ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-  
lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be- ngqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ugazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yaae Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kapela ngu

G .E COOK

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza  
kuyo yonke Ikoloni.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa,

*e-Town Hall, Kwisitora esinga pantsi ese- sitatu, No.* 3, *Kwinkundla ye marike,* E-QONCE.

Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DEALY

U

TENGA Umbona, na Ma-  
zimba. Nokuba ku-

ninzi ngalupina uhlobo okoku-  
tya uya kuku rolela ixabiso  
elipezulu kanye lase Markeni,  
e-Qonce.

K

WA G. WHITAKER, kwi- venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile,'njalo-njalo, njalo- njalo.

BONISANI.

I

HASHAZANA elimnyamazana obunobu ngwevu ngokukodwa entloko. Li-

ngqukuvana ukumila kwalo, alinalu pawu Linama bala amhlope pantsi kwe sali. Selikulelwe yeyesitatu le veki lilahlekile. Olibonileyo elobala mabhekise ku Rev. J. B. Sakuba, Sauerville Woolbridge, Tyityaba, Peddle, nokuba ku

BEN SAKUBA, King William’s Town. Mar 11, 1887.

KO-TITSHALA.

E

BHAYI kwisi kolo sase Rabe (Inde­pendent) kufunwa Ititahala enesi

Qiniselo—Esimilo silungileyo nenoku zixela indawo eyaka yakuzo kubuziswe kuzo ngayo. Oyifunayo le ndawo makabhalele ku

REV. JAMES PRITCHARD. Port Elizabeth.

Umanyano Ngemfundo.

I

NTLANGANISO yeli Bandla iyakudiba-  
na e Ncemera ngo July 12 ngolwesi-

Bini evekini ngexesha leshumi (10 o’clock)  
kusasa. Bonke abaya kubako—amalungu  
nabangengawo maba bhalele kwangapambi  
kokuba zivalwe izikolo 24 June, ku Rev.  
W. B. Rubusana, Peelton; ukuze balungi-  
selelwe. Ongayenzanga lonto uyakudinga.  
B. SAKUBA, Secretary.

King William’s Town,

May 1887.

Ababhubhileyo.

N

GCUMBE.—Ebusuku, ngolwesi Hlanu  
27 May, 1887, kubhubhe u Ngcumbe

ka NtlUKWANA e Qonce, kwa Brownlee  
Station.

NTISA.—Ngomhla we 20 May, 1887, ku-  
bubhe e Mbulukweza u Samuel D.  
Ntisa xa eminyaka imashumi mabini anesi-  
bini ubudala. Mazi ngamlileli izihlobo zake  
umke ngokuvuyisayo kakulu eno Tixo wake.

NDICELA AMEHLO.

K

UYE wonke ubani ngase Rafu nezinye  
indawo, ndilahlekelwe ngu Malume.

Sowuza kuba ngumnyaka engeko. Bangati  
ukumbiza ngu Philip Botha or Pringle  
Botha, ngumfana. Ondilandisayo atumele  
ku

STEPHEN W. BOTHA,  
Somerset East.

Ukurunywa Kwelipepa le “Mvo.”

ABANGALITUNYELWA NGA POSI .— 2/6 nge Kwata xa irolwa ngenyanga yoku- qala ekwateni; 3s. irolwe emva kweloxa.

ABALITUNYELWA NGE POSI: —3s nge Kwata xa irolwe ngenyanga yokuqala ekwateni; 3/6 irolwe emva kweloxa.

IMALI itunyelwa ngepepa lase Posi- ni, apo angena kufunyanwa ngezitamp.

Iveki.

Inkundla ye Palamente ivulwe ngolwesi- Hlanu ngenteto eyaneke indawo ezizintloko eziya kusingatwa libandla. KuyakukangeIwa umteto ongentengiso yomhlaba, nokuhlutwa kwenganikelelwayo. Indawo yokukutshwa kwabantsundu elungelweni lokuzipendulela kwinto zolaulo nayo ivakalisiwe kwanokumiselwa komteto womelo Iwelipesheya kwe Nciba e Palamente. Kuya kukangelwa kwanendawo yokubandakanywa kololiwe ngase Colesberg aze olulwe acande kwelama Bhulu aye kwele Golide.

