Imvo Zabantsundu

(Native Opinion)

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IXABISO 3d.] KINGWILLIAMSTOWN, NGOLWESI-HLANU, JANUARY 11, 1889. [No. 217

UVOTO.

Kubavoti bemimandla yase Qonce, Emonti, Ekomani, Edodoloro, belipetwe ngu Meja,, belipetwe ngu Bylth, belipetwe] ngu Ndabeni Kumnyadala woyulo lwelungu Lendlu ye, Ngwevu (Council) Kumbulani

Umhlobo wenyaniso wenu

EDWD. HUGHES

u Yuzi

Nivote yena.

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Kwa J.P JAMESON & CO.,
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Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

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Utenga ngawona manani makulu

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Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

OLUKA

GOWIE

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 okauye zitiwe pumpe amancam.

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I Address: —
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Isikula Sentombi sase Mgwali.

SI YA kuvulwa ngolwisi-Bini, 22 January, 1889.
M. W. HOPE.

Umcoli Magama.

KUFUNWA Umcoli Magama ontsundu woku sebenza kwi *Mvo*
HAYI BROTHERS.

CHORAL SOCIETY.

I "CHORAL SOCIETY" .petwe ngu Mr. Paul Xiniwe iyakwenza i Concert e Town Hall nge 19 ka January lo iyenzela i Skula sase Wesile,

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA & CO.,
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ABAZELWEYO.

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

MVAMBO.—Inkosikazi ka Rev. S. MVA. MBO, Kimberley, ibeleke UNYANA ngo 19 Dec., 1888.

ABATSHATILEYO.

HLAWE-BOBO.—E Xesi kwa Kama, ngo 13 December, 1888, kubanda. kanywe emtshatweui ongcwele ngu Rev- E. J. Barrett, WM. HLAWE, into yokugqibela ka Hlawe wakwa Kama, no MARGARET BOBO, intombi yokugqibela ka Stephen Bobo, wakwa Kama.

QOMDA KAKAZI-MQEDA.—Kutshatiswe O ngu Rev. J. Lundie, u Mr. ESAU SOMDAKAKAZI no Miss DINA MQEDA, ngo 25 December, 1888.

ABABHUBHILEYO.

GAWLER.—Kubhubhe e Bhayi ngo 11 December, 1888, usaua Iuka Rev. J; Wm. no E. Gawlerj ubudala bale buyimihla e 28.

MTYAPI.—E Kubusi, ngomhla we Kresmesi, 25 December, 1888, kubhubhe u JOHN NONGELE MTYAPI.

Iveki.

SINOSIZI ukuba singabanga nako ukuyi shicilela ngale veki i Almanaka ngengxakeko yokungabiko ko Mhleli, seyo puma kunye nele veki ezayo.

KUNE imvula ezimnandi apa ekupeleni kwe veki egqitileyo. Ngoku likangeleka lihle ilizwe. Besekunzima kakulu kwinto , ezilinyiweyo. Lemvula incede nabanye abantu abebe sebe lala pandle ngenxa yobu xokolosha ezindlwini.

UMBHALELI wetu ose Monti uti esa sidumbu sacolwa ecwebeni lase Monti asiso somntu sese mfene, bate bakusiguqula babona uboya ngecala lentloko ebilele ngalo entlabatini. Okude abelungu bati sesika Mr. Danbour, bebengasawu bonina bona umbombo we mfene ?

INDODANA emhlope engu van der Merwe ibulewe lilanga e Willowmore.

NGOMYALEZO WO Mhluzi Matyala (Solicitor General) amaqakamba amabini awaqekeza ivenkile e Monti abuye asiwa pambi kwe Mantyi, u Gweb' ecimile, ukuba agwetywe yiyo, yawa nika inyanga ezintandatu entolongweni esebenza nzima.

INKOSIKAZI ka George Hirsch wase Nevarro County, Texas, ibeleke abantwana abatandatu ngamini nye, amakwenkwe amane nentombi ezimbini. Amagama amakwenkwe ngo Frederick, Mills, Cleveland, no Thurman ; intombazana ngu Victoria no Louise. Imihla iyasangana.

IGXAGXA ebelisebenza esitiyeni e Worcestershire litwele intombazana ye sikulu esimelene nalondlu belisebenza kuyo. Kute ngokumana bepana iziqamo zemiti kanti luyakota ugaga seyinakanwa sekusemva lonto.

KUSAND' ukufumaneka e Ingilani ukuba kuko into eninzi yemali emalunga nezigidi ezimashnmi mabini eponti yobuqinga eyenziwe nge folom zemali ngabantu abangaziwayo. Lomali yemhlope yodwa. Kodwa yenziwe kwangelitye lemali i silivere, imbangi yokuba kutiwe ayilungile ayenziwanga nge folom ye Nkosazana.

NGOBUSUKU bolwesi-Ne olugqitileyo kwenzakele umntwana omncinane ka Mr. Grellert walapa. Ulandele udadewabo esiya kwenza iti ekitshini, efikile eziko wabambelela etreyini ebine komityi yeti ebilayo. Yapalalela esifubeni nase mqaleni wake. Ugule nsuku lwalunye wabhubha ngom-Gqibelo.

ABAPATI be mfundo yase Natal bate isi Bhulu masivulelwe sifundwe ngosifunayo ezikuleni zelozwe kuba ati amadodana xa aye kufuna umsebenzi e Transvaal angawufumani ngokungayazi lonteto.

ABANTU mabaqonde kakuhle: Incwadi eziya kwela Mabhulu e Transvaal nase Free State zisahamba nge peni ezimbini. Isisulu esi seseli lizwe lodwa.

UMHLELI wepepa lase Pretoria i *Volksraad* uvakalise ukuba akalo nenekazi uyi ndoda, ngoko ke linye ipepa elipetwe yi nkazana lelase Bekesdolopu i *Bond Organ.* Kwi pepa lake lokugqibela uya watetisa kakulu Amabhulu kuba ngolu nyulo lugqitileyo exase amanene angengawo awe Mbumba ya Mabhulu, njengase Kaladokwe nezinye indawo. Ngxolisa mdunakazi!

IKULU elina mashumi amabini lomkosi wama Jamana loyisiwe edabini sisizwe ekutiwa nga Mataafa sabantu abamnyama e Samoa ese Zambezi. Ade aya kungena ezikitshaneni esukelwa, kwafa amashumi amabini, azi ngxwelera amashumi amatatu.

U PROFESSOR GEFKIN owaye fakwe ento. longweni yase Jamana ngoku bhengeza amahlebo e Kumkani yelozwe ebhubhileyo, ukululwe engatetanga.

U MR. MARTIN BOON obeke elapa e Qonce uzibulele ngokwake e Johannesburg. Kubonwe isambuleni sake nentsimbi zake zamehlo pezu kodonga lomngxuma omde kunene ekumbiwa kuwo igolide, kwabonakala ukuba utsibele ezantsi apo sifunyenwe kona isidumbu sake.

NGOLWESI-BINI oluzayo lu Manyano kwa Marela.

UMLUNGU wevenkile kwela Maswazi umangalelwe ku Mbandeni ngokushweshwa umkamntu. Ute ukuzitetelela umqeshile sicaka, yaye indoda yake isiti uyafihlwa xa izayo kutiwe akako, ihlale imini yonke igoduke ingambonanga lemihla. Ugwetyiwe umlungu wadliwa.

IBHULU elingu Mr. Vander Merwe ebeli sand' ukufika e Transvaal lihlelwe sihelegu sokubulawa kwama kwenkwana alo amabini zigebenga endle kunye ne njana abehamba nayo. Uti u Mr. Nell uke wabona amaqaba amabini ehamba emva kwalo makwenkwana akawalandela ngokoyika.

LENTO yokuzibulala libhaqo kubafazi ba Mabhulu enjengale yenziwe ngumka Du Preez wase Uniondale obexabene nendoda kusasa ngeveki egqitileyo, yemka yaya emsebenzini, ite ibuya yafika selelele ngomhlana efile enenxeba lembumbulu esifubeni.

OMNYE Umtshaka ubanjwe e Durban e Natal edlwengula umlungukazi. Ute kuba ufunyenwe ngamadlongodlongo ayinqamla indlebe waya entolongweni sele ngumnxunu,

U MR. HOPE usindiswe ngu Mr. Mayo selependulela amehlo e Bhayi, ubeye kuqubha yedwa.

OMNYE wabavumi bekwayile yama Wesile Antsundu engavunyelwanga yi Ramente ukuba iwafundele etyalikeni amaculo ayo, utabate isiziba wasigalela ipalafini wasi bopelela entungweni yomfana alala naye elele walumeka ngematshisi, watsha kakulu lowo, eiteta nje ukwa gqira e Hospatala.

UM-FRENTSHI ongu Eiffel waka inqaba ye Babeli e Paris, ufuna ukuba ize ibe yenye yezinto zo Mboniso oza kuba lapo nonyaka nje.

KUZA kongezwa amakulu amabini kuma ; polisa ase Bechuanaland apantsi kuka Sir Frederick Carrington.

