IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI LIHLAULELWA ZONKE.

(NATIVE OPINION)

3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 5, 1885 [No. 40.

Iveki.

SALIBALA kwelidlulileyo ukuti ityala lo Rev. J. D. Don no Mr. G. A. Hay litu- nyelwe kwigqweta le Nkosazana e Rini, eliyakutike Iona livakalise nokuba liyaku- lisa pambi kwejaji.

AMASELA agqugqisile. Ngoku akakatali kuzimela kuba eba ngenxa yepango. Etolongweni afumana izixaso.

AKUNTO incwadi zababaleli esizifume- neyo, ngobuncinane bepepa azinakushici- lelwa ngaxesha nye.

EDUTYWA kutiwa ingxowa yombona ihamba kwi 35s. Lisabalele ngokoko.

KWINGQINA ebise Tvityaba, e Nciba ngeveki edlulileyo kudutyulwe izingwe ezimbini, nembabala ezi 60.

ULOLIWE uyakuvulwa e Alvani ngo 19 August.

IYA isanda ingqakaqa ku Mangesi ase Burghersdorp.

KUTIWA elipakati ko Mbashe ne Nciba like lafumana imvula ngeveki edluleyo, zibe selunxwemeni ikakulu.

IZITORA zamagwangqa ziyatsha lutuli. Esika Mr. M. White sitshe e Qumra ngeveki engapaya. Uliudele uncedo Iwe £1200.

IPAKATI le Nkosazana elipete i Koloni lite ngeveki edlulileyo alikazi nokuba ela Bahlambeli liyakuba pantsi kwe Koloni mhlaimbi kwe Nkosazana. Imikosi yona iyancitshiswa kuyakusala amapoli- sa.

UMPATI omtsha wemikosi yonke yase India ngu Sir F. Roberts.

I MAHDI yase Soudan yafa yingqakaqa ngo 26 June.

IBANDLA eli^usela abantsundu e England ligqibe Awintlanganiso yalo ukuba abantsundu abangefcabi pantsi bva Koloni bapatwe yi Nkosazana. Intlanganiso leyo ibeyonganyelwe ngu Mr. W. E. Forster elinye lamatshawe ama&ulu. Ka- nanjalo ligqibe kwvelokuba likuselwe yi Nkosazana elakwa Zulu.

U SIB T. SCANLEN, U Mr. Upington no Sir D. Tennant unihlali ngapambili wase Palamente basazakuke baye e England.

KUKO udaba lokuba amafama ama Bu- lu ase Alvani, nase Komani nase Tsomo enza isicelo ku Mqikela inkosi ya Manpo- ndo ufcuba abaqeshisele ifama kwelozwe lake. Umdhlangazo Faku uyayibuka into leyo.

UMTETO omtsha wokwenziwa kwendlela eyakusuka e Cawa iye e Monti, ize isuke e Monti iye ekungeneni kwe Nciba elwandle umiselwe yindlu engezautsi ye Palamente ngoku ukwepezulu.

AMANGESI ase Kapa enza imigudu ukumisa intlanganiso zeramente zabantu abantsundu abase Kapa apo. Amaxosa ase Kapa aya esanda lati elo labandakanywa nelase Maxoseni ngololiwc nje.

KUMANDLA wase Somerset East kubanjwe inkwenkwana yebastile ne- yo Mxosa ngetyala lokubulala enye. Umzimba ufunyenwe endle intloko ishunqulwe; vanakanwa ngebatyi ukuba ngumalusi ka de Lange wase Riet Vlei. Kulandwe inyawo ezi- mbini ezifunyenwe izezamakwenkwa- na la abanjiweyo abesalusa. Avumi- le ukuba ayibulele enye, kuba isuke yawadiza kuba babebe ibokwe.

IJAJI iyakuteta amatyala e Qonce ngo 30 September 1885.

NAMHLA iyana kancinane. Iyatembisa.

IAIPI yase kubusi entsundu iwagalela urn. ;uba amasimi ayo. Ama- ngesi a! - lonileyo oku ati abone into entsha. Jambili mabandla akowetu.

U KIGHT REV. DR. MOBERLEY U Bishop wase Salisbury e England ububile.

IMALI engeniswe e Dayimani ngamatye akutshwe ngenyanga engu June kutiwa ifike kwi ,£163,095.

IPALAMENTE imise umteto wokuba kwlndawo ezinabateteleli ematyaleni ababini abafundiswe umteto makungamiselwa bantu nje bangafundiswe mteto ukuba batete. Lomteto uba- ngwe sisicelo sikaMr.Harry Mtombeni ku mantyi wakwa Komani.

U MR. J. P. F. WATERMEYEB, B.A., ungeniswe ukuba abe ngumteteleli pambi kwejaji e Kapa.

AMAPEPA ase Alvani ati ingqakaqa iyancipa apo.

INTLANGANISO ezayo yekaba lo Many ano Ngemfundo iyakuba se Rura ngo January.

IKOMITI enkulu ye Konferens yabafundisi base Wesile ihlangene e Kapa ngeveki edlulileyo ; iyakuba veki mbini.

LE yinyanga yokuqala yekwata yesine. Abamnkeli belipepa abangekanjenjalo bayaziswa ukuba lixesha itunyelwe intlaulo ngazo ezintsuku.

IMVO ZABANTSUNDU

NGOLWESI-TATU, AUG. 5, 1885.

ITAITILE ZE VENKILE.

ASIKUKUBA sizintshaba zevenkile lendawo singa smgenza lamanqaku mayelana nenyatelo elitatyatwe yi Palamente, egqiba kwelokuba abelungu bevenkile abakwimihlaba yabamnyama banikwe itai- tile. U Mr. DE WET ungenise kumteto ongomhlaba ummiselo wokuba oku kwenziwe. Amanene aqo- ndayo anjengo Mr. MERRIMAN, Mr. VINTCENT, Mr. AYLIFF, Mr. SAUER J no Mr. INNES awucase ngamandla. Indlela acase ngayo yoleswa kwi- ngxelo yetu yenqubo yase Palamente. Kulongxelo bobona abafundi betu ukuba esisiqendu somteto si- ngeniswe ngenxa yokuba u Rulu- meni efuna ukuqinisela abelungu bevenkile ba Pesheya kwe Nciba. Elilizwe lakwa PINI lalinikelwe Amamfengu kwapela kungeko nto yokuba lingabuya lahlutwe kuwo. Indawo yokuba emnye kwababelu- ngu bevenkile ba 337 afumane imokolo zake ezine iyakumnka ne- siqa esikulu kunene somhlaba esi- ngasakubuya sibe namsebenzi kwi- ntsapo ya Mamfengu. Ivenkile ezintsha ziyakupiwa nazo imokolo zazo ngalomteto, yintonina eyaku- sinqanda isiralarume so Rulumeni ukuba singawuminyeli wonke u- mhlaba wabantsundu ngokuwutengisa kwabamhlope amasuntswana ngawo lomteto. Abantsundu emva koku, bayakumkangela u Rulumeni njengomntu ote ebapa ngesinye isandla kanti uyabahluta ngesinye. Lehambiso ayisakumenza onwabe ontsundu pantsi ko Rulumeni wase Kapa. Ngu Mr. DE WET kodwa oyifincileyo inteto ngokuti into leyo iyaziwa ngabamnyama. Asikolwa kodwa tina ukuba bayabazi ubukulu bento etetwa leli- bakala. Ndawo yokuba amawetu anobuhlobo obukulu nabelungu bevenkile ayinakupikwa bani; bengeze batanda kwakona ukubona abelungu betshutshiswa okanye bepatwa ka- kubi njengokuba bake benjiwenjalo e Mampondweni. Emababe ke bebengavumayo ukuba banikwe iziqiniselo ngenteto nangamapepa ukuba bahlale kwezo venkile zabo ngalo lonke ixesha balungisayo. Nga- zwinye bebengabatembisayo nanto- nina ngapandle kokuvumela ukuba banikwe itaitile Sinosizi ukuba lento irorotyiswe ngoluhlobo ekupe- leni kwexesha. Akwaba i Palamente ibike yalindela obekuyakutetwa ngabantu abo namhla bahlutwe umhlaba wabo.

Umpanga Ka Rev. Samuel Mtimkulu.

[UBALWE NGU REV. D. MSTKINYA.]

Kungosizi olukulu esibikela urnzi wako- wetn ngokububa kwalomfundisi ugama selikankanyiwe; abantu sebekolisile ukwa- zi ukuba impilo yake yapuka kwanyake- nye, kwada kwati kona ekupeleni konyaka lo bonke abantu namagqira bancama: Kwabonakala nase ntsatsheni yake u^uba uyemnka kwelilizwe. Isifo awayenaso samngena ngamandla amakulu. Kute noko ngofefe Iuka Tixo, nangokupulapula imitandaz® yabantu bake, wangati uya- caca kancinane. Kwahlala kungumma- ngaliso kubo bonke abebembona ukugula kwake kwixa elingapambili kuba bebese- bencamile.

Ngesisihlandlu sokuqala sokucinezelwa kwake kukufa wateta amazwi amaninzi, ebonisa " imfaneleko yokusebenza kuse- semini, nokuba ngokusebenza kusesemi- ni akakoyiki kufa, kuba kuyakumsondeza ebutyebini bake ezulwini." Yaza nga- pezu koku lendoda ka Tixo "yaqayisa u uba ingazanga yenza sono, irigazanga kvba naxa yakutshwa ngalo eramenteni ngenxa yesono, yatsho yati, " konke ebe- ndikwenza bendingqinelwa ngu Moya ukuba kulungile." Ngamanye amaxa ubungamva encoma ubungcwele buak

Tixo, esiti:—" Bukufanele ubungcweel Nkosi, kuba wena uyingcwele."

