Iveki.

U Hon. J. W. Sauer ML.A., unduluke e Kapa ekuqaleni kwaleveki ukuya e Aliwal North, apo ayakuhlangana nabanyuli nge- zombuso. Siyatemba ukuba woyakupate- lela nasee Herschel.

Kwingqungqutela yamafama ebise Nyura kugqitywe kwelokuba kwenziwe umteto wokuba abantsundu abasezi Lokeshoni barole imali yendlela. Lengxoxo ingeniswe ngu Mr. Adendorf wase Ngqushwa, oxha- swe ngu Mr. Paul Timm.

Kuvakala ukuba Umongameli we Free State u President Brand usingisela empi- lweni.

Kumhlope ukuba inyoka zase Tsitsikama azitshanga zipele ngumlilo apa odumileyo. Mibini iminyaka egqitileyo wati u Mr. Abram Strydom waluywa yinyoka emhla- beni wake wafa. Kudlule wamnye kwa- lunywa u Wessel unyana wake elunyaweni wapila noko. Kute kuzo eziveki lendodana yalunywa kwakona elunyaweni leliramba lintloko inkulu, yafa kwalomini.

V Jan Kousa Hawu elabulala ifama yiminyaka imitatu egqitileyo ngoku, elingu France Haarhoff lase Sneewberg lisand’ ukubanjwa e Somerset East.

InqweLO yo Tayler Bros base Matatiela ibetwe ngnmbane ngo 20 March xa ikufupi e Mount Fletcher isiya e Gold Field, wapula idesilbom nedyokwe ezimbini, wabulala inkabi ezilishumi elinesitandatu, bati umkokeli nombhexeshi bafa isitulu.

U Bulumkni selazisile ngokunyu1wa kwelungu endaweni yomfi u Miller, ekufu- neka kwaziswe ngo 30 April. Ligama lika Mr. W. Savage lodwa elisavakalayo.

Ngomso (7 Apr) iyakuteta e Cradock i Jaji, ngolwesi-Bini (10 Apr.) e Tinara ze ngolwesi-Ne (12 Apr itete e Rafa.

E Boston kwelase America ijuri ifumene inkazana engu Mrs. Robinson inetyala lokubulala abantu abasixenxe ngetyefu yagwetyelwa ukuxhonywa. Sekudlule imi­nyaka emakulu mabini wati waxhonywa umntu oyinkazana kweli.

Ngaleveki igqitileyo ixabiso lehabile kwimarike yase Bhayi lihamba kwi 5/3 to 7/3 ngekulu.

I Palamente yase Transvaal ihlangana ngo 7 May.

U Right Rev. A. B. Webb, D.D., u Bishop wase Rini unduluka emva kweveki ezayo ukuhambela e Ngilane.

Amapepa Amangesi nawase Transvaal avakalisa ukumangaliswa kawo ngokusuka u Captain Veldtman enziwe ivezandlebe sisigwebo sika Meja.

Ezimvula zeveki egqitileyo kuvakala ukuba zide zapatelela nge George ne De Aar ngase Ntshonalanga.

Ngenxa yokuzala ko M’bhashe iposi yelase Mbo engeyayifike apa ngolwesi-Tatu ifike ngo Mgqibelo weveki egqitileyo.

Kubikwa nkubhubha kuka Mr. S. Vice we hotele yase Xesi ngo 25 March.

Ngo 22 March u Judge Solomon wase Dayimani uwiswe lihashe lake waruneka igxalaba.

Kuko isiganeka (utsho umbhaleli ose Ndwe) esibonakele ngo 31 March, emva kokuba litshonile ilanga malunga ne 5 min. to 7. kwicala langase ntshonalanga. Ibala lisuke 1amdakana pofu lingelilo ilifu. Li- suke lati sisakangele labuya latshona kwase zulwini.

KuMANDLA wangase Cala imvula zina izipango ezoyikekayo, utsho owangakona. Kune ngobusuku bolwesi-Ne, 29 March, isipango esimatye afumba kwada kwasa yatsho kwabhubha ukutya.

U Rev. D. D. Young wase Main (Qitsi) uyakungena emkombeni e Monti malunga no 14 April, esinga kwelakowabo e Scotland uyakupumla isituba sonyaka. Uhamba nentsapo. Sibanqwenelela ihambo emnandi emanzini nempilo.

