

# Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO 3d.]

KINGWILIAMS TOWN, NGOLWESI-NE, JUNE 20, 1889.

[No. 240

OLOLIWE BAKA RULUMENTE WASE KAPA.

Ukuguqulwa Kwehambo ka Loliwe

KUQALELA KUMHLA WO KU

1, JULY, 1889.

Uloliwe ngoku onduluka ngo 7:40 p.m., e Bhayi ukuya e Dayimani nase Kapa akaguqulwanga.

Uloliwe onduluka ngo 1:25 p.m e Bhayi ukuya e Rini upelisiwe akayikuhamba.

Uloliwe uyakunduluka e Bhayi imihla yonke (nange Cawa) ngo 8:30 a.m. ukuya e Rini nase i Cradock.

Uloliwe uyakunduluka e Bhayi ukuya e Rini imihla yonke ngo 8:40 p.m.

Uloliwe uyakunduluka e Bhayi yonke imihla ukuya e Sandflats ngo 2 0 p.m.

Ololiwe bayakunduluka yonke imihla e Kapa ago 8:5 p.m., e Dayimani 8:35 p.m., bafike e Rini ngo 5:0 a.m., aze afike e Bhayi ngo 5:55 a.m.

Uloliwe uyakunduluka e Dayimani yonke imihla ngo 1:0 p.m., afike e Rini ngo 4:55, aze afike e Bhayi ngo 6:0 p.m., Ololiwe bayakunduluka e Rini imihla yonke ukuya e Bhayi nase

Cradock ngo 11 a.m , baze abaya e Bhayi, e Dayimani, nase Kapa

ngo 8:45 p m.

## Isebe lase-Colesberg.

Ololiwe bonduluka e Colesberg imihla yonke (ukuya e Bhayi) ngo

6-50 a.m. (ukuya e Kapa nase Dayimani) ngo 10 p.m., baze

banduluke e (Naauwpoort Junction) Ntlanganweni yase

Naauwpoort imihla yonke bevela e Dayimani nase Kapa ngo

10'0 a.m., aze ovela e Bhayi anduluke ngo 4 0 p.m.

## sebe lase-Tinara (Uitenhage)

Ukuhamba Kwololiwe base Tinara ngentsuku ze Veki:—

Ngo 6:0 no 9:30 a.m., 1:30, 4:0, no 5:20 p.m. abanduluka e Bhayi. Ngo 7:35 no 11:45 a.m., 4:30 no 6:20 p.m. bonduluka e Tinara.

Nge Cawa:—

Ngo 8:0 a.m. no 4:0 p.m. bonduluka e Bhayi.

Ngo 9:30 a.m. no 5'30 p.m. wonduluka e-Tinara.

## Isebe lase-Rafu (Graaff-Reinet).

Uloliwe onduluka ngo 6:0 a.m. e Bhayi ukuya e Rafu, nololiwe

onduluka ngo 6 a m. e Rafu ukuya e Bhayi wobaleka yonke imihla

(ngapandle kwe CAWA). Amaxesha aguqulwe kancinane.

A. W. HOWELL, Traffic Manager.

Railway Offices, Port Elizabeth, J May 29, 1889.

## BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu]

GRAHAMSTOWN.

*Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2.5d. yd.*

*Amicako etungelwa kwi Blanket, iqala 4.75d. yd.*

*Ezona Ntlobo zintsha ze Print, 3d., 4.5., ne 6d. yd.*

*Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye. /blanket zoboya ziqala 5/- inye.*

*Amabhayi 2j- lilinye; i Cotton Sheets 116 inye.*

### YONKE IMPAHLA YABATSHAKAZI!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Jfcedi esand' ukuvela e-England.

INGUBO ZAMADODA

IBHULUKWE ZE KODI, ziqala 5s. inye.

IBHATYI ZE KODI, ziqala 10s. inye.

IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.

IBHATYI ZE STOFU, ziqala 6s. inye.

ISUTI Emhlayo umfana ifishini entsha, 21s.

IHEMPE, 1s. inye.

*Oze kutenga apa ngokwalatiswa yi "Mvo" maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye uyakubuye ayinikwe isheleni ngeponti nganye.*

## JOHN W BAYES & Co.,

Kwi Kona ye Bathurst Street ne Church Square,

## GRAHAM'S TOWN.

ABATSHATILEYO

GANTSHO — (MISSING TEXT)"....

Ndwana (MISSING TEXT)"..

Mr. BOOY J. GANTSHO (MISSING TEXT)...

no Misa ELLE M

Ndwana. (MISSING TEXT) "...kuhle kange.

DLAKIYA-MA (MISSING TEXT)....

Rura Hort. (MISSING TEXT).

JOHN S. DLAKIYA, (MISSING TEXT)..

Rev. E. Magaba encindi (MISSING TEXT).....

Mama, nsomntwen (MISSING TEXT).....

ABAZELWEYO

KEBE.—E Katikat;, 1889, (MISSING TEXT)"...

inkosikazi ' ibeleke Unyana. (MISSING TEXT)"....

MAHLUTSHA (MISSING TEXT)....

MAHLUTSHANA, nyana omkulu CHARLES

MAHLUTSHAN. ubhubhe e Matole, ngo May. Zonke

izihlooo mazamkele lowo mbiko.

LANDELLA.—U ELIZA LANDELLA, intombazana ka ISAAC no SARAH LANDELLA, ibhubhe nge Cawa, 9 June, 1889 ; yayizelwe ngo November 10, 1885.

ISIKULA SE NTOMBI.

SASE Ncmera (Shaftesbury Home) sivalwe nge 19 JUNE. Sobuya siwuqale kwakona umsebenzi ngo JULY 25. Kulindeleke ukuba zonke intombazana ziwuqale kunye umsebenzi wazo ngolo suku.

Bonisani Madoda.

IHASHE eli bomvu lilahleka emntwini e Qonce, emaqubeni. Litiwe cipu indlebe yokohlo, upawana ngase mva; line nxebe pezu komkono wokohlo, nokudumbana pezu kopupu lomkono wokohlo, ne ntumpa ngapakati komlenze wokohlo. Olifumeneyo eli hashe malise ku Mr. Editor, we Mvo, e Qonce, mhlaumbi ku Nkani e Toleni, pesheya kwenciba; londoda youfumana umvuzo wayo.

## KUFUNWA

U TEACHER olikolwa, indoda enofifi nge solfa, £7 10s. kunye ne school fees nge kota, indawo yokuhlala woyifumana Ze. Awuqale umsebenzi wake ngo July 17, 1889.

