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August 17, 188.

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ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
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Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

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Utenga ngawona manani makulu ase Markeni nge CASH.

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Banayo yonke **impahla** efunwa nga **Ba-Ntsundu** umntu uziketela kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla, njalo, njalo.

E Marikeni, Kingwilliamstown.

Umhlaba Otengisayo.

UMHLABA ongu Lot I., omi e Debe, ubakulu bawo zi acres ezi ngama 21 ne poles ezingama 28. Imida yawo: ngase mpumalanga-ngentla, nangezantsi, umi ngendlela yenqwelo; ngase mpumalanga-ngezantsi, umi ngo Lot H.: ngase ntshonalanga-ngentla, umi ngo Lot K., umhlaba olinywayo. Owufunayo angabhekisa ku

GEORGE WHITAKER,
Kingwilliamstown.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangeliso lamayeza abalulekileyo.

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COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.
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COOK Ipils. 1/ ngebokisana.
Eka
COOK Incindi Yezinyo. 6d. ngebotile.
Oka
COOK Umciza Westepu Sabantwana. 6d ngebotile.
Oka
COOK Umgutyana Wamehlo. 6d ngesiqunyana.
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COOK Umciza wo Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angeoalo igama lake.

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenekazi i Fur Capes.
Ezamanenekazi i Fur Dolmanettes.
I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d.
Ezangapantsi ezilukiweyo, zitshipu kakulu.
Izitofu zelokwe zobusika ezitsha.
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Izikafu, netyali.
Into eninzi yezihlangu zamanenekazi ezidla i 7s 6d ziyakutengiswa nge 5s 11d.

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KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

Imfelo, izikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

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C. A. Jay & Co.

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Eqonce (Kingwilliamstown)

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U

WILLIAM J. DEALY

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Kingwilliamstown.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba udibiza inani elise zantsi, nditabata nempahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xouxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyinira,
10 March, 1888.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON
Umciza Wokohlokohlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
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Oka LENNON
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Ezika LENNON
Ingqatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amehlo Mzi Ontsundu!

NDICELA amehlo kuni mzi wakowetu ngomfana ontsundwana, amagama ake Jim, Mbeki, akayise Abraham Gobongwana Kinass. Wagqityelwa ese Kapa nge 1882, naku Mr. John James, nakwabanye abafundisi bamahlelo ngamahlelo apo e Kapa nakwesinye indawo. Ondilandisayo angatumela kwi editor ye *Mvo*, nokuba kukum. Indleko zake zingabuyiswa ndim,

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. Ugqqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

☞ Youke into ayi patisiweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elungileyo emntwini nase ramnoweni.—Izindlu zinkulu zininzi. Amanani okutya nehabile alula. General Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

U JAMES MADALA uvule Indlu Yezipungo (*Coffee Shop*) e Malay Camp, oyazeka kakuhle kwabantsundu kuse Wesile, kulapo abahambi abavela koma Bhayi, Pesheya kwe Nciba, e Natal, nase Lusutu bangazibuza kona izihlobo zabo.

JAMES MADALA.

Kimberley.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwo Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intawela utongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jolimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba goini mayesa kuyo yonke Ikoloni.

Printed for the Proprietor, J. Tengo-Jabavu, by Hay Brothers, Smith Street, King Williamstown.

Imfazwe kwa Zulu.

Ezifike ngolwesi-Bini (14 Aug.) zezokuba u Dinizulu ubepakati komkhosi wakwa Rulumente nomhlaba wama Bhulu. Kwaye kuko nuvumelano pakati ko Rulumeni nama Bhulu, ukuba azo am'baube ukuba ungene emideni yawo. Zimbini into ngoku ekutiwa zipambi kwake—kukulwa kukuzinikela. Kulindelwe kodwa ukuba uyakuzinikela.

Kutiwa kekwati ngo 9 Aug. kwapuma amadoda apetwe ngu Col. Thompson, e Nkonjeni, eku 420, esinga e Vuna, apo aqubisene neyama Zulu e Nsuduzi ngo 10. Kutiwe kufe 12 kuma Zulu, za 16 ingxwelera, kwatinjwa inkomo 400. Akuxelwa nto ngokwenzeka kweyakwa Rulumeni.

U Somopo no Betyana abakazinikeli.

Ezifike ekupeleni kweveki epelileyo zezokuba, abafazi nentsapo yama Zulu, bakwezinkulu intsizi ngenxa yendlala, abanye batshelwe yimizi.

U Genl. Smythe usinge e Ndwandwe apo ayakukwela enqanaweni esinga e Tekwini.

Ezifike ngo cingo ngo Mgqibelo zezokuba u Dinizulu no Ndabuko kutiwa basinge e Swazini. I Kumkani yakona u Mbandine selete uya kubanikela ku Rulumeni. Intlola ebezihamba kumachawuka ehlati elingu Ceza ziti imizi obeluhlala kuyo Usutu itshisiwe, baye abantu beyimijazo ukubuyela kwasemizini yabo, bezinikela. Libonakala libuzola lonke ngoku.

E ZABABHALELI.

UNYANZELO LWE MFUNDO.

Mhleli we Mvo Zabantsundu,—Malunga nenteto ka Mr. T. Bottoman, elijizwi lokuba kwenziwo icebo lokuba abantu bambhatale u titshala bonke, nabangekatandi kubatumela abantwana babo esikolweni, ngati kum alilungile, alisayi kubaxolisa abantu bakuti abangekabi nangqondo yenkanyisoko. Ngati kum boba zinyamakazi, okunye malunga nati ubuhlobo bosweleka kuti nabo, kuba igama letu soba ngabapangi babantwana babo, ke umpangi asinto itandwa mntu, nam andimtandi kanye. Qonda kakuhle. Sindane ukuba lento iya kuba ngumfanekiso wantonina, kum lento iya kuba ngumfanekiso wendodana eti ibone intombi iyitande, ize ingayi kuyicela kubazali, isuke iyitwale ibaleke nayo; ukanti imosha nje kodwa ayifilishi. Itike enye indodana kanti ite yangxama kakulu iyafilisha ngenene iyokutshata pipipi. Kangelake isikalo kubazali sisoloko sisinye. Kwanesi ke isikalo sabazali babantwana oti mabapangelwe emfundweni, sofana nesikalo sabazali bezo ntombi zisakuti zibiwe ngama nyangaza, umhlambi kwabo bantwana abanye imfundo yobahlula nonina noyise ngokuti beve imisebenzi pipipi elungileyo nebafaneleyo, kanti bazakuti bakufika kwezondawo bangenWe ngomoya abancholileyo, ati ndikude nabazali akuko mntu undibonayo wazekayo, ademesheke. Ndisitsho nje ke baninzi abafana be-o senu abanentloko zemfundo abademeshileyo, ukuba ke kwabo bantwana oti mabapangwe kobako abanjengaba ndibabona apa, kotiwa ngabazali babo ungomnye wamanyangaza, abate bayifumana imfundo bayigcina, wobulelwa kubo njenge nyangaza eliti libulelwe lakubuya nayo intombi liyigcinile seliyitshatile lagqiba ekutinike kulindeleke iziqamo zayo londlu. Mandipele nkosi yam, uxolo ndigqitisile.—Ndim owako onganeno kwa bakolekileyo,

ISAAC LANDELLA.

Kimberley, 8, 8. 1888.

UKUZITIYISA KWABAFUNDILEYO.

Nkosi Yam,—Ndifuna ukupendula umhlobo wam oti abafundileyo batiyiwe.

Kwi *Mvo* ka August 9th uti umhlobo wam otile abantu abafundileyo batiyiwe. ngaba ngafundanga kanti hai aukayikangeli lento. Unetamsanqa wena ungekaboni imisebenzi yabantu abafundileyo. Abatiywanga bayalilelwa, kuba maxa uye e ofisini ye pasi wofika inkabi ihleli emnyango. Yoti ipasi maxa ibiza isheleni sti yona rola isheleni ezine ipasi yako ayilungile ndokulungisela, kanti lomali iya e Nkantini. Mauye kuvela e Nkantini wofika kuzele ngabantwana bemfundo. Isisi Ngesi sodwa nama ledi kulapo ku praktiswa kona isi Ngesi, nesi Latini, nesi Jelimeni, nesi Greek, nesi Hebere, nesuma. Abasebenzi bahleli apo. Makatinina ke u Mlungu akubona kunje. Malitinina ke iqaba. Kaubase e Caweni, abanambeko, koti kuculwa amaculo ngamagwi ibe besitaho inoti, abanye bebhalela osisi bezigibisela ngemva. Kauye emqombotini wofika beko, kauye emtshatweni ngokubilwa wofika ingosisi bonke, kuba intombi zipangwe ityali, ne qiya, ufike kumiwe ngenyawo kutiwa shiya u mama shiya u tata sibhadule. Atsho okunene intombazana ishiye abazali nantso no loliwe e Kimberley ingasi ukuba iya pina. Ayitsho nokuti hai darling masitshate. Nasekufirisheni kwabo abafuni kuzeka, umsebenzi wabo andingewuxeli kolofirisho lwabo. Siyazifihla ngenxa yabo. Maxa ndibuzwa ngu Mlungu ukuba ndiyakwazina ukubhala isi Ngesi nditi hai ndibhala isi Xhosa. He banike umsebenzi woku titsha, boshiya kukaiwa. Abanye nase Post Office bayazirazula incwadi zabantu, iyatatwa nemali ngabo. Mandiyeke ngeliti uyavuya wena wati ukupuma esikoleni wahlala ebuqabeni. Ezi dolopini apa akungemtandi kakulu umntu wemfundo. Tina sati seza ezidolopini sifile ngababantu. Anditsho ukuti ngabo bonke, nokuti imfundo ayilunganga, ilungile ngabo abangahambi ngayo. Ndixolele, Nkosi yam, ngamazwi amaninzi.—Ndingowako

VELABAHLEKENJENGESIKOVA.

