# Imvo Zabantsundu

*(NATIVE OPINION)*

*Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.*

IXABISO 3d.] KINGWILLIAMSTOWN, NGOLWESI-NE, DECEMBER 13, 1888 [No. 213


## I Dip ka "Hellier" ye Cuba

ELI yeza le bhula lenziwe ngezalatiso zo Mr. J. B. HELLIER no Dr. HAHN, umenzi wemi Chiza, lingummangaliso ngobutshipu nokulunga; liyabukulisa uboya ngapandle kwoku bugqolisa; lipolisa zonke izilonda namanxeba, lingasetyenziswa ngapandle kwe xhala kuba alinabuhlungu.

Ixabiso lalo e Qonce zi 2/. nge gallon. Kwezinye indawo ezingapandle kwe Qonce ezi mayile umgama e Qonce zi ma 200 li 2/3 nge gallon. Kwindawo ezingapezulu kwe mayile ezi ma 300 liyakuba 2/6 nge gallon. Amagosa okulitengisa ayakutengisa ngalomanani ayakumiswa kuyo yonke i Koloni. Yoti imali yezitya ibizwe ize ibuyiswe xa zibuyisiweyo zisalungile.

Amafamo ami ndaweninye kungawanceda ukuba ahlangane ngo mpanda (ozi gallons ezi ngama 60) xa woti umpanda ungabizelwa nto wona.

I gallon ezi 4 zinokwenza i gallon ezili 100. Zinokuhlamba ama 400 egusha. Igusha inye inokuhlanjwa ngento engeyiyo nefalintyi. Kufuneka amanzi abandayo kupela.

Amafama makakaulezisa ukuli odola eliyeza ukuze acebe ahlambe kwangoku. Abalifunayo bangatumela kulowo ugama lingezantsi. Liyanconywa na kwa Rulumente.

F. TUDHOPE,
Market Street, Kingwilliamstown.

## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

## BOURKE N0 MARSH.

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

## WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

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Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.

Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. umnye.

Iminqwazi yamadoda, 2s. umnye.

Ibike ili 10s. 6d.

## KWANENTO ENINZI Yezihlangu Zamadoda, Zabafazi, Nezabantwana,

*Zitengiswa ngamanan iapantsi.*

KWA

DYER&DYER

Kingwilliamstown.

## KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
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Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s l1d, 3s 6^

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

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

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi
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Izitofu ezibugqi—6d, 7.5d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

## JOHN J. IRVINE & CO.,

u-ALUVENI.

## BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba zivitenge

e QONCE (Kingwilliamstown),
Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

---- UNGAMLIBALI -------

## J. P. Jameson & Co

Kuba ingubo zabo zitshipu zilungile.

## 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,

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## WILLIAM J. DEALY

I Arente yokutengisela e Markeni, nokutumela kwezinye indawo.

UTENGA zonke intlobo zeziqamo zomhlaba nge " cash." Utengisela zonke intlobo zokutya okuzinkozo, itapile, njalonjalo, ngokuvuzwa nge 1s. epontini ye mali (5 per cent.). Imali ifunyamwa ngokukauleza.

*I Address: —*
Market Square,
Kingwilliamstown.

## J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli wo Kungcwaba. Ngezantsi kwesitora sakwa Aluveni.

Kingwilliamstown.

## Kufunwa Umvangeli.

E BARKLY WEST Ibandla lase Wesile lifuna indoda entliziyo isemsebenzini we Nkosi ukuba ngu Mvangeli. Umvuzo woba malunga ne £45 ngonyaka kunye nendlu. Abanga bangayifumana lendawo mababhalele ku

REV. J. S. MORRIS.

OLUKA

## GOWE

### Uluhlu Lwezityalo

ZIKA DECEMBER.

IMITI YEZIQAMO eziqamo zibonxayo mayincenceshelwe nga manzi.
Izitombo ezi ntshula ezi ngcanjini ze miti mazi nqanyulwe.

Ezona zi kaulezayo Intyantyambo ziya kudubula ngamandla ngoku, ezoti ukuba azifunelwa kubuye ziqulunqwe, zinqanyulwe okanye zitiwe pumpe amancam.

HLWAYELA i Cauliflower (ezona zilunge kanye i Cauliflower zeziveliswe yi mbewu ehlwayelwe ngale nange- gqitileyo inyanga). ne Radish, Spin- ach, Lettuce, njalo njalo.

I Cucumbers, no Mbona, ne Marrow, nama Tanga, ne Tapile, zinokutyalwa ze zivunwe mva.

I Torenia, Cockscomb, Zinnia, nezinye intyantyambo ezibutataka.

KWA

## W. & C. GOWIE,

GRAHAMSTOWN.

## Umanyano lo Titshala e Transkei.

*( Transkei Native Teachers' Association. )*

INTLANGANISO eyayimele ukuba ngo September, iyakuba se St. Mark's ngolwe-Sihlanu, December 21. Onke amalungu ayacelwa ukuba ase abeko.

E. L. COAKES.
St. Mark's Mission,
10 December, 1888. 12t2O

## "ILISO LOMZI."

LENTLANGANISO yesi Tili saku Komani, iyakungena ngo 7 p.m. Ngolwesihlanu 21st December lo e-Komani, ngenx' enesixakeko ku Ndlovukazi apo yayi yakadibana kona. Unyulo lwe lungu le Legislative Council loxokwa.

R. T. NUKUNA, Secretary.
Queen's Town,
12th December, 1888. 12tl3

## INTLANGANISO YESIKO

YASE Ncemera iya kuhlangana nge 21st December e South Peelton.

N. N. MAGWAN A,
Hon. Secretary.
1st Dec. 12 t 13

## Ibandla Elihambisa Ibhaibhile.

ISEBE leli Bandla Eqonce, lite kuba linga Ibhaibhile zingafunyanwa nangabapantsi, lalungiselela ukuba zitengiswe nge 2s. 6d. inye, Ibhaibhile apa ze Sixhosa ezincinane ebezifudula zitengiswa nge 3s. 6d.

Kukwako ne Zibhalo zo Cebano Oludala lodwa ezixabiso liyi 1s. kuba kufuneka zitengiswe zapela.

Ibhaibhile zeli Bandla zifunyanwa kwa ( W. BLUHM, Market Square, Kingwilliamstown.

H. J. BATTS,
Hon. Secretary.
Kingwilliamstown,
27 Nov., 1888. 2t28,89.

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## ABAZELWEYO.

PHILIP.—Umka Rev. Wm. Philip ubele- ke unyana ngo 24 November.

GAWLER.—E Port Elizabeth, ngo 14 November, Inkosikazi ka Rev. J. Wm. Gawler, ibeleke Intombi.

TENGO.JABAVU. — E Sauerville, Fort Peddie, ngo 6 December, 1888, u Mrs J. TENGO-JABAVU, ubeleke UNYANA.

## ABABHUBHILEYO

SOGA.—E Tutura,ngo 4th December, 1888, kubhubhe u NOENTI, inkosikazi ka ZAZE SOGA. Banoyolo abo babubhela e Nkosini. Izihlobo mazamkele lombiko walom panga.

# Iveki.

ISIGWEBO ESINZIMA. — Ngolwesi-Bini, December 4, u William Mdledle ube pambi kwemantyi u Mr. Dick ngetyala lenja enkulu ebuleweyo ka Mr. Fraser Umhloli we Ngcingo abefuda esebenza kuye-Lalike, latetwa lamiswa ngokungabi nabungqina kakuhle. Ugwetywe ngobungqina buka Gentilimani untamnani wo Mtshaka, ute wamxelela ute ' bhuzile ' Bobungqina bomfo wase Ziteneni ote lentonga kutiwa uwenze ngayo lomsebenzi wayeze uayo e Ziteneni eze kutenga ingqongongqongo, wabuya wambona ebusuku enayo. Kwesi senzo kucingelwa ukuba wenziwe ngumona nolunya. Ugwetyelwe amnyaka entolongweni nama 36 ekatsi.

UMLUNGU ongu Panl Adam Dunn ulinde isigwebo ngokuba ishumi lenkabi zika Mr. van Neikerk e Daymani.

KUVAKALA ukuba bekuko intlanganiso kule nyanga ifileyo kwa Bomvana yokuquka imali yokuhlaula ityala letyalike esikolweni sika Rev. Dr. Soga. Zibeko inkosi ezinkulu zombini u Rili no Langa. Iyonke imali ebutiweyo £112 yaligqiba ityala kwada kwashiyoka £32 ngapezulu. Inkosi ezo bezihamba na 300 abantu.

U Miss COLENSO usinde engozini embi bebehamba nge kari yakubeka etyeni yamtyaba waya kuwa pakati kwamahashe ase mva.

U DR. CHUTE umiselwe ukuba abe li Gqira eli ngu Mhloli we zifo ezi sulelayo ezi qingateni zase Qonce ne Monti.

LITWASILE ngohlobo lwabo ubushushu obungangobabuko ngolwesi-Tatu, ngolwesi-Ne olugqitileyo.

ITIKITI ze Timiti yase Rode zinokufunyanwa e ofisini ye *Mvo,* nase Mkangiso, nase Tamara; kubantu abakulu yi 1/, elusatsheni 6d.

AMAFAMA elipezulu alungiselela ukutumela umtandazo e Palamente wokuba i Alvani lahlulwe kwi Herschel ngokuvota libe naba meli balo lodwa. Okokuba inqabile lonto, kwandiswe inani laba meli.

AMAKWENKWANA atshise ikati ngepalafini e Bhayi adliwe iponti ezintatu inye, engenazo iveki entolongweni; abhatalelwa ngoyise.

" ISIGIDIMI " sase Lovedale sale nyanga sine ngoma elilela ukulahlekiswa komzi ngo Messrs. Pamla, 'Mhalla, Gosa, Seya, Dleni, nabanye. Amazwi enziwe ngu Mr. I. W. Wanchope into ka Dyoba, inoti zilungiselelwe ngu Mr. Bokwe.

EKUPELENI kwale nyanga igqitileyo ku- vele inkwenkwezi enkula (comet) etshoba lintsasaula. Ukubaleka kwayo emazulwini iza emhlabeni. Ziti izazi ayina kuxelwa bani into engehlayo ike yadibana nomhlaba, mhlaimbi neli langa lenziwa yiyo.

