Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE, JULY 11, 1889. [No. 243

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ABATSHATILEYO.

PELEM-DE YOUNG.—E Kimberley, ngo June 11, 1889, kutshatiswe ngu Rev. The Hon. A. V. Lyttelton, M.A., u MESHACH PELEM no LENA FREDERICK DE YOUNG (late of Bishopstowe, Natal).

SIDZUMO-MPOLOLO. — E Sanerville, (Tyityaba), Peddie, ngo 4 July. 1889, kutshatiswe ngu Rev. J. B. Sakuba, u PETRUS P. SIDZUMO. unyana omkulu ka Philip Sidzumo wage Zeleni, no EVELINE ELLEN MPOLOLO, intombi eukulu ka James Mpololo wase Sauerville.

ABAZELWEYO.

KEBE.—E Katikati, ngomhla we 14 June, 1889, inkosikazi ka Mr. JOHN P. KEBE, ibeleke Unyana.

ABABHUBHILEYO.

MAHLUTSHANA.—U CALEB MAHLUTSHANA unyana omkulu ka Rev. CHARLES MAHLUTSHANA. ubhubhele kwa Matole, ngo May 27, 1889. Zonke izihlobo mazamkele lowo mbiko.

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

SOMNGESI.—Ngomhla we 17th June, 1889, kubhubhe u ELISINA SOMNGESI e Rini. Ubudala bake, 15 years. Abahlobo mabamkele lowo mbiko.
Izihlobo zomfikazi zibulela umsebenzi owenziwe ngu Mr. J. B. Magwaca ngexesha lobunzima.

GUZANA.—E Debe, ngo June 12, 1889, kubhubhe u NATISE GUZANA. Izihlobo mazamkele lowo m'panga. Usishiye ngoxolo. Ute "masisale sisilwa idabi lezono, yena ulilwile woyisa ngo Yesu."

ISIKULA SE NTOMBI.

RASE Ncemera (Shaftesbury Home) sivalwe nge 19 JUNE. Sobuya siwuqale kwakona umsebenzi ngo JULY 25. U Miss Sturrock ulindele ukuba zonke intombazana ziwuqale kunye umsebenzi wuzo ngolo suku.

Bonisani Madoda.

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

KUFUNWA.

U TEACHER olikolwa.'indoda enofifi nge solfa, £7 10s. kunye ne achool 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.

OLUKA

Gowie Uluhlu Lwezityalo.
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Imiti yeziqhamo
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Azizanga zibeko ezinjalo ubutshipu zihleli zifika.

BAKER, BAKER & CO.
EQONCE.

ILISO LOMZI (Lasc Qonce).

KUYAZISWA ukuba intlanganiso yabantsundu yomahlulo wase Qonce iya kuba kwa Lose, Pantsi-kwa-Mahlati, ngolwesi-Ne, 18 July, 1889, ukupulapula indaba kuba Tunywa bomzi ku Rulumeni ngo mcimbi we *Pasi Engqongqo.* Kukangelwe ukuba abatunywa abaya kubako ngo Rev. E. Maki wane no Mr. J. Tengo-Jabavu.

Ngomyalelo,
J. TENGO-JABAVU, Umbhali Nommemi.

DYER no DYER,

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

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I ADDRESS.

ABABHALELI bam mabazi ukuba ndipumile e Sauerville, Peddie. Zondifumana incwadi zam xa zibhalwe ngoluhlobo:

Petrus P. Sidzumo, Wesleyan Mission School,
care of Rev. P. Mpinda, King Williams Town.
July 9, 1889.

I ADDRESS.

Kubo bonke ababhalelana nam:— Samuel J. Mbanjwa, Cape Police, Barkly East.

KO TITSHALA.

KUFUNWA kwangoku u titshala one siqiniselo kwi sikolo esiluncedo lwakwa Rulumente, kwi siqingata sase Mount Coke. Ofunayo wobhalela ku REV. TH OS. ROPER, Mount Coke, King Williams Town.

Umenzi Wezihlangu.

MNA ogama lingasezantsi ndiya zisa kubo bonke, abakufupi nale 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.

WANTED.

A CERTIFICATED TEACHER for the Native School at Ntunja, in the Herschel District. Apply, with references, to Rev. GEO. WEAVER, Wittebergen, Herschel.

KOTITSHALA.

KUFUNWA UMVANGELI ONOKUTITSHA kwi sikolo se Methodist e
Rouxville. Umntu oselenendlu angalunga ngakumbi. Ofunayo wo bhalela ku Rev. GEO. E. BUTT, Aliwal North.

KUFUNWA.

ITITSHALA enesiqiniselo sakwa Rulumente, ibe likolwa, umvuzo £48 ngonyaka e Tora. Iwuqale umsebenzi wayo ngo July 17, 1889. Oyifunayo indawo leyo wobalela kamsinyane ku Rev. EDWARD TSEWU, Main, Tsomo Post, Tembuland.

KUBIWE IGUSHA.

NGOLWESI TATU olugqitileyo 26 June kubiwe 15 le gusha ku Ngqwaru. Zibhalwe umgxabalazo obomvu kwicala lase kunene; indlebe zase kunene zenziwe inkonjane; ezase kohlo zatiwa pumpe. Umntu ozixelileyo uya ku vuzwa. Zibiwe kwa

WILLIAM MTWAZI.

Ngqwaru, District Engcobo.

NANTSO INGOMA!

NGOLWESI-BINI, 16 JULY, kuya kubako umculo waba Ntsundu kwi True Templar's Hall. Uya kupatwa ngu Mr. Xiniwe. Umntu angaqiniseka ukuba akasakuzisola akuba eyile. Woqala ngo 8o'clock.

IZAZISO NGE " MVO."

Umzi wakowetu. mawuyi qondisise kakuhle indlela yokuhlaulela 'IMVO ZABANTSUNDU" ukuba intlaulo:— Erolelwa Ikwata, xa ifike kwange nyangayokuqala.................................... 3s.

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I veki.

UMZUKULWANA we Nkosazana ozalwa ngunyana omkulu, u Princess Louise of Wales, uza kutshatiswa ne Earl of Life ekufeni kwale nyanga.

ABELUNGU base Ngqushwa batumele isicelo ku Rulumente sokuba imantyi mayi miselwe ukumana ukuya kuteta amatyala omzantsi e Bell nokuba kuse Bodiam, kanye nokuba kabini ngenyanga.

KUBHAQWE Amabhulwana amabini endle ehlinza igusha yelinye Ibhulu, abanjwa asiwa ematyaleni ase Jamestown.

U DR. J. B. CUMMING umiselwe ukuba abambe indawo yokuba ligqira lakomkulu kwi siqingata sase Cumakala.

KUKO ababhaleli abawafihla nakuti amagama abo, bangabo kalaza ke zakunga bonakali incwadi zabo.

UMRWEBI ongu Hort wase Modder River, ube zibulala ngokuzinqamla umqala akafa wasele tabata umpu ongxashiweyo ewufaka emlonyeni etsala, watsho yazintsali intloko. Lento uyenza emva kokuba ebesanda ukubanjwa ngo ntamnani etengisa ngotywala bomlungu.

U MR. MULLER udubule indlovu enkulu kweke zibulawe e Nqadu efameni ka Mrs. Vermaak. Ibidinisile ngoku mosha utango locingo, nenkampu ze nciniba, namasimi.

I VOLKSRAAD—yi palamente ya Mabhulu ke leyo, —imisele ukuba inkulu ye Transvaal ; u President Kruger, amkele amawaka asibhozo eponti (£8000) ngomnyaka.

E RAUTINI ngomhla wa 22 kwefileyo inyanga kuqubisene amadoda amabini ngentonga. Icole ilitye enye yayibeta yawa enye. Ite isakuwa yayityumza I intloko nge gqudu yafa.

INGXELO ye ntlanganiso ye Nyanga Ntatu yase Bini ebonakele kwi *South African* I *Methodist,* ibonisa ukucuma kweso siqingata sipetwe ngu Rev. E. Magaba. Imali ese Bankini esale kwaku bhatalwa eyo mfundisi' ingapezu kwa £50. Intlanganiso igqibe kwelokuba unyuswe umvuzo wo mfundisi.

INKOSIKAZI ka Rev. Dr. Kilner, ibhubhe ngo June 3, e Ngilani xa ikumnyaka wa 68.

O HON. J. X. MERRIMAN no Hon. C. J. Rhodes bacelelwe imvumelo e Palamente ukuba bangaposwa zizihlalo zabo kuleyo nkundla noko bangabangako kweyanonyaka i Palamente.

