lelo. Ngokutabata umntwana womntu ngapandle kwemvume yabazali, nangapandle kolwazi lwabo, umfana uyeba, bubusela lonto. Wumbi umntwana ngowe lizwi, ngako oko ke umfana akaneli kuba umntwana womntu kupela, uba umntwana ka Tixo ku Tixo, kuba uvakutshwa ebandleni le Nkosi. Emveni kobu bom umfana lowo kuya kufuneka anike ingxelo, nempendulo ngalo mpefumlo awulahlekisileyo, kuba ityala lalomntwana ulitabatele emagxeni ake ngenxa yamazwi ake atambileyo, nenteto yake eninzi ehendayo afike wayaneka pambi komntwana lowo ngobuciko bake oboyisayo ngangokuba bumbe kubazali naku Tixo.

Lemitshato isekwa kwindawo apo kulungiswa kona amasela, ewe bonke abonileyo, into ke leyo ngokwayo engqina ukuba ngumtshato wobusela, kuba bati bakukova ukubana bazise kuyise wabo omtsha u Rulumente ematyaleni ukuya kulungisa isiposo sabo, aze yena umantyi asilungise nge *£5*.

Isiseko salemitshato sibi singxengengxenge ngako oko asinakuma kuba siti isiteto indlu esukuba isiseko sayo sisibi, kwango qwitela lokuqala yonyikima, luze olulandelayo luyiwise," kwangokunjalo abantu abasakuba beziseka esibhakabhakeni kokungendawo, izindlu zabo kwa inkatazo yokuqala iyaku pitizelisa bangavani, ize elandelayo iyiqaule indlu yabo.

Lemitshato yopisa intliziyo zabazali nabahlobo endaweni yokuba vuyisa nokuba xolisa kuba ilutshaba, kuba umfo ngomntwana wake unamabhongo atile awacingayo ukuwenza mhlana yendayo intombi yake, nezihlobo kwangokunjalo nazo. Suka endaweni yoko ibe ludano nosizikwanenyembeziezirara ize ke lento ibange ukuba abo balilayo bahlungisiweyo batyekeze iziqalekiso, kanti lento ukushwatyulelwa ngumntu omdala lilishwa elikulu, ingabingummangaliso kengoko ukuba iziudlu ezinje zahlukane pakati. Ati umfazi abenendawo yake yedwa ngapandle kwendoda, kwanendoda ngokufanayo. Abantu abangenabazali naziblobo; kanti emhlabeni apa akuko nto ifana nabazali nabahlobo kuba ukouje uko ngabo. Hoha madodana ngokuba abantu nge Licence. Ndim,

FOLA.

March 7, 1889,

IMPI EFUNDILEYO NABAFAZI.

NKOSI yam Mhleli wendaba, nomkanyiseli wohlanga lwakowabo, nantsi indawo ihlala ivakala futi kwelo pepa lomzi ontsundu. Kuhlala kuko isiroro sokuba lempi ifundileyo ikolise ngokuba lahla abafazi ibe ngamahilihili agqibe zonke idolopu. Ewe, kukafuti kunjalo, eso sihlava siya wugqibela ukuwutshonisa umzi, ekungati kukangelwa zifunyanwe indawo esingena ngazo ; kuqala, iti indodana maxa isemfundweni iqeqeshelwe kwintlalo yokanyo, ize iti yakupuma, yakuba nomsebenzi, inikwe lomalana incinane kunene, ze iti pezu kwalomalana ingako ubone kunyaka wokuqala ipumile esikolweni seyifuna umfazi, yandise indleko imali incinane, ize kulentombi ibone ihombakazi apa elihamba ngamazwane, iti nantso ke eyam ; mhlaimbi ibone ntwanazana apa ibe nenyanga zantandatu e Dikeni nokuba kupina, iti kwalunga. Ziza kutini ke ezintokazi, gxebe lentokazi? Namhla ndingu Mrs., ndiyi ledi, ndoda qesha umpeki, qesha umfazi wokuvasa, nowokuhlakula, ndingatinina, yonke into, umsebenzi wake yena kukupika nala mabala engubo zase mlungwini erazula elahla; uyaqala ukubona umyeni wale ntokazi seyevele ngonwele ematyaleni, nobuya buledi balentokazi bubble, kuba bebumi ngapandle kwe qinga, ilokwe ezimbini azina kumtwala, wongcola ke ade abe ngat. Kuyo yonke ka lento kade mhlambi ibonisa indoda, isuke inyuke naye intokazi yomfo. Asuke ayeke azonde into enye, asuke asele umoya emke nezinye intokazi. Ukube ke umtinjana ubuqeqeshekile ezintweni zokupata ikaya, ngekungenje kangaka. Ihilihili elalinomfazi oyi *ortam,* lihamba lihambe, limbi libuye limkumbule. Makufundiswe intombi indlela yokupata indlu nokupeka. Azi zipina izikolo eziyiqondayo lendawo ? Ndim,

OLILELA UHLANGA.

ABATEMBU NGE JAJI.

MHLELI, *Wemvo Zabantsundu,*—Nceda nkosi ufake kwelopepa lezikulu inteto yentlanganiso yaba Tembu ebise Mtata namhlanje ete maziye ku Rulumente ngo Meja inkulu yase Mtata Ebatenjini. Ukuqala inkosi yaba Tembu u Dalindyebo umisi isiko lokuqala ngomtandazo pambi kwinteto. Pezu kwedolopu yase Mtata umntwana wenkosi wabamisa Abatembu alahleke xa agqibe amawaka amabini umntu,. amadoda abehamba nomntana wenkosi ukuya kulontlanganiso basuke Abatembu ukuze ayeke ukubala bapalala kumacala onke, apo ke kwatandazwa ngenxa yenteto esiya kuyo. Lentlanganiso inge Jaji ukuza kwayo e Batenjini. Bacela Abatembu ku Rulumente ukuba iJaji ingezi ematyaleni ijaji yezindawo, 1. Sinencwadi vetu nongeno ngemvumelano zetu no Rulumente ezomvumelano ke zisahleli. 2. U Meja no Dalindyebo akukabiko mntu kuti Batembu obhenele u Meja no Dalindyebo ngokuti abakwazi ukuteta amatyala makuze omnye umntu 3. Lomhlaba wetu awufani nowama Gcaleka, awaziwela ku Rulumente ngo Nongqause, nangokulwa ngo Ngcayecibi no Rulumente, nowase Mampondweni ekwalwa amakosi awo lomihlaba ubeyi Koloni, awufani kanjalo napesheya kwe Ndwe ekwateta amakhosi no Wana ukuze umpesheya kwe Ndwe ubeyi koloni 4. Ijaji yinto yokuhamba igweba amatyala e Koloni, lomhlaba wase Batenjini unendlela zawo ku Rulumente, awuyiyo i Koloni kutsho ke bona bonke Abatembu nomntana nomfazi osendlini. Ndim.

NEH. TILE.

.. . Egameni Labatembu. Ebatenjini,
March 6, 1889.

U Tembu sole bambe isia sil emayelana nalento kuba ngoku upetwe yi Palamente yase Kapa emiswa nge voti. Senizixolisa bantwana be Nkosi ED *Imvo.}*

UMANYANO LWA MABHULU.

MHLELI,—Ndiza kuteta, ndiza kutvila umongo. Ndati mhlana ndazipehlelela ngeli gama lokuba ndingu 'Ntlola Yohlanga," ndandizitsho ngenene. Nditi ke mzi wakowetu manike nibeke indlebe nike niwacinge lamazwi am mna ntlola yohlanga. Ndibona ummangaliso osi- inanga endiwubona kweli lizwe lipezulu. Ndibona ibala elimhlope lifuzisa lanto yatetwa ngu Ntsikana ka Gabha, owati kuti—lo Tixo ambedeshayo ngu Tixo onguhlanganisa imihlambi eyalanayo.— Nditi namhla liti ibala elimhlope mali- hlangane, liti i Bhulu lobukosi base Free State malincedane nelase Kapa, liti elase Transvaal malincedane lincedisane nelase Free State; ngazwinye ati ancedisane kwakuhlaimfazwe. Ndibuze, lemfazwe iya kuhla pi? Impeudulo: lya kuhla kweli lizwe. kweli lizwe ? E Koloni. Namani? Nama Mfengu nama Xhosa. Imbangi yini? Liratshi lelipepana banalo. Ngu Mzilikazi ozenza inkosi no Manwatu, nazo zonke izinto ezimnyama eziti zizinkosi. Liti igwangqa lomhlaba—nimana nisiti ngowenu nje, wati ukuze ube ngowenu nawutenga kubanina, narola ntonina ngawo? Ati, uti umhlaba ukuze ube ngowomntu arole imali yake awutenge kumniniwo. Nina ke nirole ntonina? Nxatshoke niyevana. Balandini limnyama! umzi niwulahla nganina? Manene emidakakazi, umkosi uyahlatywa, useluhlatyiwe libala elimhlope, nani wuhlabeni owenu. Mandipeze, ndim,

NTLOLA YOHLANGA.

Waldecksplant, 11 March. 1889.

UVOTO E BATENJINI.

MR. EDITOR: NKOSI YAM, — Ndicela indawana kwelopepa lamanene akowetu antsundu. Indatyana endinazo zezolu voto lusand' ukudlula. Nditsho kuba namhla sibone lamadoda anje ngo Mr. Mhalla no Mr. Pelem elukwelele amahashe uvoto. Ukutsho ndincoma uvoto ukuba lukulu kwalo. Noko nditshoyo andibancomi ngalonto u Mr. Mhalla no Mr. Pelem, kuba baze kujika uhlanga. Sema kakuhle kanye eluvotweni obe lungosuku Iwe 12th March, 1889, nanje ngendlela ebe salatiswe ngayo, amanehe amatatu: u Mr. Blaine, u Mr. Gray, no Mr. Hughes. Akubangako mntu omela amagama etu xa sivotayo.

Eyona nto inkulu nditi, mfoka Jabavu, yhna umile kakuhle! Kuseloko wati wenza elopepa lako nje, ngati umzi ufuna ukuhlangana ube moya 'mnye. Yiyo lendawo siti yima kakuhle, sitsho tina Batembu.