KWEYAKOMKULU i Palamente e Ngilane u Baron Henry De Worms uvakalise okokuba izigwebo zo ndiyalwa bakwa Zulu ziya knke ziqwalaselwe ngu Rulumente we Nkosazana Pesheya apo pambi kokuba ziqutywe.

INENE elibekwe e Kapa ngu Rulumente wama Portuguese ukuba libe ngamehlo no mlomo wake kwiziqiti ezipantsi kwake apa e South Afrika u E. A. de Carvalho, lishicilele isaziso egameni lo Rulu- mente wama Putukezi esipikisa u Lo- bengula ukuba unegunya kumhlaba wa Mashona owazekayo ukuba ngowama Putukezi.

KUFIKE ucingo oluti asiyonene ukuba u Sir Henry Blake uyakutabata indawo ka Sir Hercules Robinson ebu Rulumenini beli lizwe.

UMBHALELI wepepa lase Mtata ose Ma- mpondweni uti akuko nelincinane itemba lokuba u Nkosi u Sigcau na Mampondo bayakude bamamkele oliliso lika Rulumente ukuba ahlale pakati kwabo. Umsil' Osilanda (Mr. Oxland) uwangxale kangangokuba ama Mpondo angaxolela ukuhlala nenqu ka dwebile, inkosi yobulongwe ne mpukane kanye kunokuba kuze kuhlala umpati onjalo pakati komhlaba wawo.

U RULUMENTE ukupe isaziso sokuba izikula ziya kuvalwa ngolwesi-Tatu 19 Dec., zonke ititshala ezifun' ukuhamba ngololiwe kwanentsapo yezikula, ziya kwapulelwa imali yokukwela. Zobuya zivulwe ngolwesi Bini 22 January 1889.

OTSHATE TOO MUCH.—Umfo okutiwa ngu Brown wase Amelika kubonakele ukuba makagcinwe entolongweni ngenxa yenkatazo ayenzayo yokutshata futi. Amankazana awatshatileyo ngama 33. Lomfo sityebi, ubesuka afake isaziso epepeni ati ufuna intombi efezekileyo yokugcina indlu, iti yakuqela endlwini yake ayitshate. Emke aye kwenye idolopu azitshintshe igama, aqeshe iqansi elikulu lendlu, enze kwalonto. Ude ekupeleni wafunyanwa kwazezintokazi aman' ukuzishiya zammangalela, watiwa gwa ngentolongo.

ABANTWANA ababini bomntu omnyama wase Kleinpoort kwisiqingata sase Tinara batunywe amanzi edamini beyela bafa bobabini. Kutiwa bebeke babonwa ngomnye nmntu bedlala pezu kodonga belingisana omnye eman' ukutyala omnye, ekubonakala ukuba beyele knnye.

UMBANDENI inkosi yama Swazi usafa kakulu, selede apelela onke amagqira ase Swazini, ngoku kulindelwe elase Lusutu ekuko uloyiko lokuba baninzi abantu abaya kusikwa ngokunukwa lakufika.

0 SOMKELI, Ndabayake, Mtateni, Mase- kwana, Lugoloze no Dlemdlem, Inkosi zakwa Zulu, banikwe iminyaka emihlanu entolongweni ngokuvukela ulaulo lwe Nkosazana. Inkomo abazidliweyo zibuyi- siwe.

U G. J. BROOMFIELD utuleke emngxunyeni wase De Beer, wafa.

U BARON HENRY DE WORMS ePalamenteni yase Ngilani, ute kwakubuzwa ukuba utinina u Rulumente we Nkosazana ngoku kuteta kumbhengembhenge kuka Nkanunu Tshambuluka kokuba elaba Hlambeli liza kuhlonyelwa e Koloni, ukupendula ute, akusafuneki ngqiniselo yimbi kuba ama Bechuana ebesele xelelwe ukuba lonto asiyo nene.

U J. B. MR. ROBINSON, isikulu sase Kimberley, ute e Johannesburg wakupa iwaka le ponti walenza ibhaso kwi Hospatala eza kwakiwa yokugcina imilwelwe yelozwe le Golide.

AMAKWENKWANA amabini ama Lawu axabene ngentwana encinane, yati kanti enye ipete iboso ebimane ukuqingqa ngalo izinti, yayihlaba enye amanxeba amabini kwasa iqauka e Karolsfontein, ngase Paardeberg.

E AUSTRALIA ine kakulu imvula yakugxota ukubalela kwelanga.

UMNTWANA womntu omnyama e Potsdam, ngase cwebeni le Xesi, unduluke ekaya walandela unina obeye emasimini, walahleka. Kuse ecolwa equleni selefile.

IJAJI zisi qetule isigwebo se mantyi zase Gcuwa ezagwebela abelungwana abango Howarth no Gill iminyaka amine entolongweni ngokudlwengula. Ubungqina bubetyebetye.

" ISIGIDIMI " sase Dikeni salenyanga sipume nenteto esiyive yambi kakulu, yasidanisa yokungati siyatshona. Ingambi kakulu lonto ihlile, kuba amapepa esi Xhosa okukokela uhlanga ebemabini kupela. Siti : " Ukutshona kwe " Sigidimi Samaxosa." — Lento kungadanga kuvakale migudu yenziwe ngabatabati be *Sigidimi Samaxosa* kutenina ? Ukuhlala ngapandle kwe *Sigidimi,* kunjengokuhlala ngapandle komfundisi, umhlaumbi umshumayeli—ukuhlala ngapandle kwendaba, akukona emvelweni yezinto akukona nase mvelweni yengcinga nenteto.''

EKUPELENI kwenteto eyintloko ye *Sigidimi* yokubhotisa lonyaka upelayo nabalesi baso siqukumbela ngokuti:—" Lamazwi etu angaba ngamazwi okuyolela, kuba sesiwuvisile umzi ngesifo elifa siso elipepa, *isifo sokungaxaswa ngabaninilo.* Xa ke sibulisayo sibulisela okweminyaka ezayo. Silele pantsi soselwe edabini, kodwa sisapakamise iutloko, salata ngoluti lomkonto siti—njengoko kade sinkenteza sisitsho leminyaka ilishumi eline sibhozo—" PAMBILI NTO ZAKOWETU ! "

UKUKOLWA Elizwini le Nkosi nokukolwa mhlaimbi ukungakolwa yimiteto etile yombuso ka Sir G. Sprigg besiba zizinto ezahlukeneyo. Uvakele u Rev. C. Pamla ngale Cawa idluleyo ebusbushwini bentshumayelo yake esiti " Aniyi kusindiswa ngo Tung', umlomo!" Safana safuna ukuti makabe awona magqoboka ngawangamchasileyo u Tung'-umlomo ka Sprigg kusinina?

INKULU yo Rulumente we Nkosazana u Lord Salisbury entetweni ayenze e Edinburgh, ute yena okwesake isiqu akakuchasile ukuba amankaza abe nezwi embusweni.

I JAMANA lase Donqaba elingu Linderman lidliwe iponti ezintatu yi mantyi yalapa ngokubeta elinye kakubi.

NGEVEKI ye Kresmesi ziya kuvalwa izi tora zalapa e Qonce ngo-Mvulo, nolwesi- Bini, nolwesi-Tatu ; nge Nyibidyala zivalwe ngo-Mvulo nolwesi-Bini kupela.

ISIKUKUKAZI sakwa Madlebe (Mr. Klette) walapa siqanduse intshontsho eli milomo mibini namehlo amane.

ELINYE lama Lawu amabini aweba impa- hla evenkileni ka Mr. Devantir kwa Brownlee elingu William Johnson linikwe umnyaka entolongweni lisebenza nzima.

KUBONWE isidumbu somntu ongaziwayo into embuleleyo pantsi kwe mixauka yakwa Tsolo. Kuve u Dr. Johnson ukuya kusiqangqulula aqonde into embuleleyo. Ute esaqondele kulowo msebenzi kwehla into enkulu yelitye pezulu licukunyiswe yinja ebiraqaza inyuka, wati Umntu ' wafa gqira,' wapepa kancinane lati dyumfu kweso sidumbu satyumka wasinda yena.

NGO.MGQIBELO ogqitileyo inkomo kule marike zitengiswe ngoluhlobo :—Idyongosi £1 14s. zapela ku £3. inkabi £4 2s. 6d. zapela ku £6 2s. 6d., imazi ezanyisayo £2 17s. 6d. zapela ku £4 2s. 6d., amatokazi 13s. 6d. apela ku £1 13s 3d., imazi £1 13s. zapela ku £2 8s., amahashi £4 3s.

UMLINGANE we Nkanunu u Dr. Egan uya setyenzelwa kakulu ngabaxhasi bake. Umzi wakowetu mawumana uhlangana uvisisane ngendoda oya kuvota yona, ufike lowo mhla sewuzwinye. Sikangele ku Mr. Hughes tina.

U MR. SAUL SOLOMON injengele enkulu yamalungelo abantsundu usese London, kufike ndaba lokuba igqira elikulu u Sir Andrew Clarke uti kuko itemba lokubhekiselela pambili empilweni yake.

KULAHLEKE isiquma semali e Bankini yase Monti, kuranelwa umfana osebenza kona, isapendlwa lonto. Kulomali ebomvu £12 15/6, xa ihlangene nengamapepa yi £252 19/lld

NGE *Holidays ze Xmas* ne *New Year* ngati i " Champions " zase Qonce ziyakuqubisana ne " Pioneer C.C." yase Komani e Komani —wonke umntu wase Batenjini otanda kuze abonele into entle, maze aze kutyebisa iso kwezo ngxiba zakwa Ngqika.

INILE e Bechuanaland.

UMPATI we Free State uya kunyulwa ngolwesi.Bini oluzayo, 18 December kwelo we ngevoti.

# Imvo Zabantsundu

NGOLWESI-NE, DEC. 13, 1888.