ABAFUNDISI BOHLANGA.

Mr. Editor, — Nditunukwa yinteto endisoloko ndiyibona epepeni le *Mvo Zabantsundu* ngo Mxabela nabafundisi abantsundu, ode nawe watelela kwaku Mxabela ekudeleni abafundisi bohlanga. Bendingakulindele oku kuwe Mhleli ngokwazi ingqondo yako, nangokuba kusitiwa ungolwela uhlanga; eyona nto indimangalisa kakulu kungokuba ndikolwa ukuba uyazazi ingxabano ezike zibeko kakuti kwabafundisi abamhlope ne ramente zabo pakati kwe Bishop ne Dean, kanti noko akungeze uve ziziti iramente ezimhlope abalunganga abafundisi abamhlope kuba ziyazi ukuba abafundisi abafani ngezipato. Andikanyeli kuti abako abafundisi abangenasi pato esikolisa iramente zabo pakati kwa bafundisi betu abantsundu, njengokuba kunjelo nakwabamhlope. Into endiyi tetayo nditi, ngenisiti anibavisisi abafundisi abo nihleli nabo. Ngoku ukuze sinivisise ningasuke niquke bonke, kuba niyazi Mhleli ukuba kuko abafundisi ababekekileyo nabazolileyo pakati kwabafundisi abantsundu esingababiza nangamagama xa ngaba kuyafuneka, abangenazipitipiti neramente zabo. Xa ngaba niyapitizela nina Qonce, Bhayi ne Tinara, ne Beaconsfield, ezinye indawo ezinjalo, ngako ke msani ukuquka, tetani ngezondawo nikuzo, nilungise zona. Ekukugqiba, lento ibingafanele kufakwa kweli pepa le *Mvo Zabantsundu*, kuba lento izimvo zo Mahashe no Ngxwashula no Mlefi nawe Mhleli, abantu abafuna abafundisi abamhlope, uninzi luxolile ngabafundisi abantsundu.—Owako ongu

AE. SATSEYOENO.

Rouxville, O. F. S., 2 Aug., 1888.

[Umbhaleli wetu akasivisisi. Asicukucezi bufundisi tina—zizenzo ezitenxileyo esiya kuzigxwagxusha naninina. Ufenina ukuba ungaqondi ukuba azi bona bufundisi izenzo ezingafanelekileyo, nokuba zenziwa ngabafundisi? Waye umfundisi ongagwetywayo sisazelo, mavelana nezizimo zitetwayo ongayi kuva buhlungu ngapezu koko sibuyayo nati, ngento ezinganiki ludumo kumsebenzi omhle kangaka, ezenziwa ngabanye.—Editor *Imvo*.]

NGENGXOXO-NGXOXO.

Ndicela indawo,—Kuko ingxoxo eyavakala kamnandi eyatetwa linene u Mr. van den Heever e Palamenteni eti umzi ontsundu ukuba upatwe yi Nkosazana yati ke longxoxo yayakudibana nengxoxo yentlanganiso yokugqibela eyayise Qonce, kuba umzi wawufike wapela kulondawo, ke kwaye kutiwe lomini iyakuti yakungena i Palamente e Kapa namanene antsundu alapa abenayo intlanganiso ize ziti ingxoxo ezipuma apo zifike indawoninye, andayazike ukuba yadakela pina londawo, mandiyishiye apo.

Kuko indawo esixakileyo indawo yerafu yezinja, londawo ke isixakile kuba sihleli sitsala nzima kwanzezi rafu zimbini, ke asiyazi into asenza yona u Rulumeni, mandiyishiye apo londawo.

Ingxoxo yeuene lebandla lase St. Stepoen ngo Radebe no tywala, ngowesingapina u Radebe ezinkosini zohlanga kawuyichaze ngolunye uhlobo kuba tina kutiwa ngu Dlamini owokuqala, nditi ke mzalwana wase Tshatshi kawusicazele sive mandiyishiye apo ndiyoyika ndihambe kakulu, uxolo manene nakuba bendisenendawo mandiyeke apo.—Ndim,

VELA NGAMEHLO.

Qugqwala, 13 August.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (Aug. 18).

Ihabile—5/ to 6/ ngekulu
Itapile—3/ to 10/9 ngenxhowa
Umbona—2/2 to 3/8 ngekulu
Umgubo—9/6 ngekulu
Imbotyi—3/ to 3/6 ngekulu
Ihabile ezinkozo—6/ ngekulu
Inkuni—7/ to 26/ ngeflara

E KOMANI (Aug. 18).

Inkuni—24/ to 27/ ngeflara
Irasi,—6/ ngenxhowa
Itapile—10/ ngenxhowa
Umgubo—5/9 ngekulu

E RINI (Aug. 18.)

Inkuni—8/ to 21/ ngeflara
Ihabile,—3/1 to 3/10 ngekulu
Irasi eluhlaza,—9d to 1/3 ngedazini
" 9/ ngenxhowa
Umbona,—13/ ngenxhowa
Itapile—8/ to 10/ ngenxhowa
Amatanga—2/1 to 6/3 ngedazini

E DAYIMANI (Aug 18)

Isemilo—7/ to 7/6 ngenxhowa
Irasi,—12/ to 13/ "
Imbotyi,—7/ to 12/ "
Amazimba—11/ to 12/ "
Umbona—12/6 to 14/ "
Umgubo wobona—21/ to 22/6 "
Ihabile,—9/ to 10/ ngekulu
Umgubo,—17/ to 23/ ngenxhowa
Inqholowa,—14/ to 14/6 "
Ihabile—14/ to 15/ "
Itapile,—2/ to 18/ "

Native Opinion,

THURSDAY, AUGUST 23, 1888

The Farmers and Their Servants.

RATIONAL views appear to be gaining ground on the vexed question of the relation of European Farmers and their Native Servants. Only the other day Mr. JOUBERT's brutal Bill, introduced with the object of dealing with this subject was thrown out by a most decisive majority in a Legislative Assembly dominated out of all proportion by representatives of the bucolic class. It is true that this measure obtained the support and advocacy of Mr. CECIL RHODES and Mr. SIVEWRIGHT, two very enlightened Britishers who are given to coquetting with the Boers on the principle, that the man with one eye is a king among the blind. One Huguenot farmer, Mr. JAN P. DU PLESSIS, whose opposition to the measure was conspicuous, however, stood out and boldly affirmed his want of faith in the barbarous Bill, maintaining that force was no remedy. To Mr. HOFMEYR's credit be it said, he took no part, either by speech or vote, in connection with this retrogressive proposal.

It was, we think, Mr. JOHNSON, who, in Parliament, one or two years ago, when the frontier echoed and echoed again with the cries of farmers on account of stock-thieving, mentioned his own immunity from that species of evil, because he treated his own servants with kindness and gave them plenty of food. The result being, that the servants not only did not think of stealing his property, but they positively would not allow the servants of his neighbours to do so. This is but natural, and every farmer would do well to ponder it.

The *Farmers' Chronicle* gives an account of a case that came before Mr. F. E. PHILPOTT, the Resident Magistrate of Cathcart, which shows clearly the loss and risk the farmers run by neglecting the virtue of kindness and liberality in dealing out rations to their servants. Let the chronicler give the account in his own words:—

> Our respected Magistrate, Mr. Philpott, hit the right nail on the head, last Friday, in his remarks on the way farmers feed their native servants. William Madolo, a native, was charged with stealing a sheep, the property of his master, Jas. William Gibben. Now Madolo admitted the theft, but stated in defence, or in condonation of the crime, that his daily ration was *three pints of raw mealies*. It seems that the prisoner is a herd, and had charge of a flock of 1,300 sheep, and after being absent with the flock all day, he returned at night to his hut to cook his three pints of mealies. He stated that sometimes in the summer, he got a little milk, but never in the winter, and that he never received any meat unless a sheep died, when his master gave him a portion of the carcase, therefore he was "like an aasvogel, sitting watching [and praying] for a sheep to die." Now, as the Magistrate remarked, a man cannot live on mealies only, and this has been proved in our colonial prisons, and the sooner farmers give their servants a little *fresh* meat occasionally, the sooner they will find these petty thefts of one sheep at a time will stop. We are not by any means in favour of giving Natives luxuries but what we contend for is that he should be given enough food to keep him from the temptation of stealing. Now, take Madolo, the six months imprisonment he received for stealing the sheep will be a perfect godsend for him, simply because he will get a regular ration of good meat well cooked, served out to him on stated days. No wonder our gaols are overstocked. We know that mealies are cheap, but farmers would find it far cheaper in the long run to give their Native herds on stated days a ration of fresh meat, and by this remove the temptation which exists to steal one of their master's sheep whenever they have a longing for a feed of fresh mutton.

