IRAFU YOMNYAKA

WE 1886.

Hl YO MHLABA

(QUIT RENT),  
amastae na® Mta

BANTSUNDU!

N

INGAYITENGA kaloku nge sheleni e  
zimbini ne sikispeni, i “ XOSA-XAFIR

GRAMMAR,” eyenziwe ngu J. ToRRend,  
S. J. Ezinye i ndawo zayo le ncwadi ziya-  
kucazulula u kuteta kwenu, ziti e zinye i  
ndawo ziyakufundisa o kwa Mangesi.

ncwadi ino kuzuzwa \

*E Rini (Graham’s Town)—*kwa T. and G  
Sheffield, *Eastern Star* Office.

*E Qonce (King William’s Town)—*kwa W.  
T. Randall.

*E Komani (Qneenstown)—*kwa D. S.

Barrable.

*E Kapa (Cape Town)—*kwa Juta.

*E Bayi (Port Elizabeth)—*kwa Impey,  
Walton & Co.

*E Tinara (Uitenhage)—*kwa H. W. Bid.  
well.

*E Rafa (Graaff Reinet)—*H. E. Sandford.

*E Dikeni (Alice)—*kwa R. Stocks.

*E Dodoloro (Dordrecht) —*kwa J. V. OBrien  
*E Ngqushwa (Peddie)—*kwa A. C. Bennett  
*E Sidutyini (St. Mark’s)—*kwa S.D.Snooke  
Kwa na kuzo e zinye i ndawo.  
NDIBELWE!

I

MAZI ebomvukazi; iminyaka yalo  
mihlana; linekolo ebunzi ete incam

apezulu yekolo leyo yanokutyeka yatyekela  
kwicala lase kunene. Linentsumpa enta-  
nyeni kwicala langasekunene, kwanenye esi-  
levini. Itshoba alilide kakulu pofu alinqa-  
nyulwe. Alilide noko. Ndipeni amehlo  
mzi wakowetu.

KLAAS LOTSHA,  
c/o Dyer & Dyer, King William’s Town  
14 January, 1887.

Isaziso sale Dolopu.  
IMARIKE YAKUSASA,  
INGUQULO YAMA XESHA.

K

WAZISWA bonke abantu ukuba kuya kususela kumhla wokuqala ku April,

i Marike yakusasa iqalwa ngexa lesixenxe, kude kube ngu mhla wa 30 ku September; loti ukuze liguqulwe eloxesha kube kwe nziwe simiselo simbi li Bhunga lalapa ekoti nako oko kwaziswe kwanga pambili.

W. DUNBAR, Unobhala we Dolopu.

Ababhubhileyo.

M

AJIZA.—E Alvani, kubhubhe u Miss  
Antyi Majiza ngomhla we 28 March

1887 ngexesha 12'15 a.m. Izihlobo mazam-  
kele lowo mbiko.

Iveki.

kubo ukutya ugwetyelwe umnyaka onenya-  
nga zontandatu esabenza nzima entolongwe-  
ni.

Kwilwandle ezise zantsi kwanti-zitshile  
apo kungeko lizwe labantu, kwelezidla-ba-  
ntu nopati wenqanawa nomatoloshe bake  
bawelwe ngabantu belozwe amazim abatya  
bonke ayitimba nenqanawa.

Ngolwesi-Hlanu olugqitileyo ligwetyiwe  
yimantyi yalapa ityala lento eninzi yamado-  
dana awayesilwa esikolweni sakwa Brown,  
lee mhla nge Cawa. Bakululwe abanye  
kwafumaneka ukuba ezona njuze zingabape-  
mbi bezipitipiti ngu Timoti Sanga, no Austen  
Ngcumbe no Edward Maputi, no Joseph  
Mkecele, badliwa iponti ezimbini emnye,  
ati ukuba akanazo ablale iveki ezimbini ento-  
longweni. Ngawase sikolweni onke, inxe-  
nye ipuma e Koleji e Dikeni; Ihlazo ! Ihla-  
zo !! Ihlazo !!!

Umbendeni uyanaba. Ngoku uko kum-  
mandla wase Nyara.

