IMVO ZABANTSUNDU (NATIVE OPINION). 3

[June 20, 1889.

EZABABHALELI.

INTSANA NOMQOMBOTI.

Nkosi Mhleli wezamanene akowetu Indaba kauncede ufake lomigcana imbalwa, noko andimntu ukukatazayo. Kwi *Mvo* yo 17th January, 1889, kwingxoxo yomqomboti ne bhulanti ndiyampikisa Umtempile ose Bhayi, ndivumelana no Bopa Amaxonya, kuba tina apa kupela kwento esondla ngayo intsana zetu; lonto yokuti amabele ka Bungane afaniswe nombulali omkulu ochite izizwe nentlanga, lonto indibangele isifekexe. Andiboni ukuba kuko bani onako ukondla usana lwake nge bhulanti njengoko mna ndirokondla olwam usana ngomqomboti, nditi kanye bulungile.

Wenzani mfondini ukuti ukutya kufana nomtshabalaliso, tina amabele yikofu yetu, uti umqoniboti mhla ungekoyo ukame ingxazozo'. Kuti tina umqomboti yilamaneti ne ginger beer eti ibete lipele inxano lokubalela kwelanga. Mna andifihli kanye kukutya, lutsho olwamuluvo, kodwa makutatyatwe buncatu kuba namasi ayanxilisa wakuwagqitisa ukuwatya, nenyama ngokunjalo. Kuko enye indawo embi kunene apa, amahashe aziziqwala kukupalela kwa Hobo, e Nciba, ukufuna lomtshabalalisi ugqiba ngoku amahashe; nenxalenye yezibonda zeli zide nangentlanganiso ka Capt. Blyth izekubonakala ukuba zishushu. Ngoko kubonakala ukuba lomzi wase Mbo uya kutshabalala ukuba londawo ayikangelwanga kamsinya. Yinina ungafana umzi niko nto ka Mazamisa, nento ka Stuti, nento ka Bikitsha? Andibi ninina abantu abapambili ukukangela zonke inkalo. Ibhulanti, ibhulanti, ibhulanti iwungenele umzi. Mandizimele, ndim,

Sifongoqa Lima Engxangxasini.

IYELENQE LE PASI.

Mhleli.—U Rulumeni unyanzela i Pasi engqongqo pezu kwetu, akaxeli nezizatu zayo. Sizifunde ngenyameko ingxoxo zamanene e Palamente ati mayenziwe, akubonakali zizatu atsho ngazo. Sesiyibona kodwa ke tina into engxanyelwe ukwenziwa ngale Pasi. Kwakululwa Inkosi zetu ebubanjweni azanikwa ndawo eziyakumana zicolela kuzo intwana ezizifumana kubantu bakowazo. Ngoku zite sa kweli lizwe lonke zihamba zizibika kumawazo entlobo zonke. Zamkelwa ngovuyo olukulu kuzo zonke indawo ezitike kuzo. U Rulumenti uyabona ukuba ubukosi busahleli, abubulawanga bunzima ebezikubo e Kapa; ngoku wenza iyelenqe lokuzibamba kwakona ukuba ziyekufela e Kapa. Fane bezibulala bona abahlobo bontsundu e Palamente ngokubuza ukuba kuhle ntonina lento kwenziwa i Pasi engqongqo, ayisokude ixelwe eyona nto ihlileyo, kuba lento liyelenqe elihamba pantsi komhlaba, abalaziyo bona abenzi balo apo liyakudubula kona. Ningayeki noko ntozakowetu ukutandaza ukuba lomteto ubuyiswe umva ngu Rulumeni.

S.

INCAZELO NGO MANYANO.

Nkosi, Mhleli—Ndibe nosizi ndakubona inteto ye Titshala yase Mqwakwebe epepeni leveki egqitileyo, kuba iyakuwadungudelisa amalungu Omanyano angavazi indawo ekuyo intlanganiso ngo 'July 9. Okunene u Mr. Stephen Mtoba waka watsho kum ukuti intlanga­niso ayamkelwa ngulowo mzi akuwo, ndite kuye maze andibhalele emva kwentlanganiso eyayizakubako yomzi andixelele izizatu echaswa ngazo, kwanabachasi, akazange ayenze lonto. Ndaya emadodeni ndafika ndabekwa ityala ngawo lokuba mayibe ndim lo ute ayamkelwa intlanganiso kuba ndingu Nobhala wayo. Ndayikanyela lonto ndaxela ukuyiva ngendlebe itetwa nokuyibona epepeni ixoxwa. Ati amadoda kulingwa ukungcoliswa umzi wawo ayiko lonto. Ndipindile ndaya ngaleveki ati amadoda kutiwa ayichase ngasizatu sinina intlanganiso? Le ncazelo ndiyenzela ukuze amalungu angapitizeliswa zinteto.—Intlanganiso iyakubase Mgqwa-kwebe ka Mdingi.

