IZAZISO NGE “ MVO.”

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlaulela ‘IMVO ZABANTSUNDU” ukuba intlaulo:— Erolelwa Ikwata, xa ifike kwange nyangayoku­qala 3s.

Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

Kuvulelekile ukuba otandayo awuhlaulele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

Ngangoko kunokwenzeka intla­ulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

Iveki.

E Dayimani indoda enga John Ward yeyele komnye wemingxuma enamanzi atshisayo apuma ezi injinini ezisebenzayo ziwa kupele kona, yanyulwa kanti seyigqibele ukatsha, yata kwangobo busuku.

Itola esebulorweni yase Nciba ibulewe yi Palamente, kwaneyase Gqili e Alvani.

Abesutu abasixenxe ababe gwetyelwe ukuxhonvwa e Kokstad ngokubulala abahambi abatatu, katiweyi Ruluneli mabasiwe esiqitini mniyaka elishumi.

Impi ka Valelo ingene ku Macwera ka Siyoyo ku’.enyanga ifileyo yatimbu 50 enkomo, amahashe amahlanu, na 70 egusha, aseleyikupa ama Cwera, zalila. Kugalele eka Mdedelwa impi kweka Valelo xa ibambene shushu, ajika ama Cwera, kwasala amadoda asibozo ; kweka Valelo kwafa mutatu, ingxwelera zako macala omabini.

Kumbuzo obufakwe ngu Colonel Griffith e Palamente ute u Sir G. Sprigg ukupendula, u Rulumente akanamoya wokuyicela le Palamente ukuba yenze itayitile zobuzwe kwiziqingata ekwa Centane, Willowvale, ne Dutywa ezifana ne tayitile eyanikwa Amamfengu ngu Sir Henry Barkly ngomnyaka we 1871.

Imali ekulayishwa ngayo ukusuka e Alvani ukuya kwezindawo: Johannesburg 11/; Pretoria 12/ ; Lady Brand 3/6 to 4/ ; Wepener 1/9 ; Rouxville 1/; Bloemfontein 4/; Smithfield 1/6 ; Heilbron 9/; Winburg 4/; Bushman’a Kop 1/6; Senekal 4/6; Lady Grey 1/ ; Clocolan 3/6 to 4/; Herschel 9d to 1/; Maseru 3/ to 3/6 ; Fickaburg 4/6 ngekulu.

Kwiveki ezintatu ezigqitileyo kufike e Natal inenazana lase Ngilani, lizakutshata nendoda eyalifilisha ngokubona umfanekiso Abizwa amagama, yatengwa ilokwe yokutshata, satengwa isonka somtshato, lwamiswa nosuku lokutshata Suka ngobusuku be Cawa shwaka umfana, washiya ipetshana etafileni eliti “ndisinga e B(ellair)hakubha.” Nanamhla.

U Nkanunu Schurmbrucker ute e Palamente u Rulumente uzilungiselele ukwaka ibuloro e Xesi ezibukweni lendlela ehamba ngayo i Posi ukuya e Rini, kuba ingati yenziwe ku Nqobokazi itye imali eninzi kakulu. Ite Ipalamente make isikwe ku Nqobokuzi kukungelwe indleko eyakuyenza.

U Mr. Warren ungenise e Palamente umtandazo ka Mr. William Ntsikana nomnve wase Perie, batandazela ukuba iziqibi ebungatengiswayo kuzo utywala zandiswe nokuba u Rulumente enze amacebo okubutintela kwabantsundu.

Abantu abuvela emsebenzini e Kimberley bayapela kupangwa, ngeveki egqitileyo kubanjwe abelungu abahlanu e Free State ngokupanga abantu abamnyama endleleni.

U Mr S. B. Shaw ititshala endala yase Salem kuse selefile ehoteleni yase Rini ubesiya e Kapa entlanganisweni yotitahala Ubengabikwa nto.

Ukusitwa kwelanga situnzi senyanga eyekuoyatela endleleni yalo ngentsasa yolwesi-Hlanu olugqitileyo, kubetusile abaninsi kumawetu.

Ekuwukoxiseni kwake umteto omtsha we Pasi u Sir G. Sprigg ute isizatu ku. kuba u Mr. Di Veti owungenisileyo esifa engenakuza e Palamente'

Isilivere ebhaqwe ecaleni lomzi wase Greytown, inconywa ubuninzi ngabembi bayo.