Akuko ndaba zityulu kumapepa ase Natal.

EMCEBA Emampondweni, amaramba anconywa ngokugqiba umbona emasimini Kutiwa atya ngokucokisa ngapezu kwe- mpuku, awashiyi mapepa empeni.

Kuko intokazi ebeleke abantwana aba. tatu ngase Ncemera, bapilile bobatatu.

U Rev. J. W. Househam wase Cumgce Emampondweni uwe ebekwele emiqadini yendlu, efuna ukupakula inyosi, wabeteka encamini yocango neyetafile, wenzakala elivini nasemqolo waruneka intamo. Ingxe- lo yegqira iyatembisa.

U Mr. W. Smith usand’ ukubulala ingwe abeyitiyisele, e Ngoobo. Yeyesitatu eyigiba ngolohlobo.

Ipetshana,. lase Mtata lama Ngesi—i *Herald—*lifife.

U Rev. Henry M. Cameron umfundisi wase Wesile e Harrysmith e Free State ubhubhe ngebhaqo ngo-Mgqibelo ogqitileyo 31 Match.

U Bishop wase Cape Town unduluke ngolwesi-Tatu olu ukusinga e Ngilani, owase Rini akusentsuku naye abekwayilondlela Imbangi yitlanganiso yabafundisi bama Bishop halo lonke (Pan Anglican Synod) ese London ngalonyaka.

AMAKOLWA ayabubulala utywala kwa

Ummangaliso kukuba ibe lento

Bhuluneli ibingekabonwa ixesha eli lonke.

IngEne imofu e Balfour.

Intokazi engu Sarah Meyers , epete ihotele yabantsundu e Kimberley, idliwe £25, okanye inyanga ezintatu, ngokutengisa ibhotile yotywala.

E Pretoria inxhowa yengqolowa ihamba kwi £1 Is. to £1 3s., ikulu lezitungu ze habile £1 10s. to £2., umbona £1 2s. to £1 5s

E Dr Beer’s Location e Dayimani kubeko idabi labantsundu ngo 26 March, kwafa umntu, babane abenzakele kakubi, omnye wafa emva kolosuku.

Ngomhla we 29 March ibanki ekutiwa yi “ Natal Bank ” *e* Dayimani ingenwe ngamasela kwabiwa £1,400. Amasela awa- kabanjwa, noko kuko itemba lokuba aya- kubanjwa ngobungqina obukoyo.

Ngolwesi-Hlanu abantu abafike e Dayi. mani nge train ezivela ema Bhayi nasema Kapa zeholide ngamakulu amahlanu.

ibiyinavesali e Rini yezikolo zabantsu- ndu z ise Wesile ngo-Mvulo.

