor of the *Pall Mall* referred to is Mr. Stead?

DR. JOHN MAVUMA NEMBULA, the first duly qualified Native Doctor of Medicine, according to University standard, is just now travelling through the Eastern Districts of the Colony. After a few days' stay in Kingwilliamstown, during which he called at the Grey Hospital, he left for Lovedale yesterday, and will probably visit Port Elizabeth and Kimberley. We understand that he is travelling with the hope of finding a place where he may settle and practise his profession principally among his countrymen. Dr. Nembula, we may mention, comes under what are called self-made men. A Native of Amanzimtote, Natal, he was taken to America in 1881, at the age of twenty by the Rev. S. C. Pixley, of the American Missions, to assist in transcribing the Zulu Bible MS. tor the Printers. The^ Doctor writes a plain beautiful hand, and holds a certificate in Penmanship from the Oberlein College, U.S.A., in that-special accomplishment. When the work of transcription was over, Mr. Pixley left Mr. Nembula at some school in America; and while persuing his studies he burnt his ships as to not returning to his native land without graduating in Medicine. What is paid for education being not very high in the United States, he was able to engage in some work out of school hours and during vacations (the writing of visiting cards serving him in good stead). He saved enough to supply himself with what was necessary during his student's life, until in the beginning of 1887 the authorities of the University of Chicago-conferred on him, after examination, the M.D. degree. That we as his countrymen are proud of his success, goes without saying. He is, as it were, the solitary diamond on the surface of culture, which indicates that, there are below the surface hundreds of stones that a little labour must unearth to the great blessing of South Africa —which will sooner or later glory as the supporter of a cultured community. Looking at the height Dr. Nembula has attained, and remembering the Baconian theory " Whatever man has done, man may do," we have no reason to despair of the future of our people.

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 Wonyulo osempumalanga, siku bongoza kakulu ukuba uvume okokuba walatelwe kwisi tuba esivulekileyo Endlwini Yengwevu Yombuso wase Kapa, isituba esibangwe 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 nguwena kanye ofanelwe kumela imfanelo zetu ezahlukablukileyo kuleyo Nkundla ise Kapa.

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

R W Calderwood, Stoneridge	W Bartlett, Blackpool
H W Browne, Cathcart	D C Nell, Henderson Reserve
Fred Verran, Longslopes	J H Van Rensburg, Henderson R
W Smith, Ronkin	M J J VanRensburg, do
W A Froneman, Woodside	J E Coetzee, Butterfontein
J Weakley, Schiet Kop	A C Goosen, Fradersdref
P J Froneman, Itala	J C Coetzee, Butterfontein
J E Filmer, Winkel	A M Brown, Riversdale
S T Brown, Lowestoffe	John Tweedie, Tweeddale
J S Brown, Lowestoffe	H Brown, Lowestoffe
Fred. Harley, Wintson	W A Goosen, jr, 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, Irongate	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 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 ncitshiswa irafu ye mpahla, singaba nako ukumiselana nalipina izibuko apa e South Africa.

Ndiyavumelana nokuhlanganiswa ko Loliwe weli pezulu nalo ukweli pakati, bahlanganiswe ngo Loliwe Osezantsi okanye osuka ku Ndlovukazi aye kungena e Conway, nokumolula aye 6 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 ikoyo inkulu, isibeka engxakekweni saku telekisa ne Natala e rafu ipantsi— kanjako ndingavumelana no Manyano nge Rafu ye Mpahla, ukuba olo Manyano lunokusebenza.

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, nayi 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 kwaBantsundu, koti ukuba kubeko umteto oveliswayo wolohlobo, uya kuxhaswa shushu ndim. Ndiya vumelana ne rafu yotywala.

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 ngapantsi 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

BHASO le £10 liyakunikelwa naupina Ontsundu Lumanyano Lwabalimi bomahlulo wase Xalanga oyakwenza eyona Tanki yokuhlamba Ibhula ezigusheni, nobuhlanti obungemi manzi, eyakudlulisela kwezinye ngapambi ko 30 May ozayo.

CHARLES J. LEVEY, 16t29
Umongameli.

Ifandesi Elikulu.

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Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

KUTENGISWA NGOKU.

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela. kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kunenx'engapambili.

W.O. CARTER,Co
Kingwilliamstown.

BANTSUNDU
Bantsundu! Bantsundu!

NALI iculo lika " Folokoco " lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa..

Lilo eli:—

Kuko Venkile apa e King,
Kekalok' impahla yayo
Ikap' ezezinye everything,
Kumbulani Ivenkile leyo.
Lmniniyo ntiywe ngamakosikazi
Ngapandle komteketiso
Ngu Folokoco,—Manenekazi
Yizani ninqwenise iliso.
Zityal ezetu zaba Tshakazi,
Ngokwenyani zihleli zodwa,—
Amanene, namanenekazi
S'thrne, inteng' yetu iyodwa.
Zibhatyi, zibempe, neminqwazi,
hiebhultikwe zeziaikiweyo,—
Zonk' impahla zamaledikazi :
Ngenene zezifanelekileyo.
Siti kwaba batenga kade
Ninga dinwa zihlobo zetu
Kude kube ngu napakade
Nitenga kweya kowetu.

Apo niya kumbona u Mr FOCOLOCO ngokwake (SALUF)

Scotch Church,
Kingwilliamstown,

Ikaya Labantsundu.

IKAYA " lifudukele e Marikeni kumzi , obungoka Donian, ngo-Mvulo.
ngela londlu inkulu ibomvu—apo wofumana yonke into ima ngomxholo—iyadi, nezitali zinkulu.

PAUL XINIWE,

Ukuvulwa Kwendlu.

INDLU yetyalike yase Gillton, e Tvume J. ebihlaziywa, iyakuvulwa ngolwesi-Ne, ngomhla we 7 ka February, walonyaka. Ziyabikelwa, zimenywa zonke izihlobo ezingatanda ukuzimasa, zivuvise lomsebenzi

ELIJAH MAKIWANE, umfundisi

Macfarlan, January 5, 1889.

Ibandla Elihamhisa Ibhaibhile.

"ISEBE leli Bandla Eqonce, lite kuba linga Ibhaibhile zingafunyanwa nangabapantsi, lalungiselela ukuba zitengiswe nge 2s. 6d. inye, Ibhaibhile apa ze Sixhosa ezincinane ebezifudula zitengiswa nge 3s. 6d.

Kukwako ne Zibhalo zo Cebano Oludala lodwa ezixabiso liyi 1s. kuba kufuneka zitengiswe zapela.

Ibhaibhile zeli Bandla zifunyanwa kwa. C. W. BLUHM, Market Square, Kingwilliams—town.

H. J.BATTS, Hon. Secretary.
Kingwilliamstown,
27 Nov., 1888. 2t28,89.

KWIVENKILE YASE QAUKENI

UNGAFUMANA: Ityali, Iqhiy, ihempe, Ibhatyi, Indulubhatyi, Idyasi, Iswekile,
, Ikofu, isikela zokusika nezokucheba, Izihlangu, Izikali zemihlakulo, Izikonkwane, Intlobo-ntlobo zamaye$_{za}$ okndipa ngamanani apantsi, zilunge kwayekwa. Unika awona manam makulu ngo boya, izikumba . njalo.njalo.

EMGWALI WAKWA NGQIKA

F. A. EGELHOFF.

Amaxhosa ati ngu NGXAMBASHOLO.