

Imvo zabantsundu

(NATIVE OPINION)

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IXABISO 3d.

KINGWILLIAMSTOWN, NGOLWESI-NE, SEPTEMBER 6, 1888.

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**Umnyadala we Palamente
Entsha.**

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

23 August.

F. DYER,
Chairman.

A. W. REID

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njalo, njalo.

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

ABABHUBHILEY O.

MAQUBELA.—Kubo bonke abazalana nam, nakubo bonke abazalana nenko. sikazi yam, u Mrs. MITJIE H. MAQUBELA, kuyaziswa ukuba yena usishiyile nge 21st July 1888. Ugule inyanga ezimbini. Wasihiya nezwi elimnandi, noko kunzima, lokuti zeningandilileli nizililele okokokwenu. Ke ubhubhe ubudala bake xa bukwiminyaka emashumi mane anesine, anenyanga zosixenxe, ekuseni, mayelana nexesha lesitatu. Ngomnqweno omkulu wabazalana naye, sagweba ukuba aye kunchwaty wa e Rwarwa. Wanchwatywa nge 25th July, 1888, ngu Rev. E. Makiwane. Banga bonke abazalana naye bangawamkela lompanga.

HAIHAI MAQUBELA.
Bolo. 9t13.

ABATSHATILEYO.

SIKWEBU—RUBUSHE.—Kutshatiswe e Sanerville, Peddie, ngo Mvulo, 20 August, 1888, ngu Rev. J. B. Sakuba encedisana no so-socka, u THOMAS into enci ka Rev J. Sikwebu, no LOUISA (LOUIE) intombi enkulu ka Mr. John Rubushe wase Sauerville (Tyityaba) Fort Peddie. 9t13.

KUBABHALELI BAM.

ABAHLOBO nababhaleli ndiyabazisa ukuba ndifudukile e Port Alfred. Ikaya lam lizakuba se Port Elizabeth ngomhla wokuqala ka September, 1888. Nalu uhlubo lokundibhalela :—
E. NQUKA,
R. M. Office,
August, 1888. Port Elizabeth.

Kwabafuna ukutistha

Kufunwa Otitshala Ababini (2).

(1) E Mount Fletcher, Griqualand East, kufuneka ititshala enokuwuzonda umsebenzi. Isikula sinabantwana abamashumi matandatu (ngamanye amaxa nangapezulu). Umvuzo ngamashumi omane eponti ngo- nyaka nendlu, namasimi. Oaifunayo ma- katumele kogama lingapantsi, atumele incwadi ezibonisa ukuwulingana kwake umsebeuzi onjalo. Makabhalelele isicelo sake ngesi Ngesi.
STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

(2) E Khetekete, Griqualand East, nakona kufuneka ititshala enokuwuzonda umsebenzi, abantwana bakwa ngamashumi amatandatu. Umvuzo £40 ngonyaka ne- ndlu namasimi. Osifunayo makatumele kogama lingapantsi, abhalelele isicelo sake ngesi Ngesi.
STEPHEN MAKHOBOTLOANE.
Mount Fletcher, Griqualand East.

KO TITSHALA.

KUFUNeka kwi Sikolo sase Ndwana, i District yase Cala, i Titshala enokufundisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalela u
REV. E. J. WARNER,
Mount Arthur,
Lady Frere.
25, 7, 88.

KUFUNWA u Titshala we Sikolo sa Bantsundu e Kimberley, umvuzo ngama £75 ngonyaka. Umntu olisoka ufunwa ngapezulu. Ofunayo wobhalela ku
REV. J. S. MORRIS,
Posao Street,
Beaonsfield.

KWABANTSUNDU.

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EMONTI (Hanover Street). Ndine sitali ezikulu.
ENOCH MABENGEZA & CO.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa oake amayeza nge Posi xa bebhalele kum batumela isi tampo nokuba yi mali chamba ngepepa 1- posti (P.0.0.) Imali yawo yi 3/6 lilinye, nga paandle ko *ipitisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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

Kubatabati be “ MVO ” e Bhayi.

KUYACELWA kubo bonke abatabati be “ Mvo ” abase Bhayi, abamapepa ebepuma ngo Mr. J. S. Adams, okweli lase Maxhoseni ngokunje, ukuba basitumele i address zabo kwakamsinyane.

Iveki.

NGESABATA engapaya (26 Aug.) kubhu* bhe u Mr. John Campbell obefudula eyima- ntyi yase Kapa. U Mr. Campbell wayeke wayimantyi e Bhayi.

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

IDABI apa eke lako pakati kweqela lama Bhulu elalipetwe ngu Mr. Grobler, neqela lama Ngwato, ate wafumana ukuba nama- nxeba ambuleleyo u Mr. Grobler, libe- lipicotwa ngu Sir Sidney Shippard, Irulu- neli elama Betshuana, efumene ukuba libangwe kukungavisisani kwamacala ama- bini. Alibanganga ludushe kodwa pakati kombuso wama Ngesi nowama Bhulu.

IQUMRU (Divisional Council) lesiqingata sase Bhatisi limise ukuba irafu yeziuja yalomandla ibeyi 3a.

KUVAKALA ukuba into zokumba indlela kaloliwe seziaendleleni yokuya e Colesberg ekpazuqalwa kwangoku ukumbiwa isi- qendu esivunyelwe yi Palamente esisuka kona sisiya e Colesberg.

EMVA kwenteto ende nama Mpondo, u Ndabeni (Inkulu yemantyi zase East Griqua. land) ude wawagobela ukuba avume ne Sikilikindi ama Mpondo. Indlela embi- wayo ke iyakucanda kuso.

KUTIWA kune i inki kumimandla elunge ne Rini ne Nyara, ngeziveki ziqqitileyo. Amatontsi ate abamba ukuba mnyama.