Amafama AKUSENGUWO na Bantsundu. umangaliso kuti ukuba bati bakudibana abablobo abamhlope kubonakale ukuba eyona ngxoxo inamandla, imyoli, inge *netevu.* Kwingqu- ngqutela yama Fama le isand’ uku­ba se Nyara ezona ngxoxo, nakuba zibeziko ezinye, zibe ngalomhlaba kutiwa “bubuzwe” nangokupono- ngwa kwemali ka Rulumeni enceda izikolo zabantsundu. Ingeniswe ngu Mr. Johnson indawo yobuzwe, wayesaneka icebo lokuba abantsu­ndu mabanikwe iziqiniselo zobuqu, kuba ikukuba bengenazo ezitaitile lento kungandiyo ukukanya pakati kwabo Utsho u Mr. Johnson akankanye umzi wakwa Ndlovukazi ocande iziqiniselo zobuqu, ati uqu- bela pambili, wake amahesi ezitena, abantu bawo bafaneleke kangango- kuba nabanina angabaxela, xa ba- ngena e Komani, ngokunxiba nange- zinyo indlela. Yonke lento uti lomnene yenziwe kucanda itaitile zobuqu. Ufumene ukuxhaswa ngu Mr. George King, obalise ngaba- ntu bakwa Kama abalunge ngendle- la ezininzi, kodwa abazizidodo czi- ntweni zokukanya ezinjengokwaka, nokulungisa izindlu, nokutanda izinto ezintle. Incito ka Rulumeni yokubatsalela imijelo ayibancedanga ngenxa yokuba bengenazo ezi ziqi- niselo. U Mr. King makabe akazi ukuba kwacandwa e Annsbaw. Itaitile yobuqu yinto elu- ngileyo, engasakuncbola nokuba seyimangalwa ngawo onke amawetu. Xa sitshoyo singa singalata lento. Amawetu seloko abanazo iziqiniselo zobuqu ngesiko lakowetu emhlabeni, eziwuqinisele kuwo umhlaba nga- ngokuba uqiniselwe ngamapepa la aziqiniselo, ubeti ukuze ahlutwe abe unento embi ayenzileyo umntu, kwanjengokuba nangoku owonileyo ngohlobo olutile ehlutwa umhlaba onetaitile yawo yobuqu. Njengo- kuba kungakiweyo nje asikukuba abantu bebekutandabuza ukuqini- seleka kwabo emhlabeni, baqale ukuxengaxenga emhlabeni ngaye Utung-umlomo lo. Singa singabo- nisa ukuba, nakuba luyakuba no- ncedo ucando ekupeleni, akunaku- tiwa yeyona nto banyuswe yiyo abantu bakwa Ndlovukazi nabanye ababaluleke ngezindlu ezintle uku­ba bangene ekukanyeni. Undlovu- kazi asikupela kwesikolo esicandile- yo. kodwa siso esisaphokeleyo nge­zindlu ezintle nemisebenzi ebukeka- yo yase kukanyeni. Kwezinye izikolo kusatandwa ukutyambalala ngase buhlanti ngamadoda, lusala- mbata unxunelo olushushu lwento ezintle. Ekuyiqukumbuleni kwake lengxoxo u Mr. Johnson uvakalise ukuba uneziqiniselo ezitatu azitenge kwabantsundu base Lesseyton. Eli bala alibukeki. U Mr. Johnson ngumfo ofama zibanzi kunene, kanti noko usarwiqela amate i-erfana zabantsundu! Sibukangele ubu- tyebi bake yintwana kuye ukuzite- nga zonke ezo zikonkwane, emayibe bakangele kwezi zisulu lento balu- bhinqele pezulu kangaka nje ucando. Mbla kucandwayo kuya kufuneka ivelelwe yalungiselelwa indawo enjengale yokuba amafama amhlope atyebe kunene anikwe ilungelo lokuwutenga umhlaba wabantsundu;

Amanqaku.

Kwintlanganiso yamafama esand’ ukuba se Nyara, kute xa kuxoxwa nge- mali erolelwa ngu Rulumeni ukuxhasa imfundo yabeleta ibala ifama elingu Mr. Fraser ngase Mgwali lavakalisa lenteto esotusileyo, lite, “akuko mntu udanise- ke njengo Dr. Stewart kukungabi nazi- qamo kwemfundo yabantsundu.” Sisati tina elifama limgqwetile u Gqira.

I “Cape Times’’ ikubula indawo eyaka yayingxoxo kumaxesha agqitileyo, ybku- ba inxenye yabapatiswa bakwa Rulume­ni e Transkei, bavakalise izaziso ngempa- hla yezikiti eyakutengiswa kumapepa Amangesi, angabonwayo ngabantsundu, kanti basekeleze ukuse lompahla bayite- nge bebodwa ngamauani apantsi ngoku- cubhulayo. Lento yokungizisi kubani- nimpahla, ngenteto yabo, iseko, singabo- ni ukuba ikolo ukwenza ntonina eko nje amapepa ahamba kwabantsundu engeyi- vakaliswa kuwo imicimbi enjalo. Kuse- bantwini ngakumbi izibonda ukulicela elilungelo komantyi.