Enye indawo siyawungqinela umzi wakwa Rarabe — nditeta umzi wakwa Cungwa—esibe simana sisiva *Emveni* ngenene ekutiwa ngu Tele, kusitiwa umzi uwujikile vati mawuvotele u Nkanunu, sasingakolwa ukuba angaba uyenzile lonto. Sasisiti Amagqunukwebe ayanixoka. Ute pambi kokuba emke— ehle— umzi wase Batenjini Wamalawo wawujika wati mawuvotele u Mr. Blaine. U Tele umzi uyawujika, kanti ke tina sibe simhlonele, tina Batembu kuba ngumkozi ingebukozi bodwa ikwa ngumyeni wentombi yase Batenjini. Ukutsho ke siti mgcine mzukulwana ka Cungwa. Siyakubongoza Mr. W. Kama. Waka wawuxabanisa umzi wase Batenjini sakubhalela incwadi yokuti yiza kumtabata. Ke namhla siti mgcine Nkosi Mr. W. Kama, u Tele. Nanamhla siti mtabate u Tele umgcine. Sitsho tina Batembu. Manditshonele, ndim owenu.

MTEMBU WOHLANGA.

Cala. March 14,1889.

IMIDANIS0 E TRANSKEI.

NKOSI YAM MHLELI WEZIMVO,—Sinosizi olukulu ukuba sibuye tina malungu omdaniso wase Transkei, sibhale ngalendawo. Kodwa ngoku kokokugqibela ukubuye sipendule emapepeni ngomdaniso. Inteto ebuye sayibona epepeni ayikunanzwa mntu, iyakuba kujwejweza ngeletu icala, ayikukatalelwa mntu. *Umbhaleli* wako kwi mpawu ze *Mvo* ka January 14th, 1889 ukankanya—isizatu sase *Hlobo, Edutywa* kwa *Mqwalaseli,* nase Cegcuwana.

Lombhaleli wako masimazise ukuba nanainhlanje asikaguquki ukumbiza ukuba ulixoki. Indawo yase Hlobo ifana kwanaleyo yase Dutywa endixelileyo ngayo kwincwadi yetu ka December nge midaniso ayinayo nento yokwenza no mdaniso nomenzi weso sizatu sase Hlobo asimazi emdanisweni, ukuba iyakuti into eyenziwe ngabantu abake baye emdanisweni kuze kutiwe isizatu ngu kuko nto inga yiyo etetwayo. ngati sazi abatile abenza itimiti zobusuku babonwa benentombi ematunzini, nabashumayeli abatile abahamba emitshatweni, bavume usiso emizini yabo. Susa umqadi esweni lako kuqala, njalo-njalo.

Ngendawo yakwa *Mqwalaseli* asazi hlazo lake lehla ngo mdaniso owawukona, ngapandle kwe *nzilana* elalivela edolopini eleza lihluti lafun' ukubhotola, lakutshwa endlwini.

Akuko mdaniso wake wase Cegcuwana ngokoke asinakupendula kulondawo.

ngendawo yobhala azi *sayine Omi pezu Kwentaba Emkungiso* kwangemidaniso singati kuye ungena ngantonina kwimicimbi yapesheya kwe Nciba, wazi ntonina ngayo—makake ehle entabeni abengapantsi ukuze simpendule.

Umbhaleli wako nomhlobo omi pezu kwe *ndlu,* siyakuke sibameme mhla ngo mdaniso omkulu kebeze kubona kona ngamehlo babhale ugento abayaziyo.

Umbhaleli wako wapesheya kwe Nciba siyamyala ukuba ubuye wapinda wagxeka umdaniso wawunika igama elibi ngobuxoki siya kumsa emtetweni, simenze ahlambe izimilo zetu. Mhlaimbi siye siliqela kuye simbambe sitenge itela simdyobe ebusweni— siqaqe umqamelo sirole uboya, simtyikile ebusweni—simtwale ejubajuba simfake eludakeni simkupe elixazi (tarred and feathered) emzimbeni, isinam nam itela ebusweni noboya, abe ngumboniso omhle wamaxoki— singeke silinge singcolise izandla zetu ngokumbeta. Umdaniso usaqutywa shushu.

Enye indawo ati kupupa ngoku kupendula kade umbhaleli wako, incwadi yetu yabhalwa kwango July 1888 ibonakala ngo December 1888 nje, iselise zandleni zo Mhleli.

T. U. H. TRANSKEI.

January 16th, 1889.

[Njengokuba selete wayandlala u T. U. H. Transkei inteto azitetela ngayo, bapendula nabawubona ngolwabo uhlobo olwahlukileyo koiwake udaniso, lixesha lengxoxo ivaliwe, lowo udanisayo ahlale eku daniseni, aze lowo ungadanisiyo angabi sadanisa.—EDITOR *Imvo}*

NGE CRADOCK.

NKOSI, MHLELI, we 'Mvo' zohlanga,— Kawundifakele nam olwam uluvo kulomvaba. Ndifuna ukutyebisa ingqondo yam malunga nencwadi enge Cradock ebonakele kwele 7 February, kwintlokwana yesitatu. " Basinga Pambili." Amazwi endimfutshane kuwo ngengqondo ngala " Into esayibonayo kukuba izinto zika Kesare azikabi nakwahlulwa kwezi ka Tixo, sitsho ngengoma zobobusuku zazingezizo zokuvunywa e Tyalikeni ezinye." 1. Ndinenkolo yokuba akuko nanye ingoma etenxileyo yobobusuku, ete ayangqinelana nembhuto yobobusuku egama liyi 'Timit' ekubeni ke ezondawo zombini zite zangqinelana mayibe yintonina engalungelelananga. Xa nditshoyo ke ndikweliti, mayibe itimiti ngokwayo yeyakwa Kesare " kwanjengomvumo oyingcwalisileyo. Hi nje? 2. Maube umzi ontsundu ohlala kuwo sowuloyisile inqanaba elipezulu kakulu kuti luhlanga luntsundu lokwaka izindlu zemigcobo ezinjenge Town Hall xa bekunjalo ke nalapa okanye ngebe siya kuzivuma apo ezongoma zo " Kesare." 3. Ukuba ungaba ngengoma zika Kesare uteta ezi kutiwa ngamakumsha zi Circular-tunes, kokona ndingaba ndisafuna undityebise ingqondo. Makube ngobudenge bam, kwindawo ezingena Town Hall, mhaumbi ndlu zahlukeneyo ye Tyalike neye Sikolo, akusokubuye kuyunywe ngoma yimbi ngabenzi be timiti ne titshala ngapandle ko " Nkosi yam ubunditanda," enditi ingaboba unanze yena ngalenteto yonke. 4. Ukuba usingiselele kwintloko yam yesitatu ba kunjanina kanye wakuzigxota zombini— timiti—mculo, zingezizo zase Tyalikeni nje ? Uyikaugelele pantsi lento yokutyiwa kuselwe e Tyalikeni? Andikolwa ukuba ungaze uyibambe pandle inkonzo kuba mhlaumbi inintshi kakulu intla- nganiso kunokokuba yanele e " Tyalikeni ; " kuba ngoko ase'yonkonzo; kodwa yeka Kesare ! Uxolo Mhleli.

Ndim,
NGAZI WAKONA.

Cradock.
February 14, 1889.

U MR. PELEM NO LAULO.

NKOSI MHLELI,—Nceda ufake lamazwana am kwelo pepa lako. Utinina mfo ka Pelem ? uti u Mxhosa akakalungi ukuba axhase okanye achase nokuba ngu Sprigg nokuba ngu Scanlen. He! Uyiqale nini lento ukuyiqonda? Anditi nguwe lo ubumana ukuti u Scanlen, u Scanlen? Ewe ubusitsho nxa ukokela Abatembu nxa uya kuvota. Uya ndimangalisa Mr. Pelem nxa uti namhlanje, u Mxhosa akakwazi ukwahlula into elungileyo nengalungileyo. Musaukwenjenjalo Mr. Pelem, ubusand' ukohlwaywa izolo apa, namhlanje uyona kwakona. Ke lenteto imbi ukuti umntu onengqondo axhaye imfazwe ngabom. Elipepa *Imvo Zabantsundu* asilo lamfazwe, lipepa loxolo; onke amalungisa aya litanda, kodwa aboni balitiyile kuba liya bohlwaya. Andibi nguwena lo ndeva uteta ngenqindi nxa wauyala ngeziposo zako. He! uti wena ngokwako—Ndiya kucela Mhleli we *Mvo* ukuba upendule le mibuzo undituke undinyelise. Kuhle ukuba uti makakupendule, ungatsho ukuti makakutuke akunyelise. Akuko mntu untliziyo ipupuma izituko nezinyeliso apa. Into tina esiyaziyo kukuba u Scanlen uzama ukusitukulula entweni ezimbi ezinje nge Pasi, inkanti, ama- phekepheke, nezinye izinto ezininzi nxa u Sprigg ati masihambe ne Pasi, nezinye izinto ezimbi; nokuba makube imali ye mfundo iseko kungenxa ka Scanlen. Sazi nialo ke tina ngala maqela mabini elika Sprigg nelika Scanlen. Akanto nye, pikake wena.

SISSING H. MNYANDA.

ULUVO LOMPESHEYA NGE JAJI.

NKOSI,—Nge 26 February bekuhlange- nwe lelase Mamfengwini pambi komongeli u Capt. Blyth, kunto ezibalulekileyo umongameli ute uzakutyelela pe- sheya okwenyanga ezintatu, wati amatyala amakulu ngoku azakutetwa zi Jaji apa e Gcuwa, Umtata, ne Kokstad, ate u Rulumente ngalento usiqubule. Emva kwake kutete imantyi ngamazwi ambalwa. U Capt. Feltman ute qabaqaba ngamazwi obuciko anandipeke kuyo yonke intlanganiso, wati nge Jaji kambe u Rulumente selegqibileasisenanto singaba sayiteta, ke into esiyicelayo ku Mhlekazi yeyomntu ote wase ntolongweni inyanga ezintandatu ityala lake lingatetwa kuba elinde Ijaji ke mhla latetwa kotiwanina ngezinyanga zintandatu zongeniswa eso- hlwaywenina, ukuba akabanga natyala kotiwanina ngelixesha lingaka ebesentolongweni kanti akanatyala. Ute ke Umhlekazi siyamcela ngalendawo ukuba asilungisele ngalendawo. Kwateta nabanye, emva koko wasuka u Mongameli wati niteta lenteto ka Feltman na? bavuma, wati uyakutumela ku Rulumente kwangeposi yokuqala ngokukaulezekileyo. Kwabonakala ukuba Umongameli uyive kubi inteto ka Capt. Feltman, ube uti ayifunwa i Jaji siti. Kanti hayi utete ngombanjwa ngenyanga ezintandatu. Ukuba kuko inteto eti Amamfengu akayifuni i Jaji, makwazeke ukuba lonto ayipumi emlonyeni wama Mfengu, iya- funwa ngama Mfengu kakulu i Jaji engavuyiswa kukuvibona nge 23 April.