Ixego elingumfundisi uRev. W. R.  
Thomson wase Balfour lisinde kakubi eku-  
ntywiliselweni e Ngcwenxa ngaleveki ipeli-  
leyo. Ubewela ngomtantato ongenalutango  
emacaleni suka wangenwa siyezi wabizwa  
ezantsi, aye amanzi eko kanobom ethlanjeni.  
Kukhale umfazi obehlamba ingubo eza ama-  
polisa aziposa amsindisa. Ufunyenwe sele-  
nobutataka, egodusiwe ubehle wawafu-  
mana amandia ake. Sivuya sonke.

Umcancato wenyawo ose Rwarwa e Tyu-  
me, umke namanzi.

Imantyi yase Ngqushwa ipulapula ityala  
lamakwenkwe alwe emtshotshweni kwako  
ebetwe ngangokuba akulindelwe ukuba iya-  
kupila.

Amatyala amakulu elipesheya kwe Nciba  
anjengawokubulala amiselwe ngoku ukute-  
twa yimantyi enkulu nemantyi ezimbini nga-  
maxesha atile kwi ofisi zelo.

Lilo eli ixesha lokungeniswa kwamagama  
amatsha abatanda ukutunyelwa *Imvo* iveki  
zonke.

Ulaulo lwapesheya luvakalise e Palame-  
nteni ukuba luyakuncedisa ukumkani wama  
Swazi ukuba uyakatazwa ngama Bhulu.  
Lucinga ukumisa umntu oyakuba ngamehlo  
ka Rulumeni e Swazini.

Kulo mboniso uyakuba se Rini ngo  
December ozayo kuya kubako icala lempa-  
hla eyenziwe zingcibi zabantu abantsundueyakurolelwa amabhaso emali gqite enye  
ngobuhle.

Umbendeni usazipete inkomo pantsi kwe  
Ntaba ka Ndoda.

lNTO eyakusindisa umz’ ontsundu ekuvale-  
lweni ngapandle kwento zolaulo kukusuke  
babize unocanda abasikele izikonkwane bo-  
nke ngabanye. Ingenziwanga lonto akuko  
temba kakulu lokuba abasokuvalelwa.

Ibhotwe lase Natal litengisile kwinene  
lase Tekwini ngamawaka amatatu eponti  
(£3,000) kwakiwa ezintsha izindlu.

Iposi esuka e Dayimani eya e Transvaal  
ite xa isesibhakabhakeni selizwe, kwanti,  
kwati tu amadoda amatatu exhobe imipu  
adubula amahashe apambili omabini, ati  
kumbhexeshi makarole ingxowa yase  
Christiana idolopana ekwakwelozwe—emka  
nayo nemali ka Rulumeni ebiku £300 engxo-  
weni apo. Awukafunyanwa umkondo wezi-  
hange ezo.

Amakwenkwana amabini alapa anikwe  
inyanga entolongweni ngokusuke ebe osolo-  
ntsi ababini etweqini ka mantyi; ebesand’  
ukukutshwa ngezolo entologweni ayebe ibu-  
lanti.

Amangesi ase Natal enza ibhokisana entle  
evatiswe ngegolide aza kufaka kuyo incwadi  
yombuliso oya ku Nkosazana u Victoria.

Inene elisinge kwele Golide limyaleze  
umfazi walo kumelwane lwalo. Lite laku-  
fika apo alayeka ukutumela imali eninzi  
entsatsheni, waselesuka unkabi lo ubeyale-  
ziwe esiya kuhlata kona epuma nasemse-  
benzini. Uti ngoku aze ati umntu oke wam-  
bona esebenza isafika lemali amxhome.

Kuxabene abelungu ababini e Newcastle  
ese Natal aseleputuma ezipistolini, engu  
McLelland yadutyulwa entloko, yagwengu-  
la imbumbulu ayangena. Waselehloma u  
Hobbs esifubeni yakupuma emhlana imbu-  
mbulu lalalelwa ngumbete itshoba, aselem-  
bamba aka ntsasana umbulali lowo.

