

# Imvo Zabantsundu.

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KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 18, 1888.

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

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

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

Kwa DYER no DYER,  
KING WILLIAMSTOWN.

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# ENDWE

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

## JOHN J. IRVINE & CO.,

### ISITORA ESITSHA, Sengubo nobu Qeleqele beza Mankazana,

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Ityali ezinmyama, 2/-

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa sithi, "Posan' amehlo apa." Kwabo bateta isi Bhulu sithi, "Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, sithi, "Look here,"

PASCOE,

NIYA KUBONA IZIMANG-A EZININZI.

Impahla zetu zobusika zifikile, "Ityali zetu" especially ezaba Tshakazi, zihleli zodwa emhlabeni llokwe zokutshata esezitungwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa: Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhaty, ibhulukwe, ne suti zishipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlaugu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu : Amadoda ati ngu "SIGINGQIL." Abafazi bati ngu "SILINDI." Umteketiso, ngu "FOLOKOCO."

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

## UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

### KUBO BOWE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

### SELEVULE EYAKE IVENKILE

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A- J. CROSS & CO.

## Ikaya Lendwendwe

LIVULIWE E-KOMANI,

NGO

UPUMLO no lwonwabo kuni inzantsundu wase Kamastone, e Hewn, e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Izindlu nezitali zikulu.

Ngase zantsi kwe Marike, ngo-MGOIBELO, 14th APRIL, niya kufumana yonke into ilungile.

R. T. NUKUNA & CO.  
Queenstown.

## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen\_ ko

### BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi

ABABHUBHILEYO.

KOSANI.—Emgqakwebe (ka Masingata), kubhubhe, ngo-Mvulo, 9 Apil, 1888, u MOYENI M. KOSANI, cbeftudula ese Dayi mani. Abahlobo mabamkele lombiko.

ISAZISO.

NGENXA yokuba ke ubawo u AFRICA MOTAUNG efudukile apa, ukufudukela kweli ngapantsi; ndazisa zonke izihlobo zake, nabahleli bake ukuba mazenjenjalo namhla ukumbhalela, use Roidraai, Hertzog. Ndiyalwelwe nguye mna.

ISAAC MOTAUNG.

Tarkastad, 14 April, 1888.

KABAKA la gobane he ntate AFRICA MOTAUNG a feletse mona, go fallela go le ka thlase; ke tsebisa metsualle ea gae cotle le bangolli ba gae gore ba etse yualo kayeno go mongolla, o Roidraai, Hertzog. Ke laetsue ke eena mna.

ISAAC MOTAUNG.

Tarkastad, 14 'Mesa, 1888.

Umaki Ofezekileyo.

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

LEVI S. MBANGE.

Tyinira,

10 March, 1888.

Ikaya Labantsundu.

U PAUL XINIWE usaliginile i "KAYA" LENU — uyazibulela izandla zenu— uhleli elngele ukunikonza ngendlela zonke (General agency)

BONISANI.

KUBIWE ihase lam apa ngobubusuku be.Cawa bahkulula likulekiwe, limi nyaka mine ubudala — yifosi empemvu, enqina limhlope lasemva ngasekunene, litye bile kakulu lilungile kwapela. Wovnzwa olufumeneye, ke ndincede.

LUKE NTATA

Esikobeni, St. Marks,  
9 April, 1888.

Ikaya Lendwendwe.

UJAMES MADALA uvule INDLU YEZI-PUNGO (Coffee Shop) e Malay Camp, eyazeka kakuhle kwabantsundu kuse Wesile kulapo abahambi abavela koma Bhayi, Pesheya kwe Nciba, e Natal, nase Lusutu bagazibuzza kona izihlobo zabo.

JAMES MADALA.

Kimberley.

KO TITSHALA.

KUFUNWA u Titshala we Sikolo sodidi Iwe Sitatu, kwa Maxongo, e Xalanga. Ofunayo maze abhalele (ngenqu ukuba kunokwenzeka) ku

C. J. LEVEY,  
Cala.

ISAZISO.

U B. B. KOTA wazisa wonke umzi ontsundu e Gqili, e Batenjini, e Hewu kuye kuma ngolwandle kwa Ngqika, ukuba oya kuvula i Kaya le Ndwendwe e Queens-town, ekuqaleni kuka May 1888. Izandla ke mzi wakowetu wakwa Hala, ningabi semva, izandla, izandla.—Owenu

B B KOTA.

Kimberley,  
15 March, 1888.

## I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenekazi i Fur Capes. Ezamanenekazi i Fur Dolman-ettes. I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d.

Ezangapantsi ezilukiwyo, zi tshipu kakulu. Izitofu zelokwe zobusika ezitsha. Iflanelo ezenziwe ngoboya begusha Zase Afrika.

Izikafu, netyali. Into eninzi yezihlangu zamane- nekazi ezidla i 7s 6d ziyaku- tengiswa nge 5s 11d.

Zonke ezinye impabla zitshipu kanye kotenga ngemali.

W. O. CARTER Co.

MACLEAN SQUARE,

## Iveki.

IMOFU no mbendeni — zisate bembe ezonto kumandla wase Monti.

INDODANA engn Rennie, encedisa umbuti wemali yetola kumcancato we Nciba nsinde ekufeni ngazo ezintsuku zigqitileyo Uti ehlele apo emlanjeni, ati esahamba anyatele inunu enkulu, suka selizibjela inynka nomlenze kwa oko iwafake ama- zinyo esihlangwini pofu angafikeleli enyameni. Yeka ke ibe yimigu ukwanoootula, ide iwancotule inyubele yele engabeni. Kuvakala ukuba kubekusand' ukulunywainja kwakulondawo.

EMVA kokuhlaziya kwayo ivulwe ngo- lwesi-Ne olngqitileyo indlu yetyalike yaba- ntsondu base Wesile e Monti. Inconywa ubuhle. Ngumsebenzi owenziwa ngu Rev. S. Clark neramente, ofezwe ngapandle kwe- sikweliti. U Mr. Clark uvakalise usizi kuba engazikhulala e Monti ake eve uku- yola kokushumayela kwesosakiwo sihlazi- yiweyo. Kumane ukubako ingoma ye Kwayala epetwe ngu Mr. Caleb Mahluthsha- na obefudula eyititshala yalapa e Monti; yaye ingu Mr. J Bissekere esihlalweni. Lentlanganiso inconywa ukuyola.

EZOCINGO ngoboya zezokuba baninzi abatengi, pofu amaxabiso awavumi ukunyuka engehli kananjalo.

E JOHANNESBURG ngo-Mvulo ongapaya, knobonwe into engadli ngakubonwa,—Idi- ndala liquba elinye lilisa entolongweni, linxile liludaka.

KUMDLALO webhola pakati kwe Kapa ne Kimberley ngale igqitileyo n Fred Smith wenze isikora se 105 yedwa.

U MR. SAUER, M.L.A., unduluke ngobu suku bolwesi-Tatu olngqitileyo, ukuya e Aliwal North, ukuya kudibana nabanyuli ngezobona.

IGWANGQA e Dayimani, elingu Duncan Clinch, elaliligqira lempahla, ligengqwe butywala.

UMHLA wokubalula indoda abanga kunga- ya yona e Palamente abase Mbo, ngowe 15 May, e Kokstad. Kufuneka kutunyelwe nmntu omnye, ukuba kodwa agqitile kumntu omnye amadoda afuna etunyise kuya kuvotwa, ngosuku oluyakuxelwa, kumizi yonke yomantyi, lusuku oluya kuvakaliswa ngu Ndebani ngawo lowo mhlwa we 15 May. Kuyakuya e Palamente indoda efumene iqela elininzi labantu.

EMONTI siva ukuba kutsha nje intwazana ka Macdonald ite, kuvelwa kumdlalo wase ndle, yawa enqelweni yanayelwa umle- nze.— Kwakona intombi ka Mr. James Taylor iwe ehaheni yarmeka igxalaba.— Kwase Monti apo isand' ukuti iqubha elwandle intombi emhlope engu Troy itatyatwe liliza isinde emapofupofu.

