

Imvo Zabantsundu.

(NATIVE OPINION.)

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

DYER no DYER,

BASAND'UKUFAMANA ngenqanawa ezisand'ukuvela kwelipesheya kolwandle, impahla eninzi ukongezelela kwimpahla yabo kakade, baneke ngoku :—

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

Isuti zama kwenkwe—4s. 6d., 5s.'

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

Ihempe zokusebenza—1s. 3d., 1s. 6d.

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

Ibhulukwe zezitofu—3s., 4s.

Isuti Zokutshata.

Isuti Zobufundisi.

Izihlangu zentlobozonke, njalo-njalo.

I Dip ka Hellier.

NJENGOKUBA ngonyaka opelileyo ike yatengiselwa kakulu amafama. Ayincome kakulu okokuba lelona yeza lingenangozi litshipu. Namhla kambe njengokuba yenziwe yalunga ngakumbi, itotywiwe nangenani ngomlinganiselo wesahlulo sesine.—I-gallon enye igalelwa kwa 100 lamanzi (alandelayo). ...

Inani zi 8s. nge gallon.

Amagosa ayakubiza kwalonto ndawonye nenxamleko zokuyitwala.

P. TUDHOPE,

Market Street, Kingwilliamstown.

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH.

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

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.

G. Frauenstein

KWA QOBOQOBO.

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

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli wo Kungcwaba. Ngezantsi kwesitora sakwa-Aluyeni.

Kingwilliamstown.

OLUKA

GOWIE

Uluhlu Lwezityalo

zika APRIL.

I-ROSES.—Ixesha lokutyala liqalile.

Lixesha lokutyala (Strawberries) Amaqunube lifikile.

IMITI YOKUHOMBISA IMIZI NE-YE. HLATI—Eli lelona xesha lokuyi milisela.

Umhlaba mawulungiswe kakuhle, kumbiwe izigingqi ezikulu zokunyimisa.

INTYANTYAMBO.—I Hyacinth, Snow-drops, Tulip, nezinye intyantyambo zasebusika neza sentlakohlaza zisenoku tyalwa.

IMBEWU.—Hlwayela i Tawele Elikuleni Tarnip, i Beet, i Kapetshu, i Letese, i Radish, i Parsnip, i Lucerne, i Mangile, njalo njalo.

Imbewu ze miti namahlamn n ntyantyambo ezilukuni zisenokuhlwayelwa.

Hlwayela i Ertys Ngenyanga ezayo.

KWA

W. & C. GOWIE,

GRAHAMSTOWN.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemjti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sibhe ngayiphi, 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, nialo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele namava amaninzi umninilo, uliyaleza ngenginiseko eliyenza ukuba liyapiliswa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elingatata intsuku ezilishumi. Ibhotele nganye ihamba nenewadi ene neto yesi Xhosa

Lilungiselelwa umninilo kupela ngu

G.E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba geini mayeza kuyo yonke Ikoloni.

BONISANI

NONKE mzi wakowetu ontsundu. Ndalahle kana naba zali bam Enqweba pezulu (Jansenville), nge 1880. Kususela ako andizange ndive nto ngabo. Lomo pinto ka Ngqevu, igama ngu Mali. Mde unesiqu, seleyi ndodana ete nqi unomhlantla. Ndebhekisa ngokukodwa kwi cala alingase Nqweba. Ondilandisayo wovuzwa akubhalela kum, NELANI MALI, o/o Mr. R. Joninga, De Beers, Kimberley.

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.

KWA

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofii—12s 6d, 14s, 16s, 18s, 20s
IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe „ „ —4s, 4s 6d, 5s 6d, 6s 6d to 15s

Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, is, is 3d, 1s 6d, 2s

Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s

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

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

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5d, 6d nge yadi

Izitofu ezibugqi—6d, 7d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & Co., u-ALUVENI.

IZAZISONGE “MVO.”

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela

“IMVO ZABANTSUNDU” ukuba intlaulo’ Erolelwa Ikwata, xa iflke

kwange nyangayokuqala... 3s. Erolelwa Ikwata, iflke emva kwenyanga yokuqala 3s. 6d.

Kuvulelekile ukuba otandayo awuhlalele wonke unyaka kwausaqala. Intlaulo yonyaka iflke kwa usaqala, 12s.

Ngangoko kunokwenzeka intlaulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

Iveki.

KUFAKWE u Mr. J. C. Middleton ewongeni lokuba ngu Mpati Omkulu we Posi ne Ngingo zase Bechualand.

NGOLWESI-TATU lwe veeki egqitileyo isigebenga besiqikaika sidlwegula ilankazi kola dada lapesheya kwe Qonce pantsi kwendlela endala eya elityeni lo Messrs. Peacock Brothers no Weir. Kofike amankazana amatatu akwa Masingata ati akusisongela ngokusibamba sawa sukela. kwavela umfana ongu Shady xa bazindlazi Wasibamba. Asaka amankazana alibala kulila akusiwisa pantsi, sapuluka semka.

OMNYE waba fundisi base Tshatshi e Barberton, u Rev. Henry Adams, ubulahlile ubafundisi wangena emisebenzini ye golide. Waye tenjiswe ama £600 ngonyaka, aka wafamana njengoko akaxolela lontwana ayifumanayo abanye bexamla ubatyebi base mhlabeni.

SOKA DALA.—Ejamana kwindawo ekutiwa kuse Ottensen, ngase Hamburg, kuko isoka eli ngomenzi we watsha elisand’ ukungena kunnyaka we 104 ubudala. Oyena sokadala.

12 ZANZIBAR u Rev. P. Lish Jones Bateman umiselwe ukuba yi Archdeacon.

ISICAKAZANA sika Mr. Inglis wase Dorking, e Ngilani, esingu Minnie Mirrell, sinikwe i £5 netento ebhwalwe kakuhle ngokasindisa abantwana abahlanu benkosi yaso ekatsheni kwendla kalelwe.

U MR. A. W. BAKER wase Qumra umiselwe ekubeni sindalla se Mantyi e Komani, indawo yake itatwe ngu Mr. te Water.

KUBEKO idabi labafazi pesheya kwe Ligwa efameni ka Hans Erasmus, omnye wacandwa kubini intloko nge zembe wafa.

IRAFU ebutwe kwela kwa Zulu ngomyaka ogqitileyo nga £10,000.

E CRONSTADT ese Free State kuko umntu omnyama ogiyetyelwe isihlunu seminyaka entolongweni na 3.0 emivambo ye katsi ngokudlwengula.

ICUBA lase Katala linconywa ukuyola zintshayi. Kako na Bantsandu abalilimayo balisebenze nje nge lase mlangwini.

U LORD WALTER CAMPBELL unyana we Duke of Argyll yapesheya ubhubhele e Johannesburg.

NGO-MQIBELO ogqitileyo inkomo zitengiswe eFandesini lase Markeni ngoluhlobo: —Inkabi, £2 16s. zapela kwi £5 16a., imazi, £5 6a. zapela kwi £5 10s., amatokazi, £1 7s. apela kwi £3 10s, amahashe, £1 10a. apela kwi £6., ibamile 6/9 inyase.

KUCOLWE iqiya enobom emva komculo wobusuku bolwesi-Hlanu, nmnikaziyo woYifumana ka Mr. Z. Sokopo, akaxela amabala ayo.

BAKALA ngombendeni kulo lonke ngoku.

U MR. J. D. BORTHWICK, ligqira elisha lakomkula lezifo zemphala, elize kunceda u Mr. Hatcheron. Likamandla wase Monti okwangcono ap lipengulula isifo esi kutiwa ngu manzabomvu.

LITI ipepa lase Mtata inene elingu Mr. Dock lase Kapa litegga nge £1,500 kwizipatamandla zelama Mpondo ilungelo lokamba izinto ezinqabileyo ezisematunjini omhlaba kwelo. Kukwako nemvumelano ngemali etile eyakorolwa yonke iminyaka. Umnqipiso no Girling upelisewe kuba ngalifezanga idinga lokanika £500 ku Nkosi u Sigcawu, ne £300 ku Nkosi Umhlangozo. Asinxangelo tina engqina ubunyamiso bezindaba.

KUKO ama Bhula amabini apambi kwanatyalala e Caecadu, kaba echangele ukufa kwenkwenkwana entsunda ezipose esitwanene yafa xa abeyixhesha ngamabashe.

IBHULU elingu Gert Engelbrecht lase Ladysmith libalele u Mr. van de Merwe ngokumbeta ngesitibili.

IFLARA ezisuka e Alvani zihamba ngolahlobo: Ukuya e Johannesburg 11/6 ne 12/ ngekulu; e Ladybrand, 3/ ; e Wepener, 1/3 ne 1/6; e Rouxville, 9d ; e Bloemfontein, 3/6 ne 4/; e Smithfield, 1/6; e Bushman’s Kop, 1/3; e Heilbron, 7/ ; e Senekal, 4/6 ; e Cloacan, 3/6; e Lady Grey, 9d, e Herschel, 1/; e Winburg, 4/.

KUTE ngesipitipi sendlawni esibse siko e Vienna ngeveki engapaya kwenzakala abantu abangapeza kwamakulu amabini.

IKUMKANI yalama ’Jelimeni isazakuke dwendwelle e Ngilani, apo iyakuhlala no, nakula Ikumkamkazi u Victoria. Kalujiselelwa ukuba ize ibe yimini enkulu ukufika kwalowo mtshawe, kuyakutamba iqanawa zemfazwe ezi 109 e Spithead.

U LORD SALISBURY olipakati elikulu le nkosazana wenze inteto e Bristol esalata buyata (kweyake ingqondo) bokuwanika Palamente yawo ama Ayilishi, kuba esiti yakubinza i Ngilani.

ISIVUNO sehabile sincinane kangaka kweli gangokuba koyikelwe ukuba ixabiso layo ya kaba likulu xa kupakati kobasika.