Oyifunayo indawo le wobhalela, atumele amapepa ake esimilo, ku

Rev. SAMUEL SIHUNU,  
Caledon Street, Uitenhage.

Umenzi Wezihlangu.

MNA ogama lingasezantsi ndiya zisa kubo bonke, abakufupi nase Dolopi okokuba ndingumenzi we Zihlangu ndaye ndingabizi kakulu ngoku lungiselela amaxesha, umsebenzi ndiwenza ngokukawuleza nange nyameko kunye yonke into esakuba itenjelwe kum,

J. P. MANYISANE, Shoemaker.

Barkly East, 31 May, 1889.

OLUKA

Gowie Uluhlu Lwezityalo.

Zika MAY.

I-ROSES

lixa

IMITIEBEHLE

IYUTWE

ekuzi

I-STRAWBERRIES

milisola.

oluka

Uluhlu lwe Roses, 1889

Uluhlu lwemiti Yeziqama,

GOWIE

Idiliya, Namanye amatyo-

lwana aneziqamo, 1889.

Zitunyelwa zingenandleko kofunayo.

Elona xesha lokutyala

## ETSWELE ELEKULU

NE

ERTYIS.

KWA

## W. & C. GOWIE,

GRAHAMSTOWN.

ILISO LOMZI

ISEBE LAKU KOMANI.

LENTLANGANISO iyakudibana apa e.

Komani nge 7 o'clock p.m., ngolwesi- Hlanu 28th ku June, lo 1889. Ayabongozwa onke amalunga ukuba ze abe ko. Ngomyalelo

R. T. NUKUNA, Hon. Sec.  
Queen's Town, Jane 5th, 1889.

## UBUSIKA 1889.

## BAKER, BAKER & Co,

Baneke impahla yabo eninzi, intsha ngubo ze udidi zonke.

## Kauze kubona IBHATYI ezi

## NKULU

## Kauze kubona I-SUTI

## Kauze kubona I-BLANKETE

## IHEMPE, IMINQWAZI,

## IZIHLANGU,

NJALO, NJALO.

Azizanga zibeko ezinjalo ubutshipu zihleli zifika.

## BAKER, BAKER & CO.

EQONCE.

## DYER no DYER,

EQONCE.

BASAND'UKUFAMANA ngenqanawa ezisand'ukuvela kwelipesheya kolwandle, impahla eninzi ukongezelela kwimpahla yabo kaZade, baneke ngoZm:—

IMPAHLA YAMADODA, Isuti ze zitofu — Ibhathyi, Indulubhatyi, Ibhulukwe—16s. 6d.

Isuti zama kwenkwe—4s. 6d., 5s.'

Indulubhatyi zamadoda zezitofu ziqala, kwi 2s. 6d.

Ihempe zokusebenza—1s. 3d., 1s. 6d.

Iminqwazi yezitofu, Is. Etambileyo, 1s. 3d.

Ibhulukwe zezitofu—3s., 4s.

Isuti Zokutshata.

Isuti Zobufundisi.

Izihlangu zentlobozonke, njalo-njalo.

## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

**BOURKE NO MARSH.**  
e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

## IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela

'IMVO ZABANTSUNDU' ukuba intlaulo:—

Erolelwa Ikwata, xa ifike kwange nyangayokuqala..... 3s.

Erolelwa Ikwata, ifike emva kwenyanga yokuqala ..... 3s. 6d.

Kuvulelekile ukuba otandayo awuhlalele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

Ngangoko kunokwenzeka intlaulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

## Iveki.

INTSAPO yakwa Mbaqa, pesheya apa Eshilontweni, kwa Bidli, ipantse ukufa yonke kakalala ngamini nye mhla nge Cawa kūsasa. Bate bakukwa ukupunga ikofu yentongo bahlanza bonke, zaxutzela izisu, bayoba. Ufike sekusihlwa u Dr. Chute wafana wadywangaza ngesandla akaxela nto wati mabaye kucela iyeza e Hospitale. Sebe hamba ngoku abanye ngapandle komininimzi obeyipunga ingena lubisi osabambekileyo.

U MR. J. TENGO-JABAVU, Umheli we Mvo *Zabantsundu* unduluke apa kusasa ngo Mvulo ogqitileyo nge Posi eya e Rini apo aya kudibana kona no Rev. E. Makiwane no Mr. Isaac W. Wauchope basinge e Kapa ukuya kubuzela umzi ontsundu nge Pasi Engqongqo owenzelwa yona ngu Rulumente. Banyulwe yintlanganiso ebise Pirie, pantai kwamahlali, ngolwesi-Hlanu olugqitileyo.

ABEMI be dolopu zase Monti, i Qonce, ne Komani, badane kakubi yinto abavenzile ngu Rulumente ukulahlala kuloliwe ekwakusitwa baya kumenzelwa.

IMPAHLA emfutshane ifa kakulu kwindawo ngendawo zeli lizwe ngenxa yokoma kotyani okusuke kwa nkatshungkatshu.

NGONVAKA ozayo ololiwe beli lase Maxhoseni baya kusetyenzwa ngamalahlle ambwa kwi mingxuma epezu kuka Nozidwaba (Cypherpat).

ULOLIWE obesuka e Armagh, pesheya kolwandle nento enintshi yentsapo yesikula se Sabata sama Wesile, ute xa akwindawo ebunyuka zaqanka inqwelo zake ezisemva yekoko ukhula. Waqubana nenkulu itwini ebizisa ngasemva watyunka tu, kwafa amashumi amatandatu, kwangxwelerwa amashumi asixenxe. Kubanjwe abapati abane baka lolive.

UMPATI-MIKOSI yama Bhulu ase Transvaal, u General Smit neqgweta elikulu lakoua, basinge kwelama Swazi, iya fihlwa into abayiyelwa. Kuko inteto yokuba elo lahluwe pakati ixenxe yangakuma Ngesi ixenxe kuma Bhulu.

ONKE ama Arab nama Asiya nama Kuli kutiwa makemke mpela e Johannesburg zipata mandla Zama Bhulu.

NGOLWESI-HLANU oludluleyo u John Jonas walapa ubepambi kwamatyala ngokulinga ukutakata ngetyefu umfazi wenye indoda.

INKAZANA engum Tempile ebisenza kwa Mr. J. Sayers pesheya, ibonwe seyifile egumbini elingasemva lendlu. Ibiqunjisiwe xa isebencayo yaseyitsala enkantini itenga ibhotile yotywala yazidondotela, iti idungdelisa umisingo ngelayolwe ngobuso kanti kuaquka kwayo oko.