Ngeveki egqitileyo abemahlanu amatyala ababulali e Johannesburg, bobahlanu abo bafileyo ngabantu abantsundu.

Ingxoxo nge rafu ye khepekhepe ingene kwele ngwevu ibandla le Palamente akwabiko nalinye ixego elivula umlomo woku. yimelu, avuma onke ukuba mayife. Seku, kutshwe isaziso sokuba lonyaka awukuba. sabhatalelwa, kodwa abanamatyala amadala basamelwe kuwahlaula.

U Colonel Griffith ungenise e Bandla icebo lokuba kwakiwe i Buloro e Mbashe, asaxoxwa.

Abafo baka Price bate gaxa pezu ko gqoloma e Barkly East bezingela impangele Bayidubule izikoti zalishumi leyo nyoka alwangena uhlwaya lwentaka babaleka bayishiya.

Abesutu baro-ela ekaya bayawushiya umsebenzi koma Kimberley. Iyawa yindyebo ke,

Amaxene atile ayekucela u Rulumente wase Transvaal ukuba alitintele isiko loku. sebenca nge-Cawa emingxunyeni ye Golide yase Johannesburg. Ute ukupendula uyakulinga kodwa ufuna ukuzikhutaza ngako konke i Komponi ezimbayo.

Komnye umzi wabantu abamnyama e Nxuba kufike umhambi ebonakala ukuba unxilile. Unikwe indawo walala. Ute kanti ubekwe esililim somninindlu kwati xa kulalwayo wapakanyiswa esiwa kwenye indawo, usuke warola ibhoso wamhlaba amanxeba atnabini amabi umninindlu, wapuma wahamba. Ubanjwe wasiwa entolongweni apo alindiselwe Ijaji.

Umzi wase Qonce uyapela nga Matepile, akuko sicalata ungemboniyo umntu one libhini.

Yinyanga yokuqala le ye Kwata, ekufuneka bengene ngayo abaqalayo ukuyitabata *Imvo,* ukuze bakwazi ukuwagcina amaxesha abo okubhatala.

Soloko kute kwavunwa, utywala bama. zimba babuninzi ezilalini ubuxila abunga. ngoko bebungako ezidolopini.

Ngati eli asiloxa lokudlala ibhola, asazi ukuba indlali sakowetu ziyikangele njanina zona lonto.

Ingozi yomlilo ayiqeleki. Kuhle isiyongoyongo esilusizi ngo.Mvulo, kulo Mgqwa. kwebe use zantsi. Intwana eziucinane zabantwana bezizodwa endlwini, yati enye xa ivula idakiso le mbiza wati lenye umlilo ezingutyeni. Bafike abantu abamcimileyo seletshe wonke umngapambili kwada kwase busweni akabona nangamehlo.

Ama Portuguese amhlute ngamandla uloliwe wa Mangesi ose Delagoa Bay. U Rulumente wa Mangesi sele tumele inqanawa ezintatu ze mfazwe ukuba ziye kukhusela umalungelo ake kwelozwe. Elipantsi, kuvakala ukuba ama Portuguese ahlangene na Mabhulu ukutshitshisa Amangesi apa e South Africa.

Epalamente , ngobusuku bolwesi-Hlanu olugqitileyo kuqubene u Mr. Sauer no Sir T. Upington engxoxweni yokungarafiswa kwempahla eya e Free State, wati u Mr. Sauer u Sir T. Upington ngumlahlekisi we Bandla. Omnye ubhenele ku Mhlali. Ngapambili wati utukiwe, ute U mhlali. Ngapambili ku Mr. Sauer makayiroxise lonteto. Kute emva kokuba begibiselene ngamazwi amafutshane arabaxa wayi roxisa.

Ngomhla wa 31 ku July, yintengiso ye miduka ese Sikiti sase Ngcobo, e Maqwatini.

Kubatabati be *Mvo* ababhatala ekuqaleni kwe kwata, yiyo le ke inyanga yokubhatala. Yoti isakupela kungene isikisipeni.

Ngolwesi-Tatu olugqitileyo inkosi zase Mampondweni angeneno u Nqwiliso no Gwadiso, besidibene Emtata ukuba zivisisane ngezipitipiti ezingavumi kupela pakati kwazo. '

Inqwelo ebinempahla ka Rulumente isuka Emtata, ite xa ingase Gungululu ayipanga Amampondo impahla ezitweleyo.