IGAMA lengwevu into ka Mlwandle Umqikela, esandukumka Egcebula, lazi- wa kuzo zonke izindlu Engqushawa. Kwana kwezinye indawo likolisile uku- vakala. Umpanga wale ndoda inkulu ube useluke wavakaliswa kweli pepa ngesaziso. Namhla senza mabini—matatu ngobom bale ngwevu obebubalulekile pakati kwamawabo. Njengokuba bese kuxeliwe kwibala lezasiso, lomfo ka Mlwandle ubhubhe ktisasa nge Sabata, 11 March, ebeselenexesha elide kunene egula. Ube yindoda ebimnqula ngo mxhelo wonke u Tixo, ete, kuba yayi zalelwe e Lutukela, yati ukuzilumla kwayo kwi nkolo yoyise yase ifela kulo mbele wakwa Jai. Kute ngesi sizatu wabatutuzela kunene bonke abebeke bamvelele elixa abegula. Umbhali wale mida uke wamlumana elukukweni, suka endaweni yokuba emke intliziyo ibuhlungu ngenxa yale ngwevu wapuma ouwabile kuba ebone esekolwa isipelo — esiluxolo. Ubhekise amazwi amnandi entsatsheni nase zihlotyeni, wayaleza kunyana ukuba aze abuliselwe ku Rev. C. Pamla into yakowabo. Ekuchitakaleni kwaba Mbo, yena wayifumana indawo ku Batembu, kwa Ngubengcuka, ufike Engqushwa nenkosi zake abete wahlala ekufupi kuzo. Idlaka ngo-Mvulo libe lelikulu libonisa ukubEkwa kwake apo Engqushwa. Waye umfundisi obe nchwaba ingu Rev. C. Bekwa. Intsapo uyishiye kunyana wake omkulu. Siya lukuza olo sapo.

Kuyasivuyisa ukubona ukuba ama- pepa abamhlope ayitakazele into yoku- ulwa kwe nkosi zabantsundu ezise bunzimeni. Akolisa ngokuti angayiboni njengati imbangi yokuba kutetwe ngo kunyinyiswa intambo, endaweni yokuba base bekululwa kanye ukuze Umxhosa aqonde ukuba umzi wakwa Rulumeni asimzi unanzondo. Asikafumani nalinye elike labhekisa ilizwi lokulichasa elicebo. Ngesi sizatu kusinqabele ukuyiqonda into change ukuba u Mr. Brownlee abe ngobhale incwadi yokuyiroxisa inteto yake awaye yitumele kwi pepa lase Dikeni esayingenisa kwi Mvo, kuba iya takazelwa ngama wabo waye naye enga bekwa tyala bani ngokuyibhengeza. Siyatemba ukuba alisekude ixesha loku­ba lomatshawe abuyele kwimizi yako wawo.

Amabhulu akavutwa yinto embi ayenziwe ngamawetu kwa Komani nase Dodoloro ngezovoto. Lonto isengxo- xweni ngoku emapepeni enteto zawo. I *Zuid Afrikaan* yase Kapa ivakalisa umpunga wokuba u Mr. Garcia wase Komani *uyimantvi* ehlala yatyekela ngakwabantsundu. Liyasinkwantyisa tina elo, kuba esitsho nje sekuyawako into ezinjengokuba akutshelwe kwenye indawo. Soka sibone ukuba yinto enokubakona ukuba imantyi yohlwaywe kuba isuke yalimisa ngomxholo isiko. Elipepa licebisa ukuba makubeko into eyenziwayo ukuncipisa inani labavoti abantsundu kwizitili abasebaninzi kuzo ezinjengezi sike sazikankanya. Elicebo libhekiswa kule Palamente izakuhlanga- na ukuba mayenze elinye iqinga lokuba batungwe imilomo kanye abantsundu kuba i *Zuid Afrikaan* isiti lomteto utung’ umlomo wawenzelwe abantsundu. Asazi ke ukuba isipelo salento siyakuba yintonina. singa kodwa angayiqonda imposiso yawo amadoda — ngakumbi awase Transkei—awaye zukise umteto awayesiti ekuposiseni kwawo ucalula iqaba, xa tina sabe sisiti lomteto usiugxa- mele ngenxa yeli bala letu lintsundu, linelishwa kwinxenye yabamhlope aba- buchopo buucinane.

ELUHAMBENI.

No. 3.

ELA BATEMBU.

