Umele icala lokuba uviwo lunoncedo; u Mr. W. Bennie yena ute luyibuyisa ngomva imfundo. Kunge kuxelwe e Xukwane ekabeni, kuba likala ngokuti alipumli, kuti kugqita enye kube seku- sondela enye i zamaneshoni. Abeko ati luyafuneka uviwo ukuze amadodana abe nendawo axunele kuzo. Amanene axoxileyo abe ngala:—Messrs. W. Mpa- mba, H. Kivit, O. Dichaba, D. Mzimba, S. Konongo, A. Daniel, I. Wauchope, J. McGillivray, and C. Rose-Innes; kwi titshala kutete o Messrs. G. McGillivray, A. Hallack, B.A., Rev. W. J. B. Moir, M.A., Rev. T. D. Philip, B.A., (London). Ivoti imise ekubeni oluviwo lungaka luyapazamisa, aluncedi. [Ayanqena uku- funda.—Editor *Imvo.*

Ofele Enyanisweni Encemera.

Kubeko intlanganiso e Ncemera ngo Mgqibelo waye u Nkanunu no Dr. Egan bebe ndwendwele umzi wase Ncemera, beye kucela ivoti kona. Lonto yasimangalisa, ibihleli isimangalisile kade ukuti abantu abebe bulala ivoti yaba ntsundu kuwo lomnyaka ugqitileyo— o Sir G. Sprigg no Mr. Schernabrucker— ibe kwangabo abati bakuba semngcipekweni wokukutshwa ekupateni ulaulo bahambe becela kwayona levoti yahla ngulwa emazinyweni engonyama ezingabo. Esukile omabini azenza inteto zawo, ati akugqiba kwenziwa imibuzo yambalwa ngesikalazo onaso umzi omele Incemera soku ncitshiswa kwe dlelo. Kulandele u Rev. W. Rubusana nge mibuzo etsolileyo nge rafu yo tywala, nge nqila ezazivaliwe etywaleni, ngokwapulwa kwe mali ye License yabatengisi botywala, ngokuvalwa ngemini ye Cawa, ngokutintelwa kwendywala ezixutywe nento ezirara. Empendulweni zabo abaceli kunyulwa bati bayavana ne rafu yotywala nokuba yenziwa ngalupina uhlobo, xa ingasokukataza abenzi be wayini, xa iyakucinezela umseli. Bate zona inqila zotywala yinto engeyakonto kwakoliswa zivulwe. U Rev. W. Rubusana akaneliswanga zinteto zala manene. Kusuke ingwevu yesibonda yati baya batemba o Mr. Scheimbrucker no Dr. Egan. Ibe ngu Rev. W. Rubusana ote wema ukubonakalisa incaso.

Ubugora buka Mr. Rubusana buya kuhlala ixesha elide ezingqondweni zomzi ontsundu. Ambalwa amadoda angati pakati kwezanzwili zenteto namadinga enziwe ngabantu abanewonga, ewe, axolele ukufela enya­nisweni. Kwazalwa indoda yenene mhla kwazalwa lowo mfo ka Rubusana. Asinankolo noko ukuba umzi wase Ncemera weyelekangangoko kutshiwoyo. Incemera eli lalikutshelwe ngapandle kwe voti lonke nyakenye bubuqela bo Tsha­mbuluka, lati nokuze libuyiselwe kwanduluka lomfo ka Innes ulapa, babhinqela pezulu no Rev. W. B. Rubusana lo ukulilwela. Namhla uyamlahla lo ka Innes oti makunyulwe amadoda ecala ebelisoloko lisilwela ontsundu leminyaka ; lilahla u Mr. Rubusana, lilahlazonke iihlobo. Ukuba o Tshambuluka bazizi- hlobo yintonina pofu eyenza ukuba ba- ngabi moya mnye naba bahlobo betu badala? Okokuba umzi ontsundu unge­ne kulonto yokulahla amadoda atiyiweyo kowawo kuba ehlanganisela umntu omnyama, singasesiqonda ukuba lonto lupawu oluxela ukuba ezintlanga zintsundu zase Afrika zilahliwe ngu Tixo. Ukuba lento yenzekile namhlanje kuya- kuba nzima ukuba omhlope avule um- lomo wake akubona kucinezelwa umntu omnyama, kuba ibhatala, nomvuzo, nombulelo wake kukusuke avukelwe kwa­ngabo bantu bamnyama. Sisaza kuke silihambele i Ncemera ngokwetu, siye kuva olu nywalazo bakohliswe ngalo ukuba yintonina, ngoku asilwazi into olumi kuyo. Siyamncoma u Rev. W. B. Rubusana ngokuzikanyeza kwake afele enyanisweni, lowo mzekelo wake siyatemba uyakunqanda nalawo mangqandende ambalwa alahlekileyo, alahla abahlobo bawo, apulapula izitembiso yokuba aya kuvulwa amahlati, kutshiwo ngabantu abebewavalile, bati baxolela irafu pezu kokuba lonto beyenze emva kokuwubhushulisa umzi ontsundu utinjwa yonke into kude kube semagxebekeni, bakala abantu, bati sebengama bhuxenge anjalo abantu kwafane kwenzi­wa ihobe lokuti siyanixolela. U Tsha­mbuluka ubuye wanguwupina ? Selebubonakalisile ubuso obubini, ngenteto ayenze e Hotele ngolwesi-Hlanu.