Amagqira ate makake ashenxe e Kapa u Mr. De Wet Umpatiswa-Micimbi-Yaba. ntsundu ingenxa yokugula kwake.

Izihlobo zika Rev. A. Kroof ziyakuvuya ukurnva ukuba unikwe iwonga lokuba yi Doctor of Divinity, libotwe lemfundo lase Berlin, ngenxa yokusebenza kwake ekuguquleni i Bhaibhile yesi Xhosa, noko. ngamela ukushicilelwa kwayo pesheya. Siyavuyisana no Dr. Kroof.

Abatunywa be Pasi sibalindele ukufika emakaya namhlanje ukubuya e Kapa.

Icebo lokufuduswa kwabantsundu e Glen Grey ebelingeniswe e Palamente ngu Mr. Joubert lixoxwe ngobusuku bolwesi-Bini olugqitileyo. U Sir Gordon Sprigg ulichase ngomoya oshushu, wati lonto yokumana kufuduswa abantu abantsundu iyakudala imfazwe isipelo sayo. Anyanzela ama Bhulu, kwada kwahlulelwana, abati mabafuduswe ba 24; abangavumiyo 35, oyiswa Amabhulu. Yitsho “Gxalek’ emeveni, nyana womfundisi, myeni wakwa mfundisi!”

Imvi Zabantsundu.

NGOLWESI-NE, JULY 4. 1889.

U LO YI SO.

IPASI Entsha iroxisiwe e Ba­ndla. Ludaba olo olwamkelwa ngembulelo enkulu ngumzi wonke ontsundu, kuba le Pasi ibe iwuqubule umzi awabi nalo nexesha lokuba udibane wonke. Ko­dwa indawo ezibe nako ukuhlangana zisebenze ngobukalipa bobudoda, lwavakala uluvo lomzi ukuba lunye ngale Pasi Intsha. Asisokucalucalula zindawo ukuti ezitile zisebenzile ezitile zilele, kuba seyipelile yonke inkatazo. Isimbonono sengcingo nencwadi zamawetu ndawonye neza bamhlope akabanga nakusinyamezela u Rulumente.

Ngxatsho ke ntozakowetu, into entle yile niyenzileyo yokuti kwakuhlatywa umkosi awe kuzo amadoda angayi lindi impi ukuba mayide ize kungena ekaya.

Siyambulela no Rulumente ote nakubeni bekubonakala ukuba uzi-misele ukuwenza loMteto, wati akuboniswa ubukoboka ne nkatazo eya kudalwa nguwo weva wawuroxisa.

Siyawubulela wonke umzi omhlope osuke wema ngazo zombini ukukalimela ukubulawa kwe mfanelo nentlalo ntle yabantsundu.

Asisoze siyeke ukubabulela abahlobo bohlanga abase Palamente, abayilwa lento kwamhlana yati gqi ukuvela kulo nkundla Sitsho kwelo gcudwana linga 25 elinga zange lihendwe zinteto ezibusi xa zizezeqinga —eloqelana elite nakuba lingako lema emipini yalo, alaxelisa abanye abate bakubona lowa mkosi ungapaya umkulu bayilahla imipu yabo baya kungena kona.

Siyawabulela amadoda akowetu anga Batunywa o R,ev. E. Makiwane, Messrs. Isaac Wauchope no J. Tengo-Jabavu, ate enengxakeko zawo ezinkulu azishiya nge­nxa yohlanga Iwakowawo. Anisokubhatalwa lulo ntozakowetu, novuzwa ngu Yise walo.

Namhla uloyiso lusisi tsaba semizamo eyenziwe ngemvisiswano.

Ngekwaba nje nango Tung’umlomo ukuba uluvo lomzi lwalulunye. Kodwa wati ngenxa yokurutana kwawo wodwa; ngokusuke uqekeke pakati, i Ruluneli le imkileyo u Sir Hercules Robinson yatumela ku Rulumente we Nkosazana ukuti lo mteto awuna ngozi. Namhla ingozi oyenzileyo ibonwa nangose beleni kuba lawa 45 ebesiti e Palamente mawumiselwe lo mteto inxenye yawo ngeyi ngazange iyibone lo nkundla ukuba umzi ontsundu wawusebenze ngokuvana. Nakule into besekuko abapongomileyo kumawetu. Lento ililishwa, ukuba ayikangelwa ngumzi isaya ! kudala ingozi ezininzi ekuya kukalwa ngati nasisizukulwana esizayo.