Ku December ndikwele enkabini  
yehashe ndasingisa Ebatenjini, ndafika  
kumzi endikade ndiwnhambela, endiko-   
Lwa ukuba ndikolisile ukuwuqonda.   
Ngumzi wamancoko, ongati ukuba une   
ntluzo uzichole zibe liqela idayimani   
ezipilileyo, uti ukuba akuna ntluzo ube   
sicenge sokumiwa ngamashiqa. Kodwa   
ke mase niibekela entloko, nditi kulomzi   
ndipaule ezindawo zilandelayo.—Eyo-  
kuqala, n lincome

UKUQATYUKELWA KWE NTLANGANISO  
ezixoxa intlalo yomzi; ndafika intlanga-  
niso ezinjalo zixhinelwe ngamadoda ama-  
kulu. Kweli letu [lingapantsi] ndidla  
ngokubona intlanganiso ezinjalo iyinto  
yamadodana; ize lentanga inonyana  
ingangeni kuzo. Ungati xa uteta nama  
doda ase Batenjini ukolise ukuva iyileyo  
isiti, ndandiko mhla kwatiwa. Kunjalo  
nje ayiko lento ndike ndiyibone kwemi-  
nye imizi, yokuti abantu abakolwayo  
bangabi ni emicibini yomhlaba ngapa-  
ndle kokuba babe bazizibonda. Ambalwa  
ke ngoko amadoda angamadoda ongafika  
engena kuquba nto ngesimo somzi.  
Ndisitsho nje ndike ndifike kwimizi ati  
amadoda apambili, kanti akawazi nomda  
womhlaba ahlala kuwo.

AMADODA AVILEYO.

Indawo enxulumene nale ndiyikanka-  
nyileyo yeyokuba aliqela Ebatenjini  
amadoda apendulayo. uti nokuba akula-  
mkeli izwi lawo ulive noko ukuba  
lilizwi lendoda, ufanele ukulishenxisa  
ngelako. Ndaka ngenye imini ndase  
ntlanganisweni yokupendula umcimbi  
onobom, ufuna ukucingwa. Kwakuko  
amadoda aketiweyo ngokwaziwa into  
aziwa yona ndisiti fanukuba apakati  
kwamashumi amabini namatatu. Ute  
umntu obeza kungenisa lonteto wayi-  
qhuba, wayandlala kakuhle panbi kwe  
ntlanganiso, wati nantso ke madoda into  
yokupendulwa. Ute akugqiba amanye  
amadoda apumela pandie ukuya kutsha-  
ya, abuya ngokuza kuva ukuba kugqi-  
tywe pina ; kula aseleyo yati enye, Hai  
kuluugile beko nje onantsi nonantsi,  
mabenze ilizwi; yanel’ ukutsho, ndabona  
ise inqwaleka, kwamzuzwana ndabona  
esanela ase elele. Okunene ke lomadoda  
ambalwa alizama ilizwi lalo mcimbi.  
Kwakungekoua ke Ebatenjini apo;  
kunjalo ise ifuna ukuba liqela imizi  
emadoda angapenduliyo nokuba ako

entlanganisweni. Kumicimbi endike   
ndakufupi nayo Ebatenjini, ndilincomile  
inani lamadoda atetayo, nawahambela  
intlanganiso.

IZINDLU EZINTLE.

Enye indawo mandiyiqokele noko  
ndiba ndaka ndayikankanya. Nditeta  
eyokutanda kwamadoda amakulu uku-  
hlala kwizindlu ezifanelekileyo. Andazi  
mzi ufike kowase Batenjini kule yakuti   
ngenani lamahesi (ingxande) nelondauli  
(ront huis), izindlu zokuhlaliwa ngabantu  
bepilile. Ungafika Ebatenjini umntu ose  
nqugwaleni obalelwa emadodeni enesitu-  
kutezi ngesizatu salontlalo, nabanye ba-  
ngamonwabisi. Umntu olaziyo elase  
Mamfengwini, apo kuko amadoda ekuti-  
wa anamagama, abe noko ehlr.la emape-  
nipeni, ehlala ngohlobo lokuzonwabisa,  
uya kuyiqonda into enditeta yona. Na-  
kweli langaneno kwe Nciba base mbalwa  
ngokulihlazo abantu abatukutezelwa ku-  
kuhlala emapempeni. Fhatenjini ndiya-  
kolwa ukuba kona namhla nje aknsaku-  
tetwa. Nditi umzi oyakuba punbi kwalo  
(ndingekateti nge dolopu) uyakuba ngo-  
wase Lusutu wodwa.

INDWEKESHI ZASE MAMFENGWINI.