IPEPA lase Dordrecht liti akuko nyaniso kwinteto yokuba amalahle afunyenwe e Lady Frere.

INTLANGANISO zabafundisi bamabandla ase Rabe zonyaka ziqale ngolwesi-Bini apa e Qonce. Eyabafundisi yamahlelo onke yoqala namhla kwi Berkley Street Chapel. Abafundisi abaya kulesa inteto ngo Rev. E. J. Barrett wase Xesi, no Rev. E. Tsewu wase Tsomo, "ngokuvusa impembelelo kwaba ntsundu ukuxasa Ilizwi." U Rev. T. D Philip, B.A., "ngokukhula kompefumlo." U Rev. W. J. B. Moir, M.A., "ngebala lamankazana emsebenzini."

INDODANA emhlope u Latcho ebilipolisa kwelama Betshwana, izibulele ngokuzidubula. Kucingelwa ukuba ibingapile kakuhle ukuyenza kwayo lonto.

UMFUNDISI omdala, ominyaka ima 40 esebenza e Natal, u Rev. J. Tyler, uhambele ekaya e America. Ate amagqira makaye kupumla use ngozini yokulahlekana nokuva engakange aye kwelinye ilizwe. Ucinga ngokubuya ukuba impilo yomvumela.

AMA Bhulu akohlwe yinto ayenza yona imali e Transvaal. Nonyaka nje ingqokelela yengeniselelo yomali wayo ishiye £56,000. ' Kutiwe yenziwe nina le mali? Yati i Komiti ebisingate lombuzo mayifakwe ebankini. Into esimanga imilambo ayina bhuloro, indlela bakona siyanconywa ukufuna ukulungiswa. Kodwa ke nantso imali itiwe gwa nge banki!

UMANYANO NGE MFUNDO luhlangene ngolwesi-Bini, 9 July, kwa Mdingi. Siva ukuba ngenxa yokungapili i President, u Rev. P. J. Maimba, ayibanga nakufikelela. Ngu Rev. W. Rubusana esihlalweni.

INTLANGANISO zaba fundisi zibe liqela ngale veki apa e Qonce, i Free Church ne U.P. Presbytery ziqale ngolwesi-Bini ; i Missionary Conference yona yoqala ngolwesi Ne.

UMZI ontsundu wase Qonce uya kuzivuma ngeveki ezayo indaba zabatunywa e Kapa. Intlanganiso yoba se Pirie ngolwesi-Ne, 18 July, apo kobako o Rev. E. Makiwane no Mr. Tengo-Jabavu.

U RULUMENTE ka Sir Gordon uzuze kule veki inxeba lokubukuqwa nge voti e Palamente, ngesebe lololiwe ocetywa ukuba makenziwe ukuza e Oudtshoorn. Siva ukuba woselwe ngangokuba acinge ukuba makalipope ngandlela nina elo nxeba kuko ukupuma ebu Rulumenteni, kuko ukuchita i Palamente. Unyule ukuhamba nalo.

IZIKULA zivulwa ngolwesi-Tatu lweveki ezayo.

EZINTSUKU zombini intlanganiso yo Manyano Emgqwakwebe ixoxa ngexabano lo Messrs. B. Sakuba no P. Xiniwe. Umsebenzi utintelekile. U Mr. Xiniwe ubhena kwisigwebo sentlanganiso yase Debe esamkupayo.

Imvo Zabantsundu

NGOLWESI-NE, JULY 11, 1889.

ABALAULI.

KUYASIVUYISA ukuboni Abalauli betyekele emoyeni omhle ekupateni imicimbi ya Bantsundu Elozwi asiqele kuliteta ngolu laulo lo Sir GORDON SPRIGG kodwa nxa sibona kuko inguquleko ebhekiselela ebulungiseni simelwe kuyiteta kwanje ngokuba besingazange sititize ukuzalata nokuzi bhengeza iziposo zalo. Eka Mr DE WET impato yemicimbi ya Bantsundu ibingena bubhovubhovu butusayo, okanye sada samncoma ingqondo yake ngento ya Mampondo, oko yayisiti yonke into makutshe, akapulapula. Nantwana ebeke asilahleke kuyo kuse kuteteni kwake nxa kuko into emkatazileyo, ubesuke ati ukuteta agqobe, agqobe, anyatele nakumazwi angamfaneleyo umntu omkulu okwi wonga lake. Ngoko ke sasuka samangaliswa sakuva ukuba nguye ongenise Icebo lo Mteto Ongqongqo we Pasi e Palamente.

Ixa eli lonke le mpato ka Sir GORDON ibibhetyebhetye ngaku Mangesi. kodwa igadalala ngakwa Bantsundu. Isizatu soko kukuba u Rulumente ubeziyekele ezintandweni za Mabhulu, intando ye Bhulu ke ngendalo yeyokuba umntu omnyama azive ukuba uyi *schepsel,* into emelwe bucaka bonke ubomi bayo, imane ukubhatalwa ngenyama eninzi yakukova ukubetwa ngesi tropu. Kanjako intando ye Bhulu yeyokuba eli lizwe libe lelama *Hollansche* ngolaulo, kutetwe i *taal* yawo yodwa. Kute ke ngobuninzi e Palamente bala madoda aminqweno inje, wabonakala u Sir GORDON engena kwenza bulungisa kakuhle ku Mangesi nokuba uyatanda yena okwe sake isiqu, wabonakala kanjako eyekelela ekhutaza iminqweno yengcinezelo ya Mabhulu ko Ntsundu.

Isiganga ame kuso ngomhlaba wa Batembu ose Glen Grey, obungxanyelwe nga Mabhulu, simtengele igama elilungileyo emehlweni aba Ntsundu, linye elitetwayo ngaye ngoku kutiwa, *Ukuba* —ukuba ! waye njenje kwamhla mnene kwi mpato yake ya Bantsundu ngengazange wakalazelwa.

Lento ingu Rulumente ifana ne nkosi yona ingu yise wabo bonke abantu, olungiselela abavele bonke ngokufunayo. Ezinkosini zakudala ibifanelana isenza into engati iyi mposiso kubulelwe kuba kuyaziwa ukuba umxhelo wayo ngowokulungiselela abantu bakowayo. Nati sizilungiselele ukubulela nokuncoma u Rulumente ngazo zonke izenzo zake zobulungisa azenzela intlalo entle yamawetu.

Amanqaku.

U RULUMENTE utume umfo owazi nangapezulu k veminxhuma yamalalile, ukuba ahlole amalahle ase Ndwe, afuna u Rulumente ukuwatenga. Lomfo ufika ati (kwinto ezininzi) maze kuqeshwe abantsundu, kanjalo u Rulumente ngelesenza umteto oyakwalela intengiso ye Bhulanti kwabantsundu kwisituba sona semayile ezilishumi esipahle lomnxhuma wamalahle. Ukuba u Mr. Gallaway uke wabuya wabhala kunoku uyakuba senkatazweni, ngokuba elinga ukutshabalalisa intengiso yabenzi botywala.

KANTI asikuko kupela oku. Ubuye ati u Rulumente makamise i dolopi ekufupi nomnxhuma ibe pantsi kwe Mantyi *eyazekayo ukuba iyavelana nentlanga ezintsundu,* ekungati kuyiwe kuyo ngezikalazo zonke nengcinezelo. Usenento ayakuyifunda u Mr. Gallaway.

KANTI oku akukonke, uti u Rulumente makavumele impazamiso encinane yamasiko nemikwa yabantsundu, ngokukodwa isiko labo elincomekayo lokuzeka, elitsho engcanjini kanye yokulandelana kwobundlamafa Sivuyile ekufundeni incwadi enengxelo yake. Sibe singavuya kanye sitsho ngentobeko ukuba kuputunywe amanye amagcisa okuhlola amalahle anje.

KWINDLU ye Ngwevu e Palamente u Mr. Wilmot ungenise umtandazo ovela e Humansdorp wokuba u Rulumente ake i Buloro pezu kwe Gamtoos, ati ukuba akanakuyaka enze nokuba ngumcancato womhlaba namatye, ukuze amanzi atintelwe ngulowo incancato kuncenceshwe ngawo amasimi. Umpatiswa- Mihlaba ute u Rulumente ebeke woyika ukuva kutetwa ngebuloro kuba ibiya kutva amawako angamashuini amabini eponti, kodwa umcancato owomeleleyo womhlaba awungechaswe. Kulombuso isoko lawo izinto zivela ngokwenza isitukutezi sokucela. Nati asisoze senzelwe zinto ngapandle kwemfundekelo.

