Keyter, Marais, Faure, De Waal, M. du Plessis, Theron, H. du Toit, Van der Vyver, J. H. Hofmeyr, Myburg, A. H. du Toit, Steyn, Le Roex, Immelman, De Vos, J. I. de Villiers. Total 26.

INDEPENDENT:—Jan du Plessis, Barnato, Lynch, De Smidt. Total 4.

Sir D. Tennant was Speaker of the last Parliament.

How in the face of this array it could be published abroad that the Opposition, which consists of the cream of our Legislature, is defunct, we confess we cannot understand.

Notes of Current Events.

A HEADMAN named Mmangwana in the district of Herschel has had his services dispensed with by Government, simply because he settled a case between himself and a neighbour out of court. On this coming to the knowledge of the Location Inspector he was forthwith deposed from the headmanship. We understand the matter is being investigated by the Secretary for Native Affairs; and for the prestige of the Government among these people we do hope Mr. de Wet will not countenance the arbitrary and irrational action of the fussy official dressed in little brief authority in Herschel; otherwise Natives will despair of getting justice from the Native Affairs' Office.

MR. VELDTMAN BIKITSHA, one of the most prominent men in Fingoland, has obtained—through the firm of Messrs. Lance & Buckland—[illegible] naturalization as a British subject. It will be remembered that Mr. Bikitsha was last year refused registration as a voter on the pretext that he was an alien. Another Ministry would not have allowed him and those in a similar plight, to incur the expense of getting themselves thus naturalised without enquiring whether, in strict law, he was really an alien; seeing there exists considerable doubt among lawyers on this matter; and finding that they were all aliens, to have an Act passed to have all the Natives, who do not owe allegiance to any other Government in the world, naturalised for all practical purposes.

ADVERTING to the subject of translating one language to another, we find that the *Kaffrarian Watchman* sets itself up as an authority on the shades of meanings which various words have in Kafir. A writer in the columns of our contemporary, who has evidently never gone through the rigid discipline of studying some of the dead languages, in delightful ignorance that there are primary and secondary meanings of words, is continually making himself ridiculous by insisting that the Kafir word "Umbulali" cannot possibly have any other rendering in English than "murderer." Well, well.

SPEAKING at Queenstown on St. Andrew's Day, Mr. John Frost, M.L.A., is reported to have said:—"He will not move hand or foot as a private member of the House, to assist the Natives in any way in the future, but he would carry out faithfully all he had promised on their behalf." And yet Mr. Frost is the gentleman for not voting for whom the Natives are being severely reproached. This declaration will we trust open the eyes of the 100 Natives who responded to the solicitations of Mr. Frost's supporters, and voted for him in the recent election. For ourselves we are not a bit put out by Mr. Frost's threat, as during his last fifteen years as a member, we have never known him to move hand or foot to assist the Natives when their rights were on the one hand and the maintaining in office of the Sprigg Ministry was on the other; and it was from Mr. Frost's own lips that the country heard of "the swallowing" of votes on behalf of the present Ministry. We rejoice to know that there are many men in Parliament who, unlike Mr. Frost, will do the right thing for the good of all without being influenced by contingent circumstances.

We observe that at the same festival of St. Andrew's Mr. D. S. Barrable of the *Free Press* repeated a statement, respecting Mr. Tengo-Jabavu's attitude in relation to the voting of the Queenstown Natives in the late contest, which has been contradicted and contradicted again in his (Mr. Barrable's) own journal. Mr. Barrable was responding to the toast of the Press when he said "There was no doubt that Native committees were formed at Lessyton and other polling places, and they took their instructions from Mr. Jabavu, of the *Imvo*, and this in opposition to the wishes of their best friends in Queenstown." Once more we say this statement is entirely without foundation in fact; and we are surprised that a gentleman of Mr. Barrable's well-known probity should persist in reiterating it.

CORRESPONDENCE.

To the Editor of *Imvo Zabantsundu*:—

SIR,—The contributions on the "Laws of Health" which have been appearing in the columns of the *Imvo* have been most interesting to me, and, I trust, to all the more intelligent Native readers of your paper. My object in writing now is to offer one suggestion, namely, that these Papers should be reprinted and published in pamphlet form, so as to make them a personal possession of those who wish to reap the benefits of the invaluable instructions they contain.

Such a pamphlet on the Laws of Health would be a most useful companion to both teachers and missionaries in outstations, where, in many cases, no other medical advice can be obtained; and by that means useful and important knowledge of the Laws of Health would be diffused among our people. I am fully convinced that it could be said of at least fifty per cent. of the Natives who have been carried off by the diseases of the chest, that they fell either through neglect or ignorance of the fundamental principles of the Laws of Health. I have known Natives who regard a slight cold as a sign of good health; yet many a person has died from the development of what was at first a slight chill, or so-called sign of health.

Thanking your contributor "S." for his Papers, and for the deep interest he takes in the improvement and welfare of our people, and trusting that the Papers will, at no distant date, appear in the form indicated,

I am, yours truly,
ISAAC WM. WAUCHOPE.
Lovedale, November 1888.

I-PILISI zika-Nozala u-SIEGEL.

ZOKUQHINA KWE SISU, NE SIBINDI, NJALO-NJALO.,

AZIFANI neminye imitshekisane, kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotityoti, pofu ifezekile; azibang' intlanzo kwanazintlungu zirenyayo esiswini.

Kule michiza yaziwayo ezi **Pilisi** ngowona ufanele ukugcinwa zizindlu zonke. Ziwageca amatumbu zonke izinto ezixakanisayo; ziwashiye ehlambululekile.

Ngowona mchiza wokususa izinto ezona impilo yomntu—ukuqhina kwe sisu, ne sibindi.

Zilucango lokutintela icesine, nazo zonke intlobo zesifo, ngokususa ematunjini yonke into ebanga ukufa. Zisebenza kakuhle, ngokukauleza, pofu ngapandle kwe ntlungu.

Ukuba uke waqubisana nengqele, wabe sewasiva ukuba ukuba uqotelwa yi cesine—kububhlungu intloko, umhlana, nemilenze, ezi **Pilisi** zika **Seigel** zityiwa kanye nakabini zoyichita longqele, ziyingande icesine leyo.

Ulwimi olunckiwetu,nomlom'omra, zibangwa kukanchola kwesisu. Ukutyiwa kwezi **Pilisi** amaxesha ambalwa, kuyasihlambulula isisu, kususe ubarara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke ezo.

Ngamaxesha afuti isifo, nokuba kukutya okubolileyo kubangela intlanzo, noxaxazo. Angati amatumbu egcowe oko kunobola nge **Pilisi** zika **Siegel** zitshabe zonke ezonto, kungene impilo.

I **Pilisi** zika **Siegel** ziyakunganda ukungapili okubangwa kukutya, nokusela, okudlula emgceni. Inye nambini zityiwa ngumntu xa ayakulala kosa seletanda ukuya emsebenzini wako.

Ezi **Pilisi**, kuba zidyojwe nge swekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi buggukiwa.

ZITENGISWA ZIZO ZONKE IZINDLU ZAMAYEZA.

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I Address:—
Market Square,
Kingwilliamstown.

Herschel Teachers' Association

OLUMANYANO luya kuba nentlanganiso e Bensonvale Institution ngolwesiHlanu, 21 December, 1888. Ixesha 9 o'clock.

JOS. JAS. JABAVU,
Hon. Sec. and Treasurer.
Bensonvale, Herschel,
22 November, 1888.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku nqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

UMGEDI OBARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda isiswana esikatazayo sentsana, nesabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza eliqunge kunene kwisifo sokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).
Into elunge kunene etambiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa nezi kusiwa "Leloca" za isifo sokuhamba igazi sendela.

Isalatiso sendlela yoku wasebenzisa ziahlcilelwe ngokusaliseklleyo nabwa nga kwi bhotilana nezitoflana ngazinye, esiti makulandelwa ngokunisekileyo akane angapilisi lamayeza. Ngekungabiko kaye, nandlu, nesebambi nagenawo lamayeza esirweqa sokulumkela okungekalli.

Akandwa ezeiwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhotlal nange Bhotile nangamagosa ako kwindawo yodolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E Nqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Walle.
E Dikeni—E. Stocks.
E Komani—Mager & Marsh.
E Rhegi—B. G. Lennon &Co.
Engcobo—W. A. Young, Esq.
Laya lawo e Fort Beaufort kwa Nogqala.

BANTSUNDU!
Bantsundu! Bantsundu!

NALI icalo lika "Folokoco" lingelilo Elamaqaba Umgqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King,
Kukatele impahla yayo
Ikap' ezezinye everything,
Kumbulani Ivenkile lsyo.

Umniniyo otiywa ngamakosikazi
Ngapandle kowetshetiso
Ngu Folokoco,—Manenekazi
Yikani ninqwenise ilizo.

Zityali ezele zaba Tshaksai,
Ngokwenyani zihlali zodwa,—
Amanene, namanenekazi
S'ehrue, inteng' yata iyodwa.

Zibhatyi, zihempe, zeminqwazi,
Nebhulukwe zasizikiweyo,—
Zonk' impahla zamaledikazi:
Ngenene zesifazalekileyo.

Siti kwaba batenga inde
Ninga dinwa zihlobo zetu
Kude kube ngu sapalade
Nitenga kwaya kowetu.

Ningayilibali indawo ekuyo Inkumbe ka FOLOKOCO ngozantsi kwe

Scotch Church,
Kingwilliamstown,

Apo niya kumbona kona u Mr. FOLOKOCO ngokwako (saluf).

J. E. DEXTER.

INGOIBI yemiti no Mlungiseleli wo Kungcwaba. Ngezantsi kwesitora sakwa Alavesi.

Kingwilliamstown.

Kufunwa Umvangeli.