AMAHASHE asafa kakulu ngase lwandle pakati kwe Monti ne Qumra.

UMQUBI wetreni ebisuka e Maritzburg isiya e Durban, uyidjare walibala ukuyibamba kwindawo ezizidilayi yapuma endloleni i enjini elandlwe zinqwelo. Zikolise ngokubhukwaka nokwapuka kakulu, akwafa mntu noko.

YITI lwakutywaraza esidloleni utshaba lwako sewu lunika nesinye zitsho Izibballo, wenze lonto umfundisi u Rev. G. W. Cross, wase Rini, ngolwesi-Ne' olugqitileyo. Ute umfundisi lowo emi nabanye abantu esitshini sika lolive ngokuhlwa weva ngenontga seyisihla entloko, yapuka kubini; kanti ubtwa ngomnye wabehla etreni eyolile. Ubanjwe kwa oko. Ute akumiswa ematyaleni u Mr. Cress wala ukuliquba ityala.

ITIMITI yokungenisa ekaya umfundisi walapa u Bev. P. Mpinda engeyaye nziwe ngolwesi Hlanu olugqitileyo, ibuyiselwe ku July ngabapati bayo.

ABAZALI mabaqwalasele isaziso se Sikula se Ntombi sase Ncemerera esivalwe izolo, esiya kupinda ukuvulwa ngo July 25, ekulindeleke ukuba zonke intombazana ziqale umsebenzi wazo ngolo suku.

IHLELO le Primitive Methodists liya kuqala umsebenzi we Lizwi e Barotse empakatini we Afrika. Abafundisi abazinikele kulo msebenzi abase ndloleni ukwela e Ngilani ngo Revs. H. Buckenham, A. Baldwin, no F. Ward abandi kwinduluka apa kunye no Mr. W. N. Somngesi wase Rouxville ekupeleni kwalo nyaka nokuba kuse butsheni bozayo.

INQANAWA engu *Somseu* ifike neqela lama Jamana ecwebeni lo Mzimvubu aza kuma kwela Mampondo.

ITOLE lenkomo lika Mrs. G. E. Franklin wase Rini libonwe seliyinyorolo lirolwe amehlo ngento engati yimela ukusika kwayo ngumntu ongaziwayo.

NGMOSO June 21, yeyona mini imfutshane emnyakeni.

MR. W. M. LOBI, sifikile isikalazo sako sosisiqwalasele.

## Imvo Zabantsundu,

NGOLWESI-NE, JUNE 20, 1889.

IPASI ENGQONGQO.

SEKUTATWE amabanga amahle ngumzi ontsundu okuchasa i Pasi Engqongqo, eyenzelwa wona ngu Rulumente, oyibiza ngokuti iyakuba sisabuleni sokukhu sela ontsundu xa ahambayo kwisipangokazi esikulu samapolisa anegunya, ne Justices of the Peace, ne Field Cornets, nayo yonke into engu mlungu enomhlaba; abamelwe kukuti bakumbona umntu ontsundu nokuba usendle, nokuba usedolopini nokuba usendlwini yake bambuze i Pasi, ati ukuba akanayo bambambe ngesixhanti ukumsa entolongweni. Umzi ushukuma wonke bobu bukoboka, nopesheya kwe Nciba nose Day imani nose Dodoloro wenza intlanganiso zenchaso. Umzi omgama wobona kwingxelo ye ntlanganiso ebise Pirie kwa Lose ngolwesi-Hlanu oludlulileyo ukuba seku ndululewe amadoda amatatu, o Rev. E. MAKIwane, Messrs. ISAAC WAUCHOPE no J. TENGO-JABAVU, ukuya kubonisa u Rulumente bekangelene ubusongobuso, ingozi eziyakwenziwa ngulomntu wakumiselwa. Befikile kona inteto iyakundululwa ngu Mr. MAKIwane Kuko kumawetu abebe matumbu amaka ngokuya e Kapa bati u Rulumente kokona ayakuqumba, akayibona lonto amadoda amakulu ukuti xa kuhleliweyo aman' ukucikoza amadoda entyontya amakwelo zekuti lwakwela utshaba kutive makungafunzwa. U Rulumente ubamkele ngomoya omhle kunene Abatunywa abantsundu, usuke wazivula gabalala ingalo zake kwabonakala ukuba kwenziwe into abefuna yona kade, ukuti sakuba nesiroro siye kuye ngenqu. Abatunywa bakwlele etrenini e Rini ngemali ka Rulumente ngnbusuku bo-Mvulo ogqitileyo, baya kubuya kwangayo, nase Kapa bayakugeinwa ezihloteleni ngemali ka Rulumente. Lonto ayenzileyo u Rulumente inkulu iyodwa, ufanelwe kunconywa ngayo, kuba ibingalindelwe bani. Ngenxa yesisenzo sobubele asenzileyo umzi ontsundu usindiswe endlekweni epakati kwamashumi amahlanu namatandatu eponti ebeziyakwenziwa ngabatunywa.

Izwi elinye esingalenzayo ngalomntu mtsha we Pasi, lellokuba nokokuba wenziwe awusokuwakhusela amafama ekubelweni impahla yawo—uyakwandis' ububhadubhadu babantu abahamba bekangela amatuba okuba, ngoko ke kwande nobugebenga, ze abantu abalugileyo babe se ngcapukisweni yokwenziwa otshinyonga bengenasizatu. Ubusele bona abuzoze bupele ngalo lonke ixesha u Rulumente anomona. Amaqinga obusele bomntu ontsundu aziwa kwangontsundu ngapezu komhlape. Yiyo lonto ayakufanelana selezilalise lonke ngamaqakamba angancedi nto. Into afanelo ukuyenza u Rulumente kukwenza amapolisa amaninzi antsundu, angabi namona wokuti wayi Sajini emnyama, wayi Kapteni emnyama, wase wongeni eline mali eninzi emnyama. Angati clocebo elenzile u Rulumente bungadamba ubusele, kuba ayakufunyanwa. Yona le Pasi Ingqongqo ayenzayo iyakubangela ukuba ahambe kamandi amasela. Liya kuwaquba amashumi amahlanu chamile zomfama ngobusuku, liwafake esixeni emini lisuke liyekuhlala ecaleni lendlela limane ukutyoba intwala lakugqiba ukufaka umda. Kufike ipolisa liti, "uyintoni apa?" "Hayi nkosi ndisapumle kodwa, ndiyahamba." "Ipi ipasi yako?" Nantsi; ligqite Kodlula mhlaimbi umntu ohamba yedwa isahlali apa lento isuke imbulele impange imali, impose ehodini, nokuba kusesizibeni iye-

enje eyakuhla wakwenziwa lomteto. Elintsundu ipolisa lingambamba kwase ntetweni kwakulandawo abetshaya okanye epumle kuyo.

