Qoboqobo, wati kuba enganikanga ngxelo intle, wasiwa ku Mr. Verity ote makaputume ipasi elungileyo. Waselenyel’ umchiza eza kufunyanwa namhla nje nje, inkomo zabuya zafunya- nwa ngumninizo. Umbanjwa uxele ndawo yimbi awaye kuyo ngelo xesha, pofu akaxela nqhina. I juri ite unetyala, wafunyanwa ukuba ulisela lidala. wani- kwa 5 iminyaka ne 25 ikati.

UBUDLWENGU.

U *Jan Spilman* ngokudlwengnla ngo September e Bellvale intwazana entsu- ndu eminyaka ingagqitileyo esineni, unikwe iminyaka e 9 nekati ezi 40.

UBUDLWENGU.

U *Singilani* uvume ityala lobumeneme- ne kwa Nontongwana, wanikwa iminya­ka emibini.

UKUTSHISA INDLU.

U *Solomon* ngokutshisa indlu kwa Ma- nkazana ngo October, zizindlu ezimbini zabantu abantsundu azitshise nako konke okupakati. Ufunyenwe enetyala wani­kwa inyanga zontatu.

UBUSELA,

U *Mlenzana* ngokuba igusha ezimbini kwa Sikutswana e Tyume, umelwe ngu Mr. Tamplin. Igqweta le Nkosazana lite akuko bani we ofisi yase Dikeni, laye eli- tyala lingalungiselelwanga kakuhle nga- bapete kona akanakwenza nto ngalo. Inqhina elizaziyo igusha aliko akuvakali nokuba like labizwa. U Mr. Tamplin ubize amanqhina ate zigusha zombanjwa ezo. Ufunyenwe engenatyala, wakulu- lwa. Aba ayapela amatyala e Bhofolo.

E MONTI.

*Ngolwesi-Hlanu,* 16 *March.*

Akubangako matyala, yanikwa Ijaji ibhaso lezingxobo ezimhlope zezandla.

ELUHAMBENI,

4

na, bati abangena zindevu babambelela emilonyeni. Sifumane sema sonke kule ndawo, ndada mna ndati elokuzomeleza, “Sidenge lanto, ifumane ishiye imali eninzi kangeka, hambani sigoduke aze ake adane,” ndatsho ndase ndihlaba nge- ndlela, ndabona belandela bonke. Ke ngoko nina bafuna uloliwe nakubehle, nifike, asinto ilinda mntu, ikumbuza lamazwi ati xa kutetwa ngokufa:—

“ Zingxakeko esinazo  
Akunakupazanyiswa.”  
ZIPATELE UMPAKO !

Enye indawo endinga ndingayiyaleza kunene kubantu bonke abahamba ngo­loliwe yeyokuti zipateleni umpako. Ukuba uhamba utembe ezizindlu amisa kuzo uloliwe akuko kutyiwa. Ukuvela kwam e Somerset ndati ukufika e Alice- dale ndabiza ikopu yekofu, ndanikwa ngezifedana apa ze tea ndanikwa ibanisi yanye, yaba nale kopu ibubanda, isweki- le igalelwe yintokazi esihlahla silukuni. Ndite xa ndipungayo yaman’ ukundi- gxelesha lentwana itengelayo, ndagqiba ndisiva ukuba andivanga nto. Ndicinge ukubiza enye ikop, ndabuya ndati kawu- buze imali oza kuyirola, wati lomlu- ngwana, sitoba sepeni!! Kaniqonde ke nani umtamo orolelwa isitoba sepeni! Kunjalo ke kuzo zonke indawo endaka ndangena kuzo ndacela ukudla; ndafu­mana behlangene ngazwinye. Sesiya safunyanwa ngo Baillie ukuya kwabo e London kwi Westminster Assembly nge 1643. Ukuba akunguye umntu ocitayo zipatele umpako wako.

Elokuvala namhla leli. Ndibone into endingasaziyo isizatu sayo kwezindlela zika loliwe.

“ BIRDS OF A FEATHER.”

Ndifike abasebenzi aba bendlela bekolise ukuti apo kuko Abatembu ike ibe ngabo bodwa, kuze apo, kuko Abesutu ibe yindima yabo. Kule yase Cradock indlela ndibe kufika kwelo iqela ndafika indlebe zirazukile, ndaba kufika kwelo ndafika zingamaholoholo; zingagqojozwanga na- kwindawo yokugqoboza indlebe. Andazi ke ukuba yintonina le yenza lomketo.