Embo kuko ititshala ezitanda ukuba um- sebenzi oncomekayo eziwenzayo mawumane ukubonakala kwelipepa pofu zingengabo abaxhasi balo. Asikwazi kubancoma abazalwana abo noko sitandayo kuba nendaba zabamkeli belipepa azaneli kade.

Ixabiso lokulayisha inqwelo apa e Qonce libuye lati nyi ngenxa yokunqaba kwenqwelo

Imantyi iyakuteta amatyala kwa Qoboqobo nase Xesi ngo-Mvulo kude kube ngolwesi-Tatu Iweveki yokugqibela kulenyanga singene kuyo.

U Rev. R. Birt (u Bhaliti) wase Ncemera ungene kumnyaka wamashumi mahlanu epete umsebenzi we Lizwi. Fan’ ukuba kuko into ayakuyenzelwa yi Ramente yake ekupeleni kwawo.

Amagama acelwe yi Komiti ye Bhunga lamalungelo abanyuli abantsundu base Qonce ukuba akangele ukubhalwa kwezipaluka ngezipaluka kwamagama abatelela kumtandazo wokuba tina bantsundu singahlutwa ilungelo lokunyula ngawamanene ango T. Sambula (Emgqakwebe), Rev. W. Rubusana (Encemera), J. Dlengezele, J. Gontshi (Ekubusi) K. Kosani W. D. Soga (Emgwali), H. Maqubela (Ebholo), Z.Sondishe, S. James Kali (Zidenge) Manganya, T. Mabe- ngeza (Ezeleni) W. K. Ntsikana (kwa Hle- ke) J. Ngxamngxa, S. Shewn (Esihobotini) P. J. Ngxamngxa (Tshoxa) P. Tyamzashe S. Makubalo (Emngqesha) S. Sonjica (Debe) R. M. Gaika (Burnshill) G. Skundla (Ra- bhula) R. Fini (Gqumahashe) P. Mali (Tamra) J. Tunyiswa(Qugqwala)Geo. Bongco (Emkangiso) W. C. Mtoba (Rode)—Amapepa atunyelwe nakwa Matole, e Tyume nase Ngcwazi.

Baqalile e Hewu ukulima ozihabile nozi ngqolowa. Kuyatandabuzeka ukuba i ertyisi ziya kulinywa kwelo zise ninzi ezanyakenye zaye zingatengwa.

Umzi maujuce usivelele isicelo setu maye- lana nokufinyeleliswa kwentlaulo yepepa kusuku Iwa 30 June lo.

Nakubeni ivule ngolwesi-Hlanu inkundla ye Palamente ayibanga nanto lyenzayo ngalomi de kwayi zolo ngenxa yeholide.

J. J. (Ekapa).—Siwabulela ngentobeko amazwi ako enkutazo.

Ngenxa yokungalungelelani komtandazo wedumdum lase Ngqushwa “ elisingete uku- visisana no Mr. Innes lodwa ” siva ukuba elo lungu liwubuyisele kubaniniwo umtandazo nelokuba mawenziwe ngakumbi. Nango ke umvuzo wamagqugula. Ananina amawetu akubambiaana entweni ezinje ukuze kuqondakale ukuba sishukuma sisisizwe atambe amadolo nonqoloba amalungelo etu ? Siyavelana negqugula lase Ngqushwa. Singa ngewawubhengeziwe wakutshwa amadlala ngabanye abantu ungekatunyelwa umtandazo walo.

Into enkulu esetyenzwayo ngamawetu ku- lelixa nje kuvuna kulo lonke.

Selede amabini amatyala okubulala inya- makazi ngapandle kwe layisenisi e Vetlisi, indoda nganye ihlauliswa iponti (£1).

Kuvakala ukuba impi yakwa Kama ayi- vumangi ukutelela kumtandazo wabantsu- ndu oya kwi Rulaneli ukucela ukuba i Jubhili yenzelwe isihomo kwabantsundu ngo- kukululwa kwenkosi zakowetu ezise bunzi- meni e Kapa.