EMINYE imilambo ecelelwe i Buloro i Xesi, Umbashe, Breede, Zonder End, zimbini e Oudtshoorn nezinye. Azika qondakali ezona ziya kumiswa kwezo zicelo. Lento ikucela yimvelo kuti luhlanga oluntsundu; nokungati abelungu bapambili nje emvakalweni kungokuba amatuba ekuhanjwa ngawo awakaqondwa ngumzi ontsundu.

NGOMHLA we 28 June, u Mr. Jones wangenisa umtandazo wo Messrs. Jonas Notyoda namanye amaramente antsundu ase Bhayi, ucela ukuba ibhulanti ivalwe kwa Bantsundu, okanye le bhulanti ya Mabhulu iraliswe nzima. Kwangalowo mhla u Mr. Frost wangenisa umtandazo ka Mr. L. J. van Heerden nabanye, ucela ukuba Abatembu abemi e Glen Grey ngoku basuswe, lowo mhlaba ulilelwe yintsimbi utengiswe. Kwangaleyo mini, nelo xesha, u Dr. Pope ungenise umtandazo ovela ko Rev. Edwin Gedye namanye amaramente ase Wesile ami kumhlaba wase Ngqushwa, batandaza ukuba mayibuye imiswe irafu ye bhulanti, batandazelane voti, nokuba ibhulanti ivalwe mpela kubantu abantsundu.

ILANGA libalele ngohlobo olunganiki temba. Nendawo ezaka zafumana imikungwana ngenyanga efileyo zati qwete qwete ukulima kwahla kwalukuni. Lento ifanelwe kukangelwa ngumzi okanyiselweyo kuba woba semngcipekweni zakungabiko ingqolowa. Imvula mayicelwe ku Mniniyo lingeka gqiti ixa loku hlwayela. _____

NGEXA lo Mboniso omkulu wase Rini, 'u Mr. D. E. Hutchins, Umgcini-mahlati, wenza inteto efanelwe kuqwalaselwa ngabalimi. Ingxoxo yayipainbi kwe Komiti yezixoxo. Pakati kwenteto yake u Mr. Hutchins wati, umnyaka we 1889: uya kumana uxuba nemvula nokubalela; owe 1890 uya kubalela, nowe 1891 uyakubalela; uze owe 1892 ube ngowe mvula; owe 1893 uxube. Yomana ukuxuba kude kube ngu 1898, kuze ngo 1899 libalele. Ukuba balumkile abalimi ze bangakubiti ukutya abakufumeneyo nonyaka nje, hleze eso siprofeto sika Mr. j Hutchins sime njengoko atshiloyo.

U MR. MACKAY ubuze u Rulumente ukuba uyaluvana oludumasi lukoyo kwiziqingata zase mpumalanga lokuba unxilo lukulu; ubuze ukuba u Rulumente utinina ngalo. Ute ukupendula u Six-Gordon Sprigg olodumasi lonxilo akalwazi, into ayaziyo kuncipa konxilo kwelase Maxhoseni. Enye into bekungeti xa kwenziwa imiteto ecalulayo kuqalwe ngabantu abapantsi. lento iyileli ayiqalwa pezulu ukukwelwa kuqalwa ezantsi kunyukwe; okokuba kwenziwa imiteto ecalulayo makuqalwe ngabantu abapakamileyo benzelwe imiteto yokunganxili kude kuyiwe kwabase zantsi. Ute esitsho u Sir Gordon waye esiti u Rulumente akazilungiselele kwenza nto kulowo incimbi wokunxila kwabantu abantsundu. Inkulu leyo asazi ukuba kutenina ukuti seyitete kakuhle kangaka isuke ipume kakubi. Itete inene yonke ukuti ileli ayiqalwa pezulu ukukwelwa iqalwa ezantsi, bekunantonina yakugqiba ngokuti masiqale ngabantu abapantsi— ; abantsundu—sibenzele imiteto yokubanceda, ize sandul'ukuya kwaba pezulu; siye kubo sesiqondile ukuba isiseko siqinile.

ISITOLA so Messrs. E. H. Caithness & Co. base Bhayi, sigqolozwe ngobuqinga kwamana ukumkiwa nempahla. Kude kwabanjwa umlungu ongu Daniels xa apakati kwesenzo sokuba kanye. Ute akubanjwa waxela enye indoda abesiba nayo le mpahla engu Mxhosa, igama ngu Charlie Johnston. Bate bakusiwa ematyaleni pambi kwe Mantyi urnlungu lowo u Daniels wagwetyelwa unyaka entolongweni; u Charlie Johnston walindiselwa Jaji. Lonto ingummangaliso ukuti amasela amanye, ntweni nye, elinye ligwetywe, elinye lilindiselwe ijaji. Ingummangaliso ngakumbi ukuti elona sela litiwe xamfu lisiba lingalindiselwa ijaji kulindiselwe eliviwe ngokuxelwa lelb libanjiweyo. Ide igqite ukuba ngummangaliso ukuti la masela manye lilindiselwe ijaji elintsundu. lize elingu mlungu ligwetywe yi mantyi.

KUTE e Bandla le Ngwevu kwakungeniswa icebo lokuba mayibulawe itola ese Bhulorweni yase Nciba walichasa u Mr. Hofmeyr wati malibuyiselwe emva kwinyanga ezintandatu ezizayo, oko kukuti | malilahlwe. Lo Mr. Hofmeyr asinguye lo udume kunene. Naye kodwa ikwa ngu J. H. Hofmeyr M.L.C.

ASINTO imnandi kakulu ukuba ngu Mhleli wepepa. Woti waku shicilela indaba ezininzi ngombuso abantu banga litandi ipepa; zoti zakuba ncinane banga litandi; woti wakushicilela ngamagama amakulu bati alinandaba indawo igqitywe ngala magama makulu ; uti wakushicilela ngamasrama amancinane bati awabonakali. Woti wakufaka izincoko bati Umhleli akanangqondo uhamba ewungula inteto zesitilata; uti ukuba akazi faki izincoko bati ulidumbu elipepa linganiki mihlali; woti wakungenisa incwadi zababababhaleli bati Umhleli akuko nto ayisebenzayo ulivila, tina sifuna into zengqondo yake, uti waku bhala bati elipepa lisuke lalelomntu omnye, kanti ukubizwa kwalo lelomzi wonke. Woti wakuncoma into eyenziwe ngumntu kutiwe uyaketa, uti wakungancomi bani kutiwe unomona. Woti wakufaka inteto ekolisa amanenekazi, asuke amadoda abe nekwele, uphi uti wakufaka ezikolisa amadoda, kutiwe eli pepa lela madoda odwa; woti wakuya etyalikeni, kutiwe wenzela ukuba kuxaswe ipepa lako ngamaramente, uti wakungavi, kutiwe Umhleli ngumhedeni. Woti wakugcina umsebenzi ngokuhlala e ofisini yako, kutiwe une ratshi akatandi kudibana nabanye abantu; uti waku hamba pakati kwabo, kutiwe lo Mhleli ude asebenze ninina. Bunjalo ubuhleli.

ABATUNYWA e Kapa bafike ukuvela kwelo ngolwesi-Ne lweveki egqitileyo. U Rev. E. Makiwane no Mr. J. Tengo- Jabavu (kuba u Mr. I. Wauchope esinge e Bhayi apo ikona intsapo yake), bafike e Lovedale ngolwesi-Ne. Kuqale kwase Rini ukubonakala ukuba umzi ungxamele indaba apo baziqekeze kwintloko zomzi ngokuti intlanganiso ebekutiwe yobako, kanti ayinabani uyilungiselelayo. Ngo-Mgqibelo uMr. Tengo-Jabavu uzibalisele intlanganiso yomzi wase Nxukwebe ezehambo yabatunywa. Atsho ngasenyongweni amadoda ukubulela okwenzekileyo. Ngo-Mvulo 8 July, izizwe ezilunge nomahlulo wase Dikeni
ne Tyume, zenze ingqungqutela kwa i Mabandla ukuncwina indaba ku Rev. E. Makiwane. Owase Qonce uyakubanayo kwa Lose ngolwesi-Ne.

ABALIMI NA BARWEBI.

E QONCE (July 6.)

Irasi eluhlaza—1/11 to 2/5 ngekulu Ihabile,
—1/11 to 4/6 ngekulu
Itapile—2/6 to 12/6 ngenxhowa
Umbona—4/1 to 4/6 ngekulu
Amazimba—4/ ngekulu
Irasi,—4/1 to 4/6 ngekulu

Ihabile—10/ ngekulu

Amatanga—1/3 to 3/6 ngedazini.

