

hundred boys; the discipline was truly Spartan, and a boy of a sensitive nature had to endure in silence much that was painful and even revolting.

After that, he rose rapidly to the position of Marker, and passing through the Little and Great Erasmus divisions was enrolled among the Deputy Grievans. At that time four were promoted annually to recruit the band of Grievans, twelve in number, who were preparing for the Universities of Cambridge or Oxford.

The Public Schools of England, with all their faults, have always had a great influence on the nation, because the governing qualities of the leaders in the boy-world are there brought out and trained. There the few are trained to rule, and all are taught to obey.

During his academic career, Mr. Langham Dale used to spend his vacations at Lilledon, near Hawkhurst, and was introduced to Sir John Herschel, who in 1847 offered him a professorship in the South African College, Capetown.

After some delay in organizing the department in the College, at a time when there was little interest in Higher Education, the Professor's classes were attended by several of those who have since filled foremost places in our colonial society.

In 1838, the enquiries conducted by a Commission of which Professor Dale was a member, led to the formation of a Board of Public Examiners in Literature and Science, and the Government availed itself of his services during a visit to Europe in 1838-39 to furnish information about the educational systems of England and Scotland.

In November 1838, on the retirement of Dr. J. Rose-Innes, Dr. Dale was appointed to the office of Superintendent-General of Education and gradually built up the present system of Public Education, based partly on the scheme advocated by Sir John Herschel during his visit to the Cape of Good Hope.

Placed in these situations of great responsibility at a time when the spirit of progress was beginning to permeate the colonial institutions, Dr. Dale had need of all his decision of character and organizing skill in reconstructing the system of Public Education throughout the Colony and the Border Territories.

It is no easy task to hold the balance when money-grants are to be administered among institutions directed by the representatives of all Christian churches and Societies; but the unanimous testimony of Protestants and Catholics to the confidence reposed in Dr. Dale's administration is perhaps the most eloquent evidence of the value of his work.

Many men always find time for what is demanded of them; and in his spare hours Dr. Dale has contributed many papers to the Cape Monthly Magazine, especially those about 1870. The papers on South African matters are—Stone Implements in South Africa; Notes of Travels; Social and Political Matters; Our Grievans; The first Bishop of Capetown; University Education; The Schools and the Workshop, &c. &c. and there are many papers on classical subjects to be found. He has also published pamphlets on Ecclesiastical topics, our High Schools and Colleges; Industrial Education; as well as a few occasional lectures.

OKU KUXALABA KWAM KUYININA?

Okukutya nokukudakumba? Ezintsha ngu aiso siwini, lombodo, naba bunonca base mlonjeni? Kukutina ukuti ipango lwenye, zekubye kubeko ukungatandi kutya? Kungabona ukuba intlayizi ifunane icakumiseke, ibe ibaluzi, incame?

Impendulo nantsi: Ezintso zonke zibangwa kukungasebenzi kakuhle kwesiza (Indigestion or Dyspepsia)—oyena mandleli wazo zonke iz kuhlane saban'na. Lonto kukusweleka kwamandla osiwini, okugquka ukutya oku kutiwayo kubo igazi, ikondla umzimba. Ngamaxesha amnuzisi lonto isuzela ekutini ngatyi, ngamaxesha isingolelelo ukutya okokungaleyo, nokungafumani kushukumisa pa i, namyawa waphandle. Ingangeniwa kukubandeleleka kwe ntlayizi—ngokuhlelwa sisiholegu esikulu. Ingendiwa, okanye futi yomelewa, ukuba ayibangwanga kwase ntloko kukudima okubangwa kukubenzisa ingqondo k kubo, kukadiswa nangwupina umebenzi, ukataro zondlu, amakhala omsebenzi, kwane zixhakaxhaxi ze mali. Ukuba isiza sibe singapata ngolungelelwano amaxesha ok ke, ukuba kube kungafumane kubhe kwaba aha nakwabasomelelo, koko kube kungaba ngumhlobo okha seholindwe ekupilei kweminyaka yobudala yoxolo nokonwaba. Koko ke utabata lokuphila olugqenela impilo nokonwaba, kukungasebenzi kakuhle kwe aiso.

Koko kukulekane, yeza na, nto yokonyangana? Ngumbazo lowo wonentlango zisi sikhulane. Into efunekayo iyiza elinganeke: libhaziyi isiza, amatumba, isihindi, izintso, lize lifako uncedo kwexonto z xaquka ukutya esiwini, linike amandla amantsha kwiintloko nentsingisa somzimba. Iyiza elinjalo likufupi ngokonwabisayo. Alusenge kwibali lokutya kwamayaza, okungabwazi ngokulingwa okufekileyo iminyaka elilohumi elinesibini, kwafanyanwa nto inyanga esi Siza ngokukulelelo ngokufekileyo njenge Ncindi ka Siegel Epilisiyo, kanti ke kunambala seyi ngowona mohiza wokunyanga esi sikhulane siwagqibilyo amawwe afandileyo e Europe, Asia, Africa, nase America. Ubuqhina base kuhleni, nangase, obaveka kabapanti mik si, abagcini Bhanki, nenvenike, abarwabi, iikhozi zengawwa, abenzi bo mashini, abafayi, nabafasi nentombi zabo, siqinisa ngokufanayo amandla alo okuphila.

ELAMVUSA EMNGOPEKWE NI WE NCHWABA.

Swiss Cottage, Walton-on-the-Naze, August 27th, 1886.

A. J. White, Limited. Banauzeta abantekayo.—Ukuba ubanghina bangnocedo olutle, ukuphila okubulekileyo ok dikufunono ngokutabata i "Ncindi ka Siegel." Unqobosebenzisa eia buqhina rangayipina indlela okolwa iyiso. Ngominyaka engapheleli kwesibini gibanibini kade ndibandeleleka kukutya fani siza reihambiyayo, izinto ezabata andabi ukwenza mabenzi, zisa ndingosinela kutya okokujika. Kwiminyaka emitatu edileyo bendibangwa ngamapheleli ndise adizaryoga ezisibini ndise golopini ndiyalelwa ukuba ke ndilingo i Ncindi Epilisiyo yako, ndayitanga ke imbodile. Andiyisilanga fani ndingokuziva ndingogayyo unanti. Ndanokhambisa lala okuya kubo kofnaka ukuba omnye umleso nliwoti ngi ngapambili kwomnye. Amandla akala emalabeni kwati nokubona emelweni kwaboya, kuba ndandingsaboni inkoliso yamaxesha. Sizi esisikhulane sitangwa sisihindi saka bheuge namzimba ndingabi nakokukuma. Ndiya kababela wena no Tiz kuba nindivusa emngopekweni wendawha, kubakakho nto yimbi yi Ncindi ka Siegel yako endense ndobuya ndafumana impilo nokwomela.

Owako okolekileyo. A. RICHOLD.

Revesby, near Boston, December 31st, 1886.