OBESENTLANGANISWENI.

ABALIMI NA BARWEBI.

E ALVANI ngeveki epelileyo, Ihabile itengiswe nge 5s. ngekulu ; iflara zenkuni zihambe pakati hwe 16s. ne 43s; iflara yama daka 16s. ezinye izinto ezifuneka emsitweni zibe zingeko.

KWIMALIKE yase Qonce ngo-Mgqibelo 16 March, kutengiswe lempahla ngalamanani: — Amahashe £3 10s. to 7 , Ikali nentambo zayo £8 15s; Ihamile zi 50 10s inye; Iniazi ezinamatole £3 16s. to £5 10s; Inkuzi yenkomo £4 7s. 6d; Inkabi yenkomo £6 10s.

MABAQONDE abalesi ukuba inkabi zokuxelwa azitengwa de zibe zitevingci ukutyeba. Inkabi ezitsalayo zipants ukungatengiseki; zaye imazi zitengwa ngamanani ehlileyo.

KUMSITO obuko emahlulweni we Alivani; Inkabi zenkomo zide zaya kwi £5; 1 idyongosi £2 19s. to £4 15s ; Imazi £3 10s. I to £9 10s; Amahashe ekari amabini I £15 10s ; Awokukwela £5 to £9 5s.

EQONCE izolo—Uboya busaqala ukungeoa obunganjwanga buhambe kwi 1d ngeponti xa obeseyibhokwe buhambe kwi 4d obuhlanjiweyo abubangako.

E QONCE (March 16.)

Irasi eluhlaza—ld ngekulu
Ihabile—2/6 to 3/6 ngekulu
Itapile—2/5 to 15/3 ngengxowa Umbona, —2/8 to 2/10 ngekulu
Isemile—3/ ngengxowa
Amatanga—1/3 to 2/9 ngedazini Umgubo —4/ to 10/ ngekulu
Imbotyi—5/ ngekulu
Inkuni,—5/ to 22/ ngeflara

E RINI (March 15 & 16.)

Ihabile,—2/ to 2/6 ngekulu
Itapile,—7/3 to 12/3 ngekulu Ingqolowa —10/6 to 11/ ngengxowa Irasi—5/ to 5/3 ngengxowa
Inkuni—10/ to 30/ ngeflara

E DAYIMANI (March 16.)

Isemile—4/3 to 4/6 ngengxowa
Irasi—12/ to 13/ „
Imbotyi,—6/ to 8/ „
Ihabile,—15/6 to 20/ ngekulu Amazimba —11/ to 14/ ngengxowa Umgubo—17/ to 21/ „
Umbona—10/ to 14/6 „
Ihabile—15/6 to 16/6 „
Itapile—25/ to 20/ „

Native Opinion,

THURSDAY, MARCH 21, 1889.

UNLESS the Tembu demonstration at Umtata on Wednesday, 6th instant, was directed at expressing admiration of Major ELLIOT'S personal qualities, and confidence in the manner in which he uniformly carried out the wishes of the Government, it is difficult to conceive its purport. We fail to see the real grievance of the Tembus in the inauguration of the Circuit Court in the Territories. For long ere now the Judge has adjudicated on criminal cases from the Native Territories, the only difference being that they had to be brought down all the way to the Kingwilliamstown Circuit, whereas now he is to try them on the spot. Again, most people will not be able to discern the hardship under which the Tembus profess to be groaning in the mere transference of the judicial work of the State from an officer, like the Chief Magistrate, who is not necessarily a gentleman learned in the Law, to the Judges of the Supreme Court of the Colony.

It seems to us rather late in the day for Chief DALINDYEBO to cite the terms of treaties entered into between his late father, the Chief NGANGELIZWE, and the Cape Government Great and, in some cases, almost irrevocable changes, have taken place in the relations of the Native Tribes since those treaties were agreed upon. And it is vain for the grandson of NGUBENCHUKA to contend, as he did at the Umtata demonstration, that the Tembus came under Government under the expressed stipulation that they were to remain an independent tribe, with a Resident Agent only as the semblance of Government authority,—when the whole territory is now ruled through representative institutions under which magistrates are agents merely to administer the laws agreed upon by the people themselves, through their representatives in Parliament. It seems to us that the Tembu demonstration would have been in time before the annexation, when the Government of Sir THOMAS SCANLEN wisely determined to lop off the Territories and hand them over to the Imperial Government for administrative purposes. Not that they would have had no Judge under the Imperial Government, for the Judge is indispensable in the proper and satisfactory administration of the Law, but they would, at least, have been kept away from a form of Government from which rapid, and sometimes violent changes are inseparable, and under which such communities as are to be found in the territories would ever feel in a condition of suspended animation. Under the Imperial Government, moreover, there would have been a possibility, which under Responsible Government there is not, of the treaties on which DALINDYEBO bases his contention, being observed. This being the case, then, we would ask the Tembu nation to accommodate themselves to the present condition of things, by trying to get their grievances redressed on the lines of the Constitution which we at present have. With the devolution of judicial work from the Chief Magistrate the only pretence for maintaining that office is gone, gone, gone beyond recall. When Representative Government was introduced in the Territories, it then became a question of time that the Chief Magistrate must go. That time is now come. We can only ask the Tembus and the other Natives not to break their hearts over the event. They will live down the change, as they have survived worse things. And we should be truly sorry if they should do all the nasty things that the *Umtata Herald* predicts they will do if Government does not accede to their wishes and leave them the white elephant in the shape of the Chief Magistrate.

Notes of Current Events.

A CRYING injustice has been perpetrated on the voters of Umgwali, in the District of Stutterheim. The station has a considerable number of voters, and yet it was not included among polling stations at the recent election for the Legislative Council. This was discovered on Polling Day. We cannot help thinking that those who had to do with the fixing of the polling places were influenced by unworthy motives. They must have known that Umgwali being near Waterford, where Mr. Hughes resided for many years, the Natives of that station who know him well, and to whom they are indebted for the existence of Umgwali as it is, would vote for him. So it was not a matter of concern whether it was left out. This is not fair to Mr. Hughes, who, we trust may yet win, notwithstanding such subterfuges.

MUCH interest has been shown in the Election returns during the last week; and the difficulty to ascertain the results gave piquancy to that interest. Absolutely nothing is known of what took place at polling stations as near Kingwilliamstown as Izele, Mount Coke, Ntsikizini and Burn's Hill. This being the case here the obstacles in the way of getting information from up country field- cornetcies seem obvious. In their devotion to red-tapeism some polling officers wont even say what the totals are at their stations. The various Civil Commissioners do not appear to be one whit the wiser than the outside public, since the instructions to polling officers are that they should after the closing of the poll seal their papers and forward them forthwith to the scrutineers at Cape town. This is but a piece of absurd centralization of duties in the metropolis which the people of these parts should resent.

WE have been, however, indefatigable in our efforts to tabulate the results as they found publicity through the press, and by means of private sources. They have been carefully compiled from the best available sources. They are as far as known as follows :—

.. . T

	Blaine	Gray	Hughes
EAST LONDON........	526	15	1
(3 stations to come)			
KING WM'S. TOWN	254	10	15
Stutterheim	43	6	47
Keiskama Hoek ...	38	3	13
Debe Nek	16	1	0
Green River...............	4	0	0
Middle Drift.............	11	0	1
Ncera	12	0	2
Tyumie	2	0	66
Peelton	38	0	2
P'rie................................	25	0	48
Rabula	1	0	18
Frankfort	39	0	0
Blaney	7	0	0
Snyman's, Komgha	2	11	0
Kei Road.......................	28	5	0

Berlin	22	3	1
Macleantown............	17	1	0
Greytown	9	0	21
Quaries I			
Bolo............................I	57	16	2
Hayslope....................J			
QUEENSTOWN.....	148	2	5
Cathcart	12	27	5
Driver's Drift ...	67	0	47
Bolotwa	24	0	14
Kamastone	12	0	66
Bailey	9	10	
Hackney..................	2	0	62
Mapassa Leven ...	2	0	13
ALIWAL NORTH ...	1	6	91
Lady Grey	0	0	84
Herschel..................	0	0	200
WODEHOUSE			
Dordrecht	4	0	40
Buffeldoorns............	1	0	85
Craggieburn...............	0	0	10
Driefontein	0	0	4
Snyman's Kraal ...	7	0	8
Wintershoek..............	0	0	16
Lady Frere	8	4	36
Nel's Rest	1	0	2
Montagu Hill ...	0	0	7
Smoorfontein............	0	0	20
TEMBULAND			
Umtata	38	1	0
Butterworth...............	24	1	6
EAST GRIQUALAND	5	17	190
	1516	130	1245

FROM the above figures we gather that Mr. Hughes has been enabled, by his fair and satisfactory views on questions affecting the Natives, to make a creditable fight on Mr. Blaine's own ground. The returns from the country stations, of Aliwal North, Barkly East, from several stations in Wodehouse, from stations in Tembuland and East Griqualand—places which favour Mr. Hughes—are not yet known, and we shall be much mistaken if they do not bring Mr. Hughes' present figures by 800 while from the same sources Mr. Blaine would be lucky if he gets 100; and with the few more returns to come in from Queenstown and Fingoland it will be as much as he can do to

Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO3d‘] KINGWILLIAMSTOWN, MARCH 21, 1889. (No. 227

UBUSIKA 1889.

BAKER, BAKER & Co.

Baneke impahla yabo eninzi intsha ye ngubo ze ndidi zonke.

Kauze kubona IBHATYI ezi

NKULU

Kauze kubona I-SUTI

Kauze kubona I-BLANKETE

IHEMPE, IMINQWAZI, IZIHLANGU, NJALO, NJALO.

Azizanga zibeko ezinjalo ubutshipu

zihleli zifika.

BAKER, BAKER & CO.

EQONCE.