Our contemporary's remarks on the case are very opportune and important; and are most creditable to a farmers' journal. It is quite possible that attention to this apparently little thing may go far to do away with what was promising to be the blight and curse of frontier farming.

Rarely does one hear of the wholesale plundering of the pioneer Boers, or their descendants in the Midland and Western divisions of the Colony. Heaven knows that these Boers are far from being paragons of perfection, and for that matter they would readily admit that themselves; but the way they treat their servants, especially in matters of food, is entitled to commendation. As a consequence they are free from the depredations by their own servants which plague stingy farmers, and farmers who do not cherish a spark of sympathy towards their servants. As one of the facts Mr. JOUBERT cited in introducing his Strop Bill he stated that such a law existed in the Republics and there it worked very well. But we are inclined to the belief that it is the kindness, the liberality and above all the sympathy which the Dutch farmer of the western districts and the Republic shows towards his immediate servants that renders the Strop Bill to remain a dead letter in the Republics. It is its application that would, we think, cause the servant to feel that the interests of his master are not his own, and lead to lamentable results. Mr. JOUBERT and his friends, the believers in the strop, might give a trial to this alternative policy; and we are satisfied they would discover, that the Bill, the passing of which would attach an indelible stigma of bloodthirstiness to Colonists, was as unnecessary as it was behind the times.

Editorial Notes.

WE hear that the Church and people of Peelton are looking forward to the celebration of the jubilee of their missionary, Mr. Birt; and are already beginning to make provision for an anticipated large gathering of Native people from all quarters. The date of the jubilee has been fixed for the 19th of September next. We hear that the proceedings of the day are likely to be of a varied and interesting character.

THE Crown Liabilities Bill is, perhaps, about the only good thing that has come out of the heckling Binda and sons have received at the hands of Government dependants and lawyers, on account of House Duty he never owed. It is to be hoped that a way may suggest itself whereby the Bill, if it becomes law, may take a retrospective effect as regards those unfortunate persons.

No one, we take it, will deny the Pondos to have their say in the matter of the newly appointed Colonial Resident, and it is well for our Government and the Colonial Public to know what they have to say about it. This is how a writer in Pondoland signing himself "S. K." represents the Pondo or Native view of the appointment:—"Mr. Editor IMVO, I ask you to put in for me these sorrowful lines, in that paper of the Natives. This is the sorrowful thing:—Government has been a long time beseeching the Pondos to accept a Magistrate that it would send them. My question is this what disturbance is there to put down in Pondoland to cause the Government to send a Magistrate in this manner, in a self-governing country? The Pondos have not asked for it, nor have they represented to Government that they have experienced a difficulty, and they come under Government. The Pondo nation has long been existing, governing itself, without a Magistrate, and it is in this that the reason of its existence would be found, and that it still has respect for the Government. All the Native tribes that have had Magistrates have fought with the Government on account of the bad treatment of the Magistrates, for their treatment is vexatious. The Tembus on the other side of the Kei have fought with the Government; simply because they had Magistrates. The Amangqika have fought with the Government; they had Magistrates. The Pondomises fought with the Government; they had Magistrates. The Gcalekas fought; they had a Magistrate. And the Basutos in the same way. Also the Griquas at Kokstad, had a Magistrate, and fought with the Government. At the present moment Government money is being wasted in Zululand over a disturbance, which has been caused by a Magistrate. It would be well if Government let the Pondos alone, since they are at war with nobody. Government says it is for peace; but in the places which I have enumerated, there has been no peace. Because the Pondos still manage their own affairs, they are at peace, and do well at negotiation with the Chief Magistrate of East Griqualand, W. E. Stanford, Esq., and even now, nothing has gone wrong; all Government wants is to exasperate the Pondos through a Magistrate. The countries under Government are subject to incessant turmoils through the white man's brandy; there is no repose. The Pondos are drinking already, and Government should let them alone. Affairs were beginning to settle after the war caused by Disarmament, and I may observe that the Pondos did not join in that conflict, simply because they had separate rule. Now Government is seeking for a cause of war. Pardon me for the amount of space I have taken.—Yours ever, "S.K," Pondoland."

AFTER Mr. de Wet's public assurance that the Government had no ulterior object in planting Mr. Scott in Pondoland, it will be seen that the language of this writer is unnecessarily strong. It is, as we have said, only but right that our Government and the Colonists should arrive at the genuine feelings of the Natives in these matters, as without that they cannot be successfully or satisfactorily dealt with. It seems to us that our correspondent has made out so strong a case against the Magistrate among the Native, as to make it clear why the Pondos are in such wholesome dread of that august person. We must say, however, that there have been Magistrates who have been considerate and painstaking in their dealings with Natives, but, unfortunately, such have been exceptions rather than the rule.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.

The death rate by consumption among the educated portion of the Native races and among the others who have adopted European modes of life, is startling enough, and gives only too plain warning that somehow they are living in persistent violation of the Laws of health. This is rendered all the clearer from the circumstance that the climate is so good, that South Africa has become the resort for consumptives, and from the fact that many consumptive families came here as Colonists, who now enjoy robust health.

That this state of matters is one not to be trifled with, will become apparent if we look at the case of the other races who have come in contact with civilization—as it is called. The Tasmanians have died out to a man. The Maories of New Zealand say, that the native grass is being pushed by the European grass, that the native birds are disappearing before the birds introduced by the white man, and they add mournfully that they themselves are fast going the same road. The Tahitian race who came with unthinned ranks through the horrors of war and cannibalism, are now fast coming down hill, and strange as it may sound this decimation began not only on the advent of Christianity, but *owing to it*. Christianity brought peace. Formerly they lived a life of vigilance and self-restraint under the constant fear of death. When this fear was removed, they gave themselves up to wallow in all the abominations of heathenism, and then came the doom. Brandy, as here, is the curse of Tahiti. Theirs is made from the orange, of European introduction; ours is prepared for the destruction of the Natives by the discendants of the Huguenots! There is, however, in Tahiti a portion of the people, who have accepted Christianity as a holy religion, and who live according to its precepts. They are prospering, and counted separately this portion of the community is increasing.

It is a happy omen for the Kafir races that they are rapidly multiplying in contact with the Europeans. We accept this a proof, that they will come through the ordeal, and live to see a brighter day. But it is evident that there are some things dangerously wrong in their social condition, and it becomes all of them who are enlightened enough to see that, and all missionaries, to begin the work of a thorough reformation.

The most important thing in relation to health will naturally come first—

FOOD.

Food serves two purposes. It is either converted into flesh, bones, and blood, the materials which make up the body; or it is burnt in the lungs to keep up the vital heat. The chief element for the former purpose is nitrogen, which is abundant in flesh, milk, butter, and eggs; for the latter, it is carbon, which is supplied by bread and every sort of corn food. If food is wanting in either of these elements, it cannot properly support life. There are several ways in which poverty of diet shows itself. One of them is that when a person lives on poor food, or on one thing only, he has no strength to shake off infectious disease. Thus when small-pox in sweeping over America came to those Red Indians who had become civilized and lived on maize, few died; but when it reached the hunting tribes who lived almost entirely on flesh, it carried off multitudes. Some tribes were exterminated in a few days. On the contrary, cholera made terrible havoc among the maize-eating Indians, but among the Indians living on flesh, it became a mild disease and disappeared. Small-pox and cholera appear to be opposite diseases. The likelihood is that persons living on a mixed diet of corn and flesh, would have escaped both.

To come nearer home, the Malays at the Cape are well to do carpenters and builders, and spend their money on Cape carts and horses, and on fine dresses; but they live on a meagre diet of rice and snoek. They have consequently no strength to resist disease. The death rate among them is high, even when there is no epidemic. A Malay funeral at the cemetry on the northern slope of Table Mountain is one of the daily spectacles at the Cape. No grass grows on the path leading to the Malay burying ground. The coloured people there live on the same food. They add to that, dirt, and drunkenness. Among them are bred, or developed into malignant forms, the infectious diseases—scarlet-fever, measles, small-pox—which come forth from the Cape Peninsula to devastate the Colony.

Another effect of a poor diet is to produce exhaustion. In many instances what in the Kafir labourer is put down to laziness is due to sheer exhaustion from undertaking heavy work while living on insufficient food. An English agricultural labourer would not stand work on a railway cutting for three days on his poor diet. The navvy lives well, either on beef of prime quality, or on bacon with fine wheaten bread thickly spread with butter.

An effect of living on vegetable food only, is the creation of a craving for stimulants. The labourers in Holland eat little meat, and are addicted to brandy. The upper ranks are not. If the Kafirs engage in hard labour and live on kafir-corn and maize, they will take to brandy, unless they can get tea and coffee. A greater mistake never was made by a Government, than to tax these articles. They ought to allow at least the Natal tea to come in duty free. That would encourage tea culture in Natal; would draw it and the Colony together, and would be an invaluable boon to the Natives.