Abelungu bele Golide babhalele u Ruin,  
mentejwelozwe umtandazo wokuba makwe-  
nziwe umteto wokunyanzela abantu abam-  
nyama banxibe kuba basebenza behamba ze  
bonke.

I “Champion C. C.” idlale ibhola ngo-  
Mgqibelo ogqitileyo nentlanganisela yekha-  
ba elisebenza kwizitora zalapa e Qonce, aku-  
tshwa Amangesi atshikilelwa yimidaka. Izi-  
kora sozibonakalisa kweleveki ezayo,

Ngenxa yokunxila kwamakosikazi enkosi  
yama Swazi, ite inkosi leyo mazivalwe inka-  
nti ezikufupi nayo.

Umbandeni inkosi yama Swazi uyikanye-  
le lancwadi kwakutiwa uyibhalile eti kumfu-  
ndisi wase Natal makabuyise amantomba-  
zana amabini ayemke nawo.

Inyoka zininzi kakulu, nasezindlwini. Ute  
kanti u Mr. B. Sakuba selehlala nenyushu  
kwindlu yake kwasa ebopa eyishiya “ izi-  
tshay’ induna. Makugcinwe iyeza lika No-  
gqala (Mr. Shaw).

Ixabiso lemali ye *Mvo* ye kwata liba liku-

lu xa kudlule inyanga yokuqala ye kwata  
leyo ingafikanga. Mawayigcine lonto Ama-  
gosa nabamkeli belipepa.

Nalo icam kwisaziso so Dyer & Dyer kwe-  
lanamhla yi Selling-off.

nangapezulu kwale yo Mhlekazi, kwinteto eyalifanelayo iwonga lake awayenza e Monti ngo 1877 li- ngekafi ilizwe u Sir G. Sprigg wati:—

Kunakona ukutiwa ngokuti

ngokuti ontsundu abe

zentlalo nezolaulo alinga Mna

andinako ukutsho. Kamahla wase Qonce baninzi abantsundu abamagama asencwadini yamadoda anelungelo lokupendula emicimbini epatelele kwintlalo yalomzi wetu Mange­si, nabati bayityumbe ngevoti indoda abafuna ukuba iye kuba ngumlomo wabo e Pa­lamente, ako namaxesha eti indoda ete yapumelela kanti yebinganqwenelwe sininzi sabamhlope, ipumelele kuba isuke yaxunywa ngabantsundu. Yiyo le eyona ndawo ina- mandla ; sazeke ingeyiyo injuze na lendoda ipumeleleyo. Mna nditi sazeke iyinjuze nge- ngqondo nangezinye indlela ; ukuba ke njalo akukc lwenzakalo lwenziwa ku| kwabantsundu kwinkundla eyenza imite okanye kungatiwa babe luncedo. . . . . . . Andingi ndingaxoxa ngenda enkulu yokongamelana , kweziwe, owa umcingo ngowokuba abantsundu beli abakha nyeli ukuba umntu omhlope ubongamel ngento ezininzi, baye kanjako beyakuti qho banyule abantu abamhlope ukuba baye kubamela e Palamente. . . . Kweyamingqondo kubonakala kuyingozi enkulu ukuba kuqiniselwe into yokuba abona bantu bani­nzi mabangabi nazwi embusweni abapantsi kwawo. Eyona ndlela ilungileyo yokukwe- lelisa iziroro kukuba kuhlahlwe indlela yo­kuba abanazo bazipokoze ngapandle koku- shinta. Amangesi pesheya ahamba ngalo- mkondo, luxolo ke kona. Kukuyidukisela lento okubanga izipitipiti nokuvukela imibu- so kwezizwe ezininzi ezise Yuropu. Umzi opetwe ngumbuso we Palamente uma ngo­kuti bonke babe nelungelo lokutumela ama­doda oluvo lwabo e Palamente apo. Uliva- lile elolungelo lindela isitonga sokurazuka kombilini womntu lowo utungwe umlomo.

Zazinjalo imvo zomfo ka Sprigg ngo 1877. Wangamana angaha- mba ngazo kwakunye no Rulumeni wake!

Amanqaku.