Umbhaleli oku Mfula, pesheya kwe Nciba, uncoma into yokuba amahlelo eramente aya evela ngokuvela njengokuntshula kwenko- wane. Imvula iko, saye isivuno sitembisa. Impahla intle ; amahashe anqamkile ukufa.

U Bishop wase Rini ubese Qonce apa nge Sabata egqitileyo.

Udutyulwe wafa ngumntu omnyama kwa Zulu u Willem Meyer unyana omkulu woyisekazi ka Lucas Meyer inkulu yama Bhulu akwelama Zulu. Umbulali lowo akaziwa.

Ngale nyanga ifileyo yodwa u Mancunga uzitshatise zontatu intombi zake.

Abazali abafundisa intombi zabo kule simnari yakwa Ngqika inganeno kwe Nciba kuyakuba luvuyo ukuba babeko bonke mhla ivalwayo.

Kuvulwe iposi e Hamburg nase Bodiam ecwebeni le Xesi.

U Mr. R. Solomon unduluke e Rini ngo- kuhlwa kom-Vulo ogqitileyo ukusinga e Palamente.

Izolo e Palamente a Mr. Innes unike isaziso sokuba woke abuze ku Sir Gordon Sprigg ukuba kuse ngcamangweni ka Rulumenina ukwenzela i Jubhili isihomo ngokukululwa kwenkosi ezisebunzimeni.

Kuko na ongasinika umkondo ka John Bhatyi obesakutunyelwa *Imvo* ese Qora ?

Bagqibelela ngaleveki abafundisi base Wesile ukufudukela kwindawo ezintsha abokutshelwe kuzo yintlanganiso enkulu.

Sinosizi ukuva ukuba ngenxa yokuwa kwamaqabaka amakulu e Lusutu amazimba nengqolowa zonakele kanye. Sebeqalile e Quthing ukutenga ukudla ezivenkileni.

U Mr. H. W. Piers uyise wemantyi yase Ngqushwa ubhubhele e Kapa ngeveki engapaya.

U Sir Thomas Upington ubuye pesheya ngeveki egqitileyo.

Unhloli-Zikolo n Mr. Brady, M.A., usa- velela ezingase Tinara.

Ama Wesile antaundu ase Mtata azakuza- kela ityalike yawo kulowomzi.

Kuko ungcungungcungu Iwenteto yokuba makavalwe uloliwe oya e Rafu ngenxa yo- kusweleka komsebenzi, engabhatali nendleko izitora zase Rafu ziti makutotywe amanani okulayisha.

Kutiwa ngenxa yokuaweleka komsimelelo wesonka e Rantini kwele Golide kubonakele ukuba amagqirha amabini, ne “ Kemist,” nobe- sakuba ngumpati banki nobeyintloko estoreni mabaye kuzipandela isonka kumsebenzi wokufoloma izitena. Wachana owati lemfudu-

NGOLWESI-TATU JUNE 1, 1887.

A

SIZANGE sifuma-  
ne tuba lokuke  
sense amazwana amba-

lwa ngencwadi eyabonakala kwipe-  
pa lalapa i *Cape Mercury,* ibhalwe  
ngu Mr. R. M. Bowker (u Bho-  
kolo) eteta ngale ngxoxokazi  
inkulu ingonyulo Iwaba meli eba-  
ndla lemiteto. Uti u Yena  
Mkoloni oselenamakade ebona  
angamashumi amatandatu anemi-  
nyaka esixenxe uvakalisa uluvo  
Iwake.” Lencwadi ibhalelwa uku-  
sekela lento yenziwa ngu Rulu-  
mente yokukhupa abantsundu eku-  
nyuleni. Eyona ndawo ingama-  
ndla kule ncwadi esifun’ukuyiteta  
 bubangqina obukulu bale ndoda