To bring the matter of food to a point—an educated Kafir should regard corn and pumpkin as insufficient food, without milk. If milk cannot be had, eggs can, and butter, with a little meat or fowl occasionally. In order to live better, people must work harder. It is also unsafe for any native student to have much brain work, or for anyone to be a teacher, or to lead a sedentary life as a clerk or a printer, without the use of tea or coffee, and nourishing food.

Another essential and much neglected thing is cooking. Maize and kafir-corn must undergo long boiling, else they are not digested and cannot nourish. It would be better if both were ground into meal, and made into porridge, which if well boiled would be more nourishing.

Variety is another great principle in diet. When blood, saliva, bile, brain, and half a dozen other things have all to come out of the food we eat, how can we subsist on one article. It might be suggested, that potatoes, bread, porridge of wheat meal, and vegetables afford a variety to corn food, within easy reach of the Native people; but there is no need for going into such details.

S.

Iveki.

NGOMKOMBE ovi Trojan kufike ikula labembi abavela e Cornwall, England. Baya e Transvaal.

LISAPITIZELA ingokoko kwimimandla epakati e Africa, e Nyassa. Indaba zifike neqela lamavolontiya elalisuke e Durban, Natal, axela ezokuba ama Arab adalé ikampu, aka inqaba ecaleni kwendlela esinga kwidiko lase Nyassa, aye ebapata gadavu, ebabulala abantu abaya kwelo. Enze into enye lama Arab ukutimba abafazi nentsapo kwezo zizwe zintsundu, abatengise ebukobokeni. Abantsundu belo bancedisana nabamhlope ukulwa. Yimfazwe eqinileyo eya kulandla ipike mayelana nokuba ngobanina abazakuba negunya kwelo eko ama Arab, eko ama Ngesi.

KUTSHE nge Sabata engapaya amasimi esawekile ase Stuckeridge e Natal, nendlu yomninimo. Indleko inkulu.

KUXELWA ezokubhubha kuka Mr. P. J. Truter, imantyi yase Vryburg.

ISAYUNYANWA nanamhla imizimba yabantsundu abafela emngxunyeni e Dayimani, ukubola kwayo kona akutetwa.

INDAWO ka Mr. I. Wauchope, yokubhumaha pambi kwemantyi e Bhayi itatyatwe ngu Mr. Ernest Nquka, obese Cawa. U Mr. Wauchope uye kufundela ubufundisi beblelo lase Dipente e Lovedale.

AMANENE avela e Kapa ati unyulo lwama lungu e Palamente lungango November osayo.

KUTIWA ngu Mr. Snyman oya kungeniswa elugqatsweni lokumela i Komani yi Bond. Ngati u Mr. du Plessis akavumi ukubekwa pambi komzi.

U SEMBEM (Mr. W. Simpson) obemi e Debe, ubhubhele e Johannesburg ngolwesi-Tatu lweggitileyo.

KUNDULUKE ngololiwe amadoda antsundu ase kolwini ngolwesi-Bini, esinga e Jagersfontein ukuya kumba idayimani ayakuulikwa 13s. ngeveki nokutya.

I *Watchman* icebisa ukuba abavoti abamele i Qonce batumele u Mr. Schermbrucker e Palamente, njengokuba kusakunyulwa nje.

U MR. RICHARD SOLOMON, M.L.A., uya fudukа e Rini, usinga e Kimberley, ayakuba ngummeli-matyala pambi kwe Jaji kwelo.

AMADODA amabini amhlope, angene ephenyaneni e Ligwa emnandi, kwati kupakati esiqetula, akabinako nokudada. Abalewo kutya kwawo.

KUTE kolulwandle luyi Atlantic ngaleveki igqitileyo kwagilana imikombe emibini kwatshona ikula labantu.

NGOZUDLWANGU kwintombi yo Mtakaka, kuko isipompoteia eseikwangam-Zulu esigwetyelwa ukufa yi Jaji e Tekwini.

ABAHLOBO abaninzi baka Mr. Saul Solomon, bakuvuya ukuva ukuba ufike e St. Helena ekwimpilo etembisayo kunokuba wagqojalo ukusuka kwake e Kapa ngomkombe oya e England. Ude wabhalela izihlobo zake za akona.

UMTETO omtsha ongeniswe ngu Mr. Sauer ukuba ipbekepheke (Horse Duty) nerafu endala (Hut Tax), zihlaulwe ngexesha elinye, wamkelwe sinkundla zombini se Palamente. Into ajonge kuyo u Mr. Sauer kukuba bangasamleki abantu kumana beya kuhlaulela irafu ezimbini, enye into ibutwe ngumntu omnye, baugapangwa ngamapolisa apuma kwiminyango emibini abantu.

BAXHONTWE ngo-Mvulo lo ugqitileyo o Philip Ntsangani no Robert Ncapayi ngetyala lokubulala u Mr. Grant e Rini.

U MR. GROBELAAR, induna yama Bhulu ebulelwe Ndebele, [illegible] ngeveki egqitileyo ibulawa ngamanxeba awafumene kwi dabi apo ayayinalo nempi ka Khama.

[illegible] eliuga Mr. Marshan, elinebizinisi enkulu e Johannesburg, lizidubule ugepistole ngolwesi-Bini kweveki egqitileyo kwenye yo Hotel zase Pretoria.

KOYTAUWA imiti yintsapo yezikula e Qumra ngolwesi-Hlanu olusayo (24 Aug.) Yiholide ke kona ngalomhla.

AMAZIMBINI [illegible] abeto elinye e Braklfontein alindilelwa Ijaji.

INGXELO yalaseadidili balamilo nkula wase [illegible] ayivalisi nto intaba. Ipata ipepa mayelana nendlela yokulanyelwa kwalibane abakwa yena kwemiti ngapandle kwentolakalolo, kanti iyakwenta nde [illegible]. Nokulatela [illegible] ngesikaiswe ako, kobilwaya kanjako ukuba kungaba nelele yezibini bangapuma ngayo nesoko.

IMASIMI neleko yena into enye e Somerset iyakolwa ukhwaliayo indawo.

MASINI amatyala ayakuwatata i Jaji e Somerset East ngo 5 September.

I PALAMENTE yase Natal [illegible] umteto oyakunyamela [illegible] abelungisi botywala [illegible] i [illegible].

SIVA ukuba [illegible] yabafundisi abantsundu bamandla wase Queenstown ayabeko e Qumra [illegible].

AMANYE amadoda wase Kamastone [illegible] [illegible] [illegible], [illegible].

[illegible]

IYE ibiselivaliwe i Palamente yabuya yabizwa ukuba imisele umteto wemvisiswano nanamanye amakomkulu anjengala ama Bhulu ne Natal, ote waqetulwa yindlu ye ngwevu ekuzeni kuvalwa i Palamente. Iqais kwanamhla ukuhlala.

IGAMA elibekwo pambi komzi yi Palamente yase Free State, esikundleni somfi u President Brand, lelika Chief Justice Reitz, wakwa se Free State apo.

UDABA olufike e Pretoria izolo elinye lolokuba ute umninawe ka Mr. Grobelaar obehamba namadoda alishumi linane besinga kwa Lobengula, wawelwa yi nkumanda ye nkosi u Khama ebigcine umda, abulawa onke lo Mabhulu, wasinda kodwa u Grobelaar pofu enamanxeba. Ayapitizela onke Amabhulu ase ndeni we Transvaal.

UYIWO lo Titshala luya kuqala ngolwesi-Bini, 25 September. Indawo oluya kuba kuzo nabongameli:—Beaufort West, Rev L Hugo; Bedford, Rev J F Philip, B.A.; Bensonvale, Rev G S Waterhouse; Blythswood, Rev J McLaren, MA; Burghersdorp, Rev W Cormack; Caledon, Rev C F Atkinson; Cape Town, Education Office; Clarkebury, Rev W S Davis; Emgwali, Rev A Welsh; Fort Beaufort, Rev Geo Noble; Graaff-Reinet, Rev W A Steabler; Grahamstown, Rev G W Cross; Hanover, Rev A H Hofmeyr; Heald Town, Rev W Holford; Kimberley, Ven Archdeacon Gaul, MA; Kingwilliamstown, Rev J Gordon; Lovedale, Rev W J B Moir, MA; Morija, Rev Dr Casalis; Peddie, Rev E Gedye; Port Alfred, Mr F Waldron; Queenstown, Rev J P Ritchie; Robertson, Rev A McGregor; Somerset East, Rev W Leith; Stellenbosh, Miss Colby; Tarkastad, Rev J Dewar, MA; Uitenhage, Rev W Llewllyn, BA; Umtata, Rev W M Cameron, MA; Wellington, Miss Bliss; Worcester, Miss Smith.

BONKE abafundisi nabapina bofumana into eya kubaxolisa kumhlati ka Messrs. Dyer & Dyer ezaziswe kwelanamhla.

IPEPA lase Kokstad, elalimxhasa kunene ekunyulweni kwake u Mr. Sivewright, liya wurorela umsebenzi wake e Palamente, kuba engawafezanga amadinga okupelisa irafa yempahla ezibukweni lo Mzimkulu, wayo kanjalo engabafumanalanga eliuye ilungu ngapezulu. Sasitshilo; kunjani ke?

AMAWETU ase Hackney, e Kamastone, nase Glen Grey, aze akeapose amehlo kwisimemezo sika Dr. Darley-Hartley kwelanamhla.