A. J. White Limited. Manuzeta abantekayo.—Incindi ka Siegel yako inentengo kwakho kalomandli, ndiya kuhlala ndizenza zonke ezindako ukwandisa intengo yento abayincomayo bonke abako bayitonga. Ndanole za ndii unanti wam imbodile kanye kwisiza nke ebawngalimoye, esibe gimbandelelo ngapambili kokutya kweka olitya.

Owako okolekileyo. A. BURN.

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Izintofu, natyali.

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Zonke ezinye impahla zitahipn kanye kotenga ngemali.

W. O. CARTER & Co. MACLEAN SQUARE, B-QONCE.

KO TITSHALA.

KUFUNKA kwi Sikolo nase Ndawana, i District ye 25 Cala, i Titshala erokufandisa isi Bhala nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalala u REV. E. J. WARNER, Mount Arthur, Lady Frere. 25. 7. 88.

KUFUNWA n Titshala wa Sikolo sa Bantsundu e Kimberley umvuzo ngama £75 ngnyaka. Umntu olilaka ufunwa ngapheleli. Ofanayo wabhalala ku REV. J. S. MORRIS, Posno Street, Beaconsfield.

Isaziso kubabhaleli bam.

REV. S. MZAMO, Seplan, Care of W. H. Wilson, Esq., Askeaton, Lady Frere.

WILLIAM J. DEALY

I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zeziqomo zombala be ngo "cash." Utengisela zonke intlobo zokutya okuzinkozo, itapile, njalo-njalo, ngokuzwisa nge la. epontini ye mali (5 per cent). Imali ifunyanwa ngokukuleleka.

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Umaki Ofekileyo.

NDIYAZISA kubo bonke abantu abenzi e Transkei, nakwezinye indawo ukuba ndingq Maki Ofekileyo ngamatye nange zizena, nokuba ndibiza inani elise zantzi. nditabata nempahla ehambayo. Ondifanayo wabhalala ku Mr. A. Gontsbi, esi Xoxwesi, Ngamakwe. LEVI S. MBANGE. Tyiura, 10 March, 1888.

Inyama ne Zonka

Nento estujenge kokufuwe swelile zitengen. ko BURKE NO MARSH. Nyutawini nakwitalato esipambili kwe ofisi ngas meantcatweni.

ISAZISO ESIKULU.

Amayesa ka (Nogqala) Jesse Shaw.

BONKE abantu abe kwindawo ezingena eMogosa am bowatungelwa oke amayesa nge Poi za behhalo kum batomela isi tampo nokuba yi mali ehamba ngepepa l-poi (P.O.O.) Imali yayo yi 3/6 ilinye, ngaphandle ko Mpilisi Wenene (Sure Cure) oyi 3/6 akuba imali tanyelweyo igqilile yo buyiswa namayesa. JESSE SHAW, Igoisa Lemiciza, The Laboratory, Fort Beaufort.

G. Frauenstein

KWA QOBOQOBO.

UYAZIOELA zonke izihlobo zake ezi ntsondo okokuba size kuphila liso kule nkumba yake eyintshile. Ungantegeli wento zonke ezibandakanya nezilakuni. Zintengiswa ngamzabiso alale, adisenzela amaxesha.

Imfelo, isikhumba, umbona, ingqolowa, Ndisitolela amaxesha aphezulu.

Evelinye Ipiko kuko nomfo otanga izi hlangu zentlobo zake.

Kukwako ne Butcher's Shop, ne Baker's Shop.

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KUYACELWA kubo bonke abantabati be "Mro" abase Bhayi, abamapapa abomnye ngo Mr. J. S. Adams, okweli lase Maxhoseni apokotya, ukuba basitumela i address zabo kwesikamlayapa.

AMAYEZA

ADUME KUNENI. JESSE SHAW (U-Nogqala). E-BHOFOLO. Entiza nremiti ekula apa e South Africa kupela.

AMAYEZA aya yal zwa kakulu namuniwo. Lo noma zoku neqinelana kwawo nze zifo enzelwa zonke noma yoku kaulera, uku needa noku nanzwenzakalisi umzimba; nenza yoku panti betabiso lawo; nenza yokunzeeka ekwaweni kwawo; nenza yokunzabi nasikwa setyeni; namanya yokuba enziwe neemifano enziqinwayo ukuba ingamayaza.

UMPILISI WENENE (The Sure Cure). Umiza onganze unakuphila ukufuma kwanyaka, nezinye ininzi.

ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatzayo.

UM-AFRIKA (Africanum). Umiza onganze zeha ukulipilisa izinyo.

UMFUNO 'YEZA (Herbal Tincture). Elingoyiswayo zinqanqambo zondlebe, nezubuni, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion). Oyena mpilisi wamhlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungazi Nasese, ukungatandi kudla, kresine nento ezinjalo.

UHLIKIHLA (Embrocation). Amafuta omli okuphila ukugqamba komzimba, Ukuti-Nqi kwa malungu ukuzwaka, njalo, njalo.

UMDAMBISI (Soother). Amafuta omli okuphila ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku gazi zizwana ezikatzayo zentsana, nezabantsu.

UMATINTELA (Antispasmodic). Umiza wokuphila ukunqanjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic). Iyiza elilunge kuneno kwisifo zokuba butata, nokungatandi nto ityiyayo.

UBUGQI (Magio Healer). Amafuta okuphila msiyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollentine). Into elunge kuneno etanjiswayo ebona bububhile buzude ubuso.

UMGUTYANA (The Powder). Lisetyenziswa noli kutiwa "Lelona" xa isifo sokuhamba igazi sendle.

Imaliso zendlela yoku wasebenzisa zisikholelwe nokuzalikelelo zafwa nra kwi bhodlana nezitoflana nazingo, ezili zakulandela ngokufekileyo akazo angabizisi lamayesa. Nkekungabiko kaya, nandlo, namhambi ungenawo lamayesa ezirwece sokulimela okokulekile.

Akandwa enziwa nra JESSE SHAW, Igoisa elisebona nremiciza, e Bhofole, atenciswa nguye nge bhokini nange Bhofole namamaxesha ake kwinkoliso yendawo zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMATREZA— E Qonce—Fyer & Dyer, Malcomess & Co., D Drummond & Co. E Ngqawane—Mrs. Savage. E Manti—B. G. Lennon & Co. E Bani—E. Wells. E Dikeni—R. Stocks. E Zomere—Mager & Marsh. E Bhofole—B. G. Lennon & Co. Engqusha—W. A. Young, Esq. kuya lawo e Fort Beaufort kwa Nogqala.

Amayesa ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-lise lamayesa abalulekileyo.

Elika COOK Iyiza Lesisu Nokuzazazo. 1/6 ibottle.

Elika COOK Iyiza Lokukhohlela (Lingamafuta). 1/6 ibottle.

Aka COOK Amafuta Esilonda Nokwekwo 9d. ibottle.