John J. Irvine & Co.,

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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lhempe zamadoda zomsebenzi—10d, 1s, 1s 3d, Is 6d, 2s
Ihempe ze fulaneli—Is 6d, Is 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s lid, 3s 6d

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

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

Iprinti ezisand’ukufika—3d, 4d, 5d, 6d, 7d nge yadi
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Ilinzi—4d, 5d, 5d, 6d nge yadi
Izitofu ezibugqi—6d, 7|d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & Co.,

u-ALUVENI

DYER no DYER,

EQONCE.

BASAND’UKUFAMANA ngenqanawa ezisand’ukuvela Z’welipesheya kolwandle, impahla eninzi ukongezelela kwimpahla yabo kakade, baneke ngoku:—

IMPAHLA YAMADODA, Isuti ze zitofu — Ibhatyi, Indulubhatyi, Ibhulukwe —16s. 6d.

Isuti zama kwenkwe—4s. 6d., 5s.

Indulubhatyi zamadoda zezitofu ziqala, kwi 2s. 6d.

Ihempe zokusebenza—Is. 3d., Is. 6d.

Iminqwazi yezitofu 1s. Etambileyo, Is. 3d.

Ibhulukwe zezitofu—3s., 4s.

Isuti yokutshata.

Isuti Zobuftmdisi.

Izihlangu zentlobo zonke, njalo-njalo.

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown, pase 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.

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA J.P. JAMESON & Co.,

e QONCE (Kingwilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

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

J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

I Dip ka Hellier.

OLUKA

GOWIE
Uluhlu Lwezityalo

zika MARCH.

TYALA amagatyana e Hyacinth, Iris, Snowdrop, Narcissus, Tulip, Jonquil, etc., nawo onke amagatyana eli lase Kapa.

INTYANTYAMBO.—U March xa anawo amanye amalungelo ezimeko, lixesha eli lungileyo lokutyala Intyantyambo.

Uluhlu lwe Ntyantyambo luka GOWIE lwe 1889 *ngoku selulungile, tumela ulubize.*

HLWAYELA i Swedes, Amatswele, Mangel, Lucerne, Kohl Rabi, Ikapetshu, Turnips, Carrots, Parsnips, Chicory, Imbotyi ezisixwexwe, Beet Ac.

IMBEWU ZE KOFU ezi funjiweyo.— Eli lixa eli lungileyo lokuzihlwayela.

PANSIES.—Ezona ntyantyambo zintle ziveliswa yimbewu ehlwayelwe ngelixesha.

Hlwayela imbewu zei Ntyantyambo ezilukuni.

KWA

W. & C. GOWIE,

GRAHAMSTOWN.

Intlanganiso Yesiko Lokunguluki.

(The Birt’s Mem. A. O. Association)

OLU manyano nge lisiko lucelwe ngu mfundisi naba Dalabase Rwarwa ukuba luqale intlanganiso ye lisiko kona nge 3rd April. Yongena ngo 10 kusasa. Sovuya uknhlangana kona nabavelana nati ukucita elisiko limdaka.

A. H. MAGI, Hon. Secretary.

Peelton, 3 Feb., 1889. 3i7t21

ISAZISO SE DOLOPU.

No. 34.

Kuye wonke Okatalayo.

LANDLU ikwa Mnqayi kwicala elingase Mpumalanga kweka Maclean, ekubeni ingahlalwa mntu, i Bhunga le Dolopu liya zisa okokuba ukuba akubangako mntu uvelayo ayibange, aze ahlaule irafu zayo kwanendleko zokwazisa kwi veki ezintandatu kususela kolusuku lungezantsi, iya kutengiswa kuhlawulwe lomatyala.

L. J. PIRIE, Town Clerk.
Kingwilliamstown,
5 March, 1889. 5i7t44

Ikaya Lendwendwe.

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

R. T. NUKUNA & CO,

Calderwood Street, Queenstown.

KUBABHALELI.

KUYAZISWA bonke ababhalela kum mabati :—

PATRICK J. XABANISA,

Mgcwe School, c/o Wm. Fennel, Esq.,
Umpulusi, via Toleni.

Bonisani! Bonisani!

E-CANGCA, ngo 24th February, 1889, “'V' ndilahlekelwe yimazi ebomvu esinchi siqamileyo. Inqina lase mva lokunene li mhlopc. Ondilandisayo ndomvuza.

ROBT. FINI

Gqamahashe,
Lovedale, Alice, 9th March, 1889.

ABAZELWEYO.

NTANTA.—Ngo 2nd March, 1889, Esi. kobeni, u Mrs. Luke Ntanta ubeleke inkwenkwe.

ABABHUBHILEYO.

BROWNLEE.—Sibikela ikowetu ilintsundu ukuba e- Bekesdolopu ngomhla wesibini ka March. Kwatandeka ku Sozi. mfesane uku godusela pezulu intombi yetu yesibini u- AGNES FRANCES BROWNLEE, eyati xa igodukayo, yatakazela, ngeliti, uxolo. Uxolo olufezekileyo. Isono sigwetyiwe. u. Satana woyisiwe. UKUPUMLA, UTANDO, IKAYA. 3it320

PARKIE.—Ngo 19th January, e Vredefort, kubhubhe u ELLEN PARKIE, intombi etandekayo ka Rev. John Robert Parkie.

PARKIE.—Ngo 27th January, 1889, kubhubhe e Vredefort, Orange Fran State, u JOHN PARKIE, unyana ka Rev. Joha' Robert Parkie.

NJENGOKUBA ngonyaka opelileyo ike yatengiselwa kakulu amafama. Ayincome kakulu okokuba lelona yeza ling'enangozi litshipu. Namhla kambe njengokuba yenziwe valunga ngakumbi, itotyiwe nangenam ngomlingamselo wesahlulo sesine.—I-gallon enye igalelwa kwa 100 lamanzi (alandelayo).

Inani zi 8s. nge gallon.

Amagosa ayakubiza kwalonto ndawonye nenxamleko zokuyi-

twala' F. TUDHOPE,

Market Street, Kingwilliamstown.

Iveki.

INTENTE zonocanda, o Messrs. Shaw, Drenman no Elliott, zimi kwi fam ka Mr. Harding ngase malahleni ase Ndwe, mayelana nase mpumalanga, baqale e Metele ukuyicanda indlela, basingisa , emalahleni apo.

KE kwatengiswa amatole amahlanu ekati kwinkundla yomsito wase Pretoria, adla 25s. ngobuhlanu bawo

NGOLWESI-TATU, 3 April, ngu Mboniso wezilimo nempahla Empofu.

U DEAN wase Rini, u Very Rev. Dean Crogan, uya puma kwelo wonga ngenx' enokungapili. U Dr. Crogan watabata kambe indawo ka Dean Williams.

ONOCANDA ababe tunywe e Congo liqela lamanene atyebileyo ase Belgium bawufezile umsebenzi lowo. Babetunyelwe ukuba bacande indlela ka loliwe ebhungelwa ukwenziwa e Congo, umlambo olunge nompakati we Africa.

IZOLO ibihleli e Bedford i Jaji; ngo lwesi-Hlanu yoteta e Bhofolo ze ngo lwesi-Tatu Iweveki ezayo (27th), ibese Komani.

KUVAKALA ukuba kunduluke ngo Mgqibelo ogqitileyo, kulo mandla wase i Qonce, amafama ama Jelimeni akumashumi amabini anantlanu, asinge e Rautini.NGOLWESI-NE lweveki egqitileyo kutshe indlu ka Mr. Utterhard wase Cambridge, ngase Monti, abantu bengeko. Indleko icingelwa ukuba yoba ku £300 ne £500. Kuranelwa i Netevu ekutiwa mazibe ziyitshisile ziye kuba.

KUMAHLULO wase Standerton Transvaal kuko umfo ontsundu odlwengule, wabulala Ibhulukazi. Ute xa ebeselebanjiwe, waxwilwa liqela lama Bhulu, lame- • nza ipapa.

LIYATETWA ityala lokuvukela umbuso lika Dinizulu, Etshowe. Inkosi yama Zulu imelwe ngu Mr. Escombe, yaye [1] itshoniswa ngu Mr. Morcom.

KUMATYALA amakulu e Barberton kugwetyelwe ukuxhonywa umlungu ongu Arthur van Strange ngokubulala omnye .ongu Fallon. Batatu abanye abafo abantsundu abakwagwetyelwe ukuxonywa.

LIXESHA (March) beyibhatalele *Imvo* abahlaula nge kwata.

IJAMANI elingu Oscar Paul, ebelifudula lili sentile lama bhantinti e Kapa, lifunyenwe esitalini sika Captain Dawkins lizidubule ngepistoli.

KUKO inteto yokuba ngu Lord Carrington oya kutabata indawo ka Sir Hercules Robinson yobu Ruluneli beli letu.

YAYIHLELI e Tinara i Jaji ngolwesi Bini lweveki engapaya. Umtshushisi matyala ingu Mr. Sampson. Yabheculula elika *Kusse* lobudlwengu pezu kwentwazana engu Margaaet Mbongwe eminyaka ilishumi. Ufunyenwe enetyala watiwa nka ngeminyaka 12, nekati *ezi* 36.—Ababeti abatatu baka Jack Zulu bafunyenwe bengena tyala.—Ibhastile elingu *Marman Vetbooi* liposwe yintambo libe libekwa ityala ngokutwala u Maria Olivier intwazana eminyaka i 15.— Ilawu u *Piet van Eyk* ngobudlwengu ku Maria van Aswegen, ixegokazi eliyimfama, lisinde kakubi.—U *Faku* ngobusela bebhokwe ezilishumi, iminyaka 2, arole £4 ngesine sebhokwe ezingafunyanwanga.

IBE lusuku lunye i Jaji e Rafu, laye ityala elibalulekileyo ilele gqira elintsundu elinike umfazi iyeza wafa. Ufunyenwe engenatyala wakululwa.

IFAMA elingu Mr. Thomas Isted lase New England, ngase Aliwal North, lisuzelwe litsili lenyosi ezibe zise fameni yalo lafa.

U MR. RATHBONE utunywe e Kana ngu Mbandine inkosi yama Swazi, ukuba aye kucela i Ruluneli ukuba elo layo libe pantsi kwe piko le Nkosazana.

IGWANGQA abati ngu Matin linyatelwe yi tren ngo-Mgqibelo ongapaya e Durban yapel'into ebitetwa.

ITYALA lomvukelimbuso lika Tshangana ligqityiwe ukutetwa e Tshowe, kodwa asikawiswa isigwebo.