NGOBUSELA bencwadi ezifika neposi, into abati ngu Horace Percival e Kimberley, inikwe inyanga ezintandatu. Enye incwadi eyay'ibayo yayinemali yepepa ye £10, ufu- nyenwe xa ayitshintshayo.

KUNDULUKE ngeveki eqqitileyo i Balloon ingxowa epapuyo e London, yayipapa inamanene atile abewela i Straits of Dover, suka xa ise Kent wapuma umoya ebixhaswe nguwo ukuba ipape yawa, kwafa u Mr. Simmond, bazingxwelera abebenaye.

INQANAWA ezisibhozo zincotulwe ngumoya emzini wazo e Bhayi zakumisa ngonxwe. me. Lonto yenzeke ngolwesi- Ne ngalemvu- la ibinomoya.

KUTE e Kwelera nge Sabata engapaya (16 August) xa lidudumayo, kwapuma umfo ongu Mbashe obehlala kwi fama ka Mr. Schults eyi Paarde Kraal, wakhafula izulu, kwati nge xesha lesitatu wabetwa ngumbane lalal' umbete kwayoko.

IPEPA lase Mtata lixela ezokubuyelwa ngumkublane kuka Bokleni, into enkulu ka Nqwiliso. Liti akulindelwe ukuba anga. buya apakame.

KE kwawiwa unyikimo lomhlaba e Kokstad.

ABAFO ababini u Joss no Maplank bagwe- tyelwe ukuxhonywa yi Jaji e Dayimani ngokurodomsha ngenduku uwabo kwesika bhodakazi benxilile.

UNDWENDWE Iwe " Kaya " e Qonce, nge nyanga efileyo—Messrs. Mzoziana (2), Mr. and Mrs. J. Adams, Miss Manoni, Messrs. J. Mpinda. Jas. Gontshi, Mrs. Mblambiso, Miss Dabula, Messrs. G. Little, R. Nane, Hlawe, Mrs. Kosani, Misses R and F Umalva Messrs I

NGOLWESI-NE, SEPT. 6, 1888.

Ukukululwa UDAB A oluqinisekile- kwe Nkosi. yo lokukululwa kwe nkosi ezibe zise Kapa lufike kweli nge Sabata. Lubange uvuyo olukulu. Uqutyulwe kunene umzi lulo, kuba lufike njengesito- nga esikulu sokududuma, esifumane sako kwanti—izulu liluhlaza. Ubu- kude wadimala umzi kukuva ngabatile ukuba inkosi zikululwe, ziya kululwa, ziza kukululwa. Ude exesheni awabasamkela nto engoku- kululwa kwazo, ngokusuke umcimbi wokukululwa kwazo ufuze ukuza kuka NXELE.

Sivuya nomzi ke namhla ukuba ainokuvakalisa ukuba kuqinisekile ukuba namhla zikululwe. Ibali lokukululwa kwazo libaliswe ngu-

mbhaleli obete ucingo e Kapa nge Cawa. Ibali lake likomnye umhlathi. Elobali libonisa ukuba zisuke zazi- nkamamunge seso senzo, kuba zibe zizezincamile oko kwadlula umnya- ka we Jubhili zingakululwanga, kwaza kwabonakala ukuba imita- ndazo yomzi ontsundu ayisizanga. Oku kwenzekileyo namhla kumi- nyele konke ukutandabuzo, noku- ngakolwa. Sivuya nabantwana bat- matshawe abo kuba bete bayifuma- na inkululeko.

Isenzo esihle, siyakhulala sisi senzo esihle. Asinakuba singa mbuleli ke u Sir G. SPRIGG ngesi senzo sanamhla—ukupata ngenceba abo bantwana be nkosi. Sitsho singabantu abanelishwa lokubalelwa ukuba singabachasi beqela lake; kanti sibe siba tina sichase izenzo ezibalulekileyo ngobubi nokungafa- neleki kupela. Asinguwo umnqwe- no we Mvo ukuba u Sir GORDON abe ngohleli enendawo eziziposo nga- kwabantsundu, ukuze ihlele imcha- sile. Singa anganda ebulungiseni ukuze sibe ngababulelayo futi. Umbulelo womzi ngelibala ungo- peleleyo; enga anganela amabala anjalo kumadoda apatisiweyo.

Kwesi senzo sihle singavuya ama- wetu etabate imfundo Sibe sifane- le ukulifunda apa ixabiso lokuba ngumvoti. Indoda elumkileyo yi- nto eti xa iya kumzi onezinja ezilu- mayo ifake iziblonu zenyama engxo- weni yebhokwe, ukuze izipose ngazo izinja xa ibona ukuba zingxamele ukuyiqwenga. Abavoti abantsundu banjenge zinja ezibukali ku- madoda anje ngo SPRIGG no TSHA- MBULUKA ; izenzo ezinjengezi ngexesha lonyulo zinjengezo ziqu zenyama. Sibe singavuya kunene sifumene ukuqiniseka ukuba lento ayenzileyo namhla lamanene yeyala into azimisele ukuba yiyo ngakuti kumaxesha azayo, asililo isheyi; kuba ukuba oku kuqinisekile kungamnandi kunene kuti ukuwa- balela pakati kwamakaya. Soka silinde ke simane sikangele.

Impawana.

Ike yati ngale veki igqitileyo, litsho ipepa lase Rini, yapuma ekaya indodana ineponi ezintatu, ete yazifaka engxoweni yebhulukwe. Kute kanti ingxowa inesih- roba, iva xa ise High Street kushila nto ngomlenze, ete yakuyifumana kanti liceba leshumi lesheleni, ebeliselileloku- gqibela, kanti enye ibiselipume ngapa- mbili yaba ke ilahlekw.e zi £2 10s. ngenxa yesiroba. Isifundo esifunyanwa lelipapa kulento sesi,—indodana leyo mayiselizi- funela uinfazi oyakukangela ukuba ingxo- wa zingabina ziroba, ati kwakona. ayigci- nele imali zayo.