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Elika COOK Ipils. 1/ ngebokisana.

Elika COOK Incindi Yezinyo. 6d. ngebohle.

Oka COOK Umiza Westepu Sabantwana. 6d ngebohle.

Oka COOK Umgutyana Wamhlo. 6d ngesiqinayo.

Oka COOK Umiza we Casino. 1/6.

Niqondiso ukubz. igama ngu G. E. COOK, Chemist, E QONCE. Kuba ngawenkholiso ngqaliso igama lake.

KUKO

C. A. Jay & Co.

Malunga Nesituba so Daya no Aluveni

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A PO nofumana IMELA, IFOLOKWE, AMAGQEBEKA, IPLETI, INKUMTYE, IBEDI, INTO ZOKUBENZA (zole), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGCANGO (hinga). Siqatshisa? Iiso oje yooke into, ofaneke esadlizi nasehopini.—Cathcart Street, 16th May, 1888.

B. G. LENNON & CO.,

Abatongisi bamayoya nabenzi bawo E MONTI. BONA bawutenga pesheya nawo amayesa. Bona amayesa ama Rhulu nemiciza yama Xosa. Bawubongozu unzi ukake ngwalele kulawo aandelayo, abahlwe nge nteto yesi Xosa.

Oka LENNON Umiza Wokholokholo

Eka LENNON Incindi Yamazinyo.

Oka LENNON Umiza we Stepu (wezifo sentabata).

Oka LENNON Umiza wamhlo.

Aka LENNON Amafuta ezilonda.

Ezika LENNON Ingqatshisa zomsheshisane.

Oka LENNON Umiza wozazazo.

Oka LENNON Umiza wepalo.

Oka LENNON Umiza wengqosi.

Oka LENNON Umiza wecasino.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amehlo Mzi Ontsundu!

NDICELA amehlo kuni nzi wakowela ngomfana entendawo, amagama nke Jim, Mbeki, ukayise Abraham Gobenwana Kinasa. Wagqityelwa eoo Kapa nge 1882, naku Mr. John James, nakwabanye abafundisi bamhlole ngenahlelo npo e Kapa nakwezinye indawo. Ondilandisayo angatumela kwi editor ye Mvo, nokuba k kum. Indleko zake zingabuyiswa ndim, k kum. M A. G. KINASS, R. M. Office, Mount Ayliff.

23 June, 1888.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti si Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifeawa ngokukuleleka.

Uti Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elangileyo ematwini nase ramoweni.—Izindla zinkulu zininzi. Amanani okutya nobahile alula. General Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

U JAMES MADALA onke indlel Yezifungo (Coffee Shop) e Malay Camp, eyaseka k-kuhlo kwabantsundu nase Wesile, kolapo abahambi abavela koma Bhayi, Pesheya kwe Nobe, e Natal, nase Luanta bangabizaba-kona izihlobo zabo. JAMES MADALA. Kimberley.

ELIKA ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yincindi yongcambu zemiti yellilwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwo Gazi, nokuba sikhle humini, ukule naso, n-kuba sikhle ngayipina indlela. ezinjalo e Hahle, izifo ezise Lufeleni, Ukujaduka, Ukuni nqi kwo aisu, izifo ezisa iMbilini Ubutataka, Intswela utongo, Ubutataka be ngqondo, izifo zesi Fuba, nent' onizi yeziilwelwe sama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo oendleln elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jolimeni, si Bhala nesi Xhosa.

Emva kokuli sebenzisa izosha elido solo, namava amanzi amnini, nliyaleza ngenqiniseko eliyiza ukuba liyazi pilisa inkoliso yeziyo zabantsundu base Afrika, kwanelo Fiva (zeina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo. Kawulilinge please. Litshipi, ibhotile sishelazi zontato, izile liy eza elinga tata intenu ezilishonni. Ibhutle nganyo ihamba n-owadi ene nteto yesi Xhosa.

Lilangiselelwa umainilo kupela ngu G. E. COOK, KING WILLIAM'S TOWN, Linoku zozwa kwinkoliso yaba goini mayesa kuyo yooke ikoloni.

Printed for the Proprietor, J. Teyo JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.

Amacapaza Apesheya kwe Neiba.

[NGUM'HALELE]

July 31.

Umlilo maunuyekelwe ngabantu ngokuba ungenozzi ezinkulu; siteta nje, kutsho umntwana wentombi ka Mr. John Nonginya, ekuvakala ukuba kukulu okokutsha, ekute kwangezo utshuku ngokuba lwe 11 ka July, lo kwatsha inkwenkwa ka Mita Pakati, yati kuba yanabete ibhanyana lenziwe ibhanyana, wangenakulu apa ekabandi kwawo umsele wabubha kwakoko; ekute kwakoko ntsundu kwatsha oku Mkatshano umntwana, noko ingabana ngozi inkulu, uqubela ebubete. Umlilo ungenozzi ebantwani ngoku mabatungelwe ihempe ze flanel, zoma zinganzingamabhai.

INGOZI ZE KARI.

Enye into emenziwe apha pesheya kwe Neiba zingqelwe zamahasho, kuba ziyazi ukuba ziyelo yavita inkosi yase Zizulwana umntwana. Kute kwakona ngamhla utlo, u Gira no Sandile wase Guewa behamba kwangayo bovela e Bika, yabeta elityeni, yabagqibutela bobhambi, abezakala noko; ekute kwawo koku ungenozzi wase Guewa evela kutshatsha ngo 10 July lo, intombi ka Magwevana, wawenaye ikari, xa apumela ku Mchubakazi, yati yakuya emamashasho, wangapantsi umfundisi, ekute kantu ivili ite xha elityeni ipakamile yona, wabona iroba wabubuluza, wapuma ingozi incinane elunyaweni. Kute kwangezo utshuku u Mongumeli u Blyth evela edolophini, xa awela kwelo zibuko lokugqibela lokuwela emzini wako, ekukhuleni e Karisi kunye no polisa elingu James, sukela letuka elinye ihasho, halisunduzwa ngamandla elinye, kwapuka idesilbom, yeka, ukutoka kwawo omabini, watsiba u James wati ulinga ukwabamba, amgila waya kuwa, yatsiba inkosi e karini, abaleka odwa, yasala amanya kuyo yonke lomifulana likari. Amanyanwa amasho ewe eludongeni, elinye lenzakelo Ekulu, ihlatywe umsipu angamswa, kwabonakala ukuba alisokuba sabantu, laselityulwa. I kari zinenzuzi kakulu, nakuzilukela bandla lakowetu.

KWA NGOMLILLO

Enye ingozi yomililo epants' ukhuleni inkosikazi ka Mr. J. W. Bassi wase Guewa, ekute xa apuma edlindini yake kanti uyatsha, wasele bhala pantsi beziqaula zonke ingubo, waba uyasinda ngoko.

IMPATO YE OFISI.