KUVAKALA emapepeni u mingimingi, esingavuyayo lungeyiyo inyaniso, ukuba kukangelwe ukuba kuhle izipitipiti e Lusutu. Kufun' ukuti kuvutwe uqushu- lulu olupakati kwenkosi ezitile ezaziwayo. Sekuko nenteto yokuba amagwangqa atile sele cinga ngokungcace' alishiye.

UYANCONYWA U manzabomvu kwelipezulu e Natal. Enye indoda ifunyenwe igulelwa lishumi linane lipela lenkabi.

IPEPA lase Mtata selisiti Abatembu baya kulwa ingene i Jaji kwelabo. Siyatemba ukuba abazizo izidenge ngolohlobo. Abo bati mabalwe ngento ye Jaji, eintshaba zaba Tembu, ezingxamele umhlaba wabo. Yekani u Rulumeni atete amatyala ngendlela ayibonayo. Nigcine nina indawo zenu.

Imvo Zabantsundu

NGOLWESI-NE, MARCH 21, 1889.

BUBUSO NA?

KULEVOTI inkulu eyapangelelana nokufa konyaka ogqitileyo, umzi ontsundu awuvumanga ukulinika izandla icala lo TSHAMBULUKA no FOLOSI, kuba ilicala elingenanteto intle, nazikwa ngakuti bantsundu, bengabeloqela ebandla e Kapa, ekumana kupuma kulo yonke imiteto enzima ake wapantsi kwayo umntu ontsundu. 'Kuba kaloku oluyabluto lwemipu Iwapuma kulo, iminqopiso nenkosi ezintsundu yapulwa lilo. Izinto ; ke ezo ezixhoxhe isikuni semfazwe ezite zona zazala ububi, ukucitwacitwa kwabantu, impango yomhlaba, nezimali ze rafu. Uti ke umzi ! ufumane ingqondo ngendawo yokuba ebandla e Kapa, apo zitapuluka kona zonke ezizinto, kuhleli kuko iqela lamanene amhlope eli , leli lingazivumeli ezizinto, kodwa : loyiswa ngokuti kanti alinazandla zininzi ukuxhasa into eliyitetayo— kuba kaloku kulo mbuso zizandla into efeza inkani. Iti yakuqondwa lenyaniso ngamawetu kufun' ukubako intshukumo enkulu pakati komzi wonke, kugqitywe kwelokuba ngangoko kunokwenzeka ivoti yontsundu mayinikwe amanene amhlope angqiniweyo natembekileyo ukuba izandla zawo ziyakupakanyiswa kwicala elibuzela ontsundu embusweni. Ngenx' enesisigqibo, abamkelwanga o NKANUNU no FOLOSE, no ELEFU, nakubeni bebetembisa into ezibusi, kuba besuke bati baya kuba zintsika ezixhase ubu SPRIGG obu buvele nenxwaleko ezinkulu kumntu ontsundu. Kude kuti kwezinye indawo kuvele namadodana ate ukuyichasa imiteto emibi ada anconywa ngokufela enyanisweni,amanye achase esiti iba nomdintsi into ekankanya o SPRIGG no NKANUNU.

Kuti kodwa kulevoti yeveki egqitileyo, abonakale kwalawo madodana equbuda pambi komfanekiso awutyityishileyo u Sir G. SPRIGG, —ebhedesha u Mr. BLAINE ! Abantu abazolisayo ukucinga libayile namhla. Bazamana nentliziyo befuna ukwazi ukuba kuhleliwenje ngolu voto lukulu into esasizicbasile ko NKANUNU yayibubuso obuna, yayingeyiyo na intliziyo, ekubonakala ngokuvana kwayo nobu SPRIGG obuzise ubunzima pezu komzi, ayimveli ontsundu ?

Amanqaku.

INTO esiweleyo tina apa (utsho umbhaleli) ku Makwababa, naku Ngqwaru, nase Matafeni, ngumbendeni uyaqoba, ute nqi, kweminye imizi iseli ngenise ubuhlwempu kakulu. Kwa nokwekwe lukwanjalo ebantwini, uti umntu ute'a nje naye kanti akeva ulibele kukuzi qwiqwa. Sincede usitumele iyeza lika mbendeni, nokwekwe, aluketi lubambe ngakunye.

IPAKATI le Nkosazana livakalise ukuba lizakutumela inene eliyakuba ngamehlo ombuso wama Ngesi ku Lobengula, ukunqanda amacebo ama Bhulu. Sanelisiwe loludaba, besekunga kungenjiwa njalo nase Swazini.

Uvoto Lwendlu ye Ngwevu.

Ingxelo zamanani afunyenwe ngamanene abe kumnyadala woluvoto lube lungolwesi-Bini, March 12, zisaqingatisile ukwaziwa, zindawo zangapandle zase Dordrecht, zelika Meja, zelika Ndabeni, zase Aliwal ezingekafiki. Lusemi ngoluhlobo, waye u Mr. Hughes esengati uyakuqubela zakupelela ingxelo :—

	Blaine.	Gray.	Hughes.
Kingwilliamstown ...	254	10	
		12	
East London, (3 ezanga pandle ezingekangeni)	526		15
Cathcart	12	27	5
Queenstown..........................	148	2	5
Debe Nek	16	1	0
Emdizeni	4	0	0
Stutterheim	43	6	47
Keiskama Hoek	38	3	13
Aliwal North	1	6	91
Middledrift 11 0 1			
Ncera	12	0	2
Tyume	2	0	66
Peelton	38	0	2
Pirie..	25	0	48
Rabula	1	0	18
Frankfort	39	0	0
Lady Grey	0	0	84
Dordrecht	4	0	40
Herschel	0	0	200
Blaney	7	0	0
Snyman's (Qumra) ...	2	11	0
Bolotwa	24	0	14
Driver's Drift............................	67	0	47
Kei Road..................................	28	5	0
Berlin	22	3	1
Macleantown............................	17	1	0
Kokstad	5	17	190
Kamastone	12	0	66
Bailey	9	1	0
Hackney....................................	2	0	62
Mapassa Leven	2	0	13
Quarries, Bolo,Hayslope	57	16	2
Umtata	38	1	0
Butterworth	24	1	6
Buffeldoorns (Dordrecht)	1	0	85
Craggieburn ,,	0	0	10
Driefontein ,,	0	0	4
Snyman's Kraal ,,	7	0	8
Wintershoek ,,	0	0	16
Lady Frere ,,	8	4	36
Nel's Rest ,,	10		
	2		
Montaguhill ,,	0	0	7
Smoorfontein ,,	0	0	20
Greytown	9	0	
....21			
	1516	130	1245

ABATEMBU NELA BATEMBU.

U Dyasopi wenzile, noko ngati akenzanga nje, e Batenjini. Yiye into esuke yacaca okunye ezingqondweni ngelituba ake wegxada kwela Batembu umbhali wala manqakn. Singa umlesi angeposisi. Xa siteta ngo Tembu kula macapaza asiwuquki umzi wakomkulu, kuba noko ihambo zetu zingazanga zapatelela kuwo, akuewelekile ukuqonda ukuba elo aebe lika Tembu lisaqwalasele kwizitete zo Butembu obungapandle ko Mlungu, kobu Rulumeni obendeleyo, nokukanya. Indawo esiya kuti aiwenza ' amazwana etu aibe simana aikangele mayelana nayo, ngu Tembu wakwa Gcina nose Rode—umandla okutiwa li Glen Grey, opetwe ngu Mr. Jenner ngobu Mantyi, nekutiwa ngowase Xalanga ka Mr. Levey.

Kule mimandla yomibini zibonakala kuzo zouke intili iziqhamo zemfundiso ka Dyasopi. Kambe abanolwazana ngento zela Batembu, bobehle basivisise xa siteta ngo Dyasopi, ukuba siteta ngo Mr. J. C. Warner uyise wabafundisi belo gama. Elonene lizenzele ubulungisa obungafuniyo ukuxelwa ngomlomo ngabanini kubenza izizwe za Batembu. Ngezimini ati akuti omhlope ungumhlobo wetu xa aazeke efuna ivoti yetu, mhlaimbi enga singa kokelwa nguye evotini, kubuzwe into ake wayenzela umzi ontsundu, bekuya kumlungela u Mr. Warner omdala ukuba ubeseko. Ube ngasakuxhapa magwebu, aneke izandla, exela into eziyimifiliba, ezivakala zingavakali azenzele omtina. Ubeya kuzanelisa ngokwalata intlalo ya Batembu into eyiyo. Ati iyateta ngokwayo yodwa.

Ute umhambi opuma e Qonce ngololiwe angake awapumze umlilo axele tina, kweso saseNcemera akubona zitshizwe ngefuta izindlu. Lonto kodwa ayalati ukuba abantu basebenzile kuba ingxowa yekalika etshiswa ngo Mpamba no Luvuno e Gqutywa, nango Mqanda e Tyityaba, ayigqiti kuyapi kwindaliso. Yinto esuke ingengati iyamhlaziya umntu epela ukuti emva kokubona ubugoxo bongqupantsi, amanqugwala njalo njalo, nokuba aqatywe ngekalika, nokuba akaqatyiwe, afike kwindlu zezitena, abati. abaninizo *ngamangesi* e Batenjini. Ingummangaliso ihambiselo pambili yabantu belangapezuiu kumehlo aqele into zeli langapantsi. Ibonakala kwase zindlwini. Yilesisi e Batenjini pakati kwamadoda ngezindlu. Kwakamsinyane ifune ukuti isite indoda, isuka iseyiguqa ngedolo, igoba isinqe, ifoloma izitena, "U Antweni, uyafoloma;" "U Bhokoto selefolomile ' " Into yo Sotshozana seya kile,"—le yinteto ongayiva izo' nemihla kwelo lakwa Tato. Ezi zindlu azingawo amapoma nje. Kuyanda ukuti indlu ibe nento zayo ezintle ngapakati. Zona kanye ezo zento zoso Tshozana nemilibo yazo eko Mr. Sondlo no Mr. Mayekiso, nezo Zwekufazezi ke siva kusitiwa ngoku- soma ungafumana kuzo *" A place for everything, and everything in its place."* Ezi zinto azifumananga zako. Akntetwanga ngelizwi zaza zako. Kusetyenziwe kwaye kusasetyenzwa.