UNCEDO ALULO ULOLIWE.

Nokuba ke sisola ntonina kuloliwe wa- sinceda umlungu owacinga ukumenza. Ndinga kodwa ndingamshiya ngoku ndi- xoxe ngendawo aboti mhlaimbi abanye bazive bengaziva.

I-RABE E-TINARA.

bake izikasi ze samente, nekalika, kwane  
mpahla yake. Lomfo angati avuyise  
ke abaninzi abaya kuvuyiseka. Siyavuya

kuba sinendawo yokubhedeshela, ~  
lento sinazisayo makowetu.

yiyo

EZABABHALELI.

NGEMBONGI.

Ndiya kufike zinkosi ndiqaule pezulu ngangoko ndinako, mayela kule ndawo. Kuba ndiya qonda ukuba umfo lowo use fini lobudenge, ndiya kulinga ukuyenza mfutshane inteto yam.

1. . Imbongi ngumtelekisi; ngani ? yi- ndoda eti ifike amadoda xa akwamabi amazwi kodwa engabambananga, ifike selibonga—kwaka kwanje pi mfo kana- ntsi wase kutini ekutini, selisuka ikwela enye. Yintoni ke leyo ikukutelekisa? Sisono.
2. . Amazwi amabi akabuleleki ku Tixo nokuba ngawokuqalana nokuba ngawo- kugqibela. Uti umfo ke iqala ngawo amabi nokuba uyabulela yena u Tixo akanjalo, akafuni nalinye elibi.
3. . Asinto ndaka ndayiva imbongi ibanga usizi—into kusuke kuti xa ibo- ngayo kugqite imihlali engasingisele no- nyawo olunye kwa Tixo. imihlali yempa- kamo zenyama mayela kwindawo zase bukosini nase bukalipeni, into ke ezo ezibanga iratshi, layeke lona ngelocala lisisono.
4. . Lilipina ihilihili elaya ekaya lalo ngenxa yokubongwa? Ukubongwa vi- nto ebangela abantwana babantu balahle- kane nezimilo zabo, bacite nabebengasayi kukucita, ufike, ehamba nebubu. Ndino- sizi ukuba lomfo engazange ahambele apa, nokuba waka wayenza lonto yoku- hambela waye njengoleleyo.
5. . Ayishiya inqholowa, enza ni? Andiva nto, kodwa acita ixesha lawo. Kauve ke umfo osileyo imbongi ogxota amadoda emsebenzini wawo ngapandle kwesizatu. Sisono ke lonto.
6. . Itantasa imilwelwe—ewe, iyisapi? ebubini; ngani? Ngokuba uyakufumana umlwelwe selutotobela emntwini opilile- yo selubeta. Kanti ufudula uqonda noko ukuba awusenako, awudude ke mfondini usisulu, umtantasi lowa yena akaseko, kuba noko ngamadoda akolisa ngokuba ngama gwala. Ke ngoko ngumpembeleli wenkohlakalo. Sisono ke eso.
7. . Lomfo yena ati ebebonga u Captain Blyth pesheya kwe Nciba engu Mkokeli, andahluli ke ukuba ibingumkokeli wa- ntonina, nokuba ngowe nkabi zenkomo mhlaimbi wama esile, ondlebende, ibanzi lonto, ndifuna ukumazi lomntu ubebo- nga e Xalanga pesheya kwe Nciba. Make ndipele okwanamhlanje.

Joseph Loza.

Telegraph Office,

Kimberley.

imzekile  
Ndenz’  
satshata

ONGAQONDIYO.  
Ebatenjini, 18 Feb., 1888.

Mhleli,-Ndifuna ukuva, nokubuza,  
kuwe kanye, ngalomcimbi uyivoti. Asi-  
wuqondi kanye tina zidenge zalapa Eba-  
tenjini. Nditsho kuba into esiyibonayo  
apa tina nase Mamfengwini, ievoti iti  
masipatwe ngumfo osukuba evela e Ko-  
loni, elapa yena efike sizakele kodwa.  
Ati osukuba evela pesheya kwe Ndwe  
kutiwe naye makasipate—asipate kodwa  
singabanini mhlaba mu. Tina ke apa  
siti, kwalukwa imfazwe nqo, nawe bani  
lento injenjenje ubuni bayo, ndicinga  
ukuti ayizange ibeko, intlalo enjengale  
voti izizixhobo, impelo yayo yizinziseni.  
Kwakona, nditsho, ukuba nevenkile ezi  
kubonakala ukuti nazo zikwa ngabapati  
betu, kuba kaloku nazo kutiwa mazipiwe  
kwa umhlaba, zipiwe entweni yetu ko-  
dwa, nale voti ize kusipanga na kanti ?  
Asibi na kaloku sizokupiliswa ngolunyu-  
lo lukoyo. Hi, ndenz’ ukuba indoda le  
ayingefumane isuk’ indulumbane