UMFANA ongu Frederick W. Fredericks wase Kapa, uhliwe yi nkwalutete edada esizibeni nabanye, bate bemputuma kwase kusemva watshona. Isidumbu sake sifunyenwe ngelinye ixesha ezantsi.

INDAWO ka Mr. Roper e Kimberley yoku pata amapolisa noku bhushulisa abantu abaranelwa ngedayimani, itatwe ngu Mr. Geo. Hudson obeke eyi mantyi, wapuma ngokupumla.

AMARILIKWA ase Mampondweni ebene temba lokuba Umdlangazo uza kuwasikela isiqwenga esise sawo somhlaba, ute kuwo makeme nje ngabantu bonke base Mampo. ndweni.

KUVAKALA ukuba Umdambamiso ubugxeleshile nbukosi base Mampondweni, ngoku ufudukele ngase mdeni apoafuna ukubatsalela kona abake abantu, kodwa akasoze ayifumane lonto kuba Amampondo ayakolwa yimpato ka Nkosi u Sigcawu.

NGOMHLA we 28 June ilanga liya kufa j mnyama calanye ngexa le bulakufesi. Ngo I July 12 inyanga yotshona calanye ngexa lesitatu ekuseni. December 22 ilanga loba liceba kwakona ngexa le sitatu emva kwe dinala.

AMANENE ase Rini ambulise nge dinala u Mr. R. Solomon ukunduluka kwake esiya e Kimberley.

LUVULIWE ucingo e Hebron kwela Bahlambeli.

OMFO ontsundu ongu Fick wase Kapa ngobunye ubusuku nenkazana ahlala ndlwi. ni nye nayo, ite ngokusoloko intywentyweza ingayeki ukuteta wada wati hlasi ilampi ivuta wayigibisela ngayo. Ityumkele kuyo, kwati ngokutsha kwelokwe kanti umntu uyapela, ngoku sekubonwa kusisa.

INDLALI ze Bhola zase Ngilani zidliwe li Bhayi nge 22 runs.

ITYALA lika Nqumati lokubulala u Tubeni kwa Brownlee belitetwa izolo. Kubeko intet® yokuba elinye lamanxeba ambuleleyo u Tubeni lenziwe ngu N. C. Umhalla xa alamlayo. Aligqitywanga; liya kupi- ndwa ukutetwa ngomso, n Mr. Mhalla ume- Iwe ngamanene amabini ngamakulu amabini eponti lilinye.

BEKUKO intlanganiso ye Mbumba yama Bhulu e Nootgedacht yenza isigqibo sokuba " Akuko Mxhosa, Lawu, na Bhasitile (jong) uya kuba nelungelo lokutengiea ngoboya ngapandle kokuba abe nokuvelisa ubungqina bokuba yimpahla yake." Agabadela.

KUFUPI ne Pearston knbetwe umntwana ne nja ngumbane ku ngqupantsi.

ABAXHASI bolaulo Iuka Sprigg babeke n Mr. George Blaine wase Mcucu endaweni ka Dr. Egan ogwalileyo.

ZIQALE ngo-Mvulo ukudlala ibhola e Ondtshoorn ingcibi zase Ngilane. Kungene i Oudtshoorn knqala lenza 53 runs, yangena i Ngilane yenza 268 runs esesibini Oudtshroon 58.

UMBANE ubete inqwelo ebisuka e Skapu isiya e Komani neflara ye habile, yatsha yonke.

IXEGOKAZI U Mrs. Ayliff, e Rini uwugqibile umnyaka wamashumi asitoba anesitoba eko emhlabeni.

NGEVEKI egqitileyo umbane ubete e Markeni yase Johannesburg wemka netsho- ba lehsshe, walizinzela ngokungati belisikwa ngemela.

U MR. JOHN BREMNER wase Zolo ubhubhile yingozi yompu abe sandukuyifumana.

U SIR GORDON SPRIGG ubuyile kwela Mabhulu ngoku use Rini.

UMZI wase Mgwali, kwa Ngqika, unikwe ilnngelo ngu Rulumente lokuzipata ngokwawo. Abapati (Board) baya knnyulwa ngomhla we 21 January.

ICUBA la Maxhosa linyukile yi 9d. nge ponti.

AMARABE ase Monti ade ayifumana indlu yoku bhedeshela.

NGO-MGQIBELO odluleyo zapitizeliswa ivenkile zase Komani ngumlungu ongu Palmer owati usityebi sase Kokstad esine venkile exabiso lingama waka amahlanu eponti. Itenge yanyikiza lento ngezi kwe. liti; ngo-Mvulo yanyel' umciza ukusinga e Qonce ngololiwe. Isukelwe nge ngcingo yaza kubanjwa e Qunube (Blaney).

KUWELWE abantu ababini ludonga e Dayimani, umlungu no ntsundu.

INTLANGANISO yabafundisi abamhlope besi siqingata songanyelwe e Komani idibana apa e Qonce nge 22 January.

BEKUKO intlanganiso yezibonda e Cala ngolwesi-Tatu Iweveki edluleyo zicazelwa umteto we Bhula oza kungeniswa e Batenjini. Emva kokucazwa kwawo ziwuvumile zonke izibonda.

SIVA ukuba ikaba lase Qonce elaliye nge Nibidyala e Komani ebboleni alikulibah uknqengqa komfo ka Lutu. Watsho ibulukwe zamadoda azawalingana. Kanti ke akakenzi nto. Akulityalwa ukudlala kwe nto zo Ngcumbe, Xiniwe no Zondani omncinane yena. Ukubeta kwe Komani akubanga namkita, lingaba laxakwa lukuko okwakudlalelwa kulo.

ITYALIKE yesikolo sase Tunxe lika Tsbemese, eyayitshiswe ngama Valanti ngeka Ngcayecibi ivuswa ngamafama awatenga lomhlaba uyimeleyo. Indlu yomfundisi eyasindayo yona yatengwa ngu Mr. J. B. Hine ndawonye nomhlaba owawungowe Ronoskapu we United Presbyterian.

ENTLANGANISWENI yezibonda zase Cala u Mr. Levey ute, kuko ibhaso leshumi leponti eliya kunikwa umntu ontsundu welozwe owenze itanki yokuhlamba ibhnla egqita ezabanye ngokufaneleka.

U MR. FERREIRA wase Uniondale, e Natal, ubone inkunzi ye qwara seyi sukela imazi zama hashe ake, bapuma bayi bamba.

EMVA kwe dinala izolo bezimana ukuqubana imvaba zase zulwini zisenza izitonga, kwati ngexa lesine kanye yarazuka enye yapalala imvula. Ukuyola ! Dange Sombawo.

SEYI gqitywa ityalike ya Bantsundu e Alvani.

NGOLWESI-HLANU oludluleyo kufunyenwe usana pambi komnyango wendlu ka Mr. Piet de Wet wase Alvani, akaziwa unina walo kodwa lupile kakuhle.

KUNGENE umhlambi omalunga namashumi amane we ndlovu emasimini engqolowa ka Mr. Harvey wase Comman Kraal e Nqadu zacita isita se ngqolowa kwati tu, zagqita zaya kwese habile, azasicita kakulu noko sona.

ABANTSUNDU base Beaconsfield kutiwa mabashenxiswe edolopini.

IZIGEBENGA zabelungu ziya bagqiba abantu e Ngilani, kusand' ukucolwa isidumbu senkwenkwana sityunyuzwe asabinto.

I RULUNELI entsha yase Delagoa Bay epatele ubukumkani base Portugal ngu Captain D'Avila.

IDOLOPU yase Ngqushwa yenziwe i Municipality, iza kubane gqugula (Town Council) ne Mayor engumpati dolopu.

IPEPA lase dolopini yase Dikeni liti makwenziwe yonke imizamo ukuba nmda we Dike usbenxiswe e Tyume uye kuba se Ncera. lyala eka Mabandla.

ABANTU bapeshey' apa kwa Bidli balungisile baziqabe ngekalika izindlu, bese sidiniwe kuhlala sixelela abahambi ukuba lomzi unganeno sikolo, leya ingapesbeya kwawo zilali zamaqaba. Namhla uyakuti umntu ukubuza, ' esiya sikolo singapesheya sesa. kwa Bidli nap' " Be so china ! " " makukanye ukukanya kweuu," watsho umfo wase Tinara eshumayela, asazi nokuba eso Singesi sake sipililena, kodwa intsini yafun' nkusenza intw' embi etyalikeni.

UMHLELI wepepa lase Free State i *Friend* u Mr. Barlow ubhubhile.

NGOMHLA we Krismesi bati abelungu abambalwa base Pretoria ekuwakeni kwabo ngokumana bengena emiqolombeni babhaqana nesidumbu somntu omnyama, ekubonakele ukuba wabulawa wafihlwa apo.

KUFIKE ucingo luvela e Petersburg kweli pezulu, lusiti inkosi engu Eland entsundu ibanjiwe ngomyolelo ka Commandant Pretorius ote iyala ukusuka kwinqaba ebikuyo.