Kwesi sanamhla esisifo abantwana ne- zihlobo zake benza konke abebenokukwe- nza ngokumfunela amagqira: wave yena ebeke ngakunye ukubatyela ukuba " aka wapila kokukufa zebancome amandla ka Tixo okuvusa ekufeni, bangancomi maye- za." Ewatetanje lamazwi wayengayeka- nga ukuyala unyana wake u James, ngokumbonisa ukuba " makangatembeli emayezeni." Ngelixa ate wabanokucaca kancinane ubenako ukuya endlwini ka Tixo amaxesha amabini, waba nokuwu- quba umsebenzi wake onjengokushuma- yela nokunika *umtendeleko we Nkosi.* ngenye yezi Cawa zimbini wati wanikela umtandazo owatatelwa ingqalelo ngabo bonke ababekona; kangangokuba omnye wabo babekona wawubala; ke uyazixela ngokwawo into osingisele kuyo. Wawu- nika lomtandazo pambi kokuba ashuma- yele wati:—

"Nkosi, ndiyakubulela kuba ndizalelive kwelilizwe ndingenjenga ngelosi, ngokuba wamtumela unyana wako ukuba eze kundi- fela. Ndibulela Nkosi kuba ndite ndakuba ndizalelwe kulomhlaba ndaliva izwi lako ngezicaka zako owazitumelayo, ndalamnkela, ndafumana usindiso olu namhla sendinalo. Ndibulela Nkosi kuba ute ebudaleni bam wandiqasha ukuba ndilihambise izwi lako. Uyalazi Nkosi ixesha endikulendawo ngalo, ukuba nditenina ukuwenza umsebenzi wako ; ndilishumayele njengoko linjalo izivi loko, andibambanga nanye into pakati kwabo; ndibaxelele inyaniso njengoko injalo; ndi. msulwa ngenxa yegazi labo; ndiwufezile umsebenzi ondzpatise wona,.

Kwintsuku ezimbalwa emva kokuwa- yala intsapo yake ngalamazwi, ' ukufa oku kundingene kanye andikubuya ndipile," watsho wati " zitandazeleni, nicele amandla ku Tixo, ukuze xenikweni Inkosi iyenzileyo intando yayo ningetuki nika- tazeke." "Itemba lam liqinile ku Yesu Krestu, ndinaye nakaloku." Emva koko ucele unyana wake ukuba alese xxii kwi Zityilelo zika Johane aqale kwe 1-6 verses, emva koko ucele inkosikazi yake ukuba mayitandaze, waza yena wapeta ngesita- msanqeliso Sabapostile.

Amazwi awatete kwiramente yake ma- ninzi ke; ngenxa yokungafuui ukwenza into ende singasesikankanya la kube ku- pela: " Nize nisebenze kusesemini, nje ngokuba mna ndenjenjalo, ukuba bendi- ngenjanganjalo ngekunzima kum namhla. Imisebenzi yam yonke ipambili Enkosini apo indilinde kbna." Emva kokulala okukulu nentlungu ezinzima, lendoda izitwalile intlungu kwada kwazakuba ngu- mhla eyemnka ngawo njengo Mkrestu ; malungana nokumnka kwake intlungu zaye zingati zidambile, ngangokuba wa- banako ukuwakela kwindawo ebesakuma- na ewaka kuzo ngemihla yake yempilo, wada waya nase Caweni, kanti kukuba seleyakuyibona okokugqibela kuba eyakumnkangokuhlwa. Ngalomhla kanye ngo- busuku bayo, emini wayenokuhamba- hamba pandle njengokuba sendikukanka- nyile oko. Ke abantu ababembona nga- lomihla bebesavuya kuba epilile: waye yena eman' ukuti: " Hai, zihlobo ndisafa, isifo siseko kum." Noko kubenzima ukuyikolela lonto xa zimbona ngati uya- ngcambangcabaza. Nokuya wayezitihla kwintsapo yake kuseinhfotsheni" ukuba 5vaqonda ukuba ngobusuku balomhla uyemnka, kuba ngezolo wayala unyana wake, wamxelela ukuba umyala okokugqibela. Ke lendoda ka Tixo induluke ngexa lesibozo ngokuhlwa ngomhla we 21 July lo.

Wazalwa ngapambi kwemfazwe ka Hintsa kancinane, e Ngwenkala, kufupi ne Kwelera nokungena kwe Nciba elwandle Emaxoseni (Kaffraria). Wakulela e Salem nase Farmerfield. Banduluka apo yena nonina nezihlobo zake (kuba uyise wabuba esemncinane) beza kwa Qwaya e Beaufort apo waguqukela kona nalapo watshatela kona.

Yindoda engazanga iye sikolweni sa- mfundo ngapandle kwexesha wayesele fundela ubufundjsi. Kodwa yati kwaka- msinyane itshatile yaqala ukufunda Isi- peli Samaxosa, yasoyisa kuba yayinya- mekile kakulu, yakwazi nokulesa, kanti kungokuba u Tixo wayeyilungiselela umsebenzi omkulu lo namhla ibuba iku- wo. Ukusnka e Bofolo beza e Nxukwebe apo yaqala ukushumayela nge 1857 ; yati ukusuka apo yatunyelwa kwa Wezo ukuba abe ngu Mvangeli no titshala apo ke, wahlala iminyaka e 11. Nge 1868 waziswa kwase Nxukwebe ukuza kufundela ubufu- ndisi, ngomnye wamadoda okuqala awaqala kona. Nge 1871 wakutshelwa e Bayi ukuya kuhambisa umsebenzi we Lizwi kona, wagqiba iminyaka e 3. Ukusuka apo watunyelwa e Qonce, waza wahlala iminyaka e 5 kona. Wanduluka apo waya e Ngqushwa, wahlala kona wamnye unyaka; wahla wemnka apo ngenxa yo- kufa kwentombi yake, weza apa&wa Qobo- qobo, apo namhla abubele kona, uhlale apa 5 iminyaka.

Lendoda ibingumfo olukolo lunzulu ete ngalo yabanoburoti obukulu bokulwa nesono. Ibiyindoda eluvo belulaulwa yinyaniso ngapandle kokuketa cala; ibiyindoda eshumayela mhlope ngenkohlakalo kwanjengokuba ibisenjenjalo ukubutyila ububele nobukulu bo Tixo ; kangangokuba ngamanye amaxesha ibike ilwe ama- dabi amakulu okutshutshiswa ngenxa yelizwi lika Tixo.

Umzimba wayo usiwe kulomzi uzolile- yo ngo 23 July ngexa le 9 kusasa. Inko- nzo yomngcwabo yahanjiswa ngu Rev. P. Mpinda, wase Perksdale encediswa ngumbali walamazwi

Bonke abahlobo abate benza uncedo ngexa lo&ulala ftwalendoda *a Tixo, naba- te baj ilunguza, siyababulelafc a&ulu—ngo- fcu^odwa iramente yafce. Banga abahlobo bangawamntela lompanga Aa Rev. S. Mtimkulu. Sesingati fcunye no Dafeti— " Gqala ofeze*ileyo, uAangele olungisayo ; ngokuba isipelo somntu onje siluxolo."

E Palamente.

UNCEDO LWEZIKOLO.

Ukwabiwa kwemali yemfundo kwiba- ndla lengwevu, ngo 24 July, kuvelise lengxoxo:

U MR. NEETHLING ucase uncedo Iwakwa Rulumeni Iwentsapo efunda ezi- kolweni ezizisimnari. Akuyiyo imfane- lo ukuhlaula imali yamabodasi, angama- kwenkwe nazintombi, nokuwagcina wona engaroli luto ngemali yakwa Rulumeni, kungokukodwa ziko nje ezinye indawo abangati kuzo bafundiswe ama- shishini ngapandle kokulindela uncedo kwa Rulumeni. Abamhlope abalufu- mani oluncedo lunje, akuyiyo imfanelo kuboke ukurola £9000 kwingqeqesho yabantsundu. Lonke elilizwe liyayiriri- zela lento

U MR. UPINGTON ute uyicasile into yokuba abantsundu bancedwe xa abamhlope bangancedwayo, kodwa ngomnye wemisebenzi ka Rulumeni ukuba- qubela pambili abantsundu entweni zo- kukanya, ukuze nabo babe luncedo kubanielwane babo, ngokuti bakwazi ukusebenza.

U MR. VAN DEN HEEVER ute li- hlazo elibi ukuba abantsundu bahlaule- Iwe bagcinwe ezikolweni ukuze bafundiswe ubugqweta babe ngamamenemene. Ukuba yena utumela intsapo yake emfu- ndweni umelwa zindleko ezinkulu aba- gxote kuye, kanti abantsundu bona babafundisa kufupi namakaya abo. Baninzi (abantwana babamhlope abanga- fumani nalomfundo, kanti abantsundu bayafundiswa. Oku akumfanelo. Eli- bandla malingayivumeli lemali.

U MR. BOWKER kudala yena waqala- yo ukwalata ukuba imali eninzi yemfundo ifunyanwa ngabantsundu. Lemali iyamoshwa, abo bayifumeneyo nemfando bonakalisiwe yiyo, imfundo may in i- kelwe kwintsapo yamafama. Uyicasile into yokuba u Ruluneli alinganwe kukwenza abantsundu " amajentimani " namaledi. Yintoni eveliswa sisikolosase Zoneblom ? Abanye babantsundu abafundiswe kwesosikolo ngamatshivela abefanele ukuxonywa asayekiweyo kodwa.

U MR. TUDHOPE ute lemali yeyokubaqeqeshela emsebenzini abantsundu, ingekukuba benziwa amajentimani namaledi. Yimalike eci tel wa emsebenzini omhle, emakalate indawo yokuba ekubeni u Rulumeni erola £9000 apo ici- twa kona kurolwa £1600; inyanisoke kukuba banceda abo bazincedayo.

U MR. NEETHLING ute lomcimbi make ubekwe umbeko.