Iqinga abasebenza ngalo. Batembu kukulima kunene, kuze kurwetywe igusha, ekuti kwakucetywa ibe ngumkanja indoda engenamali esandleni. Ezi zinto zifuna intloko ezirelerele, ezicingayo. Akummangaliso ukuba zingacingeki kongqupapantsi abate ngoku bonakaliswa okunye ngezityifilana apa zezibane zepalafini, ekubonakala ukuba ziyayiguba impilo yohlanga oluntsundu ngokuxinanisa izifuba, zisenza umle emapatshini nasezimpumlweni. Kwakwinto zovoto iyenye ingqondo yamadoda ahlala ezinqugwaleni angapantsi, kwahlala ezindlwini kwelipezulu. Ngokuhlala ezindlwini ezizizo maninzi amadoda angafumana ingqondo ezicinga into zonoedo. Abatembu bayinto abayiyo ngenxa yenkutalo.

Lento bakutalayo, babehla bayiqonda intlalo yabelungu, kukuti bafumane itamsanqa lalemantyi igama silikankanye futi, u Mr. Warner, eyayine nkosikazi ebingena ipuma ezindlwini zabantu ikangela ukuba bazipete njanina abafazi, ngoko abantu bahlala bebhinqele pezulu. Akubanga njalo kodwa kwezinye izizwe. Abafundisi, imantyi, ababanga nazinto bazenzela uluntu ezinjengokubafundisa inkutalo. Sinenkolo ukuba nalomzi unga. pantsi ngewunyatelana ngenzwane nowase Batenjini entweni zenqubelo pambili, ukuba wawufumene abafundisi abangeneliswa zipulpiti ukushumayela ukukanya. Yiyo lonto esiti " ngahlamb' ezantsi kwabo."

Umhlaba waba Tembu ungomhle kunene. Ukolise ngokuba zinqila zamatafa abanzi Komhlaba. kunene, ongawuqonda xa uhambayo ubude nobubanzi, po engakangeleki banzi kangako. Ziti ezinqila zibe pakati kwentaba ezinde. Ngoluhambo beke sanalo sifike lincamisile ngobuhle, kuba ingento imvula ingati itululwa ngezikotile imihla la. Lisuke langumtombo ilizwe lipela —imigxobozo, yeka !

Akummangaliso ke ukuba ilizwe elihle

Kangaka libe ngumyezo ka Naboti into

enqwenwelwayo, ehlutwa ngeziqula ngabantu abangawazeleleyo amalungelo omntu ontsundu kwinto ezikoyo pantsi kwe langa. Kanti ke nasemhlabeni apo iyabonakala imizamo ka Warner ukubenzela ilifa Abatembu. Wati onke amadoda anengqondo wawazamela amalungelo efam ezinkosini awati aqiniselwa ngu Rulumeni, ate ke lomadoda ngoku kuzanywa amacebo okuhlutwa komhlaba, asitukutezi kwintshaba. Umblaba awuhluteki. Kambe kumana kuhlutwa kwi gada apa elikulu kntiwa bubuzwe. Sizibonile indawo ezahlutwa ngu Folose ngempango apa enkulu, eyaqala ku Matyhantya yaya kutinta nge Guba. Ezi zindawo ezibe zitniwe nga Batembu zilinywa, kodwa into eziswele imfesane ngakontsundu zicitacite amakulu amahlanu abantu ukwenzela indawo abantu abahlanu abamhlope ! Site sakuyibona lento zafunukuza ezinkopeni inyembezi, sikumbula ukuba kanene oku kwenzeka kuba singakunjulelwe ngabo bakwenzayo. Lo Matyhantya nyabonakala kulendawo yenziwa kayo evoti ya Batembu yancedisa ukungenisa uFolose ete namhla yancedisa ukungenisa u Mr. Blaine—amadoda omke umhlaba vakwa Ngqika engenzanga lizwi. Namhla ungeniswa elixa owase Batenjini usesentweni, ukuba aye kuxhasa abapangi bawo e Kapa.

Kusivuyise kunene ukufuma-na ukuba sewuvumelene wonke umzi ose Batenjini, noma qaba sewude waqonda ukuba cande ukuze uqiniseleke emhlabeni. Bandile bonke ukuba awubangeki umhlaba pa emlungwini ngapandle kokuba obangala abe ne *Kart;* ukuba umhla ongena *kart* ngumhlaba osenokwenza ukutanda gawo umbuso, nokuba ubani selakele kwintaba zamadinga. Into eya kubarabezela gumbuso lo upeteyo, kuba ungenayo ntliziyo ekutambeleyo ukwenzela ontsundu lungelo pantsi kwelanga. Njengokuba mzi ubonakala uzimisele ukutuma e Palamente amadoda antliziyo zitanda ubulungisa, zingenakwele ngakontsundu—amadoda njengo Mr. Orpen no Mr. Hughes, kuko temba ukuba woda uwafumane amalungelo wo. Saye simtembile u Mr. Orpen ukuba lya kuwuzamela ngenkutalo umzi wase latenjini ukuba ute wawubeka kuye lomsebenzi. Intlanganiso ke Batembu, no Mr Orpen no Mr. Hughes xa engene ngalo ncimbi ingeka dibani i Palamente. Babizeleni entlanganisweni, ningalindi ukuza kwabo ngelabo ixesha. Baxhobiseni izirnvo enu pambi kokuba bahambe ukusinga e kapa.

Eyona nto ibibange ukuba si-lihambele elase Batenjini ipatelele kweze Lizwi. Kumanqaku ese siwenzile wobehle iqonde onamava ukuba abantu abantlalo ncomeka njenge ya Batembu mababe ngabantu abakolisileyo ukulamkela Ilizwi. kuba amazwi ka Dr Bushnell ayinyaniso iphokeleyo : " The soul of all improvements the improvement of the soul "—" Umpefumlo wayo yonke inqubelo pambili yinqubelo pambili yompefumlo." Abatembu igabantu abamhloueleyo kakulu u Tixo into zabo bazenza pantsi kwake. Yiyo lalento basikelelekileyo.

Kanti ke kuyo yonke lontlonelo kuyaqondakala ukuba ayitanga ibehle iqondwe yona into yokwakela u Tixo izindlu ezifanelekileyo. Izindlu zetyalike zase Batenjini ungeze watsho ukuba izindlu zabantu abazindlu zeziqu zintle. Cuqalile ukwakiwa izindlu eziyeleleyo kokuze sinyuke kukuba sibe simenyelwe skuvulweni kweyase Machubeni eyakelwe bandla elipantsi ko Rev. James M. Dwane, findlu elingeneyo yamatye, ete noko yavu. wa ingekafezwa kanye, esingenakuxela ke kuba yoba njanina ngobuhle ngapakati ta igqityiweyo. Ngapandle ibugqibile. Yaye nelitye pezu komnyanga elixela ukuba yi ' Lamplough Church."

Uhlobo erolwe ngalo imali , nempahla yokwakiwa kwaleyo ndlu, luselodwa "(Missing text)…." etu. Site isikweliti se £140 suka intlanganiso yadywidana ngaso ngesiqingata sokumka komhla, yasigqiba. Kwaye kubonakala ukuba bonke bazinikele jkuroleni. Yinto ekwati ngokungxama kwabantu kwadideka ababhali bento ezirolwayo Esiti mabangachumina abantu abazinikele ekufezeni imfanelo zalowo bangamagosa ike entweni zemfuyo ? Inkomo ezarolwayo saba 20, amahashe 2, impahla emfutshane apatelela ku 40 ; zaye ziko kunene ingxowa sengqolowa. Imali eyapuma ezingxoweni ngalomini yaba ku £30, ngapandle kwamadinga. Kwada kwatiwa mabapeze ibantu. Iboba iyeva Inxukwebe esaza kwaka indlu yomfundisi ontsundu.

Intshumayelo yokuvula indlu (11 March) kwati ngenx'eno kungafiki kuka Rev. R. Lamplough owayevalelwe e Dordrecht zimvula nendlela ezimbi, nokutyafa kwamahashe, akabi nakufikelela, yahanjiswa ngu Rev. E. J. Warner, ekubula ngamazwi akwi Mibalo into u Tixo abenzele yona abantu. Waye ebenzile u Rev. J. Goduka nge Sabata (10 March) kwisikungo esidala. Intlanganjso yokuzama isikweliti yayonganyelwe ngu J. Tengo- Jabavu, izinyaswe ngu Rev J. Sikwebu Rev. S. Mzamo, Rev. E. J. Warner, kwaba semzini abafundisi, kwaye kuko o Messrs. P. Kubi, L. Ngcwabe, J. Mpikwana, Saulus Tyuluba, F. Mashiyi, D. Malasi, netitshale ezipantsi ko Mr. Dwane amadoda amakulu ase Macubeni o Messrs. K. Mayekiso, H. Kalipa, T. Zwedala, A. Hlati, ayeko Zati ngalomini inkotno zarolwa ngabafazi amadoda arola imali arolela abantwana Lowomhla wokuvulwa kwe Tyalike yase Macubeni waba ngongasakulityalwa ngabaninzi ababeko. Ibe yimvumo ngokuhlwa yangumgcobo wapandle wentsapo 12 March Sivuya nabahlobo base Macubeni ngokupumelela okuhle komvulo wetyalike yabo.

FORT BEAUFORT.

[NGUMBHALELI.]

March 8th, 1889.

Silila inyembezi tina kwesi sitili sase Bhofolo ngenxa yernipu. Mandible entloko nditi, kute ngomhla wokuqala kulesinayo kwako amadoda afuna ukutenga imipu, kuba amadoda la ayazeka kakulu kunjalo nje. Kwasuka kwako ilizwi lokuba, umntu ontsundu kutiwa ngu Rulumeni akufuneki enompu. Ke into esililisayo tina yile yokuba, lama- pepa abantu babewanikiwe okuvota, babewapete. Sifuna ukuva ukuba eli lizwi livela ku Rulumeni na nokuba livela kwezi nkosi zetu? Lelezonkosi zenu. — EDITOR *Imvo]* kuba ziba nelizwi lokubuza ukuba niza kuyenza ntonina. Ke lendawo Mhleli iya sililisa, soti ukuze sizosule inyembezi sike siqondiswe, sandule ke ukusonga izandla. Ke okwesibini, kute kwasemva kolo lusuku kwako ingqina, hai kwaxatiswa, kwati ke ngengozi umlungu wase Nxu- kwebe wadubula umntu ontsundu xa kwakuzingelwa. Ke azi ngekubeke pina kuti, kuba kutiwa umntu ontsundu akakwazi ukupata umpu. Kodwa umntu lowo akafanga kuba zihalisi ezo badutyulwe ngazo bobabini, kodwa unentlungu kakulu omnye, noko yena yangena engalweni; omnye esiswini, ayangena ematunjini.