U REV. JAMES M. DWANE no Rev. William ligenu bagqite e Qonce ngentsuku zokaqala aleveki besinga kukamaya abo. Bebeyindlela bevela kwi Konferensi yase Bhayi pele ngolwesi-Tatu lweveki egqitileyo. nge Sabata bashumaycle kwityalike zomjikelo ka Rev. J. B. Sakuba wakwa Tuku, Segqushwa, batsho kwasita.

INQUMBULULU yabemi bamahlhle base England ibinentlanganiso e Nottingham, igqibe kwelokuba umhlambi wonke unqaneme ukasebenza ukuba abanini malahle ibavumanga ukayinyusa imivuzo ekupeleni kuka June.

IPBPA elikulu lendaba lase London, i *Pimes* livakalise owalo umxhelo ngombcimi veziqwebo zenkosi zakwa Zulu. Liti lona unzima ngokuqgite emgeni, licebisa ukuba nkosazana izixolele inkosi ezo.

KUTI pakati kwe Betjeskraal ne Pere-Kraal, ngase Cradock, ngobusuku be Cawa sngapaya, kutiyibilike e deselbomini umbhexishi wenqwelo zika Mr. Goldsworthy wase Steynsburg, ute umkono umnyatele emqolo. Upetukile ezama ukuzisindisa, suka umlenze wamnyatela esiswini. Sigqibele esemngcipkweni nempilo yake.

U MR. SKEEN inene apa lase Pretoria elalifakwe entolongweni ngokubulala umfo ontsondu owaye ngene ngonyebelezo endlwini yake, likululwe lakubon’ ukuba lixolelwe ngumbuso wase Transvaal.

E NTSIKIZINI kutghe izindlu ezimbini zakwa Mnyanikazi eyokahlala inempahla yonke njengokuba abantu bebeye emasimini, kwasala intsapo yodwa, kwanesitora sokatya ndawonye ngenxowa ezisibozo zengqolowa. Siyabavela abo ngaloxwaleko.

KUSASA ngo.Mvulo kukwako abafazi abalahlekellewe zi £4 2/6, ababeze katenga ngayo evenkileni impahla yokatshata. Sebeyibona ukuba imali ayiko sebeyitengile nalompahla, xa umlungu selelindlele amaqosha lalo.

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IMVO ZABANTSUNDU (NATIVE OPINION).

labhulu, nento ewayesiti uluyilela ona. Lwayilwa ngu Mr. Du TOIT waka wangu mfundisi wase Paarl pezulu, ukusuka apo wangu Mongameli we Mfundo wase Transvaal, umfo ontsebenzo imhlope ukuchanana nama Ngesi. Wati mhla wakuyila ufuna ukuba Umzantsi we Afrika wahlukane ne Ngilani. Isiqendu sesitatu siyityebisa okunye onto kuba siti makumnyane i koloni namazwe ama Bhulu komelezwe “ukuma bodwa,” into ke eyo engenakuze yenzeke pantsi ewe ndwe yama Ngesi. Simangaliswe yilonto ke ukude kubeko imntu we Nkosazana okolwayo pinqubo ebulala igunya layo. Sobuye siziqwalasele ezinye iziqendu.

Amanqaku.

KUKAKALA ukuba u Rulumente ubuye wayiguqula indawo abeselegqibe kuyo yokumbuyisa u Mr. Scott kwelama Mpondo, ngokoke elonene iyakubuyela kwakwelozwe. Ukuba lonto inga’ yinene iyakubonisa ngakumbi ukuba lo Rulumente ulibhettyebhetye,elifanelwe kukuba obobunjalo bake bubhengezwe e Palamenteni ezayo. Ixa eli lonke u Rulumente ubelambisa impata esekuleni ngelama Mpondo, samncomba ke ngayo. Siyakuvana nentwemi ukuba ngoku uqala impato yokumana engena epuma. U Mr. Scott ugqite e Bhai ngeveki egqitileyo esinga apo ema Mpondweni.

EKWABIWENI kwaba Fundisi abantsundu bama Wesile kubaluleke ibakala elitsha elingazange lenziwe ngapambili lokutatwa kwaba Fundisi bale Koloni basiwe e Natal. Leyombeko yokushiya amakaya bayekulishumayela Ilizwi kumazwe akude asemzini iwe pezu ko Messrs. Dlakiya no Xala abaturyelwe emideni yelakwa Zulu. Bapelekelelwa yimitandazo neminqweno yezihlobo zabo zikwelilizwe yokunga babangumelela bona ntloko ipambili yaba Fundisi abantsundu.

NGOMNYAKA we 1860 u Rev. W. Shaw wabhala ngenyateko lokufundisa noku tumela Abantsundu kumazwe akude besuka apa, watit “ Kuhlala kubonakala kum ngapezulu ukuba ukufundisa nokuqegeshela emisebenzini cencedayo uninzi lolutsha lwa Mamfengu kuya kwenza ibatu elilumkileyo nelifanelekileyo kakuhle le titshala naba shumayeli babantsundu abaya kuti kamsinyane babizelwe ukuba ngaba fundisi bokuya kwi-ndawo ezikude kufupi nomlambo ongum Zambezi osand’ ukuchazwa likalipa eli ngu Dr. Livingstone. Makukunjulwe ukuba imfazwe ezachita aba bantsundu kutiwa nga Mamfengu zaba tyalelwa pezulu kude abanye abaninzi babo ; abantu abantsundu ke lulobolo oluwageinayo amabali ezizwe zawo, kuyinto emnandini wakucinga ukuba abafundisi abantsundu abasuka emdeni weli lase Mpumalanga yase Kapst besisa i Gospile kubazalwana babo naba nobuhlobo nabo ngokwase nyameni’ kwezo ndawo zikude baya kuvuyia bakufumana kuko imilibo yabo apo lonto yenze ukuba bamkelwe kakunle.” Nanaha esisiprofeto sika Tsho siyaqala ukwenzaliseka ngalo mzukulwana ke Dlakiya ofumene imbeko kubafundisi abantsundu base Wesile yokusa kwizwe ezikude Indaba Ezilungileyo.

ISIKULA SENTOMBI ELUSUTU.

[NGU GOILL]

Ezindaba zesikula somtinjaana sase Thaba Bosigo, e Lusutu, sizipakula kwipepa lakona i *Leselinyana* eli Mhleli ungu R6v. J. A. Mabile, lenyanga ka April. Obhalela kwelopepa wenjenje ukuteta ngenmfundo yentombi’ Mitatu iminyaka siqalwe esi sikula. Intombazana eya kungena kwisikula sase Thaba Bosigo kuFuneKa iye nencwadi evela ku mfundisi wayo yokuvazisa ku Rev. Jacottet ongumpati wesinala yentombi leyo. KuFuneka iZe nengubo zayo ezinxaba nakati kwaveki, kwanzokulala; Ingubo ze Cawa zona inkuzamakeliswa kwase sinaleni apo Isinala leyo yonganyelwe ngu Rev. no Mrs. Jacottet. Umntjnjana lowo ufinidiswa zintombi ezimbini zabafundisi. Ngendlela zemfundo ke ingubo yile: “Umfundisi intombi uzichazela futi indaba zesibhalo kwane zamazwe (geography). Kwimisebenzi yezandla, intombi ezi zifundiswa ezo zinto ziya kuzenza abafazi abafanelekileyo. Zifundiswa ukupeka kakuhle ukudla ngokulandelelana kwazo, namhla nje ibe yenye epekayo, kanti ngomso loba lixesha lenye ekupekeni. Ziyavasa, ziya sizila, zicwangcise izindlu zazo kakuhle.—ezo zonke zase sinaleni, nezo zilala zoko. Kwakona ziti ngeveki zonke ziye kwindlu yomfundisi apo ziboniswa kona zifundiswe nokufundiswa imisebenzi nokupeka kwa Mangesi yinkosikazi yomfundisi. Ziya nase masimini zitinyeni zazo apo zifike zisetyenziswe emitini nase zityalweni. Omnye umsebenzi endipante ndavulibala kukuba zifundiswa ukusika nokutanga ilokwe kwanzinye izinxibo ezinjenge bhulukwe. Uti ukugqiba lombhaleli, ’ndingasuke nditi Abongameli bomtinjaana lowo baya linga ukwalalisa ngendlelana zonke, nokuwafundisa ezo zinto ezitya kuzenza abafazi, ezimje ngokuzipata kakuhle, nokuziocokisa nokunyaniseka, nenfobeko kwanzazo zonke izinto ezitandekayo ezilungileyo.” Lowo ke ot’ anda ukucaciselfa ngezi zinto angabuzi; kwanalowo utanda ukuzibona makeze apa azokutyebisa iliso.” Soti siyinqumlele lencwadi ngeliti—mawabone oma Dike, no Mangqushwa, noma Ndlovukazi, zona ndawo zingekaliboni ixabiso lokupeka.

Citizen (to stranger): ” You seem to be in trouble, friend. I noticed tears in your eyes.” Stranger: ” It’s nothing serious, Sir. I have a case to plead in court tomorrow, and I’m practising on my speech before the jury.”

INGQUNQUTELA YAMA WESILE.

Ngo-Mgqibelo, April 27, 1889.

INGXOWA YE RONASKAPU.