Sitemba sisoyika ukuba iqela elikulu lamadoda asele nabo abafazi alisakuvu- uielana necebo lelipapa. Kwindawo yo- kuqala abafazi bezimini abafundiswanga ukuba bamane bebhenca ingubo zendoda, bekangela ingxowa ezineziroba, indawo ezirazkileyo bezitunga, betungela ama- qosha. Amaxabauo amakulu ezindlu zempi entsha apenjwa kukuti uinfazi angazinyamekeli ezintwana zincinane, aze ati akukunjuzwa asuke abe yimpo- ngonya apa enga kungema ngentando yayo. Kanti nangecala lokugcina imali abagqitisele, uyakubafuniana bete nqa kukuyichita kwinto apa ababa bona zezona zonga ubuledi—imvato engapele ndawo, kanti ubuledi asiyiyona mvato kukukwazi ukuzipata kakuhle, ukupata indlu noku- Lungisa imfanelo zayo ezinjengokutya, nokwenza mnandi ikaya endodeni nakuye wonke. . Ubuledi boluhlobo silu- sizi ukutu abandile kumhlambi omtsha; yiyo lonto ungafika kwande iqela laba- hlolokazi abangafelwq madoda (ngabula mfo ka Dyoba)—amadoda ese Ligwa napippi, kuba engayolelwa nto emakaya. Ewe bako, kodwa bambalwa kakulu, abangenjalo; asingi ke lamacapaza ba- ngawatabatela njengokungati aquke nabo. Kubo site, kulondawo zinzwakazi zako- wetu ; ninina naka amakaya enyaniso !

Isimanga esihle e Rini ngaleveki igqiti leyo. Intombazana epata umntwana we- linye lamanene abalulekileyo alowo mzi, iti incane irnpele ivele naye ngentloko efestileni vendlu epezuiu kwenye,

isiqi ngata. Icebo okwangoku lalomadoda kukuba bangakatazwa nganto abavoti ngabanye, kodwa kuhlelwanene nenkulu zemizi zodwa, kuzanyelwe ukuba ube mzi lowo uvakalise ukuba uyamamkela u Tshambuluka ukuba abe yindoda etu- nwwa siti mhlambi ontsundu, ukuyakuba sendaweni yetu (kuba singenakuya sonke) enkundleni emisa isiko lobu Rulumeni. Sihlaba umakosi wokuba aze ati efika untamnani lowo ube sewuhleli umazi umzi. Olucotelo lomzi ontsundu, kwangabanye abantsundu, ukuba kubhu- kuqwe umzi, ubhekise umetyiso ezantsi, lunesifundo kuti. Lubonisa ngokusem- hlotsheeni ukuba kuseko abantu abapezi- bindi, abangati naninina xa banako bate- ngise ngezimfama zakowabo kwizijora, xa betenjiswe ilungelo elifutshape leziqo zabo. Sivusa umzi ukuba ubandwebele abangcatshi bawo abatengiweyo.

Kuka ninzi sisiva amawetu esiti lento ivoti iwazisele amashwa; yaye ililishwa ngokwayo. Siyavuma, iyakhulala yaba- patela amashwa, ukuba abayisebenzisanga ngokuqonda. Ngontamnani abahamba ngamatunzi belahlekisa njengaba sesiba- kankanyile, ababanga ukuba ivelise ama- shwa. Kubo owabo umzamo ngowokuba inkundla epete isiko ikolise ngezikhohla- kali, eziza ngolusu lwegusha kuti, kanti ngapakati zinchuka ezixwilayo. Ukuba umgudu wabavoti ibingowokula inku- ndlayombuso yande ngamadoda anjengo Mr. Innes, Mr. Solomon, Mr. Sauer, no Captain Brabant, namanye amadoda anjalo—ukulunga kwevoti ngeknkukulu kiinene. Makungasatyelwa kumatengwa ahamba ngamatunzi ke. Eyabantsundu ivoti mayisebenze ukwandisa amadoda a- ngasakusebenza ngamasheyi enkundla. Masizolise ukucinga, singaputuzeli, ixesha liseko. Into enkulu, njengokuba amana- ni etu ancitshiswayo ngu Tungumlomo ngabokanye o Tshambuluka abo, masibe luqilima lwe mbumba yamanyama. Soti ke senze izinto ezintle.

Mawetu ningadlali nge voti. Iyimela ebukali, engakwepzakalisa ungaqondanga ukuba akutanga uyipate ngeutelekelelo.

* * *

Sesizivile nento eziya kuxokiswa ngazo imfama zakowetu. Kuyakuhanjwa ku- sitiwa u Tshambuluka uyakutshwa eku- Sateni imihlaba; kula kungeniswa u Mr. ivewright. Yonke lonto izakwenziwa ngama Bhulu. Ke kutiwa sekubonakele ngendlela ezininzi ukuba ulutshaba oka Sivewright; ekubeni njengokuba ebepete nje u Tshambuluka imihlaba .sisenayo. Nokuba angaba ubesikhohlakalele u Mr. Schermbrucker ubopisile ngokusiyeka emhlabeni ukuba usebhetele kunama Bhulu. Makutunye yena ke, atsho lamadoda, kuba engaxhaswanga siti uya kupuma ekupateni kungene sikelemu simbi, Esitsho nje aba umzi uyilibe indawo yokuba Abatembu base Glen Grey bahlutwa indawo ezingamanqata zemihlaba yabo kupete u Tshambuluka lo; ikwangabo abatunge amawetu imi- lomo besiti awanamhlaba angabanga ngawo ilungelo embugweni. Into ke leyo ebingaziwa ngamawetu, ukuba kuhleliwe nje imihlaba yawo asiyawo.