OMNYE UMTETO OMTSHA

 URULUMENTE unomnye umteto awungenise e Bandu, wokupatwa kweziqingata ngama Gqugula ekutiwa zi Divisional Councils. Lamagqugula ebehleli eko kade, ngawo la abiza irafu zendlela, ngawo la abiza irafu yezinja. Ngoku Lamagqugula anikwa igunya lokulaula imfundo kwiziqingata zawo, anikwa namanye amagunya, namandla abengenawo ngapambili.

Amalungu ala Magqugula ebenyulwa ngabavoti bonke abamhlope nabantsundu ; ngoku iguqulwe lonto, abavoti be Palamente abanalungelo lokuba ngabavoti ba Magqugula eziqingata. Kubavoti bama lungu Amagqugula eziqingata linyusiwe ixabiso elenza ukuba umntu abe nemfanelo. Ukuze umntu abe ngumvoti makabe nomhlaba nokuba yindlu exabiso lingamashumi (£75) asixenxe aneponti ezintlanu. Yenziwa ngabom ke lonto, kuyaziwa ukuba abantu abantsundu abanamihlaba nazindlu zilelo xabiso, nabanazo banibalwa. Ngabelungu abanamaxabiso angako, ngoko ke kubonakala ukuba ayakunyulwa ngabo bodwa amalungu ala Magqugula eziqingata. Umzi ubungekawapapeli la Magqugula, ute ukuqala ukungati uzakushukuma kwafakwa irafu yezinja. Nakuyo awenzanga nto kuba awulitabatanga icebo lokuba wonke ubhale imitandazo yokuyichasa lerafu.

Namhla ke la Magqugula eza kunyulwa ngabamhlope bodwa nje azakusebenza rabaxa kuba selevile ukuba abantu abamnyama abayivumi irafu yezinja. Olo lurabaxo ke ayakulwenza kungaseko temba lokuba angatshintshwa amalungu lawo kufakwe alungileyo kuba ilizwi lomntu omnyama alisokupulwapulwa ngenxa yokuba akanguye umvoti into enelungelo lokuzipendulela. Ukuba lomteto awuqondwa ikwangomnye Utung’umlomo kungokuba uziswa ngesinqe ifihliwe intloko yake ukuba angaqondwa.

Xa umntu ontsundu selevalelwe ngapandle kwelungelo lokupendula akunyukutywa, akucinezelwa ngabapati siqingata, sekulula nase Palamente ukuba kuvele ilungu liti leya miteto yeziqingata mayitatwe yenziwe eye Palamente, ibe iyapela into ebitetwa, atungwe umlomo ngonapakade umntu ontsu­ndu. Lomteto ke, akufuneki ukuba ude umile ingca, kufuneka uchasiwe usemtsha nje zintlanganiso zemizi ngemizi entsundu.

INGCINGO.

[zivela ku batunywa]
—

Ekapa, June 26, 1889.

Umteto wokubulala Irafa ye Khepekhepe! ngqityiwe, kwa no Mteto wokubulala itola ’ yase Nciba ngqityiwe li Bandla elingapantsi ngapandle kwe nchaso. Inyatelo elilandelayo ngo Mteto we Pasi ushenxiseiwe emva awamiselwa lusuku. Inteto eninzi epuma kuma gumbi akomkulu iti lo Mteto uya kulahlwa. Abatunywa banelisiwe zintlanganiso ababe nazo no Rulumente kwana malungu abe wuxhasa lo mteto. Abatunywa bamkelwe kakuhle ngawo onke amaqela. Ukufuduswa kwa Bantsundu i base Glen Grey okungeniswe ngu Joubert i kuya kuqwalaselwa ngolwesi Ne Iwe veki ezayo

 E Kapa, June 27. 1889;

Umteto omtsha we Pasi uroxisiwe emva kwe dinala namhlanje.

I Herschel ne Pasi.

[NGU ISAIAH B. MBELLE.]