Incito kutiwa mayincitshiswe kuba kuseko ityala le £2,50 lanyakenye. Izicelo zonceciso ngemali ezivela eziqingateni zibe £14,681 3s. 6d. zizonke. Emva kokuqwalaselwa okukulu kugqitywe ukuba iziqingata zincediswe ngala manani alandelayo:— I Kapa £1,328 18s; i Rini, £2,362 10s; i Komani, £2,702 9s; i Clarkebury, £2,981 12s; i Dayimani, £1,247; i Natal, £1,894. Ingxowa ventsapo, £2,00; ezinye intwana £817 10s ; iyonke, £15,243 12s. Imafi ye Ronaskapu ekutshwe ngabantu ndawonye nevela kweyase Ngilani i Ronaskapu iyakuba malunga ne £15,053 12s. 3d. zekubeko ityala eli £189 19s. 9d, eliti lakuhlanganiswa nelanlayakenye i Ronaskapu ibe setyaleui la £2,689 19s. 9d, ukusa ekupeleni kwalonyaka. Kuvunyelwene ukuba kutiawe £1,00 kwingxowa yamabhaso Engungqutela kuncitshiswe ngayo elityala, kwayalelwa amalungu ukuba maze enze ngako konke anako ukuba inyuke imali eyakurolelwa i Ronaskapu honyakanye.

INDLEKO YOTYELELE PESHEYA.

Kuvunyelwene ukuba lamkelwe icebo le Komiti ye Ronaskapu eliheswe ngu Mongameli omdala, okokuba indleko zabafundisi abatyela e Ngilani zitwalwe ngokulinganayo yeya pesheya nayalapa i Ronaskapu. Eyentsapo indleko itwalwe yeyalapa.

ISISHICILELO.

U Rev. F. Mason uvakalise ukuba Isishicilelo ebesise Rini sitengisile safumana £500. Kubhekiswe imbulelo ku Mr. A. S. Cootes osebenze leyontengiso. Leyo mali igcinelwe lendlu yencwadizi izakwenziwa.

ISINALA YAKWA MAKAULA.

U Rev. P. Hargreaves uvakalise ukuba u Nkosi Makaula ubupe izindlu abafundisi ukuba benze kuzo isinala ulese nencwadi ze Nkosi leyo u Makaula ziteta ngalonto. Lomcimbi unikelwe kwi Komiti enge Rev. F. Mason, Mr. C. Lewis, M.L.A., Mr. C. J. Povall, Rev. J. M. Dwane no Mr. J. Tenge-Jabavu, ewucedulele yacebisa ukuba eso sipo nesicelo samkelwe. I Siferensis ivumile ukuba isipo eso samkelwe, nokuba isiqingata sase Clarkebury siyalelwe ukuba siyile indlela yokumisa Isinala yama Bhoiyisi kwezo zindlu, size nengxelo kwi Ngungqutela ezayo.

IZIKULA ZEMINI.

Unobhala uvakalise ukuba izikula zama Wesile zemini ngoku zinga 268, inani elifundayo 11,155 ngalonyaka, ititshala naba vangeli 436.

ABAPATI BE RONASKAPU.

Ubuye wamiselwa ekubeni ngu Nobhala we Ronaskapu u Rev. J. Smith Spencer, no Rev. R. Lamplough ekubeni ngu Mgcini-Ndyubo beno Mr. Henry Wood.

Ngo-Mvulo, April 29.

IMVUSELELO YOMSEBENZI.

Kumiswe Umongameli we Ngungqutela no Rev. James Thompson, M.A., ukuba ze bahambe e Dayimani ngalo nyaka ngoku hamba bechaza umsebenzi ye Roma, becela uKuba ixhaswe. Kwesase Kapa isiqingata kwatiwa Umongameli uya kuhamba no Rev. J. M. Dwane; kwesase Natal Umongameli uya kuhamba no Rev. R. Lamplough.

Ngolwesi-Bini, April 30.

IMIHLABA YABA FUNDISI.

Iluxelo ibonakalise ukuba nonyaka nje imihlaba yaba fundisi yezinise £10,804 15s. 10d.; incito emalunga nayo yezindlu £10,037 10s. 7d. Kubulelwe u Mr. Crooks ngesipo somhlaba e Steynsburg, no Mr. P. Smith ngesipo somhlaba e Dundee.

ICEBO LIKA DR. DALE.

Kuxoxwe ngesi gqibo esitunyelwe yintlanganiso ye Siqingata sase Rini sokuba le Ngungqutela mayivakalise ukungakolwa kwayo licebo lika Dr. Dale lokuba uncedo lwe mali ye zikula olukutshwa ngu Rulumente malubhukuqelwe kwizikolwana zabantu ngabanye nakwe zamahlelo. Kuxoxwe kakulu yada lento yabhekiswa ekomitini ukuba ize iyikangele.

IZIKULA ZE SABATA.

Kwamkelwe ingxelo ye Zikula ze Sabata ebomse ukuba ngoku eza Mangesi zinga 921, eza Bantsundu zinga 239 intsapo yama Ngesi engenayo 7 604 eya Bantsundu 13,636, kulawo tnanani ama 3,748 ngamalungu Omkosi we Tembe. Izikula ezitsha ngalo nyaka zine intsapo enenge kutsha ngama 388. Kuvunyelwene ukuba i Cawa yesitatu ku October ibe yeyokutandazela izikula ze Sabata.

UMVANGELI OJIKELEZAYO.

Umongameli we Ngungqutela uvakalise ukuba ube mana ukubhalelana naba fundisi bapesheya ngendawo yokuba ku tunyelwe omnye waba Vangeli base Wesile abangaba vuseleli, utfumene ucingo oluti u Rev. Thomas Cook angafi kweli ngonyaka ezayo. Ingungqutela ivakalise uvuyo lwayo ngolo daba yati maze Umongameli we Ngungqutela na Bongameli be Ziqingata babe yi Komiti yokulingiselela utvelelo luka Rev. Thomas Cook.

ISINALA YASE HEALDTOWN.

U Mr. J. Tenge-Jabavu oxhaswe ngu Rev. J. M. Dwane uvelise icebo elamkelweyo ukuba e Healdtown, ati umfundiswi opete ama Bhoiyisi abekwa yinkulu ye Titshala, kube umfundisi opete amhoyise odwa eyindleko ku Roma kungeko nto ayisebenzayo. Lomcimbi ubhekiswe kwi Komiti yase Healdtown nakwi ntlanganiso yesiqingata yase Rini ize inike ingxelo nge Konferens ezayo

INTSAPO YABA FUNDISI ABANTSUNDU.

Kuvunyelwene ukuba makuti—ingekenziwa nje ingxowa ye mali ye ntspo yabafundisi abantsundu, umfundiswi ngamnye abe nelungelo lokutumela umntwana abe mnye ngexesha elinye: ezisinaleni ze mfundo ngapandle kokumbhatalala.

INDLU YENCWADI.

Kumiswe i Komiti enge Mongameli Ngungqutela, Rev. R. Lamplough, T. A. Chalke, no J. Thompson (umpati wayo), ukuba iqwalasele elicebo lenzi-

[MAY 9, 1889.

weyo lokuba kwenziwe indlu enkulu yenewadi yehlilelo ibese Kapa, ize ibe namasebe kwenziwe idolopu, ize nengxelo kwezayo Ingungqutela.

INANI LAMA RAMENTE.

Kwiziqingata zozitandatu inani lamalungu e Ramente asezi Klasini leli:— Kwesase Kapa, azeleyo 1,985, abalingwa 453; e Rini azeleyo 5,844, abalingwa 1,967 ; e Komani, azeleyo 8,345, abalingwa 2,860; e Clarkebury, azeleyo 3,714, abalingwa 1,755 ; e Dayimani, azeleyo 3,714, abalingwa 1,178; e Natal, azeleyo 4,102, abalingwa 1,408. Ewonke amalungu ngalonyaka 27,255. Kwelo nani ama Ngesi anga 3,949; Abantsundu 9306, ngapandle kwelo nani kuko ama 4,172, entsapo engamalungu e Ramente. Angene kutsha ngalonyaka 2,055; abuhhileyo 390; apumileyo ebulungwini 960.

ESINCOKO.

Umongameli-Ngungqutela ute ngoku ke lixa lokuba kuncokolwe ngesimo somsebenzi nokuhamba kwe Lizwi kwindawo ngendawo. Kutete O Rev. W. Sigenu, J. R. Cameron, R. Lamplough, Mr. T. W. Garland, Revs. E. Gedye, S. E. Rowe, T. A. Chalker, no T. J. Bunga.

UKUBULELWA KOMZI.

Umzi wase Bhai ubulelwe ngamazwi amnandi ngo Rev. W. Sargeant, no Mr. C. J. Povall batelelwa ngo Rev. R. Lamplough, Jas. Fish, S. Evans, Rowe, H. Tindali ngokulingiselela abaturywa. Egamena loba tunywa abantsundu u Mr. J. Tenge-Jabavu utsho ngabukali ukuncuma intlalo yabo emnandi kumababo ase Bhai, nembeko abayenzelwe nangabamhlope kwindawo zonke.

INTLANGANISO EZAYO.

Imiselwe ukuba se Cape Town ngo April ngesicelo esingeniswe ngu Rev. R. Ridgill oxhaswe ngu Rev. J. Thompson, M.A.

Ikonferens iqosheliswa ngolwesi-Tatu May 1,

UMANYANO LWAMA BHULU.