ikade ibona ngendlela abasebelise- benzise ngayo eli lungelo abantsu­ndu. Uti u Bhokolo :—“ Bangade babe (abantsundu) abalonakali- sanga ilungelo (lokunyula) abapakati kwalo abaninzi babo ngokwenza izipitipiti xa kunyulwayo ; *mna ndizilungiselele ukupika ukuba aku­ko nto injalo ”* Kufuti kusitiwa soloko abantu abamnyama babanalo eli lungelo lokunyula balisebenzise ngendlela abafanelwe kunconywa ngayo nelusizo kulo lonke elilizwe. Namhla kuvela lendoda eyipikisayo lonto, pofu iyipikisa ivuma ukuba abazange babonakalise. Uti esona sizeka bani sale nchaso yabantsu- ndu : “ Andinakuzilibala inkatazo “ esaka sanazo nama Xhosa zemfazwe nobusela, nemvukelo yase “ Katala, e Tapolisi nase Bhede, “ nakwezinye *izikolo,* ngoko ke “ andikwazi ukuba mandiba cingele “ abantu abamnyama ukuba bafane- “ Iwe ngamalungelo alingana nawa “ belungu.” Lenteto isikumbuza intsomi yengcuka ne xwane. Nge­nxa yokuba kwaka kwalwa okoko betu no Rulumente masi wahlutwe amalungelo nokuba siwapete kaku­hle. Ayisiwa so lento yokuba uninzi Iwabazali betu bafa ndaweni nye nabelungu bebanceda ngeloxesha. Yimfanelo na ke leyo? Bobona bulungisana obo ?

Ubuye ati u Bhokolo: Uninzi Iwaba ntsundu *lubuyele emva ebupantsini kalikulu kunento ohcaluyiyo ukufika kwam kwelilizwe ndiseyinkwenkwana ngo* 1820. Makube ubuko buka Bhokolo kwelilizwe buba buyisele emva abantu aba­ntsundu, naye uyayivuma lonto angati elandwa umkondo wake ku- bonakale lonto. U Bhokolo unosizi ukuba abenzi miteto babangenisa abantsundu elungelweni lokunyula; kodwa akabohlwayi kuba beva ngo- kuxelelwa “ zingxelo zabafundisi, “ namapepa ale Koloni, ekuyinto “ embi kuba ekangela calanye “ onke.” Asisokubatetelela abafu­ndisi namapepa kulenteto ka Bho­kolo ongomnye wabantu abamba- Iwa abangama *Koloni enene* azi into zonke (ngabula yena) nolona luik'yu- lo lulungileyo. Sitting ukucela kodwa ukuba abenzi miteto abaka- ngelanga bala, basuke benza um- gqaliselo omele wonke umntu nga- mnye nowalipina ibala nohlanga. Ngokoke siti babonakalisa ubulumko bahamba njengamasoko amadala alungileyo ase Mangesini. Babehleli emxolweni, lo silwela wona namhlanje. Ukungafani kwawo nalo ungxolelwa ngu Bhokolo yi- nto enjengokukanya nobumnyama. Into efunwa siti yeyokuba xa elilu- ngelo linyuswayo, nokuba linyuswa ngemfundo makwenziwe oko nga­pandle komketo, eli kete lamabala nentlanga lingcolile likohlakele, ngokukodwa xa kubuye kuti ekwe- nziweni kwale nguqulo iza kwenziwa ivunywe lendawo yokuba aba­ntsundu abazange balone elilungelo, isuke lento ibe lihlazo nengozi enkulu.

immncwa T ENTET0 i^ndel a y 0 kwakona. j J yeqoshelisa leya ibi- bonakele kwakwe 1 i b a 1 a kwelokugqibela. Siyavuya ukuva ukuba leyo nteto ibete umzi waxo- nxa indlebe.

IZIGANEKO ZERAMNCWA.

Ku Mhlkli we “ Mvo,”

NKOsi,—Kwincwadi ebendihlabe umkosi ngayo bendite andikapeli : namhla ndilanda elo, kuba umzi ungatingaza wakuhlatvslwa umkoai, ungayolelwa into oyakwenza ngayo. Elinye bendice andivusi nomanyamanyama- na wokununusa uaapo. Mandike ndiqaleke ngokwenza iziganeko zokukanyisa lendawo —ukuze ndand’ nkwenza ilizwi lomyolelo.