Kuqalela entloko kude kube selunya- weni kungeko bunyaniso kulenteto. Ukupata kuka Mr. Schermbrucker imi- hlabu akuyiyo into elaulwa siti bavoti. Kusezandleni zamaqela eyahlulelene i Palamente ngokuqonda ngokuqonda. Kuba kuqonde ama Bhulu ngobuqela bawo ukuba enziwe umpatiswa, ekwa- ngawo aqonde ukuba angabi nguye. Into epambi kwabavoti kukutumela amadoda aqinisekileyo ukuba ayakuse- benza ukulunga njengoko banga kunga- setyenzwa ngako, ukuze amadoda anjalo ade abe nobuqela bawo, obuyakuti ba- kwandakupate wona—sandule ke ukuba nombuso olungileyo, oyakuquba ukulu- nga. Maungalahlekiswa umzi ngabantu abangazi luto ngezizinto.

U Mr. John Gaba, umbhali walamazwi alandelayo siyakolwa ngowe bandla lase Rabe elifelwe ngu Mr. Chalmers e Tapolisi, uti Ndifuna ukuqosa inda- wana ngokuza kusikuza kotrfo ka Ntla- bati. Ugaleleke apa ngexesha leshumi nge Cawa. Wayibeta umfo intsimbi, yangena ityalike, yazaja kakulu. Wangé— na ke umfo ka Ntlabati esihlal weni. Ute akutula umnqwazi salibala kukukangela inqayi yake. Sahlukene nayo inqayi akusityilela kulencwadi ka Paulos ku Maefese, kwi sahluko sesine, kwi vesi yo- kuqala. Kulapo ke aqwel.e kona umfo ka Ntlabati kulomazwi. Wati olarnbileyo wahluta, wati onxaniweyo wasela, wati otyafileyo wapila. Ke Mhleli andifuni kundabela, ngokuba nakuba bendiyaku-

AMACAPAZI ASE KIMBERLEY.

(IVELA KU MBHALELI WETU.)

INTLANGANISO ZABANTSUNDU.

Intlanganiso ebezimana ukubako ku- tshanje zabantsundu, ngalomcimbi woku- tsha komngxuma wase De Beers, zenze ilizwe lobulungisa kwabamhlope naba- manyama; zibenze abamhlope apa abebe- ngacingi nento ngomntu ontsundu ukuba uyavelana wamangala, abantsundu nabo ngoku banomoya wokuzimisela intlanganiso emiyo.

UMNGXUMA WAKWA MGBEISA.

Umsebenzi kulomngxuma ngaleveki ubungekaqalwa ngokuba indlelazingeka- veli, abantu sebefunwa bona, baniuzi nabasebeyile.

ILIZWI EE NKOSI EZIKWATINI.

Iilizwi liyashunyayelwa nge Sabata zonke ngabafundisi. Ama Wesile anyula u Mr. Morris ukuba yena abe ngumfu- ndisi wase zikwatini, ute u Mr. Morris umsebenzi mninzi mkulu, abantu baya- wutanda kunene. E De Beers kuko indlu yetyalike ne sikula sokufunda abantu, uti ke kwanga kunganjalalo kuzo zonke izikwati.

EZONYUEO EWE PALAMENTE.

Azikavali ezonyulo apa e Kimberley, sizilindele kunene nonyaka. Ukuba besine nani elanelayo labanyuli besiya- kuti maze kunyulwe ontsundu umntu nonyaka.

INGOZI EMNGXUNYENI EMBI.

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

OGINYE IMBOKODO.

Kuko indodana ebanjwe ngu Mtshaka, uti lomntu umbonisele idayimani leyo, kodwa kute xa ifunwayo kuye ayafunya- nwa, lite ke ipolisa lo Mtsha makabe uyiginyile imbokodo leyo. Use ntloko- ngweni umfo lowo ngoku.

U REV. J. POOTE NE UNION.

Abantu base-Kimberley bati intlanga- niso ye Union yenze into engazanga yenziwa napi, ukungweba u Rev. Poote engazipendulelanga ngamatyala anikwa wona yintlanganiso; siva ngoku, ngati lomcimbi wobuye ukangelwe yintlanganiso ezayo.

AMA LUTERE ANTSUNDU.

F Rochaf Road, ngease Du Toitspan

Abaxhasi be “ Mvo.”

Umbulelo siwubekisa kulamanenekazi namanene amagama alandelayo, ngokufikisa isixhaso aepepa ngo Aug. 1888.— Messrs Klaas Lotsha, W B Chalmers, C C, & R M, Robt Kota, Geo J Mabandla, M Kinasse, Philip Rozani, Thos Ntisana Booy Sipuka, S Dingiswayo, Stephen Mdliva, Thos Tyamzashe, Philip Makasi, John J Bali, Mbem Njikelana, Jno Guzana, Head- man Ntimeni, Headman Bawulashe, Geo Little, Miss Figilan, Mr Joseph Mabhengeza, Rev W S Davis, Messrs F M Dlova, Josiah Msengana, Henry Shosha Miss Mabamba, Messrs James Nguzana, Elisha Mda Dr Dale, Messrs W Mnyanda, Joel Jack Alfred Makohliso (adv), Jackson Ntozini' Joseph Mbuya, Cornelius Mageza. Moses Mosisidi, A Radasi, Mrs Belle, Messrs Thos Matumbu, Solomon Zinganto, Wm Dunjwa, Lance Buckland, G B Christian & Co A W Reid, John Jacob, Matutu Gxabana, Rev Simeon Gawe, Messrs Caleb Mahlutshe- na, Sergeant Matros, Enoch Hlangabeza, Benjamin Mavi, Dyer & Dyer, F Dver T. N Dyer, S Maqula, Alex Msutwana, Rev J Mahonga, Plaatje Nzabe, Silas Mhlabi Rev Chas Bekwa, Messrs J P Jameson, A Cindi, Maneli Mbuli, Rev Jno Sikwebu, Messrs Isaac Landelia, Rev January Menye, Messis Benj Gele, R Milton, Geo A Rossi James Batyi, B S Tomeli, R Lumsden & Co. E L & Q,T Railway, Pascoe Bros. Miss J Mbelle (adv), Messrs Kumkani Kayo, Joel M Gundwana, John Dlengezele, Chas Msikinya, Six Nxele, C J Levey, R M, Edward Magwegwe, Wm Mzozoyana, John Ngaka, Rev Richard Funani, Solomon Zaze- la, James Dikilili, Jeremiah Mtila Rev A Masiza, Geo Peacock, Rev Paulus Sipamla, January Jantjes Taho, Stephen Tabata, J Rooi, S Matolo, Rev H

Basutoland, M K Mtakati, Fadana Salakuyelwa, Rev. P Hargreaves, Messrs. James Ntloko, Thos Mazamisa, Faku Maputeni, Klaas Xundu, Mkululi Num, David

Inkosi Ezibe Zisebunzimeni.