Abapati baka lolive bacinga ngokusivala isitishi sase Highlands esipakati kwe Bini ne Qora.

E RINI kuko inene elihlala e Fort England elibulele amaramba alishami entsimini yalo ngeveki enye.

IQALE ukuteta izolo i Jaji e Bhayi. Lo- ngumzi wokugqibela kumjikelezo wayo.

UMFO ongu Matfield owadlwengula into mbi engu Louisa Delbridge, wayibulala akukova ukwenjalo, ugweyetele ukuxho- nyw yi Jaji e Mossel Bay. Ute noko ebelikanyela ityala wabuya walivuma.

IABISO le dayimani ezifunyenwe nge. nyanga engu March kutiwa liku £35,834. 2s.

SIVA ukuba inteto apa ayenze e Kimberley n Hon. Cecil Rhodes, M.L.A., ngemicimbi yeqela elimba i Dayimani angu Mongameli walo, iunyelwe e England ngoingco yadla £500.

KUKO umfo ontsundu e Johannesburg osuke wahlamba umzimba apo kukiwa kona amanzi okusela. Unikwe intsuku ezi 14 entolongweni, nekati ezi 25.

E JOHANNESBURG zitengiswa nge £2 itapi- le ezingityalo pofu.

NIJGOKUBA knobekuko uloyiko lokuba kazakumiswa irafu ezintsha, u Sir G. Sprigg ubhalele kwigqigula lamanene evenkile zase Kapa ukuba akusakumiswa zirafu zintsha.

UNDWENDWE lwe " Kaya " ngenyanga efileyo : —Messrs K. Ncapayi, Myimbana, Mr. Mrs 4 Miss Mzamba, Rev. Rubusana, Messrs Cafu, Maci, Sikumba, Ntabeni Magabela, Madlwana, Magna Thomas, Meya, Alfred Meli, Sidzumo, S. Govo, 8. Rwekwa- na, P. Rwekwana, S. Mtoba, W. Mjokozeli G. Wilson, C. Mahluthshana, D. Gudula, J. Gontshi, no Mule.

I BHILU lidliwe iponti £5 yi Mantyi yase Rafu ugokusuka liti amahashe ebeliwaba- mbile liwatumele kwisikiti esigama, siko

E ALVANI kuyalezwe yi Kauntsili kum- gcini wezitrata ukuba angayivumeli i Club yabantsundu balowomzi ukuba idlale ku- mhlaba we Cricket wakona.

U MR. RUSSEL umhloli zikolo omkolu wase Natal ubese Newcastle kwelo ebacha- zela ngendawo yengxokozelo esoloko ibo kulowomzi ngabantwana bama St. Helena abangeniswe esikolweni sakwa Rulumeni nabama Ngesi. Amanye Amangesi awaka- vutwa nangoku ukelonto, kangangokuba ateta ngakumisa esawo kubulala eso.

BICELA amhlo amawetu asenoboya anga angabutengisa ukuba adluliswe pezu kwe- saziso sika Mr. A. W. Reid, kwelanamhla. U Mr. Reid linene ngenene eliya kubenzela imfanelo ngapandle kwamatanda. Nifkile, mfufeni ukangele ezo zakwazi zide zamaca- ngci ze Marike.

UMBHEXESI wekali ongu Carl Aaronson, udluwe £50, okanye inyanga zontandatu, ngokunyatela intwazana abati ngu Boswell, kwindlela eza e Transvaal evela e Dayimani.

## IMVO ZABANTSUNDU

NGOLWESI-TATU, APRIL, 18, 1888.

KUKO iqela pakati

Umlomo

mzi elifuna ukuti loyikele ukungati umcimbi ka Tung'-umlomo ufun' ukuti utsho- nele ecepeni njengengulo, kuba kusuke kwati- cwaka ngokupatelele kuwo. Kaloku Intlanganiso ya Mahlelo Eliso Lomzi Ontsundu eya- yise Qonce apa ngo October, 1887, yagqiba kwelokuba kuti ukuba kuyafuneka, Umbhali wentlangani- so, alungiselele ukuba amabango abantsundu angafumananga kuka- ngelwa kakuhle zimantyi asi- we pambi kwe Jaji, ukuba zize zicacise umteto mayelana nawo. Indawo ezinganelisanga ngolunge- niso magama zezese Dikeni, Engqu- shwa, e Herschel, kwela Mamfengu nase Mbo. Umbali wa Mablelo ubete inteto zezindawo wazinikela kubateti be Jaji, ate wajingisa- na nabo ixesha eli apelileyo u February, wona esiti izibheno nga- lomcimbi ka Tung'-umlomo azina kwamkelwa zi Jaji ngomteto. Suka kuti xa sisakangela londawo, phofu singekancami, kuvele le " yengxo- wa " ka Mr. T. J. BOTHA we Mbu- mba ya Mabhulu yase Komani, eseyenzelwe usuku zi Jaji. Sine- temba ke ukuba namabango alemizi siyikankanyileyo aya kungena kwa- ngelotuba ekuxoxweni.

Ukutsho ke siti mawangafumane abe madolo - atambileyo amawetu awayezimisele ukumhlwa u Tung'-umlomo, engekapeli nezigqibo zomzi mayelana naye zingekahanjiswa ngokuzalisekileyo. Kumaxa ziwi- leyo izigwebo zamatyala amakulu, oyakuti umzi uviswe, ulaule into emakwenziwe yona kwinto enje- ngokuwela ekwakugqitye kuyo. Siti ke abantu mabangabi nabupha- kuphaku kulomcimbi, baxele abantu abebengati bebesukela isanga, um- hlaimbi izinja ezidungedeliswe yi mpungutye. Kulungile ukuba iti into ebiiylwe emini nase kuqondeni ipelele emini nase ngqondweni. Yimbi into iyakubanga ukuba sibona nakale njengamahlilili. Siseko ke asinakuyivumela into ukuba ifumane

KOKHONA kuvaka-

Unyulo

liswiweyo ukuba, Unyulo lommeli e Palamente womandla abati yi East Griqualand, owonganyelwe ngu Mr. W. E. STANFORD (UNDABENI), luya kuba ngolwesi-Ne, ngo 15 May lo. Usuku lwe 24 April olwaka lwaka- nkanywa genx' engapambili Iwa- lubhekiselele kumandla ka MEJA kwapela. Amadoda apambi komzi kumandla ka MEJA, aselesaziwa nguye wonke, ngo Colonel GRIFFITH no Mr. HENRY CLOETE. Seke saza- neka imvo zomzi wakowetu mayelana nawo lamanene. Sati kwaba Rulumeni babini basusanayo umzi ontsundu awunakuba nayimbi into ngapandle kweyokuxhasa lo ka Sir THOMAS SCANLEN, ayakuncedisa kuye u Col. GRIFGITH Ngokwe- njenjalo usixhase igama nje, kodwa sixhasa ubulungisa kubo bonke.

Amadoda apambi komzi kumandla ka Mantyi Omkulu, UNDABENI, ngo Mr. W. M. MORRIS no Mr. ZEITSMAN no Mr.: SIVEWRIGHT inene lase Kapa. U Mr. MORRIS ngoya kuxhasa u Rulumeni wo Mr. SAURR no Sir THOMAS SCANLEN : u Mr. ZIETSMAN kude kube yile mini nje asizami oyena Rulumeni ayakumisa inyawo kuye, ngati uyintloka yayo yombini, indawo ke leyo emenza ukuba atandabuzeke. U Mr. SIVE- WRIGHT yena ungowe Mbumba ya Mabhulu akafihli, ungumxhasi wayo, ukufundiswa kwabantsundu ukucha- sile, waye okwangoku engumxhasi wezenzo zika Sir G. SPRIGG kuma- wetu. Indawo ezakulanyulwa nga- bavoti namhla yeyokuba yiypina kulamadoda matatu, amabala siwa- chazileyo ngokufutshane anga inga- yakuwamela kuleyo nkundla idala imiteto yalo lonke eli?