Ndikuncomile nokutanda kwa Batein- j  
bu ukunga umhlaba ungacandwa. Eli j  
lizwi andiliteti ngesi sitili sino Ngange-  
lizwe. Kwapambi kwaie ncitakalo ebe-  
sele kolisile amadoda akona ukuba nezi-  
qitana zawo, kwaye kubonakala ukuba  
afunzele ukuba ucandwe umhlaba wawo.  
Uti wakukutelekisa ukuqabuka kwabo  
mayelana nelinqaku likulu nokulala  
kwempi yase Mamfengwini, umzi oke  
wadunyelwa kukuba upainbili usuke  
umangaliswe. Kwelo lase Mamfengwini  
siti tina yilanto bekusakutiwa umntu  
ukobudaln. Usuke ati noke wanga uya-  
teta uve ukuba uyapupa, akaxoxi ndaba  
anokuyimela. Abafundi bako nditi ma-  
babe bakolisile ukwazi ukuba emva kwe-  
mfazwe umzi wase Bate ijini wenziwe  
maqela matatu—uko owefama, uko owe  
mokolo, uko owobuzwe. Andingebi  
saulanda ngoko lomkondo.

UMOYA OMHLE WA BATEMBU.

Mase ndingena kowokuti ndifike eliqe-  
la kona amadoda avela kwezinye izizwe  
aselehlala esitebeni xa kupendnlwa iini-  
ciinbi yobu Tembu izwi lawo lamkelwe  
njengela Batembu; amadoda ongaweva  
kade ukuba abe ngaba Tembu bumiui.  
Kodwake londawo yokwamkela abantu  
bamanye amacala anditshongo ukuti ifi-  
kile kbkwakwa Gcaleka: owona mzi,  
kule ndiyiqellleyo iidisaufiimana upam-  
bili ngokumngenisa ekaya umntu, oti xa  
uti uyamnganisa ungabi nakumbi ngapa-  
ya. Nditi ke ndikuncomile nokwa Ba-  
tembu nakuba bendibeva abadelayo, aba-  
ngati mhlaimbi bazenze izizatu zabo,  
azive ozivayo.

U MR. LEVEY NENQUBELO PAMBILI.

Umfo ka Levey makangalityalwa ngo-  
kungenisa nokukutalela indawo yezilimo  
nokuba abantu bazamele imfuyo\*enobom  
—amahashe amahle, inkomo ezibukeka-  
yo. Nakuba ke bengekabi baninzi ka-  
kulu abanazo ezonto, ise ingene yona  
iutliziyo yokuba ubuhle bempahla mabu- I  
zanyelwe.

imp’ entsha ebuya umva.

Kendiqaule izwana lokudela: ndilinge  
ne kancinane kuba mhlaimbi ndobnya  
ndize kuio. Lelokuti ndifike nalapo  
lusanela ulutsha olungena ngomva nje-  
ngamagqwira kulomkondo wokukanya.  
Kufuti ukubona umfana obazali banama-  
hesi yena eso nqugwaleni; ukubona ama-  
dodana abazali bangqdndo zintle bantli-  
zi.\o zitsalela ekukanyeni besaba kubo  
ubudoda obufunyanwa esutwini. Nda-  
kuva kuko amadodana ade aya kufika e j  
Kapa: kanti uugewaxeleiwe vimisebenzi ;  
yawo, ungade uweve ngabantu.

UMPROFETI WOBUXOKI.

Ndafika xa umzi wase Batenjini abapa- ■  
mbili upitizelayo ngesizatu sevoti: baba  
abaprofeti ababuxoki bengangabaya baka  
Bhali, ningaba niyayazi imbali yabo.  
Babepetwe ngumfo omau’ ukubhalaama-  
pepa azingeingane zikukulahlekisa kufa-  
na nokubakubi kwesi Xhosa sake; into

efumane ishwaqe ingasazi nesi Xhosa, ingalwazi nolaulo lwase Mangesini; umfo oteta apololoze konke kuba esiti uteta ezidengeni. Into ayenze kuhlekukufihla igama lake kulamapepa awabhalayo.

U MR. LEVEY NE VOTI.