U MR. BOTHA ute makutaty a t w e £4,500 kulemali.

Ibandla lizicasile zonke ezinteto kwa- kuvotwa. Abo bate mayingarolwa imali babe 5, abati mayirolwe 13.

Ahlulelene ngoluhlobo amatshawe.

ABANGAVUMIYO :—Van Der Byl, Bowker, Van Den Heever, Van Rhyn, no Botha.

ABAVUMAYO :—Heatlie, Miller, Ross, Neethling, Du Plessis, Combrinck, Joubert, Bertram, Brown, Meurant, Hof- meyr, Burger, Ebden. Yabake ivunye- Iwe.

UKUNCITSHISWA KWEZIFO.

Ngo 24 July, kwi Bandla lesibini kube- ko lengxoxo ngokupeliswa kwezifo ezinjengengqakaqa:

U MR. MERRIMAN ute akacingi Nkuba u Rulumeni abotshelelwe ekubeni arole isiqingata semali encedisa izitili ezisakuba zingenelwe yingqakaqa. Una- wo ngoku u Rulumeni amandla okunce- disa, anokubako mhlaimbi amaxesha okuba arole isiqingata sesitatu kupela.

U MR. UPINGTON ute uncedo lunga- kutshwa kwimali ezimiselwe yi Palamente ukuba zikutshelwe oko. Kuya kuba nzima ukuba izitili azincedwa ngu Rulumeni.

U MR INNES uwucasile lomteto mtsha kuba ecinga ukuba kufanelekile ukuba enziwe u Rulumeni ukuba arole isiqingata sokunyanga isifo esikoyo.

U MR. RHODES ungenise indawo yokuba abantsundu abahlala ezilalini ba- nyanzelwe nabo ukuba babe nento aba- yirolayo ukuncedisa ukuncipisa isifo. Ezingqaxaqa ziqala kwabantsundu, wo- buya alimise ixabiso amabalirole. Ngati ukurolwa kwayo lomali mayibe yirafu ngendlu eyakubutwa njengezinye.

U MR. W. AYLIFF ute xa akangele ubuhlwempu babantsundu ngoku kuya kunqaba ukubuta irafu yoluhlobo. Kwa ezirafu zikoyo kunqabile ukuzibuta. Abantsundu bapantsi kangangokuba aba- namali.

U CAPTAIN BRABANT ute bako na- kwabamhlope abahlwempuzekileyo, aka- yiboni indawo yokuba abantsundu ba- ngafaki isandla ekuncipiseni isifo, uya- temba ukuba lomteto uyakwamnkelwa.

U MR. INNES ute ngendawo yokuba abantsundu ngokwabo benemfanelo zo- laulo bafanele ukuba batwale inxalenye yendleko zokupelisa isifo nangendlela encinane. Ngendlela yokuhlala kwabo ngabo abancedisi ukungena kwezifo.

U MR. BARRY ute nabantsundu ma- babe nento abayirolayo, kuba engacingi ukuba sebehlwempuzeke kangengokuba kusitshiwo.

Esisiqendu sitsha somteto wempilo samnkelwe samiselwa.

IMBANDEZELO EKOYO.

Kwangolusuku, kwakweli Bandla ku- beko lengxoxo ngemali abesiti u Rulu- ineni mayibekelwe bucala ukunceda amagqugula eziqingata ukuba abe nemi- sebenzi ayenzayo ukuze abantsundu aba- lambayo babe nokuxelenga imali:

U MR. MERRIMAN ute uyatemba ukuba u Rulumeni akasakujokisa ngokuti i Palamente mayinike igunya ngale mali i £2,000. Akakolwa ukuba lania- bandla eziqingata anikwe uncedo olunjalo.

U MR. SCHERMBRUCKER ute lemali ifunelwa ukuze u Rulumeni abe noku- ncedisa endlaleni xa kute kwabonakala ukuba makenjenjalo kwabantsundu base Maxoseni. Akusakucitwa ne dobilityi ezintandatu xa kungeko mbangi.

U MR. MERRIMAN akacase nto yokuba abantu bancedwe, kodwa u Rulu- meni makaneke pambi kwebandla into emiyo azakuyenza. UkubeKa i £2,000 pambi kwabo zekutiwe iyakwabelwa amabandla alaula imicimbi yezitili ngezitili lonto iyakudala inkohliso eninzi. Baya- kwazi ngani ukuba amabandla lawo wona ayinikiwe imali. Usaqinisekile ukuba u Rulumeni makayibuyise umva lemali aze abeke eyona nto iyakuma poqo. Lento kutiwa mabayenze ngoku ayimi ngasiko. Kuko indlela entsha ekufuneka yenziwe, abangati bafunyani- selwe kuyo abantu umsebenzi. Yileyo emayicande e Ngqushwa isinge ekunge- neni kwe Nciba elwandle.

U MR. SPRIGG ute okwenene u Rulumeni ngeyimisa eyona nto ingaba ngu- msebenzi obonakalayo ukububenayo yonke ingxelo engalomcimbi. Utemba eso- yika ukuba kusakufuneka ngapezulu kwa lemali. Akakolwa kodwa ukub' abantu sebebandezeleke kangangokuba amapepa endaba esitsho. Abakangqinelani naba- se Maxoseni ukuba indlala inkulu. Uyazi ukuba zininzi intswelo zabantu kwano- kulamba kuko kakulu, isiqamo soko lolu lubo lukoyo ekubonakala ukuba Iwenza baninzi ababanjwa. De kube kuko icebo elilingwayo ababantu bayakuzalisa into- longo kungabiko ndawo. Usati yena kulungele ukuba abantsundu banikwe umsebenzi kwa Rulumeni abangazixelengela impilo ngawo kunokuba bayekwe babe behleli ngobuvila entolongweni bekosa u Rulumeni into eninzi yemali, kungeko nto bamenzela yona. Elibeke- kileyo ilungu lela Maqwelana u (Mr. Merriman) selitete ngendlela etile ema- yenziwe, kungayinto elunge kunene yenziwe. Kungokuba u Rulumeni esiti makubeko nto yenziwayo lento ayaneka pambi kwebandla le £2,000. Unosizi olukulu ukuti u Rulumeni usakubuye afune imali engapezulu nakule ngenxa yendlala, kuba njengabantu asinakuyeka ababantu babube sikangele.

U CAPTAIN BRABANT ute uyoyikela ngati indlala epakati kwabantsundu Emaxoseni iyeyiwa : ababantu bayatsh balala kanye. Uvumelana mpela nelu- ngu elibekekileyo lela Maqwelana ngo- kufuneka kwendlela leyo ayikankanyi- leyo. Ibandla lase Monti selilungele ukuyiqala ukuba u Rulumeni uyalinika uncedo, kodwa kuko nesalelo esisekwe emtetweni. Uva kusitiwa abantu abaqvami umsebenzi kwaloliwe, kungokuba bepetwe kakubi becinezelwa walini ngangokuba kubanzima nokuwugcina umpefumlo emzimbeni. Uyatemba ukuba u Rulumeni uyakunika uncedo olubonakalayo.

U MR. SAUER ute ufuna eqonndile Mpatiswa Micimbi Yabantsundu ukubi, kuyinyaniso na ukuba kumandla wase Alvani abamnyama avunyelwa ngu ma- ntyi ukuba bazifumane ipasi zokuya kusebenza kwaloliwe nakweminye imisebenzi bade babe babatele irafu. Oku ukuva ngenene elimbaleleyo. Usati yena mababe abantsundu basaposisa, ko- dwa bati kunjalo, isiqamo soko sesokuba imbandezelo ingakumbi, abanakoke abantu ukuhlaula irafu. Utyelwe ngu Mpatiswa Micimbi Yabantsundu ukuba akuko myalelo unjalo ake wautumela, kodwa kufanelekile ukuba into le ika- ngelwe, ukuba bacinga njalo abantsundu mabaxelelwe ukuba aku njalo, banoku- hamba.

U MR. J. A. DE WET ute akakazange atumele komantyi izwi lokuba banganiki ipasi abantu abahamba ngomsebenzi. Nto asayiyalezileyo kukuba imantyi zi- nganiki ipasi kubantu abafuna ukufudu- kela Pesheya kwe Nciba. Ubalungiselele abantsundu ukuba bafumane umsebenzi kakuhle e Dayimani kwaloliwe, ba- mbalwa kodwa abavumayo ukuya. Bake okunene bapatwa rabaxa kuloliwe wase Alvani, kodwa izikalazo zabo zibabazwa ngapezu kokuba zinjalo. Unenkolo yena yokuba nalembandezelo ikoyo isr- xelwa ngapezulu kobunjalo bayo, naku- ba ingaba yona intswelo iko ngakumbi kwizitili ezingase Iwandle. Abantu base Kamastone bale kanye ukuya kusebenza e Dayimani kuloliwe.

U MR. SAUER ulese incwadi ayifume- ne e Gqili eti abantu base Herschel bane- ndlala abanikwa matuba okuya kufuna umsebenzi.

U MR. DE WET ute woka abuzise nge nto leyo, boxe'e wa ngokunye abantu ngemfanelo zabo zokufumana ipasi.

U MR. VENTER ute angayixasa imali yokwenza lololiwe ufuneka ehlangani- se owase Burghersdorp nowase Cradock, ukuze abantu bafumane umsebenzi. Namalahle mawasetyenzwe ukuze ama- waka abantsundu afumane uncedo. Aba- mnyama bablala benzelwa izinto kuna- bamhlope. Ako namahlwempu amhlope kodwa wona awenzelwa luto, ukuba ebe- siti makakululwe ezirafini bekungasa- kuvunywa. Abawufuni umsebenzi abamnyama, abauvumi ngapantsi kwe 4s ngemini, into leyoke ebanga ukuba ba- ngabi nakusebenza ezifameni.

