Africa in general; for the Natives know to their cost that the day is cursed on which British statesmen determined to adopt the policy of shirking and shuffling with respect to the affairs of the British dependencies at this corner of Africa. Any move, then, with a view to reconstruct the shattered structure of British influence in the South African states will be heartily welcomed by every true friend of this country.

Editorial Notes.

A THOUSAND pounds were, it is stated, subscribed on May 8 at a meeting held under the presidency of Sir Robert Fowler to inaugurate the Chesson Fund Committee. It was resolved to raise "a considerable fund in recognition of the eminent and disinterested public services of the late F. W. Chesson," and a satisfactory start was made, as above mentioned. Amongst the members of the committee up to the present are Mr. Bright, Sir R. Fowler, Mr. M'Arthur, Sir J. Gorst, Mr. Mundella, Mr. Chamberlain, Sir C. Dilke, Mr. Shaw-Lefevre, Mr. Bryce, Lord Edmund Fitzmaurice, the Hon. Evelyn Ashley, the Hon. W. H. James, Mrs. Fawcett, Sir Joseph Pease, Sir T. Fowell Buxton, representatives of India, Africa, Greece, and Armenia, Sir Charles Warren, and other well-known persons. Some yet more prominent members of both political parties have undertaken to aid the movement, though precluded from adding their names to the committee. It seems probable that the society with which Mr. Chesson's name was more closely connected may be amalgamated with another society acting on similar lines.

No one who knows Native character, and the rough and ready provision Sir Arthur Havelock made for the administration of Zululand, ever entertained a lingering doubt that the present settlement would last. As if it was not sufficient for Sir Arthur Havelock to fondle and caress an upstart, in the estimation of the Zulus, like Usibepu, to the discomfiture of Dinizulu,—the Governor literally introduced into the new British dependency a host of officials who certainly could not all have given evidence of fitness for the work by the great canon of sympathy with the people to be governed. And sure enough a needless disaster was courted, possibly with the desire to complicate the situation, in converting the simple execution of a warrant into an occasion to play at campaigning. Through the gross blunder of an incapable, yet well-meaning British official, the country must needs witness further rapine and bloodshed, which might easily have been averted.

THE scarcity of Native labour at the Gold Fields would probably not be heard of, if Companies represented the matter far and wide, that they wanted Native labour. The best way to have the matter placed before a wide circle of the Natives would, need we say, be by advertising in the vernacular. But Companies must be able to show that they have to a certain extent studied, in some way the comforts of their Native labourers. This guaranteed we see no difficulty why there should not be a perenial stream of Native labour from these parts of the country to the Gold Fields. We understand that the labour supply nearer home fluctuates by reason of the seasons according as the Natives are, or are not drawn away by sowing, weeding, or reaping their crops.

THE representation of Victoria East in the next Parliament is being anxiously discussed in the Alice paper. In the last issue of the *Alice Times*, to hand, no less than three paragraphs are put in reminding electors of the existence of one of the politicians of the fossilised type, who is desirous to be put forward as a candidate for Parliamentary honours.

His fellow students at Lovedale will be highly delighted and heartily congratulate Mr. James Davidson for having taken his M.A. Degree at the Glasgow University in May last. Mr. Davidson is the son of the Rev. James Davidson, Missionary of the United Presbyterian Church, Mbulu, Transkei. He was at Lovedale from 1878 till 1880. We believe it was in 1884 that he went to Scotland. It is hardly necessary to add that we all feel proud at the success of a Cape Student at one of the renowned seats of learning in the Mother Country.

THE *Bond Organ*, tells the Natives what they may expect now that the Bond, and not British influence, is to dominate in the Cape Colony. It says:—"The education which our Native races need is not that which is now provided through Government and Mission Schools. They require by strong legislative enactments to be brought, to acquire industry as a habit."

ACCORDING to the *Bond Organ*, then, we understand that the Bond will as soon as it can re-establish slavery for the Natives, and this is one of the things for which our countrymen in East Griqualand voted when they helped a Bondsman into Parliament!

WE hope the absence of discussion in respect of the motion of Mr. Douglass, to abolish the House Duty, and to substitute in its place a tax on Diamonds, does not mean that the country is so pleased with the impost that it would be sorry if it were removed. The Bond has for the hundredth time declared against it, but it may be said that that body is on principle opposed to all taxes on Afrikanders as distinguished from the despised Rooinek and Kaffir. It is just possible ... that since the repeal of the House Duty was included among the sessional marching orders given to the Ministry by the Paarl Bond Congress, the country is under the impression that there is no further need to agitate in this matter. But without pronouncing a final opinion in regard to the manner Mr. Douglass' motion has been received by the public, we feel bound to say it would be a great relief to the Native people if the House Duty were remitted; and we trust Mr. Douglass's motion will succeed. No Native meeting has been held in this country without a reference to this matter; for when the tax was first introduced it was stated by the officials, that it would only last three years. The good name of the Responsible Government of the Cape has suffered in Native estimation by the collection of House Duty at the expiration of these years. We heartily support Mr. Douglass.

WE have been in hopes that we would have heard by this time what Parliament intended to do relative to the subject of increased representation of the Transkei in Parliament. We are very pleased to find the *Kaffrarian Watchman* advocating the claims of the Transkei in this direction, but as usual we cannot agree with the reason our contemporary advances in support of the demand, viz., that the Europeans of Tembuland are unrepresented simply because Col. Griffith was returned instead of an unknown and egotistic youngman from Capetown. We advocate increased representation because it is only right and fair. This is not a matter to be left to the fag end of the Session, and if Mr. Sivewright and Col. Griffith are to accomplish anything they must give notice to amend the Act of last Session at once.

OUR scepticism respecting any Railway Bill being passed during this Session is likely to be verified. The Junction Bill which the Government had after careful consideration decided to introduce has been no sooner introduced than sacrificed. Sir Gordon Sprigg is now in favour of a comprehensive scheme, which may probably take the country by surprise and lead to the shelving of the whole business, Junction and all. This is what we foresaw when commenting upon the opening speech.

LONDON.

A friend of ours who has been from the capital of the world for a decade, gives us some interesting details concerning London, which afford an insight into that every day life of the great metropolis which does not find its way into the Press:—

"I find London to have increased to dimensions that are perfectly astounding. The crowds of people in the streets you would scarcely conceive. And the size of the horses, and the speed at which they move is so different to Kingwilliamstown, that I am sometimes quite bewildered. The weather is still cold and wintry but the trees are bursting into leaf, and it will not be long before Spring fairly arrives. As you may suppose I have been here there and everywhere; not anywhere in particular yet, except the Tower, National Gallery, Kensington Museum, St. Paul's, and Westminster Abbey. I have not yet tried the House of Commons, as the rules are very stringent as to strangers, but I intend to go shortly. It seems curious to see on an hotel as I saw to-day "Established 500 years" and on another "A.D. 1400." I saw Livingstone's grave in the Abbey. The same day (Primrose day) Beaconsfield's statue was covered with flowers and quite a staff of police was necessary to keep the public "moving on." His statue in the Abbey was also decorated with primroses. All the people look very rosy, but more or less grimy. I have seen literally no drunkeness, and met with no incivility. The endless miles of streets are quite a surprise to me, as the most of them have been built since I left Home. Places that I knew as fields, are now all bricks and mortar, and it still goes on. I have seen several Africans or Americans coloured people in London, and one young lady from Sierra Leone. She appeared quite at her ease, and to the manner born. Food of all kinds is very cheap, but rent seems dear. Every fourth shop seems to sell eatables. The beer is excellent. Milk is 4d. a quart. Cream 3s. a quart, and you can see the milk taken from the cow, if you wish, in some parts. I saw in the Tower the trophy of assegais surrendered by Kreli and Sekolo in 1882, and also the armour worn by Knights at the battle of Agincourt, also the axe and block used to behead the Scottish Lords, and the place whereon Lady Jane Grey was beheaded; thus the past and the present tread closely upon each other.

"Walking down Regent Street I observed a coloured man, who was evidently a Kafir. He had on a suit of livery, and was acting as a porter at an Art Gallery, for the exhibition of some paintings. On accosting him I found he came from Port Elizabeth, and as he has friends and relatives in Africa they will perhaps be glad to hear that he is quite well. He told me that his name was Nathaniel Nkata, and that a house he owns in Port Elizabeth is in the occupation of Mr. Kosana, from whom he would be glad to hear, having written several times, and got no answer. He very proudly introduced me to his wife, an Englishwoman, who resided with him on the same premises, where they act as caretakers, etc. He brightened up a good deal at hearing of many people whom he knew, especially Mr. Schermbrucker, for whom he had been employed when a lad. He said he (Nkata) was a nephew of Kama's. He thought he would try and come home again soon, although he liked London very much. We parted with much cordiality. Truly the world moves! When one considers that this man's father probably fought against the British, and then to find his son in Regent Street, above all places, seemed to me very curious! And married to an Englishwoman!! I took the liberty of advising her to stay in England. [We happen to have a personal knowledge of Nkata alias Mantsala.—EDITOR *Imvo*.]

"London is thronged and swarmed with people from late morning till midnight, and the noise, and energy of the traffic is astounding. The shops take all my time when I am not studying the people. I am on the search for the Irish bricklayer's labourer, but he appears to be defunct, and I cannot find him."