Umgubo—11/ to 11/3 ngekulu

Inkuni,—5/ to 26/ ngeflara

E DAYIMANI (July 8.)

Umgubo—22/ to 24/ ngenxhowa
Ihabile—12/ ngekulu

Ihabile—17/ ngenxhowa

Itapile—12/ to 20/ ngenxhowa

I PALAMENTE.

ABANTU BASE GLEN GREY.

U MR JOUBERT (Albert), ungenise e Bandla ukuba kuvunyelwane ngelicebo Uluvo lwale Komiti lolokuba kuyafuneka uknba abantsundu abemi e Glen Grey basuswe, ize leyo mihlaba ndawonye nebi yodwa kweso siqingata itengiswe ebantwini bonke. Ute esitsho way' esiti i Bandla maliqonde lento yelahleko engaka yempahla ehle kuleminyaka igqitileyo ebangwa kuzala komhlaba. Lonto inkulu kangangokuba ngoka koyakuti kwakufika umnyaka ombi amafama awasokupumelela. Nyakenye ucela umhlaba awawufumana. Ute angalesa incwadi evela kumhlobo wake olazi kakulu elozwe, oti kwinko yazo zifama indlwana ezingqukuva zinganye intlanti zimbalwa, ubukulu befama zihleli nje azinamsebenzi. Akuko nto ayifunayo u Rulumente kwabo bantu ugapandlo kweli shumi le rafu Amafama afumana umhlaba e Batenjini/quba kakuhle nakaba ifama zawo zingentle njengomhlaba wase Glen Grey. Kuko imokolo ezi 200,000 zornhlaba ka Rulumente ezingaba luncedo zinikwe abantu abamhlope. Ngezi zizata uyatemba ukuba i Bandla liyakulixhasa icebo lake.

U MR. VAN DER WALT Colesberg), usekele.

U MR. WOOD (Graham's Town), ute eli lelinye lamacebo agqitiseleyo ngoburalarume kwake angeniswa kweli Bandla, akuveliswanga noko sisinye isizatu sokuba abantsundu base Glen Grey basuswe apo sebeneminyaka emininzi behleli kona. Ute akusibona isaziso ngengxoxo walindela ukuba umndululi uyakuba nezizatu ezibonakalayo ayakuzaneka zokuba bafuduswa ababantu. Ute ubesiba woliqotidisisa ibamila ukuba ababantu bazibhovubhovu zezibhadubhadu ezikupisileyo kwabamhlope abalunga nelo la Batembu Kwingxelo engemicimbi yabantsundu ufumene ukumangaiiswa ukuqonda ukuba ababantu kutetwa ngabo ngendlela ekapukapu enje baku 23,000 ubuninzi, kwaye kusitiwa mabasuselwe ukwenzelwa indawo abamhlope aba 900. Akakolwa ukuba i Bandla lingalamkela nokulatukela oku, icebo lobugebenga elinjengeli.

U SIR GORDON SPRIGG ute akazi nokuba Ibandla liyayiqonda kakuhle into eugeniswa ngumndululi wengxoxo, kuyafuneka ukuba iqondwe kakuhle li Bandla into eyakuveliswa lelicebo. Woke egqabagqaba abetubalwa abalise ngababantu bantsundu abateta ngabo, njengoko ibali labo lixelwa kwincwadi yengxelo ngabantsundu. Amalungu abekekileyo oyifumana kwingxelo yo 1885 lombali. Ababantu babekwa kulomhlaba, kutiwa mabagxotwe kuwo namhla, ngo 1852, emva kwemfazwe ka Mlanjeni. Kute ngo 1864, ingu Sir Philip Wodehouse Irulaueli, kwalingwa icebo lokuba bafuduswe bawezwa Indwe. Kusuke kwawela inxenye, awafuduka omnye umzi omninzi. Kute ngesisizatu wabamba imali ezitile u Rulumeni ebezisamkelwa zinkosi zabo. Eloxesha kwukusitiwa, koti bakufuduka ababantu umhlaba utengiswe kwabamhlope. Kute kodwa ngo 1865 kwavakaliswa ngu Rulumeni ukuba icebo lokuwela Indwe alipumelelanga, yangati ke into yokuhlala kwababantu emihlabeni yabo yamkelwe nangu Rulumeni. Yiminyaka emashumi mabini anamine namhla aqondayo u Rulumeni ukuba ukanakubafudusa ngentando yabo ababantu; abangati ukuba bayafuduswa baqutywe ngebhaxa, ngemikhosi exhobileyo ye Nkosazana. Ukususela kweloxesha u Rulumeni akabangananto ayitetayo ngentlalo yabo. Ukuba ilungu elibekekileyo lingaba lizimisele ulcuwuvula kwakona lomcimbi, uziva yena (Sir Gordon) enyanzelekile ukuba alixelele into ekuya kuba yiyo ukuba lipumelele icebo lelungu elibekekileyo. Ukuba lamkelwe elicebo yimfazwe into eyakubako. (Hear, hear.) Akatandabuzi xa atshoyo. Waye eyiseke lonto kwingxelo zabapatele u Rulumeni abakwelozwe bezazi imeko, engenakuba angabapulapuli u Rulumeni. Mayingasiteli lento engqondweni ye Bandla, ukuba bapakati kwe 40,000 ne 50,000 abantsundu abakulendawo kutetwa ngayo. Ukuba kukutshwe ilizwi lokuba mabanduluke ababantu, bayakusuke batyale bangashukumi, ze ke kafumane kutomnye isitunzi sika Rulumeni. okanye kutunywe amavalanti nonompilinga ukuba baye kubabhexesha bapame. U Mr. Sivewright bangaya pi? Kuko nelinye icala lalengxoxo anga angayibonisa lona Inkundla. 'Ngexesha lika Sir Philip Wodehouse kwaye kuko umhlaba ababefuduselwa kuwo ababantu, kodwa namhla akuko mhlaba uze njengalowo. Ukuba babafake ibhaxa ababantu bebengaya pi? Bangasuka babe zizibhadu-bhadu nezigebenga elizweni lonke, into ke leyo engelincediyo ilizwe. U Sir Gordon ugqibe kwelokuba kungamnqabela kanye u Rulumeni ukulihambisa icebo elinjengeli.

U MR. M. J. DU PLESSIS (Queenstown) ute akuko matanda ' ukuba into eninzi yabantsundu base Glen Grey ngabantu i abalwayo no Rulumeni Bangaba bambalwa abangawuvukelanga umbuso, kodwa isininzi ngama rebele. Akamele kona ukuti mabahlutwe umhlaba ngo ngonyamelo abantsundu, kodwa uyabuza kweli Bandla ukuba kunganina ukuba bakhusele irebele ? ; Ngo 1870 kwalatwa yi Palamente i Komiti ukucinga lomcimbi, u Mr. Ayliff waye ngomnye wamalungu aleyo Komiti, yati ke kufuneka ucandiwe mhlaba lowo, abantsundu banikwe isiqendu esibalulweyo - Abangalwanga bangayelwa bahlale, kakade abanye kwababantu bantsundu bane mokolo nga 1,300 nanga 1,400, kodwa bala 10s. kupela. Lonto ayilung le ingeyiyo yabulumko, kuba iyakukhutaza abantsundu ukuba babuye barebele xa besazi ukuba umhlaba awuyikuhlutwa.

UMONGAMELI, ute akuyiyo imfanelo ukuti abantu be Nkosazana zi rebele.

U MR. HOCKLY (Somerset East) uvumelene nenteto yenkulu yolaulo (Sir Gordon) wati akuko matanda ukuba ababantu bawugaqa umbuso ngo 1865. Kodwa inga yinto engapaya kwemfanelo ukubabandezela ngo 1889 lo ngento yeloxesha, nokuba bangaba babe rebele ngo 1864 lowo, kunga ba akwenziwa mfanelo ukubahluta namhla umhlaba. Ude yena atabate inyatela elingapambili nakwele nkulu at

bangafanelana bebeya kukutobela ukufuduswa ababantu, Ibandla alinamfanelo ukubapata ngelicebo. Akuko mblaba bangatunyelwa kuwo, nokuba ungaba ubuko umhlaba, bebengasuka bati kwababantu " nangnmmhlaba, wutabateni ukuba niya. wutanda." Akanankolo ukuba ibandla liyakulicinga ngenyameko elicebo. Ukuba Ibandla lilivumile, liyakuba lenze esinye sesenzo esingoblwaya ngabo bonke abantu bomhlaba. (Hear, bear). Uyatemba ukuba akusakubako bani, ngapandle komnduluii nomsekeli welicebo, uyakulixhasa. (Hear, hear).