U MR. SAUER ute akatsho ukuti ababantu mabayeke ukuzirola irafu. Nto ayikondlozayo sisenzo semantyi ezitile sokuhambisa into ezingengamyolelo ezi- njengokubaminxela abantu ezilalini ukuze bangabi nakuya kuxeleuga kuba kusitiwa abakayiroli irafu.

U MR. J. A. DE WET ute akuko lu- laulo olukanyiselweyo olungahlala pantsi luvale amehlo babe abantu abamnyama betshabalala. (Kwadunywa.) Ngabantu nabo, amabenzelwe into. Ewe, ngama- sela, ukuba akuko nto bancediswa ngayo ukuze bapile bayakuba. Akuko ludonga lungenakutsitywa Iwahlula omhlope ko- mnyama, kuba bahleli ndawonye, ikwa- ngabamhlope abayakuva ubunzima ku- qala ngenxa vokubelwa. Ngakoke makubeko nto yenziwayo ukuze abantsundu bafumane umsimelelo wesonka.

U MR. INNES utelo asimcimbi wokuba lo umhlope lo umnyama sinina. Abantu bayatshabalala zintswelo bacefa uncedo ku Rulumeni. Kwezinye indawo imbandezelo ifuna ukugqita nakweka Nongqa- use. KuX'upangwa kwabo imali yabo ngabapati bo'oliwe, lento ibangela ukuba bangabi nantliziyo yofcuya kwaloliwe abantu. Ati amadoda awanaZmshiya aba- fazi nentsapo yabo ibuba yindlala mabafe bonfce. Abanikwa imali yabo kwaloliwe isufce ibanjelwo ufcudla. Awatandi&e amadoda ukuba ayokudla izonka nekofu
iziqu zawo ibe abantwana besifa.

U MR. MERRIMAN lendlela iyakusuka e Ngqushwa iye e Nciba ifuneka kakulu nguwo umsebenzi ongaqalelwa uncedo ukuba kufupi nabo, bangaiilaulwa ngo— malana, nangokudla babe nokunceda' intsapo. Maungeniswe kwangokuke umteto omtsha ougendlela levo, elabo icala liTa- kuwuxasa. Kuyindlefco iHubatumela fcude abantsundu.

U MR. BARRY uZanyele u£uba abantu sebelamba. Lilo eliZre ituba lokuba batu- nyelwe fcweli lingase Kapa baze fcusebe- nzel' amafama, u Rulumeni mafcabatumele kwelilizwe: makangabatembisi mvuzo mkulu kodwa; isheleni ezintlanu ngenyanga nokudla zanele ku Mxosa.

U MR. J. A. DE WET ute ucinga uku ba elilungu libekekileyo alimazi Umxosa Akangefaniswe nento na.Malawu la bana- wo, kwelo lingase Kapa. Lendlela ingeniswe lilungu lela Maqwelane ingalunga kanve.

U SIR THOMAS SCANLEN ute u Rulumeni akakasicazi esona sizatu amaka- nikwe lemali. Akali nto yokuba abantu bancedwe, kodwa ngati abasakuyifumana baze bafike iseko ngonyaka ozayo seviga- lelwe kumqulu wemali zakwa Rulumeni Usati yena nguloliwe omakahlanganise owase Cradock nowase Queen's Town oyakunceda.

U MR. LE ROFX ute yena lemali ma- langase Kapa

Lemalike yoncedo ahluleleni ngayo abavumileyo [27]' abayicasileyo 18.-Naba abacasi :- Theron, P. Du Toit, Du Plessis A Du Toit, D. De Wet, Des v ages, J. I. De Villiers, Barry, Scholtz, Joubert, Van Der Valt, Nel, Venter, Du Preez, Bergh, Van Rensburg, Le Roex, Marais.

Iveakile Pesheya Kwe Nciba.

KuAo umteto omtsha omiswe yile Palamente wokuba u Rulnmeni abenamandla oAutengisa iziziba zomhlaba Aubelungu abasuAuba beselalini umhlaumbi emhla- beni wabantsundu. Ingxoxo ebeAo ngo Mvulo 27 July Awibandla elingezantsi yivole:—

Isiqendu se 7 somteto omtsha woAutengiswa Aomhlaba SiniAa u Rulnmeni amandla oAucandela noAutengisela abelu- ngu bevenAile umhlaba Awindawo ezini- Awe Awabantsundu.

UMR. DE WET ute esisiqendu singe- niswa Auba *kuko* abelungu bevenAile Pesheya *kwe* Nciba aba 337 abangenazi- qiniselo Awimihlaba yevenAile zabo. Esisiqendu sifuneAa AaAulu, Auba ngoAunga- biAo Awaso u Rulnmeni ulahleAwa yima- li eAu £3000 ngonyaAa, Auba abelungu "bevenAile bonAe bati baxolile uAurola £1 nge-aAile, besitiAe bangaxoliswa besi- Aelwe i-aAile ezilishumi emnye. Lomhla- baAe mauniAelwe Aubelungu bevenAile ube ngowabo ngonapaAade, u Rulnmeni abenelungelo loA-ucanda neminye eAwa- njalo. <

UMR MERRIMANute ibardla mali- lumnAele into eAutiwa maliyenze, linga- fumani lihlute umhlaba wabantsundu opesheya Awe Nciba, Auba abantu bange- nzaANla beyivile lonto. NoAuba Autenina AuyaAufuneAa inani levenAile limisiwe, oAo AuAuti zingadluli enanini elitile.

U MR. VINTCENT ute lento mayingarorotyiswa uAungeniswa Awayo. UAuba iyafuneAa maAungeniswe umteto wayo yodwa.

IT MR. AYLIFF ute uAupiwa umhlaba Aubelungu bevenAile e Lusutu akubaxolisanga, uAuba AuyaAubanjalo napesheya Awe Nciba. Augqitisele uAuba baseyiye- ka lento, Auba lomalana iyaAzungena ingasaAuyibuyisela inAzatazo abayaAuyifuma- na.

U MR. SAUER ute olwaAe uluvo lufa- na nolu luAa Mr. Ayliff, bako noko abelungu abangebelungiselelwe. Imihlaba yevenAile mayibe yeyevenA'ile Azupela ingabi yeyoAzulima.

U MR. INNES ute lomteto uyaAzuvula ucango uAuba babe baninzi abelungu abayaAwenza izicelo ngoinhlaba wabantsundu befuna imoAzolo ngantandatu. ElaAze leloAuba lento mayiyeAwe Auhlali- we njengoAzuba Azuhleliwe, bangafumane bani/we isizatu soAurora abantsundu.

U MR. UPINGTON ute iyaqela lento yoAzumana Ausitiwa bayarora abantsundu. UAzuba abaziAuyimisa imiteto ngokoyikela ukuba abantsundu beyaknpitizelisa masesibayeka kanye ke. »

U MR. MERRIMAN ute nokuba kungayipina indlela masiyigcine iminqopiso yetu nabamnyama. Impi yase Mbo eya- ya pasheya kwe Nciba yanikwa idinga lokuba umhlaba ngowayo kwapela, lama- dinga masingawanyateli ngenyawo kuba engenzelwanga tayitile. Elake lelokuba esisiqendu somteto masibuyiswe umva, okanye zesixoxwe xa umteto omtsha ongeto lakwa Pini upambi kwabo.

U MR. J. A. DE WET ute asimnqweno wabo ukuba bahlute imfanelo zabantu. Lomcimbi bayawazi kakuhle nabantsu- ndu, ngumnqweno wabo ukuba abelungu bevenkile bafumane itayitile.

Isiqendu esi samnkelwe.

Izimo Za Maxosa Zitelekisiwe.

Elipepa lafundwa ngu Mr. Peter Tyamza. she pambi kwe Baudla lo Manyano ngemfu- ndo kwa Hleke :—

Mr. Chairman, Ladies and Gentlemen.

Isimo Samaxosa angoku nesexa elidluleyo zitelekisiwe.

Indawo endizitabateleyo ukuyifunda pambi kwenn, yebanzi kunene, engandilinge- neyo kanye, ngenx' enobnfutshane bam embalini. Kengoko sendoti ndenze amaba- lanzi njekodwa, ndingabi sangxnta knyapi.

Imbali iti Amaxosa eza nenyamakazi kwelilizwe. Ehla nonxweme Iwangase Mpumalanga. Ukusuka kwawo emakayeni awo ayengati apnma atnanulo, az' ati kuba enga- matanda nyamakazi, akufunzana inyamakazi zininzi kweli lingezantsi, aselebnya ngokufu- dusa intsapo, nenkomo [acanda kwilizwe elibuntlango izinyamakazi kupela] ada eza kufika kweli lingezantsi apa. Afikake ako- Iwa kunene lilo: kuba afika kweli izinyama- kazi ezibamba emakaya. yaye ililizwe elihle elinamahlati, nezigxa ; aselegqiba kwelokuba makake apa, nali elona zwe. Ayesitshoke linabaninilo ababelimi. Abaninf oke yayinga Batwa (atna Lawn ngenye inteto) amadoda- na apa amafupi atanda kunene ukutya apa okuzintubu, etanda kwa.nokuzingela inyamakazi, ngentolo apa ezidyojwe ubuhlungu encamini. Afikake abagxota abaninilo, abatyalela ngase Ntshona-langa, aselelenza elawo eli.

IMIZI YAMAXOSA.

Imizi ya Maxosa ziziudlu ezimbalwa, ezitabatele kwizindlu ezintlanu, kude knse kumashumi amabini namatatu, kweyako- mkulu imizi, ezingqonge' nbuhlanti. Eyo- nminimzi indlu iba ngasentla, ikangelene nesobu1 obu h 1 a n t i.

IMISEBENZT YEZANDLA.

