

IMVO ZABANTSUNDU.

(NATIVE OPINION.)

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KINGWILLIAMSTOWN, NGOLWESI-NE, JUNE 7, 1888.

[No. 186

INGUBO ZO BUSIKA.

DYER NO DYER

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

BAKANGELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d.

Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s. Ibhulukwe ze sitofu ziqalela 3s; Ibhathi 5s 3d. I suti ze Norfolk Blue Serge, 26s.

Imibhalo etshipu kakulu. I blankete netyali zoboya.

Ibhulukwe ze kodi, 5s 6d.

Siyazisika ibhulukwe. Izitofu ezilula eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. Ama- qina ne zi kafu.

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

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

Kwa DYER no DYER,

KING WILLIAMSTOWN.

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

A. W. REID,

UMTENGI WENTO YONKE,
e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

BONISANI.

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

JAMES KWEZI.

Umanyano nge Mfundo.

Intlanganiso yolu Manyano iyakuba se Debe kwa Matubela, ngomhla we 10 July, 1888, ngolwesi-Bini evekini, iqale ngexa le 11 kusasa. Amapepa engxoxo ayakuleswa ngo Messrs. J. B. Yekela, Alex. M. Njokweni, Robert N. Gaba, no D. Dwashu. U Mr. D. Mbaza uyaku- ndulula ingxoxo ngo " Titshala nosapo olufundayo ezikolweni zangapandle."

B. SAKUBA, Hon. Secretary.

Kingwilliamstown.
4 June 1888.

ISAZISO.

N DINIKA esi saziso kubo bonke abaganla kumahlali aku Tsolo. Bonke abaya kufunyanwa behamba nabapete i Licence zokugaula, kodwa engeko amagama abo, bonke ndobabamba ndibase kwi Mantyi yakwa Tsolo ukuze kubone yona ukuba abantyalala. Mna nditi bonke abanjalo bangababelekwa.

THOS. NGUDLE,
Umgcini-Mahlali.

Kambi,
8th May, 1888.

KUKO

C. A. Jay & Co.

Malunga Nezituba zo Daya no Aluveni

Eqonce (Kingwilliamstown)

A PO nofumana IMELA, IFOLOKWE, AMAGXEBEKA, IPLETI, INKUM. TYE, IBEDI, INTO ZOKUSEBENZA, (tools), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGANGANGO (hinges). Singatitshala? Ilapo nje yonke into efuneka endlwini naseshopini.—Cathcart Street, 16th May, 1888.

KO TITSHALA.

L O ugatna lingezantsi ufuna um Vangeli lne titshala ezimbini ezine Certificates nezimilo.

JAMES M. DWANE,
Macubeni,
Lady Frere.

2nd May, 1888.

I MPAHLA ihleli yodwa ngase ntolongweni endala. Ingawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo lesisulu! Isisisulu! e Qonce ukangele emarkeni. Kufike into enimi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

Ikaya Labantsun du.

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

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

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

Ezangapantsi ezilukiwyo, zi- tshipu kakulu.
Izitofu zelokwe zobusika ezitsha.
Iflanelo ezenziwe ngoboya begusba 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,

Baker, Baker & Co.

e QONCE (Kingwilliamstown),

Bane mpahla ezilunge kakulu nakuni Bantsundu.

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

Zitengwa ngawona manani atshipu.

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

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA;

Baker, Baker & Co.

KINGWILLIAMSTOWN.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E-QONCE.

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

Alikazanga libeko elinjengeli icam.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

SELEVULE EYAKE IVENKILE
KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko..

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!
Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.

Bebefanele kungoku bonke

Iveki.

AMEHLO omzi acelelwa kwisigwebo se Jaji ngo Tungumlomo, esikwelanamhla. INTLANGANISO ye Kotniti yo Manyano nge Mfundo, ebekuvakaliswe ukuba iyakubako apa e Qonce ngolwesi-Hlanu olugqitileyo ayibangako ngenxa yokungafikeleli kwamalungu. Asuke angase Qonce apa akove.

LUKULU ulonakalo kulo lonke efi olwenziwe ngulomoya mkulu kunene usuke wazibhinqisa izindlu, wancotula nemiti.

INKULU ye Jaji zelizizwe, u Sir J. H. de Villiers ukangelwa ukuba afike e Kapa ukucela e Ngilani ngayo leveki.

U MONTSIOA, enye yenkosi zama Bechuana yazise izipatamandla zelo ukuba, inga ingatnceda u Rulumeni we Nkosazana ukuba kufuneka lenkosi yama Moronkwini inyanzelwe ngeziquka ukuba irafe.

U RULUMENI uzimisele ukucela e Palame. nte imali eku £2,470, eyakusebenza izindlu zakomkulu e Transkei ngalonyaka uzayo (1889) : ayicelela elaba Tembu £1,575; i East Griqualand £5,150. Kwakona ufuna enikwe ingunya yi Palamente lokwenza indlela e Transkei nge £3,000; indlela le icanda Emapondweni isuka e St. John's £6,000; indlela esuka e St. John's eya Esinuka £2,000; umcancato wase Tsotno £2,000; umcancato wase Kokstad £1,500; umcancato wase Mtnandi (ngase Somerset East) £3,500.

KUZAKUMISWA yi Palamente e Dayimani umhlozi we Compound wakwa Rulumeni oyakugcina ukuba impato yabantu ibeyeyemfaneco.

U REV. J. S. MOFFAT ongamhelo e Nkosazana kwelama Tebele, ugqite e Kimberley ngeveki egqitileyo esiya kwakwelo, ubeke wase Rini entsatsheni yake.

AMAXHWILI asatwele amehlo kumandla wase Rini. Uke ngaleveki igqitileyo umhlabi wawo wangena ebuhlanti begusha zika Mr. Currie ifama lakona wenza ukutanda woyikiswa sewonakalisile.

U MR. F. B. FYNNEY umhlozi wemfundo yabantsundu e Natal obeke walala ngendlu kokufa usingigela empilweni.

KUIWA u Dinizulu upange Umnyamama inkoino ezilikulu linatatu.

U REV. A. T. RHODES wase Wesile seledudulokile e Maritzburg ukuba e Qonce. Umke umzi ulila, kuba ubetwandwa kunene. Iramente ayisihlayo i nlike i *address eye-* nziwe kakuhle nesipaji sine £70. Angafika apa e Qonce ngaleveki.

ENYE intokazi kwezi, zisila umqomboti Nyutauni apa e Qonce idliwe £15, ngu Mantyi lekwakufuneka ngapandle kwe *Licence*. Iyitro kwayoko imali.

AMADODA apambi kubaLanyuli kwisitile esiya Albany esiquka ama Butisi nama Cawa, ngo Mr. Luke no Mr. Norton. Singa- vuyisa amawetu onke ebinqele pezulu ukuya kuxhasa u Mr. Luke. U Mr. Norton nguya e Palamente kupela ukuyakomeleza Imbu- mba yama Bhulu. Kuvotwa ngolwesi-Bini lwezayo, 12th June, kulowo mandla.

IGQIRA lase Tinara lisand 'ukurolo inaliti ebisele incminyaka ema 35 yamhlabayo umntu.

U MR. BOTHA obemangele pambi kwe Jaji e Kapa ukuba abavoti abantsundu base Batenjini basicwe, sipenulwe isigwebo se Mantyi yakwa Kemani ngo Tung' umlomo — ugwetyiwe zi Jaji, ezite aziboni sizatu sokusipenula isigwebo sika Mantyi U Judge Smith ute akuko mteto wapuliweyo .yi. Mantyi, ukuba ubani uyakalaza mskasibhe- kise e Palamente isikalazo sake... Zite zisi- tsho i Jaji zaye zisiti amatyala amakulu akananto angayenzayo mayelana nez gwebo zomantyi nokuba zibi ngo Tung'-umlomo.

KEKWATI e Cookhouse, ngawo lomoya igwangqa elingu Puckring lisahlile etafileni lisidla ibhulakufesi, suka yatatyatwa yonke intungo yendlu yatiwa jukutya paya.

SINALOMOYA nje kwimimandla engasentla kwe Kapa ngonogumbe,

IGWANGQA elingu William Marfield, li. xhonywe ngolwesi-Bini lweveki egqitileyo e Mossel Bay, ngokubulala u Louisa Del. bridge.

I PALAMENTE yase Transvaal igqibe kvrelokuba seyivakalise ukuba inemvume ukuba ofanyenwe enetyala lokulwa nokupitizelisa (*huisvredebreuk*), nokuba umhlope maka- melwe yikatsi. Uchaswe ngawo omane ngamapepa akona lomteto.

IsiMNARI yase Lovedale iwalva ngolwesi-Tatu lweveki engapaya kwezeye.—20 June.

O PHILIP ZINGANA, no Robert Ncapai no Charlie Zona, babanjwe e Rini ngetyala lokubhada ixego lomlungu elingu Mr. James Grant, ngolwesi-Bini lweveki egqiti- leyo. Sebedizwa ngu Charlie lo shanye ati yena akenzanganto, ngabo. Lomntu ufunyenwe ngakwinduli ye Zono ebesele umoya ngokwesiqelo ; suka ngokufuna imali aselesilarwa. Usapicotwa umcimbi lowo.

KUVAKALA ukuba u Rulumeni ungenise e Palamente izolo umteto wokuba makwenziwe lololwe nsuka e Lesseyton ugqita e Tarka- stad aye e Conway.