Oluluhlu lungezantsi apa lolwengxoxo nentsebenzo yo Manyano lwama Bhulu. Lwulangaliswe entlanganisweni wayo eyayise Metelev ngo March 4, 1889, kwavunyelwana ngamoya mnye ngalo yintlanganiswo yonke:

1. Iqela lama Bhulu liyayivuma inkokelo Yopezu Konke ekumiselweni kwe zizwe nabantu.
2. Yopezu Konke: Kukwenziwa kobuzwe obute poqo nokubalungiselela abantu bakowetu ukuba kumiselwe “umzantsi we Afrika Omanyeneyo.”
3. Ukuze kufezekwe oko licinga ukuba makufunyanwe ezi zinto kqala
(a) Umanyano iwenele lwezizwe ngezizwe zomzantsi we Afrika: kanjako
(b) Kukuqubela pambili into yokuze Umzantsi we Afrika uzimele wodwa, ungabinanto nabani.
4. Licinga ukuba olu Manyano luxelwa kwindawo ye 3 (a) malusekwe pezu kokuba ziqondwe imhlope imfanelo zomntu ngamnye embusweni, kwizilimo, emfuyweni, ekurwebeni, nase ntsebenzini nokuba zivunwe imfanelo zomntu ngamnye engqobhokweni, emfundweni, nase ntetweni, ukuze apele onke amakwle pakati kwentlobontlobo zabantu bakowetu, kubeko indawo yobuzwe benene bo Mzantsi we Afrika. Oko kuma kukankanywe

kwintloko ye 3 kuhambiseleke pambili ilimlede: —
(a) Ukuze imiviso yokuzihlonela kobu Hlanga nokutidama kwizizwe we Afrike njengezwe lako zikulise zinakwike esikuleni, emakaya nase zishicilelweni
(b) Ukuba kuhanjiswe uhlobo lonyulo lwe Palamente olungamkeli mfanelo zamalungu zodwa, kodwa nezempahla, kwanezempundo, nokuba apo kuvotwa kona kukweliiswe ngako konke ukuhenda nokutidela.
(c) Ukuba izilimo zetu, nemfuyo ne norwebo, ne ntsebenzo, zixhaswe ngazo zonke indlela zase mtet

UKUMISELWA KWELI BATEMBU.

Ingxelo eyabonakala kwi *Mvo Zabantsundu* zo 25 April, 1889, yanqanyulelwa xa kwakusa miswe u Colonel Griffith (Ufaku) pambi kwe Komiti ye Palamente waye u Mr. Sauer emfaka imbuzo.—

Ezika Col. Griffith Izimvo.

Mr. Sauer: Andivumelani nawe ukuti babe ngama Rulumente. Uyazi ukuba sine minqopiso esayenzayo nabo pambi kokuba baye kwelozwe, kwakutiwe abasokurafa, kwatiwa abasokuba pantsi kwemiteto yetu.

ndiyazi ke lonto.

Kuviwe u Mr. John Frost, C.M.G., M.L.A. Umqini-Sihlalo (Mr. W. Ayliff): Ekumiselweni kweli lizwe ungalayela ukuba limis'e kwanje ngapambi kwemfazwe?

Hayi. inxenye yalo malihlutwe. Babete sa kade ukulima kwabo kwapambi kwe mfazwe, ngokukodwa ku Maxongo kude kuze ku Gilindoda kubhekise ezintabeni apo kwakumi Abesutu abaqabela e Qutini. Ndinga ukuba lonke elo ngelihlutwa kubekwe Abelungu apo.

Unento oyaziyo ngokubekwa kwa Batembu e Glen Grey ngexa lolalolu luka Mr. Southey?

Ewe, bacandelwa ifama ezinkulu, babekwa pantsi kwe zibonda.

Ucinga ukuba londlela yokubekwa yapumelela?

Waye bekwe ngolohlobo u Gungubele, wasuka wanguyena upambili ekulweni. Into mna endikolwa yiyo zi tatitile zeziqu, zingenziwa dudu ukutatyatwa kwazo.

Lomhlaba uwodwa uti mauzaliswe nga Belungu?

Inkoliso yeli lizwe alina bantu kakulu, ngeli zaliswa nga Belungu, bamane ukubekwa ndawonye, bangabi ngabanye.

Mr. Irvine: Into esikangele kuyo kulimisela ngoxolo elilizwe ukuze kungabuye kuhle nkatazo, uti ke xa siyakuliximanya ngabantu elilizwe kooziniseka ukuzola?

Abantu aba baya ekulweni bekangele, xa uhlanga lulwileyo malufumane inxwaleko ezizalisekileyo ukuze zindwebe ngalo ezinye, yiyo into engenza uxoxo kunokubabuyisela emhlabeni wabo.

Lemihlaba ibanzi siyitate kwabantsundu isenzele uxolo?

Hayi, azisoze zipele ezi zipitipiti ngalo lonke ixesha kuseko ezintlanga zipakati kwetu ne Natal, nokuba zide zaya ngapaya kwe Natal zobako nalapo izipitipiti.

Uti abantsundu abaxolelweyo mabafunelwe umhlaba kwezinye indawo?

Ewe kunjengomnye.

Okwesibini uti igqela elibhetele labantsundu malenzelwe ifama ezincinane zeziqu; okwesitatu uti wonke umhlaba osoleyo kulonto mawuzaliswe ngabelungu?

Ndinga bonke abantsundu bangane tatitile zeziqu, beme bonke, kuguqulwe lendleko ye tatitile.

Londlela yokulimisele uyakolwa yiyo? Ndingasenditabata isiqingata selilizwe ndibekwe abelungu kuso.

Ungakwenza oko naxa kuko umhlaba oshiyekelo abantsundu?

Ndiyazi ukuba ude wagqita ukubamkulu.

Umpatiswa - Bantsundu (Mr. Sauer): Eyona mbandi yokuba ababantu balwe ucinga ukuba yintoni?

Ndinga ukuba kukwapula kwetu umnqopiso wamhla babekwa apa, kuba satumela imantyi zazingeko emnqopisweni.

Njengokuba uqonda mhlope nje ukuba balwa ngokwapulwa komnqopiso sithi usatsho nangoku ukuti mabapatwe gadalala njengoko ubusitho?

Kaloku elilizwe seliminyaka lipetwe ngenyume ye nkosi zababantu.

Xa sisebenzana nababantu ngoku akufuneki na ukuba siyikangele lento yokuba balwa ngesizatu sokusuke tina sapule umnqopiso?

Kulo lonke ulwazi lwam akuko nto yababangela ukuba balwe.

Ubungasewute babangelwa sithi?

Lityala letu kuba sasingenamfanelo yokubeka imantyi pakati kwabo. Sabatumela kwelozwe ukuba bazipate ngokwabo ngesaba yeka ke bazihlalela.

Babe lungisa kanti ababantu ukuti masibayeke bazihlalele ngale mvukelo, hi nje?

Babengena mfaneko yokubulala abantu becala letu abangaba rwebi kubu, nokucukumisa imantyi ese zimeminyaka zilapo.

Inteto yako ayihlangani, uti sasingena mfaneko yokuba pakati kwaba bantu, kwaye uti balwayo nje babangwa sithi, Upezu kokonti kwa wena ukuba ibingwe ebelwile nje ngewulitabata ilizwe labo unacitacite bona, kanyisa?

Ewe nditsho.

Nase Lusutu ungenza lonto?

Ewe, ndibatyumze.

Ukuba sasiboyisile Abesutu wawuyakuba ngecala labati mawutatwe wonke umhlaba wabo kuyekwe indawana zabangalwanga zodwa?

Ewe.

Wawuyakusitini esi sizwe singaka sa Besutu esimalunga ne 150,000 amadoda nabafazi nabantwana?

Ndandiyi kubatumela ukuba baye kukonza 'kuyo yonke i Koloni, nase Free State, nokuba kupina apo batanda ukuya kona, ndandiyakubancedisa ukuba bafumane inkonzo.

Ndikumbula inteto yako e Palamente usithi lendlela bapetwe ngayo abantsundu ngulo Rulumente (ka Scanlen) iyakwenza ukuba zilwe zonke izizwe ezintsundu akunjalo?

Ewe.

Ukuba lilwe lonke elipesheya kwe Nciba waza wenza lento ubuti ungenzwa Elusutu, lento ingaka yamadoda nabafazi nabantwana ungenzwa?

Bangabinywa zidolophu, nangabemi sjfengabekwa kulowo mhlaba, abawutengileyo nabawu nikiweyo; abanye bangaya kusebenza e Koloni.

Mr. Bradfield: Njengokuba ubute unga abantsundu banganikwa iziqwenga zomhlaba weziqu ungabenzela zibe ngakananina ezo ziqwenga?

Ndingabanika ishumi le akile zetyatanga nedlelo; zifane neziza zakwa Gungubele.

Ezifama uti makubekwe kuzo abelungu ungenzwa zibengakanani?

Ezinye zokulima, ndingazenza iwaka le akile zetyatanga.

Mr. Irvine: E Palamente yo 1880, kwangena umtandazo we nkosi za Batembu uvela ku Mr. Attorney Bell wakwa Komani, kulowo mtandazo inkosi zazichasa igunya letu pezu kwazo, akunjalo?

Andivikumbuli lonto, kodwa ndiyazi ukuba kwaka kwako into ebonjalo.

Xa uziqwalaseleyo zonke ezi zinto Akuqondi ke ukuba sithi abonileyo, saqala

ngokwapula umnqopiso sabeka imantyi zokupata inkosi, sathi sakuzipanga izixobo inkosi zalwa nati, bangakuzo abantu abeza kwelika Rulumente icala, akufuneki na ke ukuba ziqwalaselwe zonke ezonto xa kulungiswa lento yokumiwa komhlaba?

Besendite ukubekwa kwaba bantu paya kwasiwa umntu oliliso lika Rulumente ongenamandla aluto andiyazi into eyaguqulayo yati makubekwe imantyi mhlambi ngaba iko. Kodwa ukuba sazimela imantyi ngapandle kwemvume yabo ingakangelwa ke lonto. Ngempu, babexcelelwe mhlope aba Tembu ukuba abasokuyihlutwa ngalo lonke ixesha esaxobile ama Mpondo.

Akuyo nene na ukuba kwimfazwe eziziqitileyo beliti lakuxola sihlalalane kakuhle nabantsundu kwanje ngapambili?

Yinene ukuba bebe buyela emakayeni abo bahlele njengapambili. Soloko sathi qo ngokubahlala umhlaba, baya yazi nabo lonto ukuba xa balwileyo bayakuhlutwa umhlaba. Ndi mna ukuba babetyunyuziwe kanye basasazwa ngesingasentlo siyititayo ngoku ngabantu abantsundu.