IPEPA lase Vienna i *Standard* lifumene ucingo oluti, inene lase Riuhiya ebagu Bardianaka liranele isicaka uxungati sine, nto esiyenzayo nentombi yaso, sasixelela ukuba maze sigoduke ngomso. Yapendula kwaoko intombi yati, akonanga not ema, kube zezi zindlu kupendula nabantwana xa kuteta abantu abakulu. Akayikatalela uyise. Ivukile intombi ebusuku yatabata ibhoso ekitshini yamnqamla umqala uyise elele, yanduluka kwaoko nalowo mfana ngo loliwe basinga e Austria. Babanjwe kufupi nase Brody babuyiselwa kwase Rushiya.

Imvo Zabantsundu
NGOLWESI-HLANU, JAN. 11, 1889

Imiteto ye Mpilo.

LE " Miteto ye Mpilo " siyi capula kwincwadi ezazi mana ukutunyelwa ngumbhaleli wetu obekekileyo ongu " S." zishicilelwa kwi mihlati yesi Ngesi ngenyanga ezidluleyo. Yenzelwa ukuba ibe luncedo kwa Bantsundu, ngokukodwa abakunyamekeleyo ukulungisa intlalo yabo, nokuyiqulunqa ukuba ibekiselele kweyase Mlungwini.

Ngenxa yokupela kwaba fundileyo naba nxibavo Ntsundu.

sesi eno kutiwa yi " consumption " kubonakala ukuba iko imposiso abapi kele ukuyenza bengaqondi. Lomhlaba wase South Afrika unempilo entle, kulapo kubalekelwa kona ngabe Lungu bapesheya ko lwandle bakuhliwa lipepa, bafiki bapile apa. Mayibe iko imbang yokuba uhlanga olu Ntsundu lukatazwe lipepa lwaku dibana nentlali yase Mlungwini. Siti sakutelekisa kwezinye intlanga sifumane ukuba abemi base Tasmania bati kwakufi ka abelungu bafa kwada kwafa nowokugqibela. Ama Maori ase New Zealand ati ingca yomhlaba wawo iya ipela itshitshiswa yeza na Mangesi, nentaka zelozwe ziya zipela kwanda eziza nabantu abamhlope, bateta kube lusizi xa bati nabo ngokwabo benze ungcelele kwakulo ndlela. Ama Tahiti isizwe esapumelela ezimfazweni ezi nzima, nakwi zidlabantu ezinamandla, ngoku aya encipa soloko kwa fika ukukanya kuwo. Ubu Krestu bafika balixolisa, kodwa isiqalekiso solohlanga ikwa sesi sitshonisa olu lu Ntsundu, i Bulandi. Kwelozwe basela eyangeniswa nga Mangesi eyenziwa nge olinji, apa tina sitshatyalaliswa yeya Mabhulu.

Lupawu oluhle kuhlanga oluntsundu olu lokwanda kangaka lwakudibana na Belungu, olunika itemba lokuba lusaya kubona imihla eqaqambileyo kunale. Kodwa ke kuko ingozi-ngozi ezininzi entlalweni ekufuneka wonke ubani okanyiselweyo, nabafundisi basebenze ingulelo. *Ukutya* eyona nto yokuqala ne nkulu ekufuneka iqwalaselwe kakulu. kukutya, kuba ukutya kusebenza into ezimbini emntwini, kuguquka kube zihlunu, namatambo, negazi; eyesibini kutshiswa ngapakati emipungeni ukuba kugcine ubushushushu bomxhelo. Lento izintlobo-ntlobo zokutya yinto encedisanayo intsebenzo yayo emntwini. Umntu otya nto nye uba butataka, kanjalo uba sisulu kwizifo ezitile. Make senze umlinganiselo, yati ingqakaqa enkulu eyagqiba ama Amelika apile yi nyama yakufika kumaqaba ama Indiya atya nombona yabulala ambalwa ; kwati ngonyaka amaqaba ama Indiya ayetshatyalaliswa yi Cholera, ayabi namandla kuma Indiya angaqabiyo apile yinyama. Ingqakaqa ne Cholera azihlangene, kubonakala ke ukuba umntu oxubayo ukutya angasinda kuzo zozibini ezozifo. Kweli lizwe ama Malay ase Kapa akanamhla anga ngcwabiyo— ukutya kwawo yi helesi ne ntlanzi kupela, kanti kubantu abantsundu base Kapa abatya kwa ezonto ne ndywala ne zonka akunjalo.

Abantu abatya into ezilukuni zodwa badla ngokutanda utywala. Kufuneka xa abantu basebenzayo bakudibanise ne kofu ne ti ukutya. Waposisa kakubi u Rulumente ukwenza irafu kwezonto kuba nge yilinywa kakulu iti ngoko e Natal, ngesiba sisityo sabantsundu.

Umntu ontsundu ofundileyo makanganeli ngamazimba namatanga, engeko amasi. Ukuba akako amasi makaman' ukufumana amaqanda ne bhotolo, nentwana ye nyama nokuba yeye nkuku. Ukuze upile kakuhle sebenza kakulu. Yingozi kumntu osebenza kakulu ngobucopo njengo titshala, no nobhala, naba shicileli ukungatyi ti nokuba yi kofu, nokutya okondlayo.

Enye into emandla ekutyeni kuvutiswa kakuhle xa kupekiweyo, ukuze kutyisele kakuhle. Into eyondla kakulu sidudu esivutiweyo nokuba sesombona, nokuba sesamazimba. Itapile, ne zonka, ne papa, zinto zokutshintsha-tshintsha.

Amanqaku.

BESINGALINDELE ukuba u Rulumente uzimisele ukuwunyanzela lomteto wa Mahlati waye wuhlekomisile ngenxa yobunzima bawo. Kubonakala mhlope ukuba utatwe njengoko unjalo ezweni lakowawo apo kungeko m'ahlati, apo amahlati aqwetywayo. Into oyiyo lomteto ngumgibe wokubhabisa wonke umntu well lizwe abe libanjwa. Asikucasile ukugcinwa kwamahlati ukuba angatshatyalaliswa, kodwa wona lomteto awulifanele elilizwe noko sowenziwe yi Nkanunu nje ezingca ngobugcisa bokwenza ofani ngofani ngomlomo. Indoda endilekileyo yakwa Qoboqobo isand' ukugwetyelwa inyanga ezisitoba entolongweni isebenza nzima ngekugaula izibonda edlelweni, kwindawo ebekugaulwa kuyo kwakudala. Kwenziwa into etiywe kunene ngabantu yokumisa intlola, lento ke ibaxhalisile abantu njengezinye izinto ebezihleli zingabonwabisile. Siyatemba ukuba yoti yakudibana i Palamente lo mteto utilizwe obu buralarume bawo, kuba xa upikelwe ukunyanzelwa ngobubunje bawo ko mhlope no mnyama kuyakuvuka ingxolo eya kwenza ukuba nomteto olungileyo wamahlati woyikwe

I "CHRISTIAN EXPRESS" ivakalise ukuba kugqitywe kwelokuba siyekwe ukushicilelwa *Isigidimi Samaxosa* ese sine minyaka eli shumi line sibhozo simi. Iti " Zilinani izizatu ezibangele oku, kodwa pakati kwazo kungakankanywa ezi Pakati kwale minyaka idluleyo kwa shicilelwa elinye ipepa lapuma futi ngapezu kweli, lakululeka ngapezulu kanjako ngenxa yendawo elikuyo, nohlobo lwe nxhaso elayi fumanayo, lazixoxa ezombuso namaqela awo ekubeni ezongxoxo zombini kubalibhaqo ukuba zisifanele *Isigidimi.* Kanjako

kwapakati kwale minyaka imbalwa idluleyo imali enga £50 ngomnyaka, eyayipuma ku Rulumente ngezantsi iyaroxiswa; yati lonto yakuhlangana nokoyiswa kwabanye abamkeli bepepa kubhatala yadala ilahleko, engenkulu noko, kodwa yilahleko ehle kwakule minyaka mitatu idluleyo. Ngoko ke kwenziwe esi sigqibo. Entsuselweni kwakumiselwene ukuba maze inxhaso yeli pepa izihlaule zonke indleko zomnyaka. Lonto ke ayenzeki, asiboni ke " ukuba kusifanele ukuti imali yeminye imisebenzi kwakulo mzi siyi sebenzisele kulento yodwa. Kuke kwamana ukwenziwa amalinga okumisa amapepa Abantsundu ngemihla eyagqitayo. Amanye ema inyanga zambalwa, amanye umnyaka, amanye ngamibini. *Isigidimi* lelona pepa lihleli ixa elide kuba liqube kakuln kwada kwafun' ukupela iminyaka elishumi elinesitoba. Kunokuvunyisa mhlope ukuba izipaku belinazo zizminki, noko ke kunokuvuny wa kanjako ukuba linobulungisana elibufezileyo ngexa lobuko balo. Pakati kobo buneinane kungabalwa imfundiso okanye ukuqeliswa kwe qelana elincinane labantsundu elilesayo ukusebenzisa ipepa lenteto yabo. Lo msebenzi uqutywe ishumi elinesihlanu leminyaka, ingaba nguwo nalo oncede ukugabulela eli linga litsha indlela, kanjako mhlaimbi walungiselela amagama abamkeli ayeseledwelisiwe kunye nendawo abahlala. kuzo."