U R. T. Nukuna & Co. ubulela lamanenkazi namanane — Miss Mhlauli; A. Tabata, S-Makiwane, Malgas, R. Tunyiswa, Hokwaua, Mapoma, Yekiso, Sammy Madiwa, Misses France and Jubetu, Miss Zulu, J. Sishuba, Rev. & Mrs. Dwane, Ndlangisa, Mtombeni, (2), Makohliso (2), Peletu, Mr. & Mrs Mbane, H. Mzileui, Kolo, Xinishe, D. Binase, U. C. Matsolo, J. Sondlo, Mbengo Masoka.

IBHULU abati ngu Barend J. Bester lase Macibini, Glen Grey, Illandiselwe i Jaji ngo-Mgqibelo yimantyi yase Koma- ni ngobusela benxhova ezintatu zenqholwa zelineyo ifama elingu Mr. Jackson.

SIVA ukuba Umhlozi Zikolo u Mr. John Samuel, obebanjelwe ngu Mr. Crawshaw, ubuya selelipile ekupumleni e New Zealand. Uza kuhambisa kwa umsebenzi wake.

EZE ZITILI NGEZITILI.

PANTSI KWA MAHLAYI (PERIE).— Ngamanye amaxesha iba yinto elungi- leyo, ukuti umntu umncome esiva, okanye umbulele, kunokuba uhlal' usola ungazange uyibone into elungileyo eye- nziwa ngomnye umntu. Ukutsho ke ndibangwa sisenzo sama Tempile ate, akubona indlu yesikula, efundela usapo lwayo, isonakala, abantwana ne Teacher be godola, afun' iqhinga lokuba ifulelwe, kuba kulapo nawo ngokwawo angena kona ngolwesine, ukwenza intlanganiso zawo. Acinge ngokutabata kwityeya- ndyebwe yawo imali yokwenza i Tea Meeting, aze arole into enjengezonka inqholowa yawo. Kumiswe *ke* imini yolwesibini ku May, ukuba ibe yimini yentlanganiso ye Tea Meeting, kuze kuti ngezimini zandulela yona kube kutengi- swa i Tikiti, kuye wonke ubani onokuzi- tenga, umntwana nomkulu. Umntu omkulu ibe yi sheleni, umntwana ibe yi sikspeni. Manditi xana ndigxayo, yada yatika imini leyo, ibilindiwe, ijongwiwe, ngeliso elibukhali kulindwe ukuba azi iyakuba ngumsebenzi onjanina; kuba kumhlana uqalwayo umsebenzi wololu- hlobo kubantu abakulu! Ifikile imini engaliyo, zibe zizawukawu bevela kwizi- paluka ngezizipaluka, yangamawokowoko. U Rev. B. Ross umninimzi nomongameli wayikhubala indawo ekungayo, kwanom- cingo obangele ukubakube yinto ekuyiyo, ngobuciko obukulu nobutyilekileyo kuye wonke ubani owayeko ngalomini. Ema kwezixhaso kuhambe ingxoxo, kusuke amagila ngamagila, ate nangenxa yoku- yola kwentlanganiso, yada yasuka enye indoda yabeka inqawa ebishaya ngayo ngenxa yokuswela into engayibekayo ; eteke inqawa leyo yasilentwaga kwalapo. Abavumi babehleli ngapambili, beman' ukuma bechosinela into zamanene. Lento iyingoma, yinto evula nesandla esifunjatiweyo angazange umniniso asi- vule. Namhla abavumi babe mlalaba wantaka, singakankanya amaqhama am- balaba abe zimbalahasane angala.—Miss T. Bobi, Miss Meyase Mabandla, Messrs. Zephaniah K. Nyiki, Petwell Matshikwe, Ama Miss Blair, oko kukuti intombi ezilahika kona, zike zavuma ingoma zazo. Zaisho yangati ngama Hem, zaishe sabeta sazishwayimbau. Xake ndenza ezinda- ba andinakuyilibala i teacher yase Burmshill u Mr. S. Govo, owafaka igxalaba kulomsebenzi ngako konke, ndimbulela kakulu. Lomsebenzi wawusitisiwe nga- manene alandelayo:— O Messrs. Jwara Bini, Inkosi ya Mahleke, Oloha Xhego, Ngqola Vazi, Henry Bran, (wase Tyusha) owabonisa ukumnakalala, kwale ngoku- rola ishumu (10s.) Iesheleni no Jacob Vena i Teacher yase Xhukwane (Knox) nama- nye amanene. Wayivalake umongameli intlanganiso emandlani kakulu ngenxesha leshumi ebusuku ukuya kulala. Imali eyafumamakeyo ngalomini yi £12 .11s. 104 ngapande kwamandja. Singa wonke umzi ontsundu, ungafikelw i zimini zoku- landa isitete samandulo, sokuhlala umntu enengqondo yake ipele, abe nokuzicinga izinto ezizekwa pambi kwake, nafanele ukuzenza ngokwesoko lazo angaman' ukufamla ebunyameni ngenxen' okuba ingqondo eyichite ngotywala.

COLESBERG.—U Rev. M. September, ngolwesi-Bini ekuseni, ute wawa ne kari wafumana ingozi ebvela e Petrus- ville—komnye umzana opantsi kwake, apo ebeye kushumayela kona nge C'awa, 20 May— ehamba ne titshala u Mr. Mdo- lomba, kute kuba kwakufuneka ititshala ivule isikolo ngolwesi-Bini wabonakala enyauzelekile umfundisi ukuba ahambe imini nobusuku kuba kukude. Kwala ngo 3 o'clock ngolwesi-Bini ekuseni yawa i kari, wati umbhexeshi ne titshala kuba isengamadodana emakula abanako ukutsiba. aLenzakala, wati umfundisi yena akabinako, kuba ngomnye wamadodo- da atyebe kunene, wasindwa ngumzimba waruneka unyango, ne ngalo. Kuluvuyo ukuti ubuchacha noko asezingulwini ezinkulu. lato ete yangumngangalisio ngamahashe kuba akakhabanga.

EMNYAMENI.—Kwiveki yokuqala ku May laba labeta izulu kumz' otile, umnini- mzi lamqaba balishelenza ubuso, lawe- nza invite umpu yalidlwa inkulu. Singa angahl' alungelelane umhlobo lowo. Awedolosi amagqirana ati upose- lwe ngunwana ngokumahluta intlaka emlonjeni, kuba emkupe ebukulwini wabunika komncinane. Yana okusima- ngama emva keku. zingamabodlo izitolosha zezifologu zama Bhulu.

I JAJI NO TUNG'UMLOMO.

UKUGWETYWA KWAMA BHULU.

INTSHAYELELO. Ngolwesi Ne olugqitileyo i Jaji zamatyala amakulu ase Kapa zibe zisingete isi bheuo sika Mr. T. J. Botha, kwisigwebo se Mantyi yakwa Komani Abafundi bokumbula ukuba u Botha wayechase (egameni le Mbhumba ya Mabhulu) ukuba Abstembu base Glen Grey bangene kumalongo evoti, waza wagwetywa yi Mantyi mayelana nelona qela likulu la Batembu, zawa pezu kwake indleko. Ubebhenele eso sigwebo.

ABAMELI

Pambi kwamatyala u Botha ubemelwe ngu Mehazi-Mteto opete no Sir G. Sprigg, u Sir T. Upington ; u Mantyi i nabantsundu bemelwe ngu Mr. Innes. Indawo azaneke pambi kwe Jaji u Sir T. Upington zezokuba umteto awuhanjiswanga ngendlela yawo ngu Mr. Hughes i Felkornet, maye clana nokwabona. kalisa amagama awayewabhalile wasuka wawatshixela entweni ye glass ukuze anga. binakubonwa onke. Imantyi ayivumanga ukuziqwalasela izimangalo zika Botha, yasuka yapulapula zalishumi, ayabisazamkela ezi 440. Ngapezu koko ababantu bachaswe ngu Botha akuko namnye kubo onokuti umhlab- ba ongowake. Ngokoke undimangele ucele- amatyala ukuba asikwe onke lamagama emalungelweni ombuso. Ababantu abahleli

zindlwini ezifikeleleyo kwi £25.—U Mr. Innes usele ukanyanisa kuka Mr. Hughes, umbhali ote ayengatshixelwe amagama, abhalwa kanjaqo emva kwenkatalo enkulu eyenzi- wayo ukuqonda ukuba anemfaneko na- Mayelana nokungakangelwa kwezizatu zen- chaso zika Botha, kwakangelwa alishumi ku- baw asuka wamisa elokoba ubachasa bonke kuba bemnyama, into engesizatu. ke leyo. Utsho wati u Mr. Innes yonke imfaneko yensiwe. INGXOXO.

Judge Bachanan : Akuko unokubhenela isigwebo sikamantyi ngalomteto ungu- Tung'umlomo. Upikela ntonina undima- ngele ?

Sir T. Upington : Asimangalele sigwebo sika mantyi, siti mawaselelehlwa onke amagama Abatembu kuba kungahanjwanga ngamteto, kufanyanwe kwabhadlwa nje, ukubhalwa kwawo. Sipikela lonto nga. kumbi kuba umantyi esitwalisa indleko ezinzima.

Judge Buchanan : Zona indleko niuako- na ukazipika?

Sir T. Upington : Ndiyakubonisa ukuba sinako,-nkos'am.

Judge Smith (obambele inkulu) : Isi- gqibo zomantyi akunako ukubunye uzipicote, into onako kukucela ukuba aselelalilwa onke amagama, ukuba nnako ukwalata ukuba aku- hanjwanga ngamteto ukubhalwa kwawo.