Bayakalisa abantu base Willowvale ukuyiyeka lengxoxo yokupata kakubi abantu ezi ofisini zabo, kuba ingati ngokwenene ixolwa yonke ingaba yimpato ezintloni.

UKUTYWA KWABAFUNDILEYO.

Enye indawo kuko isimilo ebesisoloko sisonziwa ngabelungu, esokuti angafunda umntu onnyama aseletywa, kutiwa unarashi elikulu. Ngoku lowomkwa ungenze kulempini indala yobhobo olumntu, amadodana indalileyo ungakula uqonde ukuba awafunwa ngokabi, kuzanywe ngako konke ukucinywa igama elihle kubo; yikangeleni lonto madoda amakulu, asilotyala lababantu ukuba ningsafundanga, masu' ukubhola kubo. Okunye niyakubakutala ukubalaha, yoti ukuba ayiqondwa lonto ipindwe lendawo, Ungafika apo kuko ezintlobo zombini ihlabi elikulu, elingavakali ucam.

Amacapaza ase Herschel.

[NGUM'HALELE ONQOZAYO.]

July 31.

NGEPOSI YASE BLEKANA.

Kuyinto edanisayo ukuba ukuba, emva kokungenisa isizelo ngeposi yase Blekana, ngokwengqela u Mr. J. S. Kuzo, ongenyputumanga ngowako umhla. U Captain Fynn uke naye wanosuku angayitatanza, kodwa waxolelwa kuba waye zakekile.

ISIVUNO.

Abantu balapa bafe nesivuno esihle, bato za ngoku ekubhuleni amazimba, wona umbona ucesesimilini. Njengokuba kuvunwe kade nje, kuya kulinywa kade, ekukoke itonjana lokuba siya kuba sible ngonyaka ozayo isivuno.

INGOZI YEZISELE.

Abatembu abafule bako bafumana isebenzi ngenyemini apa. Kuvalelwe amasho ebuhlanti ngokuhlwa kwati kusisa kwafunyanwa isiselo sigobhokile, kweloye amasho amabini. Ibo ngumzamo ukwakupa. Yekani ukumbala lizele batembu, nanku zinengozzi, kanti zona nokudla. Ixabiso le ngxowa lipantsi ngoku.

UBALO NOBHALO.

U Captain Fynn uhanba ebala ebhala pakati kwesi sigingata. Ngeba aluko olubhala ukuba sibe site ngasinye isibanda samnika Inani legusha, amashasho, isikomo, amakuba, njalo-njalo, akwizitili nawo.

UTYWALA KWAKONA.

Utywala bom-Xhosa buyasolwa kanye. E Blekana enye intizwa, ebudala bukwiminyaka emashumi mabini lke yaxila yada yapasana nendlela xa igodukayo. Ifatulo yada yaya kubla kwiliwa elinyawo zimashumi natatu ubude. Iyokumisa ngentloko, yapuka intamo, ishlanz' isolwa kwangoko. Isidumbu sicolwe kusasa.

EZABABHALELE.

UMYALEZO WE NKOSI EZISEBUNZIMENI.

NGOSI MHELELI.—Ndinecede ufake kwelo papa lako lonzi, lamaxwana ambalwa ndwayalelwe zi nkosi oko bendise Kapa, kumzi ontanzu. Ndaya kushumayela kuzo ezontanzu nge 8th ka July. Ndayafumana kuzima ukuba unntu aruvuleza ukuba aye kona; ndako ngexa yalonto ndangoniswa kumafule-tile omtlo. Kodwa mandibekela entloko nditi, kwati ngengiduku emikulu ondayonzelewa ngu Sir Gordon Sprigg, ndalifumana liba lokuba kakulu ukuba ndibonane, kwange migudu yelo tshawe. Lomfo kwange migudu kakulu ngoncedo awandebona lona, noko elipko labanjwa ngokuba lalingekona pantsi kwake kanye. Raba kuba sendilungiselele kade, sendi-

de ndalifumana nezwi lokuba, ndofika ngokusho elitile, ndanduluka ukuya kulomzi kusasa nge Cawa leyo isitha. Ndifike kulomzi ndimangalile boku boku bawo nabuninzi babantu bawo abangaba banjwa nabangaba ngokuba. Ndaya kwango kuqina kwe ngono ndise ngapande ukuba ngumzi wamadoda. Ndingonile ndalimkela ngobubelo obokulu ngu Captain Penfold, Umongameli wabonzi. Ndifika yonke into selilungiselele kulinye unna. Umongameli lo undixelele kwaoko nge ukosi ndakuzibaza—wandinomela ukuzindila nokuzipata kakuhla kwazo—wanomela lomfo wada wapelela kona xa ateta ngo tonya (Edum).

Ingenile inkonzo ndabizwa, ndite ndakungenisa ndalilangatyazwa ngamhla abomvu ebukali amadoda angamkulu omame (40); emidaka yodwa. Saqina noko isitha, kuba ndingumntu woyika mehlo amntu. Ndidiqallo ukushumayela kwi Rev. J. J. 20, kwati ukuti evaka kwabo, nokupulapula kwanga akuko mntu edlindini ndada idaguyi. Ndite ndakufika kwindawo yokwatala ukuba kwawokubako kwabo kulandayo yenye yendlela angomqora ngazo u Tixo eziluziyweni zabo; basuka bati ukupulapula oku banga bayagqibela; kwate kutbonakala nokubonakala ukuba kupulapula abantu abangasayivayo indlela yakowabo kulandayo bakayo. Ndite ndakuba pakati entshumayelweni ndangenywa lusizi olukulu, ndeva ukuba iyopa indlizi yam, ndakucinga ubume babantu, zapalala inyembezi zam.

Mandinqandela Mhleli, hizele ndibulawe ngawe, uti ndiqigibe ipepa, bati nabafundisi bako ndenze into ende. Kuba kaloku tina balumisi sesisoyika nokubhala, kuba kutiwa sili sakubhala emapepeni singe sisashumayela jakona sikuze sityuntwe senze into osoko iligqibe ipepa kungadiko ndawo yokufaka imwadi zabanye. Kodwa nna, ukuba kungatiwa ndinyetala ngezolala ingaba leli lokungamkazi Umhleli we Mvo ngokubhala futi.

Ndidiqibele ukushumayela idicele ke ukuba kendibone abantwana abo bonkosi, endite ndingaboninjane kanti bako nabo entshumayelweni apa bonke. Babiziwe u Edum, Matanzima, Tint, Gumna; wati umntu endingabanga nako ukumbona yangu Gungubele, ndingazi ukuba kuteniwa kuba naye wayeyo kubizwa, kodwa akafika. Sibulisenwe nonkosi ezi, kuba singasqondani, zisuke zasibeka isili o, nasoke, esomntu owafayo. Ndilukela ndakumleka kuba ndandingasano ukuzibamba. Hayi sibuye saxolisana sabuzana indaba. Inkosi ezo zil'ze nabantu abaninzi ukuba bapilo njanina, elingazalayo elipepa ndibabeke bonke—kodwa mayalele yonke into xa nditi abantwana abo bonkosi base baba njweni babulisekwinto yonke entsundu. Pakati kwezinye izinto abanditwalise zona zazi: (1) Sicela umzi wonke ontanzu okolwayo ukuba usikangele ku Muti-Nto-Zonko, ukuba sili noko sibo bubanjweni bomzimba sikuleleke kubo mpefumo.