Ipelile eka (Folosi) Mr. Frost inteto.

IBALA LABADLALI.

Kute kwakukangelwa ingeniso nenchito vevexsha ezazidlala ngalo e Natal ingcibi zase Ngilani zebhola kwafumaneka kuko iyale eli £254 5s. 10d., eseli melwe kubhatalwa yi Komiti kweye ngxowa zayo. Into embi yeyokuba bedleka nje boyiswa.

Umbhaleli we Bala Labadlali uti:— "MHLELI, —Mandipale inteto yepapa leveki egqitileyo (25 April), elinento kumhlali wa Badlali yokokuba i Champions zoyike i Nxaruni, ezazisiya kuli dlala nge Easter Monday. Akunjalalo, cha ! I team eyayisiya kudlala isiqingata se Monti yayingezizo i Champions C.C., yayiyi *scratch team* eyayi zihambela ngokukokwayo. Yatintleka kuba nawe wawulibona ukuba lalisima ekuseni pambi kokunduluka kuka lolwe, kwaza ke oko kwayitintela impi ukuba ifikelele yonke e Stishini ngexesha lokunduluka kuka lolwe. Inteto enje iyacapukisa buburara, nokuba buburara obungeshicilelwa ngamhlope namnyama.—ONE OF THE TEAM."

Omnve umbhaleli weli bala uti "NKOSI MHLELI,—Kwipapa lako elidlulileyo, kumhlali okutiwa ngowe Bala Labadlali ndifumana indawo esingisela kwibuto le Champion, usithi, uvile ukuba elibuto limeme impi yase Nxaruni ukuba lidlale nayo ingama 22 yona, lili i l kupela lona.—utsho uti "kanti liza koyika ekupeleni." Kwindawo yokuqala mandenjenje—asukuko nokuba okutyele oko ude wakuyala ukukohlisa, umhlaumbi wenjenjalo esazi naye ukuba uya kukohlisa. Tina mpi yelibuto le Champion asiyazi into eyileyo. Nto siyaziyo tina kukuba yaka mzuzu yako into eyileyo awati u Nobhala wetu u Mr. Tshatshu, wayisingisa indawo eyileyo kwimpi yase Nxaruni. Impendulo yayoke yaba yeyokuba isimemo seta silunge nexa eliyixakileyo kuba ilixesha lopumlo umlisela usachifakelelo ngalo. Qa ke', yiyo into eyaziwayo sithi, le yona giya zilandulela asazani nayo. Okunene iko into enje ngaleyo evakalayo, esayivayo nati, eyazana no Mr. Ximwe kunye nempi ebeyimenele lomdlalo, kwabanye ke abebacelile kwakwi Champions. Indawo endala yona yeyokuti ibe izi Champions ziyi kudlala ne Nxaruni. Buya ubuzise wena kwakulowo uve ngaye, nguye kanye owaziyo ngakunceda nangezama lalo Club ibe iya kudlala i Nxaruni. Endingaziyo mna ukuba luloyiko, zintswelo, kukunganeli kwempi sinina okubangele ukuba ibe lompi ayilizalisanga idinga elo layo. Musa, mnumzetu, kodwa kona ukuba ulinge uti i Championisi yoyikile, asigama layo, neyake yabizwa ngalo elo asibuto elo libikwa ntaka yaluto.—Um- CHAMPION."

Owesitatu umbhaleli weli Bala uti "NKOSI,—Lenteto inge Champions isikatazile kuba le Club ayizange ibizwe ngegama lokoyika. Izinto zetu zigqitywa yintlanganiso zonke, akuko nto yenziwa ngapandle kwemvume yentlanganiso. Lenteto ye Nxaruni ne Monti sasiyi gqibile tina zi Champions, seyivuswa ngamadoda atile amabini namatatu abonakala ukuba onke amandla negunya le Champions alitabetele pezu kwamagxa awo. i champions zihlazeke nje namhla kungenxa yalo madoda, lento ziya kuke ziyikangele entlanganisweni yayo.—OMNYE WAYO

EZABABHALELI.

INTETO EMBI.

MHLELI, Mhla nge-Cawa edlulileyo besi shunyayezwa ngu Mr. Tom Sambula apa Emngqakwebe. Ewusiqibile lowo msebenzi ubikele intlanganiso ukuba kufike umyalezo ovela kumfundisi, wokuba bonke abantu abebetana ukuba ahfale angasuswa apa maba uhale amagama abo epeni, kuba umfunaisi wabelwe Emampondweni yintlanganiso. uti lento yenzelwa ukuba Kukangelwe ukuba bangakananina abatsiyo, ukuze kupikiswe inteto ezazititwa *Zimvo Zabantsundu* ngo Pamla, lize liqonde lonke ilizwe ukuba ezonteto zazingumoya opuma esihogweni. keyo nteto keibembi kakulu Mhleli, yayicita nentshumayelo ebisenziwa kuba ezonteto *Zemvo* zinto esizaziyo nati, azimtyoli u Rev. Pamla. Ukuba u Rev. Pamla ufuna isiqiniseko sokupata kwake umsebenzi mhlambi sokupumelela nokungapumeleli kwemvume yake ngaye ngasifunanga ngendlela ayaziyo ukuba iyakwenzakalisa abanye abantu kwanaye. Makahambe ngoxolo.

Enye into Mhleli waposisa umbhaleli wako ukuti imbangi yokuchaswa kwentlanganiso yo Manyano bubu Spiligi nobu Tshambuluka, Lonto ayimasebenzi. Eyona nyamiso yeyokuba abantu balapa abavani—omnye ngomnye apa. Sibona lonto tina, ngati ayivegibi nabalungiseleli ngexa yokungavani kwabantu bodwa. Kuko amadoda antloko nantliziyo zisiteleyo, ayimbangi yokungaviwana.—Ndim.

OBESE TYALIKENI

ISIXHOSA.

NKOSI YAM,—Into ebendinga ndingayiteta kungokubhalwa kwe Sixhosa. Ndingomnye wabatandazela ukuba ipepa le *Mvo* linga lingapumelela, kuba likupela kwe pepa lesi Xhosa. Lityiyona ncwadi ifundwa kakulu ngabanzisi. Lityiyona nto ke ngoko iya kuhlaziva ukubhalwa kwe Sixhosa (Kafir Literature) kuhlaziyekwe; neya kubangela ukuba konakale ukuba kuyonakala. Nditsho kuba omnye umbhaleli wayesithi apo igama lihlokoma kona ngamandla malipindapindwe ukubhalwa kwalo nje ngeli,—umxhaxha, umxxaxxa. Uyabonake ezi zinto ziyakuhle zikone ukubhalwa kwe Sixhosa, mazilunyukelwe.

Enye indawo ingamazwi esi Xhosa. Kuko ekubonakala ukuba bangxamele ukusidala Isixhosa esibhalwayo. Ndi mna Isixhosa esibhalwayo sinye nititwayo, Angeyesithi umntu obhalayo abhale ngalomazwi kutetwa ngavvo ngabantu bonke. Nditsho ngeli lizwi " ubuhlungu." Iyi Nom ke lona ngesi Xhosa, kodwa kwakufakelwa elilizwi " ukuba " pambi kwalo liyaguquka libe yi Adjective, njengokuti, " ukuba buhlungu." Kuko ke abalinga ukulenza i Verb elilizwi ngokuti, "ukuhlungisa or swa." Lento udiyibone kabini, okunye epeni, okunye emaculweni alungiselelwayo ase Wesile. Bendingazange ndimve umntu nxa atetayo esithi, "ndihlungisiwe." Lento ifana nokungati siyadalwa Isixhosa, asakiwe. Ndi bokuwanele ukuba sakiwe. Nditsho kuba Isixhosa ngoku sibhalwa kakulu ngale nteto kutiwa yi " Xhosa-Kafir." Ukwakiwa kwaso ke nditi makumane ukubolekwa amazwi, (xa sukuba kungeko lifanelekileyo kwi Xhosa-Kafir) kwezinye imteto zesi-Ntu, angaondwayo ngabo bonke kakuhle. Ngenteto zesi-Ntu, nditeta ezo kutiwa ziyi,—Bantu Linguistic System. Kuko ilizwi lesi Zulu ebelingalungayo kunokuti " ukuhlungisa or ukuhlungiswa," kutiwe " ukuhlupe or ukuhlupeka, or ukuhluhshwa " njengoko kuya kufuneka. Ndiyatemba ukuba uya kundivisisa kakuhle Mhleli Ndingowako,

C. NYOMBOLO.

Umtata, 6th APRIL 1889.

NGO MBUSO.

MHLELI OTANDEKILEYO, — Ungadinwa kuva onke amacala ewomela kwingxoxo enye, kuba ziyona umzi usekwe pezu kwayo engovoto. Ndiwa ndinyanzelekile ukuba ndipendule nangona umbhali walengxoxo eyibhekisa ku Mr. Mazamisa. Ndiyakuqela ka Pelem noka Jabavu, kunye nawo onke amanene elipepa. Kulungile ukupikiswana kubekwa amanqamam ukuze koyiswane ngawo, ingabi yingxolo. — Nantsi ke impendulo yam nto ka Pelem ingumbuzo kuba zinjalo izinto ze ziqondeke kakuhle.