Kuko indodana kula asebenzela pa­mbili esitumele isikalazo ngempato enge- mnandi eyifumene kwindlu etengisa ijinjibhiya ekayapa, kubeko indlu ekuti- wa yeyama Ngesi odwa Ontsundu akana- kuti bakata kuyo. Ke akuko mteto unya- nzela ivenkile etengisa ngemaphla zayo xa ingatandiyo; ngalamaxesha inqabile- yo imali sinokuvuyisana nomhlobo wela lowo Umhlope kuba kanti yena usala- ngelwe kangangokuba abenabantu aba- gxotayo bezekutenga impahla yake. Ka- kade ezizinto ziyakuya zipela nokwanda kokukanya.

I Jaji yabantsuku ntatu iteta apa e Qo­nce. Ngendawo yokuba amatyala ape- sheya kwe Nciba engasezi apa, abeniba- lwa amatyala, aye engeko kananjaqo ama­tyala apa amdaka okubulala ahlal’evela pesheya kwe Nciba. Mabini kodwa ama­tyala ate anento etsalayo kumawetu. Ngelika Ketterrer no Snayida (Schnieder) amadoda ate ngolunyhikizo lwempango apume azenza amapolisa azipangela. I Juri iligwebe ngendlela apa ebange uku­ba isininzi sabantu singabi nakulitemba elogqugula—tina Bantsundu salincama kwamzuzu. Limbi ityala lelalamadoda ahambe evunjululwa ngase Kwelera kusitiwa abulala u Mjacu nomninawe wa- ke no Brown. Lamadoda ebelishumi eli- nesibini. Asixenxe avumile ukuba aye- ko edabini nakuba ingezizo izandla zawo ezabulalayo. Ngalonto ke umteto ubafu- mene benetyala labancedisi banikwa imi­nyaka emibini. Esinye isihlanu sikanyele kwapela ukuba sasiko ; bafumaneka be- ngenatyala emva kwenteto. Nto iwuxa- kileyo umzi Ontsundu mayelana nelitya- la kukuba bagwetywe ngantonina ababa- ntu ngokubako kwabo edabini kanti nje babexolelwe ngesaziso so Mntan’ Omhle esati mabapume emahlatini.

Ipepa lase Rini i *Star* lenza lamanqa- ku ngengxoxo esaka savisingata mhla sangenisa inteto ka Bishop Webb yoku- khululwa kwe Nkosi ezisebunzimeni: “Inteto ye Bishop yamkeleke kamnandi kwisininzi kodwa bakwabaninzi abacinga ngokuba makwenziwe ucalulo nakulonto. Umntu onjengo Edmund Sandile, ofu- ndisiweyo nge engakululwa ukuze abuye ahlanganise isizwe sama Ngqika atabate indawo kayise. Angayingozi pakati kwabantu ekululwe. Yena ungundiya- lwa nomngcatshi ogqitileyo naku Tini Maqoma. Waye likumsha lakwa Rulu­meni e Xesi wayishiya indawo yake ‘ waya ehlatini.’ Isiqiti sase Robben ye- yona ndawo imfaneleyo, no Tini Maqoma angangxamela ukutabata indawo kayise kufuneka evalelwe ixesha elide kunel Abanye abantu nje bangakululwa; dwa abantu bohlobo luka Edmund ndile no Tini Maqoma mabagcinwe k ndawo abakuyo ngoku.” siwufumana umoya-mnye umzi nomhlope nomnyania osaziy milo so Mxhosa ekutini akusaku ngozi, iyakuba ngumbulelo wodwa kukhululwa kwenkosi. Kunguma- ngaliso ukuba ingozi ibonwe lase Rini elingenahvazi lungakanani Mxhosa.

Eli besilenze ngenteto yama Nges-  
elipepa lase Riui lajoka ngokuti ezi-  
zimbini mazingakululwa ngale-  
“ Isininzi sabamhlope belilizwe asisl  
yikangela lento yokukululwa -  
nkosi mbini ngohlobo ebonwa ngan  
*Mvo.* Balungile kwindawo abakuyi  
Edmund no Tini. E Indiya ababaq  
abayingozi abakululwanga" ziko izu  
ezomeleleyo ukuba bangakululwa I  
pa.” Tina betu kusinqabele ukuzil  
ezingozi izenzela zona kobayo ubucii  
*Star* ukuze izoyikise. Siyatemba u  
u Rulumeni akasayikuxela umnt  
angene naye kuloyiko olunjalo.

