THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.

No. III.

PURE WATER.

Bad water is water containing putrefying organic matter, with sometimes also the germs of fever, and of tape-worm. There is an easy test for water. Two or three drops of Condy's fluid, a solution of permanganate of potash, a cheap chemical are put into a tumbler of furrow, or of river water. If the fine purple tint remains for twelve hours, the water is safe, and it is decidedly dangerous if the tint turns to a brownish yellow. Fever and other germs can be detected only with a powerful microscope.

Some instances will show the effects of drinking bad water. Fifty years ago a visitation of fever in Edinburgh meant a thousand cases; now, it means only twenty or thirty cases. The change is caused by the introduction of pure water in abundance into every house. A fishing village had an outbreak of typhoid-fever with nearly two hundred cases and numerous deaths. The epidemic was traced to the spring above the village, from which the water was supplied. It was discovered that the bed-clothes of a typhoid-fever patient had been washed near the spring, and the germs were carried down in the water. In the houses on one side of the street in a low lying town, there were numerous cases of tape-worm. It was found that a little sewage from the higher city had got into the water-pipe supplying those houses. Captain B. of a small steamer on Lake Nyassa died of malaria fever. His death was stated on medical authority to have been due to his taking one draught of malaria water. But to come nearer home, within a short period there were above two hundred typhoid fever cases in the Elands River and Lushington River valleys, including Elands Post. These were due partly to personal infection, and partly to the contaminated water of these sluggish streams. In Beaufort West fever is always lurking somewhere, and coming out to kill some of the notables of the place. It is situated on the great Karoo with its fine bracing air, but its water comes from a stagnant dam above the town, and its streets and river beds are full of abominable smells. Tapeworm is excessively common among the Kafirs. It comes from river-water, which is polluted by filth washed in from the banks with the first rains after dry weather.

Wet seasons in Europe are always the most unhealthy, but in South Africa the driest seasons are the worst. In 1878, the year of the Gcaleka war, a very dry year, typhoid fever and scarlet fever were prevalent. Nothing can explain this except that in the dry seasons the water is nearly stagnant, and is unwholesome.

River water can never be drunk with safety in a hot country like this. It is polluted by cattle, by dead animals, by rotting bones, and by putrefying leaves. Foul linen, and clothes of people who have died of infectious diseases are all washed beside or in the rivers, and the soap-suds with the poison germs are sent down the stream.

Such being the case, the question is where are the Natives to get pure water. Spring water and rain water must for obvious reasons be thrown out of account. Filtered water and boiled water alone remain. A filter is easily made. The bottom of a zinc pail is pierced with small holes, a layer of pure sand is put in with another of wood charcoal above it, and a lid, also pierced, is put in to keep them firm. Water poured in will drip through slowly and come out quite pure. After a time the materials are renewed. It is, however, only beating the air to talk of filters for the Natives, when Europeans don't take the trouble to use them. Some one, perhaps, reading this, may be wiser than his neighbours and take advice. Were milk abundant, the difficulty would be got over, but that implies the raising of artificial winter-food for cows, an agricultural improvement of the distant future. There remains boiled water, but who would drink it? The only feasible thing is the introduction of cheap tea and coffee. The drinking of tea in Russia and in China, and of coffee in our Dutch farmhouses has superseded the drinking of cold water. The Natives might do the same, did not the duty on these articles increase the price by three times its own amount.

If Natives wish to avoid drinking river water when travelling, it is useful for them to know that they may prevent thirst by drinking before starting in the morning.

E.

CORRESPONDENCE.

Cathcart, August 29th, 1888.

The Editor Imvo Zabantsundu:

Dear Sir,—Some surprise has been expressed that I, a friend of the Native people, should have announced my intention, if elected to Parliament, of supporting the Sprigg Ministry. I have in times past continually attacked that Ministry, and I do not now withdraw anything I ever said. But at the same time the truest friends to the Native are not those who merely think and speak in his favour, but those who try [illegible] to influence Parliament to do him justice. Those men with whom I should most like to work—such as Captain Brabant, Mr. Jones, Colonel Griffith, and the like—are not powerful enough to effect any good in Parliament, excellent men though they are. The only chance is for all the English members to unite and fight the Bond, who want to make slaves of the Natives. Now, Sir Gordon Sprigg is the only man under whom all the English could work. The only choice is between him and Mr. Hofmeyr. You know what will happen if Mr. Hofmeyr become Premier. Sir Gordon Sprigg has served Baal a little, Mr. Hofmeyr will serve him much. But although Sir Gordon has been a servant of the Bond a very long time, he has broken with that powerful body this session, and I am of opinion that if he had a strong English party at his back he would fight the Bond as much as we could wish. And for that reason I think that we should do nothing whatever towards ousting him from the Treasury bench. But at the same I said and do say that I should only give him an "independent" support. If I had been in Parliament last session I should have fought hard against the Registration Bill. If another Bill to make that Act still more oppressive is brought in next session, I shall oppose it with all the strength I am capable of. I shall fight hard against laws to force brandy down Native throats; against any attempt to take away Native lands; and, in fact, in many other matters detrimental to Native interests should not hesitate to oppose Sir Gordon Sprigg. But for the present, in order to stem the tide of Hofmeyrism, we must all unite and make use of the best means we have, until better are ready. If a man came to a rapid stream where there was a narrow and shaky bridge, would he not make use of that bridge rather than wait three or four years until a new one was made? And, equally, it is our best policy to unite with Sir Gordon Sprigg in hopes that he will come back to the paths of justice, or until another and better leader arises. And, in conclusion, I wish to point out three mistakes that have occurred in newspaper reports of my speeches. At Cathcart I did not say that I was "in favour of the Pass Act," but that "I would not interfere with it at present," which is a widely different thing. Likewise I did not say that prison punishment was too easy for Natives, but that it was too easy for all prisoners alike. I certainly remarked that solitary confinement would be felt particularly by Natives, but at the same time I said that lashes were felt more by Europeans. And in Queenstown I did not say that I would treat Natives as "servants," but as "sons."

I am, dear sir, your obedient servant,

W. Darley-Hartley,

[For ourselves we should like to be assured by Sir Gordon Sprigg himself as regards his intentions in the future, before we take him as he was when we denounced him in Dr. Darley-Hartley's company.—Ed. Imvo.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala).

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalvswa kakulu ngumniniwo, ngenxa yoku ngqineleka kwawo neso sifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngaweenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuncoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefa; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazanga ungakupilisi ukuluma kwe nyoka, nezinye izinnu.

ELONA (Specific).
Elona yeza lesifo so Xaxaso lwe gazi nezinye izifo ezikelanayo.

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

UMFUNO 'YEZA (Herbal Tincture).
Eliqgiyiswayo ziqganganganto zendlebe, neze bunzi, nokubeka kwenilcke yonke.

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

UMGEDI OXARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ekunceda ukungayi Ngasese, akungatandi kudla, lesisine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti ekupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malunga ukuruzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti ekupilisa ukutsha, ukutyabuka, esinyo.

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).
Incindi yoku gcin isiswene esikutasayo esmtsana, nesabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nesitsya nesinye inkoleko.

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

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

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

UMGUTYANA (The Powder).
Lisetyenziswa noli kutiwa "Leleza" xa lsifo sokuhamba igazi sendela.

Isaziso Kubabhalelani.

ABABHALELI abebefudula bendasela e Rera mabeejeeje ngoku ukubhalela kum.

John L. Makongo,
Heald Town,
Fort Beaufort.

QONDANI!

KWABO BEBEPANTSI KWA MAGOSA.

KUKO inguqulo eyenziwayo ekuhanjisweni kwemicimbi yeli pepa lendaba, *Imvo Zabantsundu.*

Bacelwa bonke, **abebe pantsi kwa Magosa kwindawo ngendawo,** ukuba bayitumele ngokwabo, ngokute nqo, bangabi sayihlaula ku Magosa imali yendleko yepepa, Itunyelwe ku Mr. J. Tengo-Jabavu, Office of *Imvo Zabantsundu,* Kingwilliamstown. Omali ifikileyo woyifumana kwaoko i Lasiti yake

Intlaulo ye "Mvo":—Ko mele i Qonce: 2s. 6d. nge Kwata xa irolwe ngenyanga yokuqala yayo; 3s. nge Kwata ifike emva kweloxesha.

Apo liya nge Posi: 3s. nge Kwata xa irolwe ngenyanga yokuqala yayo; 3s. 6d. nge Kwata ifike emva kweloxesha.

Otandayo angawuhlaulela awugqibe **unyaka,** ngokuquka **i Kwata ezine.**

WILLIAM WELLS,
Unobhala.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

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

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, "*Ityali zetu*" especially *ezaba Tshakasi,* zihleli zodwa emhlabeni *llokwe sokutshata* esezitungiwe, 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 pesheyá e Ngilane. Ibhatyi, ibhulukwe, ne suti zitshipu 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 esantsi kwetyalike yama Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (salnf).

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesifu Sokuxaxazo.
1/6 ibotile.

Elika
COOK Iyeza Lokukohlela (Lingamafuta).
1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwe.
6d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
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.

Kuba ngawenkobliso angenalo igama lake.

KUTENCISWA NCOKU.

I **Jersey** zama ledi zamabala ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6/6.

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

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

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kunenx'engapambili.

W. O. CARTER & CO.

Kingwilliamstown.

G. Frauenstein

KWA QOBOQOBO.

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

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

U

WILLIAM J. DEALY

I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zeziqamo zombla. be ngo "cash." Utengisela zonke intlobo zokutya okuzinkozo, itapile, njalo-njalo, ngokuvuzwa nge 1s. epontini ye mali (5 per cent.). Imali ifunyanwa ngokukauleza.