UKUKULULWA KWAZO.

Ucingo olufike kweli luvela e Kapa nge Cawa, September 2, lu- vakalisa ukukululwa kwe Nkosi ngayo lomini. Luti u Sir G. Sprigg no Mr. Schermbrucker, behambano Mr. Graham webuto lo Mchazi- Mteto, no Mr. Williams, isandla, baye ngexesha leshumi kusasa kwi- ntologo enkulu eyi Breakwater. Bengene kwigumbi lika Captain Penfold, Umpatiswa-Ntlongo, ba- yaleze ukuba kungeniswe ababanjwa bemfazwe ya Mangqika. Kubizwe u Edmund Sandile, u Tini Maqo- ma, u Matanzima, u Gungubele, u Gunina, kwaza kwabandakanywa u Mayasi ongabangako kodwa kuba ubese hospital esiqitini —U Sir G. Sprigg uwenze ambalwa, ekubula izizigaba esekugqite ibhumi lemi- nyaka zehlayo, oko Amanqika avukela u Rulumeni, oyiswa, zaba- njwa i Nkosi zagwetywa, ezinye zani- kwa ukufa, ezinye iminyaka emininzi ebunzimeni. Waye yintloko ebu- pakatini bakwa Rulumeni oko, waza waba nenceba ngabo babegwetye- lwe ukufa, waziguqula izizigaba Babesetolongweni ke ixesha elide; ute ke u Rulumeni, ate wa- buya kwakona wayintloko ya- ke, wamana, ngelituba ligqitileyo, eqonda ukuba akunge bakaleki na ukuba zenzelwe inceba inkosi. Unovuyo ukuti, kuyilemini nje, ngenxa yempato ka Rulumeni, lixilile lonke, macalana omabini e Nciba, nentwana ebeke zangati zezokupitizelisa zipilele, kufun'uku- ti kubeko imvisiswano; ekubona- kala ke ukuba ixesha eli lilelilhe ukuba ibonakaliswe inceba kuba banjwa bemfazwe, bavunyelwe ukuba babuyele kubantu bakowabo. Ukususela kule mini ke bakulule- kile, baya kuti ke batunyelwe e Monti ngenqanawa, apo baya kufika selengapambili u Mr. de Wet oya kuba nenteto nabo. Emva kwe- siyalo ngokupatelele kwindlela ekuya kufaneleka bezipete ngayo ngexesha elizayo, u Sir G. Sprigg uyalele u Captain Penfold ukuba zikululwe kwayoko inkosi, zifunelwe indawo yokuhlala de kugqitye amalungiselelo okugo- duswa kwazo —U Mr. Scherm- brucker ulandele ngamazwi okuti njengokuba benzelwe inceba nje uyatamba ukuba bayakuti isitunzi sabo basisebenzisele ukumisa uxolo, nolungelelwano.— Inkbsi, luquba lutsho ucingo, zisuke zangati zinga- bapupayo, zamanazibuza ukuba inga yinyaniso na. —U Edmund Sandile uvakalise ukuyoyika kwake indlela yolwandle, angekayilibaliyo nana- mhla.— U Sir Gordon uvakalise imvume yokubatamela ngololiwe e Rini, ze kona batatyatwe yinqwelo ukuya e Qonce.— Ipelile lontlanga- niso zibehle zangeniswa inkosi kwi ndlu ebulaca apo kuyalezwe ukuba zinikwe ingubo ezintsha. Emve koko zicele ukunga zingabuye zimbone u Sir G. Sprigg no Mr. Schermbrucker ngemini elandelayo ukuze zivakalise umbulelo. Uti oyibaliso lento u Edmund Sandile ute akasoze awalibale amagama o Sprigg no Schermbrucker abamnike ubom obutsha.

EZOMELO E PALAMENTE.

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

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

GRAHAMSTOWN.—U Mr. A. Douglass wa- zise ukuba uya kungena elesisini yonyulo Iwelungu lase Rini. Mane amadoda anga- anganyulwa kona, ngo Messrs. A. Douglass, John E. Wood, D. Sampson, G. Luke.

IDIKE NE NGQUSHWA.—Intlanganiso

bonakala ukuba aya kwahlulelana kakubi amagwangqa, Ieebo labantsundu kukuba bangabi nadyudyu, kodwa bahiale ezinta-beni ezinde bangavumi ukutemba nabani, de baqonde.

FORT BEAUFORT.—U Mr. W. Ayliff selevalakalitse kubavoti base Bhofofo ukuba uya-kungena elugqatsweni lonyulo iwamalungu; uyakubehle ahambe ejikela edibana naba-nyuli.

QUEENSTOWN.—U Mr. J. B. Hellier uzimi-sole, sisiva, ukuba angene kwi lesisi yonyulo lwase Komani.

CAPE DIVISION.—Kuko inteto yokuba u Mr. Innes uyakungena kumnyadala wonyulo kumandla oyi Cape Division ngase Kapa.

U MR. SIVIEWRIGHT kuvakala ukuba uya-kungena elugqatsweni lonyulo e Kimberley.

UDINIZULU.