(2) Umzi ontanzu okufupi kusapo laka Sandile, siwucela ukuba ubhambelwe, ulushumayeze ilizwi.—uti okude ukwazi ukubonelela olesapo ngakwizinto zomzimba xa luhamba luziluka—wazi ukuba alunabani, kuba bona bagwetyelwa ukuphila kwabo konke etolongweni, kengoko abantwana lokuba boze bakulilwe, ke baxolile nabo kuba abananceda bohlaywe ngesenzo sabo abase-nzayo. Kodwa into yona emayaziyaye yile yokuba bona babe zizijya zilka Sandile ezazipetwa nguye, zilawula nguye. He namhla u Sandile ufike. Ke i Nkosi le ike iti yakufana zisale zibanjwa zisakwa etolongweni izinjane zayo? Ke okupeleni bato bayabulisa kwinto yonke. Nam ndiyabulisa Mhleli kumzi wonke.—Ndingu nitonywa zi-Nkosi.

W. B. RUBUSANA.

Peelton, 30th July, 1888.

IMPAMBANO YASE MGQAKWEBE.

NKOSI MHELELI.—Ndinecede undifakele lamazwi opeponi le MVO ZABANTSUNDU. Ndipendula u Thomas Sambula ugcudwa ukanyeza iSigidini esili, kuko ingxabanano pakati ko Rev. C. Paulin ne ramente; avele esili yona asiyonyaniso lonto; waza waleka ngokucela umntu esiva ngaye. Mina andazi ukuba uyitetele ntonina lonto—imhlope kuso sonke isiqingata sase Qonce ingxabano yo mfundisi no Mgqakwebi, ivakala pakati kwezitrata zonke zalapa; akuyiwa kodwa, kuyabonwa nangamhlo, ukungenwa kwe ramente yase Mgqakwebi e Ralab, e Mgqakwebi kwa Masingata—amadoda angawomsobenzi opambili eburumenteni, abapati bomsebenzi abo. Ke nxa uti asiyonyaniso, yinto enjani inyaniso kuwe? Ke nna nditi kuwe lento itetwe si Sigidini yinyaniso; yilento iyinyaniso ke lonto. Iteniwa ukuba ikusilele lengxabano, ipuma kuwe kanye neqela lako, elibangeke lento ivakala emapepeni endaba? Ndiyamangaliswa ndakukuya ukuba ubhidiwe kukubona impambano ese Mgqakwebi no Mfundisi. Make ndiyake, ndingabuyi ndiqube ukuba kuyafaneke. Ndini, NDIVE NDABONA.

Peelton, 30th July, 1888.

SIPITIPITI SASE MQAKWEBE.

NKOSI MHELELI, WEZIMVO.—Ndinecede ubeko lemigcama imbalwa, asikuko ngokuba kubi ngokanyezo olwenziwe ngu Thos. Sambula, ekanyeza inyaniso. Tina apa tu i Ramente ngolomfundisi sinaye apa. Lonazwi ke aruvumelana nesi Sigidini esidlulileyo. Omnye umfundisi ocaloni, oncedisa utshabalalo omalubeko kuyo iramente, usekaya apa, namazwi lawo awatitileyo kwi Mvo yovoki egqithayo siyavakanyeza okuti akuko sipitipiti kumzi onfundisi wetu. Lonto inyaniso maibe ipna kuti? Uti onfundisi ode wawityala indlino ngolomfundisi ubhulali kwam Twecu kusinina (elilali lipesheya komzi) uzibona ezizinto zonzwa ngolomfundisi kusinina? Hali ukubona kwako kade idle lo ramente. Akusaboni nto mntaka bawo, apa kuti e Mgqakwebi sekute pam oko ke, uze undicele Mhleli undibekela ongenana. Owako olusizi ngentloko abanayo apa. Ndini, OWASE MQAKWEBE.

AMATSHATSHI NA MAWESILE E TINARA.

MR. EDITOR.—Ndinecede undifakele lemigcama kwelelopa lako okonase lo umzi wakowetu. Apa e Tinara kuko indawo ekutiwa yi Despatch. Lonzana uno station nendla hlamba ubuya. Kuko no location yab-

antsundu. Ngokwase ilizwi le Nkosi lonzi inzuzo wawetyenzwa yi ramente wa Mawesile ase Bayl. Emazuzwini wayokolelwa ukuba unusetyenzwe ngawiso Tina e Mawesile. Kwuhambisile umsebenzi welizwi apa Mawesile ite i Nkosi yawokolelwa wanda, namha amalungu afikelele kumashumi amane, ngapandele kwabangabafuni. Namhla kuko lukatayo yokubangwa kwendlu Mawesile eteluba abedlulela kuyo nguxa yokungenisa kwe Tshatshi. Ingene ngoluhlobo i Tshatshi: Kwinyanga engu May u Mr. Isaac Jonas wamana etyela abantu awayesitibangabulobo bako? Abantu abo bona asingabo base ramente. Uhambe wada wabuyekelela lomhlobo, baye nabantu abo bayokugquki. Malungona no June sikupe amadoda amabini. Omnye ukushushu ngokuxila, okufike kwambanga ukubatanolekukulu. Omnye wakutshwa ngokuba inali yaso ramente. Ekubambeni kwalendoda iqubiseko nabantwana kwase Tshatshi, ekuvakala ukuba abantu ke, Ebangele utamele inwadi kwi nene elalite lanika Mawesile indlu yokubedlulela, ngalocwadi wayefuna indlu leyo ukuba makayishiyi Mawesile. Elio nene latilo luti indlu leyo layiboleka Mawesile. Kuti evaka inyanga yanye, kanti elinene soloko linye ukuba makagotwe Mawesile, okanye linike inwime ukuba nabo (Amatshatshi) benzele kuyo inkonzo yabo. Alivungana ilifone ukuba make lidibano nonfundisi wase Wesile, lidibene maye lizele inkatazo eliluyo le yesisikelo sokuba kukutshwa abantu abebekile indlu kuqala nguxa yabantu abazikupe bona. Lidibane lati makaselayonyelwa Amatshatshi ukuba ayenze eyawo inkonzo ukumka komhla. Owase Wesile akavunganga ugezizizati: (a) Kuqala batimbu inwadi zotyaleke ozite zanika imigudu ukubuyiswa. (b) Babanga nezitlo, ke ngoko oko akavumi ukuba badibane.