I Address:—
Market Square,
Kingwilliamstown.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibize inani elise zantsi. nditabata nempahla ebambeyo. Oadifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Nqgamakwe.

LEVI S. MBANGE.

Tyinira,
10 March, 1888.

Kubamkeli be Mvo bonke.

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

B. G. LENNON & CO.,

Abatengisi bamayoza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo a'andelayo, abhalwe nge uteto 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
Ingqatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amehlo Mzi Ontsundu!

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

M. A. G. Kinass,
R.M. Office,
Mount Ayliff.

23 June, 1888.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

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

☞ Yonke into ayi patisiweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

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

PAUL XINIWE.

Ikaya Lendwendwe.

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

JAMES MADALA.

Kimberley.

ELIKA

ORSMOND
IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

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

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

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

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

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

bonakala ukuba aya kwahlulelana kakubi amagwangqa. Icebo labantsundu kukuba bangabi nadyudyu, kodwa bah.ale ezinta. beni ezinde baugavumi ukutembisa nabani, de baqonde.

FORT BEAUFORT.—U Mr. W. Ayliff selevakalisile kubavoti base Bhofolo ukuba uyakungena elugqatsweni lonyulo lwamalungu; nyakubeble ahambe ejikela edibana nabanyuli.

QUEENSTOWN.—U Mr. J. B. Hellier uzimisele, sisi..., ukuba angene kwi le...i yonyulo lwase Komani.

CAPE DIVISION.—Kuko inteto yokuba u Mr. Innes uyakungena kumny..... ....yulo kumandla o.i Cape Division ngase Kapa.

U MR. SIVEWRIGHT kuvakala ukuba uyakungena elugqatsweni lonyulo e Kimberley.

U DINIZULU.

Kutiwa u Dinizulu, inkosi yama Zulu ubanjiwe, kodwa akuko waziyo, no Rulumeni akazi, apo akona. Amakabe ambambe amfihla, sinina nje, Amabhulu?

EZABABHALELI.

NGOSILWANGANGUBO.

NKOSI, MHLELI,—Ndifuna ukuke ndipendule inteto ka Mr. Silwangangubo, ebonakele epepeni lako lomhla we 15 ku July 1888. Manditi Yiuinale, u Silwangangubo uve kakubina ngenteto ka Mr. Mxabela, lento wenjenje ukuteta kwako. Imbeko noko ungamnyamekele kuba umntu ungumfundisi. Ke asinanto nalonto noko unjalo ngokuba kubonakala ukuba kuko into ekufuneka eyifundisiwe kubo obufundisi bake wazi ukuteta nohlanga ubufundisi asibubukosi hai yayinto eyodwa kanye ekufuneka intobeko utando umonde ububele ebantwini ke ngaxi umteto wabo ulapo, atetise ohlwaye, angatuki ngalamazwi okubola, nokuti uyaphupha. U Mr. Mxabela kubonakala ukuba uyamdela kanye. Uti lomfo singammisa ze, ke nditi mna msa ukuzhiya ngamagama apakamileyo okuzipakamisa, ubusiti ungumfundisi, hai, abunjalo, asiteni nabo baugapandle komteto Osilwangangubo neligama akuliqondi asililo lako ligama lentaka eyinkosi ezintakeni ezinkulu omaxalanga nomahlungulu &c. Ke nditi kuwe hai ke kuyabonakala ukuba uzipakamisile. He ke, uti uyakumbengeza u Mr. Mxabela, singavuya siyembengeze Mabengeza lelinye igama elo, ngokuba ufuna amagama amaninzi. Ke sikulindele teta ke, Usilwangangubo yintaka efunwa kunene ngamagqira inodumo, ke unjalona, ineratabi inesinci ke unjalona, ewe ukuba unjalo ke, kuyabonakala n..okuteta kwako ngokubola uti ubolile u Mxabela kodwa yaxi ukuba umdala, ungazenzi itunzi elimnyama apo. Uti lomfo ulindele ukubambela pambili; ewe, unyanisile ukutaho kwake, ke mna nditi ingenguye ngokuba iratshi lingakwazi ukuhambela pambili. Uhlanga nakanye siyamazi nuokutsho kumntu omdala akunaye ukuti ulixoki, kodwa ngumntwana asifuni nokumbiza. Wati okunye masihlanganise imali ufumene umhlaba wokunchwaba ukuze ubiyelwe siti, savuma ke, upina namhla lowo mhlaba. Lomfo usifumene kanye. Ngenyaka we 1886 ngo Agost ukuba andiposisi, ute lomfo ngu Mxabela uyagxeka, hai uyateta pulapula wena uve, ungatuki wenu ngokubola emntwini, okunye uyeke Umhleli ukuti uyakuyityumbatyumba akateni noko atunukalayo, makatunukale lowo yinyaniso nokuba nguwe. Yintaka enguto inkulu Usilwangangubo. Ipina imali katung' umlomo, kuhambela pambilina oko? kutiwa ise Bankeni kutshiwo, ke nditi ewe, ke yafunelwa okona, umbuzo ke he isebankeni, into ezuzwa yiyo yekabani kuba abaniniyo bayafa, ngoku abanye abako. Lonto yalata ibenelite sikangelo nje okwaba sisilio sodwa ke. Mhleli undixolele.—Ndim.

T. M. Q

Port Elizabeth,
11 July, 1888.

UKUSEBENZA NGO TYWALA.

NKOSI MHLELI,—Kaufake apo epepeni lamazwana. Bungane, ndifunga u Qinase, u Stuart uyakusala yedwa kuloramente yake, kuba bona Marabe banocuku, tina siya kwa Wesile apo kushunyayelwa Ilizwi lodwa kungatetwa nto ngamabele ka Bungane. Nge Cawa egqitileyo litiwo buqubuqu indlu ye titshala e Wesile ka Zibi, kuba yayisilelwe utywala zizindlu ezintlanu, omnye wabasili wapuma e Rabe egxotwa yilendlala yakona, nokuya u Peter Sidinile wati akuya kwezo ndywala, watiwa nka uduma, akuko nto kukona yobalula intloko ehlotyeni. Ityalike yase Rabe seyichiteka incha kusaliwa nje ukuba kusetyenzwe ngotywala, sobona ukubauyikumka na. Mandipele, Qinase, ipepa liyapela. Ndim

GONGXE-KUMHLANA.

Enchwazi, kwa Zibi,
22 July 1888.

I QINGA NGEZIKOLO E CRADOCK.

NKOSI,—Kwatiwa singamavila, asizikatalele nezikolo. Sifune iqinga lokuba singatinina ukuwasusa lomabala mabi sibekwa wona. Siwalingile ke ukuwalwa sada sapumelela ngangoko besinako. Eliqinga sifike salenza malunga nabantwana abasemsebenzini, abangena kufikelela esikolweni semini. Kwabonakala ukuba ngeliqinga inokuti lentsapo isebenza emlungwini yakubuya izuze ituba lokuba imane iqunuqunuza kwesisikolo sangokuhlwa. Kuba kaloku nokupuma kwayo esikolweni esi semini ikwazintswelo zabazali, ibingekabi yintando yabo, Eliqinga libe luncedo kwakulo olusapo ukuluqokelela ndaweni nye; lwayeka ngoku ukuti lwakupuma emsebenzini luti sa nezitilata ezi zonke zingakamana, lufunda zonke intlobo zenkohlakalo. Site ke sasengxakekweni ngokusukalona olusapo lukhale ngokuti, kuti bazali, asinanto yokuhlawula, isikolo seu siyasibona. Lwati kwalona lwaceba iqinga lokuba luncedisane kwalodwa ekwenzeni i Timiti. Site ke sakuyiva lento savuya kunene. Yati inxalenye yabazali yasiko lwuncamela lomsebenzi kwakona e...kana bazisebenzayo abantwana emlu...wini. Lude ke lwafika usuku lwa.. Timiti yosapo. Yayola yancama. I...ati ukuncamisa kaloku ukuyola kwa xa sibona yonganyelwe ngumfundisi wetu obekeke kunene u Rev. B. S. Dlepu. Kulapo ndangqinisisa kona ukuba umntana uyayifunda yonke imikwa yomzali. Ukwenziwa kakuhle kwentwanantwana zase Mlungwini. Ukuhlonelana kosapo. Nengcingane yokuba mayonganyelwe ngumntu omkulu i Timiti nakuba iyeyabantwana. Uwuqube ngento entle kunene u Mongameli lomsebenzi. Ute xa sisiti ukude-kufupi ekupumeni, xa sebe ngena ngabanye nangababini ngoku, kwehla isimanga, emva kolonwabo olukulu. Esukile u Mongameli, emva kokuteta kwamadoda amabini awaye wacelile, wati: inteto yam izakuba yembi kunene—"Ukuba abantwana besisikolo sangokuhlwa bazakusuke benze indleke ezingaka ngenxa yesisikolo sabo, baze kanjalo bangandazisi xa benza umsebenzi onje, umsebenzi wam ke njengopete esisikolo nanjengo Mfundisi wase Wesile kukuba ndisitshixe esi sikolo. Ndiyasitshixa ngoku. Into eyakubuye ingene sisikolo somculo kupela. Sukumani ke." Isukile intlanganiso. Weuza ufefe lwe Nkosi. Yapela inkani?

Ndifuna ukuva nokuba kukubani ukuba njengokuba sasibekwa lamabala mabi nje, kwakufunwa senze yipina into ukuwesusa? Mna njengomnye wabazali kade ndilindile ukuva isizatu esisiso esibangele oku. Audisiva. Yiyo lento ndibuzayo namhlanje.