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa nzemiti ekula apa e South Africa kupela.

LAMAYEZA aya yakiwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bezabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqiuwayo 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 OBABAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

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

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

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

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

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

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

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

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhlamba igazi sendele.

Imilatiso zendlela yoku wasebenzisa ziahlcilelwe ngokucaliseklleyo zatiwa nca kwi bhotlana nezitofilana ngazinye, ... ngokukoleziloyo akaze ... lamayeza. Ngokungabiko kaya, nandlu, nambambi ungenawo lamayeza esirweqe sokulumkela okungekuli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nes bhokisi nange Ebotile 'nangamagosa ake kwizikoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E Ngcamakwe—Mrs. Savage.
E Monti—E. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Marer & Marsh.
E Bhayi—E. G. Lennon &Co.
Engcusha—W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutatakayo nezilakani. Zitengiswa ngamaxabiso alula, ndiseuzela amaxelwa.

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.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ocelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/3 ibotile.

Elika
COOK Iyeza Lokukohlela (Lingamafuta).
1/3 ibotile.

Aka
COOK Amafuta Eziloda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yesinyo.
6d. ngebotile.

Oka
COOK Umciza Wezitepu Sabantwana.
9d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesaqunyana.

Oka
COOK Umciza we Cesina. 1/6.

Niyandiso ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawasebenzise ngegama igama lako.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

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

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. "*Ityali setu*" especially *ezaba Tshakasi*, zibleli zodwa emhlabeni. *Ilokwe sokutshata* esesitungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, ese hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:

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

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:

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).

Ikaya Lendwendwe

LIVULIWE E-KOMANI,

NGO

R. T. NUKUNA & CO.

UPUMLO no lwonwabo kuni mzontsundu wase Kamastone, e Hewu, e e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Izindlu nezitali sikulu.

Ngase zantsi kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ilungile.

R. T. NUKUNA & CO.
Queenstown.

B. G. LENNON & CO.,

Abatengisi bamayeza nabensi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke ugwalasele kulawo alandelayo, abhalwe ngo nteto 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.
Ezika LENNON
Inqgatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza wesesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

ISAZISO.

Nalo icam! Nalo icam!

UMR. THOMAS NGUDLE naelitye elisila kakuhle ngokusizanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nengqolowa. Umema umzi wonke. Ulila ngenyamekokazi sakulu. Alicamfihlakalo zanto lona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

J. G. NICHOLSON,

Igqwetu elise zincwadini zakomkulu nomtetelelli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa... Ugqala amagama e Tayitile. Uquka izi kwelizi zi Bhatalwo kwa ngoku.

Yonke into ayi patiswayo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tahipu kanye Umbona, nento ezinjalo Umgubo, neswekile, njalo-njalo, njalo-njalo.

Ikaya Lendwendwe.

UJAMES MADALA unale INDLU YEZIPUSO (Coffee Shop) e Malay Camp, eyaziswa kakuhle kwabantsundu kuse Wesile, kulapo abahambi abavela kona Bhayi, Pesheya Kwe Nciba, e Natal, kwa Lesoto banganifikanza kona ... kona.

JAMES MADALA.

Kimberley.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

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

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, sibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amanzinzi 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 zichelezi 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 zuswa kwinkoliso yaba goini mayeza kuyo yonke Ikoloni.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ugamatye nange zitena; nokuba ndibiza imali elise zantsi. ndifabate nempahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyinira,
10 March, 1888.

KUKO

C. A. Jay & Co.

Malunga Ncaitube zo Daya no Aluvani

Eqonce (Kingwilliamstown)

APO nofemana IMELA, IFOLOKWE, AMAGXEBEKA, IPLETI, INKUMTYE, IBEDI, INTO ZOKUSEBENZA, (tools), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGCANGO (hinges). Singatisina? Ilepo nje yonke into efunaka endlwini, nasebopini.—Cathcart Street, 18th May, 1888.

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

QUEENSTOWN.

[IVELA KUMBHALELI.]

IMVUME

May 26th, 1888.

Asibanga nakuzibamba ekubeni singamangaliswa sakuva ukuba izinto ezigwenxa ezisakuti zible esidlangalaleni mazingabhe. ngezwa ngapandle kokuba umntu acele i *Licence* (imvume ke leyo). Kambe isidlangalala nditeta neendawo enjengase tyalikeni apo kuti nakona kuhle izinto ezigwenxa ezingabukekiyo. Ke ukutsho nditeta ukuba kwenye-yezi tyalike zalapa zabantsundu u Ma... ako wateta ngokude kwapatelele emc... ...i, ngokusuke umfana ati engacelanga mv...ne kuye amane ukwenza amanqaku epepeni apo, nangezinto ezikhe zihle etyalikeni yake. Site nqa ukuba yinto ekhe kucelwe imvume ngento eble esidlangalaleni na, ingaba kunjalo na nakwezinye indawo. Lumkela ukucela imvume mfana.

AMAXESHA ENKONZO.

'Lento yokungakatalelwa kwexesha lokubeta kwentsimbi zetyalike iko kakulu apa kwezabantsundu—ekubonakala ukuba uti umfundisi akudiswa kukuhlala estadini aselesuka esiti makubetwe intsimbi ingekabi lilo nexesha, nditsho ngokuba tina qela lisebenzayo eliti nange Cawa libuyele ka belunga ukutshona kwelanga ngokuya kufeza imisetyenzana etile—sahlala sibile "singamaqugwala" ukusukela inkonzo engene ngexesha elingelilo — siyafika sekumzuzu ibhengezwa i "Gospeli" ze kubuywe kutiwe "Nanku kupazanyiswa intshumayelo." Mabatinina abaqeshiweyo, xa suke sive selinga kenqe-kenqe kwangozikisi (6 o'clock), ziti ziqala ukungena ezabelungu sekushunyayelwa kwezetu, ze sikolise ukupuma mva noko — endaweni yokuba zingene kunye okanye zingene mva. Baveleni nabaqeshiweyo zinkosi.

IMVULA ELUBISIYO.

Imvula apa ematambo (umoya) yakwa Komani seyiqalile ukuna—selingomdala u Ntulikazi nobusika apa, umoya uengqele esintombini azisatomani maozi. Umoya uqale-ngeveki egqitileyo usavutuza wenze into enye, nanamhlanje wenze idometshe. Kwesinye izindlu umkise i roof wawisa nemiti. Kona kwizindlu ezingamanqugwala uyichitile loncha. Kuhleliwo emapempeni—nditeta ukuba sebeliqela abapulukene neminqwazi yabo ngulomoya—usindile owam. Sisalindele ezinye izinto ukuba lomoya awudange unqumke msinya, kanti ke oyena Ntulikazi useza sekunjenje kwangoku—kubi, ke.

AMAKAYA.

Siwakangele "Amakaya Endwendwe" azandul' ukuvulwa, sibona esaxomolozelela pambile—aye esaqhuba kakuhle. Sisakolwa tina singasayikupika, namafetelele awanqwa ngo "Sifalutolini" abasokufumane batete—ngamalinga awenziwayo—yomelelani madodana isiziba siviwa ngo "doudolo."

Amampondo Nokuxhoma.

A Marala no Manebana, Amampondo agwetyelwe ukuxhonywa zimantyi zase Batenjini, babbalele lenowadi kwicepa la Mangesi lase Mtata:—Umtata 1888, May 25th. Siti kuwe mhleli-ndaba. Sino Manetyana nam Marulu siti sinesiroro ngelityala letu, sitsho into la siyenzile, sinesiroro noko ngokuba umhlaba wetu usemampondweni akukomntu oxonywayo kowakuti umhlaba, singabananina tina, sibulele onjanina umntu? ngokuba baninzi abantulala abantu nalapa kwa Hala babalekele Emampondweni, bakile nangoku..., abanye bayahlawula ngenkomo ati ongenankomo ahlawule ngomntana oyintombazana, linjalo elakuti isiko, eli lokuxonywa asilazi, lisakuvela ngati. Nalapa Ebatenjini akukabiko muntu oxonywayo, baninzi nangoku esinabo apa esiloengweni ababulele abantu, ngababini babekelwe ten years, sitike singabanjaninga zinkosi lento sixonywayo. Ewe kuyimfanelo kubantu ekulisiko lenkosi zabo ukuba mabaxonywe. K- kwabulawa u-Hoha ngumampondo wahlawulwa, wayeyi Teacher, yase Mqanduli, yayingumtembu ke lowo bade baxonywenake abobantu babebulele u Hoha, baninzi abantu abahleliyo ku Nqwiliso ababulelo abantu, bahlawula. Into esiyaziyo kukuba tina singazimelanganga kukuba silirumilena ityala letu lento sixonywayo ngu-Rulumente? Singabantu bakena? siyarera kanye noko singenakunceda. Baninzi abantu ababulala abantu abakwa-Mqikela, aba bulele abantu bakwa-Rulumente, abafunwa, abaxonywa; sitina sibulele owokuqalana umntu wakwa-Rulumente lento sisiswa apa ngu-Nqwiliso? Makazele ukuba angena ngati kwa Rulumente? Isiko lake esilaziyo kukuhlawula uxa kubulewe umntu. Kawu silingele ku Rulumente ukuba Amampondo ayaxonywana ngu-Nqwiliso uxa abulele umntu. Enye into uyamqusana umntu obulele umntu; wakubalekela kuye; kodwa andikolwa [Ndingu Marula nje ukuba uyamgxota, nokuba uyamxela, nokuba uyamzisa apa Emtata.] Ngumbla wokuqala ngati [ukuzisa impondo eli bulele umntu] sui usitiyile u-Nqwiliso. Yikangeleni zinkosi, lendawo, sinesiroro kanye yilento yokuxonywa singamaMpondo lingelilo isiko lenkosi yetu. Ndim Marula no Manebana Murder.