Ukuhlutwa kwemihlaba: — Kanene lemihlaba vaba Tembu kwakungecebo lika Sir T. Scanlen na ukuba itatwe nokuba wapakamisa isandlana ekwenziweni komteto onjalo? Kanene i Ruluneli inako na ukwenza icebo lokumisa umteto, ingumhlali ngapambili yena nokuba libandla lePalamente elivenza liubumbe liti nangu umteto kutiwanma kulondawo? Ndiyabuzwa ungenzwa mnumzetu—Udvive nto yakuti andikuchasile, ukuti kwako kubi ukuba sithi simchasele unantsi . sitanda unantsi nokuti masiziyekelele simke nomsinga ngabom sibona, nditi pezu koko sithi maxa siyakuwela engangxasini sitinina. Kuba nangoku akutshiwo ukuti mas nqumle umsinga, kodwa kutiwa lumkani neyela kulamadoda anjengonantsi. Utsho oka Jabavu. Ndingqine nam kancinane njengo Tshambuluka, wayedubula etimba inkomo zo Mr. Tele ngento engaziwayo, nanamhlanje awungeke uyekugqita pambi kwendlu yake napakade. Kanti kukona bamotyayo asingumweve na lowo? Ndiiti kuwe ke

ndingavuya undihlolisile kuwo lombuzo wam. kanjako anditsho ukuti nding mdisipile kanantsi. undive ndiyabuza ukuze ndikwazi ukupendula. 'nokuba ubudisipile kukutinina.

Kanjalo ndiva no Mr. N. C. Umhalla seqote unyawo etakazela esiti tsiha, ha,ha, oka Pelem uqubela elumanyanweni nase mbumbeni yamanyama ndingazi ukuba umanyano kukumka nomsing na. mbumba, kungabi nacala evotini "a-Nditi owokugqibela umfuzo wam. utsho ngani ka Pelem ukuti Akunacala evotini yako, kanti ukwela ihashe lako uhambe usiti buyani ngapo nantsi indlela? Andikuba kaundicacisele ndivakubongozo nkosi yam, ungadinwa.. Ndingowako.

WILLIAM J. MAMA.
Upper Tsitsana, Griqualand East,
April 20, 1889.

UMGQWAKWEBE NO MANYANO.

MHLELI WE "Mvo ZABANTSUNDU,"—Kauncede undifakele elicetyana kulo mvaba yakomkulu, nakwelo selwa lemidaka. Kwipepa lako le 18 lale nyanga, ndibona incwadi evela kumbhaleli ose Mgqwakwebe oti—intlanganiso yo Manyano ayiwutanele u Mgqwakwebe kuba kuko ama Sipiligi nama Tshambuluka, abantu abangeba amahashe amalungu bawase esikiti ngobusuku. Ndingake lombhaleli wako angandixelela ukuba ababantu ngama Sipiling nama Tshambuluka na apa? Kwakona nditi kuwe mfondini ogele ukudala izipitipiti, unyanisilena ukuba ititshala iyagxotwa njengokuba usitjinje ngenyaniso yokugxotwa kwe titshala? Into esiyaziyo tina le titshala yayisala ukuza apa isiti ifuna idolopu apo iya kufumana amalungelo okuquba imfundo yayo ngoku necediswa ngabe lungu abafundileyo. Kwatiwa mayibambe apa elixa kuseko intombazana ka Rev. C. Pamla e Qonce, woti akumka iye kona, yavuma. U Rev. Pamla uyemka ke ngoku siti mayiye endaweni yayo- No Mr. Cebani Mtoba uyise wayo uyayazi lonto. Tina asigxoti titshala. Kwakona mfondini obonakalayo kanje ukuba uyi mpehla epehla ucuku nenkatazo umntu lo kanene uyakwazina ukubona inti iziyo yomye, lento uti abasumayeli be Gospile engeweke bangabahanahansi, into ezifana namangcwaba aqatiweyo ngapandle, kanti ngapakati azele ngamatambo abolileyo? Kanjalo ndingavuya undichazele ukuba i Nkosi yona yayiteta ntonina nxa yayisitsho, nokuba yintonina ebangela ukuba uti abanyulwa be Nkosi bafana nemingxuma yokungcola? Lombhaleli ke ujkile esenza izinto ezinje engapendulwa, ke namhla ndinga angake arole inyaniso zake ndingade ndigqibe ixesha lako nkosi. Mna esako esitobe-kileyo isicaka. „

TSOMO 'NYANGAZA.
Mgqwakwebe, 29th April, 1889.

Ihabile—2/2 to 3/3 ngekulu

Irasi—1/ to 1/11 ngedazini

Irasi—5/ to 6/6 ngengxowa

Umbona—7/6 to 8/6 ngengxowa

Ihabile—6/ ngengxowa

Umgubo—15/ to 16/ ngengxowa

EDAYIMANI (May 4.)

AMAQELA OMBUSO.

NKOSI MHLELI WE "Mvo,"—Mnumzeta kaundifakele lemigcane kwakona. Ngenyanga engu February 20, 1889, ndatumela kwipepa lako ndilambeke ukwazi eyonanto kuyiyo ukukolwa nokungakolwa kwabantu kula maqela mabini, ndasingisa ku Mr. James Pelem. Okwam kwabonakala emapepeni nge 28 February, 1889. Esinye isiqendu sako sabonakala ngo March 7, 1889, (efanele ukuba kwaxinana indawo lento ibe ziqendu ezibini). Heke, undipendule ngepepa le 4-April, 1889, kwamnandi akuyityila inteto yake kwipepa le 11 April, 1889, wonke umlesi uyivisile: kwetapu, ndisacinga amatyeba oka Pelem, mfo uziti ungu Titus O. Naso, Etembeni Farm, April 5, 1889, wabeta kwanga kupume imipula ngendlebe, kwateta umfo apa ngati ukwa ngomye wamadoda ase Palamente, watsho amagama—eyonanto ibifunwa. Ndiyiqondile imbanga maqela mabini, Amasipiligi nama Sikanileni, siyivile, kuhle; andisanqweneli nto okwangoku ndingum Scanlen, kade ndinguye, undicacisele u Mr. Titus O. Naso wase Etembeni Farm. He, yimani kuhle ma Hala, mabandla ka Ndaba eluqobola misila. Inteto kade isuka kwi mbumba, u Ntsikana yena ngumkokeli; izwi lake lisazaliseka nanamhlanje. Nezi zipitipiti ngevoti lizwi lake, akungebuze bantu. Imfanelo kuti tina bonyana bake masigcine umyalelo, simise inyawo zengqondo, singatengisi uhlanga ngenxa yemali nemihlaba. Nditsho ndisazi ukuba ubani upile impilo yo 'Mtwaka akanako ukuba angabi lipemalishiya. Tina okunene asinamfundo, kungoko kusifanele ukuba yimbumba yamanyatna ka Ntsikana, simane ciluluzela emva kwamadoda aqondayo, siti sakubona esibhukuqa siqetuke mpela.

JOHN F. MAZAMISA.
Ehlobo, Fingoland, Transkei,
18 April, 1889.

ABALIMI NA BARWEBI.

E QONCE (May 4.)

Irasi eluhlaza—6d to 9d ngekulu

Ihabile,—2/4 to 4/9 ngekulu

Umbona—3/ to 4/ ngekulu

Amazimba—2/9 to 3/9 ngekulu Amatanga
—1/ to 2/ ngedazini

Umgubo—10/ ngekulu

Inkuni,—6/ to 27/ ngeflara

EKOMANI (May 4.)

Irasi—2/ ngekulu

Ihabile—5/ to 6/ ngekulu

Itapile—8/ to 10/6 ngengxowa

Umbona—4/6 to 7/3 ngengxowa Amazimba
—7/ ngengxowa

Isemile—2/ to 2/6 ngengxowa

Amatanga—3/ to 4/ ngedazini

Inkuni—40/ to 46/ ngeflara

E RINI (May 4.)

Inkuni—15/ to 33/ ngeflara

Itapile,—6/ to 10/ ngekulu

Isemile—4/ to 5/ ngenxowa
 Irasi—10/ to 11/ ngenxowa
 Imbotyi,—7/ to 10/ „
 Ihabile,—9/ to 10/ ngekulu
 Amazimba—11/ to 13/ ngenxowa Umgubo—17/ to 21/ „
 Umgubo wombona—12/ to 18/ „, Umbona—12/ to 15/6 „
 Itapile—7/ to 20/ „
 Ingqolowa—13/ to 14/ ngenxowa

E MONTI (May 8.)

Irasi eluhlaza—3d to 6d ngedazini
 Ihabile 8/11 to 4/6 ngekulu
 Ihabile—5/3 to 5/9 ngenxowa
 Itapile—5/ to 8/6 ngekulu
 Umbona—3/9 to 4/5 ngekulu
 Amazimba—3/11 to 4/9 ngekulu
 Irasi—3/ to 3/9 ngekulu
 Isemile—3/9 to 4/4 ngenxowa Amatanga
 —1/9 to 4/6 ngedazini Umgubo—7/6 to 9/9
 ngekulu
 Inkuni—8/ to 21/6 ngefllara

NATIVE OPINION
 THURSDAY, MAY 9, 1889.

WE had some degree of curiosity to find out what proportion of the road-rates levied by Divisional Councils was actually spent on roads, and found its way into the hands of the Native pickmen and spade-men who do the work of repairing them, and we referred for that purpose to the half-yearly balance sheets, advertised in the newspapers, and to the Report in the Auditor-General's Blue-book. It appears from these sources, that the proportions spent on roads is about one-third of the revenue in the larger divisions it may be a half, in some cases it is only a fourth. The remaining two-thirds goes in charges for collecting, inspecting, and pickings such as members travelling expenses and auditing. After such revelation, the unsatisfactory character of the main roads, and the frequently dangerous state of the branch roads—much the larger of the two—ceases to be in the least degree wonderful

To allege corruption on

the part of the members of the Divisional Councils would be quite beside the truth. There is usually at least a majority of honourable men in a council, who are above corruption themselves, and equally above tolerating it in others. The cause is to be looked for in mismanagement, and this is much assisted by an arrangement which is pretty general among salaried officials: such as Inspectors, Contractors, Superintendents of water-furrows, and others, who pocket half the salary as sinecures, and pay subordinates with the other half to do the work.