Imisebenzi vezandla ya Maxosa ikakulu ukuba ayinjalo yonke yenziwa ngabafazi. Ukulima, ukwaka, nokuhlakula, ukuvuna, nkututela ekaya nokubula, yonke lonto ingumsebenzi wahafazi. Ubesiti umntu •yindoda kwa Xosa akutanda umsebenzi abizwe ngegama lobuxelegu, kutiwe ukute. twa ngaye : " lomfo ka nantsi betu uzidane- le nganina, lento asuke azenze ixelegu lo- msebenzi." Owamadoda umsebenzi ibiku- kubiya nbuhlanti, nokubiyela amasimi, nokwenza izicuba, ukuzingela, nokusukela iwikosi, namadabi. Indoda le ibiyinto egcinwe kunene ukupekelwa ngumfazi, kusenzelwa ukuba ityebe yomelele, kulunyukelwe mhla kuhle utshaba. Njengoko l Senditshilo, nmfo otandana nomsebenzi ebebizwa ngegama lobuxelegu; into ehamba yodwa, elikeswa kwezinye izipaknti. Ira- tshi l»bupakati belisekubuseni komknlu. Ongabusanga nokuba sityebina, nbebizwa ngokuba lirwanqa, umhlaumbi libungela, kubenjalo nasenzaleni yake ibizwa ngaloma- gama.

UBUNTU.

Isimilo sobuntu yinto ebitandwa, isukelwa yiyo yonke into engumpakati. Lomakosi- kazi ebesetyenziswa kangako bekungekuko nokuba ayatandwa, ebekiwe ngabayeni

mpato embi, enjengokufeketwa ngawo ngendlela-ndlela ezininzi endingenakuzibala apa. Kuti kwakuba lapa ndikumbule isiteto esidala sakowetu esiti:—" Ungangeni kwi- mpambano yabazalwana, 'hleze bakuminxele kuba bona beyakubuyelana naseluhlwini. Nditsho kuba namhla sibuyelene nabazalwa. na betu abo, namhla sesibekise kunye sonke kulomfo bawo; kangangokuba ubesiti umfo ofeketa ngotnkake, abizwe ngobugezana; az ati nomfazi lowo akubalekala kowabo ngempato embi, afike umyeni lowo anikwe ityala ebu- kweni bake, lokusipata kepu " isitya sase- mzini esize kuxonywa kowabo, ukuba sidli- we ngamapela." Nangapandle koko ama- pakati ase Maxoseni ebezidla kunene ngabafazi bawo. Ukubonisa nkubekwa komfazi wo-Mxosa : umnikazi-mzi uba neselwa lake, eliaelulaulweni Iwake kanye. Ahlulelwe nenkomo ezitile zeloselwa lake, anokuti ngokutanda akuvnka kusasa ake. aqabule ngentloya kweliselwa lake, pambi kokuba aye emsebenzini wake, uyaya emsebenzini wake seleyintokazi eyomeleleyo, ukanti yoti yakubuya lentokazi, ibuye irunelele kwa- kweliselwa layo. Kanti noko usaza kume- Iwa sisitya sake umnikaziwo kwakutululwa emvabeni kaloku emin' enkulu. Waye umpakati lo eyakngcina kunene isitya sama- kosikazi ake, ukuba sibe sesilungileyo; (kuba u Mxosa unokuzeka inani labafazi, ngangenani lobutyebi bake; ndingasateti kona ngenkosi kuba ishumi labafazi asinto yanto).

Ukuqondisa ukubekwa komfazi wo-Mxosa: ibisiti indoda yakufumana into ebusulura, nokuba knpina, iyifake engxowe- yayo, ipatele isitandanekazi sayo; ibafihlele abanye. Ifike isisulu eso isiti beke pantsi paya, kuti kwakuba mzuzwana avakale umpakati esiti: Nonantsi, ete langxowa. Ize iti inkosikazi yakuyiti hlasi, yakuva ukubanzima kwayo, ibonakale incumela ese. Aze ayitabateke umpakati, rntu inyama, mhlaimbi, anikele kwinkosikazi, eyakutike yona ivutulule amacuba kulenyama (kuba kaloku ingxowa yeyokutshayela, apo kuko omacuba, nozigxebeka, nozinqawa, nezitshe- tshe, nozidosha nezinye impahla-mpahlana). Oku kutandwa, nokugcinwa kangaka komfa- zi wo-Mxosa, kulunyukelwe mhla ngomme- melo. Mhla kuhlanganisene izipaluka nge- zipaluka emdudweni, nokuba kuse bakwete- ni; mhla elo nelo inene libagqatsileyo abalo abafazi, ukuba bazikupe ezinye izifazi ngo- kutyeba, ngentlahla, ngobuhle nangokn- homba. Ubenjaloke u Mxosa ukubeka umfazi wake, ngemini ezipambili kusakiwe kewetu. Ndingatsho ukuti: bezingekoizi- tshananandu ebezisiti akuti nkente umfazi ngokunendula sesiqubula igqeba kumfazi apa, niengoko kunjalo nangezimini zanamhla. Amanyange ebeyitiyile kakulu into em i. Ezidla kakulu ngobuntu bawo. Ubesiti umntu akwenza unyikilo kutiwe makasikwe, kunye nalowo alwenze kuye. Kute ekuha- mbeni kwamaxesha kwabonwa ukuba abantu benkosi bayakupela; makati owenze oko adliwe aqwelwe, kueolwe nembiza. Kuye kwaya kaloku ngezimini zanamhla kwako amabolekwa namabolekana ngabafazi.

ULAULO.

Ulaulo belupetwe yinkosi incediswa nga mapakati ayo. Ingenakwenza nto ngapa- ndle kwemvume yamapakati. Ize iti ya- kufuna ukwenza ngegunya lobukosi, ayivu- kele onke amawabo ngeliti: lomzi ka - (atsho abize uyise nokuba nguyise-kulu) uwunikwe ngubanina kwedini. Ubusela bebusohlwaywa ngokudliwa isela kuti tu, kushiywe mhlaimbi ixegokazi lemazi endala ; kusenzelwa abantwana. Amatyala ebepe- ngululwa, ebuzwa kunene ngamapakati, ngo- hlobo lokuba ati nonetyala alibone mhlope ityala lake.

UNQULO.

Unqulo Iwesisizwe, kungetshiwo ukutiwa ngabanquli bezitixo zamatye aqingqiweyo, nezemiti, koko kungasuka kutiwe ngabanquli betninyanya no Tixo osezulwini ngegama elingu Qamata. Leminyanya ke ngabantu ababubileyo. Amaxosa la anenkolo enkulu ukuba umpefumlo awntshabalali ubange emva kokufa njengenkomo. Ukungqinisa oko: uti umntu xa ahlelwe lishwangnsha, nokuba sisifo esinzima, nokuba uhlelwe bu- nzima bunina. ati: " yanga immyanya ya- kowetu namhlanje ingandikangela. Naxa

njalo kwakudinjazwa abahtya wa ababam- nkupiwa ngokuhlwayeleiwa eInta- lobuhlanti. Ngazinye, kungatiwa ngabanquli beminyanya, belandela inkolo yoko bangakwaziyo, bakuva ngamagqira. Malunga nesisituba mandikankanye Ama- gqira • uhlobo Iwabantu abanenkolo enkulu kubo abantu bakowet.;

mbini ekwazmi kwam. 1. Ngawezingxa.

2. Ngatwasileyo. Lake okuqala ngasebenza ngernifisi kupela ukunyanga izikuhlane. Amanye lake wona, ngaqala ngokuke awa- gqwatulele amayeza awo, pam awunike kofayo umfisi, ngokuti ahlabe imbangi yesifo eso. Lamagqira ke n^wona enza ulonakalo olungenakuxelwa kwehliz . Zingabalwa ngubanina izipitipiti nempa- mbano pakati kwemizalwana, nokupalazwa kwegazi kwanokufa okwabangwa ngaba bakohlisi. Lamagqira obuxoki ayombelelwa, axentse kunene ; azeke anuke umntu otile ati ngobulala lowo ufayo. Ndinosizi ukuti isisalsla salenkolo yamagqira siseko napakati kwabazibiza ngegama le Nkosi.

Malunga nesisituba sibi kangaka sokupalazwa kwegazi elingenatyala, siva ukuba kwatwetyulwa ngu Somandla u Ntsikana umfo ka Gaba, wase Macireni. Wagqoboka wanentyilelo yobuprofiti, washumayela ku. makowabo kwaoko. waxela nezinto ezizaku- hla Pezu kwezinto ezininzi awazitetayo lomfo ka Tixo, mandikankanye ibenye. Waxela kwangenx' engapambili ukuba " ku- ko uhlanga olumnyama oluzayo luvela e Mpuma-langa, wati luhlanga olugqobozi eyo kakulu indlebe ; wat.ho wati, " zemngalwa- mnkelike olohlanga." Zenilupe ukutya niluyeke lugqite; ukuba mjwamn^le ololanga luyakunishiya nolwawu. Wamxela ke nosifnba sibanzi oyakuvela ngase Ntsho- nalanga. Oza nento elungileyo Izwi lika Tixo. Watike ngo Sifuba sibanzi lowo unwele zibulembu " ze ningawalandeh onke amasiko ake," ze namnkele Izwi lika Tixo lodwa zwi." Alamnkelwangake izwi lo Mprofiti ngurnzi wakowetu, kuba 'ziPyati zakowetu zazingakolwa kuye, nakoludaba Iwapezulu abelushnmayela, zasuka zona zati; " lomzi ka Palo auzanga watetelwa Ligogo. Lwamnkelwake uhlanga olo ngu Hintsa, no Ndlambe, no Ngqika.Ekuhambeni kwa. maxesha siva ukuba Iwabaleka olohlanga. Inxenye yemnka ngobusuku nernizi yenko- mo ebeluyigcinisiwe, Iwaza kugalela emlu- ngwini. Isimnko salamadoda ayekala ngewasemzini wayengene pakati kwa- bazalwana begazi. Mandipele ngeliti: apo bnze konakala kona ubuntu bo-Mxosa ku- kwinkosi ezimbini u Ngqika wavelisa upundlo no Sandile, owavelisa isiko, kuba zona zalu- vula zalugenga ucango kumikwa engendawo, namasiko angcolileyo, ucango olubeluvaliwe zezingapambili inkosi.