E BARKLY WEST Ibandla lase Wesile lifuna indoda entlisiyo isemsebenzini we Nkosi ukuba ngu Mvangeli. Umvuzo woba malunga ne £45 ngonyaka kunye nendlu. Abanga bangayifumana leadawo mababhalele ku

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Ibhatyi zehlobo, ziqalela kwi 3s 11d zinyuke.
Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke.
Iminqwazi yehlobo, ne veyile.
Ihempe zangapantsi, nebhulukwe zangapantsi, njalo, njalo, zonke zehlobo, zopola, kammandi xa kushushu ngelihlobo le 1888.
Ihempe Zehlobo (zitshipu), 1s.

Basand'ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

YAKWA
Baker, Baker & Co.
E-QONCE (Kingwilliamstown).

EVANS & CO.

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

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

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

E Marikeni, Kingwilliamstown.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo
E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawabonganisa umsi ukuba ngwalasele kulawo alandelayo, abhalwe nge ntetho yesi Xosa.

Oka LENNON
Umciza Wokohlokohlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umciza we Stepu (wesifo sentsana).
Oka LENNON
Umciza wamehlo.
Aka LENNON
Amafuta ezilonda.
Erika LENNON
Ingqatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengost.
Oka LENNON
Umciza wecesina.

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KUTENGISWA NGOKU.

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njelobha ziqalela kwi 4/6 kuse kwi 6,6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongoza zitshipu kunenx'engapambili.

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UNGAFUMANA: Ityali, Ighiya, Ihempe, Ibhatyi, Indalabatyi, Idyasi, Iswekile, Ikofu, Isikela zokusika zezokuchoba, Izihlangu, Isikali semihlakulo, Izikonkwane, Intlobo-ntlobo zamayeza okudipa ngamanani apantsi, zilunge kwayekwa. Usika awona manani makulu ngo boya, izikumba njalo njalo.

EMGWALI WAKWA NGQIKA

F. A. EGELHOFF.

Amaxhosa ati ngu NGXAMBASHOLO.

Ikaya Labantsundu.

"IKAYA" lifedukele e Marikeni kumzi obengoka Dosiee, nge-Mvalo. Kangela londlu isekala ibonwa—apo wofumana yonke into imi ngomxhole—iyadi, nesitali nesiadtu, zinkulu.

PAUL XINIWE,
Umlungiseleli wento yonke.
Address Market Square.

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KWA QOBOQOBO.

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

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo esingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehambe ngepepa I. posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Igqira Lomiciza.
The Laboratory, Fort Beaufort.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ncelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxaza.
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Elika
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1/6 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.
Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

uba ngawenkobliso angenalo igama lake.

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

"IZIZATU ZE VOTI YAM."

"Tsheli! Singe Senpilo."

Malixol' ilizwe ivot' igqitile,
Uyilanda ngan' inteto yezirweqo
Yibambe ngesinq' uhlale nayo,
Sendomtyel' u Ntsikana uyigcinile.

Kuba inzwinini nanamhla isafundekelo
Yamatintita apa atsh' ulwimi
Ayetengwe ngemali eshumayela
Ubulungisa nentembiso ze Nkanunu.

Kanti namhla zintshwabulo nentsongelo,
Ebendiba ivoti ilamle lonto,
Ukuba abo sihlobo angabi sigwinta
Esiteta ngompu no bhotile ku Kafile.

Ziteto ntonye ezonto kum ndikangelo
Ubulungisa, intembiso, intsongelo, nentshwabulo,
Zoti zakuba mntwini mnye e Palamente
U Warren no Nkanunu bave banye.

Ndiyaya ngalo mnye evotelwe
Okuya iminyak' emihlanu yok' igqite
Eadibuzel' o Kapa e Palamente,
Nditet' andivuyi ngako ndicwayitile.

Abadanga bandibulule kuti cwaka
Nababefungel' ukundipiciliza,
Bemke nezito zedwa zijubajuba,
Kwasal' intloko itshitshiliza.

Ndibulel' abafo bakowetu ababe lapa
Bezokulwa elidabi lomnyadala,
Beshiye imizi yabo namakaya

Nditeta oka Tunyiswa noka Xiniwe,
Inkalipo neokutalo yenu ngalomini
Zahombisa imizi enivela kuyo,
Kambe i Qonce no Mkangiso.

Ndisitwe ngu Dontsa nalu Lungen
Ko ndikukwaze Makiwane ndivintyoze
Ndintyonty' ikwelo nditakazela,
Ndibhekise kuwe Hibihotile.

Nto engxow' inkulu yevoti yayo
Yokufaka o Solomon no Warren;
Nguwe ovele Heleha kuk' amabaso
Kwagitshima wena wawacima.

Lelokubulela elo "Ndanda ka Ndamse,"
Ntamb' enamatuba yase Rwarwa,
Yilwele ivoti yako uyibuzele,
Isinde kade ku Tung'-umlomo.

Yitcb' inkumand' ezintabeni nto ka Kobe
Sizokayilwa kuhle ematafeni;
Mgxot' esab' ujobela Emgqwakwabo,
Ngowakowenu lomzi wubinqele.

Litshon' eblatini i Cenyu neci Hoboti,
Soyik' u Ngxamngxa eblala naso,
Bati mageke anzibe ingubo zibhaliwo
Iphekepheke lomteto wamahlati.

Yod' ikuv' i Ncemera Rubusana,
Mawakelwe inzinzwa yomtandamo
Esazulwini se Ncemera uyilongalonge
Kanye pakati ko Tshwete no Bakaco.

Baxa nto ka Ncapayi ap' Emgwali,
Ndikutand' uququzela njenge nkukwazana
Upandel' Umgwali ungamantshontsho,
Wawuyelo lonto kanye e Lovedale.

Ndigqibelise ngawe mdaka ka Jabavu,
Mdak' oluma nenja zawo:
Nditet' o Ntsikana no Tunyiswa,
Ndifake o Ngxamngxa no Xiniwe.

Into apa ezilumo kunene ngevoti yazo,
O Makiwane no Sinqe Senqulo;
Ndidibanise o Rubusana no Ncapayi
Amadoda amel' uhlanga lwakowawo.

Ndibekisa kuwe nto ka Jabavu:
Nto epum' e Qonce igabbisa iqeba
Yadibanisa u Mkubiso no Mdikido;
Umtandebuza ngani u Mngcangatelo?
Kude kwa Komani opi-pi-pi.

K. M.

Magenta Hill, Kubusi,
24 November, 1888.

ESOMNT' OFILEYO.

Ndikohlwe nalapo ndizimela kona,
Kufe nentliziyo, ndipele amandla;
Ndiswel' imilomo ayab' iliwaka
Ixel' elihlazo likulu kangaka.

Kuweke ufuna ukuv' isizatu:
Ndililel' icebo lo khaka ka mpetu,
Elone i Voti yabantw' abantsundu
Abemke nesizwe enva ko Nkanunu.

O Pamla no Mhalla no Dleni Gowana
Bazens' aba Bhem ngokuka Mayaluza
Benjongwe sisil' esimehl' aluhlaza
Bebulal' uhlanga, bakwenzile ukwenza.

Intwana zo Gosa ama *Vesandlebe*
Zikohlwe lituba lokuba zinxhushe
Zifund' amakwelo ziqub' ubudenge,
Siswel' oluka bhenya sike sizityele.

Utinina umzi ngayo le *demetshe?*
Siposwe ngu Sol'mon ngenxa yontamnani;
Ukuba uhleli aw'zami maqinga,
Ndihlamba izandla ngayo lemigcana.

Yekani bahambe sobona pambili,
Ngenene, inene yohlala ihleli,
Siqamele ngayo asiyi kuxhala;
Iyeza imini yokwet' ukuvuya.

Kulilwa-kuhlekwa, kulilwa ngaso 'nyo,
Kunyukwa-kuhliwa, kuvelwa-kutshonwa;
Nati ke sinayo indawo nok' inye
Ebanga ukuba silile sincuma.

Into zo Jabavu nezo Makiwane
Zinento zo Mzimba nezo Rubusana,
Umana ka Bokwe no Silwangangubo
Badal' uqilima baqinis' umqolo.

Into ka Ntsikana Pantsi kwa Mahlati,
Ndingayi kumshiya oka Botoman,
Umana ka Kama noka Mahlutshana,
Umfo ka Gqadushe ngaso Taitsikama.

Maninzi namanye amadod' ohlanga:
Ebaliwe onke angacim' ilanga;
Ndicel' uxolo nditi tarw' amava,
Ndoyik' ukuzin' indawo yepepa.

Namhla lomadoda ziato zokutukwa
Ngabo bang' uhlanga lungayibilika,
Ndifike apoke ndizuze amandla
Ngenx' enemizamo enika itemba.

Ndozam' ukuzola: kon' ukulibala
Ihlaz' elingaka kungaba simenga;
Akwaba lamazwi ofika nakwabo
Bate ngo Phoyiyana balahl' Imbo yabo.

Ukuze lamazwi abe ngu fa-kafa
Ze side sidlul' eel 'sukulwana;
Ndigqiba ngokuti kumana ka Bokwe
Yenzela lamazwi ingoma iyole.

I. W. W.

EZABABHALELI.

ILISHWA LOKUNGAFUNDI.

Mhleli Ohandekayo,—Ndincede ndivumele ndenze inteto apo epepeni.