UQONGQOTWANE OSIDENGE.

Cradock, August 6, 1888.

AMASIKO OMTSHATO.

NKOSI MHLELI,—*Esiqidimini* kubonakala isicelo sododana ngosiso, emshatweni, isigwebo ke sikolisiwe siso esivele kwaqolileyo amadoda ase Dikeni, ukuchasa intlombe pakati komzi, abafana bayabukeka bakuza nento zemfundo, intlombe yona nento! Nati besiuentlanganiso yoloblobo, u Rev. S. W. Cox uyitetise ngabukali into leyo, wati abantu mabaye ngamakaya liseko ilanga. U Mr. A. Bell ute, intombi ezintsundu ziyindleko koyise, uti kanti itwele ilokwe ezininzi ingazivati noko i yure inye kupela ukuti tshelu ngati seyiye kufaka zimbi. Ute u Mr. Gawe lento ingawuiki situnzi umtshato wetu sisitampu. U Rev. Cox nabakokeli base Wesile bayelene bavinchwaba into leyo, bati ote wasisa bayakumpata njengomntu owuxhobeleyo umsebenzi wabo.

K. K.

St. Michael's, Herschell,
July 5, 1888.

FEAR NOT C.C. AND ETHIOPIAN C.C.

I Fear Not C.C. ne Ethiopian C.C. zi club ezinkulu zabantsundu e Bhayi zifana ne Port Elizabeth. C.C. ne Union C.C. kweza Mangesi.

Ezi club zombini lelona so le Bhayi kwimicimbi ye bhola, udumo lwe Bhayi lukangelwe kuzo kwinto ze bhola; kuba xa kuko i tournament kuhlangana zona ukupendula imicimbi yayo, ziti ezinye i klabana zize kundilisa zona ngokuga kwazo entlanganisweni. Xa kuza kudlalwa i match ezinkulu nanini Ngesi kuhlangana zona.

Kuqala i club enkulu ibinye iyi Fear Not C.C. I Ethiopian C.C. le ivela kuyo. Ukuvela kwayo kukuatke amalungu amadala namagosa enze ukutanda kwawo, angeva zwi lamntu. Kubonakele ukuba impato ekoyo asiyiyo ekolisayo pakati kwamalungu, kuba abantu bebaninzi abanamagunya nabangengawo amagosa, ivela apo ke i Ethiopian.

Kwapuma amadoda atile afuna ukwenza i club yoxolo yabantu abanengqondo, abazipete kakuhle, apo wonke ubani olilungu layo ayakuba nelungelo elifana nele Captain, Secretary, or Treasurer kwimicimbi namalungelo e club. Yavela kwaviwana kakulu ngamalungu ayo, nakuba yayicasiwe kwabonakala ukuvana kwamalungu e Ethiopian nge ziqamo zawo, kuba kaloku yonke into ibonwa ngeziqamo zayo.

Kwavela intiyano namakwele pakati kwezi club zamana ukubizelana ezintlanganisweni ukuvakalisa ucuku olukoyo pakati kwazo, kwamamaqinga okupelisa ucuku olukoyo. Zonke ezonto azincedanga luto, ucuku lona luqubele pambili ngangokude ezi club zingadlalani, kwabonakala ukuba xa kuza kudlalwa ama Ngesi izakuti iyileyo izibonele, kwabonakala ukuba xa kuko i tournament iyakuti iyileyo yenze ukutanda kwayo njengetournament edlulileyo. Yinina ebanga oku konke? Nahisi imbangi, inkunzi ezimbini ezitshatsheleyo azizange zihlalisane kakuhle, kwahlala kuko izipitipiti kanye njengezi club zombini.

Kufuneka zidibene zanye, okanye kwako efayo, kuba ukuba enye yezizinto ayenzekanga i Bhayi liyakuhlala litiwe *misrepresent* kwi tournament ezizayo njengedluleyo.

Kufuneka kukutshwe amarawo namanxila kuzo zombini, azimisele eyawo i club yoburawu mhlaimbi abuyele kwi club zawo zoburawu, kuba ngawo kanye la apitizelisayo.

Kufuneka sivele i Port Elizabeth C.C. kuba yona yeyamanene ama Ngesi. Ipina eyamanene autsundu? Mayibe yeyakuveliswa lumanyano.

Amarawu akafuneki kanye, kuba nasezintweni zokunyusa i club akude, akancedisi nakwinto ezinjenge *Entertainments*, njalo njalo, kanti anemilomo emide ukupambanisa i club, kuba aqele ukulwa, uxolo akaluqelile. Ongeniswa ekaya akupucuka, akuhlambululeka oburawini, afumana ne *manners*.

Ndim

NOKALASHE.

UNYULO LWE PALAMENTE.

NKOSI MHLELI,—Ndifakele elozwi linye. ndilibeka kuwo wonke umzi ontsundu, njengokuba nje sikulemihla yonyulo lwamalungu e Palamente. Umzi ontsundu maulumke, ube yi mbumba yamanyama. Isiqingata ngasinye sbavoti baso mabahlangane babe ndawonye obobuqelana babo, elunyulweni ukuze sihlale sincehlalila kwilungu esisakuba silitunu. Gcinani kakulu abelungu baza kulinga ukunenza nahlukane, ze ningavumi ke, umanyano lunamandla nto zakowetu. Manditshonele mzi wakowetu.—Ndim,

J. T.

NGODUSHE LWASE MGQAKWEBE.

NKOSI MHLELI,—Ndincede undifakele lemigcuna ndipendule inteto ekwi Mva ye 9 August, 1888, eti i Ramente yase Mgqakwebe kwa Mdingi ingena e Rabe kwa Masingata. Asiyo nyaniso lonto. Ndiyabuza kuwe wena uti uve wabona. U Rev. C. Pamla ufike emangapina amaqela e Ramente? Ebengezizona i class ezilishumi elinambini nge xa lika Rev. Lwana? Nanamhla akwanjalo, akwa lishumi elinambini. Wena mfo uti uve wabona, nditi amalungu ngexa lika Rev. James Lwana ayezi Class ezilishumi elinambini nditi nanamhla zilishumi elinambini. Ndipeke ukuba zikilasi ezingapina ezo zimkileyo e Mgqakwebe kwa Mdingi zaya e Rabe? Wena uti ungowakona uti tu i Ramente. Asiyiyo inyaniso lonto. Elo lokuti pam akunjalo. Into endinokuvakalisa yona mna kukulinga kwe Ramente kwi cala leminikelo ye Class ukusukela ku June 1888 kude kube ku August, 1888. Ngendawo yokuti kwako nihleli ngosizi. Unyanisile apo, ngenxa yokungavunyelwa ukuba ningeno e Ramenteni ningamaselatywala. Omnye wati kum undibonanje mntaka Sambula andonwabile noko ndingeko nje e Ramenteni, andilali ngamini zimbi ngenxa yento endiyiyo, ekuti ndiyiva inyaniso ndoyike ngenxa yokuwa kwam. Wena ungowakona uzuze kum ndokuxelela lowo wezayo kum. Nabanye banalo ulu-vo olunjalo. Yo! ndoneiwa lipepa lam lapela. Ndim,

T. SAMBULA.

Mgqwakwebe, 1st September, 1888.

ABALIMI NA BARWEBI.

MARKENI.

E QONCE (Sept. 5).

Irasi eluhlaza—7d to 1/ ngedaziui
Itapile—3/1 to 10/3 ngenxhowa
Umbona—3/5 to 4/ ngekulu
Irasi ezinkozo,—4/3 ngekul
Amatanga—2/6 to 3/3 ngedazini
Umgubo—7/ to 10/3 ngekulu
Imbotyi—4/9 ngekulu
Inkuni—/9 to 25/ ngeflara

E RINI (Sept. 1.)

Imalike ibe nciuane kakulu ngenxa yezulu.
Itapile,—9/4 ngekulu

E KOMANI (Sept. 1).

Inkuni—25/ ngeflara
Isemile—2/6 ngenxhowa
Itapile—10/ ngenxhowa
Ihabile,—5/ ngekulu

E DAYIMANI (Sept. 1.)

Isemile—6/ to 7/ ngenxhowa
Irasi,—12/ to 13/ „
Imbotyi,—12/ to 18/ „
Ikabile—9/ to 11/ ngekulu
Amazimba—10/ to 12/ ngenxhowa
Umbona—12/ to 13/ „
Umgubo—15/ to 21/ „
Umgubo wombona,—16/ to 20/ „
Ihabile—15/ to 15/6 „
Itapile,—6/ to 21/ „
Inqholowa,—14/ to 16/ „

Native Opinion,

THURSDAY, SEPTEMBER 6, 1888.

Relief of the Native Chiefs. THE news of the release of the State Prisoners, on Sunday last, will be welcomed by the Natives with transports of joy. This event had been looked forward to by our people with great interest for some time past, owing to an impression that got abroad eighteen months ago that Government had made up their minds to release the Native Chiefs in honour of the Jubilee of Her Majesty the Queen. The tangibility of the rumour was established by an answer of Sir GORDON SPRIGG to a question put in the House by Mr. INNES. That question elicited further the reason put forth by the Premier for putting off the release *sine die*. We have no wish to dwell upon the reasons then propounded. Suffice it to say that the controversy they caused at the time laid bare their absolute want of foundation in fact, and did not appear to those deeply interested as cogent. Although, then, the people are truly thankful to the SPRIGG Ministry for what has been done now which might have been done eighteen or twenty months ago, the gift of the Ministry is subject to the drawback of all gifts that are not given quickly. The truth of the apothegm "*Bis dat qui cito dat*," applies with tremendous force to this case.