UBUTSEPILE E QONCE.

Kuya kubako, kwitvalike yama Wesile antsundu ngolwesi-Hlanu olu, nge 7:30 ngokuhlwa, intlanganiso yabo bonke abanqwenela ukuba intengiso, noselo lotywala lupeliswe, ukuba kukangelwe amacebo okuvuselela Ibandla la Bazili pakati kwabantsundu base Qonce. Kuko amanene amhlope aya kubhekisa intelo ngalomcimbi entlanganisweni. Bonke abahlobo bobulungisa bacelwa ngezandla ezivulekileyo ukuba zebabeko. Abantu abakalo, umlisela nomtinjana, siyatemba ukuba baya kuiako xa kufutwa amacebo okumbela eligqwira liwagqibayo amawetu.

"IMVO."

Singa amakowetu singawabonisa inteto enge Mvo kwipepa lama Ngesi abati yi *Cape Punch*. Lenteto asiyitabateli siqwini: ibonisa into umzi wama Ngesi, inxaleuvo yawo okanye, oyilindele kuti. Isisincoko esicingiweyo, ati, Umhleli we *Cape Punch* ubenaso no Mhleli wo Mvo, vaye kanjako lo *Cape Punch* yo 11 April, ipume inomfanekiso apa wo Mhleli we Mvo. Siso esi isincoko:—

Kwakukwa badakazi imvula yenze umngxazisane omnyama. U Mr. *Cape Punch* wati qikili ngomhlana esitulweni sake, kuba wayepelile kudinwa ngumsebenzi walomini. Kwakumaxa apakati eqwalasele kwinzonzobila zeukwintshana zaba laulayo, ekwati gaxa, weva kunqongqoza ekamileni yake. "Ngena" wadanduluka watsho u Mr. C. P., "Ngena," kwaza kwangena umnumzana osiqingqi, ezite wambu ngebatyi yangapezulu, njengezo uke uzibone. Tyap' utike umnumzetu" watsho Umkoloni omkulu. "Nakuba ungene ngesimo esingazekiyo nokuba ungumhlobo, uyimpi sinina."

"Ndingumhlo nkosi, ndingumhlobo," lwatsho olondweudwe luzihluba esosivato salo singapezulu. Tina asizontshaba zenqubelo pambili—kananjalo asishumabuvukeli.—"Ke namhla ndiyamazi lo endivuyayo ndimbulisa ngesandla. Mr. Tengo-Jabavu ndiyakucela hlala pantsi. Kade ndiqwenela ukukwazi wena mnumzana ontsundu wapambili ngezimini Naxa uti uvisisana nenqubelo pambili uyalungisa kanye. Wena kwanabanye bakowenu abazihlube ubuhedeni nobunyamakazi ngokufezekileyo, kwanjengokuba uzihluba lo batyi yako yangapezulu ebikufutukezile, naza natabata incubeko kwizinto zokanyo ngohlobo oluksauleze ngapezu koko enjenjalo amanyange ama-Britani kwakungena nkukanya pakati kwawo. Umfi u Tiyo Soga waye ngumfuziselo omhle obonisa lenyaniso. Wabonisa okokuba kunokwenzeka kwintlanga ezintsundu ukuba ziqabele ngapezulu kwobumnyama nobuhedeni obebunzulu ngalomihla yake kunoko kunjalo ngale yako, ute ke wena nkosi, ukuba uyandiuumela ukuba nditsho, watsho lo mfuziselo wawungenisa entliziyweni. Kunokwenzeka ukuba abazalwana betu abantsundu bapume emibhalweni nase mboleni, okubambeni kweminyaka lonto iyakwanda.

"Kunjalo" utshilo u Mr. Tengo-Jabavu "kunjalo, ukuhamba kwemfundo akunakutintelwa. Apo kuko impembelelo zobubele ukukanya kuya kwanda. Masizifundise intlanga ezimnyama ngapandle kwenkohliso. Make ukanyiso, nokuba luluzizi, lukanyiselo ingqondo zabo andisayikuba ndedwa. Akunqwenelekile, akuko mteto umiselekileyo oyakusibambezela nangomzuzwana. Kuyinene okokuba asinayo longqondo iqeqeshiweyo kumashishini, nakubulumko amawenu wona azifumana kwangemfundiso zezizukulwana ngezizukulwana; xa ke nati seyifike imfundo le yalilifa le zizukulwana ngezizukulwana, siyakufika siwasebenzise ngakumbi amatuba esinawo, kuba amadoda napakati kwetu oyakuvela ayakuba zinjojeli ekuhlabeni imfihlakalo zemvelo, nase kucombululeni izintsompoti zobulumko. Ngubanina owaziyo ukuba akungeti kanti, kule nkita yabantu, kule mfumba okwakaloku yenza idumdum, kuko u "Milton ote cwaka ongewakufeketa"; kube kuko isandla esingatsho ziyakale ihadi sezihamb' apa ngengoma; kube kuko ntliziyo ingaba isabaselwe ngumlilo wase zulwini." Amazwi enye imbongi yakowenu enkulu ke lawo. Yayinyanisile. Yayinyanisile, singumzi onembongi, intsholo yamazwi enu ahlwabisayo ayasinxilisa; sisizwe esanikwa ubuciko mhlana savela, ukuba kuvakala ngati nditeta njengecamagu uz' ungazilibali ezonyaniso, ungabi sanqaziseka ukuba izizukulwana ezingekazalwa zingati nyalulu nabazo Milton, o Shakespeare no Byron. Naxa singabantwana asizidenge, noko sitotoba sisoyika xa sinyatela kwimigubasi yemfihlakalo zokukanya kwenu, ze sikujonge ngokoyika, asimagwala. Ukubengezela kokukanya kwenu akunyamezeleki kwawetu amehlo, noko exesheni soda sikuqele. Nakuba sisaneliswa kukukokelwa asisayikuhlala singabantwana. Imvelo iti ubuntwana asiso sipelo ijonge kuso. Imfezeko ngumntu omkulu. Kuse kukuleni kwabantwana, apo silindele kona, ukuqulunqwa komntu omkulu. Au nkosi, watsho esuka lauga iliso lake lise libona lombono wayeteta ngawo kanyo. "Kupela ngu Qamata ezulwini owaziyo esikubekelwoyo kwixa elizayo. Tina asifani nezinye intlanga ezintsundu zehlabati. Amasiko etu akawi lula akubona ukukanya. Hayi, endaweni yoko kunto yimbi. Tina siya sikeleleka, siqubela pambili, siyanda, niko nje; zibe ezinye intlanga zibhanga nakufika. Umgcini-nto-zonke unengqibo, namacl atile yena ngati, ayakusetyenzwa, kananjalo azaliseka yo njengokuba ihamba nje iminyaka."

"Asikuko nokuba unyanisile ngalonto uyitetayo" watsho u Mr. *Cape Punch* Yinyaniso enkulu. U Tiyo Soga nawe, nibonisile into ezintlanga zakowenu ezinokuyenza. Ngubanina ongaxela ukuba boba bangapina o Tiyo Soga no Tengo-Jabavu ekuqubeni kokukukanya pakati kwezindimba zabantu bakowenu. Ndinento enye endixakileyo yile, yintonina Mr. Tengo-Jabavu lento ungatabati esinye isitili umele sona e Palamente ililinga lokulingwa nj'elo. E New Zealand kuko abantwana belo ngegazi ama *Maoris* o Palamente, ekufumaneko enoncedo olukulu kulo lonke ilizwe.

"Ukucukucezwa kuse namandla kakulu" wapendula, "napakati kwa Mangesi atanda inyaniso. Hayi betu, andikatsho mna ukuti elixesha lelalonto, Kuko into enye endiyicelayo "uhlomele watsho u Mr. Jabavu xa asukayo, eshiya elinye ipepa le *Mvo* etafileni. Ndisati sinikeni into enye nina."

"Lonto yi——?" Wabuza watsho u Mr. *Cape Punch*.

"Sinikeni lonto kwizizukulwana ezibini ezizayo siyakuba nako ukwayamana ngamacala, nawona mazwe aqubela pambili. Yimfundo, imfundo epangaleyo; imfundo ekululekileyo pakati kwabantsundu."

UKUPELA KOMSEBENZI E DAYIMANI.

Kute ngaleveki igqitileyo, ngokuawelekeka, kwamalahle uenkuni kwabonakala ukuba imingxuma yase Kimberley ne De Beer's mayinciphise inani labasebenzi, basebenze isiqingata semini. Ngaso sisatu yi nkita abamhlope nabamnyama abaswelekelwe ngumsebenzi.

Esinye Isihelegu Somoya.