Ute u Sir T. Upington njengokuba sole- tshilo awafezwanga amabakala ngokusuka ahambe ngamatunzi um'bhali. Namhla u Mr. Hughes uyakanyela ukuba waye watshixele, kanti pambi komantyi waye kuvumile oko. Bubuxoki obumhlope obo. Inqubo yeligosa yebnhlazo kunene, akuba- njwanga ngamabakala ukubhalwa kwalamagama.

Judge Smith: Ipina ihambiso egwenxa, xa ngaba ubeqonde ukuba yiyona nto ifane- lekileyo ukuba awatshixele ?

Sir T. Upington: Ngebeko enkulu, Nkos' am, bubugwenxa obukulu ukufunga ubuxoki. Utsho wabonisa indawo yokwa. Iiwa kwezichaso awayemele uknzamkela ngomteto. Walata ukuba ababantu babe, ngenayo imfaneko, abanazo izindlu ze £25, ukuze bafikelele kwelonani kude kwaqukwa nentango zabo zamaty zobuhlanti benko- mo. Umteto e Ngilane awuknvwemeli ukubandakanywa kwentango ezibiyele imizi, nokuba sezinexabiso elikhulu. Kukangaka- nanina ngezobuh lanti.

U Mr. Innes ute kwindawo yokuqala n Botha akanguye owestitisi sase Komani, asindawo yake ukumangala. Ubonise ukuba umteto zifincive imfaneko zawo, akuko mo- naka'o wanelelele ukuba alahlwe amagama.

ISIGWEDO.

Judge Smith, ihlwise isigwebo samatyala. Ubalise ngamabakala omteto ongu Tung' umlomo amakafezwe, waya kuma kwelitit isigqibo sika manty' asinakubhenelwa ngalo mteto, angafanelana egwebe ngokutyekileyo emtetweni, Kanti ke noko lomatyala analo ilungelo lokwabuyekeza amatyala enkundla ezingapant si, utsho umgwebi wabonisa ama. nyatelo okungena imicimbi enjengalowo pambi kwamatyala mmaknla.. Ngemiteto Old. 4, 1828, no Ord. 73, 1830.' Kumiselwe ingongoma elinokuti ityala elingenakubhe- nelwa kwisigwebo semantyi, kubonakale ukuba mazilitete noko i Jaji; itiyala elibu- nzima bungapezu kwamandla emantyi, lityala ati kanti nomantyi unanto angene ngayo kulo, lityala elititwa nغوbuqokolo. Lendawo isingetweyo kukuba kusiwa umantyi negosa bahambise ubuqokolo, ba- wunxwema umteto. Umgwebi ubonise ukuba apa emtetweni kuko imhasa ezimbini, iko into engumteto kanti ayimbolepele kanye umntu. Ukutyebisa into ayitayayo ulinganisele ngomteto omdala womtshato ohanjiswa ngesoko labafundisi, emva koku- bizwa kwamagama etyalikeni. Ukuba ngalo- mteto wabete nmfund si akawuhambisa nge soko lobufundisi, akabiza negama, ubenga- ngxoliswayo ngabongameli be ramente, kodwa umtshato uqutywe ngolohlobo akuea- kutiwa awmtshato ngenxt yoko. Ulinga- nisele umgwebi ngomtshato womntu onga- pantsi kwexabiso lobudala, ukuba umiselwa ukuba angatshatiswa ngapandle kwemvume yalowo asesandleni sake, kodwa ukuba utshatshise, noko sikoye eso sipo, aksena kutiwa awusemtshato ngenx' enoko. Ngo- kunjalo ke kwelitityal, imfaneko yetu kuku- qwalasela uhlobo lwesiposo, ngapambi kokuba siti maubalawe umsebenzi. owona Ayimatanda yona into yokuba kudo indawo elite tenxe kuyo igosa emtetweni,—leya yokutshixelwa kwamagama, angabanga na- kuwaboaa u Botha ngo 23 Dec., ubuye kodwa wawabona engatshixelwe ngo 26 Dec : u Mr. Hughes, uti ayengatahixelwe nango 23 lowo. Umteleteli ka Botha umise invawo kulendawo, uti uxokile u Mr. Hushes, ngoko bonke ubunqhina bake abusenakwa- mkelwa. Ukuba okunene u Mr. Hughes uyit- tete emva kokcinga lento pambi komantyi, waza watenda enye pambi kwe Jaji, yena (Mgwebi) uyavnmelana no Sir T. Upington ukuba u Mr. Hnghes akanakukolelwa yaMayi- ngagutyelwa ngotuli into yokuba pambi komantyi inteto yake wayenza eshushu yimi- buzo yegqweta lika Botha, ati ke umntu apendile engxamise ngamanye atanaxsha, engawuqndt kakuhle nombuzo, ngoko atete nento abengangi angateta yona. Anditsho, mna, ukuba inteto ka Mr. Hughes ihlanjelwe kangankokuba singabi sakolwa bubunqhina bake. Ngati kum u Mr. Hughes ubunike njengendoda ubunqhina bake. Uti uwace- dilule ngenyameko amagama atumelele ukuba angene evotini, wangenisa abanta aba- zindlu zi £25, engawuq iki umhlaba. Uku- faneleka nokngafaneleki kwaba Batembu kubekwe pambi komantyi, nokuba ugwebe ngokulungileyo nokuba ugwebe ngokuuga- lungileyo, akako kbhena kwisigwebo sika mantyi. Kodwa mandalate ukuba iuxenye yababantu barola £1 irafu yezindlu. Ngomteto werafu yezindlu itivanina ukuchazwa indlu ? Kutywa sisitali, yindlu yenqwelo nayipina indlu engapandle, nokuba ayibla- liwa iyakubalwala ukuba yindlu, ingeniswe enanini. Ngati kum kutnfanele ontsundu ukuba ati oko arafiswa ngako, majrungeniswe kwimfaneko zombuso, kuba andimahluhi umntu onezitali nezindlu zenkuku, kontsu- ndu owakele inkomo zake intlanti ngamatye. Andiwuboni umahluko, enakuba singsingise- te sibhenzo; ndibona mna ukuba imantyi yahambisa ubulungisa ukuquka intungo zamaty ekuwenza ixabiso. Liko nelokuba isininzi salamadoda anamaqugwala ngama- tatu, emasiti inqungwala lilinye yi £5, ubu- pantsi, into ke leyo eyenza £15, utango

Iwamatye yiti luyi £10, ifinceke i £25. Ndziqwalasele zinke intloko zelityala ngenyameko andifumani bugwenxa ba- nelele ukuba isizwebo sibe sesokuba asikwe amagama Abatembu. Into afana yonziwe ngamatyala u Botha ayinakwe- nziwa.

Judge Bachanan uvumelene nesi- gwebo, waleka eliti ngalomteto ka Tung'-umlomo isigwebo sika mantyi asinakutiwani bani. Njengokuba ku- ngeko nto ibalalekileyo yonakeleyo kolungeniso lwaba Tembu lamatyala awangi angananto ayenziyo. Nokuba isigqibo sika mantyi silungile, asilungile sinina, lamatyala awanzwi angalenziyo Yinto efanelwe ukungangelwa kodwa le yokuba avunyelwe umantyi awubuzo kumatyala e Jaji umteto xa ngaba une- ndawo angagqibiyi ukuyiqonda ukude kungabiko nto iyakulinda ixesha elide abangati bilinde abantu kumcimbi obauleke njengalo. Uyavamelana ne sigwebo.

Ugwetyiwe ke u Botha ukuba atwale nendleko.

ELUHAMBENI.

No. 10.

E UITENHAGE.

Pambi kokuba ndingene e Bayi make ndiqale imizizana yase Tinara nase Somerseti. Nge Tinara andina zinclaba zininzi, kuba nakuba ndaka ndati gxada kona, andibang naxesh i lanelayo ukuba ndisiqonde isimo sakona. Kambe abasi- qondileyo sebate

NGUMZI WEDIMONI,

bazimisa izizatu zabo. Ndingati mna mhla ndandiko fanukuba zazilele, mhla- umbi zingahambe apo zingaba zizezihlo- bo kona. Ndagaleleki kona ukutshona kwelanga, ndakuncoma

UKUBA MHLE KOMZI

ngesizatu semiti namanzi, ngokuba banzi kwezitilata, nokulinywa kwezitityana ez.ise zizeni zezindlu; zahamba zibako nezindlu ezilima nentyantambo nakuba zingeninzi. Kunjalo nje nenduli eziralelo lomzi asikuko nokuba ziyabukeka. Kulapo uke ubone imiti eyimti, nama hlati asondeleyo ngokubukeka kwala apantsi kwentaba ze Motale, abangele ukuba zidume kubantu abahamba bebu- ka. Asikuko nokuba khle nokuti tse nokuba banzi kwezitilata nakuba kungaboneki kangakanani ukutshayeleka kwazo. Ngoko ukuti sa kwezindlu kuya kucupisa ukukoliseka komntu ; kuze kudibane namaqulana atnanzi afa- nel' ukubanga ukufa. Ndati xa ndibona

UBUNINZI BAMANZI

nahamba esima, amanye abe nobu- lembu, ndakumbula ukuba kanene lomzi waka waduma kunene ngokufa kwabantu abaye kusebenza kona; kwavakala ukuba Abesutu baya wubaleka ngeso *sizatu*. Abantu ababese befunda amape- pa etidaba nge IS73 bozikumbula ingxoko zokupela kwabantu kona, nokuba kwa- kusitwiba bagqitywa kuhlamba uboya. Ndati mna, ukuba ngoloxesha amanzi apakati komzi aye oeginwa ngoluhlobo ndilubonileyo, noboya babutyolwa. Wakukangela ukuma komzi, akusi- boni nosizitu esibangela ukuba kunqabe ukugqwagisa engasebenzi nto.