Ben Sakuba.

IWU! IWU!!

Nkosi Mhleli we “Mvo,”—Kwaba mnana mhla wahlaba umkosi we nkosi ezaziy, bubanjweni ebhotwe, alwa amabandla e Nkosi ngemitandazo ngantliziyo yive, weva wabona Umdali wento zonke; njengemihla yabatunywa abalishumi elinababini. Abakatikina lente ningabuleliyo kuyihlo? Utinina nakuti naye makabeko etyalikeni azitobe pambi ko Mdali omvileyo waniva nani? Mangapina amadoda awele naye ukuyo kumomeleza? Nitete wapina amazwi okuba inguye unyana oyi nkosi. ke eyi nkosi engu Mkrestu? Ingakanani. injani ityalike? Linanini Amakrestu ao'ala ikomkulu elisisikolo? Ipina inkosikazi, ikuloMbombo ikuloZali kusinina’ Babe ngatshongona besese bhotwe ukuti mayihanjelwe imizi yomfi, inkosi yetu u Ngqika? Nawe mzukulwana ka Ngqika uzalwa ngu Mlawu, yena uzalwa ngu Rarabe, yena uzalwa ngu Palo, yena uzalwa ngu Tshiwo, yena uzalwa "ngu Ngconde, yena uzalwa ngu Togu. Uku­tsho ke nditi aba onyokokulu bona bebengazi apo ubukosi buvela kona, kanti wena uyabazi apo buvela kona. Nomfo owomeleleyo u Nebuganeza wada naye waqonda apo buvela kona. Silindile masingadani, u Tixo wako ukuvile. Walake lamazwana Nkosi Mhleli. Ndiyi zazi ndinetyela le *Mvo.*

Q. H. Mekeni.

INTLANGANISO YE CONFERENCE Eyayinge 1887, ngo October. Yapelela pina lontlanganiso kwakutiwe nje iya kuba kanye ngayo yonke iminyaka oko kukuti iyakuma imi, iyintlanganiso yabatunywa bamahlelo ngamahlelo omzi ontsundu wonke wayo yonke i Colony Andibina kwakude kwanyulwa ne Ko miti yayo—engo Messrs. N. C. Umhalla P. Xiniwe, C. Mpondo, B. Sakuba, eyakuncedisana ne Secretary, engu Mr. J Tengo-Jabavu. Ukutsho ke zininz indawo eziyimikamo ezifumane zem: zingenakulungiswa, ngokusweleka kwe ntlanganiso yomzi. Ndibhekisa kuwo wonke ke umzi, maze undikanyela ukuba ndiyaposisa, kodwa ukuba andi posisi kunjaloiko intlanganiso yolohlobo iyafuneka ke nonyaka nje mayibeko Mandipele, ndingowenu.

J. Tunyiswa. Mount Coke.

**INTLAMGANISO E XONXA.**

U Mr. James Pelem usitumele lengxe1o Intlanganiso ebidibene e Xonxa ibikolise ngezibonda negqiza elimnandi labantu. Kwaye kuhlanganiselwene ukuchasa Irafu ye Zinja. Yadibana ngomhla we 20th inst. ngo 2 p.m. Esihlalweni ibingu Mr. K. Makasi. Ute ukuvula intlanganiso—noko yena avumileyo ukutata isihlalo akungakuba uyayiqonda into ekuhlanganiswene ngayo, uya kufunda naye kwase ntlanganisweni, uyatemba ukuba uya kuncediswa kwangabantu ngokugcineka kwe ntlanganiso.

 Native Opinion

THURSDAY, JUNE 20,1889.