Imvo Zabantsundu.

NGOLWESI-NE, AUGUST 23, 1888.

Amafama Nezicaka zawo.

UKUMELANA kwa mafama amhlope nezicaka zawo, kufuna ukuti kuxoxwe ngengqondo ngezimini. Oko sikubona kwisenzo apa se Palamente, eqetule umteto apa obungeniswa ngu Mr. JOUBERT wokuba i Felkornet zenziwe imantyi kwindawo zazo. Ute nakuba lomteto waxhaswe ngu Mr. RHODES nangu Mr. SIVEWRIGHT ilungu elanyulwa ngamawetu ase Mbo, awamkelwa.

U Mr. JOHNSON waka wati e Palamente yena akabelwa, kuba uzipa kunene ukutya izicaka zake, aze kanjako azipate ngobubele. sukake izicaka zake zingayibi impahla yake, ziti kanjako zingavumi ukuba ibiwe. Ananina amanye amafama ukuba angenjinjalo?

Ipepa lakwa Daliwe libalisa ngomfo ongu MADOLO obepambi kwe mantyi yakona u Mr. PHILPOTT ngokuba iguaha. U MADOLO uxele ukuba ubedinwe ngumbona okona kudla akwamkeliswayo ngumlungu wake u Mr. J. W. GIBBEN; yaye ukuze ayive inyama kumhla kufe into: ngokoho selenjenge xhalanga. Ipepa lase Katikati liyigxeka kunene impato yalomlungu yezicaka zake. Sivuya kunene ukuva ipepa lamafama liyitotisa lento. Obubusela buvakala kangaka kweli abuko ngapakati ama Bhulwini, ngokuba kona ama Bhulu ngabantu abazitandayo izicaka zabo, aye isandla sabo ekutyeni sikalulekile. Le ngxokozelo yobusela ivakala kuma fama ama Ngesi avimbayo nangazikataleleyo izicaka. Ukuba ama fama ebexitanda izicaka ezipa ukudla, ubusela beguaha nganye ngolungeko; nalomiteto yo Mr. JOUBERT yokahopelela evilini izicaka zikatswe ngeyingacingwa. Ananina amafama akaka akangelo ukuba impato yobukela ezicakeni ingavelisa ntonina?

Amanqaku.

UMZI ufuna ukati ubhekabheke ngendawo yonyulo lwamagqugula ezingata, oseka asyiki vandlakanya kwelwa [illegible] tileyo. Nandawo lakula ingati lwusika [illegible] yileyo [illegible] nahaqwalasele anyulo alu, lokayo lwamalungu e Divisional Council, za buzana ukuqotula irafa yezinja. Amanyali [illegible] angeniswayo [illegible]. [illegible] yo kwi [illegible].

NGOKUPATELE kunyulo lwe qumru lomandla wase Qonce singaneka ezinyaniso:—Umzi wase Qonce unelungelo lokutumela amalungu amatatu. Isituba esigoselwe ngu Mr. Thompson, ngase Mkangiso, ngu Mr. Stewart, e Ntsikizini, ngu Mr. Fletcher, e Kei Road, situmela ilungu elinye. Likwalinyo eliminselwe izituba ezigoselwe ngu Mr. Lowe, e Qibira, ngu J. Moody, e Ncera, ngu J. Francis, e Tyumo. Impi egosa lingu Mr. Crowe e Lukalweni, ibandakanywe neka Mr. Keinan yakwa Qoboqobo ngelungu elinye. I Berlin limiselwe ilungu elinye. Baza abagoselwe ngu Mr. Poutz e Zeleni nangu Mr. Landrey babotshwa ngelungu elinye. Gungquko ukupela i Council. Lixesha eli ete amadoda amana ukuvana ngendawo yelungu eliyakutunyelwa ngummandla ngamnye, ukuze ibe nokuqetulwa irafu yezinja.

UDODANA obeluse Lovedale kwixesha elipakati ko 1880 no 1883, luya kulwamkela ngosizi udaba lokubhubha kuka Mr. Richard Soga, okuhle ngo 14 August, 1888, Emgwali, sisifo apa ekutiwa yi consumption. Elokugqibela alitsho kumfundisi obembuzile, lilelokuba "U Yesu ndinaye, ungumhlobo wam," wamana efunda Izibhalo Ezingcwele, evuma, etandaza. Wabhubha ngokuzola okukulu ngokuhlwa. Inchwaba libe lelikulu kunene. Umfi lo ube yindodana etandwa kunene ngabo bonke abebeti badibane nayo. Waye engumdlali otshatsheleyo we bhola. Ubeke wasebenza kwi ofisi zabaqondisi mteto e Monti nase Qonce. Asingabo abahlobo bake benyama bodwa abakuvela usizi ukufa kwake, kodwa ngabo bonke abamaziyo, nabaziyo ukuba u Litshi ubengemntu unazintshaba ebengumntu nje.

KWI MVO ka August 2, 1888 (utsho ose Mampodweni), kuko inqaku eliti Amampondo atumele ngesigitshini sika Mr. A. White ukuba ama Cwera, no Mbali beza kugxotwa Emampondweni. Ayiko lonto; nokokuba ibiko ibingede ixelelwe u Mdlavu obetunywe yi nkosi u A. White ukumcelela ihashi. Lowomntu uteta lonto ufuna ukupambanisa amakosi.

SIVA ukuba ngomhla we 14 kulenyanga kufike incwadi kumpati we Sinala yase Mgwali, u Rev. W. S. Davis, ivela ku Mpati we Micimbi ye Mfundo, u Dr. Dale, isiti:—I Report efike kuye ngesikolo zase Mgwali (Clarkebury), ivela ku Mhloli-Zikolo u Rev. Canon Woodrooffe, M.A., yendomekayo. Lonto tina sivuya kakulu ngayo, sitemba ukuba nabanye bovuya. Itsho into ka Dale yagqitela ekutini ukusukela ku July 1888 imali ye titshala yonga itiwa nyi kunoko ibe ikuko. Naleyo indawo ibuleleka ngokukulu. Eligama liza kambe ngomsebenzi wotitshala nosapo lwabo. Bafanelwe ukunconywa ngelituba.

I PALAMENTE.

AMAGAMA ABAVOTI ABANTSUNDU.

U MR. THERON ute dace pambi kwenkundla ingxelo ye Komiti ebiceduleia ukubhalwa kwabavoti base Queenstown, watsho wawisa icebo lokuba, "Ingxelo, nenyaniso ezifanyenwe yi Komiti, zitunyelwe ku Rulumeni, ukuze enze into anokuyenza ngaso ngapandle kokuba kadalwe umteto omtsha." Ute Ikomiti ifumene ukuba izimiselo zokutangwa kwemilomo azibanjiswanga kanye kwesinye indawo, kodwa Ikomiti ayiboni ukuba ngenxa enoko mayicebise ukuba kumiswe umteto omtsha Isiqendu esitanga imilomo yabantsundu asiqatywanga zimantyi ngendlela eyayingu singaqutywa ngayo i Palamente, zisuke saqaba akuqonda kwazo. Ngelituba ke Ikomiti ibuye necebo lokuba umchazi mteto suike incaso ezingati zihambe ngayo imantyi.

U MR. LEONARD ute kwasu wati, unga angalata indawo [illegible] nambla yenziwayo intsha embusweni wabo, yaye i Palamente icelwa ukuba ivotele into engazanga yenziwa ngapambili. Imbauzi yako kouko oku kukuba kwasuka kwati uyakenye kwamiswa umteto qwawali wokowoko, ongatanga ncikidwe kakuhle, ote awazizela umhlope into esisekelesileyo, kanti ke noko kulindelwe ukuba imantyi sitelekelele esonto zingaxelwanga, zihambise sona noko singabhaliweyo. Liyintonina icebo le Komiti? Inene elibekekileyo [Mr. Theron] alicebisi kuba makulungiswe umteto owawungalungiswanga kwanyakonye, njengokuba kube kulindeleke ukuta leujenjalo, ukuze kungabuye kuhle monakalo, icondwe nento enayenziwe, awazi namagosa umsebenzi wawo, kuqondwe nokufaneleka kwawo, kuti kanjako kuvulwe indlela yokuthenela ezijijini xa ubani angakolisekileyo. Hai, aleuzi nanye yezonto. Into eliyeazayo kukucela Umchazi-Mteto ukuba enze imigqaliselo, engento yimbi ngapandle komteto omtsha. Uyabuza kwinene elibekekileyo ukuba ngamandla angapatiswa Umchazi-Mteto na ukuba axele abafanelo ukubhalwa nabangafanelo entweni sombuso? Lengxoxo engabafanelo ukupendula entweni sombuso yenyo yengxoxo ezinkela esinokuningatwa yile nkundla ye Palamente. Ubeagalicdelo ukuba inene elibekekileyo linobamfama obungangokuba lingaboni ukuba icebo elinjengeli lilingenisayo alitaskusiza. Ukuba umteto awnoazile, imfanelo kukuba maulungiswe, akuko nto inganeno kuleyo eyakwanelisa. Angavuya i Nkundla ingaiamkelanga eli cebo.