Kutiwa u Dinizulu, inkosi yama Zulu ubanjwe, kodwa akuko waziyo, no Ru-lumeni akazi, apo akona. Amakabe ambambe amfihla, sinina nje, Amabhulu ?

EZABABHALELI.

NGOSILWANG ANGU BO.

NKOST, MHELELI.—Ndifuna ukuke ndi-pendule iuteto ka Mr. Silwangangubo, ebonakele epeeni lako lomliwa we 15 ku July 1888. Mandifi Yimiale, u Si-lwangangubo uve kakubina ngentelo ka Mr. Mxabela, lento wenjenje ukuteta kwako. Imbeko noko ungamnnyamekele kuba umntu ungumfundisi. Ke asina-nto nalonto noko unjalo ngokuba kubonakala ukuba kuko into ekufuneka eyifundiswe kubo obufundisi bake wazi ukuteta nohlauga ubufundisi. asi—bubukosi hai yayinto eyodwa kanye ekufuneka intobeko utando umonde ububele ebantwini ke ngati umteto wabo ulapo, atetise ohlwaye, angatuki ngala-mazwi okubola, nokuti uyaphupha. U Mr. Mxabela kubonakala ukuba uyamde-la kanye. Uti lomfo singamisa ze, ke nditi mna msa ukuzityiya ngangama apakamileyo okuzipakamisa, ubusiti ungumfundisi. bai, abunjalo, asiteni nabo bangapandle komteto Osilwangangubo neligama akuliqondi asililo lako ligama lentaka eyinkosi ezintakeni ezinkulu omaxalanga nomahlungulu &c. Ke nditi kuwe hai ke kuyabouakala ukuba uzipakamisile. He ke, uti uyakumbe-ngeza u Mr. Mxabela, singavuya sive mbengeze Mabengeza lelinye igama elo, ngokuba ufuna amagama amaninzi. Ke sikulindele teta ke, Usilwangangubo intaka efunwa kunene ngamagqira nodumo, ke unjalona, inerabisi inesicini ke unjalona, ewe ukuba unjalo ke, kuyabonakala ngokuteta kwako ngokubola uti ubolile u Mxabela kodwa yasi ukuba umdala, ungenzeli itunzi elimnyama apo. Uti lomfo uhindele ukubambela pambili; ewe, unyanistle ukutsho kwa-ke, ke mna nditi ingenguyi ngokuba iratshi lingakwazi ukubambela pambili. Uhlanga nakanye siyamazi unokutsho kumntu omdala akunayey ukuti ufxokoti, kodwa ngumntwana asifuni nokumbiza. Wati okanye masihlanganiswe imali ufu-mene umhlaba wokunchwaba ukuze ubiyelwe siti, savumake, upina namhla lowo mhlaba. Lomfo usifumene kanye. Ngenyaka we 1886 ngo Agost ukuba andiposisi, ute lomfo ngu Mxabela uya-gxeka, hai uyateta pulapula wena uwe, ungatuki wenu ngokubola emntwini okanye uyeke Umhleli ukuti uyakuyi-tyumbatyumba akateni noko atunuka-lavo, makatunakale lowo yinyaniso no-kuba nguwe. Yintaka engubo inkulu Usilwangangubo. Ipinu imali katung'umlomo, kuhambela pambilina oko? kutiwa ise Bankeni kutshwilo, ke nditi ewe, ke yafunelwa okona, umbuzo ke he isebankeni, into ezuzwa yiyo yekabani kuba abaninyo bayafa, ngoku' abanye abako. Lonto yalata ibenefisi sikaxele nje ekwaba sisililo sodwa ke. Mhleli undixolele.—Ndim.

Port Elizabeth, 11 July, 1888.

UKUSEBENZA NGO TYWALA.

NKOSI MHELELI.—Kaufake apo epeeni lamazwana. Bungane, ndifuna u Qinase, u Stuart uyakusala yedwa kuloramente yake, kuba bona Marabe banocuku, tina siya kwa Westile apo kushunyayelwa ilizwi lodwa kungatetwa nto ngamabele ka Bungane. Nge Cawa egditileyo itive buqubuqu indlu ye titsu-bala e Westile kaZibi, kuba yayisililelwe utywala zizi-ndlu ezintlanu, omnye wabalisi wapuma e Rabe egxotwa yilendala yafakona, no-kuva u Peter Sidimile wati akuya kwezo ndyvala, watiwa nka uduma, akuko nto kukona yobalula intloko ehlotyeni. Iyalikeyase Rabe seyichiteka incha kusa-liwa nje ukuba kusetyenzwe ngotyvala, sobona ukuba ayikumka na. Mandipele, Qinase, ipepa liyapela. Ndim.

GONGXE-KUMHLANA. Enehwazi, kwa Zibi, 22 July 1888.

I QINGA NGEZIKOLO E CRADOCK.

NKOSI.—Kwatiwa singamavila, asizika-talele nezikolo. Sifune iqinga lokuba singatini ukuwasusa lomabala mabi sibekwa wona. Siwalingile ke ukualwa sada sapumelela ngangoko besinako. Eliqinga sifike salenza malunga naba-bantwana abasemsebenzini, abangena ku-fikelela esikolweni semini. Kwabonakala ukuba ngleliqinga inkuti lentasapo isebe-nza emlungwini yakubuya izuze ituba lokuba imane iqunquzwa kwesikolo sangokuhlwa. Kuba kaloku nokupuma kwayo esikolweni esi semini ikwa-zintswelo zabazali, ibingekabi yintando yabo. Eliqinga libe luncedo kwakulo olusapo ukuloqokelela ndaweni nye; Iwayeka ngoku ukuti lwakupuma emse-benzini luti sa nezifilata ezi zonke zinga-kasjana, lufunda zonke intlobo zenkohlakalo Site ke sasengakakweni ngokusuka lona olusapo lukhale ngokuti, kuti bazali, asinamto yokuhlawula. Isikolo setu siyatsbc la. Lwati kwawona lwaecba iqingana kokuba luncedisane kwalodwa ekwenzeni i Timiti. Site ke sakuyiya lento savuya kunene. Yati ixalenye yabazali yasele iwuncamela lomsebenzi kwazona ezit kana bazisebenzayo aba-ntwana emlungwini. Lude ke lwafika usuku lwalwe Timiti yosapo. Yayola yancama. Ide bati ukuncamisa kaloku