ILISO LOMZI ONTSUNDU.

ISEBE LASE HEWU.

Yangena intlanganiso ye Liso Lomzi wase Heu e Eardly ngo 16 February. Emva kokufundwa kwengxelo zengapambili nokubizwa kwagama amalungu, umgcini ndyebo wamkele imali emalungwini. Ezayo intlanganiso yamiselwa kwase Eardly ngo-Mgqibelo wokugqibela ku April. U Mr. T. Dunjana kwatiwa woba sesihlalweni. Into ekwaxoxwa ngayo yeyokuba masicele i Kart yedlelo ku Rulumente, nokuba masivume ukulaulwa yi board of village managers. Kwagqitywa kwelokuba zombini ezizinto zezisiwe pambi kwentlanganiso yamadoda amadala eyami- selwa yona e Wukuwa nge 23. Kwatiwa kulontlanganiso kuyakutqtwa ngelungu lendlu yengwevu. Amapepa ayakufundwa kwezayo intlanganiso. 1. Intlanganiso eliliso lomzi: ngu Mr. H. Mtobeni.
2. Izindlu ngu Mr. Jos. D. Mtobeni.

Umjikelo we Jaji.

Ihamba iteta amatyala ngoluhlobo I jaji :— Somerset East, Ngo.Mvulo, March 18. Bedford, Ngolwesi-Tatu, March 20.
Fort Beaufort, Ngolwesi-Hlanu, March 22. Queenstown, Ngolwesi-Tatu, March 27. Dordrecht, Ngo.Mvulo, April 1.
Aliwal North, Ngolwesi-Ne, April 4. Burghersdorp, Ngo-Mvulo, April 8. King Wm's. Town, Ngolwesi-Hlanu, April 12 East London, Ngolw Butterworth, Ngolwesi.Bini, April 23. Umtata, Ngo-Mgqibelo, April 27.
Kokstad, Ngo-Mgqibelo, May 4.

EZAZE DAYIMANI.—Kudalwe ngalonyaka Umjikelo omtsha oya kuhanjwa zi Jaji zase Kimberley. Yohlala kwezindawo, ngezimini i Jaji :—Hopetown, ngo-Mvulo, 18 March; Ricqmond, ngolwesi-Tatu, 20 March ; Victoria West, ngo-Mgqibelo, 23 March ; Colesberg, ngolwesi-Bini, 26 March ; Cradock, ngolwesi-Hlanu, 29 March.

EZABABHALELI.

INCWADI KA YOLISWA.

MHLELI OBEKEKILEYO,—Ndiyazi ukuba andizi kutetela ndawo, noko mandijwaxe libe linye. Ndise ndivile ukuba inkulu umkosi omenyiweyo, wonke ongowabantu abakwaziyo ukuteta; okunye mna ndakuvelela amazwi onke kuya kutiwa nalqke ibhastile : kube kunjalo nje u Yoliswa enegama eligqiba amandla, ati kona akuti singo papa kubonakale ukuba sipelile kanye.

Kundifincile mna ukubizwa ngo Papa. Mtaka Memeza —andazi nokuba ungu Miss Memeza, nokuba ungu Mrs. Memeza sinina—uyateta, ube uya kufeza into ukuba niti papa nase kaya ningabi nitsho kwi *Mvo Zabantsundu* kupela. Indawo endite upantse wapambuka, endiya kuti noko ndiyalate ngelitambi- leyo, ndikubonise ukuba isisikalazo kumadodana xa azitetelayo, yile yokuti mhla wavula umlomo umeme imikosi, uti uxumazwi asemvula ube ukwapambili. Amanye amadoda aya kusuke ati ese Dayimani nje yilonto. Uti umntu osaba uyabonisa, kuse kugaleleka imikosi. Uti wena abelungu abalahli makosikazi. Aba bantsundu ke bona baya kumana ukushushu gxada e Dayimani kuba kaloku ngapambili bebencedwa kukupupumisela kwa Nopoti akuva kushushu kwa Nonayise. Londlela ke namhla ivalwe ngo cingo ; kungoko kuti kwakumenywa imikosi indoda itake ngokwentakumba. Nokoke akuncamekile kuba no Miss Yoliswa—kanene manditi Mrs. Memeza—uti akuko amanene atengela abafazi nezindlu, ati ke kodwa yena ayahlekwa ngamanye.

Kweli lika Jack—sendinga ndingaka ndimbone naye lo Jack—ungati mna animvanga umntu obeteta ngaye. Ndiba mna uti yena uyazidla ngani maledi akowabo, uyanibuka, yinina ukuti kwakubako into efanele izilimo ide isukelwe nanini. Kwakufikwa kule ndawo inteto ka Yoliswa inobuqoboqobobomncunube. Elinene lona ungati alitsho ukuti maziyekwe itishini ezintsha, iti masingati siluhlanga sicime amehlo siginve into zonke; mayingati into yakuba kumlungu, mhlaumbi ingamfanele naye, kuse kusitiwa " lisiko lenkululeko." Ndaka ndeva omnye umfana esiti baxakene endlwini—omnye uti umlungu owandifundisayo ebesiti lento mayitiwe; ize inkosikazi iti mna umlungukazi warn ebesiti kubotiwe kusuke endlwini apa kunge kupanwe oplatana omnye axume abhekise ngapa esiti ndenza isiko lenkululeko, omnye aye kwelake icala naye ekala ngenkululeko. Kanti lento bacitana ngayo ibilula kakulu ukuba bebelinge ukucinga nangeyabo ingqondo bafune okufaneleki- leyo nokuba kwahlukile kulandawo yomlungu nomlungukazi. Ndiba mna lomfo uteta ngo Jack uti amasiko makangabi zinkosi zengqondo mayibe yingqondo enobukosi pezu kwamasiko Elozwi lonakele pina ke xa linjalo. Ufunza nje wena Yoliswa usiti pambili uteta mlambo mnina? Akuko matyena kulondlela ufunza kuyo ude unge uti makungabisatetwa nokutetwa? Kodwa ndiyakutanda kona ngokuti amaledi makatabate afunde *Imvo.* Uti akwazi nokuba ayafundana! Nam andazi! Kaloku sobuya sive kwangawe. Make ndikushiye apo, namhla ndizibize ngohlobo Iwakulo ma apo ndikulele kona nditi ndingu.

MTAKA-YOLISWA.

IMITSHATO YE LICENCE.

Inkoliso yemitshato ye licence yeyemfeketo, basuke abo batshate ngalondlela bangavani endlwini yabo kwase kuqaleni kwabo ubom obutsha kude kube sekupeleni ngamanye amaxesha. Ibe yinkohla kwintombi apo ingaya kona, kuba abazali bayo yabakanyela, yazenza ongazalwayo.

Lemitshato ingentla ifanele ukuba nje, kuba yeyo busela. Umfana usuke ati ukuba unentombi ayiboniieyo wayitanda kumzi womfo, asuke amdele ngentombi yake amcukuceze, ajikele emva komzi, atyoboze ebe umntu. Ave yena usontombi sekusitiwa kugqityiwe, selingu mfazi nendoda. Wumbi umfana woza ngendlela efanelekileyo, aze ati akungavani kakuhle nabantu abakulu, asele zityutulela, angacingi ngomonde, noziugiso bade bavane, kuba kakade lento uzeko ituna unyamezelo neuzonde-

bring his total up to 1800. Our assumption is based upon a careful study of the lists of Registered Voters at the various places from which an expression of opinion as regards the candidates has emanated; and from the temper of the various localities as shown in the voting so far as it has gone. Whether we are right or wrong in our forecast, there cannot, however, be any question as to the fact that it is too early for partisans of Mr. n Blaine to crow, seeing that they are still s among a wood of many unknown returns.

The reply elicited by Mr. Chamberlain from the Imperial Government with respect to Matabeleland is highly gratifying. According to that reply Her Majesty's Government are prepared. to send an , officer to advise Lobengulo. who would see that the interests of the Matabeles [1]were not injured by concessions and E would advise the Chief to alter Mr. Rudd's concession referring to arms and ammunition. As the future of the northward expansion movement, will depend much upon what the Imperial Government are doing now, it is to be hoped that they will be fortunate in hitting upon an officer who will be imbued with judgment and and discretion, who will facilitate the progress of that momentous movement. We trust Swaziland will be treated similarly. :

THE *Cape Mercury,* the latest accession to Ministerial journals, in attempting to classify the three candidates for the Legislative Council vacancy according to their political leanings, makes some J amusing blunders. " All three," remarks our contemporary, "are more or less pronounced supporters of the present Ministry." Here the *Cape Mercury* is at issue with another. Ministerial journal of ' longer standing. We mean the *Free Frees,* which has urged as a ground of its opposition to Mr. Hughes' return that he belonged to the Opposition. Then again the public are informed by the *Mercury* that Mr. Gray has been discarded by those of the Sprigg household " for his hot and avowed Ministerial partisanship which would appear to have blinded him to any possibilities of failure." But the *Watchman* asserts the converse of the *Mercury* proposition for the shunting of Mr. Gray. For a Ministerialist he was too independent as witness his support of Mr. Warren at the General Election. " Is it to be wondered at (asks the *Watchman)* if those who support the present Ministry and wish them to remain in office look upon Mr. Gray with suspicion, since, during the recent Assembly election, Mr. Gray, although professing to support the Ministry and in some instances proposing a vote of confidence in Colonel Schermbrucker, availed himself of the opportunity to canvass in the interests of Mr. Warren, a pronounced oppositionist. It should be borne in mind also that Mr. Warren has for some time been canvassing the constituency in the interests of Mr. Gray. Thus notwithstanding Mr. Gray's statements at public meetings that he is a supporter of the Sprigg Ministry the above facts are sufficient to create a doubt in the minds of thinking men as to whether Mr. Gray is really a supporter of the Ministry or not. The *Imvo* says also that Mr. Gray is independent in his opinions, but we are at a loss to know what is meant by that statement. DoeS it mean that Mr. Gray is not to be depended upon as a firm supporter of the Ministry, as his action would seem to warrant electors in coming to such a conclusion."