Ngomhla wa 21 ku June. 1889, izizwe zahlanganisana e Bamboos Spruit, [kuse Luqalo ke apo.—Ed. kwa Kleinbooy. Umgcini-Sihlalo u Mr. Joel Gundwana, wachaza ubungqongqo bale Pasi, wayivumela intlanganiso okokuba ixoxe. U Mr. Assegai Mbuli ubonise okokuba le pasi ivunyiwe kuyakufuneka itatwe nge mali. Amanye amanene atetayo ngo Nkosi Mehlomakulu, Captain Torn Manxeba, Mr. Hofmeyer, Mr. Rwayi-Rwayi, nabanye. Intlanganiso igqibe kwelokuha kubetwe ucingo luye ko Messrs. Sauer and Orsmond, abameli be Herschel, bachase i Pasi. Yaqukunjelwakakuhle intlanganiso emnandi. Silubetile ucingo nge 24th inst.

I TEA-MEETING.

[ngu m’bhaleli wetu.]

Jansenville, 11th June, 1889, Ngobusuku bo-Mvulo ngomhla we shumi ku June, bekuko i tea-meeting j e Jansenville, ingenele endlwini ye Cawa i yase Wesile, ibe yenzelwelwe ukuba kufezwe

ITYALA LENDLU YE-CAWA.

Kwiminyaka emlbini edlulileyo amaWesile alunge kulomandla azimisela ukwaka indlu ye Cawa. Okunene ayaka ada ayigqiba. Igqityiwe kubonakele indlu le isetyaleni ngamashuMi asixenxe | eponti, abati bamana ukulincipisa kwada kwasala i £5. 4s.5., kupela. Ke le tea-meeting ibe yenzelwe ukufeza lemali ibiselityala. Babebaninzi, bezintlanga ngentlanga,

ABANTU ABEBEKO.

Bekuko u Rev. D. Msikinya no Rev. James Van Rooyen wase Dipende, abebetike ngomhla wa 7 apa e Jansenville. Ngapandle kwabantsundu kwakuko neqela elinobom lama Bhulu alomzana wase Jansenville. Ekubeni ivuliwe intlanganiso le ye tea-meeting u Rev. D. Msikinya, ukankanye u Rev. James Van Rooyen kwintlanganiso ukufaneleka ukuba atate isihlalo ngobobusuku emva koku usele u Rev. Van Rooyen ukuba eze ngapambili abe ngu

MGCINI-SIHLALO.

Uze ngapambili u Mr. Van Rooyen waza , wati pambi kokuba ahlate wenza intshayelelo emnandi ebonisa ukuba kuhle nokufaneleka kokuvana kwe ramente nabafundisi bazo, nokuba ukuvana oku ngamandla. Waza wenza amazwi amnandi exela ubuhlobo obudala anabo nomfundisi wale ramente, etshilo udlulele:—

KUMALUNGISELELO E TEA-MEETING.

Kumalungiselelo ayenziwe vave iyi tea nomculo we choirs ezimbini evama Wesile neyase Ndipende. Evama Wesi­le yayipetwe ngu Mr. Ndubela eyase Ndipende ipetwe yindodana yelo bandla. Kuqalwe nge ukumtya ze tea namapetelo ezonkana. bate rwabarwaba bagqiha, waqala Umgcini-Sihlalo ukumana ebiza ozi choirs ukuba zivume, okunene zivume zatsho ngento emnandi kunene yati lentlango yase Kalo ene nolosha kunene, sabona ukuba iza kuba nokuvakala navo ngento zokukanya. solo ze choir ka Mr. Ndubela zibe mnandi kanye kwaza kwagqibelela ukuba myoli ukupulapula u Mr. Petros kwi solo yake. Igqityiwe imvumo bapinde kwase tea ni nentwana zama petelo kwatiwa wahlawahU ngamagalelo ambalwa zabekwa pantsi intonga kwapulapulwa

abateti.