Izinto ezi emhlabeni apa ukwenziwa kwazo ziyazekaniswa, kwenziwa into efana nenye eyaka yenziwa yapumlelela. Lomteto wona uwodwa; ukohlakele, umbi, ungasoze ube naluncedo kubani. Sinetemba lokuba into zakowetu eziwilileyo azisokubuya ze.

Lentlanganiso yomahlulo wase Qonce ebizelwele ukuqwalasele isicelo sika Rulumeni, sokuba umzi ontsundu wenze inteto ezelayo ngotembi lo inkulu we Pasi. Iqale emini kwa Lose, ngo 14 June. Yaye iyenkulu kamandi. Ite kwakona yazinyaswa zizidwangube zase Dikeni nezakwa Gaga—amadoda amakulu akona angu Cimezile, Tyala, no Ganda, kwaye kuko nowase Sheshegu.

Kwalatwe u Mr. P. Qwela ukuba atate isihlahlo esingapambili, ote wacela Umbhali u Mr. Tengo-Jabavu ukuba abalise INTO EKUYIYO.

ote (epazanyiswa kunene yindodana engu R. Gosa) wanika ibali lencwadi zocingo ezibeko pakati ko Rulumeni nentlanganiso yomzi ontsundu Avase Qonce ezibe nesicelo sokuba umzi uyibambise ngokuzelayo inteto yawo nge Pasi. Intlanganiso yomzi wase Qonce igibele kwelo kuba inteto ayinakuhanjiswa ngendlela ezelayo ngapandle kwabantu abayakuya e Kapa ukuya kwaneke izizatu zengcaso yomzi, upendule kwindawo ezingaba ziya nqwenelwa ngapatiswa.

Enva kwemibuzo etile ka Mr. Klaas Mlonjeni, epanda ku M'bali u Mr. Ntsikana unike icebo lokuba kuleswe lomteto we Pasi kungawo ote wakukov'ukuleswa intlanganiso yawisa uluvo lwayo ngokuti ayiwachasile amacebo ka Rulumeni okupelisa ubusele, ngoko ipasi yokuquba ayiteti nto ngayo. Le iya kulungiselela ukuba ahambe kapukapu amasela, ebe ngokutanda, kube kukhatazeka abantu abahamba ngemfanelo zabo. Itho intlanganiso ixoxa yati lomteto, njengokuba bekutiwa mayikhethe amadlala

ULIDLANA WONKE, kuba ubalula abantsundu, uzikhete ezinye izizwe. Ibuze yati, "Abantsundu bangabantu bakabanina. Abangabona abe Nkosazana bona?"

INCWADI ZASE DIKENI.

Apa kuleswe ezase Dikeni incwadi kwavuka INGXOXO NOKUTUNYWA.

O Messrs. J. Tunyiswa no Gosa bayimele shushu indawo yokuba kubhalwe kungatunywa bantu. Waye umzi ubonakala ukuba umpunga yawo usekutumeni. Abantunywa be Dike baxele kwaleyo nto. Ilanyulwe ngevoti. Abati makutunywe abantu 38, abati makubhalwe incwadi kodwa 4.

Mayelana naba Tunywa intlanganiso yalate u Mr. J. Tengo-Jabavu emva kwe ngxoxo nge 34 to 4, abanye besalata u Rev. W. Rubusana, yawuyekela i Secretary ukuba ivane nezinye indawo ngomnye umsebenzi wokuhambisa izi-Iskritari ivane nezinye indawo kundululwe ngobungxamo

ABATUNYWA

O Rev. E. Makiwane, Messrs. Isaac Wauchope, no J. Tengo-Jabavu. Utunywele ngocingo ngo-Mgqibelo ku Rulumeni umpunga wentlanganiso. U Sir Gordon Sprigg ubuyise nge Sabata ucingo oluti:—"Ndivyuyisiwe ukuba ukuba Intlanganiso ebise Pirie ilwamkele ngomoya omhle mmemo luka Rulumeni. Ndizilungiselele ukubamkela abatunywa, ndiyipulapule ngenyameko i inteto yabo."

Engxoxweni yetu sagqiba ekubeni situmele ucingo kwi Nkulu u Rulumeni olunye kuBameli betu, ukuya kuchasa lomteto we pasi. Sati lomteto ukuyo we pasi yokuquba wanele ekhuseleleni amafama nabanye abafuyi, lomteto mtsha u Rulumeni makawuroxise uya.

INCWADI ZASE DIKENI.

Umpunga Ka Rev. J. Mtimkulu.

Abahlobo abaninzi bayakuba nosizi bakuya ngokuboko wokubhubha kuka Rev. James Mtimkulu, okubalisa ngumbhaleli oti "Ndikwazisa ngokubhubha kuka Rev. James Mtimkulu. Ubhubhe ngomhla we 9 June, about half past six, evening.

Ute pakati ku March weza apa e Tsomo eza kukangela indlu azakuhlala kuyo, ufike engapilanga kakuhle yintloko, kwati nge-Cawa washumavela, waza ngo-Mvulo wabulungu, mpunga obuhlungu einkuwo, njengokuba wada walika nonina nenkosikazi yake, baza namhlatje nishiywe esimeni esiluzisi sobema naye akufumana ubhutelele ukuya nekama. Ngoko sitandazela ukunga Inkosi kufuduka, wabuyi wabambeka, ufike selengasateti kuti Kute kweseyibini icawa ngomhla we toba abubhe ngawo, kute kwakupuma icawa yokuqala kwaya abakokeli namaramente ukuyakumbona, bahlele umzuzwana. wawuma iculo elimazwi angala, U Yehova unamandla. Wangcwatywa ngolwesi-Bini, 11 June."

Umfi ubeselekupela komntwana okoyo kowabo, kwisitatu esisweleke kwixeshana elisusela kwimfazwe ka Ngeyaceebi. Usizi enkulu yomzabkazi. Babeko abanye lomzalikazi luyakutwalwa ngawo abantwau ababekwisimo esiiana nesaba, umzi oyakumkhuzwa ngentliziyo kodwa ekungafuneki sibakankanyile Beselekuxesha kubonakala ukuba impilo yomfi asiyo entle, ute noko wayitwala iyokwe ye Nkosi kwada kwasekubeni iyitule yona. Inkondeni isiband' ukuti make apumle engavumi yena. Akatille, usandulele kodwa.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya kuke avise umzi wonke waseba sazitumela ke.