Usitemele oyi Drummond Castle, unduluke e Bhayi esinga e Kapa ngawo lomoya mkulu. Ufike e Kapa ngolwesiBini lweveki egqitileyo, nezokuba kute nge Cawa ngokuhlwa maluuga ne Cape L'Agulhas watana nqipu ne nqanawa enkulu seyaponongwa imasi ngumoya kwati mu, ibase imililo yokukhoba ezingaba ziyadlula inqanawa, ixela ukuba iyatshona. Usitemele usondele kuyo, umgama owanelele ukuba bevane ngenteto; kute kuleyongxolo yamaza anomoya kwaviwa matatu "Boats all gone," "Akuseko nento esisikitshane." Yasuku yayinkohla nokukhupha eze Drummond Castle ibhoti ngenxa yesiyaluyalu solwandle. Ulinde apo usitemelo de kwaba ngu 3 ekuseni, ebefike kona ngo 9 ngokuhlwa, kute ngeloxa yatshona kwapela lonqanawa, kwati naxa sekusile akwabonwa nento ukwalata ukuba kuko into etshonileyo apo ibimi kona.

Isenali yase Mgwali.

Lenkundla yemfundo iyahambisa kute cwaka nje. Kambe ititshala zesi sikolo so Mgwali ka Ngubengcuka, ngo Rev. H. W. Davis, B.A., no Mr. W. B. Jojozi. Besisand' ukutyelelelwa ngu Mhloli, ovakalise ukwaneliseka kwake ngumsebenzi waso. Kupumele kwezi ziqibi III., IV., V., 69, ekulwini kwintsapo ebiko. Ba 6 ku V., 19 ku IV., 16 ku III. Kolwe University School Elementay uviwo amakwenkwe amabini afumene i second class certificates.

Emampondweni.

Kufupi nalendlela ivela ecwebeni lo Mzimvubu iza Emtata, kuhle isihelegu nge Cawa engapaya. Umpondo ubulele umfazi wake ngohlobo olubuhlungu,—umtshece ngezenjana intungo zombini, nezandla, nentamo. Uputume isicaka sevenkile esasike sanqhina etyaleni lake pambi ko Nqwiliso, wasisikela ekitshini lomlungu lowo waso.

IBALA LABADLALI.

Ngo-Mgqibelo, 16th inst., amalungu e *Lawn Tennis* ase Bhayi nawase Tinara ayakudlala kumhlaba wase Bhayi. Lomini ijongwe kabukali, ngamacala omabini.—TENNIS.

EZABABHALELI.

UKUFUNEKA KWE MBUMBA.

NKOSI YAM MHLELI,—Ndifakele ezindatyana endizifumana kwisiqendwana se Veki zika 30 May, ndawana ite kode kuhle isitunywa emazulwini na ukuze sibe nembumba enjengeyo vrastar, mna nditi, hayi, masitete kwatina apa kwelipakade soba yimbumba; ndikalazela indawo ezimbini ezisesemva ngentlanganiso yokuxoxa into zombuso i Koloni nelase Mbo njengo Transkei, Abatembu base Cala, Amamfengu nama Nggika, ebekuyakuti ukuba ezindawo zonke bezinentlanganiso ezinye kuzo zonke ezindawo, kuti ku March no April ahlangane lamacala afute izinto ayakuzipatisa amalungu aya komkulu e Palamente, litsho elam, isuke i Koloni yanyamekela intlanganiso yemfundo engenakuxoxa shushu ngento zombuso, kungeso zizatu kanye Koloni naliwayo nje yi Transkei. Ndicela amawetu ase Koloni nase Mbo ukuba aqale namhlanje intlanganiso exoxa ngento zakomkulu ukuze kulo nyaka uzayo lamacala ahlangane ndawenye, kukungabi yimbumba elase Mbo livotele ntshaba nje, niva njanina mawetu? Iti imbumba isakuzama ukuba situngwe ngakumbi imilomo. Papamani, uhlanga luyaginywa yimbumba. Owenu,

J. J. M.

Transkei, 4 June 1888.

NGE TSITSIKAMA.

NKOSI,—Nndincede Mhleli wepepa undifakele lemigcana. Ndifuna ukuke ndipendule umhlobo wetu ongumhambi ode wafika nase Tsitsikama nje ngokuba ndibone kwi *Mvo* ye 9th May. Ndincede Mr. Kadebamba undixelele ukuba lonto yokuba kwafunyanwa igolide e Tsitsikama uyiva ngobanina. Uxelelwe ngu Mantyi na ukuba wanika abantu izixhobo zokumba? Ngendlela yemfundiso yase Tsitsikama, oti wena ayinambuyiselo ndiyakolwa ukuba kwezabantsundu izikolo zingambalwa ezingaqabelayo ngemfundiso kwesisikolo sase Jelimeni. Abobantwana abakutshwa bekwiminyaka eli 15 ubudala ubuninzi babo bati bekutshwa babesebeku Standard iv ngemfundo. Ungatsho sikutumele i Report ye Inspector zeminyaka ngeminyaka. Ke mna ndincoma ukuba ntle kwe mfundiso yabo bafundisi kwizikolo zabantsundu. Umteto wakona, mhla bonke abantwana bati nxa baneminyaka emitandatu ubudala, bangeniswe esikolweni ngalo lonke eloxesha lalominyaka ubako esikolweni imihla ngemihla kabini ngemini ngapandle kokuba esifa akuko namnye umnyaka umbonisikolo anganconiyo. Ungafika umfundisi esesikolweni oncedisa ititshala ufike inkosikazi yomfundisi ifundisa intombazana imisebenzi enjengokwenza ikausi. Abafundisi abanjalo banokudelwa na ngendawo yokwendiselana nama Lawo andikumbuli ukuba londawo ukuba ibingaba iko, ibingaba sisiposo xeshikweni abantu bebeyenza. Akufundisa Ezibhalweni ukuba kutiwa masibe banye? Urazula intlisiyo zama Kresta ngalonto uyitetayo. Ibingebi ntlena into yokuba kutshate i Mfengu no Mxosa, mhlaumbi i Lawu ne Mfengu; kungabiko oti komnye—wena uluhlanga olutile. Lonto ibingabonisa inkululeko ngendlela yokuteza nokuka amanzi kwamadoda Amalawu. Nokuba wavibonana lonto ibingebi ntlena kuwe ukubona amanene enynea amanenekazi? Ke kulusizi mhlobo wam ukuba ezizinto zitetwa nguwe, kuba bekungalindelekile ukuba ungateta ngolohlobo ngabantu bakowenu. Ngeyaba yiato entle ukuba wawute wakubabona abo bantu ukuba banobudenge, wabavuse ngapambi kokuba uba bhengeze emapepeni. Masditshouele, ndim,

UMTSITSIKAMA.

INTLANGANISO.

NKOSI MHLELI,—Nceda Nkosi undifakele lamazwana kwelopepa lako lidumileyo. Sizakumane sihleli pantsi, sisonge izandla, sibhomboloza ngemilomo sisiti:—Imbumba! Imbumba yasibulala! Safa ngama Bhulu, siyakutinina? Imbumba (Bond) yona ayilele. ingamadoda, iyazi ukuba kwelihlabati into ifunyanwa ngemigudu, ayifuni kulibala yimipanda. Ayepina ke amadoda namadodana ohlanga amise intlanganiso eyakuba nezipalukana kwiziqingata ezitile, eyakusebenzela amalungelo ohlanga. Singati ke sazivutulula kungabonakala pakati kwexesha leminyaka emibini. Qondani ke ngalento volunvulo lwase Mbo. Kukusweleka kwentlanganiso yamalungelo etu. Imbumba (Boud) yona iyakuhlala iwafumana amalungelo ayo e Palamente, ngalo lonke ixesha iseyiyo yodwa ekoyo. Sihlala silila ke tina lonke ixesha esisasonge izandla ngalo. Owako,

H. H.

IZINJA, IMFENE, INKUKU.

U Mr. Geo. America Ross uti imidaka yase Bhayi maze ingalili ngamntu ngomso xa kutiwa *Futseke*, kuba yiyo ngokwayo ezenzo izinja zokusukela ihangu. Uti zebangalili ngamntu abantsundu xa ati amagxagxa "Baboon," kuba bamineа imiti ngokwe mfene; kanjako zebangarori bakukangelelwa pantsi kwendlu yenkunku, emangolwaneni, kuba bazenza inkuku ngokwabo. Uyishiyile into yokuzenza ihangu ababaleka baye kungena echibini elinodaka bapume bezinqongo ludaka. Uyishiyi o le babaleka bati bakubon'ukuba bane phika banqumame batye ibanisi basele ibhotile ye tshintshibiya, ati ogqibe kuqala, ngobubanzi bomnizo wake, abaleke abashiye abanye. Into embi ukumiwa komntu enophika aze ahambe ekonyuluka. Uyishiyile le bati namhla kutiwe mababaleke bodwa abantsundu, kugalelwe amashumi omabini namatatu, kube kufunwa ukuze kuhlokwe xa imidaka ihamba igilana isenza uqukuluboto. Siva ukuba ngezayo kuya kumiswa imbhiza yomqa olushica, oshushu, kuze kukangelwe indoda eyakusigqiba kuqala esayo isitya (isikotile seshelemi). Kumbla kuya kufa umntu, uz' ugcine Mr. Editor. Umqa! Mawo kuya kufa umntu kukumiwa noku'sha. Yayikwayilento nge Jubilee. Alandela njenge nkunku emva ko "Ntamo" kwaxhentswa nangabantu be Tyalike ngenxa yentluta. Nanamhla azaziwa apo zatshona kona izitya nenxenye yokutya. Baphoxeka na abantu? Ndim,

MQOKELI.