SIYAKULILELA kakulu ukufa kwe *Sigidimi,* ese kubizwa ngaso onke amapepa endaba ngamakowetu. Senze umsebenzi omkulu pakati kwaba Ntsundu, nakulo msebenzi we Simnari yase Lovedale sisebenze kakulu. Ukuze ipepa lipumelele malinyaniseke kwa lodwa, loqala ke lakunyaniseka okokuba malinyaniseke nakubafundi balo. Nakuba sihgatandi ukuyiteta lonto *Isigidimi* besikuswele kakulu ukunyanisa entweni esizishumayelayo, ngapandle kwezi *Gidimi* ezimbalwa zezinyanga zokuza kufa kwaso. Kunjalonje bekubonakala ukuba sicasene neli ipepa kwezinye ingxoxo, ngapandle kwesizatu, sisenza incaso njekodwa. Lonto ke yayingenako ukubakolisa abantu abatanda inteto esekuhleni nenyanisekileyo; baza abafundi Abantsundu aba yolelwa bubutshaba bamapepa obufumane bayilwa emoyeni, kwaya kupela ngokupela ukutandwa kwalo. " Nyaniseka; ungoyiki " itshoj indwe yamapepa, iyeyona iyakuhlala ine ndimbane eninzi yokutandwa. Asiyivisisi kanye into etetwa yi *Christian Express* yokokuba *Isigidimi* " salungiselela" *Imvo* "amagama abamkeli ayesele dwelisiwe kunye nendawo abakuzo." Asizange sisenzele buqinga *Isigidimi,* lonteto ke imbi.

PAKATI kwezi ganeko zomnyaka we 1888 ezibaliswa yi *Cape Argus* ibalula esokukululwa kwe Nkosi ezintsundu, nonyulo Iwase Qonce, iti:—" Unyulo Iwaqunyiselwa ngevumba elimnandi, ngebala elihle elenziwayo lokukulula ababanjwa Abantsundu ababe gwetyelwe ebunzimeni nge mvukelo Rulumente ngo 1877-8, kwa kusenzelwa ukuxolisa ivoti yabantsundu e Qonce, apo u Mr. SchermbruCker wave silwela isihlalo sokunyulwa, eshiya esake Endlwini ye Ngwevu. U Edmund Sandile, no Matanzima, no Tini Maqoma, no Gungubele, no Gumna bakululwa ke batwalwa basiwa kwilali ezintsha ezimiselwe bona. U Mr. Schermbrucker wamoyisa u Mr. Solomon wamgqita ngenni elincinane ngokuncedwa yi voti ya Bantsundu, kodwa xa waye caza ukupu- melela kwake, wati luloyiso Iwe voti ya Belungu.

Ibala le Bhola

COMMISSIONER C.C. MOLTENO, vs.

' FEAR NOT C.C. ALIWAL NORTH.

Nge 25th December odluleyo kwadibana ezi club zingentla zombini emhlabeni we Commissioner C.C. Ama Commissioner akaznnge abe natuba lokwenza sikora ngenxa yobunsima be bowling ye Fear Not C.C. Ite yakungena i F. C.C. yaqala i cricket yabonakala, ate onke amadoda acokisa ukudlala. I Captain ye Fear Not C.C. ayibanga nako ukwenza isikora kuba yayingapilanga kakuhle ngaleyo mini.

COMMISSINER c.c.

1ST INNING.

Charlie, b Qata 12
Kleinboy, b Rabula 10
Makohliso (Capt.), b Qata ... 18
Thuma, b Rabula 1
Pita, c Qata.............................2
Matthew, b Rabula 0
Authay, b do.......................... 1
Fredreck. b Qata.................... 0
William, b do..........................0
Gilbert, run out.......................4
Isaac, not out 1
Extras, ...5

Grand Total....................54

FEAR NOT C.C. ALIWAL NORTH.

1ST INNINGS.

Q Mtshakaci, b Makohliso ... 7
J Qata, b do ... 9
L Sixishi, c Wm, b Charlie .. 4
D Ngqambela, run out... ... 6
K Nowata, b Charlie 11
M Rabula, c Isaac, b Charlie ... 36
S
S Qata (Capt.), b do ... 0
S Shuba, b Makohliso.........12
A Franz, b Charlie 0
P Fati, c Oliphant, b Makohliso 1
S Fumba, not out 0
Extras, ...

Grand Total.......... 103

COMMISSIONER C.C. MOLTENO.

2ND INNINGS.

William, b Qata............ ... 0
Kleinboy, b Mtshakaci... 0
Gilbert, c A b do ... 7
Charli, b Qat a 5
Makohliso(Cpt), cNgqa., bQata 0
Matthew, c Mtshakaci, b do 6
Pita, b Qata 0
Authay, b Msshakaci 0
Fredreck, st Rabula 0
Isaac, not out ... — —0
Thuma, b Mtshakaci 0
Extras, ... — 0

Grand Total.....................22

ISHAWBURY.

Ngomhla weshumi linesibhozo (Dec. 18th, 1888) kwakuvalwa isikolo sentombi apa e Bencuti (Shawbury). Esi sikolo sesineminyaka etile saqalwayo. Sati kwase kuqalweni kwaso sangati siyakuba inomsebenzi omhle, sine nani elikulu lamantombazana elingamashumi matandatu. Saquba kakuhle kunene ke, kwada kwavela imfazwe ka Mhlontlo. eyawapulayo lomsebenzi 'mhle kangaka, ngohlobo lokuba liti lakuxola libe inani selincipele kumashumi amatatu. Kute ngenxa yembandezelo ezasihlelayo isikolo, kutabatela kwase kuxolweni kwe lizwe inani la mantombazana laya lincipa ngokuncipa, lada laza kuba lisbumi elinesihlanu, inhlaimbi nangapantsi koko. Abafundisi basiqubile noko ngonyaniezelo olukulu, esiti ngoku sakuteleke sibone ukuba iminyaka iya igqitana' ngokugqitana ngomsebenzi omhle.

Lonyaka waqalwa ngeshumi elincsitoba lamantombazana. Kanti namhlanje sinovuyo ukubika inani ebelingalindelekanga lamashumi amatatu anomvo. Kanti ke noko pezu kwako konke oku kuko. itemba elikulu lokongezeleleka kwelinani ngonyaka ezayo.

Kute ekuvalweni kwaso kwako usizi lokungafikeleli kowaye rnenyelwe ukongamela, u Mr. Brownlee. Noko ke umsebenzi waqutywa. Into eyen«iwayo ngalomini yaba yi Concert, ne Magic Lantern, nokunikwa kwama Bhaso. Pakati kwamaculo awaculwayo kwabako eliti, "The four Maries," rieliti, "The Prince of Peace," awaba mnandi kunene.

Kekaloku amabhaso wena anikwa kwawona mantobazaua abaluleke kunene ngokufunda nangokwenza izinto ezintle, nangokululamela imiteto. Kwakuhle xa sibona enye intombazana encinane isamkela amabhaso amabini yona. [Ngobani amagamaalo mantombazana?—ED. *Jmvo.]*

Eyona nto intle kwesi sikolo kukuba ngapandle kwemfundo yodwa amabhaso anikelwa emantombazaneni nangenxa yemisebenzi emihla nokululamela imiteto. Into ebonakalisavo ke leyo ukuba akukangelwa mfundo yodwa kuso, kodwa kukangelwa nemisebenzi nezimilo. [Yimisebenzi mini ?—ED. *Imvo.}*

Umongameli wesi sikolo kambe ngu Rev. C. S. Lucas, abangati abafuna ukucelela amantombazana abo indawo babhalele kuye. Sobuya sivulwe ke ngomhla wa 30 ka January, 1889.

INTLANGANISO YO TITSHALA.

(TRANSKEIAN NATIVE TEACHER'S ASSOCIATION.)

Olu manyano ludibene e St. Marks ngo 22 December, u Rev. E. L. Coakes esesihlalweni; amalungu abeko ngala:— Rev. Canon Waters; Messrs. John Mahali, W. Daniel, N. Falati, Thos. aB. Matolengwe, H. Hlahle, P. D. Tshacila and Miss H. Toni. Zifundwe zamkelwa i minutes zedluleyo. Kungenwe kumcimbi we letter ka Mr. Falati, yesicelo sokuba apume ebulungwini ngenxa yokungahlaulwa yi Association ngendleko zomsebenzi wayo. Emva kwe nteto ete nyi kugqitywe kwelokuba u Mr. Falati ahlaulwe.

I President yenze ingxelo ye " letters " ekwakutiwe maka zibhalele ko Dr. Dale, naku Secretary for Native Affairs, mayelana nomteto omdala wezikolo obuko e Fingoland. Ute u Captain Blyth usand' ukwenza umteto onjalo kutsha nje. Umpatiswa Micimbi Yabantsundu ute kweyake impendulo, imigudu eyenziwa ngabafundisi pakati kwabantsundu yanele (arharha).

Kushukunyiswe umcimbi wokupuma kuka Dr. Dale, kwafuneka kuko into eyenziwayo yile Association.