Umzi mawulumkele ukwenza into yobuntwana kulento inkulu kunene

yonyulo. Maungalahlekiswa yinku- nkuma yokuba ubani esiti mna ndiyakwenza lento naleya ube sewuyamkela lonto ngokwetole le ntaka lisamkela umfunzelo. Umntu omnye akanakwenza into ayitanda- yo kwinkundla enjengeye Palamente, emadoda aku 74. Yaye nente- to ecikozayo ingandule ibehle iqondwe zintloko zonke. Kunjalo nje le Mbumba ya Mabhulu luqili- ma olukolo ukubhebheta yonke into elilungelo lika Kafile. Nokuba selusiti " ya baas" likubeta i Bhulu, lonto ayisakunceda ; anjalo awetu amava Ngoko ke siti umzi mawu- ngavumi ukunikwa intloko yembila zimfama entweni zalombuso sikuwo ngoku, eziti xa ama Bhulu amaninzi masesikota utuli lwenyuwo zawo, ngokunyula amalungu ati makunyulwe wona, kuba kungeko lusizo kwicala elingomeleleyo. Lemfu- ndiso ikukulahlakisa okuya kubanga ukuba zideleke ingqondwana zetu emehlweni Amabhulu ngokwawo nakubantu bonke abasebenzisa uku- qonda. Ukuba tina besise Mbo besiyakuti wonke umzi ontsundu mawuncedise ngevoti zawo ukutu- mela u Mr. MORRIS e Palamente. Ukuyifaka komnye umntu ivoti yawo kukwenza into yobudenge kupela.

Amadodana K W L E V E K

I

Tywala. egqitileyo, silinge ukwalata uko n a k a l a okwenziwa butywala kumzi wakowetu. Situlule isililo ngokubona ukuba ingozi yotwala ubonakala ungayaza- lelele umhlambi omtsha, ungati awazi ukuba akuyi lubuyayo etywa- leni mayelana nesimilo Saza ke senza umtyangampo ngoquqabana oluqalileyo ukuyihamba lendlela yosizi,—yamajacu,—yamaxelegu,—yezibhakala,—neyokufa kwelipaka- de nakwelizayo, ibutywala, ngaku- mbi obomlungu. Sigqibe kweloku- ti umzi maudibane ngentloko uvelise icebo lokusindisa isizukulwana esi- zayo, kubundlavini esiyakuhlala kubo xa siyakuti sifumane isivuno sotywala esisihlwayelayo ngoku.

Sibuyee sayiqwalasela, njengokuba sisaya kuyiqwalasela futi-futi lento yegwele lotywala alifakileyo UMO- NAKALISI kumgubo olulutsha lwa- kwowetu. Okwangoku , sibona into ezimbini emalukaulezelwe ngazo ulutsha. Makujokiswe kuqala kulamitandazo yatu- nyelwayo nyakenye e Palamente itandaza ukuba zivalwe inkanti, bungatengiswa kwabe bala letu obu buti bo Mlungu. Yimitandazo ye nzondelelo, kwi Palamente zemi nyaka ngeminyaka, evula indlebe namehlo alomzi sipakati kwawo, into eyobonisa ukuba siyanyanisa. Lonto lisoko lalombuso, mayelana nemiteto nento zonke ongakolwayo zizo umzi, ukuba ujojike, ngolo mhlolokazi wesi Bhalo ujojike, ngokutandaza, yoda nayo i Palamente iqonde ukuba intloko yayo iya kuqekeka ukuba ayisifezi isicelo. Ngati namhla umzi awu ngezi tomakalalisi ngesicelo esinye, oya kuti wonke ufake kuso amagama njengesanyakenye. Kube kunga lungayo ukuba siti isixeko eso situmele ipepa lomtandazo nama gama aso. Ingade ibe yinkatazo ke nina ukungena kwemitandazo emininzi enjalo, ngento enye. Elicebo silishiya kubafundisi bo- blanga, nakumadoda azintloko, nanamehlo emizi ngemizi ukuba alihambise.

Into yesibini, makuti kusenziwa, kube kungayekiwe ukutetwa nolutsha, ngabazali, nangumzi, ukulubonisa ukuba lwenze konke olunoko ukuzilumla, lungekafiki kumabanga okuba luncanywe ngo- kwalamanxila edolophu, kulombele wale tyefu. Ititshala eziselayo zona mazingake zigcinwe nomzuzwana lo. kwakamsinyane ifumanisekile ukuba iyasela, kuba intsapo ikolisa ngokusizekela kuti- tshala isimilo; baye abazali bengena- kuyimela into yokuba abantwana babo bafundiswe izimilo ezidlabbu- kileyo. Intlanganiso zododana olu- zama isimilo, ezinjengezo kutiwa kwabamhlope zi " Young Men's Christian Association," mabangazi- mateli abafundisi ukuze kudaleke ubukolwane kumadodana azama isimilo. Asingi singazenza nde ezi nteko kuba singa zingaleswenji zic- ingwe ngabo bonke abazibonayo. Soka siyeke apo namhla.

## Amanqaku.

UMBONISO wempahla nezilimo e Cala, ngo 6 April, uvakala ukuba wawu mkulu. Intlobo zezinto ezazidwilelwe ngabantsundu zazi 700, eza Mangeni 500. Kweyama wetu kunconywa ubuhle benkomo nempahla emfutshane, ekwaye kuko kuyo inkunzi entle yegusha. Ihangu ebiko yengaqele kubonwa ngobu kulu. Ukudla bekukuninzi, engekuba bekukuhle, kodwa isipako esipaulweyo mayelana nako sesokuba, akucokiseke kakuhle. Ukuba amawetu akakuqwalasele ukubhula ngomashini, kusala kwawo emanani emisito. Siyiya siyivile into yokunga cokiseki kokudla kwama wetu. Yimbi into evakalayo yimisebenzi etungivveyo yamaleli antsundu, atike evete kakuhle, eze kuyibonakalisa. Silusizi kuba zingacalulwa izinto ezitu- ngwe ziledi, kuba kudla ngokuti kunconywa ubugcisa ekutungeni nase kusikeni kwama ledi nje, kanti kunconywa mayelana nobu qwequwuka bempahla yama nkazana kwapela ; ngokupatelele ekutu- ngweni kweyamadoda, akuko nofifi. Ifike lento yokungafundiswa kwentombi ukutunga impahla yendoda, iyidalele indleko indoda etshatileyo—engeyungeko. Imfundiso yama ntombazana ukutunga ezikolweni siyibona siyibonile, iyinko- hliso yokotiwa kwexesha lentombi enge zise makaya zipeka.

IMBONISO iya funeka yona kunene pakati kwama wetu Ukuze ibe noncedo ngesisiti isitili sahlule katatu nakane, ibe lelo ibala libe no Mboniso walo okwa ngoku, ukuze kudyaerelane abantu bebala elilingeneyo, kuzo kuvela inkutalo. Mayi qale imboniso ngento esezilinywa, kuni- kwe amabhaso kwaba zilime kakuhle. Aze amabhaso abekwe nakwezinye izinto ezingekala linywa, ezinokulinywa kodwa kweli. Kona ukuba abantu abantsundu babekwe kumnyadala wa Mangesi, ze kulindlele ukuba bafumane inkatazo noko, kukulindlela ukuba ihashe lipume impondo. Singavuya zisanda i Show, amadoda akwelezelane ngento zenkulato.