INTLANGANISO ELILISO.

NKOSI MHLELI,—Kaufake lomkosi ndiwubhekisa kwintlanganiso egama li Liliso Lomzi Ontsundu, nditi, umzi selubonana ngoku, lento nalityapazayo iliso lawo—lontlanganiso? Yabonanike umzi wase Mbo useyelisele ngelomkono sonke, ngokusuko unyulo ilungu eliya kuba ngumxhasi we Mbumba yama Bhulu e Palamente, u Mr. Sivewright, pofu yona intlaba-mkosi into ka Jabavu yenza umtyangampo wamnye ukuhlab' umkosi ngevoti, amadoda amakatatyatwe. Ke kum ngati ukuba intlanganiso ibingabhanganga ngesiyincedisile intlaba-mkosi u Mr. Jabavu. Le ke indawo nditeta ngayo seyonakele, yonakele. Nditi izigingqi zininzi ezipambi kwezimfama zakowetu, okufuneka iliso lokuwuncedisa umzi. Nanzi inxenye yazo ezizigingqi: lentlalo bahleli ngayo yelali ngumwonyo ukubambi kwayo. Andinatuba lokuyichaza okwangoku ububi bayo. Masizame ukuba nabo basifumane isiqingatana sakuba namhla tina sibe neziqiniselo, itaitile, senze imizamo ebheka pambili ukuzama amakaya etu ukwaka izindlu ezifanelekileyo, ukutyala imiti ezitiyeni zetu, kuba siyazi ukuba ngondofa bamafa entsapo yetu, kuba sinazo itaitile zeziqu. Yabonanike namhla ude umzi wahlulwe pakati kwisiqendu sesi 5 so Mteto wama 30 we 1887. Ke ukuba umzi sasiwuzame kwakude wayiqonda lento ikukucanda nawo ngeungahlulwanga ngulomntiso,—ngeye wumemeza wonke u W. B. Chalmers, Esq., C.C. & R.M., ukuwubizela amaqaga. Ndiyishenxise le indawo: niyayibonana imfsebenzi ye brandi, ukuba umzi wakowetu njengokuba inkantini ziya zisanda ngokwanda, nawo uya ufunzela pambili ukubusela utywala Bomlungu. Andinakungena kumahlazo endiwabonayo imihla ngemihla onziwa butywala, njengoko nawupina umntu ayibonayo lonto; nezinye indawo njalonjalo. Nditi ukutsho kwam, intlanganiso eli Liso Lomzi mayivuswe bantwana bezitwala-ndwe. Watshona umzi senibona! Ndisatshona okwanamhla, ukuba ayenzeki audiyikudinwa.—Ndim owenu futi

J. M. MKOBENI.

Breidbach, Encemera, 8 June 1888.

ABALIMI NA BARWEBI.

E MARKENI

E QONCE (June 9).

Irasi,— 5d to 8d ngekulu
Ihabile,—1/ to 2/10 ngekulu
Ihabile ezinkozo,—7/3 ngekulu
Itapile,—2/7 to 7/ ngekulu
Umbona,—2/11 to 4/11 ngekulu
Amazimba,—2/10 ngekulu
Amatanga—9d to 2/2 ngedazini
Umgubo—4/3 to 4/9 ngekulu
Inkuni.—6/ to 27/ ngefara

E KOMANI (June 9.)

Ihabile emfutshane—4/3 to 5/3 ngekulu
„ ende—3/ to 3/3 „
Irasi,—4/6 to 5/ ngenxhowa
Ihabile—10/6 to 11/9 „
Amazimba—7/ „
Imbotyi—11/ to 15/ „
I ertyis 15/ to 19/ „
Itapile—2/6 to 7/6 „
Umgubo—3/ to 7/6 ngekulu
Inkuni—20/ to 50/ ngefara

E DAYIMANI (June 9.)

Isemile—6/ to 1/ ngenxhowa
Irasi,—13/6 to 15/ „
Imbotyi,—10/ to 12/6 „
Ihabile—9/ to 10/ ngekulu
Umbona—15/ to 17/ ngenxhowa
Amazimba—14/ to 16/ „
Umgubo,—14/ to 22/ „
„ wombona—17/6 to 22/6 „
Ihabile—15/ to 16/ „
Inqholowa,—16/ to 17/ „
Itapile,—8/ to 16/ „

Native Opinion.

THURSDAY, JUNE 14, 1888

Revival of British Influence.

MR. CHAMBERLAIN's speech will be hailed as manna from on high by the disconsolate Natives. It is perhaps the most weighty utterance that has fallen from the lips of a responsible British statesman for many a day; and there can be very little doubt that it will mark the turning point in the relations of the Imperial Power, and its possessions in this land Mr. CHAMBERLAIN has spoken in no uncertain tones in condemnation of the policy of drift and postponed obligations that has so markedly characterised the proceedings of the Colonial Office, in respect of the affairs of South Africa; and the British Press is unanimous in echoing his timely denunciations. We trust that the real friends of South Africa, in London, not least among whom we include the Rev. JOHN MACKENZIE, will do all they can to keep up at its present heat, the enthusiasm that they have so far succeeded in arousing in the Mother country on South African questions.

Of course, the speech of the member for West Birmingham, derives its interest and importance from the fact that it takes a correct and comprehensive view of the state of affairs here. Mr. CHAMBERLAIN is not as foolish as a few of the British statesmen, who have paid this country a flying visit, appear to be, as to shut his eyes to the existence of Native interests or Native sentiment, when considering these matters. He frankly owns that the responsibilities of the Imperial Government to direct the policy of this country are great, and it is their magnitude which emboldens him to suggest that they must look these questions in the face. We think Mr. CHAMBERLAIN has grasped the leading fact of the situation, when he owns that although the Afrikanders "are as loyal as any other "subjects of the Queen, and as well "intentioned towards the British "connexion, yet the facts of their "history and their traditions and, "above all, their methods of administration of Native affairs are in "some sort antagonistic to—at all "events they are different from—"those which are pursued in accordance with the philanthropy, or "what some people would call the "sentimentalism of British administration." There is nothing truer than this; and we take leave to assure the friends of justice in England that if the Natives in this part of the African continent have lost confidence in the British name and nation it is because they have had a surfeit of British promises which they have had in shadow, while in substance they have, to a great extent, been the victims of the crude, unsympathetic methods of the Afrikanders. It is most gratifying to find that Mr. CHAMBERLAIN is truly sorry for the policy or want of policy of the British Government that has led to this result—"the policy of shirking" which has been, according to the right hon. gentleman, "a conspicuous failure." We sincerely trust he is giving expression to the views and feelings of the leading statesmen in Great Britain in these observations—"that if we [the "British nation] are once for all to "recognise our obligations in regard "to this great continent, we must "do so in pursuance of an Imperial "policy and not of a Colonial policy "if in any respect that differs from "ours. It is only upon those terms "that the people of this country can "be asked to take the risk, can be "asked to make the possible "sacrifice which will be called "for from them, and it is "only in that way we can justify "the additional liabilities that we "assume." These brave and patriotic words come with a good grace from an eminent British statesman. They are full of promise for the future of the Native race, and indeed, for that of South

Bebefanele kungoku bonke Abamkeli be "Mvo," ukwazi uhlobo abemi ngalo kwincwadi zepepa mayelana nentlaulo kuba batunyelwe izikumbuzo.

Abanemibuzo siyakuvuyiswa kunene ukuba sibacacisele, sivane kanjako.

Bacelwa bonke ngentobeko ukuba kwangayo lenyanga bayiqosheliselele intlaulo ku

30 JUNE, 1888.

Kuba sifuna ukuvana, ngapezu kokuba ke kwanjalo, nebandla le "Mvo" nge Kwata zonke kumaxesha azayo.

Amagama angena kutsha olungelelana ne Kwata engeniswe ngayo lenyanga.

Intlaulo yepepa isahleli iyinto eyayiyiyo mhla mnene:—i sheleni zontatu ne sikisipeni nge Kwata. Ati umntu kodwa akuhlaula kwase ntloko (kwinyange yokuqala e Kwateni) apulelwe isikisipeni.

Lingenziwa likulu ngo September lo uzayo eke wati, olowo uselelamkela wazingenisa kwinkatazwana yokungenisa igama elitsha ekulamkeleni ngazo ezinyanga.

"Imvo Zabantsundu," Kingwilliamstown, 5 June, 1888.

Iveki.

ULIKOXISILE u Rulumeni icebo lokuyivala i Ofisi yocingo ese Jamestown.

ABABHEXESHI mabalumnkele ukwenza inqatshi ngeziniya apa e Qonce. Sebeke babanjwa, bohlwaywa, abenjenjalo.

YIMISAZA amawatu angabavoti ukuya ezi Ofisini, eyakuzeka amaqaga abonisa ukuba bangahamba ngenkululeko njengama Ngesi, bengakange bayekucela ipasi namida, debabe bayaquba.

SATI xa sasimana sisiti Amagama Amagama, sangati siugabahliwe yicesini. Kunjani ngoku?

ENYE intokazi entsundu engu Annie ekwase Smith Street apa, idliwe £5 ngokusila nokutengisa umqombоti. Abukali pezu kwabasili amadindala.