Akuko nto imbi njengokuhlala pantsi kwentshutshiso, ndakukangela ngokuba iyegqita kwinto ebiyiyo. Ndingasokuzigqiba indawo zentshutshiso, kodwa zona ezi mandizikankanye: imipu, ipasi, u Tung'-umlomo, ukupalazwe kwe brandi. Ezintshutshiso zibangele ukuba uluntu luruquke ngalo Rulumente upeteyo kuba nemitandazo yetu akayisi neso, ngoko besipelelisele onke amandla etu ekuboni singamvoteli u Nkanunu Tshambuluka, kuba engomnye we Rulumeni lo usiruquleyo. Besizamela ukuba apume lo Rulumeni kungene amadoda afuna ukupata ngobulungisa nokunyusa lonke uluntu nokuba ngonjanina ngebala. Akuko mpefumlo kulomzamo, imbangi yalonto kwesi saso Qonce isiqingata ngabafundisi aba 3 or 4, umkokeli wabo ngu mfundisi ontsundu. Lento nditi ngoku iyagqita intshutshiso, nditsho kuba sitshutshiswa ngabafundisi ngoku bekokolwa ngontsundu. Isizatu soku asikasiva kanti izizatu zokuchaswa kwamadoda axhasa lo Rulumeni kade zixelwa. Kodwa noko lo umtsundu ndicinga ukuba ubangwe bubutyakala nokungabi namfundo, ukuba ebenemfundo engangoyabafundisi o Makiwane no Rubusana njalo-njalo, ngelengenjanganje. Mawo, ugqitwa nayilautwana cyase Ncemera kutiwa ngu Mr. Maci! Mna okukokwam ndinga bonke aba bafundisi bangacelwa ziramente zabo, ezilwa nokupalazwa kwale brandi, ukuba bazichazele isizatu esibango ukuba batumele e Palamente indoda engavumiyo ukuvalela ibrandi nokubulala ubukoboka be pasi, njalo-njalo; bati ukuba abavelisi zizatu ezaneleyo babapate njengongenka ezambete ufelo lwe gusha, bafune abafundisi benene, ukuba abenjenjalo bayakufumana ingozi engapezulu. Kufuneka abafundisi abanyamekele imipefumlo nempilo yamabandla; andikateti nto ngamanye amaqekelana adubaluba umzi amanye ungeko nase ncwadini yabavoti. Siva ngati noka Jabavu ukutshiwe eramenteni ngenxa yolunyulo beluko. Mandigqibe ngeliti, kokwam ukucinga singaxhamla amalungelo abetelo kuneku kuugene u Hofmeyr ebu Rulumenini, andiboni sizatu sokuba kutiwe kunqandwa u Hofmeyr kuba eya kukohlakala eke wangu Rulumeni. Make ndime, ndobuye ndivele.—Ndim

T. B.

Falconer, 23 Nov., 1888.

ABAVOTELE U NKANUNU.

Mhleli we *Mvo Zabantsundu* uyazi nawe ukuba andimntu ukukataza ngakukubhalela, ke namhla ifutiliziyo yam ide yacukumiseka ngenxa yoluvoto lwanamhla; ke yiti gxwa lamazwana am kwelopepa lako. Abavoteli baka Tshambuluka ndinga bangake banike isizatu kumzi wakowabo ngokumhlope baxele imbangi ebangele uvoto lwabo ukuba lume ku Nkanunu kuba abaniki sizatu, nabangati balinga njalo abanjengo Nathaniel 'Mhala, into endiqonde yona mna kukutunywa, nokuqeshwa ngu Nkanunu, ukuba babhale bagxeke into elungileyo bayenze embi, bati embi bayenze elungileyo. Abakaniki sizatu site nqo sibonisa ukuba uvoto lwabo luyilungelo kumntu wonke wakowabo nokuba ngo ngu Mxosa, nokuba yi Mfengu, ne Lawo, no Msutu na. Malunga nendawo yezinto zika Seya nomkozi wabo u Mbanga andazi ukuba ndingatinina. Into elidano ngulowo umkulu ka Seya u Joseph, bendingalindele oko kuye, kuba ngumfo okade emelo okulungileyo e Magqunukwebeni, nokuba bekunjani ebeti adle ngokucana eyona nto inefa. Ke namhla ndiyaqonda ukuba uhendwe yimali ukuba anyuselwe yona ebubondeni kwa Kama. Lemali namhla itabate ingcinga zomfo ka Seya yazigqukagquka ibihasiei sfuina? Ibifakwe ntonina ngu Nkanunu. Umtombise ububonda ade afena? Ute woti naxa atileyo ayamkelena lomali nase ncwabeni lake? Okanye ute lomali ubukulu bayo bungapezuluna kovalo olublambululekileyo olungena xhala? Olwaziyo ukuba lwenze ubulungisa kuye ngokwake na? Kumzi wakowabo, kwisizwe esintsundu na? Lemali imxelelana ukuba makashiye namhla uluvo nengqondo yako elungileyo enentelekelelo entle atabate yonana? Lemali namhla imxelele yambonisana ukuba ubu Kresta bungatengiswana ngayo? Kuba umntu ukwenza into ebonwe luvalo lwake ukuba ilungile xa ayipengululeyo wayifumana ingaba yenokubukeka nakwabaninzi xa ate wenza nje ngom Krestu.

Malunga nabanye nokuba ngaba fundisina xa bateta enye into ngasese ize bonze enye ukukolisa u Sir Gordon Sprigg no Nkanunu, batengise ngentlalo yabantu babo bayise kwase bukobokeni, benza esakwa Judas Iscariot. Abana nkatalelo yabantu babo. Baya baxokisa ukuti ainikatalele. Into abakatalele yona ngumhlaba, nentlalo entle eyeyomhlaba. Ubufundisi babo abunanca kubo, kwana kwabanye abane ngqondo. Yenye into ukuteta, yenye into ukwenza. Ukuba nimi ezi pulpitini zenu niti nafa liramba, zeniti nakupuma apo niyo kuvalela omnye umntu, kwalowo benimxelela etyalikeni, endlwini eneramba nitshixe nimke, aniteti nto xa niti nafa liramba epulpitini, nenza isimbo, nomkwa, nesibonakaliso nje kodwa ebantwini. Yenzani njengokushumayela kwenu ukuze banikolwe abantu.—Okunivotele u Tshambuluka naza nateta nabanye nisiti mabavotele yena ningabalahlekisi. Lo Tshambuluka uvotelwe ngamanxila ahamba emtetelela kwezi ndawo, naza nani namhla, navana nawo. Niyiposa pina indawo yenu? Ngomso abasokunitemba noko ngati nivana nawo nje ngoku ngokufuna imihlaba, nokuduma, nemali, nokugcina intombi zenu ngentlalo entle. Kamva, kwanangoku, analata ngositupa. Niti nakuti tshiki nino batyi zenu ezindo xa beniteta ngonyulo lwenu ukunyula umbandezeli wabantsundu, bati ngasese, "Aba kaloku inyaniso abayibonina nabo, tina sifuna i glass zendywala nje?" Yimani njengokweyiseka kwenu, nimele inyaniso, ukuze nenyaniso inigcine ngemini zobubi. Nakuti niwumi lowomhlaba nokuba niwuzuzilena, ninayo lomali nokuba niyinyuselwena, nigcina ngemali enluzi intombi zenu nokuba zigcinakelena, nina nimana nidliwa luvalo olungavumiyo ukunonwabisa lokwazi ukuba nitengise ngesizwe sakowenu namhla nangabantu enisebenza kubo. Nikani isizatu sokuvotela kwenu u Nkanunu nimazi kwanje ngaba bangamvotelanga ukuba akana buhlobo nabantu abantsundu. Niniko njengoko uvalo lwenu lunalatisa ngako kungabi yimihlaba, nemali, nokugcina intombi zenu emalini enibizi. Ndim,

UMTEMBU OMAQATA ALUKUNI.

Tembuland, November, 1888.

IMIDANISO E TRANSKEI.

Nkosi yam Mhleli we *Mvo Zabantsundu*,—Kwipepa lako le 16th August ogqitileyo umbhaleli wako, pantsi kwentloko "Amacapaza aso Transkei," uyawenze inteto ebubuxoki obupantsi, (*most diabolic lies*) obunomoya wongendawo ngomdlalo wamanene namanenekazi afundisiweyo, osand' ukumiswa e Transkei, endicolayo, nditemba njengokuba ulinene elinemvo zengqondo entle, uya kundinika ituba lokuba ndipikise ngokubonisa epepeni lako ubuxoki obupindapindeneya, beloxoki lidala lingumbhaleli wako, esilaziyo ngokute nqo. Undixolele ngokusebenzisa amazwi alukuni namabi, ngokuba akuko mazwi endinokuwateta ndiwabhalo anokugqita ububi balonteto ipantsi yobuxoki ivela kulo mbhaleli wako.

Okokuqala, lombhaleli wako wake wenza inteto yobuxoki eyabonakala kwi *Mvo* ngenyanga ezimbalwa ezigqitileyo, nge Ntlanganiso yo Manyano lwaba Ntsundu e Transkei, awati, abakokeli balontlanganiso batete izinto ezicasene nabantu abakulu, abanjengo Captains Blyth, no V. Bikitsha, nawe Mhleli we *Mvo*, nabafundisi. Ndabona iyimfanelo yam njengomnye wabakokeli ukuba ndibonise ngokubukali ubuxoki balonteto, yalombhaleli wako. Ndada ndamisa ukuba abonise oko akuteti leyo nange senzo esinye soko akutetayo, silinde ingo ngolotela siba wopendula. Kodwa nje ngawo onke amaxoki azinyoka naba hlebi, akabanga nayo nentliziyo yokuyivuma nokuyipika inteto yam ngobuxoki bake. Site sisahloli, waya waqubula ipepa umbhaleli wako, wati cimbi wenza inteto yobuxoki kanjako nge Midaniso, (wangena kwinto anje ngeeldengo seqaba ngayo, angazange ayibone nokuyibona) eyabonakala kwipepa lako lika June ogqitileyo—ukuba andiposisi—apo wati: "Ilungu lomdaniso libeke inenekazi elitile ebunsimeni behlazo." Amalungu omdaniso eyibonile lonteto ezi *Mpawaneni* abe noluvo lokuba ndimpendule lo mbhaleli wako, kusoloko ndaba noluvo lwendelo enkulu (supremest contempt) ngo mbhaleli wako ngobuxoki bake banga pambili, kangangokuba ndaziva umoya wam ungandivumeli ukuba ndichite ixesha lam ngokupendula abahlebi namaxoki ase Transkei atanda ukubhalela emapepeni enze inteto zobuxoki ngabantu, inteto abangena kuqinisa ubunene bazo xa bapikiswayo.