ELINYE lamapapa ase Bhayi i Telegraph lenenje ukuteta ngesiqamo sika Tungu- mlomo: —Sinenkolo ukuba u Tungumlo- mo ubelihlunguza elikulu nento ehlise umzimba kwi mbumba ya Mabhulu. Okuvela kulomteto akunakutsho ukuba kuyincediswa kuyapi imbumba yeye. Siyivela ukuba kumandla wase Qonce ngabantsundu abaninzi evotini; bafikile kwi 1.200 abasencwadini yabanoku- pendula kwinto zombuso, kuba impi emhlope ingazikatazanga ngokuwangeni- sa awayo amagama. Sesi ke isiqamo,— ukuba u Mr. Tengo-Jabau ubeyakuti avume ukuba atunyelwe e Palamente ngetuba lokuqala elingati libele, ube- ngati mhlambe abenokuya. Lento, ukwe- nene, yinto ebingalindelakayo ukuba ihle, kufaneleke le ukuba abo bamele imfa- nelo zabantsundu bazi apo basebenzela kona. Asikolwa ukuba baninzi kubameli bemfanelo zabantsundu abangotuswayo kukubona exesheni abantsundu be- nyula abantu bebala labo, siyatena ba kodwa ukuba elibalala alisakutatya pambi kwexesha, kodwa boti abantsundu baxolele ukumelwa ngabamhlope aba- nokubatelela. Siginisekile ukuba kuya- kukolisa ngokubanjalo."

SINGA singenza elichapaza mayelana nalenketo, ukuba amawetu akate nqa kakulu libala lommeli e Palamente. Ixesha eli lonke ebe anele kulwela nga- manene amhlope, ate ukuvakalisa imvo zawo ngento ezipatelele kuti kwanga kutetatina nezezi. Eseko amadodaolu- hlobo kwabamhlope asiboni ukuba anga- de amawetu anxhamele ukutumela umntu ngenxa eyabala lake ukuba mnyama. Into kodwa yakubanga ukuba kude kube njalo yimpato egadalala engeyiyi eyobulungisa nemfanelo.

## Impawana.

Umhlambi oke wase zikuleni ezikulu ukuqelile ukuya kusitwala kunika impilo ubutyebi nobulumko, ukulala msinya apangele ukuvuka umntu. Lento u Dr. Kaufman, isilumko esidumileyo sase Germany, sona sili kukulala kade avuke kade umntu okunika ezonto, kwanobom obude. Oku ukufumene ngokugqala abantu abafikelelayo kwiminyaka enga- mashumi asixenxe nasibhozo, afumane ukuba abaninzi abafike kuleminyaka ngabebekolisa ngokulala emva kwenzulu yobusuku bavuke selihambile imini. U Professor Blackie yena uti inqobo kukuba umntu afumane ixesha elane- leyo lokulala akukatalelekele nokdaba ulala avuke ninina.

U Mr. Schermbroker, no Mr. De Wet, amanene la apete no Sir G. Sprigg, baka banenteto abazenze e Robertson ngento zombuso, ezite noko azabi nanteto zibalul- leke ngayo ngapandle kokuba benze isililo sokuba onke amapepa endaba ase Koloni, ngapandle kwamapepa amabini i Watchman ne Zuid Afrikaan, amcha- sile u Rulumeni ka Sir G. Sprigg; kukuba engakungangena u Rulumeni wo Sir T Scanlen no Mr. Sauer.

Umbhaleli ose Ngwenkela ngase Qumra ubalisa uti intwana eyindaba tina apa yinkomo ezele inkonyana engenamsila ngokwembila. Kunjalo nje ayisililo netokazi ingelilo neduma. Ya- ba yinqaba ukupuma kumina, yada yalingwa ngokusikwa isepakati, havi, akwancedwa nto. Wada unina wanqu- nyulwa.

Sinelizwi linye, ngokupatelele kwinto enye yentlanganiso yo Manyano nge Mfundo ebise Lovedale, engxelo ibona- kele kwelipepa, ngeveki igqitileyo. Ku- ngendawo yokusebenzisa u h endaweni yeqonqa kumagama anendiri ekute- tveni kwawo. Lentlanganiso igqibe kwelokuba kubahlelele Umhleli we Mvo ukuba alifune iqonqa, ayateta nto nge- mali yokufulwa kwalo. Ukuba ayizulu- mkeli i N. E. A. iziqqibo zayo, ngati iyakubanga ukuba ibekapikapu. Eli qonqa lesiqqibo ngeqonqa ngingavuvu- yvelwanga xa intlanganiso ibingayi- kahgelanga indawo yemali, kuba siyakuti tina ipendula into engayaziyo nokuba itwanama ukuhanjiswa. Bekulungile ukuba ibifike yawatenga amaqonqa lawo yawenza isipo kwi Mvo. Ne sutor &c.

Samkele lenteto :—Falconer, Ngcwazi, 13 April, 1888.—Nkosi, Mhleli wepepa lamanene, kaundfakela lemigcane imba- lwa kwelopepa lako, kuko into embi ngoku eziramenti zetu bantsundu, kuti ukuba kuhle lsono kumntu ozalana no Mkokeli ifihlwe lonto. Ukutsho ke kuke kwati kufupi nje kwehla into enjalo yamalunga nomfazi wendodana etile nom- ninawe wo Mkokeli, into ke leyo eyati nokh seloyitilile umninio yagqululwa yafihlwa kwapela nanamhla, wati noti uyabuzwa kwakuba kwaliwa naye. Si- bheke ngalipina icala, sifunde yipina indlela? Kanjalo sifundiseni kuba tina sizidenge, kuba asazi ukuba Elizweni kuko ukuketa onantsi, nabala, nabukulu, nawonga, nampakamo, naludumo, siba tina akunjalo. Asazi ke kambe kuba asizange sicela ukwaziswa. Ndide nda- gqita ukuteta, mandiyeye ngombuliso. —Ndim—J. K. B. L.

Lenewadi evela kumbhaleli ose Fort Beaufort ebbhalwe ngo 14 April, mayizi- tetele: —"Manditi ngokufutshane kute ngo 21 February kwafika umkangeli wezikolo kwesika Miss M. A. Radas— Tini's Location. Luviwe ke usapo ngu- mkangeli, nakuba inkoliso yabantwana yayingekho, kuba eloxesha afike ngalo Umkangeli babesifa yimasisi. Inani ke elaliko ngalomini yayingamashumi ama- tatu anyane. Lute ke lwakutiwa usapo lwapumelela ngokuncomekayo kakulu wakolikesa kanye Umkangeli. Kute ngokufutshane emva kokuba edlule Umkangeli watumela u Mr. Wesley Wilson, kwajoywa sake sateta ngaye kulonyaka ugqitileyo ngomsebenzi wakupa abahatwa- na amabhaso. Wati ku Miss Radas kutaba onke amagama osapo olupumele- leyo. Yenenjalo ke i teacher yawatumela. Kute kwi class yokuqala yabahlantu aba- ncomekayo apiwa ilokwe amantombazana amakwenkwe apiwa ihempe. Kweyesi- bini yakwabahlantu, ate amabhaso kwana neyokuqala. Kute kwesiyatata babatatu bapiba amabhaso efaskoti. Kute kwe- yesine yabatandata bapiba kwa ifaskoti intombi zane ati amakwenkwe apiwa ihempe namhlanje amabhaso angapazulu kwalonkaya ugqitileyo u Mr. Wilson imbulela kakulu yanga inkosi ingamka- ngela loko msebenzi wokunyusa uhlanga oluntsundu. Kubonakala ukuba usapo lukutazeke kakulu ngala mabhaso ka Mr. Wilson. Siya kumbula ngamaxesha angapambili ukuba esisikolo sakwa Tini sase sifile, kodwa ngoku sivuke ngoku ngummangaliso. Kude kwako neqela labantwana barna Bhulu abanganyayo. Mandiqoshelise ngeliti, pambili ntokazi ka Radas, nase Tamara wenza ukanyo- kazi oluluku. Yanga i Nkosi inga ku- gcina. Ibisiti ingwevu yase Tamara xa imbongayo: Ngxatsho, xalagaxaki lika Radasi, Pondo lwe ndlovu, mti ya Nciba. Mangelengele elidla isemwane waphesha kwalandele Bayayposisa ukuti, ngumga- mnuzi.

Sapants' ukuteta siti, yinkazana, kanti yindodana. Nchita yenchitakazi, ozandla zihle, Onto ipuma ngenzipo.

Mandiyeye, ndingowako futi umhlobo. —V. B.