Ibala Labadlali.

UMDLALO WE TENNIS.

Amalungu alomdlalo abuye adibana ngo 29 Sept, e Tinara. Amalungu ecala lase Bhayi, (amanenekazi): — Misses Mfecane (Capt.), Pangeni, Mafimpe no Smith; (amanene):—Revs. J. W. Gawler (Vice-President), S. Ntsiko ; Messrs. Ma- qaba, Foley (Treasurer), Sinuka (Sec.), Vena, no Boyce.

Abadlali kumacala omabini ibe ngaba:

Port Elizabeth—Misses Mfecane, Pangeni, Mafimpe (isekela), Messrs. Magaba, Foley. Uitenhage—Misses Jacobs, Zenoele, Messrs. Dlakiya, Mzamo.

Umdlalo uqalwe malunga no 3 p.m. Lite i Tinara alaqelisa latsho gadalala, laye i Bhayi kusekuhleni ukuba aliwu- qelile umhlaba; kute ekuyeni kwixa le 5 wajiya umdlalo kumacala omabini, kwaza emva kwexa 1 esihlanu kancinane wapeliswa lomgcobo uvole kunene.

Ingxelo ime ngoluhlobo :—Sets Port Elizabeth p 2, Uitenhage 2—Games 8 1. Laba loyisile ke i Bhayi. Avuyisana .amacala omabini.

(1) Ukuti limoshwe ixesha (elifunyanwe nzima nalo kunjalonje), ngokuti umdlalo ungaqali pambi mhlaumbi emva kwe dinala, akusayi kuqamela emvisanweni entle. (2) Ukuti amalungu ngakuba anofifi ngemiteto ye tennis, asuke abe zi *umpire* onko izifumane zibe zilaula zingacelwanga, Lakutshabisa umdlalo no kuqumbisana—kurorelwane. Ude lom- kuhlane wekata nakuma *lady* etu. Mayi ngaqeli lento.—1. U Mr. Dlakiya, udlale kanobom, weta kodwa ekugqibeleni. 2. U Mr. Mzamo, simncomile kanye, sayelana naye kukuhlal’-ahlale aqwalele. 3. O Misses Jacobs no Zenqele badlale kuhle kanye. 4. U Mr. Mayaba, obekulindelwe izanga kuyo akafikanga kwelemihla. 5. U Mr. Foley, unandipise mu betu! Walopula emangeni i Bhayi. 6. Miss Pa­ngeni, ubete nganeno kwamalindelo etu sonke. 7. u Miss Mfecane, asidelanga noko.

U Mr. Gawler wanelisile kanye kwisimo sobu *Umpire*. U Mr. Sinuka, encedisana no Rev. D. Msikinya baqube kakuhle ekubaleni amanani omdlalo.

BLACKS *VS.* WHITES

Ngo-Mgqibelo odluleyo ngomhla we 6 wemiyo, kubeko umdlalo we bhola pakati kwamagwangqa nemidaka yase Sidutyini (St. Marks). Kuqale imidaka ukudlala — kwapauleka ukudlala ko Hlahle, no Somana, no Nyikila. Kuma gwangqa u Morris wabhola kakuhle kanye, i bowlers zamagwangqa zakolisa ngokuncedana. Amadoda apaulekileyo ekudlaleni kumagwangqa ibe ngo McCay no Jennings. Malunga nokubhola kwe midaka kuvelele umfo ka Mcanyangwa owenze iqobo ukucita i *wicket* zama Ngesi owenze into entle kwasentloko ; i *fielding* yemidaka ibe yelungileyo namhla, ngo- kukodwa eyabafo bo Nyikila, Somana, Jaagers, no Dunga. Kusuke kwatshona ilanga kusangenwe amangeno okuqala kupela. Amanani ema ngoluhlobo:— Abantsundu benze 87; Abelungu benze 73.

I Nkonono ne Rola e Cumakala.

[ngumbhaleli.]