U Mr. Jno. Mahali, etelelwe ngu Mr. Daniel, ucebe ukuba le Association mayi bhalele kubo bonke abafundisi base Transkei nase Tembuland, ukuba kuhlanganiswe imfumba etile yemali, ize itunyelwe ku Dr. Dale kunye nencwadi (letter) eyobhalwa yi Komiti yale ntlanganiso, aze u Dr. Dale enze eyona nto ayitandayo ngaleyo mali, nokuba yi Dale's Scholarship, nokuba yintoniua ayicinga ukuba ingalunga ichitelwe kuyo. Kuvunyelwene ncam,

U President kwakunye no Rev. Canon Waters, barore kanye ngendawo yokubona ukuba kuko i teachers ezingakunyamekeleyo ukuza kolu Manyano. Kulandele ukwamkelwa kwe tyaliti kumalungu, waba uyapela umsebenzi wentlanganiso ebiyenye yezimnandi.

EDENDALE.

UKUPUNGWA KWE TI.

[MORDECAI NDABA,]

Lomzi wase Edendale, e Natala, ngurnzi omdala kanye, ke asimzi udla ngokubonakala emapepeni ezindaba nje ngeminye imizi, futi asikukuti awuna misebenzi mihle efanele ukuhlokonyiswa. Imisebenzi yokukanya ehambiseka pakati kwalo mzi mininzi kanye, nengati futi ivuyise umzi wakuyiva— koko siswele abantu abayibhalayo icimise kumlilo wentlanga. Kunamhla ndifuna kancinane ukuba ngale "party" ebesinayo apa mhla kwavalwa i Semnari yama dodana ke ndivakalise kumzi ukuba apa e Eden intlantsana zokukanya ziya qala ngoku.

Lomsindo mhle kangaka ubulungiselelwa ngama nenekazi amabili, endimelwe kukuba ndibhale amagama awo, noko ndisazi okokuba wona awatandi ukuba ndibhale amagama awo, u Mrs. Fodo no Miss Priscilla M. Kumalo. JtKuyiwe ngo 4 o'clock p.m., ngabo /bonke ababe menyiwe. Ababeko kule *I* " party " ngo Revs. T. Chubb, W. W. kBaker (ofundisa e Institution), no Rev. M. Bunga, umfundisi ontsuudu. Amanenekazi abeko ngo Mrs. Chubb, Baker, F Taylor, Smith, Ndaba, Msimang, Kuma-]o, Mini; kwano Misses Farboton, ofundisa isikolo sama ntombazana, C. Farboton, Mini, Mngoma Tchabalala, Cinde. Kumanene abeko ngo Messrs. E. Msimang, Mini, J. Langeni, (T.) C. Kunene, E D. Kumalo, Mlife, Ndaba, Majozi, nama Simnari. Site ke sakungena kulo ndlu ebesilungiselelwe kuyo sanokumangala okukulu u ubona ukuhoniswa kwe tafile, site mayibe ininzi imali ecitelwe esi sityo, makube kuciteke £3 or £4, ekumangalisweni kwetu okukulu sibone intlobo ngentlobo zo *cake* konke kwase mlungwini, imali ecitiweyo *only* 10s zonke ezinto, lamakosazana mabili ebezenzela. Pambili manenekazi akowewetu !

Kwakugqitywa ukudliwa umfundisi ontsundu ubulele kakulu into eyenziwe ngala manenekazi. Ekubongeni kwake ute, nginqwenela amatamsanqa ka Tixo ukuba agubungele lamanenekazi mabili, enze umsebenzi omhle kangaka.

Umgcini-Sihlalo u (Mr. S. Mini), ucele ama Simnari ukuba ake ayolise i Party ngeculo. Kute ke emva kweculo kwema Umgcini-Sihlalo wabongoza lamanenekazi mabili, weleka ngamazwi ati, uwa nqwenelela impilo ende, ngapezu konke, uwanqwenelela impilo engunapakade.

Umpati ucele u Rev. T. Chubb ukuba naye ake enze amazwi ambalwa. Emva kwake kuvakele umfo apa omnyama wase Simnareni ehlokoma ngeculo, ekute emva kwalo Umpati wacela u Mr. Majozi, inene lase Indaleni, ukuba kelenze amazwi ambalwa. Elinene litete ngobushushu obukulu ukubonga lamanenekazi ngesenzo ati asenza ukutatela pezu kwawo umsebenzi ongaka. Ute u Mr. Majozi, " ekufikeni kwami apa e Edendale kusasa nje abantu bebekala ngokuti libalele, into mina engiyipawule yile, site ekungeneni kwetu kulendlu sangena ne mvula, kanti yinto esekunentsuku ingasaziwa. Le " Party " kuyabonakala ukuba ukona osebenza ezintliziyweni zalamanenekazi acinge ukuba enze ezi zidlo, ezenzela ama Simnari ase Edendale, nami njengabo bonke nditi, kungati amatamsanqa anganipahla macala onke kude kube sekuteni kwenu."

Umpati ute uyayivala; ime ngohlobo lunjalo kunanamhla lo pati okunene siyabona ukuba amatamsanqa ohlala enipahlile ntokazi zakowetu uma nisenza izinto nitembele ku Kristu.

Ikona neminye imisebenzi abahlala beyenza ekwangaka ubukulu bayo, eluncedo nokanyiso lwamanenekaziakowetu pakati komzi wakowetu.

I NIBIDYALA E TUTOR A.

[NGU MBONELI.]

Into eninzi yabalunge netyalike yase Tutura yahlangana ngomhla we Nibidyala, kwaye kwakufunwa ukucinywa ityala letyalike yakona. Ngonyaka ogqitileyo elityala lalili £158, kwaza ekuhambeni kwouyaka kwahlanganiswa ama £80. Laza lati i £10 lakuhlaula inzala, labonakala ityala lincitshiswe ngama £70, lasala seli ngama £88. I ronoskapu e Scotland ite yosinceda ngama £50 ukuze ke tina sesirola isisalela, ama £38. Sigqibe kwelokuba kubeko lentlanganiso nge Nibidyala. Noko sekubonakala ukuba sijongene nendlala, nelanga lite nta amehlb ukubalela, beza kakuhle abantu njengesimemo esasihlatyelwe. Akubanga sangenwa nase tyalikeni, yati nqwatya longqungqutela pantsi kwe miti ye mingculuba ese caleni kwe tyalike.

Watabata isihlalo u Capt. Blyth, C.M.G. waza akuba ecele ukuba u Rev. Wm. Girdwood axele into abahlangene ngayo, wenza inteto evisisekayo ngokulunga kwobu Kristu kwabantsundu. Wayi hlabela ingoma nge ponti zontlanu. Nge yure ezimbini ibe ngamatyantyala imali etafileni—(£11 15s. 2d.), igusha 16, ibokwe 10, inkomo 1, inkuku 15. Yati yakulinganiselwa lonto ndawonye namadinga emali yafikelela kuma £38 Kute ukusukuzana kwezikulu zalomhlaba, apo kuhleli u Makapela, Qonqwana; Somana, Jantji, Maki, Xoxo nezipakati zabo walowo wanga ufuna ukuzivelisa. Nama Kristu atsho kwabonakala, epetwe ngo Zaze Soga, Lot Rhayi, Winana, Nohacho, Xeketwana, Mpetsheni, May, Babala no Gustaff, o Bangani, Mangcu, kwanento eninzi. Kute kona kwakutiwa sekufuneka ama 27s kufezwe, yeka ! Kwawa tiki, kwawa sikisipeni kubafazi, aye amadoda selenqozisa ngesheleni nga ntlanu nanganye. Lavakala ilizwi seli- siti " lipelile." Kwavakala kaloku kwintlanganiso yonke iduma ngo Hip, Hip, Hurrah ! bekokelwangu Capt. Blyth.

Kuyiwe kwisidlo esaye silungiselelwe ngezipo zabambalwa. Kwati kwakuba ozi kofu, nezonka, nenyama zite zakweleliswa, kwayiwa kungenwa etyalikeni ngababe seko, ukuya kubulela u Tixo ngobulungisa bake. Kwaza, kuba kwakuko intlobo zonke zabantu zalomandla kwavunywa amaculo okubhedesha ama Xhosa kubetwa no hadi. Wandula u mfundisi nabatile kuba vangeli baposa amazwana. Wapela umsebenzi walo mini. Ngokunjalo ke ityala le tyalike yase Tutura, notango lwayo, kwane mpahla yesikolo, — ligqityiwe, nenzala yalo itshayelwe. Imali ibingama £300 esite isahlulo sayo sarolwa ngama Krestu nama qaba ase Tutura.

EZABABHALELI.

ILIZWI KWA BHACA.