Namhla lo mbhaleli wako uqelile, ngokuba singampendulanga ugabadele (and has the impudence) ukuba ade ati: "Simvumele tina *malungu omdaniso ukuba sisono esikulu umdaniso.*" *Okwesibini*,—"Baninzi abazali abase zinyembezini, namantombazana ase mahlazweni ngenxa yalo mdlalo." *Okwesitatu*: "U T. U. H. Transkei angalileiwa ngaba zali eke wayipata lengxoxo."

Ngendawo yokuqala manditi, ndibulela ukuba amalungu omdaniso wase Transkei engabantu abafundisiweyo, abangqondo intle. Amalungu omdaniso ase Transkei akanankolo kulongqoboko yelo qela labantu abamnyama lingosigxupulekana abagweba kwizinto abangaziyo, eloqela likokelwa ngumbhaleli wako, iqela elicinga ngokwalo ukuba lugqoboko ukuba abantu bahlale bebambelele ezidleleni bevuma amaculo. Esabata, bengcangcazelisa amazwi xa bateta ngo Tixo, eyasoloko yonke imigcobo isisono xa kungashunyayelwanga kuyo. Umbhaleli wako ukweloqela linkolo inevumba elinamandla lobu Farasi.

Amalungu omdaniso wase Transkei atabate elituba lokuvisa inkolo yawo emzini wakowawo ontsundu e Transkei, nakwezinye indawo, ukuba kweyabo inkolo enzulu: abenzi sono ngokuya emdaniswени. Benenkolo ukuba no Mdali abamkonzayo uyatanda ngamanye amaxesha, ukubona izidalwa zake ezingaboni emhlabeni zidumisa ngokududa, nange ntambula—funda uqonde, Psalms 149. verse 3; and 150. 3, 4, 5, 6, ngokudumisa sibonisa impilo umgcobo—ngenxa yolondolozo lo Somandla. Nguwupina yena umzali ongatandiyo ukubona umntwana wake etsiba-tsiba epilile, inguwupina ongatandayo ukubona usapo lwake luhlale lubambelele ezidleleni lukedamile ngenxa yengqoboko. Ngoko ke amalungu omdaniso akalibali ubupantsi bengqondo yombhaleli wako ukuti: *umdaniso wodwa, sisono esikulu.*

Ngendawo yesibini etetwa ngulo mbhaleli wako ati,—baninzi abase zinyembezini, njalo-njalo, ngenxa yomdaniso: Amalungu omdaniso atabata elituba kanjako ukuti, ibubuxoki obutobekileyo lonteto, akuko senzo emdaniswени esibeke abantu base Transkei esinyembezini. Londawo ateta ngayo lombhaleli wako uxokayo ylle—Ewe kuko inene elibe lilungu lomdaniso elibe sesimeni seizi sokubeka inenekazi elitile ehlazweni. Kodwa kuko ubungqina obaneleyo ukuba eso senzo asisiqamo somdaniso, ngokuba pambi kokuba imidaniso ibeko, elo nene nelo nenekazi bebesazana, nesenge eso senzeke entangeni eso mzini wakulo elo nenekazi nakwezinye indawo ezinge ngawo umdaniso. Nalo mbhaleli wako siya mcela ukuba axele nesenzo esinye esinje esenziwe, nesibangwe ngu mdaniso; axele nabo bantu ati base zinyembezini ngenxa yomdaniso. Asifuni nkomo, makaxelo atete 'sive, ayeke ubunyoka bokumana enyelisa izinto ezenziwa ngamanene ase Transkei ngobuxoki. Anditsho ukuti umdaniso, nje nguzo zonke ezinye izinto, akunge biko siqamo sibi sesono kuwo. Imfundo yinto elungileyo, kodwa iya buzala ubumenemene, nobubedengu; kanti abantu abangqondo intle abangeti *imfundo sisono esikulu* ngenxa yezo ziqhamo. Kukwanjalo ke ngo mdaniso. *Umdaniso* usaqalwa e Transkei, awukabi nalo nexesha lokulilisa abazali abaninzi (nje nge uteto yombhaleli wako). Silinde ke ukuke lo mbhaleli asixelele abo balilayo ngezenzo zo mdaniso.

Ngendawo yesitatu, neye kungqibela, ati umbhaleli wako, mna *T. U. H. T. maze ndingabuye ndiyipate lengxoxo, njalo-njalo.* Mandimazise umbhaleli wako:—Nditi enkosi ngesiyalo sake. Kodwa mandimqondise lento umbhaleli wako, nalo lonke iqela lako, nelikulomoya kuyo yonke i Transkei nase Koloni, ukuba amalungu omdaniso o Transkei ngamanene azimeleyo, asingama boyisi asikolo, asifuni kubhojwabhojwa emgcoboni wetu, nokuba ngubanina sibonanje; sinenkolo kanjako ukuba ekuwuqubeni kwetu asapuli mitoto ya Sibhalo, neyo ngqoboko. Enye into makahlale lowomzali nosapo lwako ungavaniyo nomdaniso, kuze abatandayo nabamenywa. Nam T. U. H. T. ndisapinda kwa elo lam, liti—umdaniso usaqutywa ngomfanelo ingowona mdlalo wangokuhlwa ufanele abantu abanengqondo, kunokuba babonwe emitshatweni bevuma o *Jelemane* no *Dokolwane*. Umdaniso uhamba pantsi kwemiteto etile, umntu uza ngokumenywa, ngangoko imidaniso isahambayo isahamba ngesonti no ndiliseko. Nomdaniso wama Ngesi awungeqali ngondiliseko. Kodwa amalungu omdaniso kuyakuba yimfanelo yawo ukugcina imiteto yomdaniso egcina undiliseko uohlobo onawuhambo ngalo umdaniso.

Uxolo nkosi yam, Mhleli, ngokutabata indawo yako enqabileyo epepeni lako ngalomcimbi—kodwa bendingenakuyeka ukuba umgcobo wamanene namanenekazi utyolwe ngobuxoki ndingapenduli—igama lam likankanywe.

T. U. H. Transkei.

NGOMKOKELI OTYAPAKILEYO.

Nkosi Mhleli,—Ndingxamele ukupendula umhlobo wam u Mr. Dunjana. Kuqala uti, "mandikokelwe." Ndinga vuya kanye ke nkosi, kuba yinto endiyitanda kunene ukukokelwa; kodwa ke ndinjalo nje ndinga ndinga kokelelwa endleleni elungileyo, nangu nkokeli onengqondo ngezinto zombuso wase mlungwini (politics). Ndinosizi okokuba izizatu zam zokuvotela u Folosi no Hiliya endandizaneka kwi ntlanganiso eyayise Komani zinganekwanga epepeni lako, endltembayo ukuba zazanekiwe, baninzi ababeya kuzivisisa kakuhle, enanamhla ndisamise inyawo kuzo ndido ndishenxiswe kakuhle kuzo. Kodwa abalesi bepepa lako mabanoliswe yiadawo yokuba abanyuli base Komani, o Mr. Dunjana nabanye, ndibaxelele ukuba ukunyula u Rogers kuya kuba kukulahla ivoti, okwenene ko kube njalo; kuze kanjalo kube kukungenisa u Dyuplusi e Palamente, okwenene ke kube njalo. Hai usizi kambe! U Mr. Dunjana nabanye bavelile namhla mabandikokele kunye nohlanga. Okwesibini uti u Mr. Dunjana, "ndipandliwe." Ndinga lendawo angako ayicacise ukuba uteta ukupandlwa yinina. Ukuba ndite nkosi ndapaula ukuba kuya kutandeka ukuba ndizityile "Izizatu zevoti yam," ndiya kukwenza oko ngemihlali emikulu; kuba ngenyaniso ndiya zidla ngohlobo endite ndazama lona ngolunyulo ludluleyo. Usizi endinalo lolokuba beto bambalwa abandilandeleyo ababi nakufika kakuhle nase kulwini. Lento ndite ndabona ukuba mandimpendule u Mr. Dunjana ndite ndapaula umoya ombi ati nangona angayivisisiyo intsebenzo yam wabhala ngawo. Maka ndishiye okwanamhla. Mna owako,

James M. Pelem.

Native Opinion.

THURSDAY, DECEMBER 6, 1888.

The Result of the Elections.

THE elections for the new Parliament which have been going on during the month of November, closed with the Victoria West contest on Friday last. The inquiry as to what sort of a Parliament the elections have given us, is not without interest at the present time. Of course we could not be expected to deal with this subject from any other than a Native stand point; and we may say we have spared no pains to ascertain the views of candidates in the various constituencies, especially in matters affecting our countrymen. We cannot say we have been altogether successful in our labours; for there are several among those who have now been elected who have thought it not worth their while to give publicity to their convictions through the Press. As regards these, to arrive at their feelings, we had simply satisfy ourselves with knowing the party with which they will be allied in the House. Now, the results of our observations, from a Native point of view, lead us to the conclusion that the new Parliament will on the whole be an improvement upon its predecessor. There have, no doubt, been serious losses of men of ability, broad vision, large-hearted and large-minded patience and tolerance towards Natives: and it is very singular that the peace safety and contentment of Natives seems to depend on the ability and intelligence of Parliamentary representatives, so much so, that our people find that they have a lively interest in having a Parliament graced with the presence of the most enlightened men in the land. We do not speak without book when we say that deeper regret has never been felt in Native circles than when the news of the dropping out of Mr. Douglass, Mr. Stigant and Mr. Richard Solomon, during the same week, was published. Viewing the battle field now, after the dust and smoke have vanished, we have reason to be thankful that the loss of these able and conscientious men has been the worst thing we were destined to suffer: and already at Grahamstown there is a fair chance of Mr. Douglass being re-elected; while at Capetown Mr. Stigant's place is taken by Mr. Wiener who has been elected on the distinct understanding that he would work with the party that is friendly to Native interests—a party with which Mr. Stigant has been associated. And it is Mr. Richard Solomon's loss, therefore, which remains an unmitigated evil to the Native cause. In Kimberley Mr. Rudd and Mr. Goch, being absorbed in gold affairs, have not sought re-election; and their places are taken by three gentlemen who will act with Mr. Rhodes. Although Mr. Rhodes' intentions appear at present to be an Algebraical x to political students, his seat and sympathies generally in the House are still with the Leaders of the Opposition who favour a fair policy towards the Natives, and we have no cause at present to be afraid that Messrs. Barnato, Lange, and Lynch, who will follow Mr. Rhodes, will refuse to take counsel with his friends. Then, in several districts, men with backbone have been elected in the place of representatives whose political creed seemed to begin and end with the pernicious article: "Support the Ministry"—in what? In everything. The Assembly will be the gainer by the return of more independent men like Mr. Mackay in the place of General Nixon; Mr. Laing for Mr. Ayliff; Mr. Orpen for Mr. Van Zyl; Mr. Orsmond for Mr. D. N. de Wet; Messrs. Weeber and Luttig for Messrs. Oosthuizen and Des Vages; Mr. H. Beyers for Mr. Dempers; Mr. H. Du Toit for Mr. Watermeyer. In other respects, there has been no change in the composition of the House; but there are gentlemen, new aspirants to Parliamentary honours, who have been rejected at the Polls, but who would undoubtedly have been acquisitions to the Assembly. Regret has been expressed that, of this class of candidates, gentlemen like Mr. Tamplin, Mr. Lord, Mr. Logan, Mr. Thomas Auret, Mr. Neser, Mr. Macfarlane, and Mr. Wessels have been unsuccessful. That they would have made better members than those who have been returned in the constituencies they contested, seems to be generally conceded.