Ebutaheui bam ndandihleli kwa Ngqika

waye umtwalo omkulu ngeloxeaha obupezu kwam waye ikukuxuluba iramncwa elali- nxwala lomzi wakowetu ; liti noko like liwu- ntfenele lingabi nazigigaba ; ndemka ke ku- njalo, umzi ufuyile wonwabile, Emdzwini wakwa Ndlambe, ndashiya kupetwe yindo- da endandiyitauda kanye ngokulunga kwa- yo. Kugqite iminy&ka eliahumi, ndati ngo. hambo ndaya kngqita kulenkantini ka Keli ise Qangqalala, apo ke ndabona uaizi. Sekuye kwenziwa umsito apa ngabazukulwana baka Ndlambe nosapo Iwabo, ndawonye nama Ngqika. Kuti pakati kwalomsito ndibone igxegxesi, ingxamsholo ende ibetela izintsu | zebhokwe, ute akubheka sazana, kauti ngti- lomtshawe ndandimshiye epete Umdzwi; I iramncwa aelirnbatnbe kwapela. Ute aku- I pakama akuza kundibamba ngezizaudla zi- | dyobhekileyo, ebezituda zingakwazi ukuyi- pata into embi, akubnza apo ndivela kona kusuke kwayinkohla, ndamkelwa yintliziyo, : ndeva sekupalala inyembezi. Ekumkeni I kwam kwa Ngqika ndamshiya enentwana ebuhlanti, uye wayigqibelela enkantini | Emva koko wendisa intombi ka Mxamli j inkoai yase Mdzwini abebatnbele yona : ik zi ! lalontombi nalo lapelela kwase nkantini. Mhla

mnene ubengasenayo noko ibenye, ebesele yi. nto yenkanti, igxagxa ebeselisebenzela utywala. Ngumtshawe ke lowo, umzuku- Iwana ka Ndlambe, obebuliswa—kutiwe, A bani.

Lomsito ute wakundibana uvakele utya- ndyuluka undibonga, kodwa ubonga isitulu. Kuti kwakufika ntwana??? into yayo iyakutengisa, iti iza kwenza amadini ayo anjengokwambesa usapo, nokuqweba nkozo lokukulula irafu, iti iyavela sekubongwa ngumsito wonke,—kusitiwa yavela into ka- nantsi, obesiti esiti—kwalunga namhla, aka- yi kumhlaza uyise. Aseleba njengowaba ixhoba, apose lukozwana enkosini, apose kulo nakulo, apuze, apuzise, ati uyapuma enka- ntini apo aselepuma ze, ibhange indawo abeti uyakuyenza. Kuye kuvele ntwana yimbi kube kwa koko; liti negantuntwana lingazanga libongwe kwanoyise, libaze indle- be, liti kuhleliwe nje—kanti ndiyaziwana ngamatshawe, kanti nobawo uyaziwa, seli- kukuliseka seliyakuti dyupu etywaleni liseza amabawa—lipuma kwaze. Kude kuhlwe kunjalo abanye bahexele emakaya zisale zona iziqungquluza kungabiko uzikataleleyo. Lomsito ke ngumjikelezo owenziwa izolo na- namhla ongenakupela; apo amatshawe ne- midaka sebengamaqabane, inkosi iselingulo- wo owenze isisa ngotywala ; amakaya asele- ncanyiwe nazizikulu—ikomkulu seliyinkanti.

Ndingangena ndihlakaze nakulamanyala emiqomboti yetu ekutiwa zizimausi, apo kwenziwa intywenka zotywala, bupitikezwe ne brandy, kumenywe izizwe zize kutenga. Amanyala ezondawo ndingakuruqula ndi- wabalisile—sendiyakupeza ke, ngokuba nditi ndiyicacisile lendawo ebendite iramncwa umzi liwubambile.

U Tshaka ebenezigigaba, mhlana wabula. la watshayela waphepheta kwada akwabiko mzi umiyo pakati ko Tukela no Mzimvubu. Impanza ezasindayo kuye zafumana inkonzo nganeno apa zabuya zamila zaba zizizwe.

Imfazwe zetu sodwa nomlungu zinezigi- gaba, noko zibuye zixole lipele igazi babuye beme bande abantu.

U Nongqause ubenezigigaba ; yati imima- ngo yonke yatwala amadlaka, izihlambo za- kanya amatambo abantu, zanga ezinye izizwe zitshone kwapela. Ingqandende noko zibu. ye zavuka zahluma, wanga no Nongqause ebenyanisile ukuti abafileyo bobuye bavuke.

