

Imvo Zabantsundu.

(NATIVE OPINION.)

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IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-NE, APRIL 11, 1889.

[No. 230

I Dip ka Hellier.

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

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Isuti Zokutshata