WHEN a French ambassador mentioned to one of the Emperors of Russia that a man of consequence in St. Petersburg was interesting himself in some matter The Czar interrupted him —“ There “ is no man of consequence in this “Empire but he with whom I am “ actually speaking ; and so long “ only as I am speaking to him is “ he of any consequence.” The Emperor Nicholas is reported to have said to his council: “ the

“ age is embarrassed with new “ opinions ; rely on me, gentlemen, “ I shall oppose an iron will to the “ progress of liberal opinions. Even the patriarchal form of go­vernment readily becomes despotic, as each person may see in his own family. The Sprigg Government —as represented by Sir Gordon or and the Colonel—was quite pa­triarchal during the election; and went about, amongst us the black children of the State, commending our ability, praising our wisdom, and filling some of us with that gratitude which is “ a lively ex- “ pectation of favours that are to “ come.” But even the parental administration of the Sprigg cabinet “readily becomes despotic.” We were “ of consequence ” only so long as we were being addressed by the Premier and the Commis­sioner ; and the “ good thing ” so loudly spoken of at the hustings, which we were to have if we shut our eyes and “ voted blind for the Colonel, turns out to be—a new Pass Law ; under which no Native whose mother his not branded him with the infamy of bastardy is to move a few yards from his own door without having written authority from Government.

No one will be surprised at the Natives objecting to such paternal rule; and to know that a deputation has gone to Cape Town to represent the views of our people about it. The *Cape Mercury* says “as showing the spirit in which the Government is prepared to meet the “ Natives in this matter it may be “ stated that the deputation travel “ free so far as the railway journey is “ concerned, and will be practically “ the guests of Government, during “ their stay at the metropolis.” We trust our contemporary has cor­rectly thought-read the spirit of the Government, for we are naturally very anxious that the deputation should accomplish the purpose for which it has been sent down. We believe that Passes were once tried in the Western Province ; the Europeans having to obtain written permission to move about the country. The British settlers were at one time under a Pass law. But all this was done away with, because the uselessness of such papers was made fully manifest. And so it is with the Natives. There are of course some people who would gladly “pass” us, together with Hottentots and the Premier’s elect—the bastards— into another world; hut if Parlia­ment can only be induced to listen to the deputation, we think it will rise above mere prejudice, and so legislate as to secure the peace and prosperity of the country. There “ are some natives who are thieves say the frontier’s men; and no one denies that. In the convict stations there are Englishmen, Dutchmen, Kafirs, Fingoes, Hottentots and alas ! ever Bastards, who are serving their country as a punishment for I sheep stealing. Some of these had passes, while others had no official ! authority to roam about. But surely no one will argue that be­cause a degraded Dutchman stole his neighbour’s sheep therefore no Dutch Reformed Minister shall in future travel without special leave from the Colonial Secretary. So neither must it be said that as natives are in prison for theft no native Missionary, or Teacher, or tradesman shall be free to pursue his mission or his service where best he can. When a man has made up his mind to steal he is not

U Mr. Johnny Tyali ute: unosizi kuba u Nkosi Mlanjeni akakabiko umntu ohlanganisileyo wayete uhlanganisela irafu yezinja kuba yena ayimkoli waye enga angeva into etetwa ngaba Tembu.

Umgcini-Sihlalo ute: kulula xa kutetwa nge rafu yezinja, makube kuqutywa noko u Nkosi Mlanjeni angekabiko masikangele ukuba siya kolwa na yile rafu. Yati lento yakufika kuqala sati tina magosa lento maze niti nakugqiba ukuyirola lerafu nisazise noba niya kolwa noba anikolwa na, satsho sati mayiseyi rolwa kuba seyisiqubule, into embi yeyokuba nanamhla nje sekuse mva kuba selilixesha layo ngoku.

Ite yakuhlala pantsi i Chairman zesuka zonke izibonda zayi kanyela indawo yokuba amagosa aka atsho ukuti maze kuti kwakugqitywa ukurafwa kuyiwe kuwo.

Ute ke Umgcini-Sihlalo mabeke lendawo wayiteta kwabake abantu, watsho wati u Nkosi Mlanjeni ngoku utikile make sive kuye.

U Mlanjeni ute: kute akulwa u Gungubele kwatiwa masincedise, sati sakumoyisa kwatiwa masincedise nge 10s. erafini yendlu savuma, kwaye kutiwe yobuya ibuye, nanamhla. ayjbuyiswa; namhla kutiwa masirafele. izinja. Nditi mna namhla lendawo mayichaswe, u Mr. Pelem no Mr. Hughes mabasibuzele, balalele nina mabavuke. U Mr. K. Makasi esesihlalweni nje kulungile kuba yintanga ka Tyopo.

U Chairman ute: ukona umntu okolwavo yirafu yezinja? Yalandula intla­nganiso. Yati ke i Chairman mabatunywe ke abantu basibuzele.