There can be no question, that this action, which has come to our people as thunder from the blue, is due to the approaching elections. It is a sop to CERBERUS—the native voter. As the hero of Maseru is mentioned in connection with the representation of Kingwilliamstown, what better thing could be done than appease the barking mouths of CERBERUS with such a cake? From this our people ought to learn the absolute importance of getting themselves enregistered, seeing it is the only way of making themselves respected, and their interested studied by those in power.

For ourselves we should be sincerely pleased to feel that this action on the part of Sir GORDON SPRIGG and those who think with him on these matters is the harbinger of better times, when the relations of the Natives and his party will be those of mutual confidence and respect. Spasmodic deeds of kindness will not alone serve to bring this about, if well-directed sympathy with these people be absent.

Licensing Court Proceedings. IT was with a degree of alarm and disappointment that we observed a tendency, on the part of the Licensing Court of the division of Kingwilliamstown, to grant new applications for the opening of canteens to sell brandy right in the centre of Native Locations. Yesterday the Board granted a licence to one, Mr. DESIRE VON QUICKELBERG, residing at Ntsikizini, a place which, as all our people know, is among thousands of Natives, and on an unfrequented road leading to nowhere in particular. All the arguments urged against opening it fell flat with the Board; as the licence was granted by the casting vote of the chairman, on reasons that appeared to us most extraordinary. The title of the Civil Commissioner of Kingwilliamstown to be considered the Natives' friend cannot be questioned; and we cannot get ourselves to believe that it was carelessness or callousness to the temporal and spiritual welfare of the myriads of Natives residing about Ntsikizini, Tamara, Emdizeni and Masele, that he voted that death should thus be planted in their midst to ruin them for life and eternity. Mr. CHALMERS' reason for giving his casting vote in favour of granting the licence is this, if it is impossible to have enlarged proscribed areas, it was a farce to refuse individuals at certain points to sell brandy and allow them at others. Carried to its logical application this argument would do for every person who applies for a new licence, and under that argument every one so inclined, would sell liquor, the Licensing Court being converted into a body to register the desires of the applicants to sell. This we submit was not the design of the Legislature in constituting these Courts. It was, after this argument, easy to grant another new application from Ezipunzana, also a district teeming with a Native population and on no particular main road.

We can only now rely on that disposition of the mind of the Government which showed itself in the Middle Drift case to put down canteens among the Natives. Here are two such canteens, situated on abandoned roads, and it is for the Government to say whether the individuals who set them up, who are not content with the profits of ordinary trade, are to have their desire to get rich in a day gratified at the expense and ruin of Native families in their neighbourhood. All friends of order will look forward to the decision of the Government with interest; as it must determine the drift of the policy of the present Ministry on the liquor evil.

Editorial Notes.

"GROCOTT'S PENNY MAIL" writes:—"Dr. Berry, we are pleased to hear from Queenstown, will be most likely induced to stand for that division in the new Parliament. He has for many years paid the closest attention to English and colonial politics, and at this juncture in our affairs, would be a tower of strength to the party of progress and equal rights in Parliament. He is a terse and ready speaker, an able financier, well informed, and in many ways most suited to be a member of the legislature. His consistent advocacy of the rights of the natives may have for many years kept him out of Parliament, but now the English farmers are more disposed to look on his views in a more favourable light in the face of a common danger, and he has lived long enough to see that all good things are not practical in politics."

WHEN, a year ago, a vacancy occurred in the representation of Kingwilliamstown in the Assembly, no stone was left unturned to induce Dr. Berry to come forward, but all in vain. We happen to know that the worthy doctor had fully made up his mind then to stand at the General Elections; and we don't think he is the man to go back on his promises. On this account we believe *Grocott's* statement to be substantially correct. The country has reason to congratulate itself on the prospect of having Dr. Berry's matured experience, combined with rare culture and oratorical powers of no mean order, placed at its disposal at last. Dr. Berry will, we are assured, not only make an excellent member, but he appears to us to possess all the qualities necessary in the leader of an honest, enlightened and progressive party.

DISCANTING on the political situation, in a leading article, the *Fort Beaufort Advocate* makes the observation that "on the Native question there really is nothing which is likely to be productive of much controversy." In his "Fugitive Jottings" in the same issue, the same writer thus discusses the merits or demerits of Dr. Berry's probable candidature for Queenstown. "Somebody wants Dr. Berry to stand for Queenstown at the general election. Very good, so far, but let us put the matter in a nutshell. Dr. Berry is a well known negrophilist, and would willingly go down to Capetown next session with a nigger colleague. The Queenstown Boers know that, and knowing it I fancy it will be throwing away time, money, and incurring a lot of ill-blood to bring him forward. If he got there he would undoubtedly prove the ablest man in the House, but his nigger loving propensities are far too pronounced." A more illogical piece of reasoning it would be impossible to concieve.

THE *Umtata Herald* does not appear to tire of promoting a Pondo war; and even the appointment of a Resident in Pondoland, by which the Government hoped to ensure peaceful relations, is being pressed into the service by our contemporary to bring about war. The concentration of the forces at Umtata and Kokstad, is strongly advocated by this fire-eater, with a view to support the Resident—in what, does not appear; and a blood and thunder policy is urged upon the Government. Its readers are assured that: "It is no use attempting to ignore the fact that the only argument which the Pondos, like all savage races, understand, is that of force." After this, all we can say is, the *Umtata Herald* does not know what it is writing about. Evidently, trade must be somewhat dull about Umtata when people thus long and pine for war expenditure, over a quarrel that is not tangible.

THE proprietor of the *Uitenhage Times* is also official shorthand writer in connection with the House of Assembly, and being behind the scenes of our Parliamentary Institutions, is in a position to know what the intentions are with respect to the approaching dissolution of the Houses of Parliament. In the following wire to his paper be confirms what hitherto has been mere rumour, that "the Council will not be dissolved. Assembly will." This renders it more improbable that Mr. Schermbrucker, will resign a safe seat in the Council in order to enter a losing contest in connection with the representation of Kingwilliamstown in the Legislative Assembly.

THERE can be no question that our esteemed friend Mr. Isaac Wauchope, the grandson of Citashe has not only been a means of doing much good to his countrymen at Port Elizabeth, but has the reputation and character of a genuinely "educated Native," and we are truly proud of him. Concerning him the Port Elizabeth *Telegraph* writes:—"With the present month the services of Mr. Wauchope as interpreter to the Magistrate's Court will cease. "Isaac," as he is familiarly known, will be missed as in all respects he is a useful man. He is the son of an elder of the Independent Church, Uitenhage, and obtained the teacher's certificate at Lovedale in 1875, after which he joined the Livingstonia mission as one of the four natives who went with Dr. Stewart to Lake Nyassa. Subsequently becoming the native Government teacher at Uitenhage he came here as interpreter to Mr. Wylde's Court. He is a deacon of his church and Secretary to the True Templars, also one of the executive of of the Congregational Union and President of several natives societies, besides being a chief contributor to the Kafir religious periodicals. Isaac goes to Lovedale on Monday next to prepare for being ordained as a missionary. Both in personal character and ability he is eminently qualified for mission work, and in his new sphere of usefulness he will have the best wishes of numerous persons, Europeans as well as Natives. He has certainly been the instrument of much good on our locations." We wish one friend much success in his future carreer in which there cannot be the slightest fear that he will extinguish himself.

THE meeting of representative committees from Victoria East and Peddie that took place at Breakfastvlei, would seem to have been a failure as we predicted it would. To begin with Peddie sent no representatives, while it was pushing on and getting up requisitions out to Mr. Timm, a political nobody, who would not be acceptable to Victoria East. Then there was a decided disposition in the meeting to monopolize the representation for Victoria East—Dr. Pope and Mr. S. Johnson having been proposed as the elect of the committee. An amendment to drop Mr. Johnson and leave the second seat for Peddie was carried by the very narrow majority of six to five. As we said at the time the Committee was elected, it turns out to have been nothing more nor less than Dr. Pope's and Mr. Johnson's election committee. No doubt the other candidates, like Mr. Paul Timm, are quietly making their own arrangements. Since it is not often those who make the most noise that succeed, we confess we feel it is no easy task to forecast the nature of the representation of Victoria East in the next Parliament.

OUR attention is specially called by the *Kaffrarian Watchman* to what our friend Mr. R. W. Rose-Innes is reported once to have said in Peddie in the course of a private conversation to the effect "that anyone wishing to enter Parliament as a representative of Kingwilliamstown had only to walk into his office, and satisfy him on certain points, and he would then walk over the course against any competitor, or words to that effect." We fail to see why our contemporary should, of all persons in the world, elect to refer to us particularly the quoted statement, which appears to us to be a very harmless one. Such language is used day in and day out just now by the supporters of the only candidate who is being actively canvassed for in King, and it is not deemed necessary to refer the matter to us.

Iveki.

NGESABATA engapaya (26 Aug.) kubhubhe u Mr. John Campbell obefudula eyimantyi yase Kapa. U Mr. Campbell wayeko wayimantyi e Bhayi.

KWANGAYO lomini lite inene elingu Mr. John Hyland, lihleli etyalikeni yase Wesile e Kapa, lahonwa lisiti qiti pantsi, kanti seliqamile itshoba.

IDABI apa eko lako pakati kweqela lama Bhulu elalipetwe ngu Mr. Grobler, neqela lama Ngwato, ete wafumana ukuba namanzeba nobabileyo u Mr. Grobler, libelipicotwa ngu Sir Sidney Shippard, Irulunelij yelama Betshuana, efumene ukuba libangwe kukungavisisani kwamaqela amabini. Alibangangwa luduuhe kodwa pakati kombaso wama Ngesi nowama Bhulu.