NGOMSEBENZI.

Ndati okunye fan' ukuba ngeungumza- na ote waka kakulu ukuba ubungenazi- shop zokuzandla inqwelana zikaloliwe; ndabona ukuba ezi u Rulumente waye- ngati na kuzishen xisa ezi shop kwaku- fanel ukuzeniwa ingxolo engalenge sayi- vayo nati sikoma Tyume. Xa kona use uvela ngase Bayi kusuka kube situkutezi ukubona ukusweleka komsebenzi ezitila- teni zase Tinara, wakubona nabelungu behamba ngokwabantu abangenanto ba- yingxamelelyo.

UMFO ONTLIZIYO INTLE.

Ndagaleleka ukutshona kwelanga kona, ndaba ndibe ndingamazisanga nomntu endandakulala kuye, ndivukwe bu Xhosa kunjalo nje ndingamazi necala akulo. Ndati ndakuhla kulolwhe ngabuzo kwidindala elaliko ukuba lingandibonani na lendlu ndiyifunayo, ndati kanti ndibu- za kumfo ontliziyi siba tina inabantu bangap mdle bodwa. Wanga lomfo angandilahlwa wabuya waqonda ukuba ndiya kulahleka, wase exolela ukundikapa ngokwake, wahamba nam umgama omde wada wakundingenisa kulondlu ndandiyifuna. Kumhla ndi- ngalibangeli, kuba kaloko tina besiba umntu wasedolopini angati ukuze zizuka- taze ngomnyeabe usekeleze into, okunye abe uyamazzi.

Lendlu ndandiyifuna yayijeka

REV. J. V. VAN BOO YEN.

Umfundisi ebeshilala kunye ezikalasini oko besisafunda, apoke ndafika kwase- kaya ngazo zonke indlela, sanokola ezindala ezingagqibiyi kubantu ubafunda kunye; samau' ukuzixuba nezintsha; kwati kuba kwakuxa izihloko zedlilya zicela amehlo udonwaba kanye, nakusasa ndetnka ndisarana.

AM A WESILE.

Kute ngokuhlwa ndaya entlanganiseni yomnyaka ka Rev. D. Msikinya, ndafika inoqela elaneleyo labantu, nakuba ingazalanga indlu, ndafika inekwaya. ondati iqabukile. kodwa yangati iyaqala ayikazitembi kakulu, ndatanda ndakuba abantu becula nabo noko ikoyo nekwaya. Kule ntlauganiso, ngapandle komfundisi wakona, ndafika kuko u Rev. B. S. Dlepu no Rev. C. Mahluthshana ndandisa elonani nam. Ishilalo satatyatwa yinkosi u E. Mhlambiso, owaye kona naye ohambele. Emva kokuvuma, umpati shilalo wacela umfundisi wakona ukuba aqube umcimbi owacelo intlanganiso, waza wabekela entloko wati—kukuba abantu barole imali yonyaka, watsho wafunza ngamanye amadoda ukuba asingise lendawo entlanganiseni. Zasuka into uko Dlepu nezoo Mahluthshana zateta, ndeva ndisiti— lomfundisi wase Tinara lamadoda uwa- bize ngokuwazi. Ndanga inteto zawo zingabhalwa. Mase ndisiti ati ukuba- cutela engxmgweme abantu asuka andi- kumbuzo umfanekiso eudaka ndawubona wokutsiywa kwenyamakazi xa zisiva kwindawo endingasayi kuyibiza. Ndati kodwa xasendikangela imhlati yokurolo kwabantu imali, ndakuva iuani abale-

Abamkeli be “Mvo,”

ukwazi uhlobo abemi ngalo kwincwadi ze- pepa mayelana ne- ntlaulo kuba batunye- lwe izikumbuzo.

Abanemibuzo siyaku- vuyiswa kunene ukuba sibacacisele, sivane kanjako.

Bacelwa bonke ngento- beko ukuba kwangayo lenyanga bayiqosbeli- sele intlaulo ku

30 JUNE, 1888.

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

Amagam a angena kutsha olungelelana ne Kwata engeniswe

Lingenziwa likulu ngo September lo uzayo eke wati, elowo use- lamkela wazingenisa kwinkatazwana yoku- ngenisa igama elitsha ekulamkeleni ngazo ezinyanga.

“Imvo Zabantsundu,” Kingwilliamstown, 5 June, 1888.

nzayo, ndilitelekisa nabantu ababeko, andatsho nokuti benziwe kuqutywa. Bavuhambisa umsebenzi becwayitile, berola imali, abanye abasebenzi berola imivuzo zenyanga, abanye imivuzo yeveki ezimbini.

Kusile kusasa ndahamba ndibuka umzi, ndaya

KWICALA LABANTSUNDU, ndafika bengati ngabantu abangazami nto, bengati nabaka balinga babuyeye bayeka; kwati apo ndite umntu angade abuke kona, kwakwicala lama Lawu; nakuba nakuwokungati kuko ukubuya ngomva. Ndaye ke kodwa ndikangela ndise ndingxamise ndinge nabata lokucokisa, nelokuxoxa izinto namadoda amakulu akona.

ITYALI-TYALIKE.

Enye indawo endayi paulayo kona kukuba banizwa kwaba fundisi kumhlawana endingawubonanga, andawuwa naxa sebetela. Naba kutiwa amaqela eremente, awase Depend odwa, matatu! Kuze ke kubeko elase Wesile; kungati aliswelelike nelase Bishopi. Ezinye izinto zalomzi ndingase ndizelelela kwipepa lokuqokumbela.

Umpanga ka Rev. J. A. Chalmers

Esi eicaka so Pezu-Kouke, singene eluyolo lweni lwe Nkosi yaso ngo half-past ten wakusasa, ngolwesi-Hlanu, 1 June, e Rini. Kumzuzu ebikwa, kwada kwako amaxesha ade wakunjulwa ngokubalulokileyo ezikungweni zamabandla ase Rini. Wangu nyapakama ukuze asinge e Natal ukuya kutabata umoya omntsha. Kute, kuba bese lifike ixesha lokuba angene ekupumleni, kwala ukula abe pakati kwentsapo yake, kwamtabata. U Mr. Chalmers uya kukhambisa ngumzi obanzi, omhlophe, nontsundu, ab'ete waphnla pakati kwawo ngemisebenzi elngileyo yodwa. Akuko nto angaye nzanga abenokuyenza, ukuzamela amawetu ukuba axolelaniswe no Mdali. Njengomnye weqela laba guquli Bezibhalo, ubukulu bomsebenzi obupumle pezu kwake, ongapanle kowo bufundisi bake,—abusokubhele buqondwe ngangoko bungako luninzi; waye engumfo obezilahlale emsebenzini. Ngumfo obegqibeleleyo ukuyazi inteto ye Sixhosa, obedume ngobuciko bokuhumayela indaba ezilungileyo, igora lenyaniso naxa kukubi. Ubhubha eb'emele kule ntanga iqinileyo emadodeni, kuba ube kwamashumi mahlanu anesibini umnyaka. Akasokulibaleka ngakumbi pakati kwabahlobo bezizwe ezintsondu ngebali lika Rev. Tiyo Soga awali. Bhalayo. Ubengumfuudisi kuqala e Tunxe, umzi wesikolo apangelelene nokufa kwentlantsana yawo ngokubhubha kwake, kuba litengiswe kumafama ekuqaleni kwawo lonyaka inxowa labafundisi,—kungatiwa belilelake,—kona. Imbangi yoku—zinxwalelo zemfazwe. Ubeselelangfundisi waba mhlope eRini, ebeperu eminyaka, umsebenzi umsebenzi kwabantsundu abewetanda kunene, e Tapolisi. Lombiko uya kwamkelwa ngosizi olunzulu yinto eninzi yamawetu.

UKOHAMBA KWE LIZWI.

[UBEKO LWEZANDLA KWELIPAMBILI.] Ndingati umhla we 11 ka March ibingumhla omkulu apa e Transvaal kwi bandla lase Wesile, isiqalo somsebenzi onjalo apa kwelilizwe, umhla esitanda okunene ukunga singavakalisa nakuni kuba soloko sisiva ngeminyaka yonke apo e Colony ngemisebenzi enjengalo, sibe nokunqwana kakulu ukunga singayibona nakweli le Transvaal ilizwe, okunene Inkosi isibonisile esosibono sihle kakulu. ka March kumiswe amadoda amabini ukuzaliswa Daniel Msimang

Maake Mangena Mokoni, ngamadoda ebeselelexesha elikulu esebenza ebuni- ngweni, ke abekwe izandla e Pretoria kwitya ye yabantsundu ka Rev. M. M. Mokoni. i Chairman ye Transvaal u Rev. Owen Watkins epete isihlalo, ababeko kumagwanga abafundisi yayingu Rev. George Weavind, umbhali (Secretary), Rev. Geo. Lowe, Rev. J. G. Benson, Rev. J. C. James, A. S. Sharp, no W. J. Underwood; abantsundu, Jonas Klass, Alifant, Samuel Matataba. Yati ke inkonzo yapatwa yi Chairman, yanekake isiyalo esabhekisa kubamiswa abo ngo- msebenzi abamisela kuwo, nokubonisa ukuba sigamo sokuqala apa e Transvaal, nohlobo abafanele ukuba bazipate ngalo ukuze bafanele umsebenzi lowo Inkosi ibanyulela kuwo, namhlanje kakulu nge- mtobeko esmiliweni sabo, wabalalisa nge Nkosi oko yahlala pantsi ya u a yivuzo zabafundi bayo. Yati ke oko kungumze- kelo abayakuti bazeleke kuwo. Yatshe ngamazwi abukali kakulu i Chairman, lomsebetizi ngumsebenzi wabantu abantsundu lamadoda amiselwa uhlanga lwakowawo, nawo azinikele ukukonza uhlanga lwakowawo, ke kumsebenzi wohlanga oluntsondu ukuba baxhasa umsebenzi we Nkosi yabonise notando kubafundisi bohlanga lwabo, njengokuba amagwanga esenjenjalo kubafundisi babo. Yaye ityalike izele kute ku Bhasi- tile, ku gwangwa, kukwi Bhulu, kuzele nanga pandle ezifentileni.