Kweletu icala ababeko entlanganisweni
ka Nkonono Tshambuluka ibisisi Hoboti,
ne Cenyu, emnye owase Mgwali, emnye
owase Kubusi, abangasafunanga nokuza-
kupulapula into aze kuyiteta. Ebe tolike-
lwa u Nkonono ngu Mr. Mhala, waye u
Robert Gosa engumpostile oshumayela
kwezizi Trata kwahlangana nabo ubulu-
ngisa be Nkonono. Lihlangene igcudwana
labantsundu ne Nkonono. Emva kokuba-
balisela izenzo zake ezikulu zobugora
ezenzela bona ukususela kwiminyaka
emashumi mabini edluleyo, ebatembisa
nezinto ezinkulu ayakubenzela zona, ku-
suke owasesi Hobotini nowase Cenyu,
bakahlela ngombulelo kwi Nkonono besiti
“ I Nkosi nguwe wedwa.” Kusuke u Mr.
Gantile no Mr. Maqubela abelika
Solomon icala bamfaka imibuzo ebukali
u Nkonono, ayipendule emana “ ukupuza
ebeta epozisa. ’ Ute u Gosa “ Nantso ke
indoda yokutunyelwa luhlanga e Pala-
mente izokusenzela imiteto emibi eyaku-
senza siqubele pambili; yalunceda uhla-
nga ngo Tungumlomo, kuba wayefuna
ukuze neqaba lake uxande. U Ntsele
Godini Spiligi akabanga nanteto kuba
uhlelwe yingozi ete ikari ebimputumile
ibexeshwa yi Mantyi, amahashe abaleka,
yabukuqeka yawa, watyedeka ixwele.
Ungene e dolopini seletantasiwe, okunye
waseledlula kwaoko.

Ungafika kweli indaba zonyulo zikuku-
mbuze amabali e “ Wars of the Roses,”
esekukancinane oka Tshambuluka anga-
bulisani ancazelane amacuba nowo

Solomon.

Umfundisi Nemfanelo Embusweni.

Ngeveki egqitileyo kubeko intlanganiso
yabanyuli e Hankey yokupulapula inteto
ka Mr. Tudhope omnye wamanene apete
e Kapa kunye no Tshambuluka. Emva
kokuba elonene liyigqibile inteto yalo
kusuke u Maneli, umfo ka Gqadushe.

U Rev. Henry Kayser, wati “ Uyatemba
ukuba kwinteto aza kuyenza akuko nto
akuyicingela u Mr. Tudhope ukuba yesu-
kelana nesiqu sake. Ulilungu leqela eli-
patisiweyo umbuso e Palamente acinga
yena Gqadushe ukuba lakwenza oko nga-
pandle kwe kete. Abantu xa bateta nga-
ye (Gqadushe) bati ungozibhokoxileyo
kumntu omnyama, kodwa yena akafuni
zisulu zidulusele calanye, into yena yi-
mpato elungileyo kumacala onke. Ukuba
ubona i Ngesi lisenzakaliswa ngumntu
omnyama ufike alimele. Kodwa silapa
isahluko—i Ngesi linako ukuzilumkela
ekubeni abantsundu bengenako ukwe-
njenjalo, nento engati ililungelo abaye-
nzelwayo bodwa yinto nje yokubakhusela
ebumpatalaleni babo. U Mr. Tudhope
utete ngezinto ezenzelwe amafama; um-
buzo angawufakayo ngulo, benzelwe
ntonina abantsundu. Yabulwayo nje ira-
fu yotywala kwakusenzelwa amafama
angase Ntshonalanga ukuba kupile wona
kufe abantu abantsundu. Akacingi uku-
ba abantsundu bangabuyekiswa ngumte-
to utywala into kupela yimpembelelo
yasentlalweni; nokoke akacingi ukuba
u Rulumente ngele wandisile amalungelo
okubenza babe ngamanxila. Yena aka-
ngemnyanzeli umntu kuba lonto inga-
menza umhanahanisi. U Mr. Tudhope
ngelepuma kulawamadoda ahlangeneyo
nawo. Oyena mntu ukwaziyo ukuzicana
intswelo zabantsundu ngubani? Ngaba-
hlobo babo abakulu na? abebekade be-
salusa amalungelo abo anjengaye nabo
benze ingqungqutela yabafundisi bonke
e Qonce na, nokuba ingaba ngabantu base
Ntshonalanga na ababulele irafu yo-
tywala? Akuba etete ngamazwi abukali
u Maneli Gqadushe egweba lento yoku-
vulwa kwenqila ebebungatengiswa kuzo
utywala uyibhekise inteto yake ku
Tungumlomo ate ngumteto owenzelwe
amafama wokucasa abantsundu. Abanyu-
li ababuleweyo kwesisiqingata liwaka
elinamakulu amatandatu, indawo zaba-
ninzi abamagama asikiweyo zizaliswe
ngamafama, yena akazange eve nalinye
igama lomfama kusitiwa licasiwe. Incam
ebutataka kulomteto yile yokuwanika i
Fieldcornet amandla. Maninzi amagama
acaswayo kwesosiqingata, kodwa akuba-
ngako nanye i Fieldcornet eyezayo
e Matyaleni ukuza kumela olocaso.
Uyayibanga yona into yokuba ama-