U Mr. Pelem ute: uyipulapule inteto yamanene ngendawo yokuba kwatiwa mancedise nge 10s. erafini yendlu. kodwa okwangoku iza kupeliswa. Yena into ayibonayo ekubeni lentlanganiso igqibe kwelo kutumela ngokuchasa irafu yezinja makuzanywe iqinga lokuba kuviwane ne Hewu ukuze lendawo ibe nesongo; ute uyatemba ukuba lomadoda ayichasile nawo lerafu yezinja.

U Mr. Laho Ngqungqa ute: yena utyebile akanantloni ukutsho, kodwa noko akanayo eyezinja imali. Unyanisile u Nkosi Mlanjeni ukuti u Makasi no Pelem ngabahlobo betu abasincedayo, kuba u Makasi kade sisilwa amadabi naye, u Pelem ufike ngexesha elibi wema njenge ndoda; siseko nje kulo mhlaba nguye. U Pelem yindodana ekuteleyo enomonde etanda uhlanga, kufanele ukiba sibambelele kuve. ,

U Mr. M. Nywaginte: Xa kute sisatumela

 vafika umntu orafisayo, maze sirafe singemi ngapambili. Njengoko no Mr. Makasi aziyo unyanisile u Mr. Pelem ukuti malikunjulelwe i Hewu.

U Mr. Frans Ntshanga ute: anyanisile amanene la ne Nkosi Mlanjeni kuba kaloku sayihlutwa imipu sasala nezinja into oti ukuya ebuhlauti uhambenayo. Siya zihlutwa nazo nge rafu le.

iqube yaquba intlanganiso yamema u Mr. Hughes ukuba abizwe, hai wabizwa wafika kamsinya. Wesuka u Nkosi Mlanjeni wati lentlanganiso iya kucela kuny'e nombhaleli wetu u Mr. Pelem ukuba niye kusibuzela ngale ndawo yerafu yezinja kuba nini abahlobo betu esibatembayo, nesiqhele ukuncedwa ngabo mhla kunzima.

U Mr. Pelem ute: okwake uxakekile, nokuba ubenga xakekanga uke wabona epepeni le 11 April incwadi katile ozibiza ngegama lokuba ngu Titus O. Naso, angamaziyo, otete yonke into esisinyeliso, ate noko angazikatalelanga ezo zinyeliso, yako noko indawo yona angena kungayikataleli ate lo Titus—yena Pelem akasatenjwanga ngaba Tembu—ke akatandi kuti xa angasatenj wayo aze atunywe, kuba woti akungapumeleli kunge wenze ngabom. Makutunywe umntu otenjwayo; naye ukwavumelana nale ntlanganiso ngale ndawo yerafu yezinja koko mangatunywa namhla, kanjalo uhlala etunywa ezintweni zonke make asilele naye kulendawo; kanjalo emlungwini apa asilo hlazo ukususwa umntu esitulweni abebekwe kuso xa angasatenj wayo ukuze imicimbi ihambe kakuhle.

U Mr. Makasi ute: Mr. Pelem lento uyitetayo tina ba Tembu asiyi kuyipendula kuba nina zilumko niya kweletelana ngobulumko asina kupika namakwele. Lina siya kutuma njenganga pambili, wena ungumfazi wetu sikuzekile, umfazi umka esebenza. Sebenza info ka Pelem! naba bantu akukweletelayo asikababoni nto ke basenzela yona. Singatimna ukupulapula ukukweletelana kwa magqira, asimazi tina nalo Titus O. Naso.

U Mr. Lambata Vanqa ute: yini mfo ka Pelem akwazina wena ukuba inkunzi ebazileyo iba nemida yokurwelwa zezinye?

U Mr. Hughes uceliwe yintlanganiso ukuba ayiqondise ngalento yerafu yezinja, ute u Mr. Hughes ngalo lonke ixesha eniyitobeleyo imiteto niya kuhlala kakuhle, mtobeleni u Rulumente ne Divisional Council, yena lomcimbi uya kuwaneka kakuhle pambi kwe Divisional Council.

U Nkosi Mlanjeni ute: makabulelwe u Mr. Pelem ngokukodwa ukuba ete namhlanje exakeke kangakawako. Yaduma intlanganiso yavakalisa uluvo olunye lokuba iyamtemba kanye u Mr. Pelem.