Abahlolobe betu base Tshatshi abalapa mabayiqonde ukuba lento yokuti ukushumayela kwabo balale abohlayayo kwezinye iramente ayibaniki impumelo. Naledum nokuba bayifumene akuko indawo bayakulufumana bebeba kulufumana ngokugqibozwa abahedeli ngapezu kokutimba. Enye into embi kukuba u Rev. Liwelyn engene kulomsebenzi kungxaxa ye Native Church Wardens zake, okanye andikolwa ukuba ebengayenzayo into onje. Silindile wobuyre uve intosi.—Ndini

MWESILE. Uitenhage, August 1, 1888.

ABALIMI NA BARWEBI.

Table with 2 columns: Candidate Name and Votes. Includes E MARKENI, E QONCE (Aug. 4), E KOMANI (Aug. 4), E DAYIMANI (Aug. 4), and E BINI (Aug. 3).

Native Opinion.

THURSDAY, AUGUST 9, 1888

JUDGING from the Alice organ of the Victoria East constituency, it is clear that the electoral campaign has commenced in earnest in Victoria East. Every one there appears to be certain that the present representatives are unworthy of the confidence of the electors, and so the Alice Times urges that the fiasco of last election, when several candidates were put up for the two seats, should be avoided. From items gleaned from the same paper, it is more than likely that these hopes will not be fulfilled. There is already a perfect shoal of candidates for the two seats. They are more or less new to political name and fame, and with the exception of one or two, even below mediocrity. It does not

appear, moreover, that they have the misfortune to be separated by sharp differences of opinion on most questions of the day, and the contest is one of simple preference of the persons of the candidates. The names at present before the electors are those of Messrs. P. TIMM, A. R. ADENDORFF, R. BALLANTYNE, D. WATSON, DUNCAN BOWKER, and Dr. POPE. Mr. J. SLATER, B.A., the able Editor of the Journal, is also mentioned as a probable candidate. Taking into account the fact that the sitting members—Messrs ROSE-INNES and JOHNSON—are still capable of immense service, they would not be unwilling to represent the constituency in the new Parliament. As we have said the matter, as regards the majority of the competitors, is one of personal preference. Being men of equal calibre, it will be no easy task to persuade any one of them to stand aside for another, nor would the supporters of the one in such a case consent to self-effacement to allow those who were in every way their equals to "boss the show." Although a meeting has been called to settle affairs, we are afraid it will end in mutual disagreement and mutual distrust. And we may yet see a further exhibition of the working of the well-known matrimonial precept, "The two being one," and each of the parties to the agreement claiming to be that one. The views Mr. INNES, Mr. JOHNSON, and Mr. SLATER, hold on the questions agitating the day are well-known; while those of Messrs. TIMM, WATSON, BALLANTYNE, and ADENDORFF, are equally unknown to students of politics. Of course, Mr. BOWKER is a Bondman. Old party lines that obtained when the last general election took place are swept away, and candidates are now to be classified either as Bondmen (the Republicans) or as British Colonists, who still desire to see the Cape working out its destiny along the lines the Great Parent State proceeded to achieve the distinguished position it secured for itself as the first among the kingdoms of the world. Bondmen include those who believe that there should be difference of treatment among Colonists according as they are Bond or no-Bond, and who think that the Cape Colony should abdicate its supremacy to accommodate the Republics. The electors are to make their choice. All we rejoice over is the fact that the fight is not to be, as of yore, over the unfortunate Natives, and our countrymen have reason to thank their stars that matters are tending to remove them from the fierce struggle of political party strife.

leave Capetown to practise in the Transvaal. An able politician lost to the Colony, worth ten mountebanks of the Sivovright class.

It is but right and fair that the Pondoos should hear what is said and thought of them in the Colony, so that they may answer for themselves when necessary. This is what the Journal says when commenting on Chief Umhangaso's letter in the Kokstad paper: "Pondoland, the Chief declares, is an independent country, and wants to have nothing to do with the Government. We are sorry to do with the Government. We are sorry to find Umhangaso continues this policy of hostility to the Colony, and we think he is a dangerous adviser for his own people. He should have learned by this time that the Pondoos are not strictly independent, and that their continuing to enjoy even the form of independence depends upon their doing nothing to annoy the Colony. We want nothing from the Pondoos; but they will not be allowed to intrigue with German adventurers, and thus endanger the safety of South Africa. It would be well if Umhangaso would turn his attention to improving the internal Government of Pondoland, which by all accounts is in such a wretched and barbarous condition that the Pondoos themselves would not object to come under a more civilized rule. That is the greatest danger to Pondo independence. We have every confidence in Mr. Scott that he will show himself a true friend to the Pondo chiefs and people, and that his appointment will be a great benefit to them in various ways."

We may assure the Journal that the Pondoos, as all the Native tribes in South Africa, desire most sincerely to be at peace with Colonists. All that is wanted to insure that peace is that colonists should give a patient and sympathetic consideration to the representations of the Natives, and not readily dismiss them as not worth troubling about. If an official of the right stamp is hit upon—an officer who would possess the confidence of the Government, and that of the tribes—to carry out such a policy, the last would be heard of the Pondoos, or any section of Natives, being a menace and trouble to the Colony.

The House of Assembly has resolved that Sam Binda should have £25 granted to him, as some solace in the difficulties into which he was drawn by a House Duty Collector, from whom, as a Government servant, he could not recover damages, although he had the judgement of the highest Court in the land in his favour. It is to be regretted that Parliament is likely to rise without any step being taken to fasten the responsibility on some one for acts done in the name of the Government. Under the circumstances the liberties of Her Majesty's subjects are at the mercy of every unscrupulous collector who may happen to be ignorant of his duty.

Mr. JAMES POORE, Congregational Union Native Minister, Kimberley, who received a letter from the recent session of the Union notifying to him his dismissal, appears to us to have just cause to complain in respect of his treatment by the Union, in that he says that he has been condemned unheard. On this account he has decided not to notice the censure of the Union and has had his complaint against the Union vented in the public press.

To allay Pondo suspicions as disclosed in Chief Umhangaso's letter with respect to the desire of the Government to annex Pondoland, Mr. De Wet has, we think, exercised uncommon sense for an official. He has instructed Mr. Wylde to publicly disabuse the Pondoos on this matter, and that officer has done so in the following letter the effect of which will, we believe, be salutary:—

"Chief Magistrate's office, Kokstad, 1st August, 1888. "Sir,—With reference to Umhangaso's letter in the 'Kokstad Advertiser' of the 28th ult., the Honourable the Secretary for Native Affairs has authorised me to state that the Government has no intention, and no desire, of annexing Pondoland, or in any way to interfere with the internal Government of that country. I have the honour to be, sir, Your obedient servant, J. T. WYLDE, Acting Chief Magistrate, East Griqualand."

Editorial Note's

It will be observed from the following that the Umata Herald has some bone to pick with our esteemed correspondent "S." Says the Umata Herald:—"S." in an otherwise interesting article in Jano on the Transkei land question, describes that country as being 'filled up with a sparse (!) population.' Shade of Mrs. Malaprop!