Saxoxa ngamadoda okutunyelwa e Palamente. U Mr. W. Dunjwa wati yena okokwace ukubona, ubona ukuba kunyelwe u Mr. J. Tengo-Jabavu, kuba nguyena mfo uqelene kakulu namadabi anjengala, umzi ufanele ukuba uqwalasele kakulu kuye nakuba engumseenge, kodwa ke xa kunjje kufanele ukuba umzi uqwalasele kuye. Wati omnye endicinga ngaye ngu Rev. Rubusana e Ncemerera, omnye ngu Rev. E. Makiwane e Macfarlan; ute ubona lomadoda amatatu, nakuba engabasengi amatatu. Ite ke intlanganiso yakukangela kulamadoda matatu, yanyula mabini—u Mr. J. Tengo-Jabavu, no Rev. E. Makiwane. Ute u Rev. G. Kakaza, yena ekhomeni kwake ngati kwanele xa kutunyelwe incwadi yomtandazo, ngapandle kokuba kutunyelwe amadoda. Yapela ke intlanganiso.

Wesitatu, ngowe nkomo yeleqa, ekuti kwakwahlukana indlu, isuke namhla kufunke u somfazi eyikupa njengokungati emfutshane sacela u Rev. G. Kakaza ukuba asixelele inani lokubeta ucingo, wati kuya ngenani lamazwi, afumaniseke amazwi kwenye incwadi engamashumi asi 84, nakwenye likwa lelo nani; imali 17s.—Usaya

EZABABHALELI.

INTSANA NOMQOMBOTI.

NKOSI MHELELI wezamanene akowete Indaba kauncede ufake lomigcane imbawla, noko andimntu ukukatazayo. Kwi Mvo yo 17th January, 1889, kwingxoxo yomqomboti ne bhulanti ndiyampikisa Umtempile ose Bhayi, ndivumelana no Bopa Amaxonya, kuba tina apa kupela kwento esondla ngayo intšana zetu; lonto yokuti amabele ka Bungane afamiswe nombulali omkulule ochithe izizwe nentlanga, lonto indibangele isifekexe. Andiboni ukuba kuko bani onako ukondla usana lwake nge bhulanti njengoko mna ndirokondla olwam usana ngomqomboti, ndiri kanye bulungile. Wenzani mfondini ukuti ukutya kufana nomtshabalaliso, tina amabele yikofu yetu, uti umqoniboti mhla ungekoyo ukame ingxazozo". Kuti tina umqomboti yilamaneti ne ginger beer eti ibete lipele inxano lokubalela kwelanga. Mna andifihli kanye kukutya, lutsho olwamuluvo, kodwa makutatya'e buncatu kuba namasi avaxhisa wakuwagqisa ukuyatya, nenyama ngokunjalo. Kuko enye indawo embi kunene apa, amahashe aziqizwala kukupalela kwa Hobo, e Nciba, ukufuna lomtshabalaliso uqigba ngoku amahashe; nexasenye yezibonda zeli zide nangentlangano ka Capt. Blyth izekubonakala ukuba zishushu. Ngoko kubonakala ukuba lomzi wase Mbo uya kutshabalala ukuba londawo ayikangelwanga kamsinya. Yinya ungangafana umzi niko nto ka Mazamisa, nento ka Stuti, nento ka Bikitsha? Andibi ninina abantu abapambili ukukangela zonke inkalo. Ibhulanti, ibhulanti, ibhulanti iwungenele umzi. Mandizimele, ndim, SIFONGOQA LIMA ENGXANGASINI.

IYELENQE LE PASI.

MHELELI.—U Rulumeni unyanzela i Pasi engqongqo pezu kwetu, akaxeli nezizatu zayo. Sizitunde ngenyameko ingxoxo zamanene e Palamente ati mayenziwe, akubonakali zizatu atsho ngazo. Sesiybona kodwa ke tina into engxanyelwe ukwenziwa ngale Pasi. Kwakululwa Inkosi zetu ebulanjweni azanikwa ndawo ziyakumana zicolela kuzo intwana ezizifumana kubantu bakowazo. Ngoku zite sa kweli lizwe lonke zihamba zizibika kumawazo entlobo zonke. Zamelwa ngovuyo olukulu kuzo zonke indawo ezitike kuzo. U Rulumeni uyabona ukuba ubukosi busahleli, abubulawanga bunzima ebezibuko e Kapa; ngoku wenza iyelenqe lokuzibamba kwakona ukuba ziyekulela e Kapa. Fane bezibulala bona abahlolobontsundu e Palamente ngokubusa ukuba kuhle ntonina lento kwenziwa i Pasi engqongqo, ayisokude ixelwe eyona nto ihlileyo, kuba lento liyelenqe zihamba pantsi komhlaba, abalaziyo bona abenzi balo apo liyakudubula kona. Ningayeki noko ntzoekowetu ukutandaza ukuba lomteto ubuyiswe umva ngu Rulumeni.

S.

INCAZELO NGO MANYANO.

NKOSI MHELELI—Ndiibe nosizi ndakubona inteto ye Titshala yase Mqwakwebe epepeni leveki egqitileyo, kuba iyakwadungudulisa amalungu Omanyano angavazi indawo ekuya intlanganisano ngo July 9. Okunene u Mr. Stephen Mtoba waka watsho kum ukuti intlanganisano ayamkelwa ngulowo mnti akuwu, ndite kuye maze andibhalele emva kwentlanganisano eyayizakubako yomzi andixelele izizatu echaswa ngazo, kwanabachasi, akazange ayenze lonto. Ndaya emadodeni ndafika ndabekwa iyala ngawo lokuba mayibe ndim lo ute ayamkelwa intlanganisano kuba ndinguo Nobhala wayo. Ndayikanyela lonto ndaxela ukuyiva ngendlebe itetwa nokuyibona epepeni ixoxwa. Ati amadoda kulungwa ukungcoliswa umzi wawo ayiko lonto. Ndingidindle ndaya ngaleveki ati amadoda kutiwa ayichase ngasizatu sinina intlanganisano? Le nezalo ndiyenzela ukuzwe amalungu angapitizelwa zinteto.—Intlanganisano iyakubase Mqgwa-kwebe ka Mdingi.

BEN SAKUBA.

IWU! IWU!!