MR. FROST (Queenstown) ute unosizi ukuba uwabo (ekumeleni i Komani) ebona ukuba kuyimfanelo yake ukulixhasa elicebo, Kuyinto enqabileyo ukuba u Rulumeni afumanele abantsundu base Glen Grey umhlaba. Kwiminyaka emitatu egqitileyo oko yayifudusa ababantu wafumana ngokwake ukuhlalena nomantyi bakwa Tsolo nakwa Qumbu ukuba akuseko mhlaba bangawunikiweyo. Bangafuduswa basiwe pina. ke ababanci ? Kowake umcamango ibonakala ingena? ulumko into eyenziwe lilungu elibekekileyo le Albert ukungenisa lomcimbi. Into anga eyenza u Rulumeni kukusuka ababantu abaqinisele nge Tayitile emihlabeni yabo.

U MR. J. P. DU PLESSIS Cradock ute owake umnqweno kukuba kumiswe ikomityi eya kukangela ukuba akuseko nendawo engemiweyo na. Elake icebo kukuba lilahlwe icebo eli balixoxayo kwamkelwe ele Komityi eya kuwucikida lomcimbi ikangele amabala angemiweyo e Glen Grey angati atengiswe, ize iyingenise ingxelo kwi Palamente yonyaka ozayo.

U MR. A. S. DU PLESSIS (Albert) ute uynkolwa lelicebo lisand' ukumiswa. Ukuba umhlaba ungoka Rulumeni mawuqeshiswe. Into eninsi yamafama kwelase Maxhoseni ifnmana into eninzi yenkatazo ngezi loke shoni zabantsundu.

U MR. VENTER (Colesberg) ute nave nkolwa licebo lelungu elibekekileyo lase Cradock yinto engafanelekileyo ukuba abantsundu beme imihlaba berafa ishumi ' kupela. Lomcimbi mawucikidwe kuze kuqondakale ukuba lomhlaba ungokabanina.

U MR. SIVEWRIGHT (East Griqualand) ute, kuye kubonakala ngati kudlalwa nge Bandla ukuchita ixesha lalo ngecebo elinje ngeli. Licebo nje loknpanzisa abantu aba 34,000. Into engeyenziwe li Bandla kuku. lipulapula elicebo ngapandle koknlensela nezwi eli, kusuke kuvotwe. (Hear, hear.)

U MR. JOUBERT upendule wati ubunge nguwo umnqweno wake ukuba Abatembu baqutywe ngokomhlambi wegusha. Ubeba kuko indawo abangayi lungiselelwayo. Bebenganikwa nalomhlaba we Kompoui yamalahle. Usele limisa ngoluhlobo icebo lake ukuba malamkelwe ukuba u Rulumeni unoknbafumanela umhlaba abantu base Glen Grey.

U MR. O'REILLY (Cape Town) ute eli licebo lokuncipisa abemi belizwe. Ngabantu abaya kuya pina aba? Umnduluii nomcekeli abananto babalungisele yona. Ukuba abantsundu aba 25,000 bebesiti makufuduswe abamhlope aba 900 bebengayamkelayona lonto? Nento le. Kanti ke namhla babona ilungu lilandela ilungu ukuma, ukumela ukuba kuhlutwe abantu aba 25,000 imizi yabo yeminyaka nyaka. Ukuba bangaba bawuvukela umbuso ngo 1880, lelo ixesha engabete bohlwaywa ngalo, bangati ukuba bayohlwaywa, sisuke sisengalengiswe pezu kwabo isohlwayo yonke le minyaka isitoba. (Hear, hear.) Uke waya ezincwadini ukufuna ukuqonda ngaba bantu, wafumana ukuba abayiyo inkatazo kubani, ufumene ukuba amatyala okulwa a 51 kupela, awobusela 27— ngoko ambalwa nakwawemizi yabamhlope emikulu. i Akuvakali sizatu sokuba bafuduswe abemi besi sitili. Ute uyatemba ukuba ngapandle komnduluii-ngxoxo nomsekeli, akusakubako lungu liya kulixhasa elicebo

Emva kwezi nteto kubekwe pambi kwe Bandla icebo lokufudusa lika Mr. Joubert lalahlwa ngapandle kokuba kwahlulelwane.

Kubekwe elika Mr. J. P. Plessis ukuba kumiswe ikomityi eya kuwupicota lomcimbi, kwahlulelwana. Abate mayimiswe i Komityi 26 ; abayalayo 34.

O-EWE, 26 : Barry. Beyers, de Smidt, de Villiers, de Vos, de Waal, A. S. du Plessis, J; P. du Plessis. M. J. du Plessis, A. H. du Toit, P. J. du Toit, Hofmeyr, Immelmann, Joubert, Le Roex, Luttig,' Marais, Steyn, Theron, van der Walt, van Reesburg, van Zyl. Weeber, Wege, Venter, Louw;

O-HAI, 34 : Sir G. Sprigg, Sir T. Upington, Barnato, Babson, Brabant. Frost, Fuller. Hockly, Innes, Johnson, Jones Lange, Lord, Maclay, Norton, Ohlsson, O'Reillv, Orpen. Orsn end, Paton. Pearson. Pope, Robertson, Schermbrucker, Sivewright, Steyn, Trower, Tudhope. Vintcent, Warren, Wiener, W. od, Laing, Douglass.

ISEKULA SENTOMBI NASE MGWALI.- LeSenala ye Ntombi iyakuvulwa ngexesha ekuvulwa izikula zangapandle ngolwesi-Tatu lweveki ezayo 17 July.

ISEKULA SENTOMBI SASE NCEMERA.- Isisikula sidala sidumileyo esipantsi kwenenekazi engumhlobo wamankazana espantsi ko Miss Sturrock sivulwa ngolwesi-Ne lweveki engapaya 25 July.

UPPER TSITSANA Mhla umfundisi u Rev. W. Sigenu afikavo apa evela kowabo nentsapo yake, inqwelo vawa yade yabhukuqeka ezibukweni e Tsitsa. uva ukuva ukuba vasinda intsapo.- Selefikile u Rev. C. Lwana e Tsitsana ukutabata indawo ka Rev. W Sigenu

OTITSHALA ABATSHINTSHAYO —U Mr Ben Saku ba ongomnye wotitshala abadala abazekayo, uvula isikula sase Deno, e e Tinara, esishiywe ngu Mr. Dlakhi U Mr Elijah Mdolomba obese utabata esase Wesile e Bhayi. indawo yake itatyatwa ngu Mr. Isaiah M belle obese Herschel ku Ntunja.—U Mr Tas Matshoba obese Mount Coke ixesha elide uvula esase Kamastone. I Mount Coke ifuna ititshala.-U Mr. Petrus Sidzumo obefudula ese Sauerville, Peddie, uvula esase Wesile e Qonce. Sivuya ne Qonce ukufumana ititshala evilevo' njengaye.— U Mr. Sol. Mnvakama utabata isituba esivuleke e Healdtown ngokupuma kuka Mr. Aaron Mali.

Jubilee Hall, e Dutywa.

[NGU MBONEEI.]

NKOSI yam Mhleli obekekileyo, tabata ufake kwelo pepa lako elibekekileyo olu daba lulandelayo, ngokuvulwa kwale ndlu ixelwe entloko. Lendlu yavulwa nge 24th ka May lo, e Ngxakaxa. U Mr. M. Liefeldt, obanibele u Captain Blyth ese sihlalweni; imantyi ezaziko ingo Messrs. C. G. Bell wase Dutywa, no R. Stanford, no F. Bell wase Gcuwa nakwa Centana. Kumanene abekekileyo aba Ntsundu ndapaula u Capt. V. Bikitsha, J. F. Mazamisa, N. Spuka, A. Gontshi, P. Rozani, A. Lavise, namanye amanene.

Igubu lika Capt. V. Bikitsha laliko, ladlala kuqala litshayelela ukuvulwa kwendlu. Amavolanti ase Dutywa axhotyisiweyo afala atamba pambi kwe Jubilee Hall—igubu lika Capt. V. Bikitsha lidlala. Kugqitywe ukutanjwa ngama Volantingo 11 o'clock a.m. U Mr. Liefeldt uyiqalile intlanganiso,— emveni kokuba u Mr. C. G. Bell ngamafutshane exelile ukuba mdlu izakuvulwa ngu Mr. Liefeldt.