IQUMRU (Divisional Council) lesiqingata sase Bhatisi limise ukuba irafa yezinja yalomandla ibeyi 3s.

KUVAKALA ukuba into zokumba indlela kaloliwe sezisondleleni yokuya e Colesberg ekuzakuqulwa kwangoku ukumbiwa isiqendu esivunyelwe yi Palamente esisuka kona sisiya e Colesberg.

EMVA kwenteto ende nama Mpondo, u Ndabeni (Inkulu yemantyi zase East Griqualand) ude wawagebela ukuba avume ne Sikilikindi ama Mpondo. Indlela embiwayo ke iyakucanda kuso.

KUTIWA kune i inkomo kumimandla elunge ne Rini ne Nyara, ngezivoki siqgitileyo. Amatontsi ate abamba ukuba munyama.

NGOBUSELA benewadi eziŋka neppsi, into abati ngu Horace Percival e Kimberley, indlwe inyanga ezintandatu. Enye inowadi eyaytbayo yayinomali yepepa ye £10, efunyenwe za ayitshintshayo.

KUNDULUKE ngeveki eqgitileyo i Balloon ingxowa epapayo e London, yayipipa inamanone atile abewela i Straits of Dover, saka za iso Kent wapuma amoya ebizhwangwe ngawo ukuba ipape yawa, kwafa u Mr. Simmond, busingaxwekwe abebedaye.

INQAWAWA ezisibhoso zincotulwe ngamaye emsini wazo e Bhayi zakumise agonxwene. Lonto yenzeke ngolwesi-Ne ngalomvula ibizonaya.

KUTE e Kwelera nge Sabata engapaya (16 August), xa lidadetayo, kwapuma ifafo ongu Mbashe obehlala kwi farm yi Mr. Schultz eyi Paarde Kraal, wabhubha ilalo, kwati nge xesha lesitata wabetwa ngembane lalal' ambete kwayoko.

IPEPA lase Mtata lixela ezokubayelwa ngumhlaba kuka Bokleni, inton enkulu ka Ngwiliso. Liti akulindelwe ukuba ange baye apakama.

KE kwaviwa unyikizo lomhlaba e Kokstad.

ABAPO ababini u Joe no Maplank bagwatyelwa ekusheyi yi Joji e Dayimani ngokurodomoha ngendaka uwabo kwizika bhadakazi besalile.

UNDWENDWE lwe "Kaya" e Qonce, nge nyanga efileyo—Messrs. Mqanjana (5), Mr. and Mrs. J. Adams, Miss Mauaji, Messrs. R. Nyimbe, Jas. Goobas, Mrs. Mhlambiso, Miss Dabula, Messrs. G. Tiltile, N. Mane, H. Tshitye, Mrs. Ntaba, Misses R. and E. Umaala, Messrs. J. Madabeli, J. Kampira, B. Siqeba, Edward Gaba, Rev. Stewart, Messrs. Kelleni, K. Ncapayi, Kwatsha, D. Kowane, E. Makapeya, Rev. Bokwana, Mafeola, Longa, Maqina, G. Wilson, E. Mzalwaya, Zarini, Chief Kb. Mkhambiso no Z. Sekope.

O MESSRS. E. T. N. & Co., babulela isandla esikhongisezwoyo nenelmondela—Messrs. T. Gubanza, Kutwana Fiara, Nqolowana, Kenge, Nseku Mtyobile, Zalisa, Dwane, Mangxaza, Nqatyakwa, Binda, Mlenenengi, E. W. Kondo, Mrs. Ngxele, D. Matsela, Mrs. Boatile, Mrs. Mbenya, G. Jabeje, Messrs. Mboko, Ngcongo, Dikwani, Siboya, Mr. and Mrs. Makola, Mrs. Dikweni.

IZIZANYI ka Kwikwi, Kutaikizini, neyaro Zipanzana, sizanyelwe ukuba sivele yi Ecli ebilwini ithio.—Kusebazi ebilungeni ibingo Mr. Wolp, no Mr. E. M. Quin, yachaziwe ngomnye Loschey (a Qabala), no Mr. Nethu Imoyi; isolela ukuba ivilisa, kuba Nonganyele nje umhlaba Neiyatha. U Kelemani wayise kwaeka ngee yeka. Ibamhlanka kutandwano kuye nyomandi.

KWIMALA lentsikiso kuko isasico ezikuba ziko Messrs. W. O. Carter & Co.

Imvo Zabantsundu.

NGOLWESI-NE, SEPT. 6, 1888.

UKUKULULWA kwe Nkosi.

UDABA olugqitisiweyo lokukululwa kwe nkosi ezibe zise Kapa lufike kweli nge Sabata. Lufanga evuyo olukulu. Ugutyulwa kwazo nge inlo, kuba indlela njengesiqgo esikulu zokuselwa, esifuzane ako kwanti—isala lilahlaza. Ubucombe kudinala umzi, kukuva ngobuko nkule inkosi zikululwe, aiye kulaiswa, zize kakululwe. Ude ezesbeni zwabathanda nto engokukululeke kwazo, ngokusobeko poozum ki wokukululwa kwazo afuze ukuba kaha kwazo.

[Remaining lines of this column are too heavily blotted to read]

mbhaleli obete ucingo e Kapa nge Cawa. Ibali lake likomnye umhlati. Elobali libonisa ukuba zisuke zazinkamumunge seso senzo, kuba zibe ziseinceamile oko kwadlula umnyaka we Jubhili zingakululwanga, kwaza kwabonakala ukuba imitandazo yomzi ontsundu ayisizanga. Oku kwenzekileyo namhla kuminyele konke ukutandabuza, nokungakolwa. Sivuya nabantwana bamatshawe abo kuba bete bayifumana inkululeko.

Isenzo esihle, siyakuhlala sisi senzo esihle. Asinakuba singa mbuleli ke u Sir G. SPRIGG ngesi senzo sanamhla—ukuputa ngenceba abo bantwana be nkosi. Sitsho singabantu abanelishwa lokubalelwa ukuba singabachasi beqela lake; kanti sibe siba tina sichase izenzo ezibalulekileyo ngobubi nokungafaneleki kupela. Asinguwo umnqwono we Mvo ukuba u Sir GORDON abe ngohleli enendawo ezisiposo ngakwabantsundu, ukuze ihlale imchasile. Singa anganda ebulungiseni ukuze sibe ngababulelayo futi. Umbulelo womzi ngelibala ungopeleleyo; enga anganela amabala anjalo kumadoda apatisiweyo.

Kwesisenzo sihle singavuya amaweta etabate imfundo Sibe sifanele ukulifunda apa izabiso lokuba ngumzoti. Indoda elumkileyo yinto eti xa iya kumzi onezinja ezilumayo ifake izibhuno zenyama engxoweni yebhakwe, ukuze iniposo ngazo izinja xa ibona ukuba zingxamele ukuyiqwenga. Abavoti abantsundu banjenge zinja ezibulali kumadoda anje ngo SPRIGG no TSHAMBULUKA; izenzo ezinjengezi ngexesha lonyulo zinjengezo ziqa zenyama. Sibe singeyeye kunene sifumene ukuqiniseka ukuba lento ayenzileyo namhla lamanene yeyalata into azimisele ukuba yiyo ngakuti kumaxesha ayayo, sisilo isheyi; kuba ukuba oko kuqinisekile kungamnandi kunene kuti ukuwabalela pakati kwamakaya. Soka silinde ke simane sikangele.

Impawana.

Ikeyati ngale veki igqitileyo, litabo lepepa lase Rini, yapuma ekaya indodana inopenti ezintatu, ete yazifaka engxoweni yebhulukwe. Kute kanti ingxowa ingqukuva, isuke ibe ngo High Street kuthela nto ngomlenze, zahla zikuyifumane kanti lisebe lelihlabi lesapeleni, ebelinomyolokugqibela, kanti sesiye ibeselipenze ngapambili yaba ke ilahlekwa si zii ka ngenxa yesiroba. Isifundo esifunyanwayo lolipepakulento sesi,—indoda leyo mayiselilizifunela umfazi oyakukangela ukuba ingxowa zayo zizitoti zinje, ati kwakona ayigcinele imali leyo.

Sitemba sisozifu ukuba igola elikulu lamadoda ezele kube abafazi ablasi kuvumelana necebo lelipepa. Kwindawo yokuqala abafazi bezimini abafundiswanga ukuba bamane babhenca ingubo zendoda, bekangele ingxowa ezinezimali. Indawo ezirarulileyo bezitunga, betungela amagqoha. Amaxabano amakulu amnande ezmpi entaba eponjwa kukuti umfazi angaziinyamekeli ezintwana zincinane, zize zitanda kutyamba ukunkuka ebe yimpongoya apa enga kungeuma ngentando yayo. Kanti nangecala lokugcina imali abagcinatuto akubantunbana bete nga kuyekayo amawinto apadaba bona abade zishambane. Ngawo ecepile ngwanamba zilelwe ngexesha ufakuqinga izisu u wiyizinjazazi. Ingcebo ayi ifunyanwaga kokuba ukuti, ukuba ukuba indlu nokulinganile infanelo zayo ezinjengokutye nokwenza muandi ikaya endodeni nakuyo wocke. Ubuledi bolubhobo silusisi ukuti aimisile kumahlambi omtshaye yiye lonto ungabele kumpambili agatha nezakuyi kunye zindlu okazela izintsu neqela zaba yako, kodwa kuba nolumsindiseka. Siyati isbeka sangendoda kumhlobo zinye, kuba sungoyolelwe nto emakaya. Kwe bako, kodwa bambelwa kakulu, ubenganko; asingi ke ukulwapani kuba zizaconkulwa ezakunqgamekudikeleaka, sokoneleuqunjwa isilisi ukuba sisingabala impendi ngumelo. Kubo siti, inkulelekelo, azi seneqondo kuntwana ebalekela kwakhe namalolo ezinto kwenza ngendlela kwabenzi abantu wetu; ziniluntu into ukuba kumawaye ngakuyemazo !