NKOSI MHELELI we "MVO,"—Kwaba mnana mhla wahlaba umkosi we nkosi ezaziyo, bubanjweni ebhotwe, alwa amabandla e Nkosi ngemintandazo ngantlizyo yive, weva wabona Umdlali wento zonke; njengemihla yabatunywanga abalishumi elinababini. Abakatikina lente ningabuleleliyo kuyihlo? Utinina nakuti naye makabeko etyalikeni azitobhe pambi ko Mdali omvileyo waniva nani? Mangapina amadoda awele naye ukuyo kumomeleza? Nitete wapina amazwi okuba inguye unyana oyi nkosi, ke eyi nkosi engu Mkrestu? Ingakanani, injani iyalike? Linanini Amakrestu a'ala ikomkulu elisisikolo? Ipinna inkosikazi, ikuloMbono, ikuloZali, kusinina? Baka ngatshongona besese bhotwe ukuti mayihanjelwe imizi yomli, inkosi yetu u Ngqika? Nawe mzukulwana ka Ngqika uzalwa ngu Mlawu, yena uzalwa ngu Rarabe, yena uzalwa ngu Palo, yena uzalwa ngu Tshiwo, yena uzalwa "ngu Ngcondo, yena uzalwa ngu Togu. Ukutsho ke nditi aba onyokokulu bona bebengazi apo ubukosi buvela kona, kanti wena uyabazi apo buvela kona. Nomfo owomekelelyo u Nebuganeza wada naye wagonda apo buvela kona. Silindile masingadani, u Tixo wako ukuvile. Walake lamazwana Nkosi Mhleli. Ndiyi zazi ndimetyela le Mvo.

Q. H. MEKENI.

INTLANGANISO YE CONFERENCE Eyayinge 1887, ngo October. Yapelela pina lontlanganisano kwakutiwe nje iya kuba kanye ngayo yonke iminyaka oko kukuti iyakuma imi, iyintlanganisano yabatunywanga bamahlelo ngamahlelo omzi ont sundu wonke wayo yonke i Colony Andibina kwakude kwanyulwa ne Ko miti yayo—engo Messrs. N. C. Umhalla P. Xiniwe, C. Mpondo, B. Sakuba, eyakuncedisana ne Secretary, engu Mr. J Tengo-Jabavu. Ukutsho ke zininz indawo ezinyimikamo ezifumane zem: zinganakulungiswa, ngokusweleka kwe ntlanganisano yomzi. Ndiibhekisa kuwo wonke ke umzi, maze undikanyela ukuba ndivaposisa, kodwa ukuba andi possi kunjaloiko intlanganisano yolohlobo iyafuneka ke nonyaka nje mayibeko Mandipele, ndingowenu.

J. TUNYISWA.

Mount Coke.

INTLANGANISO E XONXA.

U Mr. James Pelem usitumele lengxe lo Intlanganisano ebidibene e Xonxa ibikolise ngezibonda ngeziza climnandi labantu. Kwaye kuhlanganiselwene ukuchasa Irafu ye Zinja. Yadihana ngomhla we 20th inst. ngo 2 p.m. Esihlalweni ibingu Mr. K. Makasi. Ute ukuvula intlanganisano—noko yena avumileyo ukutata isihlalo akungakuba uyayiqonda into ekuhlanganiswene ngayo, uya kufunda naye kwase ntlanganisweni, uyatamba ukuba uya kuncediswa kwangabantu ngokugeineka kwe ntlanganisano.

U Mr. Johnny Tyali ute: unozisi kuba u Nkosi Mlanjeni akakabiko umntu ohlanganisileyo wayete uhlanganisela irafu yezinja kuba yena ayimkole waye enga angeva into etetwa ngaba Tembu.

Umgcini-Sihlalo ute: kulula xa kutetwa nge rafu yezinja, makube kuquitya noko u Nkosi Mlanjeni angekabiko masikangele ukuba siya kolwa na yile rafu. Yati lento yakufika kuqala sathi tina magosa lento maze niti nakugqiba ukuyirola lerafu nisazise noba niya kolwa noba anikolwa na, satsho sathi mayiseyi rolwa kuba sevisiqubule, into embi seyokuba namahlela nje sekuse mva kuba selixesha layo ngoku.

Ite yakuhlala pantsi i Chairman zesuka zonke izibonda zayi kanyela indawo yokuwama agosa aka atsho ukuti maze kuti kwakugqitya ukurafwa kuyiwe kuwo.

Ute ke Umgcini-Sihlalo mabeke lendawo wayiteta kwabake abantu, watsho wati u Nkosi Mlanjeni ngoku utikile make sive kuye.

U Mlanjeni ute: kute akulwa u Gungubele kwatiwa masincedise, sathi sakumoyisa kwatiwa masincedise nge 10s. e rafini nyendu savuma, kwaye kutiwe yobuya iyile, nanamhla. ayibuyiswa; namhla kutiwa masirafele. izinja. Ndiiti mna namhla lendawo mayichaswe, u Mr. Pelem no Mr. Hughes mabasibuzele, balalele nina mabavuke, U Mr. K. Makasi esesihlalweni nje kulungile kuba vintanga ka Tyopo.

U Chairman ute: ukona umntu okolwawo yirafu yezinja? Yalandula intlanganisano. Yati ke i Chairman mabatunywke ke abantu basibuzele.

U Mr. Pelem ute: uyipulapule inteto yamanene ngendawo yokuba kwatiwa manceise nge 10s. e rafini yendu. kodwa okwangoku iza kupeliswa. Yena into ayibonayo ekubeni lentlanganisano igqibe kwelo kutumela ngokuchasa irafu yezinja makuzanywe iqinga lokuba kuvivane ne Hewu ukuze lendawo ibe nesongu; ute uyatamba ukuba lomadoda ayichasile nawo lerafu yezinja.

U Mr. Laho Ngqungqa ute: yena utyebile akantanloni ukutsho, kodwa noko akanayo eyezinja imali. Unyanisile u Nkosi Mlanjeni ukuti u Makasi no Pelem ngabahlolobu betu abasincedayo, kuba u Makasi kade sisilwa amadabi naye, u Pelem utike ngeshesha elibi wema njenge ndoda; siseko nje kulo mhlaba nguye. U Pelem yindodana ekuteleyo enomonde etanda uhlanga, kufanele ukuba sibambebele kuye.

U Mr. M. Nywaginte: Xa kute sisatumele vafika umntu orafisayo, maze sirafe singemi ngapambili. Njengoko no Mr. Makasi aziyo unyanisile u Mr. Pelem ukuti malikunjulelwe i Hewu.

U Mr. Frans Ntshanga ute: anyanisisile amanene la ne Nkosi Mlanjeni kuba kaloku sayihlutwa imipu sasala nezinja into oti ukuya ebulhanti uhambenayo. Siya zihlutwa nazo nge rafu le.