U MR. DOUGLASS ute, Lengxoxo kuye ibonakala ingummangaliso. Lisheyi lokutanga abantu imilomo ngapandle komteto we nkundla. Ingaba inene elibekekileyo (Mr. Theron) lingxamele ukuchita imimiselo yombuso wabo, lingenike eminye ngeqhinga? Ngati eyona nto idluliseleyo ngokulanga kukuba lomcimbi ubayiselwe kwase Komitini iko ibuye ifukame pesu kwawo.

U MR. WATERMEYER ute, Elinene lisandi akatata libonakala lizamela ukuba iti intaka yenziwe intaba. Yena ubeba icebo le Komiti lelokuba makuchazwe umteto ngamazwi angaqondwa nangubacina akuze kungabiko mposiso ngawo.

U MR. HUTTON ute, Ikomiti isake yayiyo [illegible]. Umchazi-Mteto umteto. Ubeba yena oko akafaneli ngento kuba wasiwe ngayo.

U SIR THOMAS UPINGTON ute ubengenawo [illegible] amaqwene ukuba aiagiseleiа imigaqo, waye kanjako [illegible] ngapandle bhai. Ote kayiwite [illegible] e Komiti. Ute yona lento makayitete yokuba kuyafuneka imimiselo enjengale itete ngayo i Komiti iko, ze kanjako ibekwe pambi kwe nkundla ukuba yenze elayo. Xa [illegible] ibekiwe pambi kwe Palamente akaboni ukuba lipina isheyi. Umhlobo wake ofaneleyo ohleli ngapaya [Mr. Innes] akavumelani nalonto, ute akuba engavumelaniyo naye walwandlala mhlope uluvo lwake pambi kwe Komiti njengokuba ehlala esenjenjalo; waye yena esiti omakapendalele oko ngu Mchazi-Mteto kwapela. Ute yena akasakwenza migaqo injalo. Mayelana nalomcimbi kungawo kusekuhleni ukuba umteto awumiswanga ngendlela yawo. Akuko mntu umbeke u Mr. Garcia, i Mantyi yase Queenstown, njengokuba ebekwe nguyo (Sir T. Upington), waye engakolwa ukuba angenza nanye into esheuxileyo entweni ebekekileyo nefaneleleyo. Akangi angambeka nechapazana eli Kulomcimbi kungene abantu aba 594, kwayo kungeka bani ungati bangene ugomteto. Akuko namnye kwabantu onemfanelo ukuba abhalwe, bonke bantsundu, bonke bangabalimi, kwaye kusitiwa banemfanelo ugetuba lezakiwo, ngokoke kubonakala kwenziwe icebo ukuze ngexesha elizayo kungehli into enjengale

U MR. LEONARD ubuze ku Mongameli ukuba singayintonina isihlahla semimiselo yoluhlobo.

UMONGAMELI ute, Ingxelo ye Komiti ingatunyelwa ku Rulumeni aze ati ukuba uyaqonda angenise umteto omtsha kwi Palamente elandelayo.

U MR. INNES ute, Njengokuba ete walibeka igama lake kwi ngxelo yelona qela lincinane le Komiti, akasako ngeso esizatu sodwa ukulixhasa ngevoti yake, icebo lomhlobo wake obekekileyo ohleli kwelacala. Uya kwenza abe mbalwa ke ukubonisa izizatu zokuba angavumelani necebo lake. Isiqendu sokuqala sengxelo ye Komiti siti, utangumlomo akahanjiswanga kwindawo ezininzi, ngokakodwa e Glen Grey. Ukuba Inkundla iyayamkela longxelo ingaba kwenziwa into yokubeka isohlwayo kubabhali bamagama bezondawo. Waye ke yena engaboni ukuba bohlwaywe ababhali. Umcimbi owawupambi ko Mr. Garcia, e Komani, wawungenguwo okapukapu. Inkulu ye Jaji eyayibambile yawumisa umteto yati, akuko mposiso yenziwayo ngu Mr. Garcia ukubala namaxabiso entango; akaboni ke ukuba kungasipina isizatu okungatiwa uyatelwe ngenyawo umteto. Enye indawo eririzelwayo kukuba zinakona izindlu ezimbini, nendlu ezintatu esingqukuva ukuba zibalwe njengendlu enye. Zindawo ezizipambi ko Mr. Garcia ezo ate ke wanamagama angawamkelanga a 133. Kunokutshiwo na ke ukuba uwunyatele ngenyawo umteto u Mr. Garcia ngapandle kokukatala? Isiqendu sesibini sengxelo ye Komiti, akavisisani naso ngakumbi. Yena uyakolwa kukuba u Mchazi-Mteto ayalate imigaqo yomteto ukwensela ababhali. Ayingebi iyaqala into enjalo, kuba wenza kwayona u Mr. Porter owayengu Mchazi-Mteto ukuqala ukumiselwa kombuso lo wase Kapa. Yaba kwayilonto ukumiselwa kwemiteto yase India, kwamana kalinganiselwa kusalatwa indlela eyayimele ukuhanjwa ngayo. Akaboni ukuba kuko lonakalo ekumiseleni ukuba u Mchazi-Mteto ayense loncazo—ayenze kuba enguye oyiqondayo imiteto, ingengakuba angowaqala elitile embusweni—ayenzele ukukokela ababhali, ize loncazo ibekwe pambi kwe Nkundla. Akavumelani nengxelo ye Komiti ede yalata into afanelwe ukuyenza u Mchazi-Mteto. Into elindelweyo ku Mchazi-Mteto ukuba yamkelwe ingxelo ye Komiti, kukuba abonise ababhali into oteta yona umteto. Esuka e Glen Grey makaye e Prieska apo amadoda alikulu asikwe enowadini yabanemfanelo ukupendula kwinto zombuso pofu behleli kumhlaba onesaziso, kwaye kusitiwa bahlala ezintenteni ixabiso lomhlaba lingqitile kwi £25, kanti noko ababantu basikiwe. Lo ngomnye wemicimbi efuna yenzelwe imigaqo.

UMONGAMELI ulibeke icebo lika Mr. Theron, pambi kwe Bandla, wati koyize abalamkelayo. Kwahlulelwana abalamkelayo 35; abachasayo 18.

Ngawo la amagama Abalamkelayo:—Sir T. Upington, Messrs. A. B. de Villiers, De Vos, De Waal, M. J. du Plessis, J. P. du Plessis, Du Toit, Frost, Goldschmidt, Hockly, Joubert, Keyter, Le Roex, Marais, Myburg, Nel. Nixon, Norton, Oosthuizen, Paton, Pearson, Rothman, Scholtz, Sivewright, Theron, Tudhope, van Heerden, van der Walt, van Rensburg, D. J. A. van Zyl, J. A. van Zyl, Venter, Watermeyer, Proctor, Robertson.—35.

Abaliohasileyo:—Sir T. Scanlen, Messrs. Ayliff, Brabant, Crosbie, Douglass, Fuller, Griffith, Hutton, Leonard, Louw, Merriman, Ohlsson, Sauer, Stigant, Warren, Wood, Innes, Lewis.—18.

ILISO LOMZI E HEWU.

Pakati ku June intlanganiso Yeliso Lomzi Ontsundu wase Hewu yayise Eardly. Emva kokuba ingxelo zengapambili zifundiwe, abiswa namagama, kwamnkelwa imali ngumgcini ndyebo. Kwavunyelwana ukuba elandelayo ibese Hackney ngo 28 July nokuba u Mr. Daki E. Quwe abe ngumpati sihlalo sayo. Kwandula kwakutshwa into eninzi yamalungu ngenxa yokungezi entlanganisweni. Kwaza kwaxoxwa ngemali yesitampu samagama awayesiwe pambi kemantyi. Kwacelwa u Mr. H. Mtombeni, no E. S. Makalima, ukuba bafunde amapepa entlanganiso. Yapuma intlanganiso.

Intlanganiso Yeliso Lomzi Ontsundu wase Hewu ebise Hackney ngo 11th ka August. Amalungu amaninzi kanye awabangako. Intlanganiso ezayo imiselwe ukuba ibe kwase Hackney ngo 29th ka August, nokuba u Mr. T. Matumbu abe ngumgcini sihlalo. U Mr. Joseph Mtombeni wengiwa no Mr. Elias Makalima onobala. U Mr. Edward Ndlangisa wangu Mgcini-Ndyebo. Kwaxoxwa ngemali yesitamp, kwafunyanwa ukuba iseyinciname esalityala. Kwandula kwaxoxwa ngelungu le Divisional Council ukuba masizinyulele elotu. [Well done.—Editor *Imvo.*] Lento yamiselwa ukuba mayize ixoxwe e Eardly ngo 17th. Ezinto kumiselwe ukuxoxwa ngazo kwintlanganiso ezayo. 1, Kule mali iyi quitrent asingemceli na u Rulumente ukuba yehliswe. 2. Indlela esipakati komhlaba wetu masilungiswe.

EZOMELO E PALAMENTE.