To have a salaried Collector is a waste. The Collector should be paid by a percentage on the rates. It is also a costly way to maintain roads by a salaried Inspector who employs road parties and pays them wages. His salary is not unfrequently as much as the entire wages of the men. Then, as to Members' travelling allowances; these, in some divisions amount to a large sum, but in others not. In one division, not far from this, the amount is only one guinea. Where there are long distances, travelling expenses are perhaps necessary, but usually the Members ought to be sufficiently recouped by having the roads in their own neighbourhood well looked after, and the rate-payers should reject those candidates whose patriotism requires to be paid for. As for auditing the accounts, which will occupy a quarter of an hour if the Secretary does his work properly, and has the vouchers ready, some citizen might be got to do it for nothing—it is a mere form, the Council cannot devolve responsibility for the accounts on an auditor. A charge of two guineas, or four for this piece of work is a discreditable picking, considering that the cash is squeezed to the extent of two-thirds on its way to the roads.

By far the cheapest way to maintain a road is to do it by contract with a man who is not above working with his own hands. There are Native men who are quite capable of undertaking a contract of this sort. Inspection on this plan is not dispensed with, but the duties and salary of an Inspector are greatly reduced. It would be his business to go over the road with the contractor, and point out the various pieces of work to be done, and to see

that every one of them has been done when he pays him. It must be acknowledged, however, that there are difficulties with this as with every method. The contractor is fond of pocketing half the proceeds for doing nothing, and hires men with the other half. The Inspector again, who hires road parties, spends as little as may be on the roads to leave plenty of room within the rates for his own salary. Whatever may be said about methods, one thing is clear, that nothing can supersede the necessity for vigilance on the part of the Members of Councils, and if they think there is nothing to rectify, when two-thirds of the money raised to maintain roads goes to waste, we have nothing more to say.

NATIVE CARPENTERS.

NO. 1

The wood-work of the Peelton Church, and the Native Exhibits at the Grahams Town Exhibition, especially among other things a revolving bookcase in excellent taste, sufficiently prove that Native carpenters unaided can do good work. In a good many cases, however they come short of success in life, and it is with the view of removing some of the hindrances to success that this paper is written.

There are two classes of Native carpenters—those who work as journeymen with European masters—and those who set up for themselves in the Native community. It will be better to take them separately. And first, of such as work with European tradesmen—these fill aa

important and useful place in me country but owing to their wages not being high and the quantity of work irregular, few among them have become possessed of much means. They have before them the example of the Malays in Cape Town, who have been longer in the field and who have usurped a large portion of the carpentry and house fitting, as also of the house building, in the Cape Peninsula. Still no one can expect them to go from the bottom to the top of the stair at once. The thing must be done step by step. Usually, if Native carpenters do good work they take a very long time to it if they work rapidly, their work is bad. This is the first thing to remedy. Practice gives facility. The English workman has never been surpassed for rapidity and excellence in work, and he attains this by devoting himself to the doing of one thing only, at which he becomes very dexterous. The fault of slowness is surely remediable for if one man can produce twice as many articles in a week as another, he will receive twice as much wages. There is however another thing which keeps back Native journey men. They can imitate a model, and they can do well a piece of work where they get explicit directions what to do, but they cannot be left entirely to their own judgment without too often showing an entire absence of good taste and of a sense of proportion. Thus in making a plain yellow-wood table, they make it too heavy where strength is not an object, or the legs are too thick for the body, or they offend the sense of proportion by making them thick above and tapering below. The consequence of this defect in cultivated taste is that they are of little service to a master, as he must do all the really important parts of the work himself, and in fact they will remain more "hewers of wood" all their life, unless they acquire those qualities which make the difference between a servant and a master.

This opens up a very large question. How is the Native journeyman carpenter to acquire that culture and taste without which success is impossible. The first thing he should set about is to learn drawing. No one can begin to draw, be his drawing ever so poor, without acquiring a sense of proportion, and without learning to study the symmetry of a model. The rudest drawing will show at once when a thing is out of proportion, say the size of a window compared with the wall in which it is to be put, if both are set down on paper in the proper scale. But besides all this, there must be the culture of intelligence, for taste and right ideas about fitness cannot grow up in an ignorant mind; and the best thing for this culture is reading—books, periodicals, newspapers, the question not being what one can best read, but what he can get. All this applies to Native apprentices working in Training Institutions, and surely most of all to them. Apprentices and journeymen in English cities have no better educational advantages than Natives have here, but usually (as witness Mechanic's Libraries) they are voracious readers.

One of the applications of all this is to Native men. They should not send their sons to become carpenter's apprentices when they have so little education as to beg? n by learning the names of their tools should send them to the classes. Masted take incredible pains in teaching those who their instructions owing to the error their parents. No man should send his son to learn carpentry, unless he has a turn for it, and until he is sufficiently educated to profit by what he is taught. To start a lad otherwise, is almost to ensure his failure in life, so far as being a carpenter is concerned, and to make him spoil for everything else.—S.

Notes of Current Events.

MR. JOHN H. SCOTT, who was appointed some time ago Resident Agent in Pondoland, and afterwards withdrawn, passed through Port Elizabeth last week on his way from Cape Town to Pondoland where he is proceeding to resume his duties. It would thus appear that what we reported last week as a rumour is now placed beyond that stage, and the Government appears now before the Pondo nation as double-minded. Were there a cause to allege for such vacillation it would, perhaps, not look so ridiculous. Nothing is given to justify the change of front; and the effect of such acrobatic feats played before the eyes of an uncivilised race cannot but be baneful.

HAVING decided to engage the services of an additional Colonial Veterinary Surgeon, the Government has secured Mr. J. D. Borthwick, who will be Mr. Hutcheon's junior. The Colonial Junior Veterinary Surgeon came out by a recent steamer and landed at East London. He is now engaged on a farm in the East London district investigating the red-water disease. That the result of his labours will be looked forward to with great interest goes without saying.

IT is somewhat perplexing to observe that although Parliament is on the eve of assembling the very members themselves are in ignorance as to what Government have definitely decided upon introducing in the form of a sessional programme.

THERE seems to be some fear in certain quarters that the Kafir orthography is in danger. This feeling having found its way into the Port Elizabeth Wesleyan Methodist Conference, that body has, at the instance of the Rev. E. Gedye, and the Bev. Ezra Nuttall, both of

whom, by the way, lay no claim to being Kafir scholars, led to the adoption of the resolution affirming that "in all Conference publications in Kafir, the system of orthography adopted by the Board of Revisers of the Kafir scriptures be used. Mr. Gedye called attention to the growing practice, disapproved of by Kafir scholars, of using a new form of orthography for the Kafir language. It was on the increase, chiefly through the influence of the *Imvo*, and the practice of some of the younger Native Ministers." Now, the facts of this incident are simple. Mr. Gedye and the so-called "Kafir scholars" are striving to perpetuate in the Kafir orthography the notorious poverty of the English alphabet. They object to the introduction of the aspirate, and would have such words as *ukubala* (to cipher) *ukubala* (to write), represented by the same combination of letters, although the *ba* in the second case is different from the sound of the same letters in the first case. All *Imvo* and the "younger Native Ministers" have done is to insert an *h*, or, where a printing office is supplied with a font of aspirates to use them to distinguish between the sound *ba* in the instances alluded to. In regard to this distinction the best Kafir scholars will be found to support the *Imvo* and "the younger Native Ministers" as against the dabblers in Kafir, who profess themselves authorities at such gatherings as the Wesleyan Methodist Conference.

THE Port Elizabeth Library is one of the best managed Institutions in the Colony, and its arrangements appear to proceed smoothly and satisfactorily. The present writer has lately had occasion to avail himself of the facilities it affords, and, although his is a dark and despised hue, he felt as if he was among his own in the Port Elizabeth reading-room, reserved for subscribers and visitors. So free was he from ungracious and forbidding looks from the class of Europeans whose claim to a respectable position in the social scale rests upon such tender supports as give way before the appearance of a humble black man. The feeling which ever filled our hearts each time we visited the Library was that that place was visited by genuine gentlemen. We have an impression that the fountain and origin of this happy state of matters is the courteous, civil, and kind Librarian, whose cheerful look we have now known for over eight years, when he was still under Mr. McLeroy.

We have read with great interest the comments of the Press upon what cannot but be regarded as a palpable failure of justice in the Komgha murder case, in which a Kafir wagon-leader lost his life, but with regard to which no one has been brought to book. The unanimity of the Press in condemning the result of the trial is gratifying, and affords consolation to our people, who, in the face of expressions of disapproval, such as those which have emanated from the public Press, should not yield to despondency. The *Cape Argus* and the *East London Dispatch* in particular, may be mentioned as journals which spoke in no uncertain tones in exposing the judicial breakdown.

I UNDER the heading "Graham's Town Boys," the *Cradock Register* takes over the remarks which appeared in these columns commenting on the unseemly conduct of the boys and young men (European) towards strangers and passengers at the Railway Station. If it would appear from the additional remarks of our contemporary that complaints are loud and long on this score; or the *Cradock Register* observes that "a short time ago we published some remarks on the conduct of certain Graham's Town boys on their way home from Alicedale. This story was not believed by the Graham's Town papers, but the last *Imvo* contains the following paragraph, from which we conclude that there must have been considerable truth in the statement."

THERE is every probability that Mr. G. P. Moodie will be returned unopposed to the Legislative Council for the Western Circle, in the room of Mr. Steytler, who has resigned. For the seat in the same chamber, vacated by Mr. Savage, for the South Eastern Circle, the names of Mr. Wilmot and General Nixon are before the electors, but little interest is being shown in the election.

Umfana Olahlekileyo.

IGAM A lake ngu SMANGELE JOHN MAJOLA. Iminyaka ingaphezulu kwa ma 28 wala. hlekayo ngati wayeke walananya e Ligwa u Zuma ose-Dayimani makandace anike umkondo. Abazali bake babubha kukazwabiwa ilifa; ufunwa ngu Dade wabo u FANNY MACHAYICHIPI MJODI, Rabula, Keiskama Hoek.