lungu anyulwe ngabantsundu azizi- hombo ezikulu, kanjako esenza uncedo
olukulu empatweni yelilizwe. Apo
e Hankey kuko Amajamani, amadoda
azityebi abe soloko evota iminyaka-
nyaka. nawo asikwa emagameni kuba
engawohlanga lwama-Jamani! Lomteto
wenzelwa amalungelo amafama angata-
nda wona wonke umntu ontsundu ela-
hlekiwe lilungelo lelizwi embusweni.
Yena aka Ngesi engelilo ne Bhulu, kodwa
uquba kakuhle nama-Bhulu ewatanda
ngoluvo lwawo lwasebugqobokeni; yena
imlahlekile kanye into yokuba bangatini-
na abantu abeze kule Koloni benawo
onke amabali amadala esizwe sama-Ngesi
empato entle ukuba baxase lawa madoda
enze u Tungumlomo; lonto iyakuti qo
yenziwe kude kungabiko nomvoti omnye
ontsundu. Lomteto wenzelwe ukuvalela
ngapandle amalungu e Nkundla yo Mbu-
so angatandwayo liqela elitile.”

Izwi Lomzi Ontsundu.

Izizwe zibe zihlangene pantsi kwa ma- hlati (kwa Lose) ngolwesi-Hlanu (12 Oct.). Isizekabani yintlanganiso yokuxoxa ngento zombuso njengokuba lipitizela ngevoti. I Rabula, i Debe, Umngqesha, Umya, Umgqwakwebe (ngapandle ko Masingata), lomizi ibimelwe ngamadoda amakulu ayo. Kwaye bekutunywe yi Komiti yaba hlobo ese Qonce o Mr. T. W. Irvine no Mr. R. W. Rose-Innes, (amagama azukileyo pakati komzi), kwano Mr. J. Tengo-Jabavu. Umfundisi u Rev. Bryce Ross uyizimasile intlanganiso ngokuti abeko pofu ebenesixakeko sokuya entlanganisweni yebandla Emkubiso.

Ingxelo yentlanganiso kweleveki ezayo, kodwa zibe moya mnye izizwe kwelokuba azikabi nangqondo yaneleyo ngobuhlobo buka Tshambuluka, ngangokuba zilahle amadoda ezibe ziwatembile, zizilahlele elugcinweni luka Tshambuluka ngale minyaka mihlanu izayo kunyulelwa yona.

EZABABHALELI.

OKWINTABA KA NDODA.

Nkosi, Mhleli wepepa letu :—Ndivile
ukuba u Tshambuluka ubekwa Kama,
naselu Kalweni, ehamba ekohlisa abantu
esiti ungumhlobo wabantsundu. Ku-
tiwa abantu kwa Kama batatu abamvo-
teleyo. Abantu abavotela u Tshambulu-
ka ngontaminani betu. Omnye kulama-
doda lisiko lake asimntu unangqondo;
nangemfazwe ka Ngcayecibi ubekwangu
ntaminani, uyaziwa ngabobonke abantu
bakwa Kama, niyakubazi ngezixakato
zabo, kutshiwo Ezibhalweni. Ukuba
ufuna ukumazi umntu ongumbulali
wohlanga, nonguntaminani uyakumazi
ngokuvotela u Tshambuluka, nokuba
ngubanina ovotela yena mazi ukuba
umntu onjalo akana kutenjwa ungumbu-
lali wohlanga.

Ntaba Kandoda.

15 October, 1888.

[Amagama abantu ekutiwa bavota u
Tshambuluka siwaroxisile okwanamhla
hlaze batwale ingcikivo kanti alukafiki
lona usuku olungumqatango. Ongena
mva amagama.—Editor *Imvo\.*

IVOTI E KOMANI.