IMFUNDO.

Imfundo asinto ibisaziwa, ibekelwe nendlebe ; kungeko nteto ibaliweyo, kungeko ncwadi, kungeko nantoni isingisele kwinto zasekwazini. Umsebenzi wamakwenkwe ibikukwalusa impahla kupela, nemihlah enjengokukwela amaqegu, nokuya emacongwaneni, noknlwa. Owomtinjana kuku- nceda onina kuyo yonke eyabo imisebenzi, kwanemihlali enjengozi ntonjane, intlombe, nokuyeyezela kukupela; kungaziwa nento le ngezinto zokukanya. Ngazwinye uhlanga Iwakowetu belusemva kanye eluhlwini Iwezinye intlanga, ngokubekiselele kwinto zokwazi.

ISIMO SAMAXOSA SAN'GOKU.

Isimo sama Xosa sangoku asinamahluko mkulu kunento esasiyiyo esamanyange, kwiminyaka emashumi mahlanu edluleyo. Kwabomvu ungafika imizi yawo isekwayile- ya yamanyange, ubuvila bona isekwaboba- mzuzu. Imbola esinye sezixakaniso esiti. ntele umzi ontsundu ukuba ungenyuki isa- qatywa ngamandla ; kuba kaloku angavutwa umntu ubalicecembisa ngasembenzini, ngo- koyikela ukuxweba, ukuze abizwe ngobuxe- legu. (Ngalo lonke ixesha u Rulumente asayekelele okokuba otandayo makaqabe, ongatandiyo angaqabi: asiyikupela isikalazo sokuti, " Amaxosa ayanqena nkusebenza, nokuti igusha zamafama ziyapela ukubiwa.) Kwanotywala umtshabalalisi yena, no- mntywiliseli ezantsi wohlanga olumnyama. Siko kambe isahlukwana esitile sokuba namhla amadoda eyisebenza imisetyenzana yawo, eniengokulima, nokublakula, neminye imisetyenzana enjalo; nakuba ukulima kwabo ikokudanisayo kunene, kuba loms .- benzi usnke wanikelwa kumakwenkwe, nakubafana, ze kubuye kukalwe ngokuti sata yindlala." Umoya wokuba amadoda ama- kulu alale ngasezibayeni awukapeli wona, umsebenzi wemihla ngemihla asinto yazi- wayo ngu Mxosa. Awasezikolweni akanyiselweyo wona anomahluko ote tyi kunabomvu. Kuba wona selenokubona ukuba umntu inmelwe kukupila ngumsebenzi wemihla ngemihla, nakuba knngekagqibeleli ukubaujalo. Amakaya ayazanywa ngoku ukuba abe nto yimbi kunalawo amanyange. umfazi unokwazalelelwa ukuba sisidalwa esitambileyo, elukuui imisebenzi seyisetyenzwa ngamadoda, nakuba ndingatsho ukuti sekugqibelele ukubanjalo.

UBUNTU.

Ubuntu kwawada Amaxosa kokukona bonakele ngokupindiweyo kunento obabuyiyo obamanyange. Namhla lamakosikazi ebetandwa, egcinwe kangaka, kuzidhwa ngawo ngamapakati akowetu, zinto zendu u, 'wa kuyolwa ziziselo ezinamandla zasemlungwini, nayilemiqomboti bati ukuyiteketisa ngamasi, (ukuba masi manina la. iti indoda yakuwasela isuke ifekete ngekosikazi yayo r) Ongafika namhla zizinto ezimibombo igu ekileyo kubitya, zibuso bunezipako, zintlo o zinenduma kubetwa kwangabayeni bazo, kungaseko nZwakazi namhla, kuba ubuntu bulahliwe. Ndingayiposi indawo yokuti kwicandelo elikanyiselweyo ngemigu yabafnndisi kuntoyimbi, kunale ndiyika nkanyileyo ngentl' apa, busaanywa ubuntu imvelo endala ishicilelelwa pantsi. nakuba isatnan' ukupasulnka, ngamanye anoaxee a.

ULAULO.

Ulaulo Iwangokn lolubizwa ngokuba lo- Iwenkululeko, olupantsi kwendwe , sazana. Badlula ubukumnkani B ° kunye nenkosi zabo. Nakuba olu an o n lubiza ngolwenkululeko, intsobi y° u ana nolwase Egypt kuma Sirayeli isalala yona.

UNQULO.

Unqulo Iwahlulelene ? obomvu umhlambi husabambe olwamanyange ' "alebva kungasasikwa mntu ngobuti, kungasagalelwa

kwiliwa lamagqwira. nnenkolo

umhlambi unqula u T«xo opihleyo, unenko o kunyana wake-nakuba bengazange bapele o Judas abanesandla esiugapantsi- Ab t engapandle kokwazi kwabafund'Si batune amaeqira ahlabayo nakwimizi yasezikolweni. Besebaninziy abasabambelele kakulu wi- nkoto yomawoknlu ukunqula Iminyanya, nomapupa nezinye izinto ezinjalo.

IMFUNDO.

Imfundo yamnkelwe ingamnkelwe ngumz[1] wakowetu ; kuba ukubanjalo tina luhlanga Innntsundu singabantu abati ukuba mnkele kungafunwa kubonwe ngamehlo. Ngani ukuba nditsho : anibonma izinto zase mhingwini esizamnkeleyo, sada safun uku- gqita" Kaukangele ukwamnkela kwetu Svato zasemlungwini; ngoku sesifunze ene nabanimzo; bati bakuvehsa olo nolo uhlobo sibeko nati, kume-kumi de bakohlwe abangainqabisela ngalo- Bafike notywala, [8a]bamnkela sada sabeta kude le kubo ; bafike nantangana apa bati ukuzibiza yikofu, sayamnkela nayo, sada sagqita nakubanimyo. Akubonina kaloku tina ukuzamnkela kwetu

ngele,[Zl] nokuba kuninina kuti kusdungele.

sfyamnkele singayamnkele imfundo, kuba ngezingeko inteto ezinjeugezi zdandelayo ukuba[g] yayamnkelwe imfundo. Intsapo yasesikolweni iyafundiswa kunene yona. Sebebaninzi abaliqondayo ixabiso lemfundo, nakobomvu umzi seyeko amanakani okuyinakana imfundo. Elakulu lamakwenkwe ?teta ngalo inkosi oka Tyali yayingamakwenkweamaqabalawo, mhla lowo ayete akuboniswa ngu Mr. C. Brownlee, nangamanye amanene ukulunga kwemfundo akolwa, awakupa lomakwenkwe, nakuba namhla inkosi le ibuza ikulu lamakwenkwe nje, ukuba ngaba kuko into eyonakalayo kwelo- kulu asimfundo inibangi. Okunye akuna- kuti kwakuhla ilishwa kwinto elungilsyo eyayide yabonwa nazinkosi nkulunga kwayo, kuti namhla ukutetwa ingeyimfundo enga. lungileyo. Litinina ifuya nkomo kwakuhla isifo ezinkomeni zalo ? Like litsho yinina ukuti oku zife kangakanje andisoze ndibuye safuya nkomo? Liti kanjalo inAomo le ayilungile ? Alisufce litina ofcona zifayo Aube AoAona lizifuna ngaAumbi ? emfundwe- ni apa AuAwanjalo. OAuAonaAala AungaAa AweAaba neAabaAazi elifundisiweyo sisifo semfundo eso, esinjengozinyongo, nemofu, nombendeni aba, nezitwayi ezi. EAungena- AutiAe namhla Aubuzwe iAulu elafa yimofu &c, Aanti imfundo yona ngoAwayo ilunge Awapela. Imibuzo enjengale yengqina ubu- nyaniso boAuba imfundo yamnAelwe inga- mnAelwe ngumzi ; nowaseziAolweni usata- mbeAeAile auAati gaxa uAuyamnAela imfu- uAuyamnAela imfundo; inxalenye yenza umteto wabafundisi Aupela Auba ihleli emi- zini epetwe ngabo. Kuyinyaniso uAuba baAo naAuti baseziAolweni abangavuya ziva- Iwe zonAe iziAolo Awangomso lo, baze bayi- fumane yonAe intsapo yabo emisibenzini yabo ; ede iti ne teacher ihambe ibacenga ibacela uAuba baAupe abantwana njengoAu- ngati ifuna ilungelo layo. Kungenxa yezi- zizatu efcufuneAa "imfundo yonyanzelo" Aanye ; ngazwinye uAuba u Rulumente ungumAangeleli wamalungelo abantu abapeteyo ubefanele uAuliAangala AaAulu icala lemfundo, angayeAeli eAuzitandeleni Awabo, Auba imfundo yeyona nto iyaAubahlambulula Aubume abaAubo namhlanje, ibenze uAuba babe ngamaAoloni anoncedo naAuye. Xa ndilapo nditabatela Awindawo yoAuba bazifundiswe ngegunya zonAe ezinye izinto ezililungelo labo abebengaziboni msebenzi wazo ngenx' engapambili, ezinjengezirafu-rafu ziAoyo. Kanti Auhleliwenje ezirafu ziAwaluncedo Aubo. Xa ndilapo andidele zincedo zobubele zolaulo Iwasemlungwini Awelisebe liyimfundo. Kodwa uAuba AuAangelwe eAuhambeni Awamaxesha AuyaAulindwa ingongolotelo uAuze umntu ontsundu apume Aanye Aobubnme bobutyaAala ; ndingawalibele amadoda angabafundisi uAuwabulela ngolufifana luAoyo loAuAanya, Auba luAonje luAo ngemigudu, nenxamleAo yabo, nanamhla iseAwangabo abazamayo uAuwumela ezintsbabeni nokuwufunqula umzi waAowetu ebupantsini bawo, esinga sonAe tina bantsundn bangedinwe kukwenjenjalo, ade u Rulumente (ukuba woze enjenjalo) autabatele emagxeni aka wcnke umsebenzi wemfundo njengoAuba unjalo umnqweno woninzi, ukupumza aba- fundisi betu abanomsebenzi omkulu kangaka we Lizwi, nowokupata iramente zabo. Ngo- kwenjenjeke sibonisa ukuba • asikabi Leia'' njengokuba silusizi ukuba besiva gwenxa ngelozwi. Ukupeta manditi asibuleli Jemfu- ndwana basipileyo, isenjengomkonto; sibu ' lela inkomo esilinde ukuba baeipe, imfundo ete nyi kunoku. Malungu olu Manyano ndiyanibulela kakulu, ukulipulapula ngenya- meko engaka elipepa lam Iide kangaka, pofu lingenamfundo yanto kuni.