## I PALAMENTE ENTSHA.

AKUKO loyiko lukulu ngento eyakuba yiyo i Palamente entsha Imbangi yokuba sitsho sibona inani lamanene anobuhlobo kontsundu kula apumeleleyo elunyulweni. Ekuqaleni konyula abaxasi baka Sir GORDON SPRIGG no Nkanunu bahlwayela ubuxoki pakati komzi, bokuti iqela ebelifudula litetelela amalungelo abantu bamabala onke, bengenzi mketo, libhangile e Palamente seku sele iqela lika Sir. G. SPRIGG nelika Mr. HOFMEYR lama Bhulu. Unyulo lupelile ngoku ngapandle kwelungu elinye lase Rini ekufuneka linyulwe endaweni yomfi u Mr. LUKE. Umzi ontsundu ufanelwe kunconywa ngenxa yokupapela kwawo amalungelo awo okubonakele kolunyulo. Kuzo zonke indawo ezinaba voti abantsundu into zakowetu zite ukuvota zenza umsilangca ukuvotela amanene angabahlobo bohlanga. Amanxaxha siyatemba ukuba loti lupinda unyulo abe seleqokelele ingqondo ezibetele kunezi zokufumane zitonyakalaliswe ziziqa ezimbalwa ze nyama ezigityiselwa kubo ngamasela xa agqitayo esiya kuba amalungelo abo embusweni. Lento iyivoti bubom bomntu emhlabeni, ngumxhelo wohlanga pantsi kombuso we Nkosazana u VICTORIA ; umntu ofeketa ngayo ufeketa ngobom bake, echita uhlanga lwako- [illegible] emhlabeni. La magama alandelayo ngawamalungu e Palamente entsha nepdawo anyulwe kuzo. Amagama abekwe ekupeleni kwawo O, M no B ukubonisa iqela alunge nalo e Palamente. Elino O ngochasene nolaulo luka SPRIGG; elino M ngu MSPRIGG ; elino B ngowe Mbumba(Bond) yama Bhulu. Bobona abalesi koluluhlu ukuba ama SPRIGG ashumi nye line sixenxe, abachasi bempato yake ngamashumi matatu anamnye, amalungu e Bond yama Bhulu ngamashumi mabini anesixenxe. Kusekuhleni ke ukuba u Sir G. SPRIGG akasokwenza ntando yake, kuba koyiswana ngamanani, usayakumana elikoboka lama Bhulu ukuba nangale Palamente ayakugalela kuye. Indawo namagama amalungu ngawo la :—

ALBANY—
Mr. J. O. Norton, B.
Mr. Joseph Trower, M.,
ALBERT—
Mr. J. Jonbert, B
Mr. A. S. du Plessis, B.,
ALIWAL NORTH—
Hon. J. W. Sauer, O
Mr, E. G. Orsmond, O ,
BARKLY WEST—
*Hon. C. J- Rhodes, O.
*Mr. Geo. Paton, O.,
BEAUFORT WEST—
Mr. P. J. Weeber, O.
Mr. J. R. G. Luttig, O,
CALEDON—
Mr. H. J. Beyeis, B.
Sir Thomas Upington, M.,
CAPETOWN—
Mr. T. E. Fuller, O.
Mr. T. J. O'Reilly, M.
Mr. A. Ohleson, M.
Mr. L Wiener, O.,
CAPE DIVISION—
Dr. Smuts, O.
Mr. J. Rose-Innes, O.,
CLANWILLIAM—
Mr. L. H. Goldschmidt, O.
Mr. D. J. van Zyl, B,
COLESBERG—
Mr. J. I. v.d. Walt, B.
Mr. M. M. Venter, B.,
CRADOCK-
Mr. J. P. du Plessis, O.
Sir Thomas Scanlen, O.,
EAST LONDON—
Captain Brabant, O.
Sir J. Gordon Sprigg, M.,
FORT BEAUFORT—
Hon. J. Laing, O.
Hon. C. W. Hutton, O.,
GEORGE—
Mr. G. A. Robertson, M.
Mr. L. A. Vintcent, O.,
GRAHAMSTOWN —
Mr. J. E. Wood, M.,
Mr. A. Douglass, O.—Basese lugqa-
Mr. Alex. Wilmot, M tsweni,
GRAAFF-REINET—
Mr. J. A. v. Heerden, B.
Mr. J. Smit, B.,
GRIQUALAND EAST—
Mr. J. Sivewright, B.,
KIMBERLEY—
Mr. B. I. Barnato, O.
Mr. J. H. Lange, O.
Mr. T. Lynch, O.
Mr. J. J. O'Leary, M.,
KINGWILLIAMSTOWN—
Mr. W. J. Warren, 0.
Hon. F. Schermbrucker,
MALMESBURY—
Mr. T. A. Louw, 0.
Mr. Basson, 0.,
NAMAQUALAND— Hon. J. X. Merriman, O.
Mr. C. Lewis, O.,
OUDTSHOORN—
Mr. J. B. Keyter, B. Mr. Adam de Smidt, O.,
PAARL—
Mr. J. S. Marrais, B. Mr. P. H. Fame, B.,
PIQUETBERG—
Sir D. Tennant, (Umhlali-ngapambili) Mr. D. De Waal, B.,
PORT ELIZABETH—
Mr. C. T. Jones, O. Hon. H. W. Pearson, M.,
QUEENSTOWN—
Mr. J. Frost, M.
Mr. M. J. du Plessis, B.,
RICHMOND—
Mr. T. P. Theron, B.
Mr. P. J. du Toit, B., RIVERSDALE —
Mr. T. D. Barry, M. Mr van der Vyver, B.,
SOMERSET EAST— Hon. J. A. de Wet, M. Mr. W. LI. Hockley, M.,
STELLENBOSCH—
Hon. J. H. Hofmeyr, B. Mr. P. A. Myburg, B., SWELLENDAM—
Mr. A. H. du Toit, B. Mr. Steyn, B.,
TEMBULAND—
Colonel Griffith, O.,
UITENHAGE — Hon. J. Tudhope, M. Mr. J. Mackay,O,
VICTORIA EAST—
Dr. Pope, M. Mr. S. Johnson, M.,
VICTORIA WEST—
Mr. D. W. Immelman, B.
Mr. A. S. Le Roex, B., WODEHOUSE—
Mr. J. M. Orpen, O.
Mr. W. H. van Rensburg, B.,
WORCESTER—
Mr. J. I. de Villiers, B.
Mr. Jacob de Vos, B.,

Ubelilungu le Palamente egqitileyo. Ube kwindlu ye ngwevu.

## Indlu Yetyalike, Emgwali kwa Ngqika.

Ngomhla wa 26 wefileyo kwenziwe intlanganiso enkulu yokuhlaula indleko zokuhlaziya indlu yetyalike yalapa. Imali eyayite yaba iyafuneka £140, kufuneka ibhatalwa ngumzi; kuba i Bandla lapesheya (Scotland), lalincedise nge £140. Wati ke lomzi ngo May wahlanganisa, warola £22 10s., kwabonakala sekushiyeka £117 10s. Kwenziwa amalungiselelo amaninzi kunene kulindelwe izizwe ezivela pesheya kwe Nciba, nanganeno; kodwa yalidano elikulu kunene kuba zingafikelelanga. Kwaqalwa kwahlanganiswa ama 24 enkabi zegusha kwaxhelwa 14, kwatiwa ezinye mazike ziyekwe ukuze kukangelwe izizwe.

Etyalikeni isihlalo satatyatwa ngu mfundisi u Rev. A. Welsa. Wafunda ambalwa, egabnlela umzi uhlobo emawunikele ngalo, ngentliziyo ezingaroriyo. Ufunde incwadi ka Mr. W. J. Warren, M.L.A., ecela uxolo ngenxa yokungabi nako ukufikelela, watsho etumele £2, kwafundwa ezivela ko Messrs. T. W. Irvine ine £2 2s., W. Wright, R.M. & C.C. ine £2, neka W. B. Cumming. (Komanisi) ine £5, wayeka. Wabulela kunene umzi. Waqala umzi wahlokohleka apo kuko into zo Myoli, Sonqishe, Mene, Ngcaku, Mndai, Soga, Gxabana, Ngcaku, Rubushe, Mahambehlala, Nano, Mdedetyana, Maqubela, Tele, Ncanca, Mgezuma, njalo-njalo. Yekake mntundini, kwa nkomo, gusha, mali, njalonjalo. Kwapunywa ngo 2 p.m. kunga fikanga namnye ovela ezizweni, nomhlope kungeko namnye umfundisi wase inzini, kupela ngo Messrs. Joseph Tele, S. Shweni ovela e Sihobotini. Inani labantu kudibene nentsapo lali malunga newaka. Sati sibe siba amafama ajikelezileyo aya kuzanawo, asuka ati, Hambani niye kubiza o Solomon no Warren abantu enabanyulayo, beze kunincedisa kwelo tyala lenu."

Emva kwezidlo yangena kanjako ngo 5 p.m. Kwagaleleka abafundisi bababini Rev. J. Davidson no Rev. W. Girdwood, wase Tutura, kwati gingxi kumzi wonke kuba kwakusele kukubi nangakumfundisi kuba wayebalungiselele nave. Yayi ntambo mntundini ukuva kubeka imali, nkomo, gusha, banikela kaloku ngapezu kokwasemini. Yati into ka Pepe, u Robert, nomfundisi, batyikitya kwakal' usiba kwakupela. Kwada kwangu 10 ebusuku kumi izibane iyingoma ke mntundini, yati yonke lento yafanelana. Kwapunywa kancinane ukuva kudla isopolo (supper) yapungwa ikofu, kuba izizwe zingafikelelanga, yapatwa ngembambo. Kwangenwa kanjako ngo 12 ebusuku. U Ngxeke (Rev. Davidson) wenze inteto nentshayelelo enandipisayo kunene. Anga amadoda apikisene nama ninakazi ngokubeta ezinkomeni, gusheni, mali, kwanjalo nakumlisela no mtinjane emalini, wati umntu, " Kupela mzi wase Gwali pezu kwe Tyume, yilwani kude kuse, lomzi namhla ngowenu unga hlutwa ngaba semzini." Okunye abelungu ize singabuye sibone besenzelwa ityalike apa kuba sebe sinqalele kakade ngenxa yokuvota u Solomon no Warren, bangabuye benzelwe tyalike apa. Kwada kwasa nomfundisi engalele kupela kunikelwa, kuvunywa, kwapunywa kubonakala okokuba ityala selicutekile kakulu, imali emayibe isashiyekile ngama £40. Emva kokufumana ibhulakufesi, wati umntu pakati lusapo lwase Gwali pezu kwe Tyume. Kwangenwa kwakona ngo 9 a.m. Kwagqitywa sekungati imali eya kuti ibe lityala iya kuba only £5 kupela. Impahla emfutshane ingapezu kwe 100, inkomo 8, ingxowa nenkuku azinakubalwa. Abantu balo mzi bayawabulela amadoda ate ako pakati kwawo anje ngo Messrs. Myoli, Maqubela, Tele, njalo-njalo. Ngexesha lentlanganiso belite ibandla labavumi elipantsi ko Mr. Ncapayi lamana ukuyihlaziya ngengoma intlanganiso.