Ndiya kubongoza Mhleli we pepa lomzi ontsundu ndinyamezele kumzuzu ndingasabhali kuba anditandi kuhlala ndibhala, kungekuswela ukuba andinaludaba lokuvuyisa ipakati lohlanga lwam. Zintloko ezimbini endifuna undincede uzite kulo mvaba imasi antlobo mbini. Nalu ndaba apa kula Mabhaca ndikuwo : Alinga ukwenzela u Yehova uxnnquba, esisako siqalwe ngo December 6, 1888. Ndiyakolwa ukuba itshawe u Mr. J. Mazamisa uya kuvuya ngamawabo la, kuba ngumntu otanda izinto zokulunga. Enye into ivangeli ifuna ukutwabulula amapiko amandla ayo. Ukusangana kuka October lo udluleyo kude kube ngumhla we 16 ku December, 1888, bamashumi matatu abahedeni abavumileyo ukuba u Yesu uyi Nkosi yabo. Bendiba nika itikiti ngomhla we 19 ku December. Umana ka Mpambani u Mdendolo ogama lingn Joseph, u Hade Iwase Rode liwu- ginyile umqulu we Ncwadi, amatumbu ake ayaxuxuzela, porofetisha nyana we Hlubi. Nesigaqa sika Mampondo, nesi pongo sika Moyana, nofafa luka Mazamani ne Ulakazi lika Dladla 'ke lagibisela kwa Mfazo pakati kobuhedeni umfazi owaliwa yindoda wanamatela ku Mkululi noko. Enye into eludaba olukulu, ku Maxesibe umyeni Ongcwele well Pezulu uyamkelwa, amadoda asixenxe abafazi batatu. Into embi Emaxesibeni apo li Bandla lo Mkululi lase Rabe elasuka latumela inkunkuma yetitshala lisazi ukuba kuse bumnyameni obukulu. Bekufanele ukutunyelwa amadoda azele lukolo, nangumoya oyingcwele; zisuke zizihlanganise kwi mbuto zendywala zabahedeni; enye yazo ibanjwe ku Mxesibekazi kwa Shushu. Omnye waba vangeli baba bantu bati bulungile utywala, sibaxelela tina botywala ukuba utywala ngumonakalisi, buya bugxota ubungcwele, bapike —ubanjwe kumfazi worn Bhaca. Imfanelo yetu tina Makrestu kufuneka sibanye, sibe ngabazili. " Oluhlobo alupumi nganto yimbi, ku- Eela ngokutandaza nangokuzila." Zihlobo masizivele intlanga zakowetu silinge ukuzihlangula emandleni esono. Ukuba sisela kunye naba hedeni botinina ukusinda? Mabandla e Mvana esusa izono zelizwe masibe buhlungu ngolahleko Iwentlanga zakowetu.

J. D. M.

ABAYAZI INTO ABAYENZAYO.

NKOSI MHLELI asikayiva into eyenziwe ngu Komani yokuzinceda kwake, siva ukuba iwaka ialompi lalwela amagama lincediswa yi Mantyi loyisa. Site sisatakazela seva sekusitiwa lixhase umlungu ohamba ne Bhulu abati ngu Dyupulusi. Lampi ka Pamla yona upantse wayisindisa umfundisi ondilekileyo ongu Rev. E. Makiwane ukuba izincede, ku- soloko lento icala lase shweni alize liti puta. Ute akuti umbhaleli ilahleko ibangwe bufutshane bemfundo yompitizelisi wabantsundu base Qonce, sakumbula iqhalo eliti: " Imfundo encinane inengozi." Siti iwaka eliya malicelwe libe nentlanganiso, ize iti iyafika iminyaka emihlanu selidimele kubibidla. Kubonakala ukuba abatunywa babeyile e Ngilani laliya kuti ipakati lakuti yitshoni, bati asazinto tina buzani ku Jabavu no Sigenu, tina size kubona ubukulu be London, ipele into ebitetwa.

UMHLOBO WOM-HERSCHEL.

Herschel, December, 1888.

UKUHLAZISWA KWE PULPIT.

MNUMZETU, — Nceda ungenise lamanqakwana kwelo pepa lq mvo zohlanga. Indawo endinga ingake ikangelwe ngurnzi wakowetu ontsuudu ayindilingene ngenxa yobukulu bayo; noko ke ndinyanzelekile ukuba ndiwalatise amakowetu isonakalo esikoyo, endingaziyo ukuba kungokuba engeka sinakanina lento ate cwaka, nokuba kungekuhlonela, mhlayimbi ukoyika abantu abasibangayo.

Maninzi amadlala akade eketwa kwi remente ezintsundu, akwamaninzi angekaketwa anokuketwa. Umnqweno warn namhla ngowokuba umzi uke uwapose amehlo kwelinye icala, ukuba zosweleka na izibhidi nezigaqa. Nditeta kwicala labafundisi nabashumayeli. Okwanamhla masingateti nto ngezimilo nehambo yeliqela lingabakokeli boluntu, masiza- nelise ngentshumayelo zalo. Kule minyaka zingabalwa ngeminwe ityalike zabantsundu ekwenziwa kuzo intshumayelo zokusondeza abantu abapulwa bunzima besono kulowo, wati, " Yizani kum nonke nina basindwayo, babulalekayo, ndoninika ukupumla." Endaweni yokuncediswa ekuzeni ku Msindisi, abantu bayagxotwa, batweswe nzima ngakumbi.

Epilile nje umntu kweli lizwe uhleli enemfazwe ngapakati kwake, kuyapitizela akafumani lonwabo. Uvela apo ke u Tixo, luti olosizana alutobele uxolo olucazwa encwadini yake engcwele indlela yokuzuzwa kwalo. Le ncwadi ke ibekwe ezandleni zetu ukuba sizifundele, saza sanyula iqela elitile ukuba libe ngabacazi inteto ka Tixo, lincede uluntu. Yintonina ke ongafika isenziwa ngababantu banyulelwe ukukokelela abantu elusindisweni? Ngawo onke lama langa ka Somandla ungafika isicaka se Nkosi sibile silicitywa sigxwagxushana nabantu; ziti zonke ingxabano zapandle zelizwe ziguqulelwe etyalikeni, izinto ebezifanele ukumenyelwa intlanganiso ebucala. Woti mhlaumbi ukuba umntu otile ute gqwididi wawa esonweni, ange umfundisi nokuba ngumshumayeli ubesele tshelwe siceko sento angateta ngayo; woda ujikele unyaka lomntu eyi tekisi. Inqubo enje ngale ibangela ukuba izilwe ityalike yinto eninzi yabantu, kuba isuke ifumane izinyeliso, izigxeko, nokucukucezwa endaweni yokuncedwa. Anditsho ukuti isono masingatetiswa ngenteto elukuni, hayi, kodwa ukuba umfundisi nomshumayeli banako banga wiselwa ngendudumo nemibane nditakazele, indawo endiyi rorelayo yeyokuba siti eso sambantlanya sendudumo simbandakanye umntu nesono sake. Lento inje ngokuti xa umntu afayo asezwe ityefu endaweniyeyezakube ngokwe njiwanjalo kunqenwa indleko nenkatazo zokonga. Ngenye indlela bubugwala obungatetekiyo ukuti indoda yakuba iwanqenile amanye kwingxoxo zapandle, ukusuke i Pulpiti iyenze umqolomba, izifikisele ukuteta kakubi ngabantu kuba isazi ukuba ayikupendulwa. I Nkosi yetu yabe ililulama negosa entweni zonke, bafanele ukubanjalo nabalandeli bayo; baugabi zinjabavu nengwanyalala ezilwa yonke lemihla kanti ugamatywatywa amagwala.

Into ekubonakalayo ukuba yandile, abafundisi basuke berutu ubukosi, no bukosi obu obase Russia, apo izwi lo Kumkani lingapikiswayo; yabe imiteto abayenzayo ifana neyama Medi nama Peresi, yona ibe ingaguqulwa. Ypti i Session (intlanganiso ya Bakokeli na Madyakana) bayihle ngapa nangapa, babete amadoda abe zishwayimbana, iti into eninzi nokuba ibingayiqondi lonto kuba itetwa ngumfundisi, iyakuti ukuba ayivumelananga naye ashumayele ngayo, ifumane ivume ukuvunyiswa, uyive seyi siti, " Unyanisile umfundisi, yinyaniso engenakushukunyiswa." Mawo ' Ilizwe eli lonakele nje lonakaliswe zezondlela zinjalo. Umfundisi ngumntu, yindoda, ngumfo njengabanye. Makasongwe ukuba uyalahleka. Kodwa ke ukuba abafundisi beremente ezintsundu abana kwamkela cebo lika bani, bazimisele ukushumayela ngolu hlobo lubanga intloni, kuqinisekileyo ukuba abangeze- nzi intshumayelo zolo hlobo kwi remente ezimhlope, —mabapeze ukufundisa. udodana oluntsundu. Imfundo iyicasile kakulu indawo yokuba kunyamnyekwe pezu kwayo ; kanti akuko nto ifana nayo ukunika imbeko, nokubuka into ete qelele kuyo, ez'hambela kweyayo imi- hlaba, ingayi cukumisi nganto. Yiyeke iruluwa izihlalele, yolulama, kodwa posa intlantsi kuyo, yovungama, ikutsibele, ikushiye ulutuli. Kwangokunjalo ukuba abafundisi batanda ukunyatela ezintloko kwamanye amadoda, naabalumkele ikaba elifundisiweyo, liya kuba qetula. ukuze kwabona babuye benze isimbonono esiti,—" Yinto eyake yabonwa pina le inje ukuba mbi yenziwa ludodana olufundisiweyo kuba fundisi, hayi usapo lusw'ele imbeko! " Ukuba ayizanga ibonwe, ayizanga ibonwe nale yenziwa ngaba fundisi; kudibene izinto zifana, zintsha zombini, sobona apo kuyayo, sova ngabo ukuba kwanele kuba ingabo abaxayi boludushe. Ihlazelwa nina i Pulpit ngezinto zasezi ofisini nasezi nkundleni ? Ehlani mabandla ka Tixo ! Yenzani limbi iqalo.