Ixlanga sisina Rini ngalaveki igqitileyo, Isicebasana ayele amateanga we Iingwe bbibabanga stabasikiseliyo ulowe nu zi Imane impeie ivale naye ngentloko ebedliseni yezidin ngambo kwenye, awati amakandaba isiti kudi Kute, kunini impele eyka apulela ezandleni saptomba sana umntwana. Ekoko kunenkaga ezenzla. Emaniekapo kushwayo lokugwenwa lwentsimbi esite xabisa incam. Suka ife bume intomtsale ngenxa yesehlelele. Ewile mnwanwa, xje keti ebalazingekaupaya nenwakho kelango. Akumngo kulcobulo nalo wambu, kuba oyo ebele isaw wamfo nozo wena. Into enuko yangwengubaniyanwo akukucebaisekabe kokuba ule wawa ekufunyanwa, ekucingelwa ukuba abantwana babange eitalenzangwe ngukatinga nanganaanguma bangwe emtabalo ezitanga ngazeegwe izulu zekuba bahakulo lakulo inakutebaphalaxa ze umpanga ngokuza. Imkubatu ka xa Jai!

Abafazi be Kumkani ye Mtwani sebe sezhomi mane. Owokugqibela ubuhatywa ngoku leyyanga. Kaiti ke oko akekete aboka wanele; into iyo ebeniayo ukuba imibali yangapesi ayaanylizi bani. Kooka kokungesisho, zabaho isiluwko kwlala.

Matsho! Nahliwa! Siva ukuba kuko amadoda amabini satenda kumandla wase Qonce, azimpisele ekuwabambeni izimpi ezenisozela liya kukuninjengakulo, zenzele ukusheyi ezelengokusebatizana kwelini zintlakilebangazama ngamazinonka; njengoko kuba yombuso njo. Enye yalamadoda itheyizu usana ukaba intilisisto ukonke

isiqingata. Icebo okwangoku lalomadoda kukuba bangakatazwa ngamto abavoti ngabanye, kodwa kuhlalelwane nenkulu zemizi zodwa, kuzanyelwe ukuba ube mzi lowo uvakalise ukuba uyamamkela u Tshambuluka ukuba abe yindoda etunywa siti unhlambontsundu, ukuyakuba sendaweni yetu (kuba singenkuva sonke) enkundleni enisa lelo lobu Rulumeni. Sihlalba umkosi wokuba ase ati etika untamnani lowo ube sewuhleli ukuzi umzi. Olucotelo lomzi ontsundu, kwangabanye abantsundu, ukuba kubhukuqwe umzi, ubhekise umetyiso ezantsi, lunesifundo kuti. Lebonisa ngokusemhlotsheni ukuba kuseko abantu abaqezibindi, abangati naninina xa banako bategnise ngezimfama zakowabo kwizijora, xa betenjiswe ilungelo elifutshane leziqu zabo. Sivusa umzi ukuba ubandwebele abangcatshi bawo abatengiweyo.

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Kuka ninzi sisiva amawetu esiti lento ivoti lwazisolo amashwa; yaye ililishwa ngokwayo. Siyavuma, lyakuhlala yabapatela amashwa, ukuba abayisebenzisanga ngokuqonda. Ngomtamnani ababamba ngamatunzi belahlekisa njengaba sesibakankanyile, ababanga ukuba iveliso amashwa. Kuba owabo umzamo ngowokuba inkundla epete isiko ikolise ngezikohlakali, eziza ngolusu lwegusba kuti, kanti ngapakati zinchuka ezikwilayo. Ukuba umgudu wabavoti ibingowokuba inkundla yombuso yande ngamadoda anjengo Mr. Innes, Mr. Solomon, Mr. Sauer, no Captain Brabant, namanye amadoda anjalo—ukulunga kwevoti ngekukukulu kunene. Makungasatyelwa kumatengwa abamba ngamatunzi ke. Eyabantsundu ivoti mayisebenze ukwandisa amadoda angasekusebenza ngamasheyi enkundla. Masizolise ukucinga, singaputuzeli, ixesha liseko. Into enkulu, njengokuba amanani etu ancitshisiwayo ngu Tungumlomo ngabo kanyo o Tshambuluka abo, masibe luqilima lwe mbumba yamanyama. Soti ke senze izinto ezintle.

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Mawetu ningadlali nge voti. Iyimela ebukali, engakwenzakalisa ungaqondanga ukuba ukuipata ngezizokelelo.

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Sesizivile ngelo eziya kuxokiswa ngazo imfama zakowetu. Kuyakuhanjwa kusitiwa u Tshambuluka uyakutshwa ekupateni imihlaba; kuza kungeniswa u Mr. Sivewright. Yonke lonto izakwenziwa ngama Bhulu. Ke kutiwa sokubonakele ngendlela ezininzi ukuba ulutshaba oka Sivewright, ekubeni njengokuba ebepete njalo. Tshambuluka lembhaba isisenayo. Nokuba angabe ubesikohlakalele u Mr. Schermbrucker ubenlile ngokusiyeka emhlabeni ukuba usebhetele kunama Bhulu. Makutunywe yena ke, atsho lamadoda, kuba engaxhaswanga siti uya kupuma ekupateni kungene sikelem simbi. Eitshe nje aba umzi uyilibale indawo yokuba Abetembu base Glen Grey bahlutwa indawo ezingamanqata zemihlaba yabo kupalo u Tshambuluka lo; kwanguba abafuna amawetu imilomo besiti awamuyana angabanga ngawo liungelo embuswani. Into ke leyo ebingazwa ngamawetu, ukuba kuhlaliwe nje imihlaba yawo satyawo.

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Kuqalela entloko kude kube selunyaweni kungeko bunyaniso kulentoto. Ukupata kuka Mr. Schermbrucker imihlaba akuyiyo into elaulwa siti bavoti. Kuesepandleni zamaqela oyahlulelene i Palamente ngokuqonda ngokuqonda. Kuba kuqonde ama Bhulu ngobuqela bawo ukuba ensiwe umpatiswa ekwangawo aqonde ukuba angabi nguye. Into epambi kwabavoti kukutyumela amadoda aqinisekileyo ukuba ayakwenza ukulunga njengoko banga kunganeletyenziwa ngako, ukuze amadoda anjalo ade abe nobuqela bawo, obuyakuti bakwanda kuwe wona—sandule ke ukuba nombuso olungileyo, oyakuquba ukulunga. Maungalinaziswa umzi ngabantu abangazi luto ngezinto.

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U Mr. John Gaba, umbhali walamazwi alandelayo, siyazolwa ngawe bandla lase Rabe elifelwe ngu Mr. Chalmers e Tapolisi, uti :—"Ndifuna ukuposa indawana ngokuza kusikusa konto ka Ntlabati. Ugalelekele apa ngexesha leshumi ngo Cawa. Wayibeta umfo intsimbi, yangena ityalike, yazala kakulu. Wangena ke umfo ke u Ntlabati ezinlaweni. Ute akuluta umnqwazi sallbala kukukangela ingxyi yake. Sahlukano nayo ingayi ukusityilela kulencwadi ka Paulos ku Mtesezo, kwi sahluko sesine, kwi vesi yokuqala: Kulapo ke agwela kuye u Nsivela Ntlabati kulomazwi. Wati ngokuba ugqiba ulemeni, wati onxaniwayo wabeki weti, etyailwaye wapila. Ko, Mbele waqondaze kumsebela, ngokuba nakubo lemdi bobukaz watola onke izamazwi bondiyakuliqqiba elipepa. Nantso ke indawo emelwe kukwenziwa ngabo bonke abafundisi, ngokuba lomfo ungulo Mfundisi ngumnty wase Wesile. Ke ebese kuyuselela apa e Rabe. Akufunekani ukuba kumane kusitiwa uma ndingowase Wesile, mna ndingowase Tshatshi. Makubanjoiweane ngolohlobo zililobo zam. Mandilibe ndiya tebonela mfondini, nakubo ndirana ma ndiqukhuthele ndili unoto, nininziasiyin? John Gaba, Thesipolia, 23 August."

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"Kwiwa ngapina apo kusingwa kona," utsho umbhaleli otile. "Lonto ndiya ndivile eziti amntu xa eshalela kwi Mvo ati kwelopepa lamanene namanenekazi kanti ndiba nina igama lepepa Imvo Zabantsundu litata amadoda into epete umhlaba. Andikitali ngumhla opesa izwi lako entweni yamadoda kuba umhlaba lo awusoze upatwe ngabafazi, napakade. Ke pantoho mna pakati niyalahleka noko niti kambe nina niqaba isingesi, ndiyapika nalapo akuko nto injalo, ndiyapika—Ndim MNGQEKI."