## QUEENSTOWN.

[IVELA KUMBHALELI.]

EYONA NDLAVINI.

15 April.

Kwinkonzo yangokuhlwa nge Sabata kweziveki zigqitileyo, u Dwebile ufekete kakubi wapazamisa, uphose ilitye e Tyalikeni yonakala inkonzo. Kute emva kwentshumayelo emmandi kunene, nxa atyila iculo lomqumbulelo—kanti ngase- mva paya kuko indlavini yomfana ete ngokugqitywa yile "bharassa" yasuka yarheda incokola seyingsazi apo ikona. Ekulalinyeni oko umfundisi uvile wabuzwa kwindlavini leyo ukuba "Ufuzisanina ukwenjenje oku?" Wanga uyinyatela emsileni umfundisi sabuya naye isikuni suka lomfana watuka apa kakubi epata kushumayeza (kuba anjalo amatyendvana afundileyo) yayinkhola, waselayinqumle- la inkonzo umfundisi bapuma abantu kwasilanka igelana lamadoda okuteta ndlavini leyo. Kusile sive ukuba ipuluke ezandleni indlavini kwa oko yacela kanobom koxhongo abengati tip- tip yabashiya kwapela. Londlavini ngu mtana apa omehlo abomvu kujonga umpanda, wase Qoodola owakawabenge ngezwa kulomhlathi, oku kwenzeka kwi Tyalike yase Wesile yabantsundu.

AMAGQWIRA.

Izigigaba asinto ipelavo apa, kwakuwo eziveki kusandule ukubanjwa abafanana ababatu barna Nkubu, (Amalawu) bafu- nyenwe beriesandla nonvawo lomntu lu- nqunyulwe amazwane onke, ezizinto be- bezisongele ngehanguyefu besezinuka Bate bakusiswa cofisini bafika bazenza izipupupu izinto ezingazange zite, suka yayinkhola, baktushwe basiwa entangeni bengakange bayivule imilomo. Kusafu- mane kwati kun gelotyala ngezintsuku Into esingeka yazi kukuba olunyawo nesisandla zinto abazifumene pina kana- manjazo bebezakwaza ntonina ngazo U Dwebile uyabahlaza kakade ngumfo onjalo.

UMQOMBOTI, K. B.

Ngayo leveki inkuku ezingabenzi bo Jongwa lipela, ubisi lwe ngwe," bawte- le izandla libayile, zintzizi kubo bange- nelwe ngo Ntamaneni. Ngayo leveki ngolwesi-Tatu, abase magunyeni babatate e Location umpanda bawulayisha ukubo mqomboti, bawuwezwa kulo bhuloro uyaziyo, yekoko ukubekwa e ofisini baya kuwufaka pakati kona. Nditeda nje usabhadle kona. Elotyala limiselwe u-Mvulo, 16th April. Zintzizi kubasili bawu, kuba inxenye ipumelela nje kwezi rafu zakwa Sprigg, ixeka emqombotini apa. Bozibonela amazinyo asimxobo.

INDAWO ZOKUTI KOTSU.

Kambe ke amanene nama nenekazi akowetu aselevile ukuba ezizinto zimbinzi zinkulu zilandekayo — upumlo, nolo ntabo, ekungeko uamnye umntu ozite- lekisa nanto ezizinto, zinokufunwanwa apa ngoku. Obe dinga ngenene akasavi kubuye adinge, kuba Amakaya e Ndwane- nawe ayavulwa, elinve lelo R. T Nuku- na A Go., elinye leluka B. B. Kota. Ngokuxhaswa kwala makava, woba uzixhasa kwakona ukuti ontsundu.. Hoylni, kuninina benifudula nidinga ! Yizani nganeno! Amadodana nawa siwanqwenelela impumelelo noloyalo kwelo nyatelo alitabuleyo. Pambili ma Afrika nentshaba zoda zizuke.

**EZE JAJI.**

E COLESBERG.

4 April.

Kule nkundla igqweta le Nkosazana yayi ngu Mr. Solomon.

ELOKUBETA.

U *Willem*, ulivumile ityala, esiti uba- ngwe ngumsindo omkulu. Watiwa nka nge nyanga ezisitoba.

U *Henry Leppan*, kwange tyala elifana nelo lingenntla, ulivumile ityala, waleka benxilile. Wagwetyelwa um- nyaka esebenza nzima.

ELOKUBA.

U *Stuurman Jacob*, ngelokuba igusha ezili 12, ulivumile ityala, wawuzwa nge minyaka embini enesiqingata.

ELOKUBA.

U *Jan Swanepoel*, owabanjwa ngelokuba weba inqwelo nenkabi ezilishumi. Ukanyele ityala. Yamkulula i Jaji yati akantayala.

NGOKUDLWENGULA.

U *Charles Marthinus*, ukululwe kuba engavelanga u Leah owaye mmangalele.

UKUQEKEZA INDLU.

U *Thomas Marthinus* ukanyele. Wa- kululwa yi Jaji.

NGELOKUBETA EFUNA UKUBULALA.

U *Roman Wildschut*. Ulivumile ityala. Watiwa sinalala ngeminyaka e7 esebenza nzima ne mivumbo engama 30.

ELOKUBA.

U *Willem Slenders* oweba imazi zama- hashe ezintatu netole. Ukanyele. Wagwetyelwa iminyaka ematatu esebenza nzima.

ELOKUBULAWA KOMNTU.

U *Captain* Umsutu owanika omnye umntu umti ofile njengeyeza, kanti unobuhlungu lwomtiwaza wafa lomntu. Ute yena akantayala. Yangweba i Jaji ukuba ahlele etolongweni esbenza nzima unyaka wonke.

U *April Vuitwate* wase Phillipstown wabulala u Kampana Olifant ngo 16th Jan. 88. Ukanyele. Yena wagwetyelwe ukuxhonywa.

E CRADOCK.

7 April.

ELOKUFHILA USANA.

U *Leah Withers* ulivumile ityala loku- fihla usana lweke. Watiwa ntsi ngenya- nga zontatu esebenza nzima.

ELOKUBA.

O *Hendrick Juul* (omkulu nomncinane) no *Slamiet Juul* abantsundu abatatu ngo- kuba igusha ezintlanu e Stoffels Vley ngo 18th February. Bafumene iminyaka embini emnye.

KWA ELOKUBA.

U *Jan Rensburg* okwangu *Matthwes Stephanus Hatting* okwangu *Stephanas Steyn* uvumile ukuba waweba amahashe 2, inkomo ezili 16 kwindawo ezine. U Mhlekeazi ute xa aza kwugweba. Ubusela obufana nobo ehamba nje kulomjikelezo uke wabufumana kwindawo enye, eku- bonakalayo ukuba umbanjwa ubengase- benzi nto kupela ikukuba, nokoke ngenxa yexesha ebeselehile entolongweni sele- suke wamvuza ngeminyaka e 2.

Elokupeta ityala ibe kwalelo.

KUBA.

U *Klaas* (umfo ontsundu) kutiwa ube ubungxokolo bentsimbi zika lolive, azise kwo J. W. Stevens & Co. ukuba bazitenge. U T. McEwan i District Engineer ute inkoliso yalontsimbi intsha. U *Klaas* akakanyelanga koko ate yena wayevunye- lwe ngu McEwan ukuba ahambe ewala intsimbi ezingenambenzi. Akwabiko ndawo kutiwa maze angayifiki. Yatsho inkewu yati yona ezintsimbi ayizinywa ngaze ngabusuku, koko kwakusemini ilanga lite nga. Ke zafun' ukuti ijuri zingavumelani zabuya zabona kodwa, zati unetyala. Unikwe inyanga ezintu- ndatu apela awenkosazana.

KWAWONDIMANOELE.

Libe linye; yalaelika *Mrs. L. G. S. de Beer* ofuna ukuba kuqaulwe iqina lona- tshato ngenx' enokuba indoda isuke imshiywe. Umelwengu Advocate Sampson waza undimangalel we wazimela emva kwokupulapula kwobunqhina buka Mrs. de Beer lowo kuyetshwe umyolelo wokuba u de Beer wase aye kwi E. D. Court ayekuvakalisa kona izizatu zokuba ungaqaulwa umtshato.