emfazini wenye indoda  
kodwa — iti ngowavo.  
ukuba tina Batembu,

emini elangeni no Mntan’ Omhle Inko-  
sazana, u Victoria, sizekiwe tina, sigu-  
ngxile kanye—sotiwanina ukupatwangu-  
mntu ovela pesheya kwe Ndwe, nomfo  
oze kurweba (Trader). Ukanti bati nje  
ukuza beza kum ndizimele, bafika bacela  
kum indawo yokuma, nendawo yokute-  
ngisela. Yilonto nditi ke mna, kwalu-  
kwa amaqondo emfazwe. U Rulumente  
uyaziva akaziva sininanje ezi ndawo.  
Ebudengeni bam mna nditi akaziviswa.  
Saxelelwa uxolo lodwa ke tina apa Eba-  
tenjini. Wenza nina kaloku ubawo, ku-  
ba kaloku ngalento kudalwa ingxolo ne-  
zirweqe, nentiyano pakati kwetu. Apa  
tina sinemisesane esangejwa ngayo mhla  
senda. ke iyaziwa ngu Rulumente we  
Nkosazana, inasingoniwa zinkosi, nceda-  
ni. Umfo ovela e Koloni kanene yena  
uyakubika zinto zini elungwini paya,  
aze abike ntoni yena umfo wase Mamfe-  
ngwini, owati efika um-Koloni wasele-  
mi yena; yimbambaniso lonto, imhlope.  
Aze atini yena ovela pesheya paya kwe  
Ndwe, ukubikela elolungu lise Kapa.  
Aze atini ke yena owaseBatenjini, ozime-  
le entweni yake. Cacisani Makoloni,  
sapandlwa, okokutsho asitsho ukuti anga-  
nqatyelwa kusibulala u Rulumente,  
sitsho ngokuba simazi simtemba kuba  
engumfo olinda izizatu, sitsho kuba kalo-  
ku kuhlaulwa kukalwa ngumntu ontsu-  
ndu, sitsho kuba kweli letu umntu  
engenamhlaba, epetwe nje kodwa ngu-  
mninimhlaba, umve selesiti uyavota.  
Siyabuza ke ukuba bubulungisa balevoti  
na obo.

tand’ imini.

UMEMELO ENTLANGANISWENI.

Mhleli, kawenzele lomgca indawo kulonto yamanene. Ndibone kwele gqitileyo iveki kuko indawo yesaziso sentlanganiso eya kuba se Nxukwebe, ngo 3rd April, 1888. Siwacela ngoku- ndileke kunene onke amadodana ase zweni, emfazweni endala, aze abeko ngolo lusuku, ukuze namhla yenzelwe isihlahla lentlanganiso. Namhla ngu- mnyaka we Nkosazana, sitemba ukubona into zo Ndwandwa, nezo Ntanta, uezo Madaki, au, namaxego o Ntsiko. Ndim owako futi,

Gqubusha.

Fort Peddie, 3, 16, 1888.

NGEBHANKI.

Nkosi Mhleli, faka kwelo pepa lomzi lendawo indikatazayo: “Makuvele amadodana abe matatu anemah, nokuba mahlanu ngokukodwa, alwele uhlanga ngokumisa indlu yokugcina imali i.e., i Banki, inikwe igama eliyi, “ Native Bank or Native Savings Bank of South Africa.” Kukangelweke nokuba lelinye

Kanti  
ukuba  
ngane  
kwane  
kwetu

Igama elingayifanelayo, kwane ndawo  
engamiswa kuyo; kuba ke tina ma  
Afrika sikohliwe nokuzigcina, kwano  
kuzandisa inkozwana esizifumanayo

ngemigudu yobupantsi betu.  
ngokusemhlotsheni kuyabonakala  
awona madoda anokuba negama  
mali kunalawo afuye inkomo,  
nqubeko yezinto ekuhlaleni

Kusetyenziswa imali kune nkomo. Mzi  
wakowetu ndoti ndakuteta futi ide  
ingavakali neyona nto nditeta yona.