No party in Parliament can congratulate itself on account of having increased its members. There were formerly three parties in the House. In the new Parliament there will be a fourth party of men neither satisfied with the Ministry nor with the Bond party, who complain that there is no regularly organised Opposition which they would probably join. So they call themselves Independents, who may be found among the Opposition should it see its way to organising. It will be remembered that when Parliament was dissolved there were fifteen Spriggites, about thirty Oppositionists and thirty Bondmen. Classifying the new members under the above headings, as far as we have been able to ascertain their leanings, we find them to stand as follows:

Spriggites.—Trower, Upington, O'Reilly, Ohlsson, Sprigg, Robertson, Wood, O'Leary, Schermbrucker, Pearson, Frost, Barry, J. A. de Wet, Hockley, Tudhope, Pope, Johnson.—Total 17.

Opposition:—Sauer, Orsmond, Rhodes, Paton, Luttig, Weeber, Fuller, Wiener, Smuts, Innes, Goldschmidt, Scanlen, Brabant, Laing, Hutton, Vintcent, Lange, Warren, Louw, Basson, Lewis, Merriman, Jones, Griffith, Mackay, Orpen.—Total 26.

Bond:—Norton, J. Joubert, A. S. du Plessis, Beyers, D van Zyl, Van der Walt, M. Venter, Van Heerden, J. Smit, Sivewright,

Iveki.

KUBAHLOBO BETU.

Sikwinyanga yokugqibela e kwateni, ekwa yinyanga yokupela kulo nyaka. Bonke abamkeli be "MVO" abebe sasilelole ukuhlaula siya babongoza ukuba baqoshelise, kuba kambe eli lixa lokuqoshelisa, ukuze bawungene belula unyaka ozayo. Mabatumele kanjalo amagama amatsha afuna ukuqala ukulamkela elipepa lo hlanga ukuqala konyaka we 1889. Bangalibali ukutumela no ntlaulo ye Kwata.

KWISIKOLO sase Rode, esilisebe lo Mkangiso kuyakubako Itimiti ngolwesi-Hlanu 21 December, isenzelwa ukongozelela imali yokulungiswa kwetyalike. Iyakuba ngu Mr. Tengo-Jabavu esihlalweni.

SINENKUNGU nelanga yenowadi zababhaleli esingabanga nakuzifumanela indawo kwela nambla.

KUZO inteto yokuba u Bishop Webb uzakutabata indawo ka Bishop Jones e Kapa, ze i Diocese yase Grahamstown ipatwe ngu Bishop Macrorie wase Maritsburg.

U RULUMENTE wase Queensland, e Australia, nabantu belozwe, abamvumanga u Sir H. Blake obeyi Ruluneli e Newfoundland, e Amerika, ukuba abe yi Ruluneli yabo. Batumele umtandazo kwi Nkosazana wokuba mabamiselwe indoda eyazekayo kunga fumane kutatwe kwi ziqqoqqo ezeziwayo ukuba azikwazi kupata. Lowo mtandazo uviwe, kwamiswa u General Sir Henry Wylie Norman, i Ruluneli yase Jamaica. U Sir H. Blake lati ucingo ukankanyelwa ukuba wotabata indawo ka Sir H. Robinson ngo April.

ESINYE seziteti esipambili zase Ngilani, u Right Hon. John Bright, uyafa kakulu.

IGQWETA lo Rulumente wama Bhulu e Barberton u Mr. C. Boot, ubanjiwe ngoku shiita kwi mvabo yakomkulu ye mali. No Mr. Crole obe bambele umbali-mali zako mkulu e Pretoria, ugxotiwe emsebenzini.

E TRANSVAAL kusa qutywa isiko lokudubula [illegible] ngo 12. Ngomnye umhla idutyulwa yaye i nkosi yama Bhulu [illegible] yayo, yabona kuziti qata lijtye elingqukuva pambi kwe valanda yake, kubonakala ukuba kako igezana elaposa ele litye emlonyeni we kanunu pambi kokuba idutyulwe.

IYONANA engu W. C. Stone, umtungi we zinto kwi Central Hotel yase Durban, e Natal, ute akwa liwa yintombi abe bambe izandla kuyo engu Miss Mizzie White, wasel' aziya kutenga izinxeswe [illegible] wayi gwaza [illegible] bodwa. Nakuba amabi amanxeba akabuzi [illegible] kupila intombazana leyo, ipusana leyo yona ingumhlolwa.

[illegible] lama Bhulu lase Pretoria liti abafana abantsundu kulo dolopu bati base kuvata ngo Cawa bataboya isikiriti (cigarettes) benga hlali kwaba mhlope, lite nge ukuba bati [illegible] pina ikolaia [illegible].

[illegible] lama Bhulu e Kapa lipafumile izitako [illegible] abantsundu. Ka liteta nga [illegible] Orpen no Mackay liti [illegible] Nigala. [illegible] ngawaliqela bati o Mr. [illegible] kwalo ngati [illegible].

INDAWO ka Sir C. Warren obepete umkosi wamapolisa e London itatyatwe ngu Mr. Munro.

U ARTHUR H. [illegible] indodana ye Ngesi efandileyo eyafika kweli [illegible] e Ngilani [illegible] yati yakupela leyo [illegible] abafundi e Ladysmith [illegible] Colido [illegible] wafa omnye [illegible].

[illegible] e Kimberley ezinga e Ligwa [illegible] Palamente ukuba enziwe [illegible] Rulumente. Ama Bhulu akavumi ukuba [illegible] Rulumente ke akana [illegible] Bhulu kuba [illegible].

U REV. J. [illegible] wakwa Brownlee [illegible] bantsundu [illegible] amanzi [illegible] ku Mlungayi.

[illegible] wase Beaconsfield [illegible] wafa [illegible].

U Mr. J. L. Fry owayengumpati wokuvota [illegible] Kimberley ubhubhile.

[illegible] Mvulo weveki edlileyo kuble ingozi [illegible] e Johannesburg. Amadoda [illegible] ntsundu [illegible] yabafela [illegible].

[illegible] Malmesbury u Mr. [illegible]

[illegible]

ILANGA alibalele lirolo, ingaba kwelilizwe. Kuse Alvani apo kuvakala ukuba kekwako mavalana emnandana ngo-Mvulo weveki egqitileyo. Emkangiso ibi tandazelwa, yaza abantu aba Fundisi abanaxesha lokuyitandaza. Omnye uvakale esiti, "Rolani imvi ukuze ine imvula." Isikohlile le iliagwa nge mali.

UMHLA wokuqala kulenyanga (Dec. 1) ubaluleke ngokuba ingamhla awakululwa ngawo amakoboka kwelilizwe ngama Ngesi December 1, 1834. Namhla iminyaka ngama 50 kwenzekayo oko.

INKWENKWANA engu Qwiti ikatawo imivumbo eli 15 je ofisini yase Monti ngokusuke iseko ilitye elikulu lokukhubekisa uloliwe e Fort Jackson.

U NQUDUDELA ugwetyelwe ukuxonywa e Mount Frere, ngenxa yokuncedisa xa kubulawa u Nxekisa ngabantakwabo, obe nakwe liggira, bombulalela emzini ka Nqududela.

UMLUNGU onga Joseph Fox wase Kapa akwazeki nokuba uya kupila. Ubonwe esele lutywantsi pantsi kwe miti esitiyeni sika Mr. Manty iyinqaba ukuteta ete ti nange ndlebe. Kubonwe iqiya yake izele zinkowane, wati akusezwa ibrandi yabonakala imana ipuma, kanti umfo uyitye walibala, ubeba yena ngama kowe.

INTOMBAZANA ka Mr. Trollip yeyele emlanjeni oyi Baviaans, pezulu e Nxuba, yafa; ziyawati into zakowetu ubiziwe.

U MR. J. H. POTGIETER wase Modder Fontein uligqibile ikulu leminyaka epilile.

UMBILIKWAKAZI wase Kokstad ncole ibotilana inento pakati, wasel' ebekisa iqeba pezulu eyiseia eti butywala kanti yityefu, wafa kwayoko.

ISELA elidala eligqiba amahashi emideni yela Mampondo [illegible] ukuba lite lakubanjwa nambla lasiwa kwa Nkosi u Mdlangazo, ute kulo ukuba lenza isitembiso sokokuba alisokubuye libe uya kulikulela, lite ukupendula, elina kusenza eso sitembiso kuba alinako ukunyamezela lakubona ibashi ngamehlo lingalibi. Lebulawa.