Iqube yaquba intlanganisano yamema u Mr. Hughes ukuba abizwe, hai wabizwa waika kamsinya. Wesuka u Nkosi Mlanjeni wati lentlanganisano iya kucela kunye nombhaleli wetu u Mr. Pelem ukuba naye kusibuzela ngale ndawo yerafu yezinja kuba nini abahlolobu betu esibatembayo, nesiqhale ukuncedwa ngabo mhla kunzima.

U Mr. Pelem ute: okwake uxakekile, nokuba ubenga xakekanga uke wabona epepeni le 11 April incwadi katile ozibiza ngegama lokuba ngu Titus O. Naso, angamazayo, oteye yonke into esisinyeliso, ate noko angazikatalengela ezo zinyefiso, yako noko indawo yona angena kungavikataleli ate lo Titus—yena Pelem akasatenjwanga ngaba Tembu—ke akatandi kuthi xa angasatenj wayo aze atunywke, kuba woti akungapumelili kunge wenze ngabom. Makutunywke umntu otenjwayo; naye ukwawumelana nale intlanganisano ngale ndawo yerafu yezinja koko mangatunywanga namhla, kanjalo uhlala etunywanga ezintweni zonke mabe asilele naye kulendawo; kanjalo emlungwini apa asilo hlazo ukususwa umntu esitulweni abebekwe kuso xa angasatenj wayo ukuze imicimbi ihambe kakuhle.

U Mr. Makasi ute: Mr. Pelem lento uyitetyayo tina ba Tembu asiyi kuyipendula kuba nina zilumko niya kweletelana ngobulumko asina kupika namakwela. Lima siya kutuma njenganga pambili, wena ungunfazi wetu sikuzekile, umfazi umka esenzenza. Sebenza info ka Pelem! naba bantu akukweletelayo asikababoni nto ke basenzela yona. Singatimma ukupulapula ukukweletelana kwa magqira, asimazi tina nalo Titus O. Naso.

U Mr. Lambata Vanqa ute: yini mfo ka Pelem akawazina wena ukuba inkunzi ebazileyo iba nemida yokurwelwa zezinye?

U Mr. Hughes ucelwe yintlanganisano ukuba ayiqondise ngalento yerafu yezinja, ute u Mr. Hughes ngalo lonke ixesha eniyitobelelyo imiteto niya kuhlala kakuhle, mtobeleni u Rulumente ne Divisional Council, yena lomcimbi uya kuwaneka kakuhle pambi kwe Divisional Council.

U Nkosi Mlanjeni ute: makabulelwe u Mr. Pelem ngokukodwa ukuba ete namhlanje exakake kangakawako. Yaduma intlanganisano yavalakisa uluvo olunye lokuba iyamtemba kanye u Mr. Pelem.

[I advertisement ebikwesisituba siyishiyile, kuba imfanelo yayo kukuhlalulelwa.—EDITOR, Imvo.]

We must curtail expenses, said the husband to his sweet wife.— Indeed, and I don't see how anybody could be more saving than I am. We've got a family of four of our own, and two servants, and yet I manage to get along, my dress bills and all, with only a little over £200 a month.—"And I get a salary of £100 a month."—"And then you must get them to raise your salary. You have the least management about a year of any person I ever saw. Ob, if I were only a man!"

Native Opinion

THURSDAY, JUNE 20, 1889.

WHEN a French ambassador mentioned to one of the Emperors of Russia that a man of consequence in St. Petersburg was interesting himself in some matter The Czar interrupted him—"There " is no man of consequence in this "Empire but he with whom I am " actually speaking ; and so long " only as I am speaking to him is " he of any consequence." The Emperor NICHOLAS is reported to have said to his council: " the " age is embarrassed with new " opinions ; rely on me, gentlemen, " I shall oppose an iron will to the " progress of liberal opinions. Even the patriarchal form of government readily becomes despotic, as each person may see in his own family. The SPRIGG Government—as represented by Sir GORDON or and the Colonel—was quite patriarchal during the election; and went about, amongst us the black children of the State, commending our ability, praising our wisdom, and filling some of us with that gratitude which is " a lively ex- " pectation of favours that are to " come." But even the parental administration of the SPRIGG cabinet "readily becomes despotic." We were "of consequence " only so long as we were being addressed by the Premier and the Commissioner ; and the " good thing " so loudly spoken of at the hustings, which we were to have if we shut our eyes and " voted blind for the Colonel, turns out to be—a new Pass Law ; under which no Native whose mother his not branded him with the infamy of bastardy is to move a few yards from his own door without having written authority from Government.

THE PASS ACT.

THE following additional comments on the Pass Law Amendment Bill by the Press will serve to show the spirit in which the Bill is received throughout the Colony;— (The South African Methodist, May 29.) The political sensation of the past fortnight has been the sudden introduction of a Pass Law Bill, which is designed to make it punishable for any native to be anywhere in this Colony without a pass or equivalent certificate. All Malays, Hottentots, and Bushmen, are exempt from this astonishing measure, which sweeps into its net Kafirs, Fingoes, Basutos, and Bechuanas, irrespective of character and position. Chiefs like Kama, educated men like the Editor of Native Opinion, all our native ministers and teachers, all the native voters (who recently were by special enactment exempted from the Pass Law), will be liable to arrest and imprisonment with spare diet, if found even in their own homes without a pass or certificate. Men of high Christian character, who are rendering most valuable services to the community, and of whom any country in the world might be proud, are to be compelled to suffer the indignity of carrying their ticket-of-leave like a released convict. It sadly shows the extent to which we have degenerated in this Colony from English ideas of freedom, that this Bill has already passed its second reading by a very large majority (45 to 24), and that no Christian Church has raised its voice against it, while few of the Colonial papers have condescended to notice the matter.

(Penny Mail, June 7.)

We are extremely sorry to see that the amendment to refer this unwelcome Bill to a Select Committee failed, only 24 members voting for, and 45 against the amendment. On this disastrous reverse the Bill passed its second reading. What elimination of its worst features may be effected in Committee, we cannot tell. We are not very sanguine either as to its emasculation there or its rejection by the Council. We could wish that every member of both Houses would devote a quarter of an hour to the consideration of the speeches delivered at a public meeting of Natives held at King Williams Town last Saturday evening. It is all very well for supercilious Europeans to turn up their sublime noses at anything which may be said " by a parcel of niggers," as they euphoniously style their dark-skinned fellow-subjects of the Queen in this part of the Empire. But surely sound argument, principles of equity, and reasonable protests against harassing legislation, do not cease to be such because they are propounded by Natives. There is what we may call public opinion being developed among the Natives, and its force must be reckoned with not merely when the Native vote is wanted by some bland candidate, but also in the course of legislation so closely concerning the Natives, it must not be ignored. The calm and logical argumentation and the apt illustrations of the speaker at the Native meeting would have been no discredit to any meeting of Europeans, not even to the House of Assembly itself. Let magistrates, police, and farmers do all they can to make stock-stealing a very dangerous game for the thief; but let not the country goad and harass the honest and well-behaved among the Natives. Punish the bad, but give the good fair play.