Mr. J. JOUBERT, one of the members for Albert, in the Legislation Assembly, has again introduced his Bill for having cases between farmers and their servants adjudicated upon by Field-Cornets. The principle of the Bill is to have the old practice of tying up servants to whipping-posts and wheels and thrashing them revived and legalised. It is, on Mr. Joubert's admission, copied from the statute books of the Republics, and Mr. Joubert says it has worked well there; that is, of course, in his opinion as also that of those who think with him. That this should be their opinion of the law is not to us, considering their history in the past, a matter for surprise. This brutal Bill obtained Mr. Rhodes' support as also that of Mr. Sivovright. Mr. Hofmeyr took up a neutral position with respect to it, having neither spoken nor voted in its support. All the Bondmen, with the exception of Mr. J. P. du Plessis, of Gradock, were in favour of it. Mr. Douglass moved that the Bill be dismissed from consideration and in this was supported by Mr. Sauer. When the division was taken the feeling of the House was shown to be decidedly against the Bill—forty-three members voting against it, while it received the support of the following eighteen:—Messrs Sivovright, van Heerden, de Toit, D. N. de Wet, Joubert, Venter, Barry, Proctor, van Zyl, Le Roex, Rothman, Des Vignes, De Wall, Oosthuizen, van Eeden, M. J. de Plessis, van der Walt, and van Rensburg.

In announcing Mr. Leonard's retirement from Cape politics, the Oudart Chronicle says:—"Advocate Leonard is to

The Superintendent General of Education.

It will, we feel sure, deeply interest hundreds of enlightened natives, to read a Biographical sketch of Dr. Dale, to whom, more than to any other man, the credit is due for the vast improvement that has taken place in the condition of our countrymen. The sketch is taken over from the current number of the Christian Express and will all the more be appreciated since the revered Doctor is said to be preparing shortly to vacate the position he has held with such beneficial results to South Africa:—

Langham Dale (says the Express) was born on 22nd May, 1826, in the picturesque village of Kingsclere, North Hants, where his father, Henry Dale, combined the professional duties of Clerk of the Sessions and of the Poor Law Board with farming and mercantile pursuits. That his father was held in honour and esteem by the tenant farmers of the neighbourhood is shown by a valuable heir-loom of the family, a silver tankard, presented at a public dinner, with a purse of a hundred guineas, as a recognition of Mr. Dale's services, during a friendly intercourse of more than thirty years.

In 1834, M. Dale accepted from Mr. William Fisher, a landed proprietor in this division, a nomination for his son to the famous school, Christ's Hospital, London; and early in that year Langham Dale was duly enrolled among the boys of the branch school at Hertford. In those days there was an iron rule of promotion by age; but in 1836 the Head-Master reported that owing to exceptional ability, Langham Dale, then under age, was sent forward to the Upper School in London. Christ's Hospital was then an old-fashioned Grammar School with nine

Iveki.

U Rev. John W. ... Mengameli wabafundisi ...

ASHONI kubandakanya ... yomhlaba wase ...

U Mr. Dy Koker, uphanyiselo ... wanga laba Jaja e Transvaal.

ABANGWENYA ... Qonce, nokuba kukukhulisa ...

INENEKAZI ... Mrs Mary Louisa Worley, indaba ...

E KOMATI ngase ... kubo umfo obo kwelwa ...

U Mr. HORMAN no Sir H. De Villiers, bako ...

INODANA ... Mr. Chan-Toon, eyayizwe ...

Kw kwawa umkungwana ... omnandi ngobu ...

KWIKHINA ... Qibira kwa Kama kubizwe ...

U Mr. Geo. HALLACK, B.A., wase Bhayi ...

KUKO intelo yokuba u Dr. Dale uzaku ...

INKOSI yama Bonvana, u Mool, ubuhlo ...

IMANTYI yase Almani, u Mr. Gie, bantaba ...

LOMKUNO uke wako ude wafikelela nase ...

IPAPA lase Bholo lizela ez kuba into ka ...

KUBWA kwelwa ibato ka Metabuyina ...

ESIZO sigqibe abantu e Hankey yicesio ...

AMAWAKA asitaba ama Navi awayokilo ...

SABYOKA ngomicimbi yocweli bamandla ...

UMKHALA ongu Mandlamakwa somoyo ...

U Mr. F. J. Newton, B.A., esingqila ka ...

IVENKIZI yakwa Almani nase e Qonce ...

INTABA yesigqibo eyi Lipari ngase Italy ...

Ngolwesine, August 9, 1888.

BAMHLOPE bala ... ngolwesine, August 9, 1888.

Kwinqela elikankanyayo sibona ukuba u Mr. INNES yinto elahlewe ...

U Mr. HORMAN no Sir H. De Villiers, bako ...

Amangaku.

UHLELO lwabavoti abantsundu base Komani ...

HORA madoda! Ke sathi izolo akuti ...

INDABA yeParlamente ziziveli zizigqili ...

U Mr. KAYE, ubizo wawongena e ...

U Mr. HORMAN no Sir H. De Villiers, bako ...

yi Mantyi e Nkulu yase Kokstad ...

Umhlaba Pesheya kwe Neiba.

No. I. U MKA LOTI. Ngapandla kokubandakanya kwemfundo ...

UWAZI. Inkoliso yezizinto ungasika usifumape ...

IBANGA LOKUQALA. Elisinga pambili lokupama kububho ...

UCANDO NOKWANDA KWABANTU. Ukuba lengebale pambili iya kahamba ...

IZIXA. Kanjalo eminye imihlaba ibingqinelwa ...

UBANZI BOMHLABA. Umhlaba wendoda onga nentsapo ...

INTSHAYELELO. Incwadi yam engapambili yayibonisa ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

ABAKWAZIYO UKUBENZA. Lisikangela ngawapina amhlo ...

AMALUSIKELILO OKUFUMA. Woti pambi kokaze ampehaya ...

UKUBIYA. Uthabisa kwamasimi yiyo into elandela ...

IZINDLU. Indle efanelekileyo yinto elandelayo ...

IZIXA. Kanjalo eminye imihlaba ibingqinelwa ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

Queenstown. July 21, 1888. Siyatamba ukuba abazalwana ...

UKUKANGELWA KWEZIFU. Sibe nokuthelekisa sakubona isiziso ...

UMBULISO KU VULINDLELA. Ngolwesi-Tatu olungapaya, kwenzwe ...

I TEAMETING. Siva ukuba amakosikazi akowetu ...

[NUMBELELLI] Boko satho Tea Meeting etyalikeni ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

IBHUNSA ELILISO EKOMANI. Indawo eyake yaphatha shushu ...

Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, AUGUST 9, 1888.

[No. 195]

QONDANI!

KUBO BONAE ABAMKELA 'IMVO.'