Ndililungu kunye nani

'

PETER TYAMZASHE.

ABALIMI NA BARWEBI. .

AUGUST.

Lenyanga ayikolisi ngamrula : ibako noko imikungwana. Lixesha eli lokuhlwayela , ngqolowa engu Golden Ball, irasi, ihabile, [1] swane-erityisi. Intwana ezilulazana zase 1

NATIVE OPINION

WEDNESDAY, AUG. 5, 1885.

TITLES FOR TRADERS.

IT is not because we bear ill-will to Traders that we are about to take exception to the step Parliament has taken in the matter of granting Titles to them in Native Reserves. Mr. DE WET has caused a clause to be inserted in the new Land Bill granting power to the Government to alienate land in Native Locations and to sell it to Traders, who would therefore have a title to it. The objections urged by intelligent members like Mr. MERRIMAN, Mr. VINTCENT, Mr. W. AYLIFF, Mr. SAUER, and Mr. INNES were' very strong. These will be seen in our Parliamentary report It will be seen that the clause was put in principally to meet the case of the Transkeian Traders. Now Fingoland was given, to the Fingoes on the understanding that it was inalienable. If each of the 337 Traders will have his ten- acre lot, much of the land will be taken from the rightful owners for ever New Traders will, of course, have land granted them under the same clause, and nothing can prevent a high-handed Government disposing of the whole land of the Natives under these powers. After this the people will look upon Government as having given them with one hand what it took away with the other. Such legislation is not calculated to beget confidence in the Cape Government. Of course opposition to the clause was silenced by Mr. DE WET'S assurance that the people knew all about the matter, and were satisfied. We take leave to doubt that they knew all that is implied in the step that has been taken. That they are on terms of intimate friendship with the Traders, goes without saying; and that they would not wish to see them ill-treated or unjustly dealt with after the fashion of those of their craft in Pondoland is equally true. They may therefore have been ready to acquiesce in any arrangement that may have been calculated to guarantee them peaceful occupation of their business stands. Indeed, they would have been prepared to promise them anything and everything short of alienation pure and simple. We regret the matter has thus been carried by a side-wind at the fag end of the session. Parliament should have demanded more light from the people themselves.

Editorial Notes.

—----------*-------

WE have received the Examiner's Report of the Native Girls'Training School, Lesseyton near Queen's Town, which will appear in our next. The Rev. J. E. Parsonson of Queen's Town, was examiner last half year. His report discloses most gratifying results, and shows that much solid and unostentatious, work is being done by this Institution and that so far as it is concerned, the charge that the Government grant is wasted is baseless. Now that it is coming out that as in Australia the question of education is slowly drifting into the vortex of practical politics, it is incumbert on Principals and Governors of Institutions to put aside the false modesty which leads them to schew publicity. It is time the results of the work among the Natives were given. We deem the idea of calling an outsider to examine the work of the pupils at the end of the term a commendable one, and wish it were more generally adopted in our native Schools.

THE discussion raised in Parliament by Mr. Du Plessis's motion that the Glen Grey natives be removed to Qumbu ended last Wednesday in the adoption of an ammendment moved by Mr. Innes to the effect that "such vacant lands in the Transkeian territories as are not intended by the Government to be occupied by Europeans should be tilled up by natives from the Colony, selected first from Glen Grey and Peddie, to consist of those as may be willing wholly to abandon their .present locations, and move over the Kei." Mr. Innes impressed upon the House that the people's feelings should be consulted and that if they move at all they should move in a body. Mr. De Wet accepted the ammendment on behalf of the Government and said, however that the people must not expect more land in the Transkei than they vacated. Mr. Sprigg's remarks were re-assuring'. He assured the House that the matter will be done judiciously and that " the feelings, desires, and sentiments of the natives shall be considered." In any case, whether the people go or not they should insist upon something more th in the verbal assurance of Government in

nlungwini ziyatyalwa ngoku.

E-MARKENI.

E-QONCE (Aug. 29).
nkuni, 6/ to 23/ ngeflara
„ (ezicandiweyo) 7/ to 13/ ngeflara
rasi eluhlaza, 1/1 ngekulu
habile, 4/ to 5/4 ngekulu
ihabile eluhlaza, 9d to 2/7 ngekulu
itapile eziluhlaza, 4/11 to 7/2 ngekulu
„ (imbewu), 4/ to 6/ ngekulu
kmazimba, 12/ ngekulu
Jmbona, 13/ to 13/9 ngekulu
ingqolowa, 11/6 ngekulu
imbewu yahabile, 20/ ngenxowa nesiquma
ikalika, 1/7 ngenxowa
botolo, 2/4 to 2/9 ngeponti

E-MONTI (Aug. 4.)
kmaqanda, 1/6 to 1/8 ngedazini botolo, 2/6 to 3/7 ngeponti
bran, 8/3 ngenxowa
tapile, 7/ to 12/6 ngenxowa
Jmbona, 10/6 to 11/6 ngekulu
habile, 5/9 to 6/3 ngekulu
inkuni, 5/ to 20/ ngeflara iasi, 6/6 to 7/6 ngekulu
kmatanga, 3/3 to 11/6 ngedazini

E-BOFOLO (Aug. 1.)
ibotolo, 1/7 to 2/3 ngeponti
kmaqanda, 9d to 1/ ngedazini
ihabile, 2/9 to 5/3 ngekulu
[nkuni, 5/9 to 10/ ngeflara

E-KOMANI (Aug. 3.)
[botolo, 1/9 to 2/6 ngeponti kmaqanda, 1/3 to 1/6 ngedazini kmazimba, 25/ to 27/ ngenxowa
[Jmbona, 26/ to 28/ ngenxowa
[rasi, 14/ to 15/ ngekulu
[habile, 6/ to 8/9 ngekulu [bran, 7/6 to 8/ ngenxowa Itapile, 8/ to 14/ ngenxowa
Umgubo, 13/9 to 16/ ngekulu
[nkuni, 23/ to 40/ ngeflara

E-CAWA (July 29).
Ibran, 4/6 ngenxowa
[botolo, 2/ to 2/3 ngeponti
Amaqanda, 1/6 to 2/ ngedazini [habile, 4/6 to 5/ ngekulu Umgubo, 29/6 ngenxowa [mbewu yehabile, 8/ ngenxowa [tapile, 11/ to 12/ ngekulu

---

DUTCHMEN from the Alwal North, Queen's Town and Tsomo districts are said to be interviewing MqiKela with the object of securing farms in Pondoland. Chief Umdhlangazo is said to be favourable to the project. If the Pondos are tired of the integrity of their state they may entertain the proposals of the Boers. Otherwise it is absurdly strange that they have learnt no lesson from the difficulties in Zululand and in Bechuanaland.

I

the matter of fixity of tenure: for we fear the Traders' proviso is liable to serious abuses. No doubt it would be less so if the Location natives themselves had titles to their holdings.

IT is evident from the tone of the discussion that the lands vacated by the natives will be disposed of to European farmers. We are sorry that Government should have been tied down to this course. Some spots of the vacated lands might with advantage to the Government and to the people be set apart for natives anxious to get farms; and for this purpose be surveyed in small farms which would not be beyond the power of the natives. Experience shows niat for many white farmers to own large tracts of land called farms is not an unmixed good: for it cannot be supposed they would be able to turn it all to good account. Much squatting has resulted from this. Small farms for natives after the fashion of those which have answered so well at Keiskama Hoek would be very useful. Pato's Kop in Peddie which we know Government is anxious to clear but the natives are unwilling might thus be surveyed in small lots and sold to natives themselves principally for agricultural farming which is the chief want of this country. We are satisfied the natives farmers would give a good account of themselves.

IN connection with the matter of increasing police forces for purposes of decreasing stock-thefts we may state our regret that Government is carefully weeding Natives out of the force. Apart from the consideration that Natives ought also to earn their livelihood by serving Government as policemen, there is the patent fact that to put down prevalent crime in any class effectually members of the same class must be employed. We fear white men cannot be well posted in the ups and downs of the thieving class of Natives. It is suicidal to weed the Natives out of these forces. The services of Native policemen too can be got at a cheaper rate.

Kanipe Umkondo.

NDIFUNA umnakwetu ukumva apo akona, Igama lake ngu JACOB MNKONYENI, elesi xosa, ngu MDANDALAZA ebefuda ese ZITAPILE ema BELENT ngase ALVANI (Aliwal North), ndicela ke knmanene nama .nenekazi elocala, andiiandi se, kuni nonke tnpi yase Gqili.

Nditn,
SANAH MATSHAYA, Intombi ka Mnkonyeni.

Qugqwala, 29th June, 188a.

ISAZISO.

EWU ! Yenjaninje Bahlobo ukundibalela. SOLOMON D. MAQINA, care of P. H. POTTOR, Fountain Head, Tyinira, via loleni.