**JOHANNESBURG.**

Eli ligama lesixeko esisand' ukwakiwa kwele golide, e Transvaal. Ukwanda kwawo kungunomangaliso. Kwenjiwa nje ukubaliswa ngawo:—“ Iselixhape- tshu ukwakiwa, kwaye kubonakala ukuba esi sixeko sizaza kwaka sesona aya e South Africa. Isibhaxana esiyi Doorn- fontein, sise kwayi Johannesburg, no mzana ka Jeppe kwangokunjalo. Ngo- kupatelele kulo inzana ka Jeppe, kuko into esaya kupuhla. Yi park, le isand' ukubiyelwa, aya kuba yenye yezinto eziva kubukeka apya Erantini. Imiti yentlobo zonke iyatyalwa, kwane ntya- ntyambo—zityalwa ngamadoda angama gcisa kulomsebenzi. Kuqaliwe ukuro- ziswa kwemiti ezitalatweni eya kubeta kupole kamnandi ezindlweni nakwaba hamba ezitalateni. Zonke ezi zinto ziya ziliyuyisa ixabiso le erefu. I ofisi zako inkulu zezi mbovu ukugqitywa sezibe- kwa upahla, zibonakala kakuhle kanye. Nezindlu zemigqoko zihlalele ukugqitywa. Imali nantso ezibitileni nase tywaleni. Butengiswa ngama nkazana kwizindlu zawo. Into emana ukungaba pilisi abantu, ngamare okubhadwa. Wona azalise isibhakabhaka.

**Utungumlomo Kumatyala e Jaji.**

Knmatyala amakulu ase Kapa ngo 12th April, kuke kwakankanywa elika *Botha* omangalele Imantyi yakwa Komani na- banye ngendawo yokuba kupenulwe amagama abavoti bomandla wase Bate- njini; u Sir T. Uppington omele imbumba ya Mabulu yo Botha, ute ucela ukuba elityala limiselwe ukuhlala kwe Jaji okulandelayo, kuba lityala elide, eline- nteto. U Mr. Innes omele Imantyi naba- bantsundu ukuvumile oko. Zakwamkela

**Amacapaza ase Kimberley**

[NGUMBHALELI WETU.]

11 April, 1888.

Lomzi mkulu kangaka—uli Kimberley —awudli ngakuba nandaba zawo kwelopa lepa loko Mhleli, ke ukuba uyandivume- loka ndimane ukwenza amanqaku.

Lomzi ngumzi oginye zonke intlanga ezintsundu nezimhlope, mkulu; unenzi- nto ezinkulu kanjalo. Ngokumayelana nempato ye yasi nonyakanje izinto ezi- mbi ezenziwa ebantwini asikaziboni, noko wona awase Dutoitspan amapolisa asebukali.

Into entsha esiyibonayo nonyaka yintolongo entsha eyakwayo e Malay Camp. *Pas op!* Maze amadodana azi- lumkele.

Kesaya ngenye imini ekulaveni kwe sikula sabantsundu sase Wesile, esifu- ndiswa ngu Mr. E. Jonas obefudula ese Bhayi. Lentlanganiso sifike yonganye- lwe'ngu Rev. S. Mvambo, umfundisi walapa ontsundu. Izifundo zabantwana zancomeka kakulu, umvumo awubanga nasongo. Emva kwezifundo ezo umgci- ni sikhlo ubize u Mr. Jos. S. Moss ukuba afunde ipepa lake elinge mbali ya Ma- ndebele—Matebele ngokwesi Chuanu. Salincoma kunene tina clopepa lika Mr. Moss, esitemba ukuba usaya kulifaka emapepeni.

Into ka Pelem eyayimke no Bishop ibuyile ngokusuka u Bishop Knight Bruce ati enzakale endleleni aye nehache lake kubonakale ukuba makeze emagqi- reni e Kimberley.

Abafazi nabantwana ungafika ingum- qolodiba ukusinga ezikwatini betwele umqomboti ukuya kuwutengisa kwaba- mnyama abasebenza kona, into leyo ngemini ye Sabata. Ubazike wena Mhleli abakwa Mngayi Lambile ekoko ukubuya kwab®, ngoku seyiyinxolo namanqindi.

Idabi ebelisand' ukubako e De Beers' Location bati kulilwo ngamazele—abanye bati kungomfazi obebetwa wabalekela kuma Tshangana—ngati kufe abantu abahlanu.

Nonyakanje abafazi base Koloni benze intambo ukiza kuputuma amadoda, abanye sivuyisana nabo ngokuwafumana kwabo, noko amanye bafike selezindla- vini—asazi ukuba okukuputuma kuba- ngwe bubutshipu be train kusinina.

Kuko ityefu aya esingayaziyo ukuba ikoloni le iyifumana pina kamsinyane kangaka, siva ukuba amagqoboka wona kwala lifika liselisiwa. Omnye umfo wati xa sasiteta naye “ Ikoloni u Tixo imxoma kwimvinga yaphesha kwe Gqili ati umntu hlala apa ngoku ndingena kwelase Dayimani.”

Amadodana nonyaka avela e Koloni afundileyo ngati afuna ukwandana kanye. Amanye asezikwatini. Ngati ukuba aya- tanda angenza izinto ezintle nezinkulu ngaseluhlangeni lwakowawo apa e Dayimani, kuba seli wona awunole elokwele lindakali likwezinye idolopo e Koloni.

Into efuna ukuwuxaka umzi ontsundu wase Dayimani kungokunje ngumti wotalaso umzi ontsundu uyatalasa nzima kweli, amadodana awupete nzima umti wotalaso. Ngqwi mzi wakowetu, noba- zindlavini ngenxa yalomti.

Intlanganiso ye Mvo ZABANTSUNDU ebiko nonyakanje ibe neziqomo ezihle kuba kuko amagama amatsha esiva ukuba atunyelwe kumhleli wepepa. Amagama makangene ke nto zakowetu nonyaka ziti intombi xa zivuma e Koloni—Silele Dayimani! Silele Dayimani!!

Imvula ziyana kweli ngoku ngum- mangaliso isivuno nonyaka siyakuba sihle. I Ligwa lizele kwakona lihamba ngapandle.

**Amacapaza ase Transkei.**

[NGUMBHALELI WETU.]

9 April, 1888.

Ititshala zase Willowvale zitintelwe li Gcuwa nge 30th March. Indaba inye kutetwa ngo Mhloli-zikolo ofike kwele zikolo. Ziliqela ezipumeze ku 4th Standard.

Okunye ute umfana wase Toleni esiya kufilisha e Bika, wazifaka i Gcuwa lizele wemka, kwahlukana nehache pakati, pantsi nye dolopo apo; waputuny wa zintlambi sekukubi.

Kute nge 31st kwangena ikari ka Ma- ntyi u Nofeluti, ibhexeshwa ngu Mka- tshane, kukokele u Matamba. iwezwa ngenkabi ezintandatu zika Mkatshane; yawela kakuhle betu. Suxa umfana wase Willowvale obhexeha ingwelo ka April wati, oko kuwele ezinye nezako- wabo zowela, wazifaka. Ute u Matamba ndinga kuncedana ngokukokela ? wati umbhexeshi, hayi, suka, uyawangqhe- nqhele imali yam, akuyitywa ke namhla nje. Kute pakati woyiswa lomkokelana wake ngamanzi, yemka yonke lonto. Kwafa inkabi ezintlanu, neshumi elina- nye lasinda ngokusuke kwa u Matamba no Songwevu bangene namabhosho; ingwelo yalala emanzini, kwati eseyileni kusongelwe ibhatyi yo mbhexeshi ine shumi leponi eline ponit ezi nlanu; yafunyanwa kusasa nge 1st ka April, iseli combululike ixhomeke emtini ibhatyi, imali isese ngxoweni.