KUKO inguqulo eyenziwayo ekubanjisweni kwemicimbi K yeli pepa lendaba, Imvo Zabantsundu. Yilo nguqulo ebanga ukuba bacelwe bouke, nabebe pantsi kwa Magosa kwindawo ngendawo, ukuba bayitumele ngokwabo imali yendleko yepapa ngokute nqo, ku Mr. J. Tenge-Jabavu, Office of Imvo Zabantsundu, King-williamstown.

Amagosa aya kwaziswa ngenewadi ngale nguqulo.

WILLIAM WELLS,
Unobhala.

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16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d,

2s

Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d,

3s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo)

—7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko

kupela asemqumbebeni). Zisusela ku 4s 6d

zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5½d, 6d nge yadi

Izitofu ezibugqi—6d, 7½d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu,

nenempahla epilileyo.

JOHN J. IRVINE & CO.,

u-ALUVENI.

ABATSHATILEYO.

MAYEDWA—PONGO.—Nqo 17 July, kutshatshwa, nqo Rev. S. Sihana, e Gwaza, u WILLIAM MAYEDWA no BETSI PONGO.

ABABHUBHEILEYO.

NKOMO.—E Humansdorp, ngombisa we 17 June kubhubhe u Regina Gertrude, intombi yesibini ka John no Agnes Nkomo. Ubudala bako ibinganyaka nqo nyanga ezintatu.

LANGA.—U Mr. Joseph LANGA unyava ngeli wase Wesile wabhabha e Hankey, nqo 22nd June, 1888. Isihlobo mizamkele lombuko walompanga.

MAQUBELA.—Kubo bonke abazalana nam, ukuba bonke abazalana ne nkonkoti yam u Mrs. MIVIK U. MAQUBELA. Kuyaziwa ukuba yena usishivile nqo 21 July, 1888. Ugule inyanga zamhini. Wasabiya nezwi elimnandi, noko kunzima, lokuti zeningandileli niziitile okokwena. Ke ubhubhe ubudala bako ze bakwiminyaka emashumi nane anesine, anonyanga Zozizozo, ekuseni, mayelana nezwebo lesitatu. Ngomqomo omkulu wabazalana nayo, ngawela ukuba ayo kucwatywa e Rwa-rwa. Wanawhatywa nqo 25 July, 1888, nqo Rev. E. Makiwane. Banqa bonke abazalana nam. MAQUBELA.

Belo.

INCWADI!! INCWADI!

Kwi Ofisi ye "Mercury."

KUKO into eninzi ye nowadi som Bhe-desho zesi-Xhosa ezizizo kutshatshwa. Ukuba abaninzi abakulungela ngapambi ko 31st August 1888 siyakote-ngiselwa indleko zokubonisa izizizo.

Amagama abaninzi (1) Swartboy (2) James Kolli (3) Joe Smith (4) Jemima S. Dlatiya (5) Joe (6).

KUFUNWA

ISITANDATU

SABASEBENZL.

UMVUZU uqala kwi 10s.

use kwi 20s. ngenyanga

kudibene nokudla. Balale

kwakwamlungu.

Yizani ku

R. CURLING,

e-Reserve,

e-Qonce.

Ikaya Lendwendwe

LIVULIWE E-KOMANI,

NGO

R. T. NUKUNA & CO.

UPUMLO no lwonwabo koni manontu wase Kamatone, e Howu, e Leseyton, e Whittlesa, e Gqili, e Traakel, koni wonke wakwa Hala, iindaba nezindaba ezininzi. Nqose zantle kwi Hotel ka Feklein abelungu bati nqo Webber no Magqadza (Hendoch) niya kutumana yonke into ilungile.

R. T. NUKUNA & CO.
Queenstown.

BONISANI!!!

A NAHASHA abaninzi abahleke e Rini, nqo 23 June, 1888. Ikaliko egawanga abaninzi, iinkolob'ocinane, elinye yinkolob'ocinane abaninzi, amangqala abaninzi, ukuba kamabala emihlana abaninzi abaninzi. Lemah-sha acwathile wase Bhofole, nentsomi kamangqala apambili. Ubudala akwi six years. Ondilandileyo, udocwama, abahleke kum.

ROBERT L. MACKENZIE,
Care of Mr. Wm. Ndabane,
Fort Beaufort.

INGUDO ZO BUSIKA.

DYER NO DYER

Basandukufikelwa yimpahla eninzi ngamikombe yezo sixelwa ngentla. Banovuyo ekubizeni bouke abalesi beli pepa ukuba ko

BAKANGELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d.

Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s.

Ibhulukwe ze sitofu ziqalela 3s; Ibhaty 5s 3d.

I suti ze Norfolk Blue Serge, 26s.

Imibhalo etshipu kakulu. I blankete netyali zoboya.

Ibhulukwe ze kodi, 5s 6d.

Siyazisika ibhulukwe. Izitofu esilula esiketiwayo, ziqalela kwi 15s 6d. Zimile kanye umntu. Amagqina ne zi kafu.

Kweli lase ma Xosni yiza kuzinyulela kwingubo zakwa DYER no DYER ezihleliwyo. Isuti zabafundisi ze Black Russel Cord, nezalakana. Iminqwazi yabafundisi ne kalala.

I bhaty zokwaleka samakwenkwe, abafana, namadoda zizaqala ukuvulwa esimpahleni.

Kwa DYER NO DYER,

KING WILLIAMSTOWN.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa sithi, "Posant amehlo apa." Kwabo bateta isi Bhulu sithi, "Kyk hier zoo." Kwabo bateta ulwimi lwe Nkozazana, sithi, "Look here,"

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zeta zobusika zifikele. "Ityalu setu" especially ezaba Tahakazi, zihleli zodwa omhlabezi. Ilokwe sokutshata ezizitongwe, nezinkwenziwa kwofunayo. Amagqabi iziqqubato, izihlangu (ezizitande zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:

Ingubo zamadoda zokutshata ezizitongwe kade, nezinkwenziwa kwofunayo.—Umsiki wetu upuma p-shaya e Ngilino. Ibhaty, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amagqina, iminqwazi, izihlangu, njalo-njalo. Kulopo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:

Amadoda ati uga "SICONGQI." Abafazi bati nqo "SILINDI."

Umtshatsho, nqo "FOLOKOCO."

Isukumba yakwa Pascoe ezantsi kwetyal ka yama Skots-i, apo woska umbono kona u Mr. FOLEKOCO ng kwake (saluf).

Umhlaba Otengisayo.

UMHLABA nqo Lot I, emi o Debe, ubukula bawo zi acres ezi ngama 31 ne pole ezingama 28. Imida yawo: ngase mpanalanga-ngerantsi, ngase ngantsi, ngase ngendlela yengwelo; ngase mpanalanga-ngerantsi, emi nqo Lot II.; ngase ntabonolanga-ngerantsi, emi nqo Lot K., umhlaba olinywayo. Owufunayo angabekisa ku

GEORGE WHITAKER,
Kingwilliamstown.

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.