ukuyola kwa xa sibona yonganyelwe ngumfundisi wetu obekeke kunene u Rev. B. S. Dlepu. Kulapo ndangqinisa kona ukuba umntana uyayifunda yonke imikwa yomzali. Ukwenziwa kakuhle kwentwanantwana zase Mlungwini. Ukuhlonelana kosapo. Nengcingane yokuba mayonganyelwe ngumntu omkulu i Timiti nakuba ijeyabantwana. Uwuqube ngento entle kunene u Mongameli lomsebenzi. Ute xa sisiti ukude-kufupi eku-pumeni, xa sebe ngena ngabanye nanga-babini ngoku, kwelha isimanga, emva kolonwabo olukulu. Esukile u Monga-meli, emva kokuteta kwamadoda amabini awaye waelile, wati: inteto yam izakuba yembi kunene—Ukuba abantwana besisikolo sangokuhlwa bazakusuke benze indleko ezingaka ngenxa yesisikolo sabo, baze kanjalo bangandzisi xa benza umsebenzi onje, umsebenzi wam ke nje-ngopete esisikolo nanjengo Mfundisi wase Wesile kukuba ndisitshixe esi sikolo. Ndiyashitshixa ngoku. Into eyakubuyey ingene sisikolo somculo kupcia. Suku-mani ke. Isukile intlanganisano. Wenza ufefelwe Nkosi. Yapela inkani ?

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

UQONGQOTWANE OSIDENGE. Cradock, August 6, 1888.

AMASIKO OMTSHATO.

NKOSI MHELELI.—Esigidimini kubona-kala isiceelo-sododana ngosiso, emtshe-tweni, isigwebo ke sikolisiwe siso esivlele kwaqohileyo amadoda ase Dikeni. uku-chasa intloambe pakati komzi, abafana bayabukeka bakuzo nento zemfundo, intloambe yona nento! Nati besinentla-nganisio yolohlobo, u Rev. S. W. Cox uyititise ngabukali into leyo, wati aba-ntu mabayengamakaya liseko ilanga. U Mf. A. Bell ute, intombi ezintspanu ziyindleko kuyise, uti kanti itivlele ilokwe ezininzi ingazivati i noko i yire inye kupeia ukuti tshelu ngati seyive kufaka zimbi. Ute u Mr. Gawe lento ingawubi-ki situnzi umtshato wetu sisitampu. U Rev. Cox nabakokeli base Wesile baycele-n bayinchwaba into leyo, bati ute wasisa bayakumpata njengomntu owuxhobeleyo umsebenzi wabo.

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

FEAR NOT C.C. AND ETHIOPIAN C.C

I Fear Not C.C. ne Ethiopian C.C zii club ezinkulu zabantsundu e Bhayi zifana ne Port Elizabeth C.C. ne Union C.C. kweza Mangesi. Ezi club zombini lelona so le Bhayi kwimicimbi ye bhola, udumo lwe Bhayi lukangelwe kuzo kwinto ze bhola; kuba xa kuko i tournament kuhlangana zona ukupendula imicimbi yayo, zii ezinye i klubana zize kundilisa zona ngokuzo kwazo entlanganisweni. Xa kuza kudla-lwa i match ezinkulu nama Ngesi kuhla-ngana zona. Kuqala i club enkulu ibinye iyi Fear Not C.C. i Ethiopian C.C. le ivela kuyo. Ukuvela kwayo kukusuke amalungu amadala namagosa enze ukutanda kwawo, angeva zwi lamntu. Kubonakele ukuba-impato ekoyo asiyyiyo ekolisayo pakati kwamalungu, kuba abantu bebaninzi abanamagunya nabangengawo amagosa, ivela apo ke i Ethiopian.

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

Kwavela itinyano namakwele pakati kwezi club zamana. ukubizelana ezintla-nganisweni ukuvakalisa ucuku olukoyo pakati kwazo, kwamaqinga okupelisa ucuku olukoyo. Zonke ezonto azinceda-nga luto, ucuku lona luqubele pambili ngangokude ezi club zingadlalani, kwa-bonakala ukuba xa kuza kudlalwa ama Ngesi izakuti ivileyp izibonele. kwabona-kala ukuba xa kuko i tournament iyakuti ivileyo yenze ukutanda kwayo njenge tournament eduleyo. Yinina ebanga oku konke? Nantsi imabangi, inkuzi ezimbini ezitshatshelweyo azizange zihla-lisane kakuhle, kwahlala kuko izitpitipiti kanye, njengezi club zombini.

Kufuneka zidibene zanye, okanye kwa-ko efayo, kuba ukuba enye yezintlo ayenzekanga i Bhayi liyakuhlala litwe 'misrepresent' kwi tournament ezizayo njengeduleyo. Kufuneka kukutshwe amarawo nama-nxila kuzo zombini, azimisele eyawo i club yoburawu mhlambi abuyele kwi club zawo zoburawu, kuba ngawo kanye la apitizeliso. Kufuneka sivele i Port Elizabeth C.C. kuba yona yeyamanene ama Ngesi. Ipinu eyamanene antsendu ? Mayibe yeyakuveliswa lumanyano.

Amarawo akafuneki kanye, kuba nase zintweni zokunyusa i club akude, aka-needisi nakwinto ezinjenge *Entertain-ments*, njal-njalo, kanti anemilomo emide ukupambanisa i club, kuba aqele ukulwa, uxolo akaluelile. Ongeniswa ekaya akupucuka, akuhlambululeka ebu-rawini, afumana ne *manners*.

Ndim NOKALASHE.