Umvulo we Tyalike.

KU MAXONGO kuya kuvulwa indlu ye cawa, ngo 14th May. Ziyamenywa zonke izihlobo—Inkomo yeyele ngelomkomo. GEORGE FRANZ, ngomyalelo ka Mr. JAMES NKALLA.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile apa e-Komani, Amagumbi, nezitale nenitalo yonke ilungile kakulu, ezantsi kwe Marke. R. T. NUKUNA & CO., Calderwood Street, Queenstown.

Imvo Zabantsundu

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AMAYEZA

ADUME KUNENE, KA

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku katleza uku nceda oku ngawenzakalisi umzimba; ngenxa yoku pantsi bexabiso lawo; ngenxa yokucekoca ekwenzimweni kwawo; ngenxa yokungabi nasi kwa setyefe; nangexxa yokuba enziwe ngemifundo ngqinwayo ukuba ingamayeza.

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

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

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

UMFUNO 'YEZA (Herbal Tincture). Ehloziwayo zingangqambo zendlebe, neza bunzi, nokubeta kwentloko yonke.

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

UMGEDJI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, leesine nento ezinjalo.

UHLIKIHLA (Embrocation). Amafuta omi okupilisa ukuqagamba komzimba, Uti-Uti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother). Amafuta omi okupilisa ukusha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confector of Rhubarb). Incindi yoku gada iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic). Umciza wokupilisa ukuqunjelwa nezitepu nesinye inkatazo.

UMOMELEZI WASE INDIA (Indian Tonic). Iyeza elilunge kunene kwizifo sokuba butataka, ukungatandi into itrayuwa.

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

IGUDISA (Emollientine). Into elunge kunene etanjisiwayo ebenza bubehle bugude ubuso.

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

Izalaliso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi-ohlana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngenkungabiko kaya, handlu, namahlambi ungenawo lamayeza esirweqe sokulumkela okungekhehli.

Akandwa enziwa ngu JESSE SHAW, Iqirha elisebenza ngeniciza, e Bhofolo, atengiswa nguye nge bhokisi hange Bhotile nangamagosa ake kwinkoliso yedolopo zale Koloni yonke, e Natal, e Free State, e Transvaal, nase ludiya.

AMAGOSA ALAMAYEZA—
Druumani & Co.
E Ngqamakwa—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
E ngqusha—W. A. Young, Esq.
Ikaya lawo e Fort Beaufort kwa Nogqala.

EVANS & CO.
(Kulandlu ibi no NGOMTI).
Abangeni be mpahlaya-Pesheya
Banayo yonke iripahla efunwa nga Ba-Ntsundu umntu uziketela kwinto emnzi yazo.
Ngabataneri bo Boys, Izikumba, no Kudla, njalo, njalo.
E Marikeni, Kingwilliamstown.

KUTENGISWA NGOKU.

I Jersey zama ledi 'zambala 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/. Izityeisi zamaledi zentlobo namabala onke. I Printi kongona zitshipu kunenx'engapambili.

W. O. CARTER & Co.
Kingwilliamstown

Ilungelo Kubafuyi

Ukufandeswa kwe Mpahla.

HERBERT HOWARD.

UHLELI elungiselele ukutengiselela abantu *Inkomo*, nenye impahla emva kwe Malike. A batengiselwayo bolungiselelwa kamsinyane. Unamafandesi entwanantwana zezindlu ngo 11 o'clock ngolwesi- Hlanu bonke, pambi kwe Ofisi yake engakwa Cook.—27/57.

ISAZISO ESIKULU' Amayeza ka (Nogqala) Jesse.

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

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

OKUKUXALABA KWAM KUYININA?

Okukutyafa nokukudakumba Ezintlungu zise siswini, lombodlo, nobu bumuncu buse mlonyeni? Kukutinina ukuti ipango lirenye, zekubuye kubeko ukungatandi kutya? Kunganina ukuba intlizyo ifumane ukuchukumiseka, ihle, ibe lusizi, incame? Yinina ukuba umntu futi aman' ukuya njengokungati kuko ingozi eza kumhlela, Otuswe nayingxolwana engepi, abe nye ngomntu lo uza kuhlelwa sishihelegu esikulu? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalu, oku kugungqa kunje ngokwe cesine. okukubila ebusuku obu butongo buziqabu bunamapupa, bungazisi kupumla kuhlaziyayo, kunc ncinwa nokubhuda, kwa nezotuso-zotuzo noma, nyamanyama bamapupa?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli waso zonke inkuhlane zabantu. Lonto kukusweleka kwamandla esiswini, okuguquka ukutya oku kutiywayo kube igazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekutini ungatyi, ngamaxesha alungeleleneyo ukutya okukulungelelo, nokungafumani kushukuma gazi namoya wandle. Ngangeniswa kukubandezelaka kwe ntliziyo—ngokuhlelwa sishihelegu esikulu. Ingandiswa, okanye futi yonielezwe, nkuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingondlo kakulu, kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaXhala omsebenzi, kwane zixhakaxheze ze mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onko, ukufa kube kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kube kungaba ngumhlobo ofika selelindile ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke ntshata loqukela olungelana impilo nokonwaba, kukungasebenzi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yoku. oyangana Ngumbuzo lowo wonentlungu sesi sikhulane. Into efunekayo iyeza elingasuke lihlayiye isisu, amatumbo, isibindi, isintso, lize lifake uncedo kwezonto ziguqula ukutya esiswini, linike amandla amatsha kwizihlunu nezitsinga zomsimba.

Iyeza elinjalo likufupi ngokonwabisa. Akusange kwibali lokuhlela kwamayeza, ekunqinwe ngokulingwa okufezekileyo Iminyaka elishumi elinesibini, kwafunyanwa ion inyanga esi Sisu ngokukaulezayo nekuqinisekileyo njenge Ncindi ka Siegel epilisayo, kanti ke kunamhla seyi ngowona mhiza wokunyanga esi sikhulane siwagqi Mleyo amaswe afundileyo e Europe, nase Africa, nase America. Ubunqhina base buhlani, nangasese, obuvela kubapati mikosi, abagcini Bhanki, nevenkile, abarwebi, inkosi zenqanawa, abemi bo mashini, abafuyi, nabafazi nentombi zabo, zinqhinisa ngokufanayo amandla alo okupilisa, ELAMSINDISA EMNGCIPEWENI WE NCHWABA.

Swiss Cottage, Walton-on-the Naze August 27th, 1886.

A. J. White, Limited. Banumzetu abatanekayo.—Ukuba ubunqhina bunganoncedo olutle, ukupila okubalulekileyo endikufumene ngokutabata i "Ncindi ka Siegel." Ungabusebenzisa obu bunqhina nangayipina indlela okolwa yiyo. Ngeminyaka engaphezulu kweshumi elinambini kade ndibandezelwe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi nakwena msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu eduleyo bendilingwa ngamagqira andafumana kuncedakala kupi. Njengokuba ndise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba "ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela Andiyiselanga futi ndingekaziva ndingomnye umntu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze ndiwuti ngqi ngapambili komnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. ite esisikhulane sibangwa sisibindi suka ibheqe umzimba ndingabi nakushukuma ndiya kubulela wena no Tixo kuba ngondivuse emngcipikweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yandenza ndabuya ndafumana impilo nokonwaba.

Owako okolekileyo. A. RICHOLO.

Revesby, near Boston, December 31st, 1886.

A. J. White Limited. Mnumzetu obekekayo.—Inoindi ka Siegel yako inentengo kakulu kulomandla, ndiya kuhlala ndisenza konke endimako ukwandisa intengo yento abayincomayo bonke abako bayitenga ndanele xa nditi umfazi wam limmedile Kanye kwi sisu sake ebesingalimoya, esibe simband kwake eliyenza. Owako okolekileyo, A. Burn.

BANTSUNDU! Bantsundul 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' ezeezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komketiso Ngu Folokoco,—Manenekazi Yizani nqwemise iliso.

Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'thru, inteng' yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebbulukwe zezisikiweyo,— Zonk' impahla zamaledikazi : Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningavilibalali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

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

Ikaya Labantsundu.

IKAYA" lifudukela e Marikeni kunzi 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.

B. G. LENNON & Co., Abatengisi bamayeza nabenzi bawo E MONTI.

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

- Oka LENNON Umciza Wokohloko
- Eka LENNON Umciza we Stepu (wesifo sentsana).
- Oka LENNON Umciza wamehlo.
- Aka LENNON Umciza ezilonda.
- Ezi ka LENNON Inqatana zomsheksisane.
- Oka LENNON Umciza woxaxazo.
- Oka LENNON Umciza wepalo.
- Oka LENNON Umciza wengozi.
- Oka LENNON Umciza wecesina.

UMTENGISI E. BLANCK, Cegmani, Transkei.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ncelelwa ukuba ukangelise lamayeza abalulekileyo.

- COOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile. Elika
- COOK Iyeza Lokukhohlela (Lingamafuta) 1/6 ibotile. Aka
- COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile, Elika
- COOK Iyeza Lepalo. 1/6 ibotile. Ezika
- COOK Ipils- 1/ ngebokisana. Eka
- COOK Incindi Yezinyo. 6d. ngebottle. Oka
- COOK Umciza we Stepu Sabantwana. 6d ngebottle. Oka
- COOK Umgutya Wamehlo. 6d ngesiqunyana. Oka
- COOK Umciza we Cesine. 1/6. Oka

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

UMSEBENZI.

NOKUBA sisipina kwi zicaka ezidalala zika Mr. J. C. NELSON singawo fumana kwakona ngoku umsebenzi okwexixa lase busika; nokuba ngabanye ab kwaziyo uku sebenzisa umhlakolo kakuhle. Cambridge Nurseries, E-Monti.

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