(Cape Mercury, June 8.)

The Legislature cannot single out, from the rest of the community, the Natives, as Natives, for special repressive laws, without embittering their feelings towards the white population as a whole. When, then, the vast, orderly, and law-abiding class among the Natives is run into gaol to herd with disreputable and abandoned characters for the colourless crime of being without a pass, we may be prepared to hear of a result of ill-feeling, and of a certain disrespect for all the laws of the land. For it cannot be supposed that Natives will put up with being manacled and sent to prison by any or everybody in the Colony, each time the pass may have been mislaid, lost, or forgotten. They will, naturally, after the freedom they have already tasted, revolt against the system. Thus it will be unsafe for people to move about unarmed; and more victims will fall a prey to panic when throughout the country class shall be set against class: black against white. When further, it is borne in mind that the Natives far outnumber the Europeans, the state of the country when the new law is in full swing, can better be imagined than described. This is no idle dream in Utopia, as the picture is based on the assumption that Kafir human nature I is the same as European human nature. What, one may well ask, are the Frontier farmers to secure in sacrificing their present comparative security and contentment to get the new law? We confess that, to us, the advantages appear to be of a nebulous kind. . . . But stock is generally stolen at

Stopped by a pass or a wire fence, or the sight of a gaol wall. His wicked ways are not to be driven out of a thief by compelling a Missionary to travel ten miles for a pass to permit proceeding to his nearest outstation. The Pass Bill cannot then accomplish what is desired. Because of its clause specially favouring " bastards " its title should be amended to read " a Bill for the promotion of im- " morality," and returned to the " Colonel " as not good enough fora present to even those few natives who helped to return him as member for King Williams Town.

night by persons who may or may not be in possession of passes, indeed, passes would help them on to reach without molestation the theatre of their operations. But nothing, we are satisfied will give the farmers a degree of security short of the doubling, yea, the trebling of the police forces to patrol the country by night and by day. And we should be heartily glad if our Government would address itself to this, the only effort which promises a substantial, and not a shadowy, reform.

(Cradock Register, June 14).

We must confess that we are unable to congratulate the Government on its wisdom in introducing into Parliament the Bill to amend the Pass Law.....

We were beginning to think that with the daily increasing demand for native labour, not only for the development of the pastoral and agricultural resources of the Colony, but the large public works, such as railways, roads and bridges, to say nothing of the gold and diamond mines, that such a thing as a pass for a coloured man, but not for a white, merely to enable him to move about the country, would be regarded as a relic of the Dark Ages. In their desire to keep well with the farmers the Government appear to have forgotten that the country is making rapid strides in the development of its resources and that the native should be credited with no small share in that development. It is a fact generally admitted that native labour has been of the utmost service to the Government in the construction of railways, and no doubt they are looking forward to the employment of some thousands again within the next month or two. What does the country gain by insisting upon certain sections of natives having passes, whilst others, resembling them in every respect, need not have them? Do townspeople care whether a native has a pass, as long as he looks strong and able to do the work required of him? Does a pass, supposing it is actually the property of the bearer, and not borrowed for a purpose as it might be, ensure the farmer, or anyone, immunity from theft? We believe not. There are hundreds of natives now who can write out their own passes whilst there are equally as many white men unable to read them and discover whether they are genuine or not. In fact the whole thing is becoming ridiculous. What have we a Vagrant Act for but to snap up natives who wont work, pass or no pass? Under the ordinary rules and regulations of municipalities the possession of a pass is no help to a native who loafs about and does not pay for his hut in the Location, or is a bad character. If a native quits the town he must keep on the high road, where he cannot do much mischief, or else go on private property, where he is at once liable to be taken up for trespassing, and of late years the farmers have become exceedingly sharp in this respect. With the extraordinary increase in the number of fences, nothing but pilfering on a very small scale, and generally by a farmer's own servants, is now possible. We therefore agree with Sir Thomas Scanlen, who devoted a great deal of study to the subject, that a good police force is the proper remedy for misbehaviour whether by whites or blacks.

KUTENGISWA NGOKU

I Jersey Zama ledi zamabala ne ntlobo zonke. Izihlangu ze njolobba 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'ngapambili.

W. O. CARTER & Co. Kingwilliamstown.

ISAZISO.

MNA, JACOB BOOM, unyana wesibini ka PRINS no ANNA BOOM. Ndiya nika isaziso sokuba umkulwa wam, u-WILLIAM BOOM, ondagqibela ukuya ngaye ese Kimberley, nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaka e 21 ngaziva apo akona nondatike ngo April, 1883, ndamalalisa ukuma kwezinto nemfaneko yokulungiswa kamsinya kwempabla engumhlaba ose gameni lika bawo, u PRINS BOOM, owa bhuba ngo 18th December, 1864, engenzanga (will) ncwadi ebhalliweyo ngayo lempahlha ingumhlaha nje ngokomteto wabatshate ngo kwesiko lase. mlungwini: Ukuba akabinyi agoduke ezekungenisiba ibango lake kuyo lempahlha ingumhlaba eseyixelwe ahlaluke zonke indleko ezilunge nalompahlha ingumhlaba kwa nezesaaziso. Ndiya kwenza ukuba lomphala ingumhlaba igqulelwe egameni lam emva ko AUGUST 16, 1889.

JACOB BOOM, Umtata.

Ikaya Labantsundu.

L OMZI ngowa Bantsunundu konke na. Sati lizinto zimi ngomxholo enkundleni ye Marike. Nanamhla sitsho. Ngoku u Xiniwe uye kari namahashe okusa nokuputuma abantu napina ngamanani alula.

PAUL XINIWE,

General Agent,

King Williams Town, June 10, 1889.

EDUCATIONAL.

THE Peulton Native Girls' School and Shaftsbury Home closes on the 19th, and will RE-OPEN on the 25th of JULY, when Miss STURROCK hopes all the girls will be ready to resume work.



# WEBSTER & DODD

ABATENGI BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.