Impi emhlope iyakondloza kunent  
mali ezirolwa ngu Rulumeni uku  
indawo ezifundisa abantsundu, m  
mbi ezifundisa amashishini, lomhl  
kodwa ngati ulibele ukuba into  
yerafu zelilizwe ivela kwabantu  
Yaye irafu irolelwa ukuba

I\_)AYA ziswa abantu Aba- 13 ntsundu bom mandla «se Qonce ukuba Irafu yo- ^yaka we 1886 eli shumi le ■eni ngendlu kufuneka i- ngosuku lokuqala ku 1887. Bonke abantu O^Rnndii abazi bhatala ku ez.'ib') i luifii inabazi-o t^Habainek i Xesi bazise ku U QobOqobo ||||Hku Mr. Verity.

xnsm^Jokuba anga bhatala zwesiWr^a singaneno komhla ra 31 ku March. Kodwa inva kosuku Iwa 31 ku March jynke aba ngeka bhatali iya :u tinjwa impallia yabo, ekwe- ziweni kwa lonto ke bosebe ^hne ^lleko ngapandle HbMh ie sheloni.

'''kv<

HPbJivitele pczubi IflfWgulo loku vuswa, bazi |Me i Bafu zabo zezindlu : -Bcesha eli fanelikeleyo |i||»GMiku Iwa -11 ku March g^Mazi sindise kwi ndleko ezi bako xa kude f||||||^\i impahla yabo.

Ek. B. ( BALMERS. Im antyi.

\*’ ■; - i"b

FUDANI.

Zz'.-.vz na kulemimandla kKyakuu juzwa uku- igBomhlaba yakwa ^Bndelwe ihlaulwe Myo mongameli wa Be Kamastone ngo list January, 1887. fc^tfeliLJqgahlaulwa Fusuku Iwa

Bros, 1887.

■ ngegunya lomteto. Be kubeko sazisc Kwesi.

WERT GARCIA. F Umantyi.

|ve Umantyi, Kown, 23 Dec., 1886

■KA RULUMENTE.

.ntu bayaxelelwa ukuba ezika- Pabs) zibhalwe lamanani hJfcipaulwe ngamapolisa uku.

Abantsundu, ezi:

y.w < 25

Um152 W) 175

(.242 HL H. B. ROPER,

Inkosi Yamapolisa. No, VII. E Dayimani.

ND AZO.

ike intlanganiso zornta [ezikoyo apa e Koloni tatandatu (6th) April l&OBrize umtandazo

Kuko iqela labatabati belipepa esiqonda- yo ukuba selisenza ubumenemene ngoku ali- sazameli ukuba liyirole imali yepepa. Lo- mhlambi nyakutunyelwa isikambuzo ngexa- biso elisemva, ze ngo 13 April ozayo amagama adweliswe apa apepeni aleswe kwindawo ngendawo ukuba awuyitumelanga ngapambi koko, imali.

IJaji iyakujikeleza ngolahlobo: E Alvan, 1 April. E Bekesdorp, 4 April. E Kolsbere, 7 April. E Rafu, 14 April. E Tinara, 19 April. E Bhayi, 21 April.

Ingqakaqa isenze isitonga esinye ema Mpondweni.

Ibandla lama-Wesile laka ityalike e Bar­berton kwele Golide. Ilitye legumbi libe- kwe ngo 18 March.

UmjikelEzo ka Fillis(Circus) obuse Kapa ixesha elide uzakubuye uhambele kweli lingase mpuma langa.

Imigcobo yomhla wokukhunjuzwa kom- nyaka wamashumi asitoba wetshawe elila- ula kwelama Jelimeni yabako ngolwesi-Bini lwedluleyo kuzo zonke indawo ezinamaba- ndla avela kwelo. Yaba mikulu indilekile ngakumbi ukufala kubetwa igubu kupetwe izibane apa e Qonce.