ISAZISO.

[INCWADI E COLWE ENDLELENI.]

Tyinira, May 1st, 1885.

Sitandwa John .

Undicela ukuba ndiku ..umela indaba. Andinazo, ngako mandiku xelele ukuba ngoku sinenye i venkile apa. Inyanga zintatu ivnliwe. Ingubo zitshipu ine- ntwana-ntwana ezisandu' ukufika. Uzeke ufike uze ku nditengela enye. Umnini weve- nkile uuika amanani alungileyo ngezikumba nobova nempondo zenkomo.

Ivenkile ingakwa Msesam endleleni ye- nqwelo epuma emcancatweni ising' e-Tsomo. Ukuba kuko into esiyifunayo _ ingeko evenkileni akukataleki nokuba yintonina nmnini venkile unako ukuyitumela. Kupela myalele kupela wokufumanisela. Igama lake ngu. p h

p0TT0R

Owako otandikayo IDA.

Imfundo Yentombi.

KUYAZISWA ukuba ISIKOLO SENTOMBI sase Mgwali, lo ongaponoshono kwe Nciba sivuliwe linenekazi elisongame- leyo u Miss MCRITCHIE. Abafuma ukuva ngenqubo yaso bangabalela kuye Emgwali, Dohne.

31st July, 1885.

Igosa e Beaconsfield.

KUYAZISWA ukuba u Mr. J. G. KOSANI umiselwe endaweni yoknba Ligosa lie Mi'o *Zabantsundu* e Beaconsfield kwele Dayimani endaweni ka Mr. JONAS MBIKINYA, obeke elilo ngapambih.

J. TENGO-JABAVU.

Ilmvo, King William's Town,
1st August, 1885.

NDIBELWE.

INKABI e zintatu :—

1. INGO EMDAKA, icandiwe kweyase kohlo, inqunynlwe ngase kunene.

2 IGWANGQA, icandiwe ngase kohlo, linqunyulwe ngasekunene.

3. INTSUNDU itshiswe umbalo ka Siw'ani. Asiyam kodwa yeka Stofile osi Qacu. Ndicela kunene amehlo kwimpi yase Ku- bnsi nase Mgwali nase Sihobotini.

DAVID NGXOWENI.

Kwa Bidli, King William's Town, 4th August, 1885.

I Kanipe Amehlo Mawetu.

INKABI yehashe emtuqwa inqina limhlope langaseinva lasekunene, linama balana lamhlotshana ezingxaleni inxa zombini, Ijaingci sikulu sifuna likuba side, liyatrepula kakulu abalaziyo ngakumbi i teachers zela IBatetnbu ngu Nontobo lowo umkileyo.

g Lilahleke ngobusuku becawa yo- LKI ' we 5 July, 1885 Elupapasi.

F[11] D. THOS. MALASI.

Lfount Arthur, Lady Frere,
I *29* July. [188o*]

Isaziso I Bonisani I

NDINE hashe elilahlike ngomhla we 9th kulenyanga ingu July; Limfusakazi I obuntloyiya; Likanya kakulu ngodevu; Linomtshiso kwicala lase kunene F.D. esandandeni; Linopawu litiwe cupe kule- **ndlebe yokohlo ngapantsi; Lihashe elifa- nelekileyo Iide ngesimo ; ubudala balo bumi- nyaka mine 4 years.**

Ongandilandisayo umvuzo wake ungo- ' fanelekileyo. Atumele kuwe wena mpatiswa wemicimbi ye M*vo Zabantsundu.*

F. M. DHLOVA.

IZISULU ! IZISULU !

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona 8kw ivenkile yakwa Ngqika e-Qonce.

C. MUSGROVE

OTENCISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. 0. CARTER & CO.,

E QONCE.

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impabla abayAanayo kwimisito eti ibeko e Qonce xa bete banqopisana naye

Paula oku!

JOHN CHARLTON,

' Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ngo 1878.

UYAZIWA. AKUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwa- nanwa kwezi qiniselo zomhlaba—yonke Ilemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

W. J. DEALY,

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

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amasabiso alungileyo uyawanika ngento ezinjengokutya.

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

3. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo.

Unentlobo ntlobo zemisesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane lezintle Zokinika amabaso ngamaxesha ae.

ANDREW GONTSHI,

Umteteleli ematyaleni,

TRANSKEI

1- Ofisi— e-NGQAMAKWE.

W. BOTTRILL,

Umsiki Wentlobo zonke zengubo,

^Ukangelene ne Town Hall,

E-:QONCE

Ngoyena misiki utshipu kulomzi.

Umsebenzi wenzelwa ndlwini nye. Intlo- bo ezintsha zokusika nazipina i fashini.

OBULILEYO.

]V| TIMKULU. — Ngobusuku bolwe si- LYJL Tatu, July 22, 1885, kwa Qoboqobo mbube u Rev. SAMUEL MTIMKULU. Umnke igoxolo. Abahlobo abagama mabamnkele ombiko.

Queenstown, 14th July, 1885.

JOHN J. IRVINE & CO.,

■ Abatenga impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane, '

BEMPONDO, *Nokudla, njalo njalo.*

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngo- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE &, CO.

Umboniso wase South Africa

UMBONISO omkulu wento ezilinywa nezinokwenziwa ngabantu. beli lizwe, uyakwe nziwa e Bayi ngo December ozayo.

Kuyanqweneleka ukuba nabantsundu beli lizwe batumele kuwo iziquma zento abazilimayo ziye koboniswa, nento ngento abazenza ngezandla, ezinjengento zokulima, izitya ezenziwe ngabo, inqubo, iminxeba, ingobozi.

Imbasa zesilivere nobedu ziyakunikelwa kuye wonke ontsundu odlulisele abanye.

Umhleli we *Mvo Zabantsundu* unikwe igunya lokuba abacacisele ngapezulu bonke abanomnqweno wokuya kubonisa imisebenzi yabo.

Ngomyalelo we komiti, FRED LEVICK, Unobala. I-Ofisi, 5, Lombard Street, Port Elizabeth.

POS' ISO APA BO !

E. J. BOXALL,

Umsiki wentlobo zonke ||ezifunwayo zengubo,

No. 22, SMITH STREET,

Uhlala enento eninzi yezitofu ezifanelekileyo- neziluhlaza apa bo.

*Ingubo zowitshato senxiwa ngokokufunu komntu kwisi- tuba se yure ezilishiuni.**

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

T. H. KELLY,

Umteteleli ematyaleni, nomgqibi wemicimbi yemihlaba neminye efezwa ngamagqweta.

Akabizi mali ininzi ngokuteta amatyala nokufeza imicimbi yabantsundu. Uyakutetelela abamcelayo kwa Qoboqobo nase Xesi.

Apo i.ofisi yake ikona kukwi Maclean Chambers (ngase TownHall), e.Qonce. Make, nimlinge mpindiui entsundu.

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

BONISANI.

Amahashe Alahlekileyo

KULAHLEKE e-Mgqwakwebe ngolwesi.

Tatu (24th June) amahashe amatatu.

Inkabi emfusa etshiswe igama elingu M enyongeni. Ubudala balo bukwiminyaka emihlanu. Uboya bude hyakuba nesilonda sokunzinyatela esihlahleni sangapambili. Ondilandisileyo ndomruma. Nenkabi egwa- ngqa.

Imazi emfusakazi engenabala ; enokukutu- Iwa yintambo emva kwendlebe ngenxa zombini, nasebusweni ikwanjalo kukoukukutu- ka. Litshiswe entanyeni ngecala langase kohlo igama elingati ngu (F). Ubudala balo yiminyaka esixenxe. Yimaz' ende.

J. TENGO-JABAVU.

Irnvo Office, King William's Town, 29th June, 1885.

BONISANI.

KULAHLEKE apa e-Mqukwane ngo 22 ku May odluleyo:—

INKABI emtuqwa, inequma elubilweni ; cipu kweyokuneni indlebe ngemva.

INKABI emnyama; etiwe gqwizi ngase- mva, kwe yokuneni indlebe.

INKABI emnyama; itiwe nqum pezulu- indlebe kweyokunene, yatiwa riwu kweyase kohlo ngemva ; inexarele enqineni ayijiyile kodwa, inesilonda entsalwaneni. Ote wa- ndilandisa wovuzwa kanobom.

SOYENI MKIVA.

St. Matthew's, Keiskama Hoek, 20th June, 1885.

KANIPE UMKONDO.

BONISANI Umfana okwiminyaka ey 29 ubudala bake.

Untsundwana, akanamzimba mkulu nda- blukana naye e Bayi (Port ^Elizabeth) ngo- mnyaka we 1879 esebenza kwindlu ye Gas. Ke esisicelo sam ndisisingisela kwabakona kakulu, igama lake ngu Jim, Mbeki. Aka- yise Abraham Gobongwana Kinass. Ndicela amehlo kumanene, nama nenekazi endawo ngendawo.

Umntu onoknndilandisa angatumela ku Mhleli we M*vo Zabantsundu.*

MARCUS KINASS.

Mount Ayliff, 25 April, 1885.

Kulahleke or Kubiwe.

NGO 3 July, 1885, kwilali ka MADUNA, Ezolo, lamahashe INKABI EMFUSA, endala, etshiswe MA kwinyonga yase kunene, ipaulwe kwindlebe yase kohlo, ine. mpawu zesilonda esidala emhlana, nebalana elimhlope kwinqina lase kunene lase- mva, isingci side kwa nomsila, linentsimbi kwawangapambili, nempawu emilenzeni.

IMAZI EMTUQWA eminyaka mihlanu, inenkonyana, itwe cwi kwindlebe yase kohlo, inamabalana amhlope kumlenze wase- kunene, umvuzo weponti koya kuwafumana. Onokuwuxela umkondo makabalele ku

MR. WIGLEY. Nomaheya, e Ngqamakwe.