Mhleli we “ Mvo,”—Ndihlaba umkosi
kubanyuli base Komani abantsundu.
Ngamalungu e Palamente kusekuhleni
ukuba abamhlope bazimisele ukunyula o
Messrs. John Frost no J. B. Hellier. U
Mr. Frost ngumxhasi ka Sir Gordon
Sprigg. U Mr. Hellier kwintlanganiso
nabanyuli e Hackney, 5 October, 1888,
abafana bambuzile ukuba uyakuxhasa
lipina iqela e Palamente, ute u Sir G.
Sprigg. Bate, siyakumbula izenzo zo
Rulumeni ka Syrigg, imipu, i Glen Grey,
u Tungumlomo, i Brandi, isandla esiga-
dalala, imfumba yezicelo esizitumela ku-
lo Rulumente asizange senzelwe nasinye,
nanye into elungileyo evela kulo Rulu-
meni, nokufeketa kwake nge Nkosi zaba-
ntsundu. Ngenyaniso umtiyile umntu
ontsundu. Wotinina ukuba ngumhlobo
wetu uze uxhase intshaba zetu? Wati
kungokuba kungeko Rulumeni onokufu-
nyanwa onokugqita lo ukona (Sprigg)
labe neqela lika Sir T. Scanlen
licitakele libutakataka kungoko eyaku-
xhasa u Sipiligi nje. Ati amadodana,
sifuna someleze elocala kanye ngamadoda
angavani nempato ka Sprigg. Wajika,
ndaziwa ndingumcasi ka Sir G. Sprigg
nangoku ndimcasile, (amadoda amakulu
uyasiwa ku Scanlen). Amagwangqa azi-
misele ukunyula o Folosi no Hiliya, ama
Sipiligi omabini.

Yinto engummangaliso, sisebenza ka-
ngaka ukulwela ivoti kanti sizakuxhasa
u Sipiligi ngayo, nabahlobo betu banga-
mangaliswa. Sasiyicitela ntonina imali
ngokuya e Qonce, kwi Jaji ngenxa yevoti,
kanti sizakunyula impi ka Sprigg.
Nditi masifune indoda yetu eyakuxhasa
u Scanlen, siwacele Amangesi ukuba
asincede ze nati siwancede kweyawo,
akunani nokuba alile, masizizamele naso-
dwa nokuba safa soba sifele emalunge-
lweni etu. Sisalindele ukuva u Mr. Wm.

 Rogers, ngati yindod’emcasileyo u Sprigg,
kambe enjalo ndingati masesisiwa kuyo.
Masingalahlekiswa nga Mangesi sixhase
intshaba zetu. Singahlekwa ngumzi
ontsundu nangomhlope. Vuka mfo
ontsundu wakwa Komani. Kumbulani
isandla esigadalala sika Upington asikafi-
ki, siseza sona. U Mr. J. A. De Wet ute
kuyakukutshwa umteto obukali onqumla
amagama abantsundu evotini.—Ndim,
Ongalele.

Queenstown, October 1888.

 U NKANUNU NA MAGQUNUKWEBE.

Nkosi yam Mhleli we *Mvo* *Zabantsu­ndu,—*Ndincede undifakele lamazwana, kumhlana ndikukatazayo. Ndifunde kwipepa lase Rini lama Ngesi, ekutiwa yi *Journal,* indaba zocingo zentlanganiso ebise Xesi kwa Kama ngo-Mvulo ngo­mhla we 8th October. Luti ucingo ‘‘U Nkanunu Tshambuluka ube nentlanganiso ngo-Mvulo epumeleleyo e Nesi (Middledrift), waza ngolandelayo umhla waba nayo e Debe Nek (Lukalweni). Kwebise Xesi bebekumakulu asibhozo (800) abantu. Inkosi u Kama eyongame- le. Ukubonakalisa intembelo yayo ku Tshambuluka emoya mnye yenze indanduluko ezintatu.”

Emveni kokufunda indaba eziyolileyo ngonyulo lwase Qonce zentlanganiso ezenziwa ngabantsundu, nencazelo emhlope nepandle eyenziwe ngu Mhleli we *Mvo Zabantsundu,* ebonisa abona bantu emabanyulwe ukuya kuba hliso nomlomo wetu mz’ ontsundu omele i Qonce kwi nkundla yakomkulu e Kapa, kungosizi olungatetekiyo ukuba sive uluvo olunxaxileyo noluchita imbumba yamanyama eyayalezwayo ngabadala nangumfo ka Gaba u Ntsikana, oluyakuzisa amashwa angenakuxelwa. Lentlanganiso igqibe ekubeni itengise ngabahlobo bayo abanyanisekileyo nabatenjiweyo o Messrs. Solomon no Warren yamkela uTsha- mbuluka utshaba olwazekayo lwabantsu­ndu. Niya kukumbula okokuba ngomnye wabacebisi bolaulo luka Sprigg olumpata ontsundu gadalala nangapandle kwenceba. Kumhlati wo Mhleli kwipepa le 4th October, kofunyanwa inteto yelinye lamanene amhlope lincoma ukufaneleka kuka Tshambuluka ukuba atunyelwe e Palamente lalata isenzo esimdaka sika Nkanunu ‘ owayeyintloko yenkumanda eyaya kubushulisa Umjuza — yabulala namaselwa.’ Akumzuzu sivile ngezikalo