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## UMTANDAZO WE MVULA.

Kubonakele e *Sigidimini* umemo olubhekiswa ezi Ramenteni lokuba kutandazelwe imvula. Ngesaqala kwango October tina ukuyitandazela imvula ukuba besi ngaba fundisi, nokuba sibe singa bantu be Ramente. Ukutsho siti umtandazo we mvula mawungalindi ukude ligqite ixesha lokulima luya kufa usapo.

## UNYULO LWASE TINARA.

Angayiteta yonke into atanda ukuyiteta umntu ngevoti ya bantu abantsundu kodwa yona le nyaniso iyakuma imi yokuba umntu ontsundu ngemvelo yake uligcisa ekumboneni umntu ongemhlobo wake ngenene nongumhanahanisi owenza unkwalambeso pambi kwake abe ngasese elutshaba. Njengokuba bekuvotwa kweli lizwe lonke, kwindawo ezinamakowetu ukutatela e Tinara nase kungeneni kwe Nxuba kuse e Gqili nase Dayimani ukuvota kwabantu abantsundu akuwuhlazanga umzi. Asingepiki namanxaxha ambalwa, lona izwi noluvo lomzi wonke ontsundu ufuna abateteleli abantliziyo zite gabalala zivulekileyo ngakubo, abaya kuwalwelwa amalungelo nemfanelo zabo njengoku ngati bayazenzela. Kwiziqingata zase Jansenville, Humansdorp, Alexandria nase Hankey, eziqukwepantsi kwe Tinara ngokuvota amakowetu alwe ngoburoti obukulu ampumelelisa umhlobo omdala wohlanga u Mr. Mackay. Huntshu ! Bond yama 'Bhulu! Uvile ukudana, basele abako bobabini u Nixon no Nash. Indawo ebekuvotwa kuzo siyazilandelisa kunye namanani evoti afunyenwe linene ngalinye kwezo ndawo:—

AMANANI EZIQINGATA.

| | | | | |
|---|---|---|---|---|
| UITENHAGE. | | | | |
| Court-room ... | 354 | 119 | 290 | 16 |
| Thornhill | 24 | 2 | 31 | 3 |
| Gedults River | 9 | 4 | 23 | 0 |
| Tiptree Farm | 2 | 18 | 13 | 0 |
| Afdak ................ | o | 15 | 17 | |
| Coega................ | 14 | 15 | 9 | 0 |
| Addo ................ | 23 | 2 | 31 | 6 |
| Sunday R Ferry | 13 | 9 | 9 | 5 |
| Kareiga | 19 | 10 | 6 | 27 |
| Enon ................ | 93 | 1 | 100 | 8 |
| Glen Connor ... | 14 | 14 | 1 | 9 |
| Kleinpoort | 68 | 62 | 1 | 9 |
| Krompoort | 11 | 13 | 0 | |
| Boxmore | 40 | 34 | 4 | 5 |
| Noegas Hoogte | 18 | 26 | 0 | 7 |
| JANSEN VILLE. | | | | |
| Court-room ... | 59 | 29 | 11 | 41 |
| Mount Stewart | 44 | 9 | 3 | 32 |
| Karreepoort ... | 37 | 51 | 5 | 43 |
| Blaauwkrantz | 17 | 19 | 0 | 19 |
| Waterford | 81 | 10 | 5 | 87 |
| Ebenezer | 15 | 0 | 4 | 9 |
| WILLOWMORE. | | | | |
| Steytierville ... | 90 | 53 | 8 | 27 |
| Beakernek | 44 | 27 | 0 | 17 |
| Veeren KraaL, | 43 | 38 | 0 | 4 |
| ALEXANDRIA. | | | | |
| Court-room ... | 90 | 2 | 106 | 24 |
| Waaiheuval ... | 2 | 6 | 8 | 9 |
| Graaft Water ... | 11 | 0 | 35 | |
| Preston Park... | 9 | 7 | 8 | 5 |
| Congas Kraal... | 35 | 1 | 36 | 2 |
| Vaal Krantz ... | 2 | 0 | 2 | 0 |
| Sand Flats | 19 | 1 | 27 | 18 |
| Wildemans Kraal | 2 | 0 | 5 | 6 |
| HUMANSDORP. | | | | |
| Court-room ... | 64 | 41 | 16 | 38 |
| Kruisfontein ... | 20 | 2 | | 0 |
| Zuurbron | 12 | 13 | 16 | 1 |
| Zand Hoek ... | 8 | 7 | 4 | 16 |
| Langefontein... | 12 | 0 | 6 | 7 |
| Fair View | 12 | 0 | 8 | 3 |
| Clarkson | 49 | 0 | 44 | 9 |
| Assegai Bush... | 18 | 1 | 0 | 13 |
| Zuuranys | 24 | 6 | 10 | 6 |
| Quagga.............. | 15 | 24 | 60 | 23 |
| Good Hope ... | 22 | 20 | 11 | 2 |
| Hankey | 37 | 20 | 108 | 6 |
| | 1628 | 681 | 1103 | 591 |
| Uitenhage | 705 | 353 | 535 | 99 |
| Jansenville ... | 263 | 65 | 28 | 231 |
| Willowinore ... | 177 | 118 | 8 | 48 |
| Alexandria ... | 170 | 11 | 227 | 89 |
| Humansdorp... | 313 | 134 | 305 | 124 |
| Ewonke ... | 1628 | 681 | 1103 | 591 |

# Impawana Zonyulo.

Pakati kwe "ziganeko" zalomnyaka upelayo *Isigidimi Samaxosa* siti:—"Kunye nokufika kwe nkosi kufika ixa *Lokunyula. Amalungu* e Palamente entsha. Sibhala nje sise zinduma, magongoma, esiwazuze kwelo duli likulu lonyulo. Kulo wase Qonce ummandla ama Pamla apamze emka no Tshambuluka, zaququmba ingqeqana zo Gosa; ama vatamfene—into zo Mhalla, into zo Gowana nezo Seya, ezidubula ngombolombini, zemka ne Tshambuluka sikangele. Lomashumi matandatu ane sine abange ukuba u Tshambuluka apumelele kutsho- ne into ka Solomon umhlobo wenene."

*

Kwapakati kwe ziganeko zalo nyaka *Isigidimi* siti: "Imfundo enkulu osishiya nayo lomnyaka yile yokuba, amalungelo etu ale ntlalo, kunye namalungelo etu ento zase Lizwini, aya kusipuluka ukuba asilumkile. Kumalungelo ale ntlalo, sipaula eli le Voti—ukungenisa amagama etu ukuba abe semqulwini wabenzi miteto. Iziyalo zanele ngoku, akufuneki zimbi. Ukuba asivukanga ebutongweni ngoku, akuko temba lokuba sobuye sivuke liseko ixesha lokuzinceda.

Ukugqita apo *isigidimi* silila nge " Mpangalasane " oyiyo umzi ontsundu kwinto engaka ukuba nkulukwayo—Ivoti —siti: " Isimo se Voti yomzi ontsundu asiyuyisi. Uti okona ufanele ukwenza uqilima ubumbane kuba ubuninzi bawo ubulewe ngu Matunga, kokukona uxela isonka sentsipo, sona singahlanganiyo. Kolu nyulo sipaule indawo ezimbini ezi- bonisa lempangalasane. E-Qonce u-Rev. C. Pamla wenze eyake into, wabe umzi uteta nto yimbi. Amashumi amatandatu anesine emke ke no-Tshambuluka. Ukuba singaba simnika ibala elibi nga- lonto asina kunceda, kuba nangoku amazwi etu esiwa beka apa epepeni apolile kunento esiyicinga entliziyweni. Imbangi yoku kukuba besinje ukumtemba kwetu, singalindele ukuba kunokude kupume okunje kuye. Ukuba eb'ecacile kwase kuqaleni ngesingakalazi, koko ubezifaka emkusaneni wokungati ungu- ndilele xa atetayo kanti usebenzela utshaba. Silahlekwe ngumhlobo wenene umfo ka Solomon, kuba namhla besiba kukuvuka koyisekazi u Mr. Saul Solo-

mon, ominyaka mininzi ewulwela umzi, ngexesha obusese budengeni, ungayazi ne Voti into eyiyo. Abakudala bebe nyanisile xa bati: "Ukwanda kwaliwa ngumtakati." No Maneli Pamla lonto uyayazi kakuhle. Kodwa ke inye into esiyaziyo, yile yokuba, apo siya kudubula kona esi senzo siya kulishukumisa lonke elimiwe ngontsundu apa. Xa umntu adubula ngompu ekude kuqale kuti tapu umsi, kuze emva komzuzwana otile sivakale isitonga. Umsi lowo awubonwa ngabantu bonke, kodwa ubonwa ngosukuba ekangele; kodwa sona isitonga sivus' abaleleyo. Tina sesiwubonile umsi opuma kwi Nkanunu enkulu, into esilinde yona ngoku sisitonga. Akuyi kuba ntsuku zipi sifike isitonga. Ayakusiva nalawo mashumi matandatu."

## IMFUNDO LILIFA.

" *Bawo xa unga ndifundisiyo lipina ilifa oya kundishiya nalo ? Inkomo le undi- qubela kuyo lilifa lika Mbendeni."— Yatsho inkwenkive kuyise e Nchwazi.*

1. Umzamo omkulu womzali Opiwe usapo ngu Mdali, Uzama ukwenza *ilifa,* Losapo aza kulushiya ;
   Ubila esoma, Imihla ngemihla, Ezama ilifa losapo.
2. Ngamany' amaxesha yimali Imazi ezwi libukali, Baninz' ebapul' imibala Bengaz' ukuba iya kaba
   Nakuba imali Ibang' imihlali Yimfundo ilifa losapo.
3. Bako abafun' imihlaba Bezama ukwenz' amagama Ukuze bangen' emqulwini Baty' u Vatsha nje ngaba Nyuli
   Naleyo mihlaba Mayibe sihlahla Semfundo, ilifa losapo.
4. Bambi ke bazama inkomo Imfuyo edal' isitomo ; Inkomo lifa lo mbendeni Zikupa usap' emfundweni,
   Kungena ne mofu Kwano manz' abomvu; Yimfundo ilifa losapo.
5. Wateta umntwana kuyise Efuna ukub' amfundise:
   " Inkomo lifa lo mbendeni, "Ndifuna ukuy' eskoleni, " Ndipe ubulumko Ukanyo lwe mfundo," Naloke ilifa losapo!