U MR. C. A. Jay, unyulwe kwakona ukuba abe yinkulu (Mayor) yomzi wase Qonce.

INGOZI ezibeko kwindlela zika loliwe ngonyaka odlulileyo, njengoko zixelwa kwincwadi yakomkulu, zinje ukumakwazo:—Basixenxe abantu abafileyo, balishumi linesitoba abenzakeleyo, kulandlela ibheka e Kapa. Bahlanu abafileyo, bekwabahlanu abenzakeleyo, kwaba basinga e Bhayi. Kulo usinga e Monti mnye owenzakeleyo. Mayelana nazo zonke esingozi, kasilibala isimilo nokuswela intelekelelo, imbangi.

OMNYE umkombe oyi Emma uqekekele kufupi necwaba lo Mtata, kwafa wamnye umntu, isibhozo ngenkosana sazinda. Lenqanawa ibilayishe amalahle evela e Liverpool.

ELASE Mtata libalisa ngokutshiswa kwezindlu zabantu ababini abanukiweyo kwesika Nqwiliso.

ELIPEPA akudlali veki lingabalisi agendaba ezibanga ukuba igazi libeshushu kwabamhlope beli letu ngento zobunyama ezibla ema Mpondweni.

IKORANTI ezimbini esama Ngesi zeli—i *Advertiser* yase Monti, ne *Reporter* yase Barkly East — sifudukela e Transvaal. Ukuba abemahlanu ke amapepa endaba aanke kule Koloni aya e Transvaal.

"IDABI ELIKULU" lenkunsi yenkomo ne nambe, liti ipepa elibelilibalise elidabi, yinto eliyiqale kweyalo intloko, ukumangalisa abantu nokuvusa ingqondo.

IMASISI isasoloko yenze isitonga esinye apa e Qonce. Yaye necesini ibonakala ukuba ikho.

KUXO abantu abadlala kakubi. Lite inqwe lase Johannesburg za lise Durban, e Natal, lafumana umingo lokuba owakwalo ubhubhile ekaya, ligodukile lifumene epile ngokwentlanzi esandini, engazange waba nanto.

KOMWESITATU [illegible] e Johannesburg. Kufunyenwe kubulewe ndawoninye lisa nowakwa Zulu, kubonakala ukuba babetwe ngentonga, kulanjwe isibini samadoda esifunyenwe kufupi nalondawo siblambe igazi esintsengeni.

U CHARLES ZONA, no Robert Ncapai, no Philip Peter Zingani baliadiselwe i Jaji yinamayi [illegible] ngu Mr. James Grant.

KWI Mvo egqitileyo kutiwe imali efunyenwe [illegible] kwamadinga, kwi timiti ye 2nd May yentsi kwamakleti yayi £13 11s. 10d., kanti yona yayili £18 12s. 11d.

IPALAMENTE yase Natal iyakudibana ngo 18 July.

IZIKOLO zangapandle ziwaliwa ngolwesi-Hlanu [illegible]—22 June.

[illegible]

[illegible]

U R. KING, [illegible]

IZABISO [illegible] £763,533.

E DELAGOA BAY [illegible]

[illegible] Mr. J. T. Sutton, [illegible] e Natal, [illegible]

[illegible]

UMVUNO we [illegible] lwase Free State sayasiwe kwi £8,000.

[illegible]

Imvo Zabantsundu.

NGOLWESI-NE, JUNE 14. 1888

Imbumba ya Bantsundu.

KUSIVUYISA kunene ukubona ukuba amawetu ayawuva umkhosi esiwuhlabileyo kwakona ngentlanganiso yokukangela into eziyimfanelo yawo njengokuba engumzi. Incwadi zababhaleli ezikwelanambla, zalata ukuba lendawo isengxoxweni. Kuyakuba kuhle into elunge kunene ukuba lengxoxo ikoyo ite yadubula ekwenzeni.

Kambe lento ikukwenza ayikapukapu njengokuteta; yaye kanjako kungangi xa yenziwayo into kungatatyatwa eyona ndlela inzima. Aseleke enziwa amalinga okwenzela umzi ontsundu intlanganiso; siteta nje ineminyaka iko intlanganiso yo Manyano nge Mfundo; iko nale yabaxulutywa bela Mamfengu; ukuba asiposisi ngati ibisakubako neya Batembu bakwa Gcina. Kanti noko zikoyo ezintlanganiso aziyifezi into yokumenza Imbumba Yamanyama ontsundu eyayalezwa ngu NTSIKANA. Amashwa ke okungavani, nokungazani, kwetu sedwa, awayehamba nalowo myolelo woka GASHA, xa site sakutyeshela ukuba yi Mbumba Yamanyama, asasambete nanambla.

Kuko izizatu, ezibaleleyo, ezibange ukuba ezintlanganiso sizikankanyileyo zingam'humbi ontsundu. Azivani kwazodwa; vileye iquba ukuqonda kwayo yodwa, ayiteni kutabata icebo kwezinye; kanjaqo ingakatali nokuti ezinye izipakele kwinto ezixoxayo. Yileyo ihumba ihexa, isiwa, ivuka, isiba yiyo enceda umzi ngapezu kwezinye. Umzi awunakubunjwa ngamakwele; *in fact* ngawona awucitayo. Sesinye sesiphako zentlanganiso ezikoyo ke eso. Kanti nangapezu koko kwankwezondawo zikuzo azitanga ziba ahishinge bonke abantu. Le yo Manyano nge Mfundo imele ukunceda ezondawo inamalungu kuzo. Amalungu ayo anokufunyanwa kwi siqingata sase Bhayi, e Rini, e Bhofolo, e Ngqushwa, nase Qonce. Ibako kabini ngonyaku. Iti xa ise Rini angabinakufikelela ose Qonce nose Dikeni ngenxa yokuba ituba likhabile; kanti iyakuba kwayilonto ukuba isondeswe e Qonce akanakufikelela ose Bhayi, nose Bhofolo. Xa sitshoyo sibonisa ukuba intlanganiso ezinjengalo yo Manyano nge Mfundo azinakuwunceda umzi, kuba kungabiko ukuba bafikelele abantu, ngenxa yobela amakuluhambe umntu. Ziyanqinisa, zayo naso ngelotuba ziqinile. Kunjalonje asingeyikauleseli into, kuba singena kade, kude, kanjaqo. Imbumba eyifunayo umzi yile eojengo ya Mabhulu. Yona itabata isiqingata segosa elinisezwo ukuhlola indlela yempahla (Fieldcornetcy), ifike imisele ukuba sibe nentlanganiso yaso. Kulo ntlanganiso ayaya amadoda, abaye aguduke ngemini enye. Lentlanganiso imisa abatunywa bokuya kwenye, eyeyesiqingata (ngobumantyi) yona. Ize eye siqingata imanywe neya zinye isiqingata kwangabatunywa, abangadibana nakowapina umandla. Oko kukuti njengokuba ibidibene e Lovedale nje eyo Manyano nge Mfundo, beinangadibene malunga, kodwa abatunywe ngamalungu entlanganiso ezine makaya. Ngale ndlela [illegible] ngezi ntlanganiso nezi qingata, nezamahlelo,—lomzi upela. Liko ke nepepa lokupakela umzi indaba zezipaluka zonke, kuviswane ngento ecingwayo. Into elilizwi lomzi ontsundu yileyo ivunywe yintlanganiso ya Mahlelo onke. Amasebe olumanyano anokubako kwindawo zonke, kutata e Dayimani kuse e Mzimkulu, aze asuke e Bhayi aye kuposa e Herschel. Xa sisenjenje ke sisatshayelela ingxoxo enge Mbumba, ukuba umzi uze uxoxe kakuhle. Sicela imvo zamadoda acingayo akowetu ukuba ancedise umzi wakowawo, mayelana nokufezwa komyolelo womprofeti wohlanga u NTSIKANA owati, nozwi lisoloko lenze umtyangampo omnye ezindlebeni zabamameleyo ngengqondo, lisiti,—"IZE NIBE YIMBUMBA YAMANYAMA."

EZE ZITILI NGEZITILI.

E BHAYI:—Nge Queen's Birth Day usapo lwesikula se Cawa se Edward's Memorial Church, esonganyelwe ngu Mr. I. Wauchope lwalunomdlalo, (Picnic) etafeni. Lwapuma ngo 9 e Tyalikeni lukokelwe ligubu lamakwenkwe. I Band Master ngu Master Nampi Booi, owayekwayi Big Drummer. U Master Richard Maqanda eyi Side Drummer. I banners ngo Tom no Ginyamate. I Marshall ngu Mr. Ben Sinuka no Mr. Peter Wauchope (Teachers). Imidlalo yaba mandi kanye. Usapo lwaba no gqatso. Imbhaleki ezatshatsheiayo ngu Miss Sarah Qoqo no Miss Agnes Adam kwintombazana ezinkudlwana; kwezinciнane ngu Miss Grisell Wauchope, intombi yomongameli. Kumakwenkwe ngu Master Tom, inkwenkwe yakwa Mpundu ehamba esikuleni no Master Kolie Booi. I Drummajor (Nampi Booi) ayibalekanga kuba bate indala, bayoyika. Kusahlanganiswa imali yokufuna impahla yegubu. Amabhaso abiwa ngu Mfundisi, u Rev. James Pritchard kunye no Mr. Leonard, umhlobo oweza nento eninzi yamabhaso. Inani losapo yayiyi 170.