AmAKWENKWANA amabini ama Lawu afe ngokubi kunene ngase Paarl ngaleveki igqi- tileyo. Kube kusitsha indlu aza akubona umlilo uqala nakwenye emelene naleyo azi- posa pakati ukusindisa impahlana engama- ndla. Ate xa eza emnyango suka yawa pa- mbi kwawo ingca ivuta, ange angaya efesti- leni amiwa ngumsi nabubushushu atshela pakati.

Ngati akusakubako nkani mayelana noku- ngena ko Mr. R. Solomon e Palamente eza- kuba ngumlomo wesi sitili endaweni ka Mr. Dyer.

Kwele Dayimani kuko inqwelana zokuka- ulezisa abantu (cabs) ekumiselwe ukuba zikwelwe ngabantsundu bodwa. Lesa isa­ziso sika Rulumeni ngalondawo esikwelana- mhla.

Abapati bemfundo e Kapa batumele izwi pesheya kwe Nciba lokuba imivuzo yotitsha- la bonke iza kutotywa ngapezu koku ikuko ngoku. Lowo msebenzi wokugaula imivuzo woqalwa nge kwata ezayo.

Imiteto emiselwe abalungiselela uviwo lwabangxamele umsebenzi wakwa Rulume- nte i Civil Service Examination ngomnyaka ozayo imisela ukuba akuko bani uvunye- lweyo ukuba alungene oluviwo ngapandle kokuba abe usiteta asibhale nqo isi Bhulu.

U Nohahayi wase Tinara use ntolongweni ngokudubula u Petros Zono. Babeye kuzi- ngela bebatatu, bati xa bagodukayo berozile epambili u Kamel Petani elandelwa ngu Petros, esemva u Nohahayi. U Kamel uve isitonga nesikalo esiti “ undidubula nje una- nqala yanina ngakum ” watsho selepantsi u Petros.

U Lieutenant Bailey owayepete amapo- lisa e Batenjini waza ekwelo wonga wama- na ukuyitya imali Rulumeni etunyelwe ukuhlaula indlu umrwebi ekutengwa

Ngolwesi-Hlanu olugqitileyo bekungcwa-  
tywa u George, inkwenkwana ka Rev.  
E. Lones walapa ebhubhe ngendle-  
la elusizi kakulu. Bebebambisa  
ipalanga emlanjeni nabanye, ba-  
goduka xa litshonayo. Bate sebemgama  
wakumbula iqogana lake lokutiya wabuyela  
emva yedwa kanti kupela oko. Kacolwe  
umnqwazi pezu kodonga nguyise kwafunwa  
ubusuku bonke emanzini ngamadindala safu-  
nyanwa isidumbu ekuseni sesinendawo ezi-  
tyiweyo ngononkala. Kubonakala ukuba ute  
ngokuhamba pezu kwepulanga elibetelwe  
eludongeni watyibilika weyela. Siyavelana  
nomfundisi lowo nenkosikazi yake.

Sifikelwe ludaba lokuba u John J. Mnqandi

ubhubhele e Dayimani.

NGOLWESI-TATU MARCH 30 1887,

UMTET0 ati u

Ukutungwa

Umlomo. SPRIGG mawenziwe

imilomo

yabantsundu zamalungelo

abo ubufanele ukucikidwa zizo zo-  
nke iziteti zakowetu. Kweleveki

egqitileyo sibalise ngento ezisentlo-  
ko zalomteto mtsha; sabonisa uku-  
ba into ojonge kuyo kukufaka ifa-  
dukwe emilonyeni yabamnyama.  
Site into leyo kukuguqula imvelo  
yonke yabo, kuba lomzi wakowetu  
ngumzi owavela wazipendulela kuzo  
zonke izinto zentlalo yawo, Yaye  
ke lonke ixesha eli ubulisebenzisa  
ilungelo owalinikwa ngu Mntan’  
Omhle lokuba nawo utumele e Ba-  
ndla e Kapa amadoda oluvo lwawo  
ungazange wenze into yobuyata,  
ngokuti mhlaimbi utumele amadoda  
angafanelekileyo kweloziko. Le-