U Mr. Liefeldt (etolikelwa ngu Mr. Enoch Mamba, itoliki yase Dutywa) ute: Uyavuya ukuvula indlu enje ngale ey kiwe ngama Ndlambe ukuba ibe sikumbuzo se Jubili ye Nkosazana, u Fitoli. Isenzo eso, ngecala lama Ndlambe, sesibonisa ukuzitoba nokululamela ulaulo lwe Nkosazana. Ute unosizi ukuba u Captain Blyth, ambambeleyo, engeko, kuba elo nene beliya kuvuya ukubako apa liyivule lendlu ngokwalo. Uncome ukuba sihle kwe sakiwo. Ute sikose £300, ityala elimiyo yi £160, atembayo ukuba liya kugqitywa. Ute uyatemba ukuba ama Ndlambe aya kuqalela abase mzini abakovo ngokurola. Ugqibele ngokwazisa ukuba kuko ezimbini izindlu ezingamagumbi eziya kuhlonyelwa kulondlu eziya kuba yindlu yencwadi (Library), nendlu yokufundela (Reading Room) yabantsundu abatanda ukuzifundela.

(Andikungena kwi mali ne mpahla ezikutshiweyo, ndiya kungenisa inteto zodwa.)

U Capt. V. Bikitsha upose amazwi ambalwa, ubonise into eye yayo indlu, abulele ama Ndlambe ukuba enze umzekelo omhle kangaka wokubonisa ululamo kulaulo lwe Nkosazana ngokwaka indlu enje esisi kumbuzo se Jubili ye Nkosazana. Uncome ubuhle bendlu, waza wagqibela ngokuti uyatemba ukuba ama Ndlambe oqubela pambili ngazo zonke izinto.

Inteto emva koku azibanga namvakalo nakwaba zenzileyo.

Ekugqibeleni kusuke u Mr. A. Gontshi owonze inteto ebukali, wawahlaba ama Ndlambe. Ute, uyavuya ukubona isakiwo esi. esixela ululamelo lolaulo lwe Nkosazana ngama Ndlambe, ute akafuni kuwakohlisa ama Ndlambe, makazi okokuba akakenzi nto, asekude ekukanyeni elinganiswe nama Mfengu. Ute upaule ukuba ama Ndlambe zingqola zokuqala nokugqibela; ukalazele inkosi yawo, unyana ka Smiti, namadoda amakulu akwa Ndlambe awabize ngama gama. Ubuze isikolo kwinto enkulu ka Smiti Mhala ese Dutywa, nosapo olufundisiweyo lwayo; ubuze intsapo yo Danti, o Gosani, o Nvanda, nabanye. Ute u Mr. Liefeldt ukankanye amagumbi amabini, i Library ne Reading Room aza kuhlonyelwa kwi Jubilee Hall. Ute uya wabuza ama Ndlambe ukuba lupina ke usapo lwawo olufundileyo oluya kungena kwezo zindlu. Kunceda ntonina ukuba nina ma Ndlambe niqale ngama gumbi anjalo, niyala nje imfundo nelizwi. nimana nisiti node ezizinto nizive nge Mantyi zenu,—nidiba umsebenzi owodwa nowe Mantyi. Ute ekugqibeleni. uyatemba ukuba lo magumbi akakuba poxa abe ngama poma angena bantu bafundayo kuwo, kuba isenzo esi njalo siya kuba poxa sifane nenqwelo ebotshwe pambi kwe nkabi.

Emveni koku u Mr. Liefeldt uqukumbele intlanganiso ngokuti ukuba impahla ekutshiweyo ilungile ityala ligqityiwe.

Ndapaula ukukutshwa kwe hamile ngama Ndlambe, yona emfutshane ayinqamkanga ndawo, itiki ne sheleni zona zaba yimvula engatuliyo, wada u Mr. Liefeldt wazi nqanda.

Abantu babe baninzi kanye, ngokukodwa arnaqaba. Kwaxhelwa inkomo ezi 5, emfutshane impahla kufupi na 40, ukuba akungapezulu.

U Mr. Mamba no Mr. Rozani basebenza nje ngama koboka ukudlisa abantu. Ndapaula ukunyamezela kwalo manene nobubele berutwa amacala onke ngabantu.

U Mr Bell imantyi, ne Komiti, balu ngise i ofisi ukudlela amanene ase sikolweni, kwabekwa yonke into efanelekileyo. Itafile yayilungiswe ngokuncomekavo. Ndapaula ukuba isincoko kumadoda amakulu anje ngo Capt. V. Bikitsha nama Ndlambe yaba yinteto ebukali ka Mr. Gontshi abayitakazela kunene ngokungabi nantloni kwayo.

Emveni koku kuhlwile, amanene abe Lungu enza umdaniso e Jubilee Hall ubusuku bonke. Amanene afundileyo, aba Ntsundu nama nenekazi afundileyo *enze* owawo umdaniso kwa Mr. E. Mamba. emandi ncome ukuba mhle komzi j ka Mr. E. Mamba, nohlobo apete ngalo ; abadanisi ukuba luhle kwalo. Amanenekazi azipata kakuhle ngokuzola anxiba i kakuhle. Pambi ko mdaniso u Mr. E. ! Mamba no Mr. A. Gontshi, bapose amazwi bevaleza ukuba abadanisi baze bazipate kakuhle, kungabiko kupuma kumanenekazi nama nene, uncokoliso lungabiko. kusetyenzwe umgcobo lowo wodwa ngokuzola nange mfaneleko, ukuze intshaba zo mdaniso zingabi natuba, nasiblahla sengxeko.

I *waltz* idaniswe kakuhle, i *polka* ne I *schottische* kusatuneka imfundo enkulu. Kusafuneka kanjako kwaba Ntsundu ukuba inyawo zingenzi singqi sikulu xa badanisavo.

Kuko konke oku ndipaule ukuqutywa ko mdaniso ngo ndiliseko, nengoma ukuba mnandi ezidlalwayo. Ababoneli bowa Mangesi umdaniso bate akubangako sahluko sikulu kowaba Ntsundu.

Yapela ke imini ye 24th, bachitakala abantu ukugoduka.

INDLELA yokulibona ilitye le dayimani ukoba lelilungileyo ilula. Tabata ipetshana wenze icapaza kulo nge lotpensile, likangele ke elocapaza ngelitye, ukuba asuke ati sa mhlaimbi aliqelana amacapaza yazi ukuba ayiyiyo elungileyo, ukuba libe linye yelungileyo.

EZABABHALELI.

USIZI.

MHLELI,—Andimntu uhlala ekukataza, uzundinyamezele. Ndisuswa yinteto endiyifumene kwipepa le 20 June, 1889, uti umfo ka Ngqungqa u Laho, " uti siseko nje, kungo Mr. J. Pelem."

Andingempikisi kakulu, makube kwakunjalo e Xonxa. Andazi nokuba leliqela laya kutshona kwantsiza kunye no Mr. J. Pelem, ku (Mr. Frost) kusinina? Ngenxa yokuba wandulula Iguba-Nondonga, ukuba lamanene onke ayeko kulontlanganiso yase Xonxa. Leloqela lika Frost, ndingalusizi u Nkosi Mlanjeni, Mr. K. Makasi, Mr. L. Ngqungqa, Mr. M. Nywagi, Mr. F. Ntshanga, Mr. L. Vanqa, ngabantwana begazi nezikulu zalomhlaba.

Simbuka ngokufanayo u Mr. J. Pelem lowo kunye nezenzo ezilungileyo zake, asinakumlandela noko ngesingaziqondiyo. Ndilusizi ngokuba kungaqo ndakali ukuba kuko otata *Imvo* kulawo Matshawe. Ndingati ukuba ndiyabuza ngoku apo akona u Frost, ukuba ukulipina iqela kulamaqela mabini kwi 24 ne 45, elinye iqela liyasitetelela, elinye liyabulala ngalomteto we pasi.

Ndiqinisekile ukuba ne Xonxa alikolwa ngulomteto. Simtanda kakulu u Mr. Pelem, kodwa asina kulahlekiswa kangako tina Lady Frere. Salani kakuhle, sobuya sizive singasemoyeni.

UXOLO.

ITYALIKE ZABANTSUNDU.