EGCUWA.—Ngo-Mgqibelo we 5th ku May lo, bekuhlangenwe ngamakaba iyi voti, yonke into entsundu ebilapo ibiteta ngokuvotela u Col. Griffith! Nase Ngqamakwe sekuvakele ukuba abantsundu bonke bate bavotela yena, kuba kungaba bubudenge ukuvotela umntu esingamaziyo eko u Faku esimaziyo.—Imantyi yase Gcuwa ibinentlanganiso yokukangela imipu, ukuba iyasulwana. Kwafikwa ikaba lase Mamfengwini liyigcine kakuhle imipu, ikazimla njengeyamapolisa. Lati iqela eline dopi lahlutwa lanikwa imfakadolo lonke.—Imantyi yase Gcuwa yenze isiyalo esibukali ngendawo yokuba abaku ngabiliselwa ukurafa, nala matyala nabi anje ngoku zuma, nokudlivengula makafunelwe indlela yokupeliswa pakati komzi. Esindawo kupendulwa kabukali ngamadoda ukuba uyanisile u Mantyi, makwenziwe zinkosi imigudu ebonakalayo kwezo ndawo zikuzo. E dolopini e Gcuwa kute kwakuvakala amagwangqa awavotele u Cloete, yaseliati kwaoko imidaka, ayi kuba safenga ezivenkileni zabo bengavotelanga u Griffith nje. Abelungu bevenkile bona boke baswele abatengi. Sibafumene ngalo ndlela noko incinane yode ivokoteke. Andazi kodwa ukuba imantyi zona zotiwanina ezipanabileyo ku Griffith.

KWAGATYANA.—Kuyawa konakele kwa Gatyana, e Wilowvale. Ute umfo wase Mbangcolo waya kubuza e Mantyini yakona ukuba esi sipitipiti somhlaba yintonina apa e Willowvale, suka imantyi yati makapume lomntu, ute yena ndiza mtetweni, ndipendule nkosi; suka imantyi yapeshoya kwe Ncibe yamfunza ngama polisa u Magaba, samzala ngamandla amqweqwedisa kweso situpu samatye sakwa Gatyana, fanukuba wapukile ukuya kuwa ezantsi. Abantu bakusolola u Ngqalu (Mr. Streafield) kwakuba nje.

E TRANSKEI.—Imfundo isakuhamba kade kwintlanga ezintsundu! Uti ohehamba—kute ngo-Mvulo we 7th ka May, kanye xa ebla nelo tafa lika Headman Stephen Shosha, wahlangana namaqela amakwenkwe evela emtshotshweni, kanye xa lipumayo ilanga. Kubonakele ngamna ibhayana ahshlotshana ukuba ngamakwenkwe, amaqgoloka la, netitshala iya kufundisa into ezozelayo ngoloauku.

EMGWALI.—Umvumo owenziwe [illegible] vumi base Mgwali ka Ngqika, wangena endlwini yetyalike ngosuku lwe 8 kule inyanga. Isihlalo sitatyatwe ngu Rev. A. Welsh. Kwakuko iqela elihle lama gwangqa efama esiwuineleyo lomzi, kwa maabantsundu balomzi. Kwaqalwa ngo 8 p.m. kwada kwaya ku 5·20 p.m. Ingoma zavunywa Kunene—yayi reze Lizwi nese lizwe. Ingoma ezinje ngo "I have been rambling," "Children of Salvation," "There is a stranger at the door," no "Kafir Wedding Song, (Elomtshato)," zaconywe kakuhle ngababoko. Ekutseni eli iliunga lokugala aiya nnooma u Miss Hope, Umpati woskolo sentsimbi, u Miss Boya, u Mr. Nompayi, kwa namalungu elobato—ngamgqumelelo yabo. Sitomba ukuba ngaxa eliwayo bohoka kwenye indawo engapambili. Emva kwo Mqolo we Namba (God Save the Queen), Umgcinhlalo uyindulule ngamazwi afaneleyo okubulela nokonaleza.

Elakwa Zulu.

Liyapitisela kwakona elakwa Zulu. Isinakabani, bati ukusixela, kunduluke iqela lamapolisa lipetwe yenye yemantyi zolawe, laiya kubamba iqela lamadoda omzi ka Dinizulu, ekutiwa libulele umntu. Kusakusuke kupume impi iwagxotha ngolomkombe amapolisa layo ne mantyi. Uti umfo wase Mangesini, alifike ku Madilarondile alunge nalendawo ukuba apume aye kunceda amapolisa, [illegible] iqubisana, kuwe amajoni amabini, kosiwe amahashe ase situtwini. Amaxelanga [illegible] ngelo' lakwa Zulu ukuya kubamba u Dinizulu.

Abaxhasi be "Mvo"

APRIL, 1888.

Isixhasi sepepa esifike ngalenyanga sesala manene namanenekazi esiwanika umbulelo: —Messrs. B J Gontsho, J Balfour, Thos Williams, I Zokoti, Jos Msengana, G Mkefa, Mrs M A Mhalla, Messrs Robt B Mlilwana (adv), T E Sepuru, Fred G Hiles, J M Gantile, Bhili Ncolomba, Saml Tshona, S Sopela, J Z Zini, Rev S Sihuna, Messrs D Gwele, P Hlati, B Mgcodo, Jonas G Diambulo, Enoch Fanti, Jas Nyanda, W B Magidigidi, R G Mbulula, H Bottle, John Jacob, E Mbaza, Carter & Co (adv), Chas Musgrove (adv), G E Cook (adv), G B Christian & Co (adv), Imp Mill (alk adv), Messrs Malcomess, Mrs M M Kosani (adv), Messrs J Mtyapi, T E Duckles, D E Hockly, Revs A Mankebe, T W Pocock, S Manciya, J Ntikinca, J V Van Rooyen, Messrs G A Ross, Danl Ndawo, Jno Mlandu, Luke Zuba (alk), J F Mazamisa, P T Xabanisa, David Kwatsha, Saml B Jozi, Philip J Mayeza, E N Majambe, Mrs Luke Myandla, Messrs Tom Giqa, T a B Matolengwe, D Bikitsha, Elisha Mda, Jas Nguza, K Masiko, I Mbeu, Mauli Mbuli, Klaas Tuta, Rev R Lamplough, Messrs E J Beet (alk adv), Jacob January (adv), J Mtunzi, April Makanya, W N Gaxa, C T Martin, Rev W Philip, Messrs M J Poswa, S Mti, Eastern R System, C Sprenger (alk adv), Fred Hartland, W Ndulana, B Qina, Jno Langa, Miss P Masiza, Mr A H Maci (adv), Mrs Cafu, Messrs J J Ngcaku, J P Jameson & Co, J A Ntsiko, W Lutuli, James Gudla, Henry Mbambisa, Rev D D Young, Messrs Patuleni Kakaza, Johannes Cweba, Niven P Gasa, S S Mwahla, Robt L Magezeni, P S Kuze, J S Kuze, W B Jojozi, P Sotyato, Sizani P Mpondo, Sol Sibene, Enoch Hlangabeza, W E Stanford, C.M. David Bolani, Robt Ciliwe, F Dwala, B B Kota, W Kiss, James Madela, John Mdala, Geo Mauzini, E Jindela, J J Bovula, Faku M Jacob, Mrs Cherrie, Rev S Mvambo, Miss Sturrock, Messrs Luke Ntanta, Jan Gxilishe, Andrew Tabata, Rev Samuel Nobe, Messrs Chas Maikinya, J W Sondlo, J W Weir, W Balfour, Miss E Manana, Messrs Toniso Nzikiza, Tude Madolwana, Zach Sokopo, Klaas Tuta, J A Nkovu, B H Gqobose, Geo Msabiso, Miss S A Jacob, Messrs Jno Sululu, W Nonganza, P Q Mausandaba, W J Poswa, Brownlee J Ross, Chas Siuxo, Petrus Sidzumo, H Sitela, J A Ntsiko, Pearce Mazaba, N Mantsayi, W Mzyanda, Rev P Keswa, Messrs W Ntloko, J M Ngcozula, J S Dlakiya, Thos J Mbeyiya, Miss J Nqaka, Simeon Gawe, Joseph P Hannie, Ant Mrereto, B G Lennon &Co (adv), Rev J Zwelibansi, Messrs Luke Daman, Boyce Skota (adv). George Hadnott, Rev. A Grant, Messrs Steph Sisusa, F M Dlova, Messrs F Bukani, Thos Ntisana, S Dingiswayo, Philip Rozani, K K Nowana, H Hlahle, I Stemele, Titus Mahe, Jno Dlengezele, Thos Matumba, Ed Ndlangisa, J Lutu, Woolfrey (alk adv), Evans &Co (adv), Cape Govt Railways (adv), Sir Thos Scanlen, Messrs G Sichel, D Ndongeni, Joseph Langa, Jos D Mzamo, A C Nkwenana, Joseph J Solilo, B Ncapo, Niven N Magwanya, Rev G Kakaza, Messrs Thos Ngcoza, L Xalisa, Cuthbert &Co (adv), Rev D Ntlabati, Messrs J D Nohuka, Rev Silas Magawu, John Qinge, Revs J Mkosi, S Makhobotloane, Messrs Thos Makoliza, Job Siuxo, Green Sikundla, Cape Govt (adv), James Kay, Moses Sepamla, K Kayo, Rev E J Warner, Messrs F Ntsangani, R Beauchamp, J Matshobana, Jesse Shaw, Rev W Y Stead, Messrs P Hermanns, Jno Ngaka, J J Mcanyangwa, Thos Ngxwashula, B M'Bengo, J McKay, M September, Rev J Conjwa, G Mbongwe, Messrs Jabie Madlaka, P Tyamzashe, B V Danckwerts, W O Carter &Co, Rev W Giwu, Chief N Zibi, Mr P S Lusaseni, Miss E Dikweni, Mrs Kraai, Messrs B Gelo, M Kinass, Jno Ntuli, Genl Manager Railways, Rev J Ncalo, Messrs C Matsolo, J J Irvine &Co (2), C Mpondo, M S Mpahla, Rev A Masiza, L Ntanta (adv), J Nombewu, Jno Dlengezelo (adv), Miss S Taana, P J Ngzamngza, E G Mahonga, Rev W Beste (adv). Messrs Faku Maputeni, Enoch Mamba, N Bottman (adv), M Rosendorff, Rev J W Gawler (adv & subs). Messrs J Molefe, S Ndubela, Benj Mavi, Booi Sipuka, G Sichel, W S Kinana.