6; Nantso ke inqobo yamafa Ehamba isbiy' amava ; Nasok' esona sirweqe Imfundo iyi ngweletshetshe Inyusa izizwe, Ilaulwa ilizwe, Imfundo lilifa losapo.

7. Utinina mzali elako? Nankoke elil' umntwana 'ko. Zihlambe ezako izandla Ucel' e Nkosini amandla. Guqa ke ngedolo, Qinisa umqolo, Imfundo lilifa losapo.

[Ubawo wabhubha ngalemini 8 Dec., nge 1878 wandishiya nelifa lemfundo *yodwa;* ndiyambulela.

I. W. W.

8 Dec., 1888.

## Ukulungiselelwa kwe Palamente.

Aqalile amagwangqa ukulungiselela i Palamente ezayo. Intlanganiso yama fama ase Upper Albany seyike yadibana yaxoxa ngezinto eziya kufunjatiswa amalungu asand' ukunyulwa xa aya e Palamenteni e Kapa. Pakati kwengxoxo zalo ntlanganiso u Bokolo (Mr. B. Bowker) wase Nxuba ungenise la macebo:
(1) . "Onke amalungu olu manyano aya vuma, kanjako eziqamangela okokuba nasipina isicaka sawo esifunyenwe sivumisa aya kusigxota kwayoko; kanjako, zekuti ukuba akuko mteto ukoyo ngoku wokunyatelela pantsi lamabedengu naba kohlisi simqube ngebaxa u Rulumente, ngala malungu eta e Palamente ukumbonisa imfuneko yomteto onjalo."—
(2) . " Amalungu olu Manyano ayavuma, kanjako ezinqamangela okokuba kwixa elizayo akasoze amqeshe umntu obafazi babini; kananjako, ukuba isicaka selungu lale ntlanganiso sizeke umfazi wesibini, masigxotwe kwayoko."—(3). "Okokuba intlombe ezenziwa ezifameni zinokudanjiswa ngokusuke onke amafama avumelane ukuba izicaka zingabhalelwa zipasi ngama fama xa ziya ezintlombeni Kwezinye ifama.—Ngeli qinga sicinga ukuba zonke imbuto ezinkulu zabantsundu zokwenza zonke into zobu- nyamakazi bobuntu obumnyama—okutiwa yi ntlombe—zinganqunyanyiswa mpela."—(4). Onke amalungu olu Manyano ayavuma ezinqamangela ukuba akasoze asiqeshe isicaka esake sagwetyelwa intolongo yodwa ngapandle kokuzi kulula ngemali—ngokukodwa ngetyala lokuba inkomo, nokuba igusha, noku bhomela amankazana (kuba ezi zinto zitsheca ingeambu zokwanda kobufa- ma)."—(5). " Okokuba siyicinezele kakulu kumalungu etu e Palamente lento yokuba kufuneka u Rulumente esincedise kakulu ngokwenza into yokuba baziwe abantu abaka babanjwa, ngokuba shicilela emapepeni zonke inyanga ababanjwa abakululwe pakati kwayo, acazwe amatyala abebebanjelwe wona, mhlaimbi i Jaji inikwe igunya lokuba kumatyala atile aboti akukululwa amabanjwa ake amane epantsi kogcino lwa mapolisa ixesha elitile, nokuba lilipina iqinga elingabonakala lilungile.

Ezi nteto sizivelisa nje sivusa umzi wakowetu ukuba uyisebenzise ngoku qonda ivoti yawo. Selenyulwe kade amalungu okusitetela e Palamente, yindawo yomzi wonke ke ngoku ukuba umana uhlangana ubonisana ngeziroro nemfanelo zawo onga zinga siwa ngaba nyulwa bawo kulo nkundla yombuso. Intlanganiso ezinjalo kufuneka ziqalwe kwa ngoku ise kude i Palamente ukuze ifike umzi uvana naba nyulwa bawo— kokona woba nesihlahla sokuti ' sanipa- tisa okutile nokutile, nenze ntonina ngako o Palamente ? '

## Ibala le Bhola.

Umnyadala kuvakala ukuba awusakubako nonyakanje, kanti ke ubungeko kwa nyakenye. I Bhayi belingati liza kuwenza, asazi ukuba kubuye kwatinina. Singalusizi ukuba lomdlalo, udume, ubekeke, umnandi kangaka konke na uyatyeshelwa ngumlisela wakowetu—ngokukodwa ngexesha ebekubonakala ukuba lomdlalo we bhola uyakuba lituba lokudibanisa, abantu bakowetu nama pesheya kolwandle. Siyatemba noko ukuba lamanene apesheya afuna amadodana akowetu ukuya kudlala i bhola Pesheya akasayi kudaniswa.

### STAR OF THE EAST C.C. vs. DTHIOPIAN C. C.

Nge 1st December odluleyo kwadibana ezi club zingentla zombini emhlabeni we Ethiopian C.C. Amasilamsi akazange abe natuba lokwenza sikora sikulu ngenxa yobunzima be bowling ye E. C.C. Ite yakungena i E. C.C. yaqala i cricket yabo- nakala, ati onke amadoda acokisa ukudlala. U Geo. A. Ross ute esadlale i over yanye yamenzakalisa ibhola akabinako ukudlala. Kute ngo half past six ixesha lokuyeka kwakupume amadoda ayi 9 enza 78.' 0

| STAR OF THE EAST C. C. | 1 |
|---|---|
| E Sikium b Boss ... ... | 6 |
| G Fredricks, c Mzamo b Gawler | 0 |
| Sam Izaac, b Ross | 1 |
| G Tayboc. c Lwana b Gawler | 3 |
| L Fredericks, b Ross ... | 8 |
| A Joep, b Ross ... | 0 |
| Abass, b Christian ... | 0 |
| Samar, b Christian | 1 |
| H Astrie, b Ross | 18 |
| Raiap. b Christian ... ... | 3 |
| Total............................. | 41 |

| ETHIOPIAN c. c. | |
|---|---|
| G Sout, c Tayboc b Joep | |
| R Christian, c Fredricks | 18 |
| 8 Lwana, b Joep ... | 0 |
| J W Gawler, c Rajah ... | 10 |
| J Mzame, not out | 26 |
| J Ngeni, st A Joep b Tayboc | 3 |
| D Hlati, b Astrie | 1 |
| H J Gezisa, b Tayboc... | 3 |
| G A Ross, to bat | |
| K Tshona, b Tayboc ... | 0 |
| F Makwena, b Astrie ... | 0 |
| Extras ........................... | 10 |
| | 78 |

### ETHIOPIAN C.C. vs. ARABIAN STAR C.C.

Nge 17th November odluleyo kwadibana ezi club zingentla e Maxambeni, oyiswa Amasilamei yi Ethiopian C.C.

| ETHIOPIAN c.c. | |
|---|---|
| D Ngqina, c Gammat, b Jassam | 3 |
| G Sout, l.b.w., b Torrie | |
| Geo A Rose, b Jassam ... | 4 |
| H J Pezisa, c Aboldiem, b Jassam | |
| 1) Hlati, b Torrie | 3 |
| J W Gawler, b Torrie ... | 0 |
| J D Mzamo, b Jassam ... ... | 8 |
| R Yekele, b Torrie | 1 |
| R Christian, c Jamdim b Torrie | 6 |
| W Tywayi, not out | 8 |
| J Ngeni, run out | 1 |
| Extras | 7 |
| Total ......................... | 43 |

| ARABIAN STAR C.C. | |
|---|---|
| Jassam, c Ngqina, b Ross | 5 |
| 0 Jackson, b Gawler ... | 1 |
| G Ishmael; b Gawler ... | 4 |
| Marcudien, b Gawler ... | 3 |
| Gammat, l.b.w., b Ross... | 1 |
| Abdol, b Ross ... ... | 0 |
| Kehamdim, b Ross | 2 |
| A Defries, run out | 6 |
| Tardim, b Ross... | 0 |
| Mustapha. b Ross | 0 |
| A Asmadim, not out ... | 0 |
| Extras | 8 |
| Total | 30 |

## EZABABHALELI.

### IMIHLOBO ENAMANDLA.

MNUMZETU,—Unyulo lwamapakati lu- dlule. Taruni mzi we nkosi! Tobani igazi. Kukaloku masifundisane, siyizinzele lento ilunyulo e Mlungwini, ukuze sikwazi ukuqondana ngayo. Umfo ka Kobe, umzukulwana ka Ntsikana, ucitshe okokuba makayinyelise inteto yam kunye nesiqu sam, ngenxa yokunga angaxamesela umfundisi u Rev. E. Makiwane. U "SinqeSenqulo" udyobhile kambe yena. Mandike ndiwutele tyi umzi, okokuze ugxeke pakati kwetu sonke.

U Tshambuluka mhlenikweni wandiqesha wandibeka ebuntwini kakulu, kwati ngokuba kwaye kutetwa ngu "Byrne" wandivusela uvunduvundu lwezibulelo ngento ezininzi emzini wakowetu. Nanga amazwi ka Tshambuluka: "Ndikucela okokuba uhambe unditoli- kela kuba Isixhosa andisazi, mauze kodwa ungandivoteli, ungandiceleli bantu, utolike kodwa." Ndavuma ngokuba ndisazi okokuba lomsebenzi ndiwuqelile. Ndide ndapeza ndisamtolikela kodwa, ndiqale ukumcelela abantu ndingasatoli- ki, ekokubeni kusondelo umhla wompeto, engandicelanga, engazi nokwazi okokuba ndenjenjalo. Isizatu sokwenjenjalo kwam wosinakana nabani kulenteto ilandelayo.

Izimemezo zokurora komzi wakowetu ezizona zikulu zitatu, zezi Butywala, zintonga, ngu Tung'- umlomo kwane pasi, esesihlanu kutengisa kwetu tina ma Tshambuluka ngohlanga.