Ezo zimanga zigqitile zapela: sisele sona isimanga esizigigaba zizodwa, zigqite na- kwezika Tshaka, nakwezemfazwe zetu, nase kubhubhiseni kuka Nongqause. Iramncwa liyatyikitya, liya likula ngokukula okunga- peliyo; owonwabileyo ngosele kude nalo.

Mandingadinisi—mandisendinqamla ngelo- myolelo, noko ndingapelanga, amabali wona esahleli. Nanditi ke, umzi maufunquke ku- nye nosapo, uye ezimantyini, uye kuti ma- bushenxiswe utywala. Mauhlangane ubha- le imitandazo eyakuya e Palamente, isiti mauhlangulwe kweli ramncwa, lingabiko pakati kwetu. Mabati abazili babinqe ba- xhobe, ati namankazana namadodana bali- pumele ipulo elingapeliyo eliramncwa li- songameleyo liwucitayo umzi. Mayinyuke imitandazo yentlanganiso eziyakuhlangana kwindawo ngendawo esiyipakamisela ku Somandla; ukuba awusikelele umsebenzi wezicaka zake asisuse isiqalekiso esi pakati kwetu, akwelelise lomtshabalalisi usishici. leleyo. Ndisapela okwangoku.

mna

Xego Dala.

Amanqaku.

Inene elibhala likwa Gatyana (Willow­vale) ngo 14 April 1887, liti:—“Nkosi Mhleli,—Kaundifakele lamanqaku kwe- lopepa lako, andimntu utanda kukukata- za. Namhla ndibangwa yilenteto soloko ndimana ndiyibona *Esigidimini Samaxo- sa.* Sipikelene nokuteta kakubi ngelipe- pepa le Mvo *Zabantsundu,* nangabatu- nywa bentlanganiso eyayise Rini, nange- nteto yomfundisi obekekileyo u Rev. P. J. Mzimba. Lento ndingati mna nga- zwinye: kutiwa uti umntu akupuma ezi- mhlope inwele abe nengxolo nocuku, ndisifumana mna “ Isigidimi” sinekwele nocuku kuzo zonke ezindawo ndizikanka- nyileyo. Ungotuswa Mhleli we *Mvo* zezo ncuku nangalomakwele, kuma kom- ntu akukula ubanjalo. Yintonina nto zakowetu ningabambisani ngomvalo omnye abambe ngelinye icala, omnye ngelinye: njengoko benifanele ukwenje- njalo ukuvusa uhlanga Iwakowenu noba- bini. Bonisanani ngemposiso yomnye, niyeke ukunyelisana. Uxolo nkosi andi- zenzi kukatazwa yintliziyo yam.”

Ngomhla wamashumi mabini anesi- hlanu imantyi yase Cala u Mr. Levey wabaxelela abantu bake umbiko omkulu wokubhubha kuka Timothy Mmango ngepezolo. U Timothy lo ngumfo obe- kwe ngama Ngesi nanga Bantsundu. Ube sicaka esikolekileyo sika Rulumente nge- lixa ebese ofisini yemantyi yase Cala. Ivakele imantyi isiti ayizange imfumane enebala elimdaka lesenzo sokungatembe- ki, esishiywe yindoda ezolileyo engazi- xhumisiyo ebisihombo samakowayo. Ugule iveki yanye; mhlana wayecela ukuke angabiko emsebenzini intsuku ezi- mbalwa, sasingalindele ukuba lixa loku- gqibela esiyakumbona epilile. Ubulewe yicesina, esambambileyo nangoku umni- nawa wake, nenkosikazi yake; nentsa- tshana yake ibambeke nzima yonke kwa- yile fiva ikoyo eseyimke nabantu abali- qela.