Into eyabambi kakulu kwezo voti yaba yinkolo yokuba imantyi ivelana nentsha- ba *kulomcimbi* we voti. Kwakuko uku- daua nokuncama malunga nesituba sayo ; izinto ezo ezifike zabonakala beluko ukuba zazingabakoyo. Kodwa ke lima elam nanamhla liselapo ndafika ndalimisa kona ukudlula kwam.kubantu eudaba nokudibana nabo. Ndandisiti umntu onjengo Levey, esikade siteta ngaye tina bantu bantsundu, simbulela, angaboti ngeinposiso enye selencanywa. Umntu onjalo ibifanel’ ukuti nokuba inkulu into ayenzileyo sike sibambelele kuye. Okunene ke andinqhinelani na- bantu abati iziposo zabantu abanjalo mazingaxoxwa ; noko andikungeni kona ukuti umntu oke wenza mhlaimbi wateta ilizwi ongalivayo makabe ngoko akase- nto. Ndandisitsho ngokukodwa ke kona ngo Levey nalo mcimbi we voti, kuba singazazi zenke inewadi ezalatisa indlela yokuqutywa ngabatabati magama-ovoto. okukokwam keugoko ndingati ndomnea- ma kwakuba kabini nakatatu.

NGO COL. GRIFFITH NO MR. CLOETE.

Uvoto olo Iwalulungiselela ukuba kuza kubako unyulo pakati kuka Cloete no Griffith—u Cloete iyindoda exhasa icala lika Sprigg ibe kodwa isiti iyakwahluka- na nalo xa liposisayo—abe omnye esiti akavani nabati abantsundu mabapatwe ngalamasiko o Sprigg. Olunyulo kunga- nditsala kakulu ukuluxoxa. Mase ndi- qaula igqabi libe linye malunga no Cloete, oli liti uya kubachasa o Sprigg xa bangaluugisiyo. Elaan ke nali, ukuba^^ Cloete angaba namhlanje akakaboni yoniwe lolo lulaulo angaba akasoze bone—senincama. Yimfama yapakad^ endingati yeyokuzalwa. Ke ukuba I Cloete uyakubona ukuba ukupangwa kwe Glen Grey kwakungalunganga aze noko ati ungumxhasi wabantu abaupa- ngayo lomhlaba, kungaba ukungako- liswa kwake kwimihla ezayo, akusakusi- za mntu; kuba woti noko ati ndiyakalaza abe esiti kwakwaba bantu avunia ukuba bayabulala, yomelelani. Umntu owenje- njalo andimva ke inna, kusuke kuti maudidlule kuye, udipulapule komnye umntu.

Umphunga we Nteto.

Umbhali obhala kwibala elidla ngokuba  
lelo mhleli kwi *Sigidimi,* ubikela abalesi  
belo pepa ukuba akasazi Isingesi, atsho  
okunene akubonakalise oko xa alinga  
ukufundisa Umhleli we Mvo intsingiselo  
yenteto yesi Ngesi. Uti umnene lenteto  
iti, *“ We confess that So-and-so is a  
puzzle,"—*ayina kungeniswa Esixhoseni  
ngamanye amazwi ngapandle kwala:  
*“ Tina sigavuma, asifihli, ukuba, u Sibani-  
zashe usisixaki.”* Besiyigixe tiua ngati:  
“ Numtca/mVe *u Sibanizashe lipaniba."*Tina sidla ngokuweva lamazwi o “Ndi-  
mvumile,” “ Ndimhcamile ” Unantsi,  
engamabolekana naendawo entetweni.  
U *confess* uguquleka kakuhle ngawo.  
Njengokuba kungeko singesi asibhalayo  
umhlobo wetu we *Sigidimi,* asingede  
simgangati noko ngokuvubisa kwake  
ukuwuqonda umphunga wenteto yama  
Ngesi esikolwayo ukuba udibana nayo  
kwi klasi zentsipo oziqeqeshelwa uku-  
guqula kupela—Kweye sixhosa inteto  
udlala ngabalesi bake nje xa azama ukubo-  
nisa ukuba ‘ *isixaki*’’ asikwa *“ lipamba ;”*into exakayo, asikwa yinto epambayo.

EZE JAJI.

E *Dodoloro,* 23 *March,* 1888.