IDIKE NE NGQUSHWA.—Amalinga selesela iwa ngamagwangqa kumandla wase Ngqushwa, ukuba kumiswe u Mr. Paul [illegible], abe nguye omnye wabaya e Palamente.—U Mr. Johnson selevakalise ngesaziso epeni lase Dikeni ukuba uyakungena elugqatsweni lwamadoda anga anganyulwa. Kwintlanganiso yama Bhulu ebingase Ngqakai amagama angeniswe elugqatsweni lontlanganiso ngawo Dr. Pope, Mr. R. A. Ballantyne no Mr Wentzel i Bhulu elihlala emandla wase Komani—Amadoda aselemile kwabanyuli asesitobeni, ngawo la [illegible] Johnson, Paul Timm, Ballantyne, [illegible], Slater (we *Journal* e Rini), Duncan [illegible], Wentzel, Adendorf no Dr. Pope. Kakavakali uto itetwa ngabanyuli ngo Mr. [illegible].—Liti ipepa lase Dikeni inguvi abavoti [illegible] imandla limi ngolnhlobo,—abamhlope 86; abantsundu e Dikeni 140, e Ngqushwa [illegible].—Singavuya ete amawetu awavumi ukumbisa nabani ivoti kuleukungu nelanga, ze akete ngokulumka eyona ndoda itembeleyo.

EMHOFOLO.—U Mr. J. Laing ugqibe kwekuba angene elugqatsweni lokumela i Bhofolo e Palamente.—Yinto ebingavuyisa bahlobo bamawetu kunene ukuba bebeneti bapumelelise u Mr. Laing no Mr. Hutton.

E RINI.—Amadoda aselete avakalisa ukuba ayakungena kumnyhadala wokuuyulwa kwamalungu amabini e Palamente ngo Mr. John E. Wood, Mr. A. Wilmot, Mr. G. Lake, no Mr Sampson.

E KOMANI.—U Dr. Darley-Hartley wase Katikati uvumile ukuba abekwe pambi kwabanyuli base Komani ukuba ngomnye wabayakuba ngabameli base siqingata e Palamente." Ngumfo ozimvo zanelisayo ngakumawetu, esingavuyayo tina engomnye wabatunywa. Kuko inteto yokuba u Dr. Berry akavumi ukuba atunyelwe e Palamente. Ubenga angazanywa nangekofoti aye.

ALBANY.—Lomandla uguka isitili sase Rini, ngapandle kwedolopu, i Batisi ne Cawa. Amadoda asel-vakalise ukuba anga angatunywa ngu Mr. I. Gush no Mr. Jos. G. Wood. Kuko inteto yokuba u Mr. Douglass uyakutanda emele esi sitili.

E MONTI:—Ebuyile e Kapa u Captain Brabant, wazise abanyuli base Monti ukuba akuko nyaniso kwinteto yokuba wamkele indawo yokahlola intolongo; wayengazimisele kupuma epalamente, ute ke u Mr. Lance obeke wakankanywa waroza ekubeni bekekwatiwa angatabata indawo ka Captain Brabant e Palamente.

EMAMPONDWENI.

Kulilungelo lam okokuba ndikwazise intlalo yelilizwe, ngokuba kaloku nini amadoda akati akupekuza kupekuzeke Akuko ntlalo intle apa. Amampondo asebunzimeni ngamatuba amabini lomgaqo ofunwa *Esikilikindi*, notumelo Emampondweni luka Mr. Scott, zombini ezondawo Amampondo akazifuni kanye. Ngendlela leyo ati ayiko elucebanweni lwabo nomlungu. Lendawo *Isisikilikindi* lihlati elinzulu limipezu kwolwandle linqabo ngokukulu kona, ke abelungu bafuna bengena pakati kulo, abayifuni ke lonto. Ngo Mr. Scott lowo ati Amampondo u Ndabeni yena ubakalazela ngantonina, lento sebeva kutiwa kuza omnye umlungu urorela ntonina kubo u Ndabeni? Lento ke imbi kuma Mpondo, no Mr. Scott uke wabhalela ku Mr. Hargreaves eti ufuna ukuba eze Emfundisweni atetele kona Namapondo, ute ke lowo mnene ungu Hagile angezi apa, no Rulumente uposisile ukungabaxeleli ama Mpondo. Akafuni kungena kulonto. Akuko ndaba zintle apa, nam ndifike u Ndabeni ese Qaukeni komkulu ngezindawo zombini, ndinduluke ngomhla we 6 Aug. ukubuyela kwakwa Bhaca, kukubi ngasemva Amampondo akavutwa kanye. Seside saneteemba kuwe mfondini xa simana ukubona nase niapepehi ungamoyiki umlungu kuba wena usewubaqonda abelungu, ngati ipepa le Mvo beliwova Amampondo xa ati umlungu unomona ngomhlaba wabo, nobu kosi babo, ukuba uyayibona intlava ibotshelelwe elutini, kunjalo Amampondo ayambona umlungu unemandla akanakulwa naye, kodwa ugati makumncama, umlungu akananene, uyabapanga umhlaba wabo ngeqinga. Kawu pekuze mfondini.

Omnye umbhaleli wenjenje:—MR. EDITOR IMVO,—Ndiya kucela kwelo pepa lomzi ontsundu ukuba undifakele lemigcana elusizi. Nantsi ke into elusizi,—Amampondo kudala ezanywa ngu Rulumente ukuba awatumele Imantyi engavumi wona. Namhla uwaqubula ngokuyitumela Imantyi Emampondweni. Umbuzo wam nanku,—into elanyulwa ngu Rulumente Emampondweni yintonina ngotumelo olunje lwemantyi kumzi osazipeteyo njenga Mampondo, Amampondo engamceli, engatsho nokuti kuko into esixakileyo Rulumente, namhla singena kuwe? Lomzi wama Mpondo kudala umi uzipete, ungena Mantyi, yiyo lento unohloni ku Rulumente. Zonke izizwe ezinemantyi zilwile no Rulumente ngenxa yempato embi yazo, kuba imantyi zake ziya capukisa. Aba Tembu abapeahoya kwe Ncibe balwile no Rulumente; bebene Mantyi. Amangqika alwile no Rulumente; ebene Mantyi. Amampondomisi alwile no Rulumente; ebene Mantyi. Amagcaleka alwile; ene Mantyi. Na Besutu kwa ngokunjalo. Kwanama Grikwa e Kokstad, alwe ene Mantyi. Imali ka Rulumente ngoku iyachiteka ngenxa yesipitipiti kwa Zulu; esibangwo yi Mantyi. Amampondo la makawayeke u Rulumente asazihlalele, akanamfazwe namntu. U Rulumente uti ungumntu woxolo. Kwezindawo sendizibalile alubangako uxolo ke. Amampondo ke, kuba esazipete, ahleli ngoxolo, evisisana kakuhle nenkulu ye Mantyi u Ndabeni (W. E. Stanford, Esq.), nangoku ke akuko nto yonakeleyo: ufuna nje kodwa ukukatasa ama Mpondo ngemantyi. Amazwe apantsi ko Rulumente sizipitipiti; butywala bomlungu; asilulo luxolo. Ke lonto Amampondo la selazisela kakade; makawayeke. Imfazwe eyatungelwa lubhuto lwemipu esizweni ezintsundu ibisato owaka, ingasange ibeko kuma Mpondo, kuba ayazipete. Ngoku ke u Rulumente wenza isizatu sokuba abe nemfazwe. Undinyamezele ukubandesa kwam indawo. Owako futi,—S. K.

Pondoland, 8, 7, 1888.

Imvo Zabantsundu.

(NATIVE OPINION.)

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

[XABISO 3d.] KINGWILLIAMSTOWN, NGOLWESI-NE, AUGUST 23, 1888. [No. 197

ISAZISO SIKA RULUMENTE, NO. 574, 1888.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, 9 *July*, 1888.

EKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto wo Mihlaba Elahliweyo," wesi 3 womnyaka we 1879, njengoko ubuyekezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngolulilobo luchazwa apa, okokuba:—

"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlaimbi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlaimbi lompahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlaimbi ngalompahla, ixele ukuba ilahliwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniwo, mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahlukwana ze sibhoze, nese sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mteto."

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngase zantsi apa ekwi siqingata sase Queenstown kutiwa iyelahliweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 1 November, 1888, ukuba ayimenywanga kwangapambi kwelo xesha, zaza zahlaulwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwi Lokeshoni zase Kamastone nase Hewu kwisiqingata sase Queenstown, ekutiwa ulahliwe ngabaniniwo.