nezicelo za Magqunukwebe okokuba
makususwe inkanti ezipakati komzi ka
Palo. U Tshambuluka ngomnye waba-
xhasi bolaulo luka Sprigg oluxhasa
intengiso yotywala nokuvulwa kwe nka-
nti ezininzi. Kucacile nakusana oluse
beleni okokuba xeshikweni nitumele
lendoda nixhasa *(a)* Ukuhlutwa kwemipu,
(6) Utung’-umlomo, (c) Ipasi, (d) Utshiso
lwenkomo, (e) Ukutshatyalaliswa kwe
nkosi zabantsundu, (/) Ukutengiswa
kotywala, nokuvulwa kwe nkanti. Into
eyenziwa ngumzi wakowetu indixakile
ukunge ucela ukutshatyalaliswa kwe
nkanti, kanti uyakuxhasa indoda eti
“Vulani inkanti, baye onyana ba Ma-
gqunukwebe nabama Afrika onke, babe
ngamanxila namatshivela nangapezulu
kokuba kunjalo ngoku.” Isenzo esinje
sokunxaxa senza usizi kum, nakwaba
ninzi abanga singamanyana sizilwe
intshaba zetu ngakunye—soyisa xa ku-
njalo. Amadoda ango Solomon no War-
ren angabahlobo betu benene—xhasani
bona. Kuyinkolo yam okokuba ako
amadoda angayi kukohliswa zinteto
zobuqokolo zo Tshambuluka eziti ziboni-
se zicela ivoti okokuba inkosi ebuba-
njweni zakululwa nguye. Mabandla
akwa Kwane, lusapo Lomjado, liselixesha
lokubuya, kuba akuka votwa. Kukuni
ukuziguqula izimvo zenu ningazitengisi
kwintshaba. Kalani ngo Solomon no
Warren. Uxolo, Mhleli. Umgqunu-
kwebe wenene.

J.S.D.

[Akunyaniso ukuba Amagqunukwebe
nabebese Lukalweni bamamkele u Tsha-
mbuluka.—Editor *Imvo.]*

SOBA YIMBUMBA NININA?

Nkosi Mhleli,—Kuko mzi wakowetu
izwi lide lakankanywa ngu Mr. Solomon
eli liti — ingaba ngummangaliso nina
bantsundu ukuba niya kwahlukana,
kuba ningaba nivuyisa intshaba zenu
ezi ziti anifanele ku vota. Kuko indawo
esimanga nxa sibona amagama amadoda
esibe singawalindele okokuba angade
abonakale kwi Requisitions zika Mr.
Schermbrucker, kuba ngawo abefanele
ukunceda izidenge ezingayaziyo ivoti,
kuba ebete ngo Tungulomo abanceda
abantu ukuba babe se votini. Umbuso
esikuwo kaloku nje ubuswa nge mbumba.
Abelungu nabo bafuna okokuba babe
yi mbumba ndawonye nabantsundu,
kodwa abantu bakowetu abafuni ukuba
babe yimbumba namawabo okanye ku-
sukwe kwayiwa kudityanwa nabase
mzini. Mna kwelam icala ngati ilishwa
lipezu kwetu nxa kwenjiwanje ngumzi,
kuba kufike ixesha esibe sikade silijongi-
le. “ Niya kuba yimbumba” watsho
umprofite. Konke oku kuyazaliseka.
Kuhlena inkedama zakulahlana? Lum-
kani lento ngu Nongqause. Ngati niya
qala ukuvota nje umlungu zingati zonke
ifama ezimhlope zintaka zilele ngohlobo
olunje ukunga anganyulwa, kumhla
ontsundu aya kuwela i Nciba awushiye
lomhlaba unganeno ngenxa yempato.
Andikolwa okokuba amawetu amelene
ne fama angandipikisa nxa nditshoyo.
Lamadoda mabini u Solomon no Warren
nonke bantu bantsundu womelani kuwo.
Njengokuba izihlobo zenu ezinje ngo-
Rev. J. D. Don lowa naziyo okokuba
wake wase nkatazweni enkulu ngoku-
tetelela umntu ontsundu owayedutyulwe
li Bhulu, kwanezinye izihlobo. Niti ziya
seyeliselana lento zinyule lamadoda?
Napakade. Ndiyatemba okokuba nike
nawubona umsebenzi wawo. Telekisani

neka Tshambuluka lo nifun’ ukweyela

kuye. Umhlobo wenu onitandayo,
Ntongana Yentsimbi.

Emgwali, Dohne, 11 Oct., 1888.

 I JUBILEE E NCEMERA.