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Uti umbhaleli :—U Mr. Thomas Ngxwashula ufudukile e Tinara use Bhayi. Ute mhla wemka wacelwa e Rabe ukuba abuyele, wavula ku Mateyu vi. 15-15 verses, wati lumkelani ngabaprofiti ababuxoki, wati niyakubazi ngeziqamo zabo, inkolo zoyise mkule nonina kulu, ukuba zipumileo kuwo amadodana, ofundisiweyo e Nxukwebe, e Dikeni, e Rini, e Kapa, e Mtwaku, e Natal, niyakuwazi ngenkolo zamaqgira ukuba abesekolwanangamatambo abe Sutu, zimpondlu, yiti zilitisi, zimpako; zimpane, ukuqokaj yati ke linkosi yaposkamkohlakehi, nentsoke imfundiso yomhlekazi omkulu. Akuko lublanga isengisiyema ngalwayo iesemeziakolo, nabantu ke singenikohlid Mamfayeni, omkulu. Ukuba nakuku, pakati rulimi ncontaqati, ungabekukolamboni, ke Exuta udibabileyo esiliali kwalabakaza, napthi kwe wanti mamfanye yomlungu nlyakubane abanodi, amar d r a, baza e mse.

AMACAPAZI ASE KIMBERLEY.

(IVELA KU MBHALELI WETU.)

INTLANGANISO ZABANTSUNDU.

Intlanganiso ebezimana ukubako kutshanje zabantsundu, ngalomcimbi wokutsha komngxuma wase De Beers, zenze ilizwe lobulungisa kwabamhlope nabamanyama; zibenze abamhlope apa abebengacingi nento ngomntu ontsundu ukuba uyavelana wamangala, abantsundu nabo ngoku banomoya wokuzimisela intlanganiso emiyo.

UMNGXUMA WAKWA MOEDISA.

Umsebenzi kulomngxuma ngalevoki ubungekaqalwa ngokuba indlela zingekaveli, abantu sebefunwa bona, baninzi nabasebeyile.

ILIZWI LE NKOSI EZIKWATINI.

Ilizwi liyashunyayelwa nge Sabata zonke ngabafundisi. Ama Wesile anyula u Mr. Morris ukuba yona abe ngumfundisi wase zikwatini, uto u Mr. Morris umsebenzi mninzi nkulu, abantu bayawutanda kunene. E De Beers kuko indlu yetyalike ne sikula sokufunda abantu, uti ke kwanga kunganjalo kuzo zonke izikwati.

EZONYULO LWE PALAMENTE.

Azikavali ezonyulo apa e Kimberley, sizilindele kunene nonyaka. Ukuba besine nani elanelayo labanyuli besiyakuti mazo kunyulwe ontsundu umntu nonyaka.

INGOZI EMNGXUNYENI EMBI.

Kuko umntu ontsundu owenzakele e Du Toitspan Mine, e Gordon Company, ubetwe lilitye entloko wawa pantsi, ngati kuko indawo etyumkileyo etanjeni, ngoku lomntu usendlwini yeziguli. Azi ngunyana kabanina lowo betu!

OGINYE IMBOKODO.

Kuko indodana ebanjwe ngu Mtshaka, uti lomntu umbonisile idayimani leyo, kodwa kute xa ifunwayo kuye ayafunyanwa, lite ke ipolisa lo Mtsha makabe uyiginyile imbokodo leyo. Use ntolongweni umfo lowo ngoku.

U REV. J. POOTE NE UNION.

Abantu base Kimberley bati intlanganiso ye Union yenze into engazanga yenziwa napi, ukumgweba u Rev. Poote engazipendulelanga ngamatyala anikwa woua yintlanganiso; siva ngoku, ngati lomcimbi wobuye ukangelwe yintlanganiso ezayo.

AMA LUTERE ANTSUNDU.

E Boshof Road, ngase Du Toitspan, kuko ityalike yabantsundu eyakubekwa ilitye ngo 2 September ngu Rev. Grutzner, umfundisi wama Bhulu wase Free State.

IKAYA LABANTSUNDU.

Lomzi asikauboneli nto tina apa e Kimberley, ngati u Mr. Madala ngenye imini woze azifake emkatazweni, ngokumayela ngalomzo ako esise Moeni, ngokuba asilo ikaya labantsundu eli aliqubayo ngoku—yi coffee shop. Ke tina apa asiboni bukaya kunto enjalo. Indwendwe ziyadinga yonke lemihla, likaya nganina ke? Kunjanina u Mr. Madala akuzama ikaya lenene?

U MR. JABAVU NE KIMBERLEY.

Abantu base Kimberley banqwenela kakulu ukumbona u Mr. Jabavu ngezinto zolaulo, nangokumayela nepepa lake, ingaba luvayo xa u Mr. Jabavu eko wasityelelela ngawo lonyaka ngo October, zininzi izinto angazifundayo, nangazifundisayo apa e Dayimani.

Abaxhasi be "Mvo."

Umbulelo siwabakisa kulamanenekazi namanene amagama alandelayo, ngokufikisa isizbaso sepepa ngo Aug. 1888.—Messrs Klaas Lotsha, W B Chalmers, C C, & R M, Robt Kota, Geo J. Mabandla, M. Kiaaise, Philip, Rozani, Thos. Ntlongo, Booy Sipeko, S Dingiswayo, Stephen Mdilva, Thos Tyanzashe, Philip Makasi, John J Bali, Mhem Njikelana, Jno Guzana, Headman Ntsibeni, Headman Bawutasha, Geo Little, Miss Figilan, Mr Joseph Mabhengeza, Rev W S Davis, Messrs F M Diova, Josiah Msongana, Henry Shosha, Miss Mahamba, Messrs James Ngubo, Eliphe Mda, Dr Dale, Messrs W Mbiyande, Joel Jack, Alfred Makohliso (adv), Jackson Ntosiui, Joseph Mbuya, Cornelius Magoza, Moses Mosiaidi, A Radasi, Mrs Belle, Messrs Thos Matumbu, Solomon Ziganto, Wm Danjwa, Lance, & Sockland, G B Christian & Co., A W Reid, John Jacob, Matutu Gxabana, Rev Simeon Gawe, Messrs Caleb Mshlutshana, Sergeant Matross, Enoch Hlangabeza, Benjamin Mavi, Dyer & Dyer, F Dyer, T N Dyer, S Maqula, Alex Mautwane, Rev J Mahonga, Piaatjie Nzabo, Silas Mhlabi Rev Chas Bokwa, Messrs J P Jameson, A Cindi, Maneli Mbuli, Rev Jno Sikwebu, Messrs Isaac Landella, Rev January Menye, Messrs Bonj Gela, R Milton, Geo A Ross, James Batyi, B S Tomeli, R Lumsden & Co. E L & O F Rabinge, Pascoe Bros., Miss J Mbella (adv), Messrs Kumkani Kayo, Joel M Gundwana, John Dlangamandla, Chas Msikinya, Six Nzole, C J Levey, R M, Edward Megwegwa, Wm Mzondiyana, John Ngaka, Rev Richard Funani, Solomon Zazela, James Elokiliti, Jeremiah Mtila, Rev A Mazizo, Geo Peacock, Rev Paulos Sipamla, January Jantjes Taho, Stephen Tabata, J Root, S Matolo, Rev H Vollers, Messrs T E Duckles, W K Ntsikana, Rev Jno Wilson, Messrs Jonas J Mcanyangwa, D N Lutoli, H Driver, CO & RM, Theodore James Ntsomi, Rev. R P Underwood, Klaas Mapela, Chief Ben Mhlambiso, Revs. E J Warner, W Clifford Holden, Messrs. Hans Swaartbooi, John F Mazwaiza, Paul Ntsenguzi, James Kiriyo, Jones Ntinyi, W W Maholwana, Rev A Weld, St Luke's, Mission, Messrs Bobotyana, Ntanga, T s'Beckett Matolongwe, Kerimea Tokoto, W S Mazwi, Moses Sonteombo, Thos Kitei, Geo Kwababana, Rev. Dr. Stewart, Messrs. D Sihawu, Colonial Government Messrs. M Somtombo, Col. Secretary, D T Hockly, Nkohla Falati, William Njikelana, Ngcongolo Wukuse, A Njikelana, S D Mashiyi, P Nonbevane, P Sopela, Nobenza Vanqa, S D Socoko, Jantje Mgcodo, Thos Mabanzi, Robert Mashanda, Wm D Ngcaba, Solomon Madeve, John G Kosani, Miss Dorcas Hashe, Resident Commissioner,

Basutoland, M K Mtakati, Fadana Salakutyelwa, Rev. P Hargreaves, Messrs. James Ntloko, Thos Mazamisa, Faku Maputsui, Klaas Xuuda, Mkululi Nom, David Ngabaza, Sam Solomo, Henry Ntsilo.

Inkosi Ezibe Zisebanzimeni.

UKUKULULWA KWAZO.