AMAKWENKWANA ase Bhayi abelungu atabete ikati ayigalela nge palafini wonke umzimba wayo ati ntu ngematshisi ayiyeka, yabaleka ihamba iwuto ikala kakubi. Isukelwe ngabantu abakulu bada bayibamba [illegible] yalisakumba [illegible] mantyi ukuba azohlwaye.

U TOM VELLEM wase Bhayi ubete umfazi wake behlutana ngomntwana wamangaleiwa. [illegible] akungaye owake [illegible] bashweshwane, yamdla isihumi leshaleni, engenalo ahlalo iveki entolongweni ngako kubeta.

UMHLELI wepepa lase Bekesdolopu u Mr. O'Brien ubhubhile.

U DR. CLAPHAM owayegwetyelwe ukuxhonywa ngamatyala ase Kokstad ngokubulala u Mr. Mulroy wabhenela kwenkulu inkundla [illegible] Cape Town e Kapa esiti makangaxhonywa kuba lento wayenza zingezonke ipesi entloko, wayene ndawo ete piti. Ugxotiwe ngamatyala nesezihene saka, kwabonakala ukuba xa ipesi seniloko yake esincinane, zimqubela [illegible] zinqabile [illegible].

IHASHE no rasi yasebuzika sihlwayelwa ngalenyanga. Itepile ezityalwe ngalenyanga silunga kakulu kuba asiboli.

KWI ngozi eyehlela ikari ye Posi yapesheya kwe Nciba ebesika, kwenzeka namabai nengxowa enkulu yetwat ka [illegible] Mr. Wheelden wase Rini, u Mr. Wheeldon wamanga[illegible] Mackay (u Makayi) ongumnini posi ngesisatu sokuba lo mpahla imka exelelwa umbhexeshi ukuba makangaweli nelo mulambo. Imantyi yase Mtata [illegible] ukabo anikwe £ 216 16s. 6d. u Mr. Wheeldon, wahlena u Makayi. Belitetwa ekufeni kwalo nyanga igqitileyo e Kapa, u Mr. Wheeldon wagwetyelwa £215 12s., abhatale pendleko ze nkundla u Makayi.

U JOSEPH no Boci, no Harmans badliwe iponti emnye yi Mantyi yase Rini ngokusuke babonwe bepete into esinxi yobusi, abate bakubuzwa abaxela ndawo babupakule kuyo, kwabonakala ukuba bebubile.

KUKO inqgokazi lase Natal elibaqwa ngama zwili licolacola elitya akashiya ne tambo.

U LOBENGULA, inkosi yela Mandebele, ubhale imvumelano no Mr. Rudd ineno lase Kimberley yokuba ngu Mr. Rudd yedwa ovumyelwayo ukumba igolide amanenye amatye anqabileyo kwelizwe lonke, bonke abanye abelungu mabemke kweloswe. Imbuyiselo aya kuyenza u Mr. Rudd uya kumnika eyikatele imali etile ngenyanga lo Nkosi, kufaneka abeke iqanawa ene kanuna e Zambezi River yokunqanda intshaba ezivela ngase lwandle.

UMHLALELI wase Batenjini wepepa lase Rini uti ite inkwenkwana yomntu omnyama ibaleka emgxobhozweni iya koguqula inkomo yatshona kolodaka afika amanye ukuza kuyincotula seyifile.

AMAJONI abevela e Indiya esiya e Ngilani enqandwe endleleni abhekiswe e Suakim ukuya kwandisa umkosi wama Ngesi e Jiputa.

INDLU ka Mrs. Bovenberds wase Hopetown ibonwe seyisitsha kwakusasa ngo Cawa engapaya kwedlaleyo, umnikazindlu nentsatsana yake beye emtandazweni etyalikeni yama Bhulu. Abanye bati itshiswe sisicakakazi esite wakungavati umlilo ebesiwubasela, sisitshisi, sawugalela ngo palafine salanceka ngomatshisi wadudumu umlilo ukanyaka.

U'MR. J. C. WALTON ineno elazekayo lase Ladysmith, e Natal ubhubhele e Harrismith ngeveki egqitileyo.

E KIMBERLEY kusap tizelwa ngevoti kuba u Mr Lord afumene ukuba u Mr. O'Leary uvotelwe yindimbane yabantu abasemangewabeni kwanabangenamfanelo yokumvotela elotyala liyapendlwa yimantyi u Mr. Judge. Nase Ligwa kuko inkatazo ebunjalo ibangwa ngu Mr. De Pass.

KUVAKALA ukuba inkosikazi ka Mr. W. J. Warren eyayiwe ne kari yapuka itambo le gqama ibhetele.

MASIQOKELE kwakona kuba bhaleli ukuba incwadi mazenziwe mfupi ipepa lincinane, kufuneka banele bonke.

ELINYE ifokotsholakazi lase Beaconsfield elingu Margaret likabe u Layiza katatu esiswini wafa. Beboke babonwa besilwa emini u Layiza wabetwa esifubeni ugetisa wawa ukuze akatywe katatu. Lipambi kwa matyala ngoku.

ENTLANGANISWENI enkulu yase Komani yokudunyiswa kwe St. Andrew's Day, ngolwesi-Ne olndluleyo, u Folosi ute, "akasoze ashukumise nomnwe kwa nobontsi ukunceda abantu abamnyama e Palamente kwixesha elisayo." Ngumntu abafakwe kuye ke lowo abantu ngo Mr. Pelem oteta lonto ukuba bamvotele. Asizanga samasela nto kade tina u Folosi asimangaliswa yilonteto yake. Ngomnye wala mayendleyendle ekungeko nto ayela yona e Palamente ngapandle kokuya kubedesha u Sprigg.

U MR. T. G. CROWLEY obeke engu Mpatiswa Miteto yase Natal, ubhubhe ngo 23 November e Maritzburg.

UMFANA ontsundu unikwe iminyaka emibini entolongweni, wakatswa 25 imivumbo ematyaleni akwa Tsolo, ngoku bhomela intombazana encinane kakulu ayipate kakubi.

KUYA lungiselelwa kakulu e Rini ugqatso oluza kubako lonyalo. U Mr. Douglass ugqatawa no Msprigg ongu Mr. Wilmot.

ABANTU mabalumke ukuzingela emhlabeni wedolopu, kusand' ukudliwa abafana abatatu ngalonto.

U LAMANI wase Ncemera udliwe iponti yimantyi yalapa ngokusuka angayi kubika ku Mhloli we Bhula ukuba ibhula ingene ezigusheni zake.

I LAWU lalapa libanjwe lipolisa elintsundu litwele umfumfulu wempahla lisiya e Monti, kanti lempahla liyibe kulavenkile yakwa Browulee. Lite ipolisa ngokurana labuza ipasi yalo alabinayo lase lilibamba.

UNYULO lwase Malmesbury lumi ngolu hlobo:—Louw 771, Basson 686, zintshaba sokubusisa kuka Sprigg zombini.

ISIZWE esise Mpakatini we Afrika ngokokudwa e Zambezi siwavukele ama Putukezi.

SAVISAKIWA indlu yase Dutywa ekutiwa yi Native Jubilee Hall.

NGE 27 no 28 kulenyanga ngu Mboniso we Ndyandyambo e Rini.

U KLENBOOY FOSLARA owayegwetywe e Kaladokwe ngokuba ibokwe ukululwe yi Jaji ngokuti akuko bungqina, ingqina linye lalikwalisela. U Kenbauu wase Skapa ukululwe naye ngokutiwa ubungqina buncinane linye kupela elafetayo, amanye aeuka avuma ngomlomo ati, sitaho nati.

Imvo Zabantsundu.

NGOLWESI-NE, DEC. 6, 1888.

UVOTO OLUZAKUBAKO.

INGABA yinto elungileyo ukuba umcimbi wonyulo lwesibini, lwenene eliya kutabata isihlalo esishiywe ngu Nkununu, iyakunjulwa ngamawetu. Seko sawuhlaba umkosi ngomcimbi lowo; saye sisiti indawo eziyakunyula zezi:—Iqonce, i Monti, Ukomani, i Dodoloro, i Alvani, i Herschel, nezinye ezonganyelwe yimantyi enkulu u NDABENI, nezonganyelwe yimantyi enkulu u MEJA, nezonganyelwe yimantyi enkulu u BLYTH.

Ukuze amawetu abe nokwenza into eyakuwanceda, kuya kufuneka ebambisene ngendoda enye. Indoda leyo mayibe yesinokuyitemba ukuba yemazalelelayo umntu ontsundu; emgqibileyo ukumazi ontsundu; nenako, ezingxoxweni ezingati, ukuzibeka esihlalweni setu, isixabele kwimiteto eza ngobukali bokwenzakalisa ngakuti, iyikutaze elungileyo. Ukuba ngevoti zetu asinako ukutumela amadoda amxhelo unjalo, ingaba sisebenza ukuzibhubhisa ngokwetu. Kule micimbi yevoti masilumkele ukuba senze into esigqibileyo ukuyiqonda ngokwetu, kuba emaninzi amabhubhuzela angakataliyo, xa wona efumene amalungelo eziqu zawo, ukumbambisa ontsundu ngakwicala elivutayo lesikuni.

Kakaloku kumadoda ango Mr. PIET VAN DEN HEEVER, Dr. EGAN no Mr. EDWARD HUGHES esekuvakala ngokuqinisekileyo ukuba angene kumnyadala wonyulo, singati u Mr. VAN DEN HEEVER ngofunwa yi Mbumba yama Bhulu, ekungatandabuzekiyo ukuba zonke ivoti zama Bhulu ziya kutshona kuye. U Dr. EGAN, njengokuba sasike savakalisa upambi komzi ngokukankanywa yi Nkununu kuba yona inga indawo yayo ingatatwa nguye. Akanguye umntu obekataza bani ngoluvo lwake entweni zombuso, ngokoko lube lungaziwa bani ixesha eli lonke. Uvele ngesi sapontshane sika Nkanunu, esiti ungowecala lo Nkanunu.