Mnumzetu,—Njengoko bonke baziyo, usuku lwa 21 kuyo lenyanga, lwabalule- lwa okokuba iya kuba lolwemigcobo esisikumbuzo sokuba umfundisi odume kunene, nobekekileyo, we Midange nam­hla egqibe iminyaka emashumi mahlanu evakalisa *indaba zoxolo* kulo eli lizwe lakwa Xhosa. Ke, mnumzetu, kuba ndingenguye umntu onteto ivakala kamnandi xa atetayo—kwanonaso isipo sokuteta sendiyakuti ndibekele entloko, ndiwenze abe mbalwa mayelana noko endikubonileyo nendikuvileyo ngalomini —kubake elasemini ixesha ibe ilelentlanganiso yabamhlope andiyikuba nazwi ngalo ; kuba ke ukuba njalo ibe ilelahlu- lelwe bona bodwa. Enokubanake oko bekukolisile nokuba bekungenjalo andi- yikukubekela so. Ngexa elingapambili ndaba netuba lokubona ipepa lesalatiso, sohlobo oyakuqutywa ngalo umsebenzi ngalomini. Ndafumana ukuba liyaku- yekelwa ingokuhlwa kwabantsundu. Oko mnumzetu kwavuyiseka ngelokuba noko imini ite yasiposa soti ngengokuhlwa sibe netuba lokuva amawetu. Ngelipambili ke kuhlwile sibone okunene ingu Mfu- ndisi no Rev. W. Rubusana esihlalweni. Kute kwasentloko yabakwanga bamhlope abaquba inteto. Yaqala kaloku indawo yetembiso ayabonakala. Kutete u Rev. Mr. Ross wakwa Hleke oqube ngesi Xhosa watsho ngenteto emnandi—waye nokoke engenguye ontsundu. Kubuye kwangenwa kwipepa lika Hon. C. Brownlee ebelifundwe kade emini ngesi Ngesi. Kwateta no Rev. Read (u Ngcongolo) saqala sotuka okunye. Ngelifupi mnumzetu manditi kuqaleke njalo njalo kwasentloko. Ute u Mongameli xa asingisa kaloku kumawetu seva kukubi akusuka ngeliti inteto mazibe mfupi, waye pofu esiti intlanganiso yeyobusuku bonke. Siqalile safakana intloko sakalaza. xebe mnumzetu ndipantse ukulibala. Lentlanganiso ite yamana ukuvaugwa ngamaculo zintsapo zezikola ezilunge kulomzi uyi Ncemera. Yekake yasuka apo yazintloni zodwa. I Ncemera ngenqu isuke yanga ibingakanga iwulungiselele nalomvumo betu, ndilusizi ukutsho, kodwake ilapo inyaniso. Isuke yayintluzentluze engenacala. Sona esakwa Zidenge andinako nokusikankanya senze intloni—kwasekusukeni isuke ititshala yanga iza kufundisa iculo elitsha elibalwe e *bodini.* Yekake, wena weva isanxwe sonyileyo nentakakazi emazi- mbeni. Isikula esenze into enendlelana sibe sesase Zeleni qa — siyamdumisa simbulela u Miss Falati, obelinga ukuquma ihlazo elingaka ngomhla ongaka. He ndize kwasezingxoweni—njengoko benditembisile mnumzetu ndiyakuba mfupi. Ngu Rev. Mr. Pamla yedwa obe nelungelo lenteto. Yena ute esesi Ngesini wabe esesi Xhoseni nasesi Lawini ngohlobo lwake. Sibe nosizi ukungacelwa ko Revs. Mzimba no Makiwane. Noko iyawate yona into ka Mzimba vazityutulela, yatsho betu ngenteto emna-ndi, esuke yasikumbuza eka yase

mini, ngobuncasa. Mnye umntu sllila

ngoluponongo sisatanda ngu Mr. Bombo
Herman ixego lom Dikoni elitsho seva
nati ukuba kuteta indoda emazi ncam
lomfo ka Baliti okunene. Lomfo wanyu-
lwa ngobuhle (bulawo yena.) Hayike
namanye amadoda ate enza inteto ezimna-
ndi endingasayikuba sawabiza ngamaga-
ma kuba sendide ndenza okude ngoku-
gqitileyo kunoko bendicinga.

Mayelana nohlobo lwezidlo andiyikuba
sangena apo, kwanele ukuti *babone
bahluta.*

Noko umzi wase Ncemera, ekuquku-
mbeleni manditsho mnumzetu, woyisiwe
kukuyipata into inkulu.

Botanike mzi.

OWASELUHLANGENI.
25th September, 1888.

UNYANZELO EMFUNDWENI.