Ucingo olufike kweli luvela e Kapa nge Cawa, September 2, luvakalisa ukukululwa kwe Nkosi ngayo lomini. Luti u Sir G. Sprigg no Mr. Schermbrucker, behamba no Mr. Graham webuto lo Mchezi-Mteto, no Mr. Williams, isaudla, baye ngexesha leshumi kusasa kwintolongo enkulu eyi Breakwater, Bengene kwigumbi lika Captain Penfold, Umpatiswa-Ntolongo, bayaleze ukuba kungeniswe ababanjwa bemfazwe ya Maugqika. Kubizwe u Edmund Sandile, u Tini Maqoma, u Matanzima, u Gungubele, u Gumna, kwaza kwabandakanywa u Mayasi ongabangako kodwa ukuba ubese hospital esiqitini —U Sir G. Sprigg uwenze ambalwa, ekubula izigiguba esekugqite ishumi leminyaka zehlayo, oko Amangqika avukela u Rulumeni, oyiswa, zabanjwa i Nkosi zagwetywa, ezinye zanikwa ukufa, ezinye iminyaka emininzi ebunzimeni. Waye yintloko ebupakatini bakwa Rulumeni oko, waza waba nenceba ngabo babegwetywe ukufa, waziguqula izigwebo; Babesetolongweni ke ixesha elide; ute ke u Rulumeni, ate wabuya kwakona wayintloko yake, wamana, ngelituba liqgitileyo, eqonda ukuba akunge faneleki na ukuba zenzelwe inceba inkosi. Unovuyo ukuti, kuyilemini nje, ngenxa yempato ka Rulumeni, lixolile lonke, macalana omabini e Nciba, nentwana ebeko zangati zezokupitizelisa zipelile, kufuneka ti kubeko imvisiswano; ekubonakala ke ukuba ixesha eli lilelihle ukuba ibonakaliswe inceba kuba banjwa bemfazwe, bayunyelwe ukuba babuyele kubantu bakowabo. Ukususela kule mini ke bakululekile, baya kuti ke batunyelwe e Monti ngenqanawa, apo baya kufika selengapambili u Mr. de Wet oya kuba nenteto nabo. Emva kwesiyalo ngokupatelele kwindlela ekuya kufaneleka bezipete ngayo ngexesha elizayo, u Sir G. Sprigg uyalele u Captain Penfold ukuba zilulelwe kwayoko inkosi, zifunelwe indawo yokuhlala de kugqityelwe amalungiselelo okugoduswa kwazo.—U Mr. Schermbrucker ulandele ngamazwi okuti njengokuba benzelwe inceba nje uyatemba ukuba bayakuti isitunzi sabo basisebenzisele ukumisa uxolo, nolungelelwano.—Inkosi, luqube lutsho ucingo, zisuke zangati zingqubapupayo, zamana zibuza ukuba inga yinyaniso na.—U Edmund Sandile uyakalise ukuyoyika kwake indlela yolwandle, angekayilibaliyo nanamhla.—U Sir Gordon uvakalise imvume yokubatumela ngololiwe e Rini, ze kona batatyatwe yinqwelo ukuya e Qonce.—Ipelile lontlanganiso zibehle zangeniswa inkosi kwi ndlu ebucala apo kuyalezwe ukuba zinikwe ingubo ezintsha. Emva koko zicele ukunga zingabuye zimbone u Sir G. Sprigg no Mr. Schermbrucker ngemini elandelayo, ukuze zivakalise umbulelo. Uti oyibalisayo lento u Edmund Sandile ute akasoze awalibale amagama o Sprigg no Schermbrucker abamnike ubom obutsha.

EZOMELO E PALAMENTE.

FORT BEAUFORT.—U Mr. George King wase Nyara, unomnqweno wokunga engamela isitili sase Bhofolo e Palamente.

ALBANY.—U Mr. J. O. Norton, wazise ukuba uza kubuya angene kumnyadala wonyulo kwi sitili esiqoka i Port Alfred ne Batisi. Mahlana ke amadoda apambi kwabanyuli kona, ngo Messrs. Crosbie, J. G. Wood, J. Gush, J. Trower, J. O. Norton.

GRAHAMSTOWN.—U Mr. A. Douglass wazise ukuba uya kungena elesinini yonyulo lwelunga lase Rini. Mane amadoda angangenyolwa kona, ngo Messrs. A. Douglass, John E. Wood, D. Sampson, G. Luke.

IDIKE NE NOQUSHWA.—Intlanganiso yama gwangqa ase Dikeni ibi Kwasangonga ukumisa awona madoda aya kwesitelwa ngawo ngalo lesisi. Ingqushwa ayitumela nga madoda e Komiti. Isigqibo sibe secekuba ibilelo lase, Dikeni libe yumke u Dr. Popo. Kwayekelwa ina libe nguleka libe mbe owalo. Beke kwa ukuba u Dr. Pope no Mr. S. Johnson ......

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, SEPTEMBER 6, 1888. [No. 199

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
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Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqukumbelweni). **Zisusela ku 4s 6d zise kwi ponti.**

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
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Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,
u-ALUVENI.

Umhlaba Otengisayo.

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

GEORGE WHITAKER,
Kingwilliamstown.

DYER & DYER

Ingubo Zobufundisi.

Kwimpahla yetu yentlobo zonke, songezelele Ingubo ezibuhlungu, nezinye intwanantwana Zabafundisi.

Amanani ezontwanantwana, nentlobo, zinokutunyelwa nakuyipina indawo kwelilizwe, kofuna ukuva ngawo.

Iminqwazi yo Bufundisi, 7s. 6d. umnye.
Eyona idluliseleyo kwa yobufundisi, 10s. 6d. umnye.
Ikolala zobufundisi, 7s. 6d. nge dazini.
Ibhatyi ne ndulubhatyi zobufundisi, 52s. 6d.
Ibhulukwe ezimnyama ze diagonal, ziqala 10s. 6d. de kube 22s.
Ibhulukwe ezimnyana zelakana ziqala, 13s. 9d, de kube 20s.

KUKWAKO NE SEBE ELISIKAYO INGUBO.

Ingubo zabafundisi ziyalinganiselwa zitungwe.

ISUTI IPELA 60s.

DYER & DYER,

Abatengisi Bentlobo zonke ze Ngubo nantoni efunwa ngumntu.

E-QONCE, *KINGWILLIAMSTOWN.*

Umnyadala we Palamente Entsha.

Kwintlanganiso ebiugepezolo e Qonce apa kwi "Barkly House," kugqitywe ngazwinye okokuba icala elimelwe ngalomanene ebehlangene limise ngapambili amagama amadoda amabini, ayakuma, ayakuti u Mr. W. J. Warren, M.L.A., abe ngomnye wawo, nokokuba abanyuli bacelwe ukuba banganqopisani namntu ungoyena bayakumnyula ade onke amadoda ayakuma abe pambi kwabo. Nokokuba u Mongameli afake isaziso kwelinye lamapepa alomzi, ngayo lendawo. Nokokuba i Committee yamanene ingati yongezelele yakubona amanye amanene nokutabata onke amanyatelo okuquba izigqibo zale ntlanganiso.

F. DYER,
Chairman.

23 August.

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.

EVANS & CO.

(Kulandlu ibi no **NGOMTI**).

Abangenisi bempahla ya-Pesheya

Banayo yonke **impahla** efunwa nga **Ba-Ntsundu** umntu uzikelela kwinto enizi yazo.

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

E Marikeni, Kingwilliamstown.

Baker, Baker & Co.

ABATENGISI BENTLOBO ZONKE ZENGUBO.

E-QONCE (Kingwilliamstown),

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

Nezinye ingubo zobusika
Ngamaxabiso akwanjalo ukuba pantsi.
ZILUNGELE EZINGQELE ZIKOYO.

Yizani kuzibonela imfumba
Yebhulukwe Zekodi ziqala ku 5s. zinyuke.
Iminqwazi Etambileyo iqala ku 1s. 9d. inyuke.
ISANDUKUFIKA LOMPAHLA.

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

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH.

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ABABHUBHILEYO.

MAQUBELA.—Kubo bonke abazalana nam, nakubo bonke abazalana nenkosikazi yam, u MRS. MITJIE H. MAQUBELA, kuyaziswa ukuba yena usishiyile nge 21st July 1888. Ugulo inyanga esimbini. Wasishiya neswi elimnandi, noko kunzima, lokuti zeningandilileli nizililele okukokwenu. Ke ubhubhe abadala bake zx bukwiminyaka emashumi mane anesine, anenyanga zosixenxe, ekuseni, mayelana nexesha lesitatu. Ngomnqweno omkulu wabazalana naye, sagweba ukuba aye kunchwatywa e Rwarwa. Wanchwatywa nge 25th July, 1888, ngu Rev. E. Makiwane. Banga bonke abazalana naye bangawamkela lompanga.

HAIHAI MAQUBELA.

Bolo. 9:13.

ABATSHATILEYO.

SIKWEBU—RUBUSHE.—Kutshatiswe e Sauerville, Peddie, ngo Mvulo, 20 August, 1888, ngu Rev. J. B. Sakuba encedisana no so-soka, u THOMAS into enci ka Rev J. Sikwebu, no LOUISA (LOUIE) intombi enkulu ka Mr. John Rubushe waso Sauerville. (Tyityaba) Fort Peddie. 9:13.

KUBABHALELI BAM.

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

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

KWABAFUNA UKUTITSHA.

Kufunwa Otitshala Ababini (2).

(1). E Mount Fletcher, Griqualand East, kufuneka ititshala enokuwuqonda umsebenzi. Isikula sinabantwana abamashumi matandatu (ngamanye amaxa nangapezulu). Umvuzo ngamashumi omane eponti ngonyaka nendlu, namasimi. Osifunayo makatumele kogama lingapantsi, atumele inowadi eziboniss ukuwalingana kwake umsebenzi onjalo. Makabhale isicelo sako ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

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

STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

KO TITSHALA.

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

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

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

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

KWABANTSUNDU.

NDIVULE Ikaya le Ndwendwe. EMONTI (Hanover Street). Ndino sitali ezikulu.

ENOCH MABENGEZA & CO.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

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

JESSE SHAW,
Igqisa Lemiciza.
The Laboratory, Fort Beaufort.

Kubatabati be "Mvo" e Bhayi.

KUYACELWA kubo bonke abatabati be "Mvo" abase Bhayi, abamapepa ebepume ngo Mr. J. S. Adams, okweli lase Makhoseni ngokunje, ukuba basitumele i address zabo kwakamsinyane.