Kwati emva koku kwangena intlanga- niso yozilo (Band of Hope). Kwazini- kela abantu abangamashumi amabini anesitatu. Emveni koku kwangena intlanganiso ye Ronosikapn (Missionary- Meeting) bati baposa ngokufanelekileyo, isihlalo sasipetwo yi Chairman yetu, yati yaposa amazwana. yati inosizi kuba inge- nakuhlala kude kudlule umsebenzi lo, kuba nakwabamhlope ikwa yintlangani- so nakona kuyafuneka ukuba abekona ke, seyakubeka u Rev. W. J. Underwood ete ke naye londawo wayamkela ngovu- u olukulu, kwati ke kwahatmbesha kakuhle kakulu, wati naye wabalisa ngokuhambiseko komsebenzi wenkosi apo e Barberton apo akona pakati kwaba- mhlope nabantsundu, watsho wati kubonakala ukuba i Ramente yase Transvaal ukuba izibeke emtandazweni kwi Nkosi yesivuno ukuba itumele abantu esivu- nweni sayo. Oko kwafezeka ngokuti kunyulwe u Rev. Samuel Matataba ukuba ayekona, entlanganisweni, ke kubuye k venzeka ngokungapazulu ngati Inkosi itumele umfo ka Rev. Daniel Msimang ukuba aye apo e Barberton kwabonakala u Rev. Samuel Matataba ebuyela kwesandaweni yake. Lapela ke kamandi eloxesha lentlanganisweni ngesa-

bata ezirrandi zabafundisi betu abavala kwizipaluka - ngezizipaluka, kumantunzi- ngamatunzi obumyama, ezicela zonke i Ramente ukuba zitandazele uhlanga kunye nalomadoda azinikele ukuba angenise ukanyo kulomatunzi oyikekayo Ndiipela ngeliti ungandiqumbeli Mhleli ngokwenza lomtyukambo mde kangaka kumhla ndibhalayo, into yakude noko ingalunga yamkelwe kuba yinto yase- mzini.—VULINDLELA.—April '5, 1888.

Umkombe Owapukileyo.

Inqanawa yase Itali (Italy) eyi Papa Risetta, yapuke ngeziqhwitela malunga nokungena kwe Nxuba elwandle. Ibisuka e Java isinga e Falmouth. Abantu bayo (15) sebefunyanwa ngumkombe oyi Myvanwy, beviwa ngezillilo, ngo 23 May, sebe yilonto kuba bebesebekwe ebhotinini engagutyu- ngelwe nganto Bangeniswe enqanweni ngobunzima obukulu kaba ulwandle belusolo- loko lwenze ngakunye ukalwa. I Myvanwy iye kubatula e Durban.

Emampondweni.

Ezelase Mampondweni zezokuba n Gwa- diso wasabela ku Sigcau, ulishiyile elika Rulumeni, washiya nempahla yake.—U Bokleni ubeke wabuhlungo, ekute ngetolaba osiyazi banuka indoda nomfazi, abasikwe kwayoko.—Inkomo ahlauliswe zona u Gxa- diso, zinikelele kwipakati elikulu lika Nqwiliso, u Philip Charles, ozise Komkulu.— U Bokleni uke ngenxa yokufa abenako, wa- hanjelwa ligqira elimhlope lase Mtata, ebe- linyanga induna ka Nqwiliso, ekwati ngale mfazwe, yafunyanwa ilele imanxeba kupela —amanxeba omkonto eseshumi elinesitoba.

IDABI ELIKULU.

Elinye lamapepa ase Natal libalisa ngedabi ebekilo pakati kwe namba ezimbini nenknzi. yenkomo. Liti kuko umhlambi wenkomo obusidla kwindawo ephahle ngamawo amakulu emacaleni, kwaye ngasentla nkko ihlati elikulu. Kute kusenjalo abantu beva inkomo zenze isijwili, sezisuke zabumba na zaba yinkata, bati bakukangela babona kusiya kwezinkomo inkunzi nemazi yenamba. Zisuke inkomo zaya ngomva eweni zeyela kwasinda itokazi lalinye, kwaza ngapezulu kwasalela inkunzi yenkomo. Endaweni yoku. baleka isuke yafunza kwezihamba zombini yakhetha eyona inkulu yabeta kwatshona uphetha. Ite enciuan inamba yazitandela enkoneni yazama ukuyibandezela ngelitye, yati xa inkunzi izama ukuzikulula apo yan- notuka leya ibiselupondweni inamba, nayo yazibhijela kwasenkomeni yatsalela kwelayo icala. Kusenzeka okunjeke inkomo kusoloko yenze isikhalo sasinye, koko abantu ababone layo bayoyika nokuvula. Ibe yimigu apa yanga inkomo iza knrazul wa kul.ini, iee iso; a. Kute xa ingati iza kuphelelwa inkomo anoutuka lamatye zixhathise ngawo inamba, kwati kuba kuliva kufupi neliwa kwecyela kunye, kwelha iyinkata inye kwaya kwifa ezantsi Zife zontatu ezonto kwela, inkunzi yenkomo ityumke yanga ibixhoxhwa.

EZABABHALELI.

IZIKOLO ZASE TRANKEI.

NKOSI MHELELI.—Kawuncede unding- nisele lamazwana epepeni lako lendaba. Izikolo zentsapo tina kweli sezimi ngamnye umlenze, lento ndibhalayo kubuhlungu ngenxa yokuba elilizwe isavakala nje sekungenxa yazo qa, igusha nenkomo zakatulwa sisitwya no mbendeni nje, izikolo yiyona nto besitisi isena mahlumela. Abantwana mu, ungafika nakwizikolo ebezi nama kulu ngapambili abantwana, utike sele ngamashunyana ngamanye. Asazi ukuba kaloku kutenina, kuba iziqiqiqi (iti- tshala ezingena ziqiniselo), zikolisile ukuku'shwa nje ngokwentando yabantu. Enye into izindlu zezikolo zigqibele ukonakala, kude kube ngakumbi xa nakwindawo ezinje ngoma Guewa, e Zazulwana, e Hlobo, Tsomo, Tyimira, e Cegcuana, nakoma Caba, imifulole yezi- ndlu seyidlala nomoya, nefestile seziva- lwa ngeminqwazi. Ke zinkosi nezibonda andazi ukuba nilinde banina oya kude azilungise ezizidlu, kuba abafundisi abasakolise ngakukulata. Kaloku ezi zindlu ikwa zezo nazaka ngamandla amakulu, mawanganishiyi lomandla kuse kutsha. Umntu uyagxekwa akuzeka ngamntwana womntu epotuleka kakuhle kokwabo, kanti uza ku- myekelela ekunjineni nase kuxwebeni. Nani ke ukuze indrina zoknteta kwenu okuhle zingeyeki, kutalelani esenikwe- nzile. Intsapo yezikolo yafa ngu Canzibe, abayili bezikolo mabalame.

Enye into endinga ndingayikankanya ke yona buvula boitshala—ndibona ndi- bonile maxa ndisetyalike ezi zibetela nezikolo ibodi zizele vimi buzo ye Geography ne Grammar nezi Bhalo lonto mna nditi iyapazamisra, imisebenzi yesi- kolo semini mayihlikihlwe emva kwesi- kolo ngolwesi-Hlanu. Kwenye yezindlu zezikolo ke Cawa kungene inkonzo ndafika indlu yanele yimifanekiso yamaha- she kwada kwako ingxaroror endati ndakuyibheka ndeva sendincumile. Ndtiti fanukuba kona kulolali kuko abade bapume etyalikeni beengevanga nto. Ndaye ndiyazi kakade lolali ukuba inabafu abanenkani ngamahashe. Iziposo ezinjengezi mazipele mawetu.

Owenu, ONGAZIWAYO.

U NGXWASHULA NABAFUNDISI.