MGCOGELI wendaba zakomkulu, kaunditele gxwa lamazwana ambalwa kuleyo mvaba yezinambuzane. Lento ndiyi kankanyayo ingu mbuzo pakati kwe tyalike ezintatu zaba Ntsundu, ekuhlali-saneni kakubi kwazo. Ndibuza ukuba umketo lo uvela pina pakati kwa Makrestu enyaniso? lento Umtshatshi ungafika emcukuceza um-Wesile, nqwase Wesile ngokunjalo ku Mtshatshi no Mrabe. Ndikolisa ukuyiva leyonto nakubantu abanengqondo evileyo, njengoko Umtshatshi akangezikatazi ukushumayela e Wesile, kunjalo kwezinye indawo, noko ndingazike kwezinye. Lento ke luhlanga lwakuti masilumkele ukulahlekisa abafuni, kuba kaloku bona bocinga ukuba kubhedeshwa u Wesile, no Tshatshi, no Rabe, bangacingi ukuba kubhedeshwa u Tixo OPILILEYO, funda kwi Zenzo XVII, 26 kuse ku 31. Kekaloku ngoku andimazi noyena unenyaniso nongenayo. Into endiyibonayo kupela umntu makayeke yonke into yobubulumko bonyana babantu abalahlekisayo, akolwe ku Krestu Yesu kupela, kuze kufe isidenge sodwa, naso ngokuzinyabela Izibhalo ze Nkosi. Okunye ndiyifumana lento inje ngobudenge bomntu wonke omhlope nontsundu, ongafika omnye komnye esiti yintonina yona unaritsi ngobuzwe. Kausinge emva ke mzalwane, kaundenzele ilivo noko lilinye lokuba nguwupina umntu omhlope or omnyama ongapandle kwenzalo ka Adam no Efa, ukuze kubonakale nje ukuba kuko umahluko. Ndingati ngazwinye kuwe Mlungu, nawe Mxhosa, Bhulu, Lawu, ntonina ehamba ngoxhongwana ababini, ehlafuna ngainlomo mnye, efinya ngampumlo nye, endlebe zimbini, namehlo mabini; nifumana niziduba ngokutiyana nina, kuhla ngarnqala mnye kona bawo. Mlungu, nawe Bhulu, okayihlo Umxhosa ukuba akumgcini uzulumkele esika Cain, into awayenziwayo akufeketa ngoku bulala okayise u Abel. Nditsho ndisiti ke wena uqhayisa ngobu Tshatshi, nobu Wesile bako, nobu Rabe bako, uzulumkele ungaxeli esinye sezilumko esati sihamba ubala saza sapumla pantsi komti, sati sisamana ukubala imali yaso seva kusiti xoko-xoko, sase sitsibela emtini sayishiya ingxowa yemali pantsi. Batika ababantu bayitabata bemka nayo. Wasele ziposa pantsi esifa ngenxa yentliziyo ebuhlungu. Nditi ke luhlanga lwakuti isango le Zulu livuliwe, livulelwe Umlungu. Umxhosa, Ilawu, Umsutu, everybody ; kwangokunjalo ne Hadesi ivuliwe, ivulelwe ukohlwaya indlavini ezilibele kukubanga ubukulu belizwe; kodwa nanko u Yesu owasifelayo, umi uyabiza uti, Yizani zinkedama zonyana nentombi zabantu. Ndixolele ngomtyangampo wenteto. Sicaka esitozamileyo kukade ndingasawupekeli umzi wako wetu oko ndati ndatata elipepa. Owenu wafuti,

JAS. J. M. MLENZANA'MNYE. Cala, June 29, 1889.

Native Opinion

TUESDAY JULY 11- 1889.

WHATEVER reason may be alleged for the dropping, by the Government, of the Pass Bill, that act has been hailed with sincere gratification by the Natives of the Cape of Good Hope. The illness of Mr. DE WET has been, according to the statement of the Prime Minister, the ostensible cause of the withdrawal of the measure That being the case it is a matter for no surprise that that otherwise grievous circumstance should be regarded by our people as, at any rate, a blessing in disguise. It is Mr. LABOUCHERE. we think, who recently remarked in the House of Commons, when illness was alleged as the cause of Lord LYTTON's absence from a function in connection with the Paris Exhibition, in his representative capacity of British Ambassador in Paris—it was Mr. LABOUCHERE, we say, who made the shrewd and suggestive observation, " We all know what is meant when " an Ambassador is reported to be ill." In this light will the breakdown of the health of Mr DE WET be regarded by reflecting minds, especially in view of the warm reception given by all sections of the community to the measure with which his name has been so closely associated. We are truly sorry that occasion should have been given to this view of what may be a serious matter; for an opportunity has offered during the past fortnight to enable our people to see that many of the baleful and, to them, inexcusable blunders in Native administration, on the part of the authorities, are, on the whole, due, not so much to a desire to vex and oppress, as to sheer ignorance of Native modes of thought and a pardonable inability to see things as Natives see them. The members of the Native Deputation, have we are assured, by meeting Ministers and members face to face and discussing matters, satisfied themselves in regard to the important fact we have just stated. Their interviews with representative men of the various sections of supporters of the measure were invariably of a satisfactory character. An anxiety to arrive at the genuine feelings of the Natives was evinced, and every nerve strained to apply recognised tests to prove the correctness of the information imparted. The result being that false notions concerning the relations of the Natives to the European population of the country, more particularly the farmers, were, wherever necessary, corrected on both sides, and a better understanding established. That false notions in regard to the relations subsisting between the European Colonists and the aboriginal inhabitants of this country prevail to a large extent is beyond dispute; and that much of what has been described as repressive legislation principally directed at Natives as a class has, to a great extent been due to the existence of the false ideas to which allusion has been made, is equally clear. It is, therefore, quite clear to us that the good and satisfactory government of the Natives, whose lot has been cast by Providence among the descendants of the illustrious Huguenots and noble English nation in South Africa, can only be attained through the avenue of patient, anxious and careful yet withal sympathetic enquiry into, and an adequate appreciation of the ideas passing in the Native mind concerning the white inhabitants of this land. The statesman who will deliberately elect to proceed along this path in dealing with Native affairs will do much to serve his day and generation. For, what good and useful effort can be expected as the result of motives such as those which actuate Mynheer KLASS WAARZEGGER, a representative Afrikander member of Parliament, writing under a *nom de plume,* who professes to address his uncle Mynheer JAN TWYFELAAR in the district of Cradock, and whose letters are appearing in the t *Zuid Afrikaan?* Speculating on the effects of the action of the Government in withdrawing the Dill, Baas KLAAS makes the most ludicrous mistakes. He starts from an entirely erroneous principle which, of course, leads him to as erroneous a conclusion. That principle is conveyed in the sentence, " *Een Kaff er gloo nie dat jij " iets uit liefde ver hemdoet,"* and it is worthy of those who believe that the Kafir is but " a thing." As a matter of fact Kafir human nature does not differ in the least from that of the class to which Baas KLAAS WAARZEGGER belongs. He is quite capable of appreciating acts of love. The rest of his observations are consequently beside I the mark. Says Mynheer WAAR
ZEGGER :

Oom ! as een mens met een *Kaffer* wrrk, moet. jij woort boo, wat jij za jij zal doen, moet jij doen. Beloof j'j hem een opneuker, geef hem dit—beloof jij hem een belooning geef hem dit. Dan het hij vrees voor jou. Dit is al wat een Kaffer veretaat. Hij gloo nie dat jij iets uit liefde ver hem doet. Wat zal die drie Kaffers deptaoie hert jes non zeg zoo as hulle in Kafferland terug kom ? Zal hulle zeg " Inkoos De Wet was ziek, daarom is de Paswet Vruggetrek !" O
nee ! bulle zeg, de Gofferment was ver one deptacie *bang*—hulle het nie gedurf om die Paswetaan te hou.

Well, the present writer is a Kafir, and naturally possesses the feelings of a Kafir. He has, moreover, better opportunities than Oom KLAAS of knowing what is passing in the minds of his countrymen concerning what the Government have done. There is not the slightest doubt about it that the Government has, in the estimation of the Natives, done a very creditable thing in withdrawing the Pass Bill. The feeling now among the Natives is that the Government is not a cold, heartless statue, incapable of listening to and answering the prayers of the people Far from bringing the Government into contempt, the withdrawing of the Bill has only had the effect of raising Parliament in the opinion of the Native people of this country. They now know it is an impressionable body that is endeavouring, in its lights, to make all the sections of the people happy and contented. And it is a thousand pities that the minds of Afrikanders should be poisoned by the dissemination of wrong and ridiculous ideas concerning our people. such as those which appear above the signature of the pseudo-Waarzegger, in the columns of the widely circulated *Zuid Afrikaan.* We trust the Government and the Afrikander members will take it direct from the Natives themselves that their sentiments are those of sincere thankfulness over the withdrawal of an obnoxious Bill.

Notes of Current Events.