Kulomzi ele Nkosizana yayi ngu Mr Lardner-Burke. Kuqalwe

NGELOKUBULALA.

U *Malangeni,* ngokubulala u Peach yiminyaka emitatu oku kwehlayo. Ijaji icele u Mr. Sampson ukuba ammele.

U Noposi unqhine ukuba watyelwa ngumntwana wake ukuba u Peach ulele entabeni kuba ebetwe ngu Malangeni. Eyile umfumene esaroxoza, wamgodusa. Efiklie ekaya ufe engatetanga. U Job inkwenkwana ka Noposi, unqhine ukuba u I each ngumntakwabo, wanqhina nokubetwa kwake, nokuba watinina ukusezwa nokutyiswa oku puma ku Malangeni, nokumxuluba ngembhoko- twe. Igqira lite lo Peach ube miuvaka mitatu, u Malangeni, 8 iminyaka. Ufu- nyenwo engobulele ebengangxamele kubulala, wagwetyelwa ukubetwa nge rotana, neminyaka 71 kwindlu yokuqe- qeshela intsapo exhwalileyo e Kapa.

UBUDLWENGU.

U *Clara,* Umsutu, ngobudlwengu k Mityi intombi, umelwengu Mr. Tampli Babelele ndlwininye bengamadoda amatatu nentombi zimbini ukuba kwalento. Intombi iti wakwenze ukutanda, igqira liyakanyela. Ijaji ibo- nisa ukungayeleli kwenyaniso, ufunye- nwe engenatyala. Wakululwa.

Wambi amatyala ngawamabango aba­mhlope :awo J. W. Bradfield, einangalele u Dr. Yair. Kugwetyelwe undimangele £10 nendleko. Nelika C. S. Necholson no Mr. H. E. Halse, kwagwetyelwa undima- ngele £1 nedleko. Yaba igqibile.

ABAL1MI NA BARWEBI.

*Eqonce,* —Uboya ngo 3 April, obuhlanji. weyo buzoze 6d., obungahlanjwanga 5d.

E MARKENI

E QONCR (April 5.)

Ihabile,—1/3 to 2/11 ngekulu

Itapile—1/3 to 5/ ngenxhowa

Umbona,—3 3 to 3/7 ngekulu

Irasi,—2/6 to 2/7 ngekulu

Umgubo, — 6/6 to 7/4 ngekulu

Imbotyi,—2/6 to 3/ ngekulu

Inkuni,—6/ to 27/ ngeflara

E KOMANI (March 29.) Inkuni,—22/ ngeflara Ihabile,—4/ to 4/6 ngekulu Irasi,—3/3 ngenxhowa Itapile,—4/3 to 5/ ngenxhowa

I marike azibangako ngenxa ye bolide.

IMVO ZABANTSUNDU

NGOLWESI-HLANU, APRIL 6 1888.

kuba bayakuba yintonina abantu xa sewutengwe wonke umhlaba?

Into yona amawasincede kuyo amafama, ukuze sonke sibehle sibe kulendawo ayizukisayo akuyo u Ndlovukazi, li Lizwi ne mfundo. Lilizwi elinyuse u Ndlovukazi. Amafama ukuba anyanisile mawa- ngawuchasi umsebenzi wabafundisi pakati kwetu; mawakhutaze uku- miswa kwezikolo, abe ngumzekelo kwabantsundu ezintweni ezilungi- leyo. Endaweni yoku siwafumana exhasa icebo lika Mr. Paul Timm lokuba izikolo zabantsundu zipatwe mfaninye nezama Ngesi, mayelana nokuba kungarolwa mali ngu Ru­lumeni, bade abantu babe sebevu- melene ngesiquma esiya kupuma kubo. Lento iya kubanga ukuba zifa izikolo pakati kwetu, kuba bangatinina abantu abangekaqondi ukuqala ngokwenza iziquma zemali. Kuba alikaqondwa ixabiso lemfundo ngamawetu, Amanene atile ate kwakufikwa kule ngxoxo alupalaza uluvo olucha- se imfundiso yabetu. Xa kunjalo ke umzi uya kutshubalala ungada- nga wayifikelela i Kanana abasebe kuyo abakwa Ndlovukazi.

2 IMVO ZABANTSUNDU (NATIVE OPINION) ARIL 6, 1888