*Okokuqala* nditi, into yotywala iwaxakile omabini amacala e Palamente. Kwaye kuke kwaratiswa abenzi botywala badula ke. Kuvele i Bhulu lazamazamisa okokuba mayipele larafu, lagalela ema Bhulwini olicala litetelela Amaxhosa loyiswa, o Sprigg no Tshambuluka bebepikile, bawupalakela ke umhlaba utywala. Imitandazo eyayicela ukukweleliswa kotywala ko Ntsundu, nokwandiswa kwe nqila ayiyanga ko Sprigg bodwa', yayiye kwi Palamente ihlangene. Nganike nenze ke yada yanguwupina owade wapuka umqolo emele isikalo som Xhosa ngotywala obu ? Pulapulani, kwano Solomon bagalela kwisishumayelo semantyi eza- zite inqila azincedi luto. No Innes lo wayemele le nkanti ikwa Kama ekaya, waba angati u Sprigg mayikwelele wati u Innes ayikona emhlabehi wakwa Kama ise mhlabeni we posi. Yafumana yamokomelana nomnwe wokucima i Licensing Board yakohlwa. Ezakwa Mdushane zombini zaye zimelwe kwa ngumfo ka Innes ngomqolo wake wonke, kwaye ngelinye icala Amaxhosa eyimi- koko ukuya kumcela okokuba awancedo ekukweleliseni utywala. Ngumhlobo wetu ke lowo. U Sprigg ke yena no Tshambuluka basemi ngenyawo ukufuna iqhinga lokukwelelisa utywala kumntu ontsundu ; lenza ntonina lona elicala liti ' nditanda umntu ontsundu ? ' Senza ntonina tina ukuzisindisa kokukufa?

Okwesibini, zi ntonga, umteto uti— Bonke abangalunge mkosini umiyo mabazihlutwe intonga, noko ke ekubona- kalayo okokuba makabe nayo intonga yokubiyela intlalo yake, mayimvumele imantyi ukuba abe nayo intonga akuyi- cela. Maninzi ke Amaxhosa anazo into- nga ngoluhlobo. Nganike nenze ke, ude wavela pina umhlobo wontsundu oke wade wati, Umxhosa makayekwe nento- nga zake kuba engumkosi ka Rulume- nte kakade, elisabela kamnandi yonk'- imihla ibeto lakomkulu xa angu ndilele, ahambe egabula izigcau? Okanye ude wayela pina ote maseyengeniswa emiko- sini emiyo Amaxhosa ukugqiba elidolo lomteto? Namnye. Kodwa bate o Solomon bakufuna i voti yetu bagabisa ngesilonda setu kuti, njengokungati bake bayigiba ngamandla lendawo. Mandi- nityele into mzi wakowetu, lento yento- nga ikwa nje nase England. Le yotywa- la liqhina elinqabele izizwe zonke, kuba utywala sisivato seziqhamo zomhlaba kwakude, yaye ke ngoko isisirwebo esikulu sabantu abaninzi, akulula uku- bukwelelisa, kungati kufane kwenziwa nje kube yingozi naku Rulumente, kuhlwempuzise abantu abaninzi. Ko- dwa kona nge nqila ayefeketa lamacala ase Palamente omabini. Kwakuyinina ukufane kumiswe inqila kungeko mapo- lisa? Ungagalela ababanjwa na entolo- ngweni ungamisi masentile? Ayeyepina la mapolisa akangela ukunyinjinywa kwe mipu ne nxhawa? Yi mantyi u Chalmers yedwa owake wenza ilinga ngo Chief Constable Smith, wabambisa eza- kwa Mdushane zombini inkanti; kwaye kunanina ukujokiswa kule ndawo bafo- ndini ? Cingani.

*Okwesitatu,* ngo Tungumlomo. Ndiya kuqukumbela ngokwam osekusaziwa malunga nalendawo; ndaye ndite asinguye u Tungumlomo, nanamhla ndisatsho. Ukuqinisa oke Eqonce apa inani labantu abamhlope elisikiweyo ngamakulu omatandatu (600), elabantu abantsundu ngamakulu omane (400). Ndityeleni okokuba ngu Tungumlomo lowo? Okwenene kwezinye indawo amawetu asikiwe ngokukohlakala kwe mantyi, kwezinye nabamhlope bayaririza. Umteto ngokwawo, ukohlakele kwezinye indawo, wongezelelwa ngakumbi yinteto yokuWungenisa kwa Bahlabeli. Noko ke bafondini qondani, aba- wufunxanga umpunga we " Constitution Ordinance," kungoko lento umiyo. Ndiya qokela bafondini nditi, apo ubuqhe bokulaula ingekuko ukunyulwa ngabantu bonke (universal! suffrage) lomteto ulungile, ngapandle kwamadlala apa amabi, awandibangela okokuba nditelele esibhenweni, koko ndandisiti mna masiqale ekaya. Simnyule ke owetu umntu wapambili, ama Ngesi amnyula owawo yangowesibini. Lomteto ke uyakuhlala uhluzwa ningotuki, kodwa maningatonyakalaliswa ngabati kuyakuhlelwa Amaxhosa odwa, no Rulumente ne Palamente akanakuyenza lonto sipantsi kwe Nkosazana nje, unotshe. Masibhinqele ukuhlala sifanelwe kukuvula imilomo bafondini sasiya kubusa.

*Okwesine,* nge Pass. Ipasi asiyifuni sonke, ide yenziwa indinisa ngabantu apa abaqeshwe ngu Rulumente, abavotele u Solomon no Warren, abati umntu ofike kwakusasa, engxamile emkulu, ebokekile basuke bati ukumkaulezela " uyakuda- mba," abambezeleke umntu onakalelwe yimicimbi yake, njalo-njalo. Kodwa ngentlanganiso yakwa Mdingi savumelana nge Pass ekokuba ilungile, sati nge- yisima ngoluhlobo ate u Hofmeyr engakwazi okwetu wayimisa ngalo. Ngengapambili intlanganiso yo Manyano nge Mfundo yona e Debe, kwasiwa isicelo ku Rulumente okokuba ipele ipasi. Wavuma u Rulumente, wabhala incwadi u Mr. De Wet ngo Mr. J. R. Innes, senr., isandla se ofisi yake, kuzo zonke imantyi eyaleza okokuba mayipele i pasi kuye wonke umntu ohamba ngenyawo. Beva o Warren (o Nonkenyane) okokuba wenjenjalo u Rulumente, basebebamba abantu nasezintlombeni, leta igugu letu, wapela umteto. U Dr. Egan ke ukwa kweliya letu, nakweliya lika Hofmeyr, uyatyolwa ngulomfundisi wase Tyume; ubetolikelwa ndim kwezindawo abeke abeko kuzo no Tshambuluka eteta oku kuteta.

*Okwesihlanu,* kutiwa sitengisa ngohlanga, sizenze izote ngokuhamba nabantu abamagama anomdintsi, akaqali lomfo ka Mhalla, waka wenjenje ngamaphepheke wada washicilela nezikwabakazi. Tobani igazi mzi wakowetu, mna andenzanga nto ndingayicinganga.

Okokuqala ndivume umsebenzi ndaku- wubizelwa yi nkosi umfo wase Mngca- ngatelweni kwa Palo apa; ndizalwa nguwupina u Mhalla, lo ungacekisa isandla sika Mlau ? Kwanomfo ka Jabavu lo wenze isimbonono ngokuchaswa kwe nkulelwane zelizwe lika Rulumente akayishicilelina yena imiteto yalo Rulumente aze abhatalwe? Ndingubanina mna kule nkosi inkulu kangaka ? Wona umzi wakowetu undenzela ntonina eku- kedameni kwam leminyaka mininzi kangaka ndingaqeshwa? Okunene ndi- ngunyana ka Mhalla, umzukulwana ka Ndlambe, oka Rharhabe oweshumi elinesitandatu isizukulwana ku Xhosa, njalo-njalo. Imnandi yonke lento endlebeni, kodwa ayiyi esiswini.

Kutiwa nditengisa ngohlanga ngokutetela u Schermbrucker oku. Yazini oku mzi we nkosi —mna ndazalelwa kumzi ongenanto kakulu nesimilo somntu sasekayeni lake xa, kutetwa ngento zombuso, ndabuye ndakulela kokwanjalo lo wase Mlungwini. Nokokuba ke u Tshambuluka ukohlakele kangakananina emzini wake, nasemlonyeni wake, undifihlele ezenzweni zake embusweni apa. Ndingabala nangapezu kweshumi iziganeko zobulungisa emzini, apo ndingebali nasinye kwizihlobo zetu o Solomon, no Warren. Basichunube ngaluhlobo lunye ababantu emizimbeni yabo apa, njenge- lifa labantu abangapantsi kwemfano zabanye. Andiyotuki ke mna lento, ikwayilonto bebeyiyo Abambo kuti. Kodwa ke batini Abambo? Manditete ngo- wakowetu umzi: bati bakuva ngenkosi yabo okokuba umntu ulingana wonke emtetweni, bakutalela ukukonza, banga- mapakati, kwada kwako nababuliswayo bebengento nakowabo. Sinanina tina sa- kwenjenjalo? Yosikwezelela pambilina indawo yokuhlala sikangelene ezintse- beni? Kolungana ukuzendisela kuba- ntu abangena kusidlisa? Unyulo lona kowalo lunje: kunyulwa umntu ngemi- sebenzi aseke wayenza, nekubonakalayo ukuba angabuye ayenze, okanye kukau- lelwa inkalo, yokokuba kungangeni ubani ekulauleni otiyekileyo. No Gladstone ngokwake emele indawo nge- ndawo nje, kule minyaka yokukonza kwake kwenziwa njengoluhlobo uku- nyulwa kwake. Sakubafuzisa ntonina ababantu siti masizendisele kubo ? Asi- badangalisina njengokuba benjalo nje ngoku ? Nanzo izizatu ezindibangela okokuba ndimtetelele u Tshambuluka okwangoku. Andizendisele kuye mina, liya kutukululwa yintliziyo yodwa eli- qhina ngapandle kwendleko zama gqweta nokuba kunina. Ukuba ke abantu batyolwa ngomnye ngezinto ezinje ngezi ndizipenduleyo ngasentla apa, ezikulu kangaka zinolwavila, ezi- tyeneba likulu kangaka kumntu ozenza- yo, bapendula ngelizwi lase nkundleni lelisitonga silingana nokokuteta kwake. Ndenjenjalo ke mina ukuti usixokile oka Makiwane, anditsho ukuti ulixoki. Kwaye ke ukuteta koka Mzimba noka Pamla kwaku ngapezu koku le ngezinto ezitandabuzekayo ke ngabo. Uvela pina yena lo mfundisi uya kucezelwa kangaka naxa seyede waziti gangxa kwamanye amadoda? Ukuba ke umzi uyakolwa koku kuteta nditete ngako, noluhlobo endinga umntu anganyula ngalo, mau- ndilandele. Kodwa ukuba ukolwa ku- kuhlala uxelelwa ukuba nitiyiwe, sinyu- leni tina kuba siya nitanda. Ukuba awulinganisi aba Mbo bakwa Ndlambe uziti gangxa embusweni unyule umntu olungisayo ngeloxesha, ndiya kufa nditomalele kuba ndiwuvusile umzi we nkosi. Masahlulelane ngamadoda la ukuze asisebenzele onke ngenkutalo.