U YUZI (Mr. HUGHES) linene elaziwa kunene umpunga walo, ngakuti bantsundu. Ngumfo onga imfanelo ingenziwa kuye wonke—kwi Ngesi, kwi Bhulu, nako Ntsundu. Wayo fadula ese Palamente kwindlu ye Ngwevu ngenx' engapambili. Umzi ontsundu awunanto waka wayigxeka kuye: ubeba ngecala lemfanelo nokuba sazoke ingxoxo ingontsundu. Ubufanele ukuba ungabhekabheki umzi wakowetu eko nje elugqatsweni u Mr. HUGHES. Ukuba besiviwa kulomzi wakowetu besiyakuti tina zonke ezakowetu ivoti mazitshoke kuye: waye umzi ungasakuba nanto uyakuzisola ngayo emva kokuba uvotele yena. Zindawo esifanele ukubonisana ngazo ezi, ukuze senze into eluncedo, singenzi ngengqondo eputileyo, efumane igqibe pezu komhlaba onqinileyo.

Amangaku.

U MMANGWANA isibonda sase Herschel ukutshiwe ngu Rulumente ngenxa yoku gqiba ityala ebeilpakati kwake nomnye ummelwane wake bengayanga e ofisini. Imantyana epete elocala lako kweso sigingata ite yakuva ukuba uligqibile elotyala yase inkupa kwayoko ebubondeni, Siva ukuba lomcimbi uya pendlwa ngu Mpatiswa Bantsundu, siva temba ukuba u Mr. De Wet akasokusivumela eso senzo sogonyamelo salo mantyana engenalo negunya elingakanani e Herschel; ukuba lonto uyiyekelele u Mpatiswa Bantsundu abantu baya kuse bencama besiti akuko Rulumente waluto ukuti kwinto enje angali.

U MR. FELTMAN BIKITSHA omnye wamadoda apambili ebeSkeye kwe Nciba uzifumene incwadi zake zokumngenisa ekaya ukuba abe ngumntu we Nkosazana. Ubelungiselelwa ngo Messrs. Lance and Buckland. Bokumbula abalesi, betu ukuba nyakenye walelwa u Mr. Bikitsha ukuba angenise igama lake encwadini yaba voti kwatiwa ngowase mzini embusweni. Kuko ubudenge obukulu pakati kwa magqweta bokungayazi lento yokuba kubeko ekutiwa ngaba semzini kodwa bepetwe ngujo mbuso. Ukuba okunene bangabasemzini ngekwenziwa umteto wokubangenisa bonke ekaya, kuba abanankosi yimbi babusa yona nabayakuze babuse yona ngapandle ko Rulumente.

I *Watchman* izimisele ekuyiguquleni yonke *Isavo* lemihla. Lonto asiyichasile kuba into ebesiyiteta ngonyaka ongapaya kogqitileyo siaayiteta nanamhlanje, sisaya kuyiteta isangozayo, kade kupele ukukanya kwelanga emhlabeni, mhlaimbi kupele okwetu, ngalo lonke ixesha kusequtywa lupato egadavu neyama yelenqo ngakumzi ontsundu. Into esingayitandiyo [illegible] *Watchman* kukuyilalisa [illegible] yetu, angayikupi njengoko injalo, [illegible] ukuvelisa icala elibi kupela esenzela ukwenzakalisa tina. Into esiyengala ata lowo mguquli "u Folosi sigebenga sabantu base Batonjini," ekubeni intsingiselo yeyetu inteto yayiyeyokokuba ngumbandezeli. Ezi ziposo zinganyamezeleka kumntu ongasaziyo isi Xhosa, kodwa i *Watchman* igabisa ngokuti iyinkunzi okwazini intsingiselo zamazwi esi Xhosa. Ifike itabate kwalona elizwi iti sati "u Folosi ngumbulali," iti "umbulali" akanantsingiselo yimbi ngapandle komntu onqamla umqala womnye. Lo mguquli we *Watchman* sidibi esiyakuba yintlekisa kubantu abayaziyo intoto.

NGOLWESI-NE oludluleyo ibiyimigcobo e Komani kudunyiswa ukufika komhla oyi St. Andrew's Day. Kulowo mgcobo, oka Folosi osand' ukunyulelwa e Palamente utete wavutulula. Ute, "Akasoze ashukumise ne sandla kwa no nyawo njengo lungu le Palamente ancedise abantsundu nangayipina indlela ngexesha elizayo, kodwa isluto abatembiso zona uya kuzifeza kakuhle." Lo nteto ayisotusi tina bantu bamaziyo into ayiyo u Folosi. Uti akasoze arikataze ngoku ncedisa ukunqanda xa kubulawa amalungelo abantsundu, kuba wayeko wawalwela pi amalungelo abo? Kulungile noko ukuba azityile ko Pelem kwangoku bona bebengamqondi, lisiko ukuyibona kade into abanye abantu, into embi sinksni zokuti abantu bexelelwa batyude ngokwe hangu. Ukuba lentsongelo ibipuma ko Fuller, Vintcent, Brabant, namanye amanene akade elwela ontsundu ngesiba sitwala izandla siyabomboloza namhla.

KWA kuleyo ntlanganiso ka St. Andrew's, u Mhleli wepepa lase Komani i *Free Press*, u Mr. D. S. Barrable ubuye wateta la nteto seyi kade ikanyezwa futifuti epepeni lake. Pakati kwe nteto yake ukalazele ivoti yaba ntsundu ukusetyenziswa kwayo, nomfundisi otile [illegible] abantsundu, waukubeleka ngokuti "akuko [illegible] Komiti ko Ndlonukazi [illegible] indawo ekwakutetwa kuso, [illegible] yako ku Mr. Jabavu we *Mvo*, lonto bayenza ngokuchasene neminqweno yezi hlobo zabo, ezikulu ezise Komani." Siyapinda kwakona siti le nteto ayina siseko sanyaniso, simangalisiwe nokuba inene elibekeke njengo Mr. Barrable linqane ukugwexa kuyo.

UNYULO LWASE DODOLORO.

Awusokulityalwa msinya umhla wa 21 ku November ngamawetu akwimimandla yase Dodoloro, Barkly East nase Lady Frere, kuba ngumhla ababo mapikana abavoti besilwela amalungelo abo ngokuvotela u Mr. Joseph M. Orpen. Abantu abu asikuko nokuba benze into yobudoda eyakuba libala negama elihle kubo ngamaxa azayo. Amakowetu kwelozwe ayame e ngamacala, amoyamnye onke ekusebenzeni kwawo, ababangako o pangupungu abafana nabebeko kwezinye indawo abasebenzela into abangayaziyo. "Umanyano ngamandla!" kutshiwo imihla nezolo, asazi ukuba lonto ingade iqondwenjo lonto ngabanye abantu kutenina, kodwa ke namhla lonakala ngokuqaqambileyo kolunyulo lwase Dodoloro, kuba amadoda ebemane, iyileyo isiti makunyulwe yona. O Messrs. van Rensburg no Venter ngamalungu e Mbumba yama Bhulu, u Mr. Copeland li Ngesi eliyi Bond elingumxasi ka Sir G. Sprigg ubenyeko nezama Bhulu ivoti esiti makulahlwe oliuye kuwo kutatwe yena ngawo; u Mr. Orpen ngomele amalungelo nemfanelo zabo bonke abamhlope nabamnyama ngokufanayo, otiye ikoto lebala. Ate ke akuhlanganiswa amanani wapambili u Mr. Orpen walandelwa ngu Mr. van Rensburg. Indawo afumene ivoti ezininzi kuyo u Mr. Venter, owesitatu, kuse Dodoloro, u Mr. Copeland wafumana ezase Barkly East zodwa. U Mr. Orpen zanga 74 ezaba mhlope e Barkly East kodwa, ezamawetu zali 170, uvotelwe nayi nxenye yama Bhulu ngenxa yokumtemba noko angelilo ilungu le Mbumba yawo. Siya zidla kakulu ngesi senzo sokusebenza ngokuvana kwama wetu amele i Dodoloro nela Batembu. Indawo ebeku votwa kuzo, namanani evoti ezifunyenwe yindoda nganye kwabese lugqatsweni, ngawo la:—

Indawo Zokuvota.			Orpen	van Rensburg	Venter	Copeland
DORDRECHT	...	...	20	76	64	6
Kirkvoorsfontein	...	...	0	13	14	0
Driefontein	...	...	3	30	28	1
Buffelsdoorns	...	...	101	0	0	0
Wintershoek	...	...	1	21	21	0
Spioenkop	...	...	7	6	3	0
Middleplaats	...	...	4	18	14	7
Craggieburn	...	...	4	37	34	0
Hattebeesthoek		...	1	19	16	9
Snymanskraal	...	...	13	46	51	2
Smoorfontein	...	...	4	14	9	4
Montaguhill		...	0	21	19	1
Lady Frere	...	...	76	0	0	0
Nel's Rest	...	...	6	8	4	0
Carnarvon	...	...	4	3	0	0
BARKLY EAST	...	...	49	33	19	51
Glengarry	...	...	16	3	1	3
Tintern	...	...	21	7	0	7
Barkly Pass	...	...	26	30	6	26
Ravensfell	...	...	22	25	15	4
Clifford	...	...	34	31	7	5
Slaapkrantz	...	...	19	6	2	2
Mosheshford	...	...	24	2	0	6
Bonnyvale	...	...	10	0	0	14
Roseneath	...	...	23	5	5	4
			488	457	334	143

Intlanganiso Yotitshala Egqili (Herschel)

Lembuto ihlangene ngo 3rd October, njengokuba isaziso sasisitsho e Bensonvale Institution.

IMICIMBI.

1. Intlanganiso ivulwe ngomtandazo yi Acting Chairman u Rev. Geo. E. Waterhouse. Beziliqela kanye ititshala kuba no Messrs. Mama wase Tsitsana no Somngesi wase Rouxville benze imigudu yokufikelela.