1 HEWU NOKUTUNGW' IMILOMO

Sikolwa yinto enjengale yenziwe e Hewu ngetuba lokuvalwa imilomo. Enje- njalo amadoda. Hewu uhleli emkondwe- ni owona kungoku mayelana nombuso lo sipantsi kwawo. Tetani ningoyiki xa nisemfanelweni. Into engafunekiyo kulombuso kukuputuma esirweqeni xa unento ekurorisayo. Kona ekuteteni ni- ngapela ngelenu. Senga ngenivene ne Skapu, no Ndlovukazi naba Tembu ne- nza into eyakuba nkulu. Bapina aba lembu? Alikadluli ixesha, isenoku- qosheliswa into ngalenyanga ingu June. Nantso ingxelo yentlanganiso yase Hewu :

Ngomhla we 24 May 1887 intlanganiso yempi yase Oxkraal ne Kamastone ibise Eardly, kwako ibinza elimnandi lamado- da.

U Rev. T. G. Jones esesihlalweni, wayi- vula ngobukali intlanganiso, ebonisa into oyiyo lomteto ucetywayo ngu Rulumente.

2 IMVO ZABANTSUNDU (NATIVE OPINION) [June 1, 1887

Sinosizi ukuva ukuba u Mr. Timothy Mma- ngo wase Gala ubhubhe ngolwesi-Bini Iweveki egqitileyo yicesine. Wafunda e Love­dale, wapuma wangena ebutitshaleni ahleli kubo ixesha elide wada wazeka intombi ka Mahambehlala wakwa Skosana e Rura. Ushiya inkedamana ezincinane. Ubengum- xhasi we *Mvo.*

IMVO ZABANTSUNDU

Babongozwa ngentobeko bonk’ abamkeli be Mv*o Zabantsundu* ukuba benze imigudu yokuba bayifinyezele ku June 30 intlaulo yabo. Kukuba kuko inguqulo ezakubako epepeni lento kufuneka kuqosheliswe ngoluhlobo. Abahlobo belipepa benyaniso sobaqonda ngokuti esisicelo basifeze kwangoku. Abasebelilibele ixesha labo bangabhalela kuti ba- tunyelwe.

Kwa Nkosi u Tyefu bekuko imbizo ngo- Iwesi-Bini Iweveki egqitileyo apo inkosi ivakalise ilizwi lika Rulumeni ukuba bonke abangazirolanga izikweliti zeminikelo bayagqibelisa ngalamazimba avunwayo, emva koko baya kugxotwa apo Engqushwa bazibonele. Kubeko kwakuleyo ntlanganiso inteto yokuba banako nabantsundu ukuyi- tenga imipu.

Atunyelwe ngeveki egqitileyo kwindawo ngendawo kulomandla wase Qonce amapepa ekubhalwa kuwo amagama abatelela kwi Ntandazo eya e Palamente yokuba singahlutwa imfanelo zetu tina bantsundu.

Kutsha nje ingqele yase Dayimani isand’ ukupuma nemikutuka emitatu entsundu efe ngabusuku bunye. Ibiyawa kwabutywala.

Ngolwesi-Tatu Iweveki egqitileyo ku- pants’ ukuhla ingozi kuloliwe obevela e Komani. Efikile e Kubusi ukangakangelwe yafunyanwa ivili seyipants’ ukwapuka, kutunyelwe nqwelo yimbi isuka e Blaney ukuputuma. Ibesemva ngeyule enesiqingata itreni ekufikeni apa e Qonce.

Kubekuko umboniso wesilimo e Mgungu- ndlovu ngolwesi-Ne Iweveki egqitileyo opumelele kakuhle kodwa ubenengozi embi yokukatywa kuka Mr. Sutton ilungu le Palamente lihashe wapuka imbambo ezimbini.

I Monti litumele iponti eneshumi linesito- ba (£1 19) kwi Komiti yase Qonce ukunce disa ekuhlauleni indleko zemitandazo e Pala- mente nencwadi ye Nkosazana.

Umrwebi ongu Schoemann udliwe ikulu leponti (£100) e Humansdorp ngokutengisa utywala engenamvumelo. Kokwesitatu ebanjwa.

Xa umbhaleli esitumela indaba zepepa afuna ukuba zishicilelwe makabhale ngapandle kwemvilopu axele ukuba zizo zodwa akuko mfihlo.

MPAHLA.—Ngomhla wesine ku May e Rura kubhubhe u Mary Ann inkosi-

kazi ka Petros Mpahla wemka eqayisa ngo msindisi wake. Izihlobo mazamkele lowo mpanga.