No.	Igama lomniniwo Ekuqaleni.	Ixesha lokunikelwa kwe Taitile.	Ipepa kwi ncwadi Zakonikulu	Ukuchazwa Komhlaba.	Ubukulu.			Irafu ese lityala.			Le rafu ilityala iqala ngo.	Wagqityelwa ukweli gama.
					Mrgn	SqRd	Sq.Ft	£	s.	d.		
I	Zweni Langa	4th July, 1879	692	Building Lot No. 20, Zangqokwe	...	141	100	1	5	0	1st January, 1882	Zweni Langa
2	do	do	691	Garden do 126, do	2	501	...	2	10	0	do	do
3	John Langa	do	702	Building do 25, do	...	141	100	1	5	0	do	John Langa
4	do	do	701	Garden do 123, do	2	585	...	2	10	0	do	do
5	Thomas Mzinjana	3rd October, 1879	769	Building do 13, Kamastone	...	170	...	1	5	0	do	Thomas Mzinjana
6	do	do	770	Garden do 138, do	2	500	...	2	10	0	do	do
7	William Mzinjana	do	771	Building do 14, do	...	170	...	1	5	0	do	William Mzinjana
8	do	do	772	Garden do 103, do	2	550	...	2	10	0	do	do
9	Ntsabo Sifuba	do	801	Building do 29, do	...	141	100	1	5	0	do	Ntsabo Sifuba
10	do	do	802	Garden do 138, do	2	374	...	2	10	0	do	do
11	Sarah Lakalaka	do	875	Building do 7, Macailli	...	141	100	1	5	0	do	Sarah Lakalaka
12	do	do	876	Garden do 118, do	2	547	...	2	10	0	do	do
13	Philip Thutu	do	917	Building do 28, do	...	141	100	1	10	0	1st January, 1881	Philip Thutu
14	do	do	918	Garden do 101, do	2	407	...	3	0	0	do	do
15	Dukaze	do	951	Building do 46, do	...	141	100	1	5	0	1st January, 1882	Dukaze
16	do	do	952	Garden do 138, do	2	483	...	2	10	0	do	do
17	Tantiso Mabuto	14th November, '79	1085	Building do 30, Upr Didima	...	141	100	1	5	0	do	Tantiso Mabuto
18	do	do	1086	Garden do 135, do	2	510	29	2	10	0	do	do
19	Fundupo Magathana	do	1145	Building do 59, Zangqokwe	...	140	...	1	5	0	do	Fundupo Magathana
20	do	do	1146	Garden do 111, do	2	576	...	2	10	0	do	do
21	Nomggala	18th November, '79	1221	Building do 30, Romansigte	...	141	100	1	10	0	1st January, 1881	Nogqala
22	do	do	1222	Garden do 105, do	2	500	86	3	0	0	do	do
23	Daggi	do	1243	Building do 44, do	...	141	100	1	10	0	do	Daggi
24	do	do	1244	Garden do 107, do	2	500	...	1	5	0	do	do
25	Nagase	do	1245	Building do 46, do	...	141	100	2	10	0	1st January, 1882	Nagase
26	do	do	1246	Garden do 146, do	2	...	...	1	5	0	do	do
27	Makenni	do	1273	Building do 62, do	...	141	100	2	10	0	do	Makenni
28	do	do	1274	Garden do 126, do	2	355	...	1	5	0	do	do
29	Fogoto	do	1277	Building do 64, do	...	141	100	2	10	0	do	Foketi
30	do	do	1278	Garden do 171, do	2	501	...	1	5	0	do	do
31	Matanjana Mafika	24th August, 1880	1397	Building do 50, Hukuwa	...	141	100	2	10	0	do	Maranjana Mafika
32	do	22nd June, 1880	1398	Garden do 253, do	2	431	80	1	5	0	do	do
33	Zigade Kedama	24th August, 1880	1415	Building do 59, do	...	141	100	2	10	0	do	Zigade Kedama
34	do	22nd June, 1880	1416	Garden do 256, do	2	500	115	1	5	0	do	do
35	Pombani Mpapama	24th August, 1880	1465	Building do 85, do	...	141	100	2	10	0	do	Pomboni Mpapama
36	do	22nd June, 1880	1466	Garden do 285, do	2	540	...	1	5	0	do	do
37	Leah Sishuba	24th August, 1880	1507	Building do 106, do	...	141	100	2	10	0	do	Leah Sishuba
38	do	22nd June, 1880	1508	Garden do 293, do	2	210	...	1	5	0	do	do
39	Zondani Lalomba	24th August, 1880	1543	Building do 122, do	...	141	100	2	10	0	do	Zondani Lalomba
40	do	22nd June, 1880	1544	Garden do 328, do	2	523	59	1	5	0	do	do
41	Noweta Sitela	24th August, 1880	1551	Building do 126, do	...	141	100	2	10	0	do	Noweta Sitela
42	do	22nd June, 1880	1522	Garden do 336, do	2	560	...	1	5	0	do	do
43	Ncedile Sishuba	24th August, 1880	1575	Building do 139, do	..	141	100	2	10	0	do	Ncedile Sishuba
44	do	22nd June, 1880	1575a	Garden do 320, do	2	500	115	1	5	0	do	do
45	Nginigela Sitela	24th August, 1880	1576	Building do 140, do	...	141	100	2	10	0	do	Nginigela Sitela
46	do	22nd June, 1880	1577	Garden do 333, do	2	500	115	1	5	0	do	do

Baker, Baker & Co.

ABATENGISI BENTLOBO ZONKE ZENGUBO.

E-QONCE (Kingwilliamstown),

Batengisa ngoku

Idyasi Zobusika, ziqala ku 13s. 6d. zinyuke.
Isuti Zobusika, ziqala ku 11s. 9d. zinyuke.
Ezobusika Ibhulukwe, ziqala ku 3s. 9d. zinyuke
Ezobusika Iblankete, ziqala ku 1s. 6d. zinyuke.

Nezinye ingubo zobusika
Ngamaxabiso akwanjalo ukuba pantsi.

ZILUNGELELE EZINGQELE ZIKOYO.

Yizani kuzibonela imfuniba

Yebhulukwe Zekodi ziqala ku 5s. zinyuke.
Iminqwazi Etambileyo iqala ku 1s. 9d. inyuke.

ISANDUKUFIKA LOMPAHLA.

Baker, Baker & Co.

E-QONCE (Kingwilliamstown).

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa sitiți "Posauț amehlo apa." Kwabo bateta isi Bhulu siti, "Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, "Look here,"

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. "*Ityali zetu*" especially *ezaba Tshakazi*, zihleli zodwa emhlabeni *Ilokwe zokutshuta* eseziţungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, ese hempo, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:

Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempo, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawaliball amagama ețu:

Amadoda ati ngu "SIGINGQI." Abafazi bati ngu "SILINDI."
Umteketiso, ngu "FOLOKOCO."

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen. ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

KUBABHALELI BAM.

ABAHLOBO nababhaleli ndiyabazisa ukuba ndifudukile e Port Alfred. Ikaya lam lizakuba se Port Elizabeth ngomhla wokuqala ka September, 1888. Nalu uhlobo lokundibhalela:—

E. NQUKA,
R. M. Office,
August, 1888. Port Elizabeth.

INCWADI!! INCWADI!

Kwi Ofisi ye "Mercury."

KUKO into eninzi ye ncwadi zom Bhedesho zesi-Xhosa esezize kusungwa. Ukuba abaniniso abazikululanga ngapambi ko 31st August 1888 siyakutsengiselwa indleko zokubotshwa kwazo.

Amagama abaniniso (1) Swaartboy (2) James Kololi (3) Joe Smith (4) Semiua S. Dlakiya (5) Joe (6).

KWABAFUNA UKUTITSHA.

Kufunwa Otitshala Ababini (2).

(1). E Mount Fletcher, Griqualand East, kufuneka ititshala enokuwuqonda umsebenzi. Isikula sinabantwana abamashumi matandatu (ngamanyo amaxa nangapezulu). Umvuzo ngamashumi omane sponti ngonyaka nendlu, namasimi. Osifunayo makatumele kogama lingapantsi, atumele incwadi ezibonisa ukuwulingana kwake umsebenzi onjalo. Makabhale isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

(2) E Khetekhete, Griqualand East, nakona kufuneka ititshala enokawuqonda umsebenzi, abantwana bakwa ngamashumi amatandatu. Umvuzo £40 ngonyaka nendlu namasimi. Osifunayo makatumele kogama lingapantsi, abhale isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

KO TITSHALA.

KUFUNEKA kwi Sikolo sase Ndwana, i District yase Cala, i Titshala enokufundisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalela u

REV. E. J. WARNER,
Mount Arthur,
25, 7, 88. Lady Frere.

KUFUNWA u Titshala we Sikolo sa Bantsundu e Kimberley, umvuzo ngama £75 ngonyaka. Umntu olisoka ufunwa ngapezulu. Ofunayo wobhalela ku

REV. J. S. MORRIS,
Pound Street,
Beaconsfield.

KWABANTSUNDU.

NDIVULE Ikaya lo Ndwendwe, EMONTI (Hanover Street). Ndiso sitali ezikulu.

ENOCH MABENGEZA.

ISAZISO ESIKULU.

Amayeza ka (Noggala) Jesse Shaw.

BONKE abantu aba kwindawo ezingase Magosa ase bowatunyelwa ezake amayeza nge Posi xa bebbalele kum batumela isi tampo nokuba yi mali ehamba ngepepa le posi (P.O.O.) Imali yawo yi 3/6 iliinye, nga paandle ko *Mpilisi Yenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Igcisa Lemicisa.
The Laboratory, Fort Beaufort.

Kubatabati be "Mvo" e Bhayi.

KUYACELWA kabo bonke abatabati be "Mvo" abase Bhayi, abamapepa ebepuma ngo Mr. J. S. Adams, okweli lase Maxhoseni ngokunjo, ukuba basitumele i address zabo kwakamsinyane.

Kubamkeli be Mvo bonke.

Siyababongoza abamkeli be Mvo ukuba ulowo nalowo, makati, xa anga zifumaniyo "Imvo," atumele kamsinyane ukusazisa, ukuze, londawo siyilungise ukuba kunokwenzeka.