[1 advertisement ebikwesisituba siyishiyile. kuba imfanelo yayo kukuhlaulelwa.—Editor, *Imvo.]*

We must curtail expenses, said the hus­band to his sweet wife.— Indeed, and I don’t see how anybody could be more saving than I am. We’ve got a family of four of our own, and two servants, and yet I manage to get along, my dress bills and all, with only a little over £200 a month.”—“ And I get a salary of £100 a month.”—" And then you must get them to raise your salary. Yon have the least management about you of any person I ever saw. Ob, if I were only a man !”

Stopped by a pass or a wire fence, or the sight of a gaol wall. His wicked ways are not to be driven out of a thief by compelling a Mis­sionary to travel ten miles for a pass to permit proceeding to his nearest outstation. The Pass Bill cannot then accomplish what is desired. Because of its clause specially favouring “ bastards ” its title should be amended to read “ a Bill for the promotion of im- “ morality,” and returned to the “ Colonel” as not good enough fora present to even those few natives who helped to return him as member for King Williams Town.

THE PASS ACT.

THE following additional com­ments on the Pass Law Amendment Bill by the Press will serve to show the spirit in which the Bill is received throughout the Colony;—

*(The South African Methodist,* May 29.)

The political sensation of the past fort­night has been the sudden introduction of a Pass Law Bill, which is designed to make it punishable *for any native to be anywhere in this Colony* without a pass or equivalent certificate. All Malays, Hottentots, and Bushmen, are exempt from this astonishing measure, which sweeps into its net Kafirs, Fingoes, Basutos, and Bechuanas, irrespective of character and position. Chiefs like Kama, educated men like the Editor of *Native Opinion,* all our native ministers and teachers, all the native voters (who recently were by special enactment ex­empted from the Pass Law), will be liable to arrest and imprisonment with spare diet, if found even in their own homes without a pass or certificate. Men of high Christian character, who are render­ing most valuable services to the com­munity, and of whom any country in the world might be proud, are to be compelled to suffer the indignity of carrying their ticket-of-leave like a released convict. It sadly shows the ex­tent to which we have degenerated in this Colony from English ideas of free­dom, that this Bill has already passed its second reading by a very large majority (45 to 24), and that no Christian Church has raised its voice against it, while few of the Colonial papers have condescended to notice the matter.

*(Penny Mail,* June 7.)

We are extremely sorry to see that the amendment to refer this unwelcome Bill to a Select Committee failed, only 24 members voting for, and 45 against the amendment. On this disastrous reverse the Bill passed its second reading. What elimination of its worst features may be effected in Committee, we cannot tell. We are not very sanguine either as to its emasculation there or its rejection by the Council. We could wish that every member of both Houses would devote a quarter of an hour to the consideration of the speeches delivered at a public meeting of Natives held at King Williams Town last Saturday evening. It is all very well for supercillious Europeans to turn up their sublime noses at anything which may be said “ by a parcel of niggers.” as they euphoniously style their dark- skinned fellow-subjects of the Queen in this part of the Empire. But surely sound argument, principles of equity, and reasonable protests against harassing legislation, do not cease to be such be­cause they are propounded by Natives. There is what we may call public opinion being developed among the Natives, and its force must be reckoned with not merely when the Native vote is wanted by some bland candidate, but also in the course of legislation so closely concerning the Natives, it must not be ignored. The calm and logical argumentation and the apt illustrations of the speaker at the Native meeting would have been no dis­credit to any meeting of Europeans, not even to the House of Assembly itself. . . . . Let magistrates, police, and far­mers do all they can to make stock-steal­ing a very dangerous game for the thief; but let not the country goad and harass the honest and well-behaved among the Natives. Punish the bad, but give the good fair play.

*(Cape Mercury, June* 8).