THE present wilt be a memorable session for the Frontier Natives. It has done two or three very popular things. The repeal of the House Duty, the abolition of the Tolls, (10s per wagon), over the Kei Bridge and the withdrawal of the Pass Bill after due representations when a majority in its favour was large enough to carry it without amendments—all noteworthy events. It is a pity Mr. de Wet's illness has been put forward as the reason for the withdrawal, for measures have before now been engineered through the House by Ministers other than the one specially charged with the department to which a particular Bill might belong. At the present moment the Treasurer- General is in charge of the Railway Bill although that is a matter which comes under the department of the Commissioner of Crown Lands and Public Works. We prefer to regard the withdrawal as a concession to the representations made by the country generally. And there is no occasion for the Ministry being ashamed of this. For the persisting in a course that the whole world had condemand as wrong, simply because they had already entered upon it, would be sheer pigheaded obstinacy, and would not consort with the dignity of Government. The only stain that rests on them in connection with this business is that they ever conceived such a measure at all; the withdrawal far from deepening it. has the effect to remove it. The Ministry have somewhat rehabilitated themselves in the eyes of the Native by these timely concessions.

THE debate in the House of Assembly on Mr. Joubert's motion to remove and scatter the Glen Grey Natives is instructive in more ways than one. The substantive motion was rejected without a division after a discussion in which the extreme men of the Afrikander party like Mr. Joubert himself, Mr. Martinus du Plessis and Mr. Le Roex felt that they had to exercise wholesome' restraint in giving expression to their views. This is a substantial step gained. The amendment of Mr. Jan du Plessis to refer the question of the removal to a commission, upon which our Africander friends had to fall back when they discovered that the same was lost, may mean something or nothing, and those who voted for it may claim when pressed either way that they meant something or nothing as the exigencies of the moment may dictate. But the majority was anxious to show that the question was far from being an open one. That British blood boiled at the mention of this act of spoliation may be gathered from the laconic remarks of so notorious an admirer of the Bond as Mr. Sivewright who after rebuking the proposal in strong terms said that the House should not have concerned itself with the matter, but rather should have received the speeches in deep silence and proceeded to the vote. Sir Gordon Sprigg. Mr. J. E. Wood, Mr. Hockly and Mr. Frost made speeches that will not soon be forgotten in defence of the position of the menaced people. On behalf of our people we heartily thank them for the bold manly stand they took up in the interests of the weak. The gentlemen whom we have long ere now learnt to recognise as our friends thought there was nothing to be added to the emphatic condemnation of the Bond party by the Ministerial party, and contented themselves with voting with them against the Bond proposal. The division list is certainly instructive, composed as the minority is of Bondmen, although a few felt conscientious scrupples in voting with their party. The debate shows that on essential questions there is more ground of agreement between the Opposition and Ministerial parties than there is between the Bond and the Ministerial following. The proper working of Responsible Government in this land lies in the due appreciation of this.

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.

kIziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kunenx'engapambili.

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Abatengisi bamayeza nabenz bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON
Umciza Wekohlokohlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umciza we Stepu (wesifo sentsana).
Oka LENNON
Umciza wamehlo.
Aka LENNON
Amafuta ezilonda.
Ezika LENNON
Inqqatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyiyenxile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

Lufele, izikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otnnea izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

ISAZISO.

MNA, JACOB BOOM, unyana wesibini ka PRINS no ANNA BOOM. Ndiya nika isaziso sokuba umkulnwa warn, U-WILLIAM BOOM, ondagqibela ukuva ngaye ese Kimberley, nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaka e 21 engaziwa apo akona nondatike ngo April, 1883, ndamalatisa nkuma kwezinto nemfanelo yokulungiswa kamsinya kwempahla engumhlaba ose gameni lika bawo, u PRINS BOOM, owa bhuba ngo 18th December, 1864, engenzanga (will) ncwadi ebhaliweyo ngayo lempahla ingumhlaba nje ngokomteto wabatshate ngo kwesiko lasemlungwini : Ukuba akabuyi agoduke ezekungenisa ibango lake kuyo lempahla ingumhlaba eseyixeliwe ahlaule zonke indleko ezilunge nalompahla ingumhlaba kwa neze. sesaziso. Ndiya kwenza ukuba lompahla inguqulelwe egameni lam emva ko AUGUST 16, 1889.

JACOB BOOM, Umtata.

Ikaya Lendwendwe.

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

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

J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli wo Kun ngewaba. Ngezantsi kwesitora sakw- Aluveni. Kingwillianistown.

Ikaya Labantsundu.

LOMZI ngowa Bantsundu konke na. Sati izinto zimi ngomxholo enkundleni ye Marike. Nanamhla sitsho. Ngoku u Xiniwe zase kari namahashe okusa nokuputuma abantu napina ngamanani alula.

PAUL XINIWE,
General Agent.

King Williams Town, June 10,1889.

ISAZISO SIKA RULUMENTE, NO. 478, 1889.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, June 3, 1889.

EKUBEMI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so " Mteto we Mihlaba Elahliweyo," wesi 3 womnyaka we 1879, njengoko ubuyekezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba :—

" Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlaimbi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlaimbi lompahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kunjalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlaimbi ngalompahla, ixele ukuba ilahliwe kwi *Government Gazette,* nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniwo, mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli yonke ukuza kumisa ibango lake kuwo, aze afike aye Matale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiwe i Ruluneli iya kuyitabata londawo nokuba yilahla, ibe yeyayo, ize iyisebenzise angawupina umteto wolohlobo owoba uke apa e Koloni ngeloxesha; kodwake, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahlukwana ze sibhozo, nese sitoba, nese shumi, zommiselo wesi 9 womnyaka we 1884, ukuba ube ngumhlaba obambisileyo, kusetyenziswa kwemali zawo zivumelane nalowomteto."

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngase zantsi apa ekwi siqingata sase Ngqushwa kutiwa iyelahliweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 1st November, 1889, ukuba ayimenywanga kwangapambi kwelo xesha, zaza zahlaulwa irafu ezingamatyala zi Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto.

; F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwi Siqingata sase Ngqushwa, okutiwa ulahliwe ngabaniniwo.

No.	Igama lomniniwo Ekuqaleii.	Ixesha lokunikelwa kwe Taitile.	I Ipepa kwi ncwadi 1 Zakomkulu	Ukuchazwa Komhlaba.	Ubukulu. M	sqrds	sqf	Irafu ese lityala. £ 8. d.	Le rafu isityala iqala ngo	Wagqityelwa ukweli gama.
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2	Adam Hlepu Do.	Do.	207	Garden „ No. 8, „ D,, „[^Station	2			3 0 0	Do.	Adam Hlepu Do.
3	James Surmon	Do.	179	Building „ No. 9, „ E, „ „ „		41	96	0 12 0	1st January, 1884	James Surmon
4		10 May, 1861	195	Garden „ No. 1, „ C, „ „ „	2			2 10 0	Do.	
5			318	Farm Westerham, Fieldcornetcy Begha	782	383		12 10 0	Do.	

BANTSUNDU!

Baatsundu! Bantsundu!

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

Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komteketiso Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal' ezetu zaba Tshakasi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'thrue, inteng' yetn iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikiweyo,— Zonk' impahla zamaledikazi: Ngenene zezifanelekileyo.)

Siti kwaba batenga kade
Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe Scotch Church, Kingwilliamstown,

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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COOK Incindi Yezinyo.
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Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

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E QONCE.

uba ngawenkohliso angenalo igama lake.

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BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zinilileyo ze Printi, i Satin, kwane Drillettes, ITYALI, IZIHLANGU, NE NGUBO,

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Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

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Banika awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo,njalo

IZILIMO zitengwa ngamani ase Markeni.

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Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

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Kuba ingubo zabo zitshipu zilungile.

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Banayo yonKe mpahla efunwa nga Ba-Ntsundu umntu uziketela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla, njalo, njalo.

E MariKeni, Kingwilliamstown.,

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.,

Yincindi yengcambu zemiti yelilizwe.

UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be rgqondo, Izifo zesi Fuba, nent'eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Enewadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namaya amaninzi umninilo, nliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inko. iiso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.S. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcin' maveza kuyo yonke Ikoloni.

BANTU BASE RINI.

BONISANI umfana ontsundwana orwanqana, igama ngu CUMMING BELE VAZI wase Ncemera (e Peelton). Iminyaka ise sixenxeni engasibhaleli, samgqibela ese Rini. Omnakanayo mabhalele ku MARY BELE e Qonce nokuba ku Mhleli we *Evo.*

Isinala yase Mgwali.

ISINALA ye Ntombi yase Mgwali (ka Ngqika) iya kuvulwa ngomhla we 17th July, 1889.

M. W. HOPE.

ISAZISO.

NDIVA wazisa umzi wakowetu ose Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, eKowie Street, kufupi ne bbnloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

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