ndawo singayimisa kapukapu ngo-  
kuvakalisa uluvo lwento eninzi ya-  
madoda amakulu elilizwe, kodwa  
njengokuba ipepa lilincinane sesoti  
sivakalise uluvo lwamatshawe ama-  
bini asentloko kulombuso ukoyo.  
Kuko inteto eyole kunene awayenza  
pesheya Umhlekazi i Ruluneli ngo  
1884, kulonteto kwabako lamanqa-  
ku:—“ Kwi Koloni yase Kapa izi-  
“ zwe zitatu, ezimhlope ngama  
" Bhulu na Mangesi, kwezi zibini  
“ esona sikulu ngama Bhulu, xa  
“ kulinganiswa ubuninzi bawo nga-  
" pezu kwa Mangesi kungasuke  
" kutiwe ishumi elinesinye lama

“ Bhulu linokutelekiswa na Mange-  
“ si asitoba, kanti ke zozibini ezizi-  
" zwe ziyakutshwa zezintsundu ngo-  
" buninzi ngangokuba kubantu  
“ abatatu abantsundu kunokumiswa  
umntu omnye wabamhlope.” Si-  
nga ke ama Ngesi angayiqondisisa  
into esekelezwe ngu Sir G. Sprigg  
ngalomteto wake mtsha. Ujonge  
kwinto yokuba sikutshwe tina ba-  
ntsundu kwinto zolaulo azokusala

ama Bhulu ingawona maninzi na-  
ngapezu kwama Ngesi ekunyulweni  
kwamadoda okuya kwinkundla eye-  
nza imiteto yeli, yaye lento isenzi-  
wa kuba ngoku epete ngemvume  
yama Bhulu ezimisele ukwenza into  
ayitandayo. Soke sibone ke ukuba  
ayakuyivumana lento Amangesi ase  
Palamente. lyiqubile inteto yayo  
i Ruluneli yati; “ Olulaulo lukoyo  
 ngoku e Kapa, lumisela ukuba  
“ abantu belo bazipate endaweni  
“ yokuba balungiselelwe yi Nkosa-  
zana kuyo yonke into—ololaulo  
“ lupumelele kakuhle, nakubeni  
“ abantsundu bengapezulu kwaba-  
“ mhlope ngokupindwe kabini.”  
Lamazwi Omhlekazi u Sir Hercules  
Robinson abefanelwe ukuqwatyelwa

izandla siti, abonisa ukuba noko  
kuko iqela lamadoda elimana  
ukusigxeka lisiti tina bantsundu  
singama bharibhari azitikiva kwinto  
zokutumela amadoda ebandla, wona  
amadoda angenamona nalunya aya-  
sincoma ngokunyula kwetu ngama-  
xesha angapambili. Kanti ke inte-  
to ka Sir G. Sprigg

Izihlobo zake ezininzi ziyakuwuva ngosizi olukulu umpanga ka Miss Antyi Majiza obhubhele e Alvani pakati kobusuku ngo- Mvulo ogqitileyo (12'35). U Miss Majiza linenekazi elinexesha elide kunene lincedisa kwisikula sentombi e Lovedale ingqili yolu- tsba olufundisiweyo. Baninzi ke abaya ku- mazi. Indawo yake kweso sikolo iyakubo- nakala isituba esikulu ekungekapukapu ukusivala, kuba ubesele njengonina wento- mbi ezifundayo. Umke lutshaba olukulu lwempi eke yatiwa futu emfundweni i Con­sumption isifo samapapu. E Alvani ubeye kutabata umoya oqolileyo welipezulu. Si- khuza izihlobo eziselusizini nati sikulo.

I Bhulu apa elingu De Foss elatshisa abantu nendlu kwa Tshaka likululwe yi Jaji yase Transvaal ngokusuke angabiko amangqina ayaziyo lonto. Kuvakala ukuba abantu basaba lomhla kwelozwe baya kufupi nenkosi zabo, abalixelelwa ixesha eliyakute- twa ngalo ityala.

2 IMVO ZABANTSUNDU (NATIVE OPINION) [MARCH, 30 1887