Lim’ ekaya.

Embo, Feb. 27, 1888.

ABAKOKELI NAMASHEYI.

Manene kanipendule nantsi into ibolisa iramente zakowetu ukupela kwalonyaka we 1887, sasipulapula ityala elalipakati kwentombi yasesikolweni nesoka lase- maqabeni selilobole inkomo zalo, yaza yati intombi lakubona ukuba selinikiwe igama yalala. Ke isigwebo somfundisi kunye nabakokeli, sati akufuneki ukuba liti iqaba lizeke esikolweni kwaba kuyapela njalo. Ke maze niqonde ukuba yayilisoka elo lingenamfazi nga- pandle kwalontombi laliyifuna. Ke namhla kwalomadoda agweba elotyala azakutshatisa enye intombi neqaba elino- mfazi ati ukulahlekisa lisoka kwalalapa into engeyiyo inyaniso ngokuba ayazi ukuba ayakuti ukuba alixelile ikaya lalo kwaziwe ukuba liqaba ngokuba akuko sikolo kulondawo. Bulungisana obo bakokeli niquba ngabo? Ndabona ngokuti umntu nimazi ukuba uhlute indoda yomnye, nimyeke ahlale esitebeni Senkosi niyazi lonto. Bakokeli musani ukuketa ubuso, iramente iyakufa okunye ninika amandla isono ukuba siwubolise umzi. Sebenzani njengamakolwa Ra­mente yase Wesile. Ndim,

Mboneli,

Mount Coke, March 6 1888.

UCALULO KWELA MAMFEGU.

Mhleli, wendaba,—Andimntu uku-  
katazayo ngokubhalela kwelipepa lako,  
ndidaniswe yinteto yombhaleli oti u  
Mr Gontshi ngu Mxhosa makemke  
ema Mfengwini, angabinanto angayite-  
tayo; ndiyifumana lonteto ikukugxeka  
u Mr. Gontshi nje kodwa kuba akuko  
nto yoniwe ngu Mr. Gontshi lowo kuma  
Mfengu, iti ke mna indimangalise  
inchaso enjalo, ipume kumtu oshumayela  
indaba ezilungileyo; ndimfumane eziteta  
nje ngomlomo kungeko nto ipakati, ati  
oyena mntu ongekusela u Mr. Gontshi  
asuke abe nguyena umgxekayo okanye  
akuyiyo mfanelo yake ukuti lo ngu  
Mxhosa, Mfengu, Msutu, ebemele ukuti  
ukuba kuko abantu abakohlakeleyo aba-  
hlulahlula intlanga befuna impambano,  
alinge yena ukubamanya, kuba enoka-  
nyo yena—Uizwi le Nkosi. Ndibona uku-  
ba imbhekiselelo yalo mshumayeli ku-  
kuba lento ingu Mxhosa uyitiyile akuma-  
tanda, ukuba woze aviwe ngenye imini  
xa aza kushumayela esiti, ukuba kuko  
Umxhosa apa makapume ndiza kuxelela  
Amamfengu indaba ze Nkosi.

U Mr. lo ebefanele ukumbulela u Mr.  
Gontshi ngokusebenza kumawabo nje-  
ngoko anokwenza kuhlanga lwakowabo  
engenamahlulo yena awenzavo kuba  
yena efuna simanyene, njengokuba olu-  
hlanga lumhlope lunjalo kungeko mketo,  
singade siwubone xa besenza into, siye  
silibale kucasana zibe izinto zisonakala,  
kanti ke ngapaudle kokuba simanyane  
asisakuze sibe luhlanga. Umgwede u  
Nonqa silibele ngamakwele nje, ukuba  
lomzalwana akayiboni lendawo ukuba  
uyiposisile angaba nakulendawo akuyo  
uye ngecala njengononkala esiya emanzi-  
ni; *let us work together,* kungabiko kuti  
lo ngumnantsi, sakuhlala salahlekelwa  
zizinto engesizizuzile. Ukuba Mr. aku-  
lwazi umanyano, hambela Intlanganiso  
yo Manyano Lwabantsundu ebise Sem-  
nareni e Blythswood nge 25 February,  
iyakuba kwakona nge 24 March, uze uye  
ke womanyana nentlanga osazichasileyo.  
Siyakwazi nokukwazi noko ungalibhali-  
yo nje igama lako ukuba ungu Mr.  
So & so, wase.