Kutete u Mr. Sotlani kuqala, otsho kamnandi ngamazwi enkutazo kwinqubelo pambili; kwaza kwalandela u Mr. K. Mapella, naye utete kamnandi nokukodwa akuti: “ Kulungile ukuba abam­hlope, Amabhulu, angababulisi ngezandla kuba noko kunjalo naku ukukanya nentlanganiso sizipatela.” Emva kwala madoda kulandele u Rev. James Van Rooyen ngenteto ende emnandi; ekuvakeleyo ukuba ipuma kwi mvaba (intloko) ekudala yeliwayo. Wenze amanqaku kuqala ngokufa'neleka kokudibana, nangobulungisa ohenziwe lilizwi le Nkosi. Waza emva koko wateta ngokulunga kwe mfundo, ute namhla imfundo ise nzele amagqweta, watsho wakankanya u Mr. Gontshi; wati isenzele namagqira watsho wakankanya u Dr. Nembula. watsho wati yena u Dr. Nembula akati xa aza kuva umntu amane ukuposa amatambo pantsi, kodwa umva umntu njengamagqira amhlope. Ute umfo ka Van Rooyen kudala bekusiliwa ngemipu, kodwa namhla akunjalo kuliwa nge Bible, nangompu ongatwalwa ngamagxa, kodwa ngompu otwalwa ngendlebe, , (usiba), kanti udubula kude; kwesi sigama ukankanye u Mr. J, Tengo-Jabavu nompu wake alwela ngawo’ intlanga zase Afrika. Watsho wati use Qonce : kanti udubula e Kapa, Pesheya, nakuyo yonke i Afrika. Ubonise mhlope ukuba nokuya ngati kute cwaka nje kumaxana imfazo ishushu, kuba kuyaliwa ngale mipu. Kwezi zigama unqwenelele u Mr. Jabavu impilo entle nobomi obude, waza wamema abebeko ukuba badume i kuba katatu ukubonisa ukunqwenelela kwabo ubomi obude ku Mhleli we *Mvo. ;* Emva koku umfundisi wase Wesile wenze ambalwa ebonisa imfuneko yokuba abantu batate *Imvo,* waza wabulela ubuko buka Rev. James Van Rooyen. Yaza vachitakala emnandi kunene i Tea Meet­ing.

EZABABHALELI.

*[Asizitabateli pezu kwetu inteto zaba Bhalelani.~EDITOR Imvo.}*

UMONA.

Nkosi Mhleli we “ Mvo,” kawundifakele lemigcana kweli pepa le audience. Ukupakama yinina mzi wa­kowetu ? lomona, nale nzondo. nale ntiywano, noluhlebo, nolu moso lwezimilo lwavela pina? Lungaba lwasukela ku Kayini sinina? Ukuba ngaba kunjalo u Kayin waba nendawo na ke beyond the bright blue sky? Hai. 1st envious, lomona usukela ekubeni omnye umntu engenazo into ezifanelekileyo ezikomnye umntu'. Kanti ke mzi wakowetu ontsu­ndu, Our omnis Theoiss did not curse us, ukuba bonke abantu bangabi nazo izinto ezilungileyo. (MISSING TEXT)”..mzi ite i

Bible indoda iyakudla ukubila kwayo. Xa ngaba mzi sakulindela amalungelo amahle sicambalele" ngase buhlanti soze siwafumane? The Bible says, go to the ant thou sluggard and be wise, uyeke ukumonela abanye.—2nd. hatred, yavela pina. kwaku Kayinina? then if it be so, did he get any place above the sky? No. Inzondo yiyona nto inkulu kumzi wakowetu ukuzonda umntu kungeko sizatu sibonakalayo, bade ngamini itile babhole iqinga bambuiale. Uti u Moses ubom ngobom. Lenzondo ide igqibelele kona kofundisiweyo umntu. kutiwe tyini uzipakamisile uzenza irevexu. Wakuteta isi Ngesi hide uhlanga lumfake i poison, lube ngokwalo lunceda into, kanti hai aluwufumanga umpefumlo. Ngenyaniso ndinosizi olukulu umzi awusoze uyifumane incubeko. Ndiza kuyixela i reason,—luya kuyeka imitayi yotywala, nolunxilo kupela. Utywala kwabo ibe yikofu noluselo kangaka i brandy, uti umntu akunxila zipume zonke i manners zake. Yinina luhlanga, pambili, sanikubuyela emva; taruni madoda lomona, lenzondo, oluhlebo, olumoso. lwezimilo luvela ekungacubekini. Nibonanje wona amagwangqa aWamonetani ngobutyebi. Sebenzani imizi, into enkulu ingabi kukutwala ingxowa zebhokwe nelanga linge kati rise ukuya kufuna i K. B. (umqomboti). Amanene abelungu akayi enkantini futi, tina enkanti sivaya, where is civilization there? let us move forward our Lord will show us the good way, because civilization will lead us to the home above. Mandipele. ndim,

J. J. Bhalela Elivini. Emiqorweni .Springs, 24th June, 1889.

ITSHATSHI YASE ALVANI.