NKOSI MHELELI.—Ndinceda undifakele lemigcana imbalwa kwelopepa lamanene ndifuna nkupendula u Mr. Kasibe otete ngo Mr. Gxwashula, ozincomela itoliki avivileyo ukuba kuhle kokuteta kwayo. Ndti mna, Hi na, Mr. Kasibe, kubo kubi na kuwe, &c., nditsho kuwe, uyamtiyana umzalwana wako, uti kambe uyakum- bhegeza engateti Into umzalwana wako u Thomas uyamtiya; akuwazina umteto wakowenu, uti: lingatyi umzalwana wako kungeko nto! Oh! Hai betu, nditsho kuba andivanga nto ongam-

gxwagxusha ngayo umzalwana wako. U Thomas uti utiyi uhlanga, ngalipi? okunye utenina ngabafundisi abantsundu? ngokuba andiyiva epepeni lika Mr. Ngxwashula ngoknteta ngabafundisi. Lento ateta ngayo u Mr. Kasibe upendula wapina amazwi ka Mr. Ngxwashula ateta wona ngabafundisi, ukude enjenje uku- bhala ngaye u Ngxwashula ngabafundi- si? Yintonina embangeleyo? Uti lomfo, kubonakala ukuba ulwa etiya, ulwa ni? Linjalo ipepa lika Mr. Kasibe; okunye uti u Mr. Kasibe, andiliva nelibanga ati u Mr. Ngxwashula makuginwe aba- fundisi abamhlope, ke ndibuzo ukuba uyamenzelele na, ngeli liti uyatiya abohlanga? Kuba nam andiva apo asusela kena ngobuhlanga, utenina nga- bafundisi bohlanga oti bidingakankanya izinto akade ezenza kuti ukuba akalumki sizibhengeze kwelopepa lako. He, he, apo ke nto yakowetu, size kumva; lonto ke yodwa ibonisa ukutiyana, nokuzandana, kanye kwenu bantsundu, umkanyeza kulipina ke ngotiyano, use- nza lona nje? Into ekwatewa ngu Thomas ivela kuwe, e Tinara ku Mr. J. Kasibe; yindoda enkulu u Mr. Ngxwa- shula yazi mhlobo wam; kade lomntu nimsukelisa apo e Tinara, kuqalela kwi- xesha lika Rev. M. S., ke asizange sasiva isono sake, kude kube namhlanje. Uti yena makunconywe abafundisi abazise onyana abamhlope, bokusikumshela ezi Jajini kakuhle, esiti okunye boyika u Tixo, yinene leyo; kuba ngolunye uhla- nge ke tina sityiene, yinene leyo. Andazi ukuba uyaqondana Mr. Kasibe: omnye wati ngexesha langapambili kweli kwafetwa into nge Hop Beer singama- kaya odwa, seva selesiti teta mfundisi siko ngapambili ematyaleni engowesinye isizwe, sati nqa, yintoni leyo? uyatiya ungontsondu ke lowo. Mandikucele Mhleli we M'vo, nditete kakulu uze undixolele. Mandipele apo ngetoliki.— Owako umhlobo

Port Elizabeth, May 15, 1888. J. MLIFE.

NGOBUZWE.

Ku MHELELI WE M'VO, NKOSI.—Ndi- nceda ufake lemigcana yombuzo ku Radebe—Paulus Sepamla. Ndti siva njani Maradebe? Uyakudibanisa ninina u Xhosa no Mbo? U Radebe uzalwa ngubanina? Pambi kokuba kutiwe singa Mahlubi sibe singamanyi? Zimise izizwe njengokuvela kwazo. 1st Ama- hlabi, 2nd Ukunene, 3rd Amarawule, 4th Amareledwane, (indlwana) 5th Imiyema- ne, 6th Imihlanga, 7th Amakabaludaka, 8th Izigubvu. Abantu basenzani bona? Lichitakele zingapi inkosi zingama Xhosa—ndafuna ukwela kobubkosi zibungaka? Savela pina, umzi esipuma kuwo? QEBEYI H. MEKENI.

Komgha, 15th May, 1888.

NGEZIZWE.

NKOSI MHELELI.—Ndiya kucela ukuba uke undipe indawo kwelo pepa lamanene namanenekazi, ndenze izwi ngendawo endiyive ibaliswa ngu Mr. P. Sepamla ngezizwe zakowabo Amaradebe. Ndati ke ndakuba ndabona ukuba makabe yena usenomntu ombaliselayo ngezizwe, ndaza ke ndancoma ndanqwana, kwa- mmandi, ndakumbula esizizwe kutiwa ngesase Mabongweni, ekutiwa ngoku- singama Xhosa—ndafuna ukwela kuwe wena ka Sepamla obalisayo ngezizwe, ukuba siUma pina sona, okunye kwati- nina ukuze sibe ngama Xhosa? Ndiya cela kubo bonke abahlobo abatabata ipepa abangaba nokundazisa, ngokukodwa abanje ngo. Rev. C. Pamla umhlobo wetu osekojo kumadoda amakulu endi- tweba ukuba bayancedisana Mr. P. Sepamla—ukuba bandazise. Mandiyeke owako, D. S. M. R.

Kamastone.

UKUHLANJELWA KWE SABATA.

Camagu Nkosi kupendula Umbuzo ka D. Ewe ngoka Rulumente (Ord. I of 1838) noka Mdali (Ex. xx—8): Makungasetye- nzwa nge Cawa. Amapolisa ayapina apete ezikampu kulo Nishatshongo bame- nyelwa kuyo, wamsukoyika ukuntamna- na kwizinto ezisakuba njalo ububi bazo, ze ake adube azinyope (Section 6 Ord. I of 1838) otyenteywana zingaluhlonelwe oloku- hlonelwa usuku, nxa banokuke benzelwe umzekelo (Ord. I of 1838, Section 7 gives jurisdiction to the Res. Magistrates in such cases) wamsukuba nantaka ngoku- lwela ngomzi osebuyameni wakowenu. HLAFUN'EGINYELUHLANGA. Emyameni, 5th May, 88.

IMPATO YABAFUNDISI ABANTSU- NDU.

Ebhayi, May 10, 1888.

Ndiyamvumela umfo wase Nchwazi, unyanisile ngalonto ayitayayo, umntu nokuba ngumshumayeli akatandwa ngu mfundisi wakowetu, tina bantsundu uyakutshwa lingaziwa netyala lake, amkupe umfundisi ngokutanda kwake angabi nambuzeli, amkupe. Kaniyika- ngele lento. Kusingwa. pina ngabantu bakowetu? Ncedani, ncedani, siya ngapina? Kuyiwa ngapina? Umfo wase Nchwazi ndiyamvumela. Ndandi- ke ndayibona into yokutiywa komntu, akapiwa ukuba atete ilizwi ngokutiyana. Ke baxelele abalingane bako mntaka Jabavu; ndiyazi wena uyabona, une- ngqondo. Baxelele, kuyiwa ngapina? Ndiyapela.—Ndim

MAHASHE MXABELA.

UKUVUYA KWABAXVLUTYWA.

Namhla kute bakunyina u Col. Griffith, wakupumelela kwati kamsinya kwatiwa amadoda angabanyuli lungu, mabeze kutabata isinyaniso sokuba namhla bona, boti ukuba bayahamba umntu esuke ngasekayeni lake, engabangasaya ngase Ofisini, bavuya baqakata, njengamaxwa- ne egusha.

Ukunyamezela ukutukwa lentlangani- so yomanyano lwabantsundu kwelama Mfengu, yanyamezela pantsi kobunzima obukulu yatiyiva sisipatamandla seli kanye nazezama Mfengu kanye, inkosi nezibonda. Zite inceku zahlukana, ama- doda ekukangelwe kuwo ngamanye amakosi nezibonda, ate nomhla kule ntlanganisano yomanyano lwabantsundu akhlangana, nditeta u Capt. Feldman, no Mr. Jno. F. Mazamisa, kuba ngawona maxanti apa kwelama Mfengu. Kodwa siti u Capt. Feldman wahlonela kakulu, uku- bona ubuso benkulule ye ofisi zonke kuba nematyanza zabanakala ukuba azizobe kanye, noko sishoye asazi intliziyo ka Dlamini lowo, kodwa wafana ukuba ngumyuli wagwetywa. Kodwa kuma- lungu omanyano akuko namnye omi- kuhle kangango Capt. Feldman onga-

pandle kokuba lungu, amadoda alon- tlanganisano, anengxande angene onke ebuvotini.

Ukucekelela unganinwa, makusetye- nzwe indlela zokubanga ubulungu njengo kuba umzi wase Mbo naningasilelanga ngentlanganisano zenu naniyakuwa pantsi namhlanje, emva kwendaba. Abanye bayabuzo ukuba ingxande zabo banga- zisa kumantyi.

Transkei, May 28, 1888. EMVA KWENDABA.

ISIKO LOKUZEKA.

NKOSI MHELELI.—Lenteto ndiyi singisa kuwe Mr. N. R. M. Yinina mfo wakuti ukuti sewuqalile ukuteta ngalento imbi, ubuye nganeno? Uku

ngenyauiso seyisaliwa

kanye. Abapati mizi kunye nabafundisi, mabancedise u Mr. N. R. M. Kungana ukuba abazali base kukanyeni bayumele ukuba intombi zabo zizekwe ngoluhlobo, afike umfana neqela elize kutya inyama, itapile, ipudini? Ize kwakuhlwa umzali akupe intanga yokuba ke ngoku behluti nje mabenze udibano lwesono nezinto- mbi, Kupike njalo ke, kude kufike i Cawa. Besiza ecaweni, liqela elingazisi nampefumlo, kupela kukuza kuzibona- kalisa ebantwini, bangene nelo qela lentombi bezidila kupela. Lonto iwenza- kalisile umsebenzi wetu. Ndti ke, ndi- yeka nezondleko zoyise mna Mr. N. R. M., kuba baziyeke ngabom,—nditi elo siko malipelise nguye wonke umntu ose msebenzini. Mna apa umfana ofihla- sha apa e Tabase makayeke ukufika malunga ne Cawa, elo siko li onnoodig en slecht. Asililo lamlungu kanjako lamxhosa, libhatisile nje endingati yi nonsense. Uz' uncede Nkosi Mhleli, uwafake lamazwi, kuba umfana obuye wafika ngolusuku—uya kunika ubukwe bake ityala apa e Tabasa. Ndim,

IMFAMA ZAKUTI EMBO.