NTABA-KA-NDODA.

HAVE AT HIM.

NKOSI MHLELI,—U Mr. James Pelem ubhale incwadi endixakileyo ukuba ibekiswa kubanina. Ukususela kwake ngati ubekisa ku Mhleli we *Mvo,* aze pakati ange ubekisa kumntu wumbi, ati yoniwe ngabo ivoti yase Komani kunye no " Jabavu." Lo '' Jabavu " asimazi tina, esimaziyo ngu Mr. Jabavu, esitembayo ukuba ubu "Mr." bumfanele kwanje ngo Mr. Pelem. Olu pawulodwa lubonisa ukuba akasaxoxi, uyawalwa. Usikumbuza idabi lengxoxo enkulu yemfundo eyayi pakati ko M. Pelem no I. Wauchope ne " Linye Lamatye " e *Sigidimini;* awangena ngomnqayi watuka abantu bexoxa ngomcimbi. Ngezo mini waye pantsi kwe piko lika Mr. Jabavu; namhla akasamazi nokuba ngu " Mr." Mna andazi nanye into awaka wayingena u Mr. Pelem yaza yalunga. Isibheno ngo Tungumlomo sonakala kwakuvakala igamalake. Laroxa lomini i Bhayi, lazi ukuba yonakele i Pelenyiwe nje. Bayi Halla bayi Pelema ya Pel'- em' oyeni.

Uti utukiwe. Usaza kutukwa kuba azikaziwa izizatu zevoti yake. Wanele ukuti " U Jabavu nabanye bayazazi mhlope *Imhlope;* izwi alitanda kunene) izizatu ze voti yam." Ugqiba ngokubangula ameva ku Tele. U Tele akamvoti. Igama lake aliko emqulwini. Sibuza ivoti tina, asinanto nabantu abangapandle kwe voti.

Bendiba u Mr. Pelem uyazazi izibalo (arithmetic), kanti uhleli ngezi mnyama. Akazi ukuba ivoti inye ihlutwe komnye yanikwa omnye, izivoti ezimbini. Ngomlinganiselo : ukuba u Frost ebelindele 300 no du Plessis 300 no Rogers 300. Tabata 100 k u Rogers, asale ne 200; galela lo 100 ku Frost no du Plessis babe ne 400 emnye. Ezo voti ziyi 100 zenza umahluko we 200 pakati ko du Plessis no Rogers. Ezi zinto kufuneka ukuba zenziwe ngabantu abaziqondayo. U Mr. Pelem akakabi nayo ingqondo ye voti, kuba akawazi amaxabiso alento iyivoti. Noko ke upikele ukuzenza umkokeli kanti unobu mfama.

Ngendawo yokungabi namandla kom Xosa ukuxhasa nokucasa icala elitile, elam nditi, " Ndaza ndakuva 'zwi ndini." Kade ndilifuna into eliteta yona elozwi— andiliva. Into eyaziwa ndim yile yokuba—" umti waziwa ngeziqamo zawo." U Mr. Pelem yena ushumayela i gospile eti " Yekani iziqamo ; ukuba umti 'mhle ngokukangeleka, kwanele." Nokuba umxine kangakananina u Folose kwelo gumbi babe tukutana kulo bodwa, tina sijonge emqulwini we Palamente into ayiyo kona. Makake apumle u Mr. Pelem ake astadishe use khaphukhaphu.

Ndim, ASKUKU.

ABALIMI NA BARWEBI.

Ngolwesi-Bini 8 January, *utoya* obnyi grease barolelwa 5d; oburabaxa ndawonye nobumnyama bebucaziwe barolelwa 6d ngeponti.

E MARKENI.

E QONCE (Jan. 8).

Ibhotolo—1/6 to 2/5 ngeponti
Ihabile—1/9 to 2/7 ngekulu
Itapile,—9/9 to 18/ ngekulu
Umbona,—4/2 to 5/3 ngekulu
Amazimba—3/6 ngekulu
Umgubo—9/6 to 12/6 ngekulu Ingqolowa —3/6 to 6/ ngekulu
Inkuni—6/ to 28/ ngeflara

E KOMANI (Jan. 8.)

Inkuni,—14/ to 38/ ngeflara
Ingqolowa—3/ to 4/ ngekulu
Ihabile—3/ to 4/ ngekulu
Umbona—3/ to 3/11 ngekulu
Itapile—8/ ngengxowa

Native Opinion

FRIDAY, JANUARY 11,1889.

THE sole object in writing on Boer Government is to make clear to the community what it is, that having their eyes opened they may act accordingly. If one wished to caricature it, that would be an easy task. It would be necessary merely to say, that the Dutch regard the government of semi- barbarous races as a trust to be exercised for the good of the subject race in enlightening and elevating them, and fitting them to take their place and rank in the brotherhood of man. Could there be a crueler satire on Dutch Government than to make such an assertion ? But let us call the witnesses. We begin with Java. The Dutch possessions there consist of their own plantations, with a serf population—and nobody who knows the history of the Cape Colony requires to be told what that means— and besides these of large territories under Native Rajahs. From these they extort two and a half millions sterling annually, paid in kind and exported to Holland to be merged in its revenue, nothing of which amount, is spent in Java itself of the benefit of the country. The hopelessness of the Native community struggling to pay this enormous exaction may be imagined. The Javanese are whipped into some sort of order, which takes the fancy of a traveller in slippers, like Baron VON HUEBNER, but as for education or elevation, that will remain in abeyance till the end of time, or till the world is turned upside down, and somehow things are travelling on to that, if we may judge from the case of slaves in the Southern States of America. In religion, of course nothing is done for the Native population, and there is shown a marked tendency on their part to drift over into Mohammedanism— not a good symptom.

But to come nearer home, the Hottentot nation continued under Dutch rule from the beginning of the Colony in 1652 to the Emancipation of 1838, a little short of two centuries. What did it do for them ? It found them a nation of savages ; it left them a nation of slaves. As for the elevation and moral improvement of this down-trodden race, it came to this that the Hottentots became a by-word among mankind for moral degradation. The government that ruled them was TEKEL, weighed in the balances and found wanting.

In the Free State, there is another example of Dutch rule. In many respects it is a well-governed country, especially under the administration of the late highly distinguished President BRAND. The Natives there are spoken of as orderly and respectful; but our impressions are unfavorable. The Native in the Free State is simply a domesticated animal. There is no evidence that individuals among them are being fitted and trained by the kind of life they lead there to rise above the general level, and to play their part as men in the world. We believe they cannot own land, and nothing is done for them by the Department of public' education— much to the regret it is said of the Superintendent-General.

As for the Transvaal, the Native there is simply a wild animal, with no rights as a man or citizen, and incapable of owing a foot of ground. The Transvaal leaders have made the most solemn denials of the existence of slavery there, and that has puzzled people who do not know the facts. They stand thus, a Native gets from a farmer a patch to cultivate for himself, and for that he must cultivate the farm-lands. He has no standing to sue in a Court of Justice, and is at the mercy of his master. To fly would mean starvation and death on a long road. He cannot indeed be sold in the market, he is only a miserable serf.

To sum up the results, from all the instances given it is evident that under the Boer Government the Natives make no progress. They remain at the same level as they began at, and that a very low level. It remains to be shown in another article, that the Boer policy is to keep them at that, and that the English policy is a widely different one.

PLACING the role of a modern Titus OATS, the *Kaffrarian Watchman,* finding the times dull, is again manufacturing plots out of any and everything in *Imvo.* As the Roman Catholics were of use to TITUS OATS, for his nefarious ends, so is *Imvo* pressed into the service of the *Watchman* when its readers need something to tickle their ears. In its issue of Wednesday last it would appear, judging from two distinct spiteful articles, that the evil genius of the Editor of our contemporary was again flapping in the eye of the bull, *Nunquam Dormio,* the red flag in the shape of *Imvo.* Hence we find an unpretending advertisement in the advertisement columns of this journal, with the hackneyed election phrase, " true friend," appended to Mr. HUGHES' name, read into " enthusiastic support of Mr. HUGHES' candidature " by *Imvo.* What poverty of intellect! As Mr. HUGHES may probably find it to his advantage to insert a similar notice in the *Watchman* will our contemporary take that to imply " enthusiastic support " on its part of his candidature? It will be a sheer waste of time and space to notice the inferences the *Watchman* draws from this source, such as *" Imvo* going against the interests of both white and black in respect of the Junction route question," the " working up of *Imvo's* inflated mind," and all the rest of it.

