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