The Legislature cannot single out, from the rest of the community, the Natives, as Natives, for special repressive laws, without embittering their feelings towards the white population as a whole. When, then, the vast, orderly, and law-abiding class among the Natives is run into gaol to herd with disreputable and abandoned characters for the colour­less crime of being without a pass, we may be prepared to hear of a result of ill-feeling, and of a certain disrespect for all the laws of the land. For it cannot be supposed that Natives will put up with being manacled and sent to prison by any or everybody in the Colony, each time the pass may have been mislaid, lost, or forgotten. They will, naturally, after the freedom they have already tasted, revolt against the system. Thus it will be unsafe for people to move about unarmed; and more victims will fall a prey to panic when throughout the country class shall be set against class: black against white. When further, it is borne in mind that the Natives far out­number the Europeans, the state of the country when the new law is in full swing, can better be imagined than described. This is no idle dream in Utopia, as the picture is based on the assumption that Kafir human nature I is the same as European human nature. What, one may well ask, are the Frontier farmers to secure in sacrificing their present comparative security and contentment to get the new law? We confess that, to us, the advantages appear to be of a nebulous kind. . . . . . But stock is generally stolen atnight by persons who may or may not be in possession of passes, indeed, passes would help them on to reach with­out molestation the theatre of their operations. But nothing, we are satisfied will give the farmers a degree of security short of the doubling, yea, the trebling of the police forces to patrol the country by night and by day. And we should be heartily glad if our Government would address itself to this, the only effort which promises a substantial, and not a shadowy, reform.

*(Cradock Register,* June 14).

We must confess that we are unable to congratulate the Government on its wis­dom in introducing into Parliament the Bill to amend the Pass Law We were beginning to think that with the daily increasing de­mand for native labour, not only for the development of the pastoral and agricul­tural resources of the Colony, but the large public works, such as railways, roads and bridges, to say nothing of the gold and diamond mines, that such a thing as a pass for a coloured man, but not for a white, merely to enable him to move about the country, would be re­garded as a relic of the Dark Ages. In their desire to keep well with the farm­ers the Government appear to have for­gotten that the country is making rapid strides in the development of its resources and that the native should be credited with no small share in that development. It is a fact generally admitted that native labour has been of the utmost service to the Government in the construction of railways, and no doubt they are looking forward to the employment of some thousands again within the next month or two. What does the country gain by insisting upon certain sections of natives having passes, whilst others, resembling them in every respect, need not have them? Do townspeople care whether a native has a pass, as long as he looks strong and able to do the work required of him? Does a pass, supposing it is actually the property of the bearer, and not borrowed for a purpose as it might be, ensure the farmer, or anyone, immunity from theft? We believe not. There are hundreds of natives now who can write out their own passes whilst there are equally as many white men unable to read them and discover whether they are genuine or not. In fact the whole thing i8 becoming ridiculous. What have we a Vagrant Act for but to snap up natives who wont work, pass or no pass? Under the ordinary rales and regulations of municipalities the possession of a pass is no help to a native who loafs about and does not nay for his hut in the Location, or is a bad character. If a native quits the town he must keep on the high road, where he cannot do much mischief, or else go on private property, where he is at once liable to be taken up for trespass­ing, and of late years the farmers have become exceedingly sharp in this respect. With the extraordinary increase in the number of fences, nothing but pilfering on a very small scale, and generally by a farmer’s own servants, is now possible. We therefore agree with Sir Thomas Scanlen, who devoted a great deal of study to the subject, that a good police force is the proper remedy for misbe­haviour whether by whites or blacks.

Kutengiswa

ngoku

I Jersey Zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njolobba ziqalela kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kunenx’engapambili.

W. O. CARTER & Co.

Kingwilliamstown.

ISAZISO.

MNA, Jacob Boom, unyana wesibini ka Prins no Anna Boom. Ndiya nika isaziso sokuba umkuluwa wam, u-William Boom, ondagqibela ukuva ngaye ese Kimber­ley, nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaka e 21 engaziwa apo akona nondatike ngo April, 1883, ndamalatisa ukuma kwezinto nemfanelo yokulungiswa kamsinya kwempabla engumhlaba ose gameni lika bawo, u Prins Boom, owa bhuba ngo 18th December, 1864, engenzanga (will) ncwadi ebhaliweyo ngayo lempahla ingumhlaha nje ngokomteto wabatshate ngo kwesiko lase. mlungwini: Ukaba akabnyi agoduke ezekungenisa ibango lake kuyo lempahla ingumhlaba eseyixeliwe ahlaule zonke indleko ezilunge nalompahla ingumhlaba kwa nezesesaziso. Ndiya kwenza ukuba lompahla ingumhlaba iguqulelwe egameni lam emva ko AUGUST 16, 1889.

tl6,8 JACOB BOOM, Umtata.

Ikaya Labantsundu.

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

PAUL XINIWE, General Agent,

King Williams Town, June 10, 1889.

EDUCATIONAL.

THE Peelton Native Girls’ School and Shaftsbury Home closes on the 19th, and will RE-OPEN on the 25th of JULY, when Miss Sturrock hopes all the girls will be ready to resume work.