UNYULO LWE PALAMENTE.

NKOSI MHELELI.—Ndifakele elozwi linye. ndilibekisa kuwo wonke umzi ontsundu, njengokuba nje sikulemihla yonyulo lwamalungu e Palamente. Umzi ontsundu maulumke, ube yi mbumba yama-nyama. Isiqingata ngasinye abavoti baso mabahlangane babe ndawonye obobuqelana babo, elunzulweni ukuze sibhale sinesihlahla kwilungu esisakuba silituna. Gcinani kakulu abelungu baza kulungu ukunenza nahluwane, ze ningavumi ke, umanyano lunamandla nto zakowetu. Manditshonele mzi wakowetu.—Ndim, J. T.

NGODUSHE LWASE MGQAKWEBE.

NKOSI MHELELI.—Ndimceda undifakele lemigcane ndipendule inteto ekwi *Myo* ye 9 August, 1888, eti i Ramente yase Mgqakwebe kwa Mdingi ingena e Rabe kwa, Masingata. Asiyoy nyaniso lonto. Ndiyabuzo kuwe wena uti uve wabona. U Rev. C. Pamla ufike emangapina ama-

qela e Ramente? Ebengeziona i class ezilishumi elinambini nge xa lika Rev. Lwana? Nanamhla akwanjalo, akwa li-shumi elinambini. Wena mfo uti uve wabona, nditi amalungu ngexa lika Rev. James Lwana ayezi Class ezilishumi elinambini nditi nanamhla zilishumi elinambini. Ndipeke ukuba zikilasi ezingapina ezo zimkileyo e Mgqakwebe kwa Mdingi zaya e Rabe? Wena uti ungowakona uti tu i Ramente. Asiyiyo inyaniso lonto. Elo lokuti pam akunjalo. Into endinokuvakalisa yona mna kukulinga kwe Ramente kwi cala leminikelo ye Class ukusukela ku June 1888 kude kube ku August, 1888. Ngendawo yokuti kwako nihleli ngosizi. Unyanisile apo, ngenxa yokungavuyelwa ukuba ningene e Ramenteni ningamaselatyala. Omnye wati kum undibonanje mntaka Sambula andonwabile noko ndingeko nje e Ramenteni, andilali ngamini zimbi ngenxa yento endiyiyo, ekuti ndiyiva inyaniso ndoyike ngenxa yokuya kwam. Wena ungowakona uzuze kum ndokuxelela lowo wezayo kum. Nabanye banalo luto ulunjalo. Yo i ndonelwa lipepa lam lapela. Ndim,

T. SAMBULA. Mgqakwebe, 1st September, 1888.

ABALIMI NA BARWEBI.

MARKENI.

E QONCE (Sept. 5).

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

E RINI (Sept. 1.)

Imalike ibe neinane kakulu ngenxa ye-zulu. Itapile,—9/4 ngekulu E KOMANI (Sept. 1).

Inkuni—25/ ngeflara Isemile—2/6 ngenxhova Itapile—10/ ngenxhova Ihabile,—5/ ngekulu E DAYIMANI (Sept. 1.)

Imvo zabantsundu

Imbotyi,—12/ to 13/ Ihabile—9/ to 11/ ngekulu Amazimba—10/ to 12/ ngenxhova - Umbona—12/ to 13/ Umgubo—15/ to 21/ Umgubo wombona,—16/ to 20/ ,, Ihabile—15/ to 15/6 Itapile,—6/ to 21/ Inqholowa,—14/ to 16/ ,,

THURSDAY, SEPTEMBER 6, 1888

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

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

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

IT was with a degree of alarm and disappointment that we observed a tendency, on the part of the Licensing Court of the division of Kingwilliamstown, to grant new applications for the opening of canteens to sell brandy right in the centre of Native Locations.

Yesterday the Board granted a licence to one, Mr. DESIRE VON QUICKELBERG, residing at Ntsikizini, a place which, as all our people know, is among thousands of Natives, and on an unfrequented road leading to nowhere in particular. All the arguments urged against opening it fell flat with the Board; as the licence was granted by the casting vote of the chairman, on reasons that appeared to us most extraordinary. The title of the Civil Commissioner of Kingwilliamstown to be considered the Natives' friend cannot be questioned; and we cannot get ourselves to believe that it was carelessness or callousness to the temporal and spiritual welfare of the myriads of Natives residing about Ntsikizini, Tamara, Emdizeni and Masele, that he voted that death should thus be planted in their midst to ruin them for life and eternity.

Mr. CHALMERS' reason for giving his casting vote in favour of granting the licence is this, if it is impossible to have enlarged proscribed areas, it was a farce to refuse individuals at certain points to sell brandy and allow them at others. Carried to its logical application this argument would do for every person who applies for a new licence, and under that argument every one so inclined, would sell liquor, the Licensing Court being converted into a body to register the desires of the applicants to sell This we submit was not the design of the Legislature in constituting these Courts. It was, after this argument, easy to grant another new application from Ezipunzana, also a district teeming with a Native population and on no particular main road.

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

Editorial Notes.

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

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

DISCANTING on the political situation, in a leading article, the *Fort Beaufort Advocate* makes the observation that "on the Native question there really is no-thing which is likely to be productive of much controversy." In his "Fugitive Jottings" in the same issue, the same writer thus discusses the merits or demerits of Dr. Berry's probable candidature for Queenstown. "Somebody wants Dr. Berry to stand for Queenstown at the general election. Very good, so far, but let us put the matter in a nutshell. Dr. Berry is a well known negrophilist, and would willingly go down to Capetown next session with a nigger colleague. The Queenstown Boers know that, and knowing it I fancy it will be throwing away time, money, and incurring a lot of ill-brood to bring him forward. If he got there he would undoubtedly prove the ablest man in the House, but his nigger loving propensities are far too pronounced." A more illogical piece of reasoning it would be impossible to coin-cieve.

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

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

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

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

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