Manyano.

ABALIMI NA BARWEBI

*Eqonce.—*Ngezolo baya obuhlanjiweyo obungahlanj wanga 4, obumnyama 2d.

E MARKENI.

E QONCE (March 17.)  
Irasi eluhlaza—8d ngekulu  
Ihabile,—1/ to 2/4 „

Umbona.—3/9 to 4/6 ,,  
Irasi,—2/8 to 4/6 „

Umgubo,—4/to 7/ „

Itapile—1/ to 5/4 ngenxhowa  
Inkuni.—6/ to 23/6 ngeflara  
Amatanga,—1/ ngedazini

E RINI (March 17.)  
Inkuni—10/ to 19/ ngeflara  
Ihabile—3/ to 4/ ngekulu  
Umbona—6/6 ngenxhowa  
Irasi—7/3 „

Umgubo—11/ „

Isemile,—2/6 „

Itapile,—3/ to 4/6 ngekulu  
Amatanga—6d to 2/6 ngedazini

E BHATI (March 19).  
Irasi ezinkozo—3/ to 4/6 ngekulu  
Isemile—3/ to 4/6 „

Inkuni—15/ to 25/ ngeflara  
Ihabile—3/ to 5/ ngekulu  
Umgubo—4/ to 6/ „  
Umbona—5/6 to 6/6 „  
Itapile—2/ to 10/

E DAYIMANI (March 14 )  
Irasi—12/ to 12/6 ngenxhowa  
Imbotyi—28/ ngenxowa  
Isemile—4/3 ngenxhowa  
Umbona—16/3 to 19/ ngenxhowa

Amazimba—13/

(akatengiswa.  
nga)

Thabile,—11/3 to 14/ ,,

Ihabile ezitungu—5/ to 7/6 ngekulu  
Itapile—12/6 to 15/ ngenxhowa

E KOMANI (March 17.)  
Inkuni,—13/ to 41/ ngeflara  
Itapile,—3/ to 4/ ngenxhowa  
Umgubo—4/ to 5/ ngekulu  
Ihabile,—4/ to 4/3ngekulu  
Umbona,—4/ to 6/ ngekulu  
Amazimba,—5/6 ngekulu

the

an

No. 2.  
ukuhamba ngololiwe kwabantwana.

Pambi kokuba ndibashiye ololiwe make ndenze amanqakwana amatatu. Elokuqala leli, abantu abaza kutumela usapo lwabo ngololiwe, babolumkela ukuluyeka luhambe lodwa. Kuyinto enkulu ukuhlala kuko umntu ondwebi- leyo wokulukangela. Ndaka ndabona usizi olubi. Ukunduluka kwam e Alvani ngamhla utile, ndabona kungena iqelana labantwana bama bastile, omkudlwana kubo iyintombazana eqalayo ukungena ebuntombini. Xa sesihamba siteta, ndafumana ukuba baya e Molteno ngelabo, batabate itikiti yokubuyelela. Ndafumana ukuba aba bantwana bavela • Free State, kekaloku kumhla babona uloliwe, bafuna ukuke beve ukuba unjanina; kulo lonke eli silihambayo abazani namntu, abazange balibone. Sihambileke seza kufika e Burghersdorp, kwabizwa itikiti kona sazirola sonke; yafika eyabo itikiti ayabagqitisa e Berkesdorp, yabe ingatsho nokuti baya kubuyelela, babe bengapatanga namali yokuba ingabanceda kweso sixakeko. Bati aba bantwana bakuyiqonda lonto balila bonke, bakohlwa nokupuma kuloliwe. Sibize umgcini sitishi, ixego elinesiqu. elindevu zinde, elibu Jamani, umfo enditi wakugqibela kudala uku- ncuma, onqawinde ingazanga yapuma emlonyeni; sibize yenasamxelelaolusizi, sabuza iqinga lomcimbi onje. Yinto eyapendula inqawa ingayi kupanga emlonyeni, yati kuba ntwana,—Pumani apa, yatsho ngezwi elinyanzelayo. Bapuma bema ebaleni bebambene nge- zandla, belila; kwati kuse njalo yalila intsimbi yokuba sinduluke, sabashiya bemi kwelo bala, libafele. Ndatsho lomini ukuti, makungabi lula ebantwini ukuyeka abantwana bahambe bodwa.