Ndim owenu,

N. C. UMHALLA.

26 November, 1888.

# Native Opinion

THURSDAY, DECEMBER 13. 1888.

*Misconceptions about the*

A GREAT deal has been said lately to misrepresent the feelings and motives of the Natives with reference to the man- ner they have exercised the privi- lege of voting. Some explanation is due to our countrymen with a view to remove the false impressions that have got abroad on this question. It has been insinuated that Natives are driven to the poll like so many dumb dogs, and made to vote as their drivers direct. A greater misconception could not exist. Those who say that the Natives are driven, also take up the position that the mass of Natives, being ignorant of the various and intricate questions of the day, cannot possibly take such an interestin electionsas to be moved in the large numbers they have been to the Poll, and the only way to account for this is that they are driven. Now, we may point out that by far the bulk of the Europeans who take the trouble to record their votes, are not the consummate politicians that Negro- phobists would have us believe they are; and there are many among European voters who could not, for their lives, give a coherent account of the principles of Res- ponsible Government to begin with, to say nothing of their knowledge of the political questions of the hour. We don't mention this with a view to urge that two blacks make one white. Reference is made to it to show that the want of independent thought among masses is not confined to Natives; that there are only a limited number of persons both among whites and blacks who go into the con- sideration of political subjects with any degree of fulness-; while the generality of the people is satisfied when it has asked one or two questions which may or may not be essential to the satisfactory solution of a problem. It seems to us that in this connection, it would be correct to enquire as to what the capacity of certain sec- tions of the electorate is to judge of good or bad advice. So in respect of our people the question, to be fair, would be: Whether the Natives or whites exhibit greater penetration in saying by their votes that a gentleman like Mr. JAMES ROSE-INNES, jr., or Mr. HERBERT TRAVERS TAM PLIN is better fitted to assist in the conception and making of laws for the development of this Colony than Mr, STEPHEN JOHNSON ?

Then there is another popular de- lusion. It is complained that Natives in election matters set themselves up against Europeans, and even go to the extent of silencing the latter. Our people have never done anything of the kind. The selection of candidates has always remained in the hands of Europeans, and Natives have simply exercised their freedom to judge as to the fitness or otherwise of men who have been submitted before them by the whites. Whether those whites comprise the majority or minority is immaterial to us. It is sufficient for us to show that candi- dates are chosen by the whites. As to the swamping, it does not exist, fur the only power the Natives have in constituencies where they are registered is to give the casting vote between contending Europeans, and we defy any one to come forward and say that they ever exercised that right to the detriment of the interests of the whites. Nor have they ever voted for men who were unfriendly to the interests of Europeans. They vote generally for white men who are prepared to concede everything that is conceded by rival candidates who find favour with the white electors; and the only additional recommendation of the men they accept is that they have shown in the past that they are ready to extend to Natives fair treatment, a large-hearted and large- minded patience and tolerance. For instance, in Kingwil- liamstown Mr. SOLOMON undertook on behalf of the white electors to do everything Mr. SCHERMBRUCKER promised to do for them ; and it cannot therefore be said that the Natives supported Mr. SOLOMON because he would go down to damage the interests of the Europeans. And we are certain our countrymen will never vote for a candidate who takes up such a a platform. All the Natives insist upon is that, in addition, the candidate whom they support should hold just and satisfactory views towards them; and surely our white neighbours don't want us to vote for men whose convictions are contrary to ours on matters affecting ourselves.

Finally, we may remark that, ignorant on these matters as our people are represented to be, to their infinite credit they have always ranged themselves with the party of progress, purity and enlightenment in this country, and this we should have thought would have been a sufficient recommendation.

## Notes of Current Events.

THE *P. E. Telegraph* discusses the chances of the forthcoming contest for the Council vacancy in connection with the Eastern Circle; and thinks the real con- test will be between Dr. Egan and Mr. Hughes. It does not appear to have taken into account the Bond factor, Mr. Piet van den Heever; but holds that the voters who triumphantly returned Mr. Sauer and Mr. Orsmond in Aliwal North, and Mr. Orpen in Wodehouse, will stand Mr. Hughes in good stead up-country. Our contemporary goes into the contin- gency of the Natives running their own candidate, and is of opinion that such a candidate would have a fair chance of being elected. There is no likelihood of this occurring, as we do not think Mr. Hughes has done anything to forfeit Native support, since with it he was re- turned at the head of the Poll when he last was returned to a seat in the Council. On the whole his prospects are better than those of any mere local candidate. As the present Council ends its eoor.se in two years' time, it is a question worth while considering whether there is any prospect of the Circle reaping the benefit of the services of a representative who will be new to Parliamentary surroundings and who. must necessarily waste time in acquiring knowledge of the ropes; and whether it would not be wise to elect Mr. Hughes, who has sat, in the Council before, without a contest. If, however, the contest is in avoidable, it is no use to shut our eyes to the fact that Mr. Hughes chances are good.. As the Junction question will bo fought out in the Assembly, and as in the event of either Junction being carried,, there is no likelihood of its being success- fully opposed in the Upper Houses we fail to see that there is. anything to be gained by forcing on a contest on this question.

THE Native Territories are likely, from all we hear, to favour the candidature of Mix. Hughes. This is what the *Kokstad Advertiser* remarks concerning it" We bear that at present two. candidates are in the field, viz., Mr. Edward Hughes of Burghersdorp and Dr. Egan of Kingwil-

liamstown. The former gentleman is well-known in this part of the world, and is moreover a large holder of property. He formerly represented Kingwilliamstown in the House of Assembly, but resigned owing to affairs of a private nature. Dr. Egan is new to parliamentary honours, never having stood previous to the last election, when he was thrown out in the election for the Lower House for Kingwilliamstown. He is a strong supporter of the present Ministry." On what point of policy, may we ask? We are among those who are in ignorance as to what is the policy of the Ministry.

REV. DR. STEWART has returned to Lovedale from his short visit to Scotland, looking much better for the trip. We are glad to hear that he left Mrs. Stewart, whom he had accompanied, considerably | improved in health.

*GONE ONCE MORE*

The following is the jeremiad of an
Elector in the Victoria East District
Now droop and pine, and weepers wear,
And drop again the scalding tear,
Thy voice will not be heard, I fear,
In high debate for full five years.
Stephen has gone once more to Cape,
Gone like a windbag full inflate ;
Alice and Peddie have lent the State,
As they did before, an empty pate.
Fools enough will write M.L.A.,
To the end of their names to-day—
To enlighten their minds we pray
In Holy Church on Sabbath Day.
Parsons pray to the God of Love,
In tones that might His pity move,
To let some wisdom from above
Drop like rain from the silly drove.

As well to pray for grandpa's moke,
As wisdom for each stupid bloke.
Who fancies that he is a " Coke,"
And understands as well as " Locke."
But the Heavens seem as brass to us—
What's the good oi making a fuss
About each ignorant old cuss,
Who cannot comprehend the muss.

But to growl at the lot's no use,
And looks like general abuse ;
We had the chance, and didn't refuse
The cackling of Dame Penrock's goose.
The dear soul's out of depth, I ween,
(When he spouts politics I mean),
And brings the tears into my een,
To think he is so jolly green
Now, I would rather hear Steeve far
Descant upon some good "three star,"
Than hear him talk Consols at par,
To make up for Basuto war.

The Alice Buster's mighty glad
They have returned the bloomin' lad—
The primal of the awkward squad—
And poor old Dewey says bedad!
Or better still, the mighty " we "
Who manufactures English free
Of cost to all poor chaps, d'ye see,
Who scarce have learnt their ABC.
Full well he knows to trim his sails
To all the fitful changing gales:—
Old Janus spirit he inhales,
And then *ad libitum* retails.

But truce to prose, and truce to rhymes,
Lest I be mulct in sundry dimes,
Or be condemned by *Alice Times*
To expiate in warmer climes.

## CORRESPONDENCE.

MASTERS AND SERVANTS.

SIR,—In my own interest, and on behalf of my fellow-countrymen, who as a rule almost all come under my calling, I feel it my duty to thank and congratulate Mr. L. Boyes, the respected Resident Magistrate and Civil Commissioner for the Division of Somerset East, for the truly sensible and commendable remarks made by him at the sitting of the Periodical Court at Pearston, on the 15th day of November last, whilst adjudicating upon some cases treated by law under what is termed the " Masters and Servants Aet."

The grievances arising between masters and servants in this district especially, are increasing the duties of the officers issuing the process.

In his remarks on that day, Mr. BoyeS said, "That the fact of servants being underpaid, and as he believed in some cases insufficiently rationed was not only unfair, but was the chief cause of the frequent complaints under this Act, and it was only when servants were properly paid and treated that they could be expected to perform their duties properly, and that it would only be just and right to give them the full punishment of the law, should they then neglect to do so, but not when paid at the rate of three and four shillings per month."

This officers remarks, touching on a matter so long distressing the Native servant, and quite so long deserving the attention of justice were listened to with delight by me and applauded by a soft hum of "Teta Nkosi yam" by another Native, who began to think relief was forthcoming.

I believe the Magistrate's expression proper as it stands, and probably based only on his experience of matters brought to his notice as such an official perhaps knowing little or nothing of numerous other similar and some worse cases of treatment which are never brought to his notice in his official capacity and which if brought axe misrepresented; whereas in my experience as a farm servant and one of the many sufferers (I nearly said victims). I have known of many cases in which servants are treated with gross injustice.