THE spontaneous assembling of Natives in large numbers is not generally encouraged by Magistrates in the Native territories, as they almost invariably regard it as a sign of disaffection and war. Somehow or other the reported meetings of Natives to protest against the extension of the Circuit Court do not appear to have raised apprehensions in these officials. On the contrary they appear to be encouraging them. It is noteworthy that while this is the case private advices and our Native correspondence should go to show that the generality of the people regard the extension of the Circuit with favour and satisfaction.

A CONTRADICTION.

IT has been reported by some unknown authority that I am about to leave the good work in which I have been engaged for so many years. I beg emphatically to contradict the statement, and to say that when —from a; breakdown in health, or some other cause—1 am likely to give up a work which has been so honoured and blessed of God in time past, I shall be sure to give due notice to the friends of our work, and of the girls. *Till then the report may he considered untrue.* I state this clearly, because it has caused some trouble and anxiety to the parents and friends of the girls under our care.

E. W. H. STURROCK.
Shaftesbury Home, Peelton,

March 12, 1889.

Lost! Lost!

AT Lushington, on the 28th February, 1889, A BAY MARE, with thick mane, right hind foot white. Any who will give a spoor to its discovery shall be rewarded.

ROBT. FINI.
Gqumahashe,
Lovedale, Alice, 9th March, 1889.

TO CHURCHMEN.

WANTED. — Two Schoolmasters for Tv Mission work. One European and one Native.—For particulars address REVD. CHAS. JOHNSON,
St. Augustines,
Rorke's Drift,
3it4 Zululand.

J.E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Kungewaba. Ngezantsi kwesitora sakwa Aluveni.
Kingwilliamstown.

Isikula Sase Ncemera se Ntombi. |

KUKO isazi esitile esingaziwayo, esi- hlwayele inteto yokuba ndiza kuwushiya lomsebensi ulnngileyo esendine minyaka emininzi kangaka ndikuwo. Ndifuna ukuyikanyeza lonteto kabukali, d nokuti, ndingati nxana ndihlelwe bulwelwe, nokuba sisizatu esisimbi, esingandibangela ukuha " ndiwuyeke umsebenzi owenzelwe imbeko, watanyusanqwela ngu Tixo ngexesha eli- dluleyo, ndiya kuqiniseka ukuba ndizinike isaziso esaneleyo izihlobo zomsebenzi wetu, neza mantombazana. *Lingekafika elo xesha, leyo ngxelo ingakangelwa njenge hubuxoki.* Ndiyityila ngokumhlope lento kuba seyidale inkatazwana, nokunxungupala kabazali, nababhlobo bama ntombazana aselungcinweni lwetu.

E. W.

Peelton, March 12, 1889.

Bonisani! Bonisani!

MNA ogama ndilahlekelwe edlelweni lase Komani ngosuku 3 kale nyanga ingu March, ngamahashe amabini Inkabi ebomvu enekolo encinane eminyaka mine ubudala iliso lase kunene yimfama umtshiso E. — Kwanenkabi engwevu enenqina elimhlope; iminyaka mitandatu, likowesixenxe ngoku. Omabini ayalingana. Uyakuvuzwa ngokwaneleyo owafumeneyo.

ADOLPH MAKUNGA, Engolini.

WEBSTER &
ABATENGI BO BOYA NEZI K
Ngakwi Tyalike yase Wesile
Kufupi ne nkundla ye M
Awona manani apezulu ngo B

ITIMITI EMTATI.

NGOMHLA wa 29 ngolwesi-Hlanu kule nyanga ingu March kuya kubako i Timiti kwa nomculo apa Emtati. Yenzelwa uku hlaziya isakiwo sendlu yecawa esonakeleyo. Siba cela bonke abahlobo betu kwindawo ngendawo ukuze babeko ngomhla lowo-Ngolwesihlanu. Ukulinga ukukolisa [1] abaralwana u-qolwane woyola njenge * Mocha yase-Arabiya, ze kubeko umculo ne- ntambula yase Jeputa. Ungeno yi Is; qa.

' Ngentsimbi yesi 7 p.m. (ngokuhlwa).
li320 SOL. S. MWAHLA.

ISAZISO SE DOLOPU.

IMARIKE YAKUSASA.

Inguqulo yexesha le Marike.

BAYAZISWA bonke ukuba i Marike yakusasa ngosuku lokuqala ku April, 1889, nangasemva kwalo, i Marike iya kutetewa ngo 7 a.m., kude kube kwolwa 30 ku September. Ngapandle kwokubuye kuguqulwe sisigqibo saba Pati bomzi.

L. J. PIRIE,
Town Clerk.

Town Office,
Kingwilliamstown,
28th February, 1889.

Healdtown Teachers' Association.

THE Annual Meeting will be held at Healdtown on TUESDAY and WEDNESDAY, April 2nd and 3rd. The proceedings will include Model Lessons, Essays and Discussions on Educational Subjects, and an Evening Concert. The Rev. GEORGE NOBLE will address the Teachers. A cricket match, Acting Teachers *versus* Students, a will take place on the Tuesday.

J. LIGHTFOOT,
4i7t28 Secretary.

Iziteyisi zamaledi zentlobo namabala onke. I Printi kongona zitshipu ku- nenx'engapambili.

W. 0. CARTER & Co.
Kingwilliamstown.

BANTSUNDU! '
Bantsimdu! Bantsundu!

NALI iculo lika " Folokoco " lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

SOUTH AFRICAN
MEDICINAL PLANTS.

By ANDREW SMITH, M.A.

ANTIDOTES for Snake-bite, 12 ; Plants for Blood-poisoning, "Scrofula, Tape-worm, Wounds, etc. Specifics for Lung sickness, Red Water, Sponziekte, Black Gall Sickness, and other Animal diseases.

LOVEDALE:
Price: Half-a-Crown; by Post, 3s;

EVANS &
(Kulandlu ibi no NGO
Abangenisi be mpahla
Banayo yonke impahla efunwa nga
uzikelela kwinto eninzi
Ngabateng bo Boya, Izikum njalo, njalo.
E Marikeni, Kingwilliamstown.

AMAYEZA
ADUME KUNENE,
KA.
JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenakalisi umzimba; nxenxa yobu pantsi bexabiso lawo; ngenxa vokucoceka ekweinziweni kwawo; ngenxa yokungabi nasikwa setyefu nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

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

ELONA (Specific).
Eli lona yeza lesifo so Xaxazo lwe gazi nezinye isisu esikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neza bunzi, nokubila kwentloko yonke.

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

UMGEDI ORABAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukut-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, uketyabuka, ezinye.

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

UMATINTELA (Antispamodie).
Umciza wokupilisa ukuqaqanjelwa nezitepu nezinye inkatazo.

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

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

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenaisiwa neli kutiwa " Lelona " xa isifo sekuhamba igazi sendele.

I-zalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi olana
ngazinve eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

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

AMAGOSA ALAMAYEZA—
E *Qonce*— Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E *Ngqamakwe*—Mrs. Savage.
E Monti—B. G. Lennon A Co.
E Jiini—E. Wells.
E Eikeni—U. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon &Co.
Engqusha—W. A. Young, E-q.
Ikaya lawo e Fort Beaufort kwa Nogqala. -

KUTENGISWA 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/.

Lilo eli:—
Kuko Venkile apa e King,
Kekalok' impahla yayo
Ikup' ezezinye everything,
Kumbulani Ivenkile leyo.
Umniniyo utiywe ngamakosikazi

ELIKA
ORSMOND
IYEZA 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 Lufuleni, ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapiliaiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sale, namava amaninzi umninilo, uliyaleza nge. ugqiniseko eliyeza ukuba liyayi pilisa inko. liso yazifo zabantaundu base Afrika, kwa. nale Fiva (cesina) yase Dayimani, kona kweai sifo aabantu abamnyama liyi nqobo, Kawulilinge please. Litshipu, ibhotile zisheleni zontats, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene ntsto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

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

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo
E MONTI.

BONA bawatenga pesheya awabo amayeza.
Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umai ukuke uqwa-lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

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

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amayeza ka Cook Abantsandu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK lyeza Lesisu Nokusazazo.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK lyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunvana.

Oka "
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu
G. E. COOK, Chemist,
E QONCE.
uba ngawenkohliso angenalo igama lake.

Herschel Teachers' Association.

OLUMANYANO luyakubase Wittebergen emzini womongameli u Revd. WESLEY HURT, Ngolwisibini, 2nd April, Amapepa aya kufundwa ngo Messrs. J. M. Tshangela, J. J. Jabavu, S. Mlamleli. O Messrs. Geo. Baker no S. T. Monyakwane baya kunika i- Model Lessons.

JONATHAN JAS. JABAVU,
Hon. Secretary.

Printed for the Proprietor, J. TENGO-JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.

Ngapandle komteketiso
Ngu Folokoco,—Manenekazi
Yizani ninqweniae iliso.
Zityal' ezetu zaba Tehakazi,
Ngokwenyani zihleli zodwa,—
Amanene, namanenekazi
S thrue, inteng'yetu iyodwa.
Zibhatyi, zihempe, neminqwazi,
Nebhulukwe zezisikiweyo,—
Zonke impahla zamaledikazi :
Ngenene zezifanelekileyo.
Siti kwaba batenga kade Ninga dinwa aihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo
Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church, Kingwilliamstown,
Apo niyakumbona kona u Mr. FOLOKOCO ngokwake (saluf).

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.

PAUL XINIWE,
Umlungiseleli wento yonke.

Address Market Square.

Ilungelo Kubafuyi.

Ukufandeswa kwe Mpahla.

U

HERBERT HOWARD.

UHLELI elungiselele ukutengisela abantu *Inkomo,* nenye impahla emva kwe Malike. Abatengiselwayo bolungiselelwa kamsinyane. Unamafandesi entwanantwana zezindlu ngo 11 o'clock ngolwesi-Hlanu bonke, pambi kwe Ofisi yake engaa. kwa Cook.—27t57.

ISAZISO.

MNA ubebizwa ngeli lokuba NISINI GWANTSA kube kungemposiso ukuba uze ubeke eli igama ukuba bati aba baleleli bam:

NISINI MBAMBANI Strangers' Location,
Port Elizabeth

Port Elizabeth, 8 January, 1889. 16t49

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukum. 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.O.O.) 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.