Okunye kuko igqirazana lesi sakwa Lamyeni, eliwupeteleyo wonke umntlalo. Amaqaba akwa Gcume no Feldtman no Nguzu ne Ngqamakwe amazantsi, yintlombe yonke lemihla, ndingazi ke ukuba liwuvuyisa ngantomanu wonke. Ke malilumke mhla livelwa ngu Gcume, no Matole nangi Feldtman, loza linewine entanjeni yomteto wase Mamfengwini, kuba ngumzi onomteto wamagqira wona lo.

Amkwenke afunyenwe esilwa ala- nyulwa ngamadoda xa adibanayo, esapo- sene ngamabhunguza sekuko ingozi kwalapa. Ukuba bekungeko madoda abanqandileyo ababantwana beziyakuba nkulu indaba zelodiba. Belanyulwe, ityala laposwa emantyni, yati inkwe-

nkwe mayirole iponti ezine okanye inyanga ezimbini entolongweni. Isizatu sokulwa liratshe lobudenge. Kutiva kugqityeliswa ubukwenkwe, kuba alwe ngo-Mvulo ebyakwaluka ngolwesi- Hla- nu, ase tolongweni siteta nje, angama- shumi amane. Imali ayiko yokuwokupa noko kwaluka koka kupute nonyaka. Nanyakenye mantyi, uz ubafake zibe 6. Ngamakwenkwe o Mqambeli no Mtiantsi- lana no Sojini no Gcibitshana.

IMVO ezimbini zokugqibela zika March zeziqwalaselwe kakulu, zicikozile kakulu, xa ziqondisa ukuba inteto yokuxoxa ebandla ayititi ukuba makuye kupa- ndwa isimilo somntu, sasemva endlini. Ungafika besenjenalo ke abaduna bolu- hlanga, uve sebebuzo ukuba uyangenana lowo eramenteni, ngaba uyawudlana umtendeleko, okunye ngumshumayeli na, njalono. Niyakudana asisoke siyeke ukuxoxa ngenxa yenu bantu bangayaziyo indlela yokuxoxa. Iziqule- kiso zenu azikwenza nto kuti sihleli ekuxoxeni nje.

Ngomhla wesine ku April lo beku hlange ne Mantyi u Mr. R. W. Stanford na Mamfengu esiqingata sake. Wawa qondisa kakulu nge rafu efuneka yenziwe ngoku, yokuba kungafihlwa bantu abafanele ukurafa abanje ngaba hlolokazi abasalima umhlaba womfi okwa ngango- kuya umfi ebeseke, nosapo luseko luso- ndriwa ngalomhlaba.

Enye into wateta ngamatyala amabi anje ngokudlengula nokuzima, wati kule ofisi inkulu ibiwateta akuko like lalasele Gcuwa. Yaqwaba izandla yonke intlanganiso. Waqondisa ukuba ezizinto zidalwa bubunxila obukoyo. Wakananga nyenda yokulwa kwama kwenkwe o Sojini no Mqambeli no Ngcilitshane, njalo-njalo. Wati u Mantyi elisiko lokulwa kwabantwana belo, yimfazwe leyo, imiselwe nosuku nexesha loku funza, ngako oko ndowohlwaya kanzima ukuze ipele lento.

**I-KONFERENS YAMA WESILE.**

17 April, 1888.

Lengququtela ingene kusasa izolo (17 April) apa e Qonce. Ivlulwe ngu Rev. R. Lamplough ngoknvnnywa iculo, nokuleswa kwe Culo xei. Kntandaze u Rev. J. Thompson, MA. no Rev. S. Evans Rowe.

AMALUNGU ENTLANGANISO.

Knlweswe amagama amalangu entlanganiso angaba Fundisi, akabiko u Rev. R. Hayes ngetuba lokuba ekululu lwabahambileyo.

ABAFUNDISI ABANGAMALUNGU.

U Rev. J. Smith Spencer, ucelele nkuba aba Fundisi abakoye abangengawo amalunge bavunyelwe ukungena ezintlanganisweni njengababoneli Lamkelwa clocebo.

UMONGAMELI.

U Rev. R. Lamplough ute kwasu esihla- lweni wasinika Umongameli walonyaka, u Rev. H. Tindall ngamazwi atnandi. Nge- nteto ekwamyoli u Mr. Tindall ubulele aba- zalwana bake abambeke kweso Sihlalo.

UKULUNGISELELA.

Kumiswe u Rev. J. Smith Spenoer kwi ndawo yokulungiselela imicimbi yentlanga- niso. Yango Rev. S. Evans Rowe no Rev. J. Thompson M.A. abenziwe abancedis' bake. U Rev. T. A. Chalker watiwa wize ngewonga lokubhala ileta. Emva kokuba- lelwa kwababepatiswe ngo 1 o'clock uye edinaleni amalungu. Injalo ingxelo esavakalisiweyo.

**EZABABHALELI.**

UCALULO NGAMAGAMA.

MHLELI WE “MVO ZABANTSUNDU,”—Kawundifakele, undincede kwelopepa lamanene namanenekazi, lombuzo ndi- funa ukuwubuzo kumbhaleli wase Transkei. Yinina mbhaleli wase Transkei ukuba uyenjenge inteto yako ngu Mr. A. Gontshi—uti akananto nezinto za Mamfengu. Lento utshoyo akuzazina izinto zasembusweni, kuba ishawee elo alilahlle- kanga. Aba bati ungene nganina u Mr. Gontshi ngabafuna ukudobelela uhlanga. Kuyakutininna ukuba Umxosa angangeni kwizinto za Mamfengu; xa akokelayo kumalungelo emfanelo makapele ama kwele mfo wakuti wesase Mamfengwini. Yekani ukunyelisana nezinye intlanga mzi wakowetu. Nalomntu uteta njalo ngo Mr. Gontshi kodwa andiko- lwa ukuba uyayikangela kakuhle lento. Ungadinwa mfo wase Macireni, asihlazo ukufela uhlanga lwasenzimi inqubelo pambili iyafuneka ngonapaka- de. Utsho umfo wakawa Langabalele elundini, Manditshonele ndivele ngo- nwele. Andisokuzwe ndiyililale bafo ba- kowetu mandingantyuntyi ndixele ileqa.

Ndim Owango, NGWEV' ENTSHA.

E Cegcwawana, Butterworth, 17th March, 1888.

GCMANI ABAFUNDISI ABAMHLOPE.

NKOSI, MHLELI OTANDEKAYO: Ndi- bone into ebisenziwa ngabelungu pambi kwe Jaji besititso umntu ontsundu banga mfungisi ngencwadi nxazaza kuteta, bafungise umntu omhlope ngencwadi nxa eli Ngesi, aqale ayange lencwadi esiti,—ndiya kuteta inyaniso yodwa; atsho ke umfo omhlope pambi kwe ngwevu zakowabo. Ndiyakolwa ukuba abantu abamhlope bayayoyika i Nkosi yapezulu. Ndiqonde kwase kumsheni le Jaji ukuwasa onke amazwi atetwa ngumbanjwa ontsundu xa amangalelwe ngumntu omhlope. Ndancoma apo ke ndati, ababantu masiba nameke tina bantsundu, bayalitetelela ihlwempu nje ngomntu omhlope etyaleni lalo, banga keti bani ke. Ndincoma ikumsha into abati yeka Elefu ukuwasa amazwi obhelwana kakuhle Pambi kwe Jaji. Bancameni ababantu. Nditike andiko- lwa ukuba ikumsha le Mfengu linga xelisa elomhlope ikumsha pambi kwe Jaji, kuba ababantu batiyene nase zikolweni' zabo, ungafika. kumana kusi- tiwa kwelinye iqoboka, line mfene, liya takata ngayo ebusuku, or line mpu- ndulu, ligqwira; ufike lihlanganyelwe ngamanye ke ama Krestu; or litakata ngo sitolom or ngenyoka, or nge kofu,

or ngetanga, or ngempofu. Ezinkolo ke abafundisi abamhlope abazazi. U Rodolo wase Nxukwebe ndiyatamba ukuba uyazazike, u Mr. Isaac Wauchope, ikumsha lase Bhayi, uyazazike ezinkolo zokutyana zisekoyo nanamhla nje kuzo zonke izinkolo zetu bantsundu. Andiketi sithe, nditsho ke andixeki, nditike xa sisa tiyene nje bagineni abafundisi abamhlope, nelizwi eli sinalo nje kuse ngenxa yabo. Uze uqonde mfundi andi xoki, nawe ungabona besishiya abamhlope. THOMAS NGXWASHULA.