There have, indeed, been instances In which the poor servant has been sent away with abuse and threats, on account of coming to ask for a few shillings which it took him a whole month's hard toil and labour not unmixed with days of starvation to earn. And some in which the servant is told for the first time when he comes for his wages (that he would get none because he had lost so many sheep and that if he insisted with his *parmantigheid* or impertinance the police would lie sent for and he would go to the " tronk." i And many others in which the servant finding himself staggering under the weight of his position,---in observation of

the law, gives his master a months notice to seek for fields fresh or pastures new— but because he has not had witnesses present, this notice is ignored time after time, until becoming impatient asks for a pass, and if this is refused him he resolves to go, leaving his wages to the tender mercies of his master; the consequence then is, that application is made for a warrant of apprehension and he is immediately lodged in gaol for deserting his master's service.

Your readers, Mr. Editor, will not understand me to say that there are no exceptions, as in all rules there are exceptions. Some of the English farmers especially, treat their servants properly, and with every kindness. When on the other hand, there are farms in this very vicinity which are a calamity to the Native servant who, takes service on them.

Yours, etc.,
FARM SERVANT.

## *ABALIMI NA BARWEBI.*

*Uboya* obuvasiweyo 7d ngeponti, obungavaswanga 5.75d ngeponti.

E MARKENI.

E QONCE (Dec. 8).

Itapile—1/3 to 8/ ngekulu
Umbona—3/6 to 3/10 ngekulu
Umgubo—10/ to 12/3 ngekulu
Inkuni—3/6 to 20/ ngeflara
Imbotyi,—6/6 ngengxowa
Ikalika—1/8 ngengxowa.
Irasi eluhlaza,—l0d to 1/6 ngekulu
Ihabile,—2/2 to 3/4 ngekulu
Isemile—2/10 to 3/3 ngekulu.

E KOMANI (Dec. 10).

Inkuni,—22/ to 42/ ngeflara
Ikwakwini—3/6 to 7/0 inye
Ihabile—2/10 to 4/ ngekulu
Itapile,—8/ to 10/6 ngengxowa
Umgubo—7/ ngekulu
Umbona,—5/ to 5/6 ngenxhowa

Kubamkeli be "Mvo."

Intlaulo ye " Mvo Zabantsundu " mayiqosheliselwe 31 December 1888.

OKUKUXALABA KWAM KUYININA?

Okakutyafa nokukudakumba ? Ezintlu- ngu zise siswini, lombodlo, nobu bumnncu buse mlonyeni ? Kukutinina ukuti ipango lirenye, zekubuye kubeko ukungatandi kutya ? Kunganina ukuba intliziyo ifumane icukumiseke, ihle, ibe lusisi, incame ? Yinina ukuba umntu futi aman' ukuva njengokungati kuko ingozi eza kumhlela, otuswe nayingxolwana engepi, abe nje ngomntu lo uza kuhlelwa sisihelegu esikulu ? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalo, oku kugungqa kunje ngokwe cesine. okukubila ebusuku ; obu butongo buziqabu bunamapupa, bungazisi kupumla kuhlaziyayo, kune ncwina nokubhuda, kwa nezotuso-tuso zo noma, nyamanyama bamapupa ?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena mandu- leli wazo zonke izikuhlane zabantu. Lonto kukusweleka kwamandla esiswini, okugu- qula ukutya oku kutyiwayo kube ligazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekutini ungatyi, ngamaxesha alungeleleneyo ukutya okukulungeleyo, nokungafumani kushukumisa gazi, namoya wapandle. Ingangeniswa kukubandezeleka kwe ntliziyo —ngokuhlelwa sisihelegu esi- kulu. Ingandiswa, okanye futi yomelezwe, ukuba ayibangwanga kwase ntloko kuku- dinwa okubangwa kukusebenzisa ingqondo kakulu kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwane zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onke, ukufa kube kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kube kungaba ngumhlobo ofika selelindiwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke utshaba lokuqala olungenela impilo nokonwaba, kukungasebenzi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yokunyangana ? Ngumbuzo lowo wonentlungu zesi sikuhlane. Into efunekayo liyeza elingasuke lihlaziye isisu, amatumbu, isibindi, izintso, lize lifake uncedo kwezonto ziguqula ukutya esiswini, linike amandla amatsha kwizihlunu nentsinga zomzimba.

Iyeza elinjalo likufupi ngokonwabisayo. Akuzange kwibali lokuvela kwamayeza, okunqhinwe ngokulingwa okufezekileyo iminyaka elishumi elinesibini, kwafunyanwa ton inyanga esi Sisu ngokukaulezayo nokuqinisekileyo njenge Ncindi ka Siegel Epilisayo, kanti ke kunamhla seyi ngowona mchiza wokunyanga esi sikuhlane siwagqibileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubunqhina base kuhleni, nangasese, obuvela kubapati mikosi, abagcini Bhanki, nevenkile, aba- rwebi, inkosi zenqanawa, abenzi bo mashini, abafuyi, nabafazi nentombi zabo, ziqinisa ngokufanayo amandla alo okupilisa.

ELAMVUSA EMNGCIPEKWENI WE NCHWABA.

Swiss Cottage, Walton-on-the Naze,
August 27th, 1886. A. J. White, Limited.

Banumzetu abatandekayo,—Ukuba ubunqhina bunganoncedo olutile, ukupila okubalulekileyo endikufumene ngokutabata i " Ncindi ka Siegel." Ungabusebenzisa obu bunqhina nangayipina indlela okolwa yiyo. Ngeminyaka engapezulu kweshumi elinambini kade ndibandezelwe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi nakwefiza' msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu edluleyo bendilingwa ngamagqira andafumana kuncedakala kupi. Njengokuba ndise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba 'ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela. Andiyiselanga futi ndingekaziva ndingomnye umntu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze ndiwuti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikuhlane sibangwa sisibindi suka bhenqe umzimba ndingabi nakushukuma. Ndiya kubulela wena no Tixo kuba nindivuse emngcipekweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela.

Owako okolekileyo.
A. RICHOLD.

Revesby, near Boston,
December 31st, 1886. A. J. White Limited.

Mnumzetu otandekayo,—Incindi ka Siegel yako inentengo kakulu kulomandla, ndiya kuhlala ndisenza konke endinako ukwandisa intengo yento abayincomayo bonke abake bayitenga. Ndanele xa nditi umfazi wam limncedile kanye kwisisu sake ebesinegalimoya, esibe simbandezele ngapambi kokulisela kwake eliyeza.

Owako okolekileyo, A. BURN.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

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

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

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

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Herschel Teachers' Association

OLUMANYANO luya kuba nentlanganiso e Bensonvale Institution ngolwesi-Hlanu, 21 December, 1888. Ixesha 9 o'clock.

JON. JAS. JABAVU,
Hon. Sec. and Treasurer.
Bensonvale, Herschel,
22 November, 1888.

KO TITSHALA.

KUFUNWA i Titshala (etshatileyo) yokutabata isikula sase Buchanan, kwa Qumbu (Main Station School), ingene emsebenzini ngo January. Umka Titshala atungise. Abayi funayo londawo maba bhalele pambi kosuku lwe 20 December, batumele neziqiniselo zabo ku,

REV. JOHN W. STIRLING.

*BANTSUNDU!*

*Bantsundu! Bantsundu!*

NALI iculo lika " Folokoco " lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.
Lilo eli:—
Kuko Venkile apa e King,
Kekalok' impahla yayo
Ikup' ezezinye everything,
Kumbulani Ivenkile leyo.
Umniniyo utiywe ngamakosikazi
Ngapandle komteketiso
Ngu Folokoco,—-Manenekazi
Yizani ninqwenise iliso.
Zityal' ezetu zaba Tshakazi,
Ngokwenyani zihleli zodwa,—
Amanene, namanenekazi
S'thrue, inteng' yetu iyodwa.
Zibhatyi, zihempe, neminqwazi,
Nebhulukwe zezisikiweyo,—
Zonk' impahla zamaledikazi:
Ngenene zezifanelekileyo.
Siti kwaba batenga kade
Ninga dinwa zihlobo zetu
Kude kube ngu napakade
Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,
Kingwilliamstown,

Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf).

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Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni — Ibhatyi zehlobo, ziqalela kwi 3s 11d zinyuke. Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke. Iminqwazi yehlobo, ne veyile.
Ihempe zangapantsi, nebhulukwe zanga- pantsi, njalo, njalo, zonke zehlobo, zo- pola, kammandi xa kushushu ngelihlobo le 1888.
Ihempe Zehlobo (zitshipu), 1s.

Basand'ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

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Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu uziketela kwinto eninzi yazo.

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

E Marikeni, Kingwilliamstown.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

*Oka LENNON*
*Umciza Wokohlokohlo*
*Eka LENNON*
*Incindi Yamazinyo.*
*Oka LENNON*
*Umciza we iStepu (wesifo sentsana).*
*Oka LENNON*
*Umciza wamehlo.*
*Aka LENNON*
*Amafuta ezilonda.*
*Ezika LENNON*
*Inqqatana zomtshekisane.*
*Oka LENNON*
*Umciza woxaxazo.*
*Oka LENNON*
*Umciza wepalo.*
*Oka LENNON*
*Umciza wengozi.*
*Oka LENNON*
*Umciza wecesina.*

UMTENGISI
*E. BLANCK, Cegmani, Transkei.*

KUTENCISWA NGOKU.

I Jersey zama ledi zamabala ne ntlobo zonke.

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

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

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

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kunenx'engapambili.

W. O. CARTER &. CO,

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*KWI VENKILE YASE QAUKENI*

UNGAFUMANA : Ityali, Iqhiya, Ihempe, Ibhatyi, Indulubatyi, Idyasi, Iswekile, Ikofu, Izikela zokusika nezokucheba, Izihlangu, Izikali zemihlakulo, Izikonkwane, Intlobo-ntlobo zamayeza okudipa ngamanani apantsi, zilunge kwayekwa. Unika awona manani makulu ngo boya, izikumba njalo-njalo.

EMGWALI WAKWA NGQIKA

F. A. EGELHOFF.

Amaxhosa ati ngu NGXAMBASHOLO.

Ikaya Labantsundu.

"IKAYA" lifudukele e Marikeni kumzi obungoka Donian, ngo-Mvulo. Kangela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali nezindlu, zinkulu.

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KWA OOBOOOBO.

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 amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela *izi* tampo nokuba yi mali ehamba ngepepa 1-posi (P.0.0,) Imali yawo yi 3/6 lilinye, 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.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-

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Niqondise ukuba igama ngu

*G. E. COOK, Chemist,*

E QONCE.

uba ngawenkohliso angenalo igama lake

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