Nkosi Mhleli, — Kungumnqweno wam ukuba ndikucele nkosi ukuba undifakele lemibuzwana ilandelayo epepeni le *Imvo Zabantsundu.* kuma Tshatshi:— I. Kuya funekana ukuba umshumayeli we Lizwi lika Tixo ahambe namanxila emiqombotini, or ezibhurantini? — II. Kulungilena ukuba isilesesho sipindwe kabini, siqalwe kusasa kanti kuya kubuye kwauziwe sona nangokuhlwa?—III. Kulisiko lase Tshatsi na ukuba umntu enze imitandazo yentloko yake etyalikeni ayiyeke eyencwadi?—IV. Kulungilena ukuba umntu ayinxibele endlwini yake i “Saplasi” ezo selemenyezela ehamba encokola nabantu seloya mbete? Tina bantwana abazelwe e Tshatshi asizazi ezonto; sibuza nje sifuna ubengqina kwi Nkulu ze Tshatshi ezakulela kulowo rasebenzi. Siyadana sakubona ukuqhutywa komsebenzi apa. Kuti naxa kufike umtundisi omhlope isuke letoliki iti iya tonka; ati umfundisi xa ati. “Our life is uncertain,” ati yena, “Ubomi beta buya pendula.” Ezonto azisixolisi tina. Mandiyeke, ndim,

Umtshatshi.

OSWELE ISIQINISELO.

Nkosi, Mhleli, we *Imvo Zabantsundu,*—Kaundincede undifakele lemigcana ngosizi endilubonayo; ukutsho nkosi, bendingazi ukuba namapepa eziqiniselo avatetwa. Ukutsho kufike apa u Joel Ndima, umfo one Honour, wati wapumelela e Mtwaku, wavakala esiti ufuna ukuvula isikula, kwatiwa makake abambe kwesangokuhlwa, lati ikaba lalininzi esikuleni ngoku ba sivulwa ngumntu onesiqiniselo. Yafundisa indodana leyo nkosi yam, kwati kwasekuguquliseni incwadi yesibini kwauzjma, yati kwasekubizeni amagama yabiza ngendlela epambukileyo endingazange ndiyive. Ngokunqumia inteto ende, ndingati wati ukuguqula eligama liti born, wati ngumlilo; kwabuzwa i Honour ngabalapa, wayirobi wavivelisa calanye, sati sakuposa amehlo igama lalelika Mr. Ben Sakuba, komye igama lake ngu Joel Ndima. Uti ngafundisa nase Qonce, sisela bani mzi wakowetu ose Qonce, nangalamagama ake mane ukuba ningamazina, nangempumelelo yemfundo yake. Manditshonele nkosi yam, ndiyabona ukuba ndintyuntyile, kodwa ukuba bendinexesha bendake ndichaze. Ndim owako.

Umveli Wohlanga.

Kimberley,

June 23, 1889.

Nkosi, — Ukupendula lencwadi ingasentla ka “Mveli Wohlanga,” ndiyavuya ukuwuva umkondo weziqiniselo zam, ezalahleka pesheya kwe Nciba. Ndandicele umsebenzi ku Archdeacan Waters wase Sidutyini wandinika, wasuka wati xa abhalela ku Sir Langham Dale ngam watumela iziqiniselo zam. Ka­nti kuduka kwazo oko. Waba ngabhalela e Kapa k usuke kutiwe zabuyiswa. Ndada ndemka pantsi kwake, naye wabhubha “ Umanzi ” ndingazange ndidibane nazo iziqiniselo zam, ndasendicela u Sir Langham Dale ukuba andenzele i “ Copy ” zazo. Ndiya kuvuya kakulu ukuba umzalwgme u Joel Ndima azitumele apa e Qonce um kwange posi yokuqala. Owako,

Ben Sakuba.

Kingwilliamstown.

July 1, 1889.

BAFUNDISI NIYE PINA?

Nkosi etandekayo kum andimntu ukatazayo, kodwa namhla ndiya kukataza. Nantsi into, kuko into esendine minyaka elishumi indipete, mhlfekazi ndifakele yona kwelo pepa lamanene. Tina singumsebenzi wabafundisi abadala, nabo bonke ababantu bakoyo; basifunela amalungelo komawabo, basimisa endaweni zokuma izikolo, kuba bebebona ukuba sihleli kubi pakati kwama wetu. Wahamba ke umsebenzi, nerona