ISIDENGE ESINGU LOLIWE.

Elesibini inqaku endinga ndingalenza kukuba, uloliwe sisipukupuku sesidenge, esifumane senze. Ndaka ndati okunye ndifuna ukugoduka ukusuka e Alvani, kusasa, ndaxhoba yonke imipakwana, umfana watwala walifukufuku ukusa esitishi. Site xa siyayo naba bandika- payo wavakala umlozi wenkewu, wati uvakala umlozi wase ubonakala umsi, ndeva kutamba amatambo, ndafumana ndati, wenzani ke? Ute uwetu ukupe- ndula. — Andazi nam, kodwa ngati uyemka ! Ndifumane ndati, — Kuza kutiwani ke ngoku ? Ute omnye hayi masigoduke, okunene sajika, ndabuya ndalala intsuku ezimbini kona. Ute kanti endenza lento nje, eyona iyiyo useza kundenza. Ndanduluka apa ekaya ndifunzele ukuya kumkwela e Katikati ekuseni, ndikumbule kwase Alvani, ndiputuma umkuhlane. Ndaye ke ndino mnqopiso nomkwekazi warn ukuba siya kukwela ekuseni ngolwesi- Hlanu, siye kufika e Alvani ngokuhlwa kwalo mini; sasiyi nxhamele londawo ngokuba xa siposwe yiyo, kuya kuda kube ngo-Mvulo ngokuhlwa ukungena kwetu e Alvani. Wati umkwekazi wesuka apa e Tyume kwa ngolwesi- Tatu, wakugaleleka e Katikati ngokuhlwa kolwesi-Ne. Ndalandela mna ngolwesi- Ne, ndinxule amahashe amabini. Kute apo ndikulule kona, elinye lakohlwa kukupalaza amanzi, ndalinda iyure ezitile kwada kwalalwa. Ndindulukile apo ngokuhlwa, linge lingati nyi, lasuka laqwalela, latamba; nditeta ke ndasebe- nza into endingena kuyixela ; ndadanda- kumbula ngalamntu kutiwa wayelinga ukutwala ihashe. Ndaqoba ubusuku bonke, ndingayiboni nendawo endiyi- hambayo ndakugaleleka e Katikati xa kutiqeke; ndati ndakungena esitilateni lasuka lema ihashe, yayinkohla, ndanqa- tyelwa nakukulishiya kuba kulityala oko, ndoyika nokulibeta kakulu ngokuti hleze kupume ipolisa liti nanku umna efeketa ngesidalwa esingatetiyo. Ndibe kulitula nesali ndilirola lema lona, lisuke lindinike intloko yodwa isiqu singashu- kumi. Kude kwati sekunini lahamba; Ndafika apo akona umkwekazi besiti hai usafike ngexesha akakafiki uloliwe; abanye bati kaungene ufumane ikomtye yekofu ukupe ukudinwa ixesha lisekude.

Ndati ndakakumbula esase Alvani anda- ba savuma nokungena; ndati nokuba akakafiki uloliwe esitishi makafike sesiko. Hayi baxhobile abasikapayo sanduluka. Kute xa sikugama wokuba indoda enesi- kono ingagibisela ngelitye wavakala engati uyatimla, wati ukumka kwake kwelo tambeka lentaba ka Daliwe wanga uyagityiselwa; safumana apa sakangela-

Usuku luka February 28, 1888, alusayi  
kufumana lulityalwe kamsinya ngaba-  
beko, mhla kwavulwa ityalike yase Rabe  
yabantsundu. Umsebenzi waqalwa ngo  
7.30 p.m., isihlalo satatwa yingwevu u  
Rev. Mr. Patterson. Lo Patterson ngu  
yise kule ramente. Wayivula intlanga-  
niso ngesi Bhulu, wabeta bati abanga  
sivayo isi Bhulu, babhekabheka, aye  
wona amadoda asivayo emte nzo nga-  
mehlo. Wateta lomfo ke Patterson,  
njengoko uyise enjenjalo ukuyala onyana  
bake. Kwati kwakuba mzuzu eteta,  
zabonakala intokazi zasema Lawini ziye-  
ngezelisa inyembezi. Sati sakuyikangela  
lendoda iteta, sabona ukuba iteta izele  
lufefe; yaye iteta ivuyile.