In the second article we ale upbraided because we have called attention to the cruel working of Mr.

SCHERMBRUCKER'S new Forest Act, with the view of urging its revision. The constitutional heresy is preached to us by the *Watchman* that once a law is passed it is sacrilege for a citizen to point out its defects. Such teaching, we take the liberty to assure the *Watchman,* might go down in Russia, but not in Great Britain or Greater Britain. We are ever ready to teach our people to obey the laws, indeed we regard it as our sacred duty to do so, but still, we reserve to ourselves, as British citizens, the privilege to get rid of bad laws by every constitutional means within our grasp. Would that the *Watchman* would leave off lecturing us, albeit we are black, on Constitutional practice of which a little penetration shows it knows little or nothing about.

Notes of Current Events.

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A GLARING error might easily have been observed in our sub-Article of last week's issue on "Lovedale in 1888," where it is remarked that "the fees paid by Native scholars within the same period amounted to £1,107 2s. 6d., and including £70 11s. received from European pupils, the total fees for year are £1,700 8s. 2d." To £1,107 2s. 6d. from Native pupils should have been added £293 15s. 8d. (not £70 ., which was from Girls only), total of fees received from European pupils.

- WITH reference to certain remarks which occurred in the course of the same article, calling in question the accuracy of the Lovedale Report as regards the Standards of attainment, we have been assured that the Fifth Standard is the only one that Native Institutions are expected to work up to, and the Deputy Inspectors are not instructed to examine pupils at Native Institutions in Standard Six which is reserved for Undenominational Schools only. This to us is a revelation. Pupils are worked up to Standard Four in the Native Station Schools before they are sent to Institutions like Lovedale; and for these centres to work for the Fifth Standard only is to leave a very small margin indeed for the exercise of their capabilities. It is strange that such an artificial limit should thus be imposed on Native Education; for half measures in education are a source of danger to the community. We trust no unnecessary delay will take place before the Native Institutions are permitted to distinguish themselves in the Sixth Standard, as only good will result from such a course.

No doubt the proposal to entertain Sir Gordon Sprigg at a banquet in Grahamstown, was principally due to the anxiety on the part of the supporters of Mr. Wilmot's candidature to beat up enthusiasm in favour of his cause. Mr. Douglass must be very strong when his opponents are driven to such expedients. We do hope that Mr. Douglass will make a good fight.

THIS is from the *Port Elizabeth Telegraph:* —" A few weeks ago, and who, so popular among the Natives as the Rev. Charles Pamla, a Kafir Minister? Now the very organ which trumpeted his virtues and abilities, his excellencies and his perfection—the *Imvo*—has not without reason lectured him hotly. The Rev. Pamla, as a swell, has servants—Kafir servants—and a Kafir master is the most exacting of all masters. The Native newspaper states as follows." (Our contemporary here cites a report of the John Magwayi's case), and continues--[1]* After evidence had been heard the Magistrate found the servant not guilty. But Pamla brought another servant up, who was convicted and fined £1. The man declared he was innocent; but Pamla swore hard and fast against him. Hence the conviction. Pamla has neither done good for himself nor the "cause" by these proceedings. The Port Elizabeth Natives may have a word to say to him if ever he comes this way. *Optat ephippia* 60s—when an ox tries to pass itself off as a race horse he generally makes a mull of it."

THE Colonial Press is earnestly urging that his Excellency Sir Hercules Robinson should be kept on a little longer as Governor of the Cape and High Commissioner. If Lord Knutsford were well posted up in the requirements of the British interests during the present transition stage of the South African States, the Secretary of State would jump at the suggestion of the Press which has, in this matter at all events, portrayed the feelings of the various sections of the Community.

OKUKUXALABA KWAM KUYININA?

Okukutyafa nokukudakumba ? Ezintlungu zise siswini, lombodlo, nobo bumnncn base mlonyeni ? Kukutinina ukuti ipango lirenye, zekubuye knbeko ukungatandi kutya ? Kunganina ukuba intliziyo ifumane icukumiseke, ihle, ibe lusizi, incame ? Yinina ukuba umntu futi aman'ukuva njengokungati kuko ingozi eza kumhlela, otuswe nayingxolwana engepi, ahe nje ngomntu lo uza knhlelwa sisihelegu esiknlu ? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalo, oku kugungqa kunje ngokwe cesine. okukubila ebusuku; obu hutongo buziqaba bunamapupa, bungasisi kupumla kuhlaziyayo, kune newina nokubhuda, kwa nezotusotuso zo noma- nyamanyama bamapupa?

In pendnlo nantsi: Ezizinto zonke ziba. kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli wazo zonke izikuhlane zabantn. Lonto kukneweleka kwamandla esiswini, okuguqka ukutya oku kutyiwayo kube ligazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekumi ungatyi, ngamaxesha alungeleleneyo nkutya okukulungeleyo, nokungafumani kushukumisa gazi, namoya wapandle. Ingangeniswa kukubandezeleka kwe ntliziyo—ngokuhlelwa sisihelegu esikulu. Ingandiswa okanye futi yomelezwe, ukuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingqondo kakulu, kukndinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwane zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwauo amaxesha onke, ukufa kube kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kube kungaba ngumhlobo ofika selelindiwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke utshata lokuqalfi olungenela itnpilo nokonwaba, kukungasebenzi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yoku. nvangana ? Ngumbuzo lowo wonentlungu zesi sikuhlane. Into efunekayo liyeza elingasuke lihlaziye isisu, amatumbu, isibindi, izintso, lize lifake nncedo kwezonto ziguqula nkutya esiswini, linike amandla amatsha kwizihlunn nentsinga zomzimba.

lyeza 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 siwagqi. bileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubunqhina base kuhleni, nangasese, obuvela kubapati mikosi, abageini Bhanki, nevenkile, abarwebi, 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 okubalnlekileyo 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 nakwenza msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu edluleyo bendihngwa 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 niiwuti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikuhlane sibangwa sisibindi snka bhenqe umzimba ndingabi nakushuknma. 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 knhlala ndisenza konke endinako ukwandisa intengo yento abayincomayo bonke abake bayitenga. Ndanele xa nditi umfazi warn limncedile kanye kwisisu sake ebesinegali. moya, esibe simbandezele ngapambi kokuli- sela kwake eliyeza.

Owako okolekileyo, A. BURN.

Ibandla Elihamhisa Ibhaibhile

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

Kukwako ne Zibhalo zo Ce- bano Oludala lodwa ezixabiso liyi Is. kuba kufuneka zitengiswe zapela.

Ibhaibhile zeli Bandla zi- funyanwa kwa 0. W. BLUHM, Market Square, Kingwilliams- town.

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

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala).

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA ayalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

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 zeta
Kude kube ngu napakade
Nitenga kweya kowetu.

Ningayilibali in da wo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,
Kingwilliamstown,

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

KUBAHLOBO BETU.

Sikwinyanga yokugqibela ekwateni, ekwa yinyanga yokupela kulo nyaka. Bonke abamkeli be " Mvo " abebe sasilelele ukuhlaula siya babongoza ukuba baqoshelise, kuba kambe eli lixa lokuqoshelisa, ukuze bawungene belula unyaka ozayo u 1889. Amagama abafuna ukuqala ukwamkela ' Imvo" makatunyelwe kwakweziveki. Bangalibali ukutumela nentlaulo. Pambili ke nto zakowetu I

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 knnye nendlu. Abanga bangayifumana lendawo mababhalele ku

REV. J. S. MORRIS.

Beaconsfield. 20tl2,88

ELIKA

ORSMOND
YEZA ELIKULU
LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka 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 Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi nmninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo eabantu abamuyama liyi nqobo. Kawuliiinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba ne ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E. COO K,

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

KO TITSHALA.

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

REV. JOHN W. STIRLING. '

Baker, Baker & Co

ABATENGISI BENGUBO ZENTLOBOZONKE,
e QONCE (KINGWILLIAMSTOWN).

Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni :—
Ibhatyi zehlobo, ziqalela kwi 3s lid 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.

YAKWA

Baker, Baker & Co.

E-QONCE (Kingwillliamstown).

Evans & co.

(Kulandlu ibi no NGOMTI).

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 umsi ukuke uqwa. lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON
Umciza Wokohlokohlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
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Oka LENNON
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Umciza wecesina.

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KUTENGISWA NGOKU

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze ujolobha 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 Print! kongona zitshipu kunenx'engapambili.

W. 0. CARTER & CO.
Kingwilliamstown.

KWI VENKILE YASE QAUKENI

---------------------o-------

UNGAFUMANA : Ityali. Iqhiya. Ihempe, Ibhatyi, Indulubatyi, Idyasi, Iswekile, Ikofu, Izikela zokusika nezokucheba, Izihla. ngu, 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 nezindiu, zinkulu.

PAUL XIN1WE,
Umlungiseleli wento yonke.
Address Market Square.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumteogeli 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 iposi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yebuyiswa namayeza,

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

Amayeza ka Cook Abantsundu,

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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COOK lyeza Lesisu Nokuzazazo. 1/6 ibotile.

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Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.
uba ngawenkohliaoangenalo igama lake.

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