Iitenhage. 13 April, 1888.

I TITSHALA NABAFUNDISI.

MHLELI WE Mvo,—Nditit sihlolob kau- fake lamazwana obuqitala kwelopepa lohlanga oluntsundu ngumbuzo ndibuza kuwo onke amanene namanenekazi na bafundisi. (1) Kanene i Titshala isicaka kubanina kweso sikolo ikuso? (2) Kanene ifanele ukutiwanina ukubhatalwa ngabantu nokuba ngomnyaka nokuba nge kota? (3) Kanene ifanele ukubhatalwa malinina ngelexesha lokubhatala? Yiyo leyo ke imbuzo yam; nditi lento ndiyenjenje kuko ikwele elikulu ebuca- ken i betitshala kubantu nabafundisi. Nakanjalo kukwako impikiswano pakati kwabafundisi no titshala, abati o titshala kutiwa mababhatalwe nge kota, hayi ngomnyaka.—Lento ke ndiyibhekisaka- kulu kubafundisi base Wesile abantsundu, kuba abanye bamanye amahlelo asikabiko esisikalo kubonakala ukuba izikolo mazifundiswe ngabafundisi, kodwa apa e Wesile siso sodwa, kude kwa- ko umteto abawenzileyo, bati, ititshala mayingabhatalwa nge kota, mayibhata- lwe ngomnyaka, oko kukuti 12 months. Lento inkulu zihlolo, izikolo nokuba ziyabuka kakuhle ngoku ziyakubuya zingemi ngenxa yalento. Ungafumana ititshala zase Wesile zigqibe ilizwe eli zihamba ngenxa vesti sizatu; yalata ingwevu zetitshala zase Wesile, zigqitywe sesizatu, nehleli kakulu ihleli pantsi komfundisi omhlope, ontsundu hayi. Ndingowenu.

**ABALIMI NA BARWEBI.**

E MARKENI

E QONCE (April 14.)

Ihabile,—1/10 to 3/ ngekulu Umbona,—3/2 to 4/1 ngekulu Irasi,—2/6 to 3/3 ngekulu Umgubo—5/ to 7/6 ngekulu Imbotyi—2/6 to 2/9 ngekulu Inkuni.—3/9 to 26/ ngefilara

E KOMANI (April 14.)

Inqholowa—3/ to 4/9 ngekulu Irasi,—4/6 to 5/ “ Umgubo—4/ to 7/ “ Ihabile,—3/ to 4/ “ Umbona—4/ to 6/6 “ Inkuni,—20/ to 40/ ngefilara

E BHAYI (April 13).

Isemile,—3/ to 4/6 ngekulu Inkuni—15/ to 25/ ngefilara Ihabile—3/6 to 5/9 ngekulu Umgubo—4/ to 6/ “ Umbona,—5/ to 6/ “ Itapile—2/ to 10/ “ Inqholowa,—2/6 to 3/6 ,, Eyase Dayimani ayifikanga.

**NATIVE OPINION**

WEDNESDAY, APRIL 18, 1888

The THE sittings of the Wesleyan annual Conference

Wesleyan Methodist Church of South Africa, commenced yesterday in this town. The importance of the gathering of a considerable number of the preachers of the Gospel, who are afterwards joined by laymen, cannot escape the most superficial, or the most reluctant observer. The adherents of this ecclesiastical body among the Natives are counted by thousands, and without doubt, the Wesleyan Methodists are at present numerically the strongest denomination among our people. Significance, besides, attaches to the Conference as the representative of one of the most powerful engines for good in the land. The assembling, then, of representatives of a communion that holds such a position among the Natives, cannot fail to interest our readers. Upon the results of the deliberations of the Conference, depend the increased usefulness, or the decline of Methodism in this land. The men, or the successors of the men who entered upon the crusade against darkness, heathenism, superstition and misery in this corner of the Dark Continent, and embarked with a single-eye to spread as soon as they can the kingdom of JESUS CHRIST, with the remarkable success we are recording, are, it must not be forgotten, also able to destroy the good work they and their predecessors have been instrumental in setting up. It all depends upon the spirit in which they approach the task the Master has set them to accomplish. The men who gave themselves up in the

early times to evangelize Africa were animated by a powerful spirit that made them to forget themselves and their interests in the fervour to wrench Africa and the Africans from the DEVIL. They were absorbed by a passion to dare, and they had little thought of rest and comfort in the performance of their sacred mission. They were men of the right stamp; their work prospered; and a mighty cause was established. We take it as one of the chief and all-important reasons for the existence of the Conference to see that the fire that warmed the missionary pioneers, who laid the present generation under so heavy a debt, is kept up among the ministers and the laity; and that failure to accomplish this, simply reduces this august body into a mutual admiration Conference. The Pastoral Session is necessarily engaged in initiating and perfecting schemes for the satisfactory discharge of the duties attendant on the Pastoral office. The Representative Sittings also, as a matter of course, are taken up with the equally necessary plans to provide the ways and means of the Church. But the most perfect ecclesiastical organisation and cart-loads of gold cannot take the place of the simple, CHRIST-like, yet powerful spirit that was the motive force of the self-sacrificing labours of the early missionaries. Then it was solely the good of the work, not what would accomodate Brother BLANK, even when it is found out that the cause is imperilled,— which it is feared is so redolent of our ecclesiastical systems nowadays,— that was the supreme concern. And the churches that are to outlive the Twentieth Century, must yet make *that*, the supreme concern. But that the present session of Conference may be blessed with the capacity to see things as they are, is, we feel sure, the prayer and wish of every sincere friend of the cause of Christianity and righteousness, irrespective of religious persuasion, in South Africa.

**P**ROFOUNDLY im-

Cape Punch on Imvo pressed as the

Editor of this journal is by the kind and flattering notice—pictorial and literary—bestowed on his labours by *Cape Punch* (Cape Town); and grateful, moreover, as he is for the good wishes of which the notice is an index,— he is not so vain as by any means to take them as a personal eulogy of himself. The Editor is aware of what Mr. *Cape-Punch* may very probably be not aware, but which will agreeably surprise him, that there are at this time several of his colour to whom the Editor of IMVO could not hold up a candle. It is, then, as a warm tribute to the latent abilities of his countrymen in general, and of the educated Natives in particular that the imaginary conversation Mr. *Cape Punch* had with the Editor of this paper, is here reproduced:—

“ IMVO.”

IT WAS towards midnight, and the rain fell in blinding torrents. Mr. *Cape-Punch* lay back for a few moments in his chair, for he was not a little weary with his labour. He was in the midst of a profound speculation as to the depths of ministerial consciences, “ when suddenly there came a tapping as of some one gently rapping, rapping at his chamber door.” “ Come in,” exclaimed Mr. C. P., “ Come in,” and there entered a somewhat stoutly built gentleman, clad in a fashionable overcoat.

“ You are welcome, sir,” exclaimed the Great Colonist. “ Though as you come in a somewhat questionable shape I scarcely know whether as a friend or foe.”

“ As a friend, sir, as a friend,” replied the Stranger divesting himself of his dripping outer garment. *We* are no foes to progress—neither do we preach sedition-----

“ Ah, *now* I know whom I have the pleasure of shaking by the hand. Mr. Tengo-Jabavu, pray seat yourself.” I have long wished to have the pleasure of knowing you as the foremost native gentleman of the time, and when you say that you are no foe to progress, you are perfectly