Ku Mhleli *we-Mvo, —* Mnumzetu,
unyanzelo lomntwana luka Mr. Bottoman
lungaluncedo olukulu emzini wakowenu.
Akuko nto ilungileyo yake yalunga
kwase ntloko. Baninzi abantu ababo-
mvu abati bakatazwe zizihlobo zabo
ezisezikolweni ngokuti mabafundise
abantwana, ade ati mntwana yiya ndiya
kufundekelwa ngo nantsi; kanti kamva
nguye oza kufundekela abantu esiti—
hambani niye kundicelela ingubo ku
nyana wam ofundileyo, litshabe eloku-
katazwa kaloku. Abantu bangapandle
baya kunqwenela ukubhala, nokuveyi-
sha uboya. Umntu obasa emfundweni
abangeze bamkangela nje ngompangi
ntombi, usontombi akananto ayibukayo
kumpangi ntombi—kodwa emfundweni
ziko izinto azibonayo anga angazazi.
Okunye umpangi lo suba esenza umlilo-
la, imfundo ke asimhlola kuba izalise
i Koloni ipela; baya kunyanzelelwa
kwinto engelilo ihlazo ekoti kwakusa
ezingqondweni zabo babulele kubanya-
nzeli. Woti omnye esahlukana nezihlo-
bo zake ngenxa yonyanzelo, lube lona
u Manyano nge Mfundo lubulelwa
ngamawaka ngenxa yonyanzelo. Ama-
demesha la ako nakwaba ngafundanga.
Apa e Alvani amademesha afundileyo
akasiso nesahlulo sesine salawo angafu-
ndanga. Isicaka sako,

OWAKONA.

Ngase Alvani,

September 13th, 1888.

INTLOMELO.

Nkosi Mhleli wepepa lamanene ako-
wetu,—Ndincede undifakele lamazwana
ambalwa kunene. Kwipepa le 6th Sept,
ingxelo nge club ezimbini zase Bhayi,
ndawana ndite ndazipaula zeziteta ngo-
konakala kwezo club zombini ngenxa
yamarawu, andikolwa ukuba kuko
inyaniso engagqita leyo, kawuye nokuba
kukuyipina i club yabantsundu uyaku-
fika ingawo apitizelisayo, abanga ingxa-
bano, kanti kwinto zemali akarawuzeleli
kuzo asemva apo, eti lonto ibange ukuba
bati abantu abanokwenza izinto ezilu-
ngileyo baroxe. Ndiyatemba ukuba
yiyo lento ingakatalelwe ngabaninzi
beyikangelele pantsi kwendlu yenkuku.
Amanxila, ababotoli ngebekutshwa emi-
dlalweni, amanxila kuba kaloku wona
ati pambi kokuba aye ematshini aziti
qoqo, kanti inari yona kwisituba somzu-
zu ongepi ivelise isiqamo sawo, kanti
akayi kuti tu, lusuke ulwimi lubabe,
iti ingekateti i Umpire seleteta, kanti
lonto iyakubanga ingxabano ngenxa
yerawu. Azi ingade ime na eyamarawu,
neyabakangela ilanga esitele ngemazana
embel’ umnye, azi bangade baye na
abakulomazi isengwa ngesilivele ne
golide? Mandipeze apo.—Ndim owako
A. M. P. X.

Queenstown, Sept. 10, 1888.

ABALIMI NA BARWEBI.

MARKENI.

E QONCE (Oct. 13).

Irasi eluhlaza—l1d to 1/2 ngekulu Ihabile,—4/3 to 5/3 ngekulu

Itapile—5/ to 11/6 ngekulu

Umbona—3,8 to 3/9 ngekulu

Umgubo—6/9 ngekulu

Inkuni—7/ to 24/ ngeflara

E KOMANI (Oct. 13).

Inkuni—35/ to 45/ ngeflara Itapile—8/6 to 10/ ngenxhowa

Ihabile,—1/ to 2/ ngekulu Umgubo—5/9 to 6/3 ngekulu Umbona,—5/6 to 7/ ngenxhowa

Ibhotolo—1/ to 2/1 ngeponti

Imbotyi,—12/ to 15/ ngengxowa

THURSDAY, OCTOBER 18,1888.

Mr. SCHEKM- THE Commissioner BRUCKEK and

the Natives. (whose full titles we must not venture to give or we shall incur the wrath of the *Watchman)* has during this week been on the stump. His political friends have, we presume, been too busy to attend him, so Mr. Auctioneer Ellis has done the honours as guide and Chairman. The meetings, according to the *Watchman,* have been attended by “ hundreds ” ; we wonder it did not say “thousands”; because one would have been as true as the other. At Debe Nek for instance there were *fifteen* Europeans, and *seventy* Natives; and so it has been all the way round. And this not­withstanding the efforts made to beat up for the meetings, and the slaughtering of sheep afterwards. There would not have been so many Natives present, but for the announcement that they were called to meet the Government. The Commissioner has certainly made a good deal of his Cabinet position,

 [OCTOBER 18, 1888 IMVO ZABANTSUNDU (NATIVE OPINION) 3