MAY, 1888.

Messrs. Joel Jack, S Franz, Booi Tontsi, Miss Makapela, Rev. C Bekwa, Messrs. M J Poswa, Zech. Mhlebi, Stephen Louw, Stephen Mdliva, Cranmer, M. Sobeto, Abraham D Kula, Rev. E Nyovane, Rev. J R Cameron (adv.), Messrs. T Ngwendu, John Masiza, Sol. Sibelekwana, J Dlikidili, B Mntani (adv.). D Ngabase, Makobeni (adv.), Chief E S Mhlambiso, Rev. W Wilkinson Rider, Messrs. P Gzagzisa, E Franz, Jos Mpinda, Obed Zihlangu, George Mgudlandlu, Sol. Mavavana, John Mafongqo, Alex M Njokweni, Rev. H Matobula, Daniel Matsolo, David Matsolo, John Sigenu, Rev. P Sepamla, Messrs. P Tshabalala, Daniel Nkayi, John Wm Fife, E H Wells (adv.) Thos Moriarty (adv. & subs.), Baker Baker & Co. (adv.), H Swaartbooi, Earnest Nqukа, Joel Pakede, John W Parkie, Jonde Ntusi, P K Bingwa, Rev. E Makiwane, Mrs. Loza, Messrs. Henry Ngcaviya, Henry Magcoba, W Torwin, Mlonzana Zindlovu, Gedeon Ndani, Robt Plaatjes, Thos Romo, David Makiwa, J L Bilbrough, Stephen Mei, Joseph Mbuya, Cornelius Mageza, Misses Elsie G Yako, and A N Jonga, Messrs. Jim Vantyi, Chas Mzeti, Misses Dabise Ntshona, and M Zidlambu, Messrs. B Q Ngwebu, J Q Sondlo, J Kani, Isaiah Ngcoeane, B M Gaika, Isaac Njadu, H Mashiyi, M Singaba, Jno M Hashe, Rev. Father Fraser, W J Warren, M.L.A., John Mbane, Rev. E Makiwane, (adv.), Messrs. Jos Hanns, W K Ntsikana, Estate Hedding Bros (adv.), W G Cumming, J Landela, Lewis J Joseph, H Sinyahla, Thos Ngudle, J G Nicholson (adv.), Rev. J Metcalf (adv.), Messrs. Jonathan Lokwe, A N Mage, Mbambi Ntlisirwana, J A Mqungo, N Falati, J Dolman, G Mahlaka, E Mbalo, Sol L Mtlebi, Neil Dubasi, H M Mtombeni, John Skweyiya, E Franz, P Gzagzisa, Geo. Hadnott (adv.), Philip Amose, Dyer & Dyer (adv.), Chas Mgudlandlu, P Mfanisela, Alex. Mantwana, H S Caldecott, Nathan Kozwa, J D Ellis (adv.), Mrs Cafu.

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, JUNE 14, 1888. [No. 187

INGUBO ZO BUSIKA.

DYER NO DYER

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

BAKANCELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d.
Ihempe zokuseber :a, 1s 3d, 1s 6d, 1s 9d, 2s.
Ibhulukwe ze sitofu ziqalela 3s; Ibhatyi 5s 3d.
I suti ze Norfolk Blue Serge, 26s.
Imibhalo etshipu kakulu. I blankete netyali zoboya.
Ibhulukwe ze kodi, 5s 6d.
Siyazizika ibhulukwe. Izitofu ezilula eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. **Amaqina** ne zi **kafu.**

Kweli lase ma Xoseni yiza kusinyulela kwingubo zakwa **DYER no DYER** esihleliweyo. **Isuti zabafundisi** ze **Black Russel Cord, nezelakana, Iminqwazi yabafundisi** ne **kalala.**

I bhatyi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuvulwa ezimpahleni.

Kwa DYER no DYER,

KING WILLIAMSTOWN.

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E

METELE NASE KOMANI.

18th January, 1888.

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.

ISAZISO.

UMANYANO lwa Bantsundu pesheya kwe Nciba luya kungena ngomhla we 16 ku June lo, kwa Nomaheya, endlwini yesikolo.

JOHN F. MAZAMISA.

Ehlobo,
2 June, 1888.

Isikolo Sokuqeqesha Intombi,

E DURBAN, PEDDIE.

KWISIKOLO sentombi e Ngqushwa apo zifund swa zonke intlobo zomsebenzi wendlu, kwakunye nowenowadi, kuya kubako izitulo esimbalwa okuvulweni kwaso ngo 31st July. Intlawulo si £2 nge kwata, ekuti kwapulwe za ingamentombazana amabini amntu mnye. Abafuna ukungena bangabhalela ku

REV. E. GEDYE.

Peddie.

BONISANI.

Amahashe amabini, elinye yinkabi efosi enekolo, no muxuma endlebeni yase kunene, eno O ecaleni lase kunene, etshoba lifutshane; elinye yinkatyana emfutshane emqolo ugobileyo, amanqina amhlope omabini asemva. Alahleke ngo 15 April odluleyo. Woti wakuva umkondo ubhalo ngo Mr. Wilson, Colesberg.

JAMES KWEZI.

Umanyano nge Mfundo.

Intlanganiso yolu Manyano iyakuba se Debe kwa Matubela, ngomhla we 10 July, 1888, ngolwesi-Bini evekini, iqale ngexa le 11 kusasa. Amapepa engxoxo ayakuleswa ngo Messrs. J. B. Yekele, Alex. M. Njokweni, Robert N. Gaba, no D. Dweshu. U Mr. D. Mbaza uyakundulula ingxoxo ngo "Titshala nesapo olufundeyo ezikolweni sengapendlo."

B. SAKUBA,
Hon. Secretary.

Kingwilliamstown.
4 June 1888.

ISAZISO.

NDINIKA esi saziso kubo bonke abagaula kumahlati ake Tsolo. Bonke abaya kufunyanwa bebamba nabapete i Licence yokugaula, kodwa engeko amagama abo, bonke ndobabamba ndibase kwi Mantyi yakwa Tsolo ukuze kubone yona ukuba abanatyala. Mna nditi bonke abanjalo bangababelekwa.

THOS. NOUDLE,
Umgcini-Mahlati.

Kambi,
8th May, 1888.

KO TITSHALA.

LO ugama lingezantsi ufuna um Vangeli ne titshala ezimbini ezine Certificates nezimilo.

JAMES M. DWANE,
Mnenbeni,
Lady Frere.

2nd May. 1888.

KWA BEET.

IMPAHLA ibileli yodwa ngase ntolonzweni codala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonozesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonexesha zi tshipu.

Ikaya Labantsundu.

U PAUL XINIWE uzaligcinile i "KAYA" LENU — uvazibulela izandla zenuhloli olungele ukunikonza ngendlela zonke (General agency).

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.
Imitofu yelokwe sobusika ezitsha.
Iflanele esenziwe ngoboya begusha Zase Afrika.
Izikafu, netyali.
Into eninzi yezihlangu zamanenekazi ezidla i 7s 6d ziyakutengiswa nge 5s 11d.

Zonke ezinye impahla zitshipu kanye kotenga ngemali.

W. C. CARTER & CO.,

MACLEAN SQUARE,

E-QONCE.

Baker, Baker & Co.

e QONCE (*Kingwilliamstown*),

Bane mpahla ezilunge kakulu nakuni Bantsundu.

I BHULUKWE ne BHATYI ze KODI.
I BHULUKWE ne BHATYI ze ZITOFU.
I SUTI ze ZITOFU.
I HEMPE ezilushica.

Zitengwa ngawona manani *atshipu.*

I MICAKO, ye KALIKO e Brown ne White.
I PRINTI, i-LINZI, i-KODI.
IQIYA ze Keshemiya ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

Baker, Baker & Co.

KINGWILLIAMSTOWN.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleko, 2½d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3½d.
Ityali ezimnyama, 2/-

Alikazanga libsko elinjengeli loam.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti.

SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana siko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikolosha.

A. J. CROSS & CO.