NKOSI MHELELI WE M'VO.—Ufanele ukungangaliswa yi Mbo ukunyula u Sivewright, kanti umbhali walencwadi uyena ucinga ukuba yena ubefanele uku- mangalisela ngapezulu, kuba kubavoti bantu siti ngabona banengqondo naba- pambili banyule u Sivewright. Umntu yinto enokuvulwa xa oyiswe luluvo lwake nokuba suke lumbulala, manditi, lumeyeliselela. Kanti umntu ozibulala ngokukolisa nbani, nokuba lowo (bani) umhlope, ndiyama, utyelina, kuba kubi ngapezulu. Nditsho ngamanene abe tye i Bond melampela entlansranisweni yetu. Elinye lide lati " madoda ndiwiwive." Bendingawazi ukuba asafunjatwe eza- ndleni ezintwini zokukhululeka zelunge- lo lawo.

Mhleli andiyikuteta nto ininzi ngama- nye kuba sekunje abapambili balandele ufani (follow suit). Kwa Qumbu nase Mount Frere ndiva kutiwa kwa aba sitemba ndaba ngabona bakokele ukunyula u Sivewright, ndingasateti ngo Mzimkulu ka Strachan. Sesinjalo Embo. Ndim Owako, J. KUZANE.

Tsolo, 2nd June, 1888.

ABALIMI NA BARWEBI

E MABKENI.

Egonce.—(June 1.) uboya obuhlanjwe emlanjeni 5d. obungahlanjwanga 5d.

E QONCE (June 2),

Irazi eluhlaza,—5d to 10d ngekulu Ihabile,—2/ to 3/9 ngekulu Ibhile ezinkozo,—7/6 to 8/3 ngekulu Itapile,—1/5 to 8/3 ngekulu Umbona,—4/ to 4/10 ngekulu Irazi ezinkozo,—2/7 to 3/1 ngekulu Isemile,—1/6 to 1/10 ngekulu Amatanga—2/ to 3/6 ngedazini Umgubo—3/11 to 7/3 ngekulu Imbotyi—2/ to 3/6 ngekulu Inkuni.—6/ to 25/ ngefara E KOMANI (June 2.) Inkuni—15/ to 36/ ngefara Umgubo—4/3 to 6/3 ngekulu I habile—3/ Iragi eluhlaza—1/3 ngedazini Ihabile—15/6 ngenxhowa Iragi,—4/9 " Itapile—5/ to 6/ "

NATIVE OPINION

THURSDAY, JUNE 7, 1888

The Registration Act in respect of the Parliamentary Registration Act has at length been pronounced, The matter came before the Court in connection with the appeal of the Bond against the decision of the Civil Commissioner of Queens- town A representative of the Bond, Mr. THEUNIS JACOBUS BOTHA, who in turn was represented in Court by Sir THOMAS UPINGTON, the Attorney-General, applied that the list of the Native voters of the Tembuland ward of the Queenstown district should be nullified for two reasons, viz, because of alleged " gross irregularity " and " gross misconduct " which characterised the doings of the Field-cornet, Mr W. J. HUGHES, in compiling it; and further, because the Magistrate wrongly assessed the property qualification under the Disfranchise- ment Act. It appears that the

complained of consists in Mr. BOTHA having, on the 23rd of December last, found the list of voters locked up, as he says, in a glass case, and he could see a few of the names, when, according to the Act, it should have been open to inspection. Two days afterwards he again consulted the list.

This time it was not locked up. There is nothing on record to show whether on the former occasion the Registering Officer was or was not spoken to respecting the locking up of the List. He, for one, maintains that, the list was not even then locked up. Before the Magistrate, how- ever, Mr. HUGHES stated in cross- examination that the list was locked up in the glass case; but in his affidavit he says it was not This discrepancy afforded Sir THOMAS UPINGTON an opportunity to ful- minate in his most dramatic man- ner against Mr. HUGHES, a broadside of declamation, describing his statement as " a distinct false- hood," and averring that his whole evidence was not to be believed. The Acting Chief Justice, however, remarked, with truth and force, that, " in the Magistrate's Court " Mr. HUGHES' statement was made " in cross-examination, and it often happened in cross-examination a " man answered hurriedly, not " properly understanding the ques- tion, and thus committed himself " to what he did not really mean " At any rate," his Lordship con- tinued, " I think this is not such a " real and deliberate contradiction " as would justify us in entirely "disbelieving Mr HUGHES' evi- " dence. Mr HUGHES, as far as I " can infer from the way in which " he gave his evidence on affidavit, " seems to me to speak very " straightforwardly, and to have " endeavoured to the best of " his ability to do his duty."

Thus the Acting Chief Justice simply squelched Sir THOMAS UPINGTON'S brilliant oration, and the awe-inspiring irregularity that, in the absence of strong evidence, he alone could delineate, vanished. It will scarcely be believed that this disgraceful conduct on the part of the Registering Officer, was an after thought. Before the Magis- trate's Court Mr. BOTHA proceeded against the Natives simply because they were Natives, and this the Court would not consider for a moment. He acted, moreover, on the belief that all persons on un- surveyed plots were not entitled to the franchise, and this also is not according to the law. It would appear that the gross misconduct with which the Magistrate of Queenstown was charged was in respect of his telling Mr. BOTHA that his grounds for harassing the Natives were vexatious, and making him pay for the escapade. As clear - headed men the Judges could not discern any misconduct in the manner in which the Magistrate did his work. So the application was refused, but not without a clear and unmistakable ruling that there lies no appeal from the decisions of the Magistrates, be they right or be they wrong, under the Registration Act. On that aspect of Mr BOTHA'S applica- tion which called in question Mr. THE long-sought-for GARCIA'S judgment in regard to opinion of the what constituted the qualification of the voters called upon, under the Act, to interfere. Nevertheless, the Acting Chief Justice hazarded the opinion that, in calculating the property qualification, the Magistrate was right. His Lordship gave the definition of the house as set forth in the House Duty Act, sec. 2, sub-section B, and made the cogent observation that, " a Native may " fairly say it is a hard thing that, for the purposes of " the House Duty, his stable or " out-building should be taken into " consideration, but that for giving " him the privilege of the franchise " these things should be excluded " from the reckoning." Now, it is notorious fact that other magis-

trates acted in a manner diametric- ally opposed to this opinion of the Supreme Court, and, as we said some time ago the decisions in respect

of the Registration Act have been as varied as there are various Magistrates in the Colony. Now, this is to be deplored, and the country will be satisfied with nothing short of such an amendment of the Registration Act as will enable aggrieved persons, like Mr. BOTHA, to appeal to the Judicial Bench on matters so vitally affecting their privileges as the subjects of the Queen. Let us hope that the Session will not be allowed to close without so urgently necessary an amendment of the Act being considered.

Editorial Notes.

WE are gratified to observe that the gentlemen, who were instrumental in, summoning of a meeting to consider the question of the deterioration of Natives by drink in Kimberley, mean business. After steering the matter through the rowdiest meeting we have ever heard of, we read that, in response to an announcement that "all persons who were desirous of establishing an alliance or association for preventing the deterioration of Natives by drink," were requested to attend a meeting in the Woodley Street Hall on Wednesday night, says the Diamond Fields Advertiser, there was a large, and what, for nearly an hour, might be correctly described as an overwhelming attendance. In this respect—that at first rowdiness was rampant, and but for the firmness and judicious action of those in charge, the noisy element would have been triumphant. Dr. Watson took the chair—presumably by previous election or appointment—for at the moment when he rose to open the proceedings the tumult was so great as to render it impossible to hear any discussion. There was an organised attempt to prevent the meeting being held. That was apparent and certain. At the outset, the Chairman quietly requested those who were desirous that the Association referred to in the notice convening the meeting should be formed would come to the platform like men—pay their half-crowns and have their names enrolled. About thirty people walked up, signed their names as members of the Association quietly took their seats again. Then the Chairman said: "So far as this is a public meeting—well, the public meeting is adjourned, and there will now be a meeting of all those who have now enrolled themselves as members of this alliance." Then the mob howled, and a gentleman who had brought a supply of strong drink (bottled) for himself and his friends enquired anxiously, "How much a time?" For a long while it was impossible to proceed with the business of the meeting, but at length about four policemen managed to quiet or disperse at least a hundred obstructionists, and then the business of the evening was proceeded with quickly and quietly. In spite of the fact that a large number of clerical gentlemen of all denominations were present, there was no speechmaking. The Chairman tersely explained that every man who joined the alliance pledged himself to do his utmost to prevent the deterioration of the Natives by drink. He also suggested that, without any consideration of sectarianism, a representative committee should be appointed to carry out the objects of the Association. Upon the motion of Dr. MacKenzie, it was agreed, by acclamation, that those present should form themselves into an alliance. Upon the motion of the Ven. Archdeacon Gaul, seconded by the Rev. W. Wynne, it was resolved that the following gentlemen be appointed as a committee for the purpose of drawing up rules and regulations:—Dr. Watkins (Chairman), Mr. B. F. Knights (Secretary), and the Revs. Lyttleton, Tobias, Wynne, Lloyd, Ochse, Bulmer, and Pescod, Dr. Mackenzie, Messrs. A. R. Goldring, G. Bottomley, S. Stirley, G. C. Cator, and J. Davis. A vote of thanks to the Chairman concluded the proceedings.

