uye ababanjwa. Kuteke lakutetwa wakululeka u Ntozini bati abasule li abo abe—bemsulela ngamatyala abo ukuba kungene yena enkatazweni, bagoduka bewotshozela ati, namahlungulu abevuyela uku xhola amehlo enkomo efileyo agoduka edanile, ukubuyela kwasemitaneni yawo era—'ra abefudula epile ngayo’ kakade—Nditeta abebevuyela ukuba ndisetolongweni Elityala belitetwa nge 15th ka July 1880.

Ntozini Tshona.

 YO ! YO! UPINA UN YANA KA RULUNELI?

Komgha July 2 1880. Mhleli.

Ndincede undifakele lamazwana am madoda aseluhlange- ni nantsi into endiyibona kweli—pepa liyi *Cape Mercury* K. Wms. Town, May 10, 1880. “ U Rev. E. M. wayeye pe- sheya kwe Nciba, ngesifo soyise wenkosikazi yake, wati ekubuyeni kwake wabanjwa wahamba imigama, enjengesela, lama hashe, ngokuba emnyama.” Nantsi into endiyitetayo nditi kuhleliwenje *o Reverende* abamnyama bayakutwala ipasi na nabo, nje ngati ? u Rulumente akanakubenzela amaqaga na bona? Masibacelele sonke tina bakolwayo asilulo na usapo luka Rulumente ? Nantsi into ebonisa ukungatenjwa kwetu, *leli bala letu.* Ke kaloku tina asizitembi na ukuba singababuzeli nje abafundisi betu tina Remente? Kubonakala ukuba abayi kushumayela pambi kokuya kucela ipasi ezi ofisini kanti banayo eyase zulwini- Batunyiwe kwatiwa “ Hambani.”

Lendawo kuya bonakala ukuba sizintsizana asinamtete- leli. Upina u Charles Brownlee Esq.; abe bevuya ukupuma kwake basa vuya na? Kuya bonakala engeko nje. Yo ! yo ! izililo ! ! Mr. Brownlee, mteteleli wetu, upina uku­ba ungasifeli nje ngoyihlo, owasifelayo sada samngcwabela kweli lizwe, mfo womfundisi wakwa Xosa !

Kulusizi, sisidenge sodwa esinga kwaziyo ukunyuka no- kuhla kohlanga ukuba kukutinina, esingakulileliyo, asiteti ngati besiyitwala ipasi kade ayisikatazi tina nditeta ngaba- fundisi makowetu ndihlaba umkosi masiyitete lento kwi Ruluneli, u Sir. Bartle Frere. Yo! Nditsbonele ngesililo.

Ndim

Qebeyi. H. Mekeni.

UMBONISO WA PESHEYA KWE NCIBA.

Engqamakwe, June 18, 1880.

Lamazwi alandelayo aye bonakele pakati kwe zinto eza zibaliwe ngomboniso wezilimo obusand’ ukubako e Ngqa- makwe, ngentlobo ezaveliswayo nge pen ne pensile. Eku- beni iyinto entsha, noko isesikweni pofu, lento yokufike kufunzelwane nge prize, kube kusenzelwa ukukutazwa abanye kwakuyo lento, abagwebi bayincome ukuba iyi prize epokeleyo eyamkele ngoku yifaneleyo. Sinemivuyo emikulu ngoko ekuyi tumeleni ukuba ishicilelwe ukuba liculo le prize yokuqala e Fingoland, langa lingamemeza into engapezulu ukulunga kulo unyaka uzayo.

Ndim owako

W. Girdwood.

 ICULO “LOMBONISO.”

1. Bayete kumkani Ngombuliso wetu Siya vuya Nkosi Ukubona wena.
2. Wena uli langa Uya kanya kuti Ngezi ngcinga zako Nezinteto zako.
3. Baya vuya bonke Ababon’ ukusa Kwalemini namhla Bequb’ into zabo.
4. Ukuya e Nkosini, Ngale misebenzi

Yenkutalo yetu, Pambi kwama kosi

1. Asina nkutalo, Asina ntyantyambo

Asina zinkomo, Asina mahashe.

1. Asina zilimo

Asina mazimba

Asina nqolowa

Hayi ke lomnyaka.

1. Ngcinga yokumkani

Funqula elizwe

Ngcinga ka Bulayi

Quba elilizwe.

1. Asina kuqonda

Asina kukolwa

Ngale misebenzi

Yenziwayo nguwe.

1. Uya sikulula

Ngase budengeni

Beli lizwe letu

Elinobu mnyama.

1. Hambisa ke wena, Umsebenzi wako

Langa lama, Mfengu Kanya pezu kwetu.

James Nguza.

ULAULO LWABA NTSUNDU.

Inteto yako Mr. Jabavu eteta ngokuti amadodana antsundu makazifunde ikoranti zama Ngesi, ukuze olu laulo Iwawo aluqonde, kanjalo lendawo uti into engeyite ngenxa yoku zifunda oko yabonwa, ibeke ngoko ibi behle yapikiswa inge- kade imiswe nje ngenyaniso, ezondawo unyanisile ngazo. Zininzi imbandezelo ezisibandezeleyo ngoku, ezisifikele si- ngazazi nokuba zayilwa mhla kwatinina, esite sisotuka zazise ziyimiteto eselimiswe ezi Parlamenteni.

1. Kaukangele lomteto we Mali yezindlu (House Duty) Act No. 20 we 1878, kaukangele uhlobo owasifikela ngalo ngokunyebelezela, yanga kufunwa uncedo olufutshane ku- mntu wonke, kanti sisinyanya sesimakade, into ekungeko bani ukutshelwe pandle ; na mhlolokazi ungena ntoni; na xegwazana, nokuba linjani, oku lihleli efoxongweni nje ; na mlwelwe uswele njani; into ke leyo enokutimba pakati; babushuliswe abantu yonke lonto injalo nje yinto eyayilwayo ngabaniniyo kwakwezi koranti sati ke ngoku ngazifundi kwetu, enziwa agqitywa lamayelenqe sabona sekute nyile lomteto njengoku ngenelwa ngamanzi endlwini.

Yabona ke ezi zialamu zakowetu, zibusbuliswa zisenjwa njenjepofu besiko, siwabona, ababonayo, ukwenziwa kwala- magqebeqe, okunene asitetanga, asibalanga kwezi koranti zama Ngesi, *noko bekungayi kunceda nto mhlaimbi.*

1. Kauhambele kweli lase Xoseni ukuze uzibone intsizi zale pasi. Namhla lanto kwakutiwe umntu makabe neqaga ayiseko, alisena msebenzi, ubanjwa enalo. Le pasi ke woti nonayo umntu, afumane inkatazo kuma polisa, kuba kaloku yinkita into engakwazi kufunda ; into ayakuti umntu enayo le pasi, kuti ngenxa yezi zidenge zama polisa, nanko epa- njukiswa endleleni yake, kuyiwa egoseni apo likona, noku­ba yinkosi. Wumbi yobizwa, ati akuyirola kanti akakwazi ukuyi funda oli polisa, wosuka ayi fake enxoweni yake, ati ‘‘ Yiza kum siye emntwini endimaziyo okwaziyo ukufunda,” —nokuba umntu ubevela kwelinye icala, ipolisa libekisa