ABANAMAWONGA.

2. Kunyulwe u Rev. Wesley Hurt ukuba abe ngumongameli, no Rev. Geo. E. Waterhouse, no Rev. S. W. Cox, J. Monyantsi ukuba babe zi Vice-Presidents; Secretary Mr. Jonathan Jas. Jabavu, Assistant Secretary Mr. J. S. Mbongwe. I Committee ngo Messrs. Kumalo, Gundwana, Mlamleli nabanyo.

INTLANGANISO EZAYO.

3. Ngesimemo Somongameli we Institution yobuye ingene kwase Bensonvale nge 21st December, ngolwesi-Hlanu.

ABAYAKUFUNDA AMAPEPA.

4. Kwintlanganiso ezayo u Mr. Geo. Baker uyakunika i Object Lesson baze o Messrs. Mbongwe, Gundwana, Tshangela bafunde amapepa.

UMQHO WE HERSCHEL TEACHERS' ASSOCIATION.

Owona msebenzi, nezona ndawo zizungulwa yilo ntlanganiso zezi zilandelayo, 1. Ukukutazana kwe Titshala ngokwazo emsebenzini ngokuxoxa, nokubhala amapepa angati abe luncedo emsebenzini wazo, nokunyusa umntu ontsundu. 2. Ukukangela amalungelo e Titshala. 3. Ukuzamela ukuba izikolo zelipezulu ziqubele pambili. 4. Ukuqwalasela eyona ndlela ifanelekileyo, nelula yokubhatala ititshala. Lendawo ibhekise kubhlobo engati iqukwe ngalo imali ebantwini. 5. Ukutotisa, nokuchasa amasiko obumnyama pakati kwabantsundu. Nokutiba indlavini zolwalako ukuba zingabi saba nandawo nakusipina isikula.

ABALIMI NA BARWEBI.

Intengo yo boya ayikabi kwinto ebiyiyo ngeveki egqitileyo, butengwa kakulu.

E QONCE (Dec. 1).

Itapile—10d to 7/ ngekulu
Umbona—3/4 to 3/7 ngekulu
Inkuku—11d to 1/3 inye
Amadada—3/ to 1/10 lilinye
Ikwakwini—5/3 to 10/ inye
Umgubo—9,3 to 11/3 ngekulu
Imbotyi—6/6 „
Inkuni—3/6 to 22/ ngeflara
Amaplanka—11d ngo foot

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, DECEMBER 6, 1888. [No. 311

I Dip ka "Hellier" ye Cuba.

ELI yeza le bhula lenziwe ngezalatiso zo Mr. J. B. HELLIER no Dr. HAHN, umenzi we mi Chiza, lingumngaliso ngobutshipu nokulunga; liyabukulisa uboya ngapandle kwoku bugqolisa; lipolisa zonke izilonda namanxeba, lingasetyenziswa ngapandle kwe xhala kuba alinabuhlungu.

Ixabiso lalo e Qonce zi 2/. nge gallon. Kwezinye indawo ezingapandle kwe Qonce ezi mayile umgama e Qonce zi ma 200 li 2/3 nge gallon. Kwindawo ezingapezulu kwe mayile ezi ma 300 liyakuba 2/6 nge gallon. Amagosa okulitengisa ayakutengisa ngalomanani ayakumiswa kuyo yonke i Koloni. Yoti imali yezitya ibizwe ize ibnyiswe xa zibuyisiweyo zisalungile.

Amafamo ami ndaweninye kungawanceda ukuba ahlangane ngo mpanda (ozi gallons ezi ngama 60) xa woti umpanda ungabizelwa nto wona.

I gallon ezi 4 zinokwenza i gallon ezili 100. Zinokuhlamba ama 400 egusha. Igusha inye inokuhlanjwa ngento engeyiyo nefalintyi. Kufuneka amanzi abandayo kupela.

Amafama makakaulezisa ukuli odola eliyeza ukuze acebe ahlambe kwangoku. Abalifunayo bangatumela kulowo ugama lingezantsi. Liyanconywa na kwa Rulumente.

F. TUDHOPE,
Market Street, Kingwilliamstown.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

DYER no DYER

NGEZIVEKI ZIMBINI

BANEMPAHLA ENINZI.

Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.

Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. umnye.

Iminqwazi yamadoda, 2s. umnye.

Ibike ili 10s. 6d.

KWANENTO ENINZI

Yezihlangu Zamadoda, Zabafazi, Nezabantwana,

Zitengiswa ngamanan iapantsi.

KWA

DYER & DYER

Kingwilliamstown.

ULOLIWE KA RULUMENTE.

AMAXABISO abizwa ngo Loliwe baka Rulumente ngokutya kwale Koloni ukuqalela nangesemva kombla we 1 December. Ukutya nazo zonke izityalo, umgubo ne simili ye fulawa, nerasi ebilisiweyo, izinto eziyimveliso yale Koloni kanye kuya kubizwa ngazo $1\frac{1}{2}$d (ipeni ene hopeni) nge ton nge mayile.

C. B. ELLIOT,
General Manager Railways.

Cape Town,
1st December, 1888.

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe „ „ —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)—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 asinamabala, koko kupela asemqukumbelweni). **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, $5\frac{1}{2}$d, 6d nge yadi
Izitofu ezibugqi—6d, $7\frac{1}{2}$d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,

u-ALUVENI.

BUZANI

Kwi venkile zangapandle enilunge nazo **Impahla** engaba ziyitenge

KWA J. P. JAMESON & CO.,

e QONCE (Kingwilliamstown),

Ezinjengo zi **Blanketę, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.**

— UNGAMLIBALI —

J. P. Jameson & Co.

Kuba ingubo zabo **zitshipu zilungile.**

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.

Ibandla Elihambisa Ibhaibhile.

ISEBE leli Bandla Eqonce, lite kuba linga Ibhaibhile zingafunyanwa nangabapantsi, lalungiselela ukuba zitengiswe nge 2s. 6d. inye, Ibhaibhile apa ze Sixhosa ezincinane ebezifudula zitengiswa nge 3s. 6d.

Kukwako ne Zibhalo zo Cebano Oludala lodwa ezixabiso liyi 1s. kuba kufuneka zitengiswe zapela.

Ibhaibhile zeli Bandla zifunyanwa kwa C. W. BLUHM, Market Square, Kingwilliamstown.

H. J. BATTS,
Hon. Secretary.

Kingwilliamstown,
27 Nov., 1888. 2t28,89.

BONISANI !

IHASHEKAZI eligwangqa, lipeulwe kwi ndlebe yase kohlo encamini kancinane; line kolo encinane; lihle; lityebile. Ubudala limalunga ne minyaka seminyaka. Otifumaneyo, no makane umkondo enjalo abhalele ku Mr. J. Tengo-Jabavu e Kingwilliamstown ookuba kukum

J. JAMELA.

Cenyu Location, Stutterheim.

Isikolo sase Rode.

KUYA kubako i Timiti e Rode engase Mkangiso ngolwesi-Hlanu ukutabona kwe langa nge 21 December, 1888, yeyo kuvalwa kwendlu ye Tyalike yakona. Kubhalweni iyakuba ngu Mr. J. Tengo-Jabavu we Mvo ZABANTSUNDU. Izihlobo ezise Ngqushwa, Emagugqwala, Tamara, Qonce, Magqunukwebeni nesinye indawo ziya celwa ukuba ze zibeko. Kongenwa nge 1/ ngabakulu 6d lutsapo.

KO TITSHALA.

KUFUNWA i Titshala (etshatileyo) yokulabata isikula sase Zachanan, kwa Qumbu (Main Station School), ingene emsebenzini ngo January. Umka Titshala atungise. Abayi fanayo londawo mabe bhalele pambi koanku lwe 20 December, batumele neziqiniselo zabo ku,

REV. JOHN W. STIRLING.

INTLANGANISO YESIKO

YASE Ncemera iya kuhlangana nge 21st December e South Peelton.

N. N. MAGWANYA,
Hon. Secretary.

1st Dec. 12 t 13

UMANYANO NGE MFUNDO.

(N.E.A)

INTLANGANISO yolo Manyano iyakudibana e Debe lika Marela ngomhla we 3 January, 1889, ngolwesi-Bini evekini, ngexa leshumi (10 a.m.) kusasa. Amapepa engxoxo ayakulesewa ngo Messrs. W. K. Ntsikana; A. Njokweni; D. Dwashu; J. B. Yekela; T. Bottoman; nelika Mr. J. Tengo-Jabavu loku Guqulwa ko Manyano, kwanoyo Mongameli we ntlanganiso.

B. SAKUBA,
Secretary.

Kingwilliamstown,
December 5th, 1888.

ABAZELWEYO.

PHILIP.—Umka Rev. Wm. Philip ubelekе unyana ngo 24 November.

GAWLER.—E Port Elizabeth, ngo 14 November, Inkosikazi ka Rev. J. Wm. Gawler, ibeleke Intombi.

ABABHUBHILEYO.

MAHLUTSHANA.—Kwa Mafolo, ngo 31 October, 1888, kubhubhe u ARTHUR ROCKS, unyana omncinane ka Rev. Chas. Mahlutshana. Ube kwiminyaka emibini ubudala.

TENGO-JABAVU.—E Kingwilliamstown, kubhubhe ngolwesi-Hlanu, 23 November, 1888, u VICTORIA H. LEONORA (VICKEY), Intombi ebitandwa ka J. no E. Tengo-Jabavu. Ubudala ibiseyino Nyaka 1, Inyanga 9, Intsuku 12.

NOBANDA.—Sibhijwe nge matwana wetu apa e Debe ngomhla wesi 6 ku November, 1888. Usishiye [illegible] [illegible] kunene [illegible] [illegible] [illegible] [illegible] yam, ngegama linga JEREMIAH NOBANDA. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ku October [illegible] [illegible] [illegible]

[illegible]