How much we wish that other centres would follow the example of Kimberley. We should soon see the thousands and tens of thousands of the members of the aboriginal races in this land living sober and industrious lives—a consummation which cannot be realized so long as they are maddened, brutalised and impoverished through this immoral traffic. We do pray that the crusade on which some of the leading citizens of Kimberley have deliberately entered will succeed in drawing towards it that large section of the community which, although not altogether teetotalers, sincerely desires that the accursed liquor trade among Natives should be smashed.

THE following, occurring in the report of the Diamond Commission, appointed to sit during the Parliamentary recess, and presided over by the Chief Justice, is of interest, so far as it gives an insight into the provision made for the convenience of *employes*, who are principally Natives, by the Mining Companies—in regard, to the precautions taken by the companies and by individual claimholders, to protect themselves against thefts of diamonds, your Commissioners are pleased to find that the searching of *employes* has become general, and that all the large companies, and at least one individual claimholder (Mr. Mylchreest), have adopted the system of keeping their Native labourers isolated from outsiders during the term of their employment. The Natives thus isolated are, of course, aware at the time when they contract that during the continuance of their service, they will not be permitted to leave the premises of their employers. Such a system may become liable to abuse, and will require careful watching and control. Your Commissioners would recommend that the Registrar of Natives be instructed to exercise great care in satisfying himself that the contracts are voluntary and fully understood by the Natives. Your Commissioners would also recommend the appointment of a Protector of Natives, whose duty it should

be to periodically inspect the compounds in which the Natives are kept confined, to receive any complaints against their employers or overseers, or against each other, which the Natives may make, and, generally, to see that all laws for the regulations of such compounds are strictly observed. The chief difficulty in the way of the thorough efficiency of the compound system is, that most of the companies find it impracticable to isolate Europeans as well as Natives, and the result is that stolen diamonds still find their way out of the mines into the hands of illicit purchasers. Your Commissioners are satisfied, from the evidence of competent and intelligent witnesses, that this difficulty could not be overcome by means of legislation, and that the only practicable means which the companies have to protect themselves against the dishonesty of European *employes*, is to employ only those whose integrity is above suspicion, to pay them good salaries or wages, and to adopt every check and counter-check that can be devised for the prevention and detection of dishonesty on the part of their servants."

We note with satisfaction that the Government are, so far as the protection of Native labourers is concerned, getting a Bill passed during the current Session in the spirit of these recommendations. We have not seen the Bill, on this account we cannot speak confidently respecting it. The intention is, however, good, and we feel bound to commend it. The Compound system is an indispensable adjunct of the Diamond Mining Laws, so long as the Mining Companies have not yet hit upon a plan of organizing, a band of trustworthy Natives to work in the Mines on the principle of mutual confidence between the employers and the employed. For our part we think there is no difficulty in seeing the principle we suggest successfully carried out. Meantime the Compounds must be maintained, but Government is bound to see that nothing approaching to slavery is practised under its guise. We hail, therefore, with much gratification the proposal to appoint Inspectors of Compounds, who would see on behalf of the State, that the rights of the Native labourers are scrupulously respected.

BUT we warn the Government that the system of inspection would not only be useless, but worse than useless, unless fair men, who thoroughly sympathise with the Natives, are appointed. We intend these remarks to have equal application to the new officer who is to be established in Pondoland. Painful experience shows that men apparently devoted to the supreme law of conscience are often appointed among Natives, and discharge the routine duties of their offices to the satisfaction of their superiors, and yet, for lack of sympathy with those with whom they have to deal, their missions prove a signal failure. How much we wish that this great secret of success in dealing with the Natives could be discovered by the Government. We repeat, these appointments would be worse than nothing unless they are given to men who sympathise with the Natives. This is the test that the Legislature should apply before they sanction them.

We hope the General Manager of Railways will see his way to meet the case of the Teachers, with respect to School Vacations Excursion Tickets, a strong case for the issue of which was set forth in the letter of Mr. E. Jonas in our last. Mr. Jonas is evidently not aware that the case of Scholars is met by Section 41 of the Railway Regulation.—See Railway Guide.

MR. JOHN SAMUEL, Deputy Inspector of Schools, for the Northern and Midland Districts, who has been absent on sick leave, and for whom Mr. C. J. Crawshaw has been acting, has, we are glad to learn, returned to the Colony, sufficiently well to resume his duties. This does not necessarily mean that Mr. Crawshaw thereby severs his connection with the Inspectorate, for we notice in the Education Blue Book, just presented to Parliament that Dr. Dale is recommending and urging the appointment of an additional Inspector whose duties would be to remain in the Education Office to tabulate the results of the work of the other Inspectors, and to act in case anyone of the Inspectors of Schools is on leave. With the facts before us we cannot but think the new post will be a sinecure, as fortunately it rarely occurs that Inspectors are disabled, the nature of their duties which compel them to travel about being so conducive to good health. But come what may Mr. Crawshaw must be provided for on the Inspectorate.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwidawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa behalele kum batumela izi tampo nokuba yi mali chamba ngepepa 1-posi (P.O.O.) Imali yawo yi 3/6 ilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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

KWA G. WHITAKER, kwi-venkile etengela nentwana ezincinane kuko, kutengelwa tsbipu kanye Umbona, nento ezinjalo Umgubo, neswekile, njalo-njalo, njalo-njalo.

Ikaya Lendwendwe.

U JAMES MADALA uvule INDLU YEZI-PUNGO (*Coffee Shop*) e Malay Camp, eyazeka kakuhle kwabantsundu kuse VVesile, kulapo abahambi abavela koma Bhayi, Pesheya kwe Noiba, e Natal, nase Lusutu bangazibuza kona izihlobo zabo.

JAMES MADALA.
Kimberley.

AMAYEZA

JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauliza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuceleka ekwe-nziweni kwawo; ngenxa yokungabi nasikwa setyefe; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ngamayeza.

UMPILISI WENENE (The Sure Cure).
Umiza ongazange ungakupilisi ukuluma kwe nyoka, nezinye imunu.

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

UM-AFRIKA (Africanum).
Umiza ongenzi xesha ukupilisa izinyo.
UMFUNG YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwenflokoyonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperiens).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKHILA (Embrocation).
Amafuta omi okupilisa ukuqagamba komzimba, Ukuti-Nqi kwa malungu ukuzakula, njalo, njalo.

UMDAMBISI (Soothe).
Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

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

UMANTINTELA (Antispasmodic).
Umiza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiywayo.

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

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebaza bubebu- hle bigude ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatwa nca kwi bhottlana nezi-tofiana ngazinye, eziti zakulandela ngokufezekile akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi-rw'eqe sokulumkela okungekhehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi-nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer 4 Dyer, Malcomess 4 Co., D Drummond 4 Co.
E Nggamakwe—Mrs. Savage.
E Monti—B. G. Lennon 4 Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co. Engqusha—W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

G. Frauenstein

KWA QOBOQOBO.

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

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-lise lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuxazazo.
Elika 1/6 ibotile.

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

COOK Aka Amafuta Ezilonda Nokwemwe.
9d. ibotile.

COOK Elika Iyeza Lepale.

COOK 1/6 ibotile.
Ezika Ipils- ngebokisana.

COOK Eka Incindi Yezinyo.
6d. ngebotile.

COOK Oka Umiza Westepu Sabant-wana.

COOK Oka 6d ngebotile.

COOK Oka Umgutyana Wamehlo.
6d ngebusinyana.

COOK Oka Umiza we Cesine. 1/6.

COOK Niqondise akuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kaba ngawenkohliso angenalo igama lake.

Ilitye Lokusila lase Kubisi.

KWA ALUVENT
(Waterford Flour Mill)

ELI Litye lisand' ukublaziywa lipela linene elitshatsbeleyo ukuzazi into zomashini.

Kwakona,—Lifunyanelwe umfo oligcisa lazo zonke intlobo zokusila. Abatumela ukudla kwabo ukuba kusilwe kulo ke, bangasebesazi ukuba baya kwenzelwa kanye lonto ise mixbelweni yabo,—mayelana nobuhle bomgubo kwanokuzala kwenzelwa ngumgubo.

Kusilwa Kupela nge Is. Ngekulu.

Abatumela ngoliwe mabaqonde ukuba xa kutulwe estishi e Kubusi akuseko ndleko ukusa Elityeni ngezi kotsbi kali.
Waterford, 12th May, 1888.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcautcatweni.

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 zeta" especially ezaba Tshakazi, zihleli zodwa emhlabeni llokwe zokutshata esezitunge, 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 ezitunge kade, nezinokwenziwa kwofunayo. Umsiki wetu upuma pesheya e Ngilane. Ibhayiti, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kaala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

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

Incumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona a Mr. FOLOKOCO ngokwake (salu!).

Ikaya Lendwendwe

LIVULIWE E-KOMANI,

NGO

R. T. NUKUNA & CO.

UPUMLO no Iwonwabo kuni mzantsundu wase Kamastone, e Hewu, e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Izindlu nezitali zikulula.
Ngase zantsi kwe Marike, e Calderwood. Street pambi kwe Hotel ka Faltin abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ilungile.

R. T. NUKUNA & CO.
Queenstown.

ELIKA ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

UMPILISIWELWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izilo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka Intswela butongo, Ubutataka bu ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo njalo.

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

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge- nginiseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa. nale Fiva (cesina) yase Dayimani, kona kwesi sifi sabantu abamnyama liyi ngqobo. Kawulungile pieage. Litshipu, ibhotile zi. gheleli zontatu, izele liyeza elinga tata intau. ku ezilishumi. Ibhotele nganye ihamba ne. ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

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. Gontshi, esi Xonxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyinira,
10 March, 1888.

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