Yati yakuhlala, kwema ingwevu, umfo  
ka Jeffreys, umfundisi. enye yamadoda  
akade ebona izinto, ongati ngelo tuba  
uyilandele nanxa iya kuhla nawe eweni.  
Lomfo wabalisa ngokuhluma kwale  
ramente. Upawu lokubonisa ukuba  
iyanda, iyakula, nalu: Kangela ityalike  
into eyiyo namhla, asisenguwo lamga-  
ngato, kananjalo namhla lolunye olu  
upahla, namhla sikwi tyalike entsha.  
Wanika amanani e ramente, awesikolo  
se Cawa kwa nese mini. Yatshonela  
ngeliti.—Pambili kuyo yonke imisebenzi  
yenkululeko.

Kwema u Mr. Elliot, i Attorney yase  
Bhayi. Uyayazi inkunzi yenkomo maxa  
ikowayo. ayifumane ibaleke. Wateta  
umfo ka Elliot kwabonakala ukuba uteta  
ekowabo. Lo ngunyana ka Rev. William  
Elliot, umfundisi wbkuqala owacela isiza  
sokwaka ityalike yabantu abantsundu  
apa e Tinara. Ekute ukubonisa ukuba  
umfi lowo, umfo ka Elliott, ubetandwa  
ngabantu bake, yati namhla ityalike le  
yakuba yilento iyiyo yabizwa ngegama  
lake, *“ The Elliott Church."* Yateta  
nzulu lendoda ukusikumbuza ngemise-  
benzi kayise awayenzayo pakati kwaba-  
ntu abantsundu. Ite uyise ubeke ashu-  
mayele kubantu abacelana izinefu  
kushunyayelwa, iyintwana encinane  
ukubeva besiti: “ Ndipe isinefu,” omnye  
asuke eme esakama, njengokungati uti,  
mna ndifuna ukupuma. Wazimela  
ezonto ubawo, kanti kubuya kubeko  
iziqamo ezi ke namhla zibonakalayo  
kubo ababantu. Musa ukuncamawakuba  
ungaboni buhle bomsebenzi wako,  
wobuya uvelise iziqamo kamva. Umo-  
nde ufinca umzi we Bhulu.

Kwesuka u Rev. J. C. Macintosh,  
um-Krestu wenene. Umfo ote akusuka  
wayawa litelela i Nkosi yake u Krestu.  
Yonke inteto yake yayisekwe kula  
mazwi: “ Makrestu nilukanyiso ne

tyuwa yehlabati.” Watsho zabonakala  
ezinto zombini ukuba ziya funeka kuba  
landeli be Nkosi,—ukanyiso nobutyuwa.

Kwateta u Rev. J. V. Van Rooyen,  
esiti, masihambele pambili. Kwateta u  
Mr. Mackay ngesi Bhulu, esiti makuziwe  
ezityalikeni, kuba lonto iya wuxasa  
umpefumlo womfundisi.

Kwateta u Rev. J. Pritchard owaba-  
ndezela kweliti,—kuko inkawu pezu  
kwendlu, kufuneka itotywe kamsinya.  
Ndiyakolwa ukuba baya kuba baninzi  
abaya kufana nam ukungazi ukuba uteta  
ntonina. Wati iyakunifundekela le-  
nkawu ngokukoncozisa amatyatanga  
ayo xa kushunyayelwayo. Uti xa abo-  
nisa into ayitetayo ati lenkawu ateta  
ngayo lityala eliseleyo, — Kubonakale  
okwenene ukuba ityala livakusifunde-  
kela ezimvalweni zetu. Wasipa icebo  
lokuyiitula pezu kwentungo nali “ lowo  
makaze enze eyake imfanelo.”

Elixa kutetwayo into ka Mraise neka  
Dlamini ziyaququzela ukunika indawo

kubantu basemzini.

mzini  
Sakolwa

mnandi

Sati azi abati o Ndaba no Dyoba banga-  
tinina bakuzibona ezizinto, asinamatanda-  
buzo bebeya kuvuya kunye nati. Savu-  
ya tina ngeloxa, waye yena umfo wase  
Europe obesenza upahla wavuya kwa-  
mhla walumisa, waye beka izinki. Sa-  
mbona mayelana no 4 p.m. emi ngentlo-  
ko ebhekise imilenze pezulu selekabaka-  
ba. Wati akungena pakati samana uku-  
mva ebomboloza evuma, kuti kunjalo  
simve selelugwadagwada uyashumayela.  
Sati sakuya kukangela safika abapulapuli

Imbheko kwabase-

yinto entle kakulu.  
ngulomsebenzi. Kwaba  
kanye ngabo obobusuku.

NATIVE OPINION

WEDNESDAY. MARCH 21, 1888.

harassed.

J. Crowe’s and  
Landrey’s Fieldcornetcies  
the King Williamstown division,  
Dordrecht, Cala, Herschel, East  
Griqualand and Fingoland, proceed-  
ings have been instituted against  
those of our colour under Sir Gordon  
Sprigg’s Act. and for the simple  
reasons so tersely and publicly  
stated by the Bond agent at  
Queenstown. The declaration we  
have quoted is made with the  
object of getting Mr. Botha off the  
costs claimed by the five hundred  
successful claimants whose privileges  
have been indiscriminately assailed.  
This did not avail with the Civil  
Commissioner of Queenstown who,  
in these evil days, still maintains  
unimpaired his belief in the funda-  
mental principle of the British Cons-  
titution, that all the Queen’s subjects  
are equal in the eyes of the Law Mr.  
Garcia is clear-headed enough to  
know what, alas, the Ministry do  
not seem to know, that, it is the  
even-handed administration of  
public duties that gives content-  
ment to all, and renders revolutions  
impossible. For our part we have  
never entertained the shadow of a  
doubt that the so-called Registration  
Act was aimed at the native voters,  
but as there are many who affect  
to think otherwise, the letting out  
of bagged cats by the Bond is  
welcome as an eye opener.

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Editorial Notes.

We are glad to see that the *Umtata Herald* has such a firm, belief in Major Elliot, that it holds he would remain uninfluenced by Government Circulars. We confess that we did not think that he, being a removable Magistrate, would be entirely above such influence, strong and upright man though he be. What happened at Cala, is what we feared in the higher office of Tembuland.

large gathering of  
Natives in connection with the  
Registration. Five hundred of our  
people from the neighbouring  
Native centres came together, the  
occasion being the sitting of the  
Civil Commissioner to decide the  
question of costs to be awarded  
those who had been successful in  
establishing their rights to be  
enregistered as voters in the divi-  
sion. It will be remembered that  
a Dutchman of the name of Theu-  
nis Jacobus Botha had, at the  
instance of the Afrikander Bond,  
taken it into his head to object in  
a wholesale fashion, and without  
regard to qualifications, to the  
Natives put on the Roll by the  
Registering Officers. Mr. Botha’s  
reason for this course, is given by  
his Attorney, Mr. A. D. Webb, to  
have been as follows :—“ There was

“ no doubt that in framing  
“ Registration Act there was

“ intention on the part of the  
“ promoters to disqualify someone.  
“ His client believed that it was the  
“ intention to disqualify the Native  
“ voters, and he accordingly object-  
“ ed to their enrolment as voters.”  
On the same ground our country-  
men througnout the land have  
been ha At Peddie,  
Alice, Fort Beaufort, in Mr.

Mr.  
in

The *Alice Times* writes, “ What is wanted is for the Imvo to lead Natives in the right direction, and not try to foist them into positions they have not reached and give them rights they are not yet fitted for.” When read side by side with the actual facts of the case in Victoria East, as anyone with eyes open would find them, this sentence is the very quint­essence of nonsense. We are asked. “ to lead the Natives in the right direc­tion.” Well and good. We thought we were doing this already, unless in the distorted view of the *Alice Times* to lead them in the right direction, is to lead the Natives away from Constitu­tional courses. It is further urged that we must “ not try to foist them into positions they have not reached and give them rights they are not yet fitted tor. Good again, sweet *Alice Times.* But, dismounting the high horse of theory and coming to matter-of-fact things, what do you suggest as the standard of guaging fitness. They say, and say rightly you will admit, the proof of the pudding is in the eating. Is it not your “ unfit ” natives who gave the constituency of Victoria East a member who has proved an orna­ment to the Lagislature and is regarded throughout the country as among the fotemost politicians in the land, all sides taken together? And your judges of

QUEENSTOWN  
was, on Thursday

The Real

Object of the

Registration last, the scene of another

March 21, 1888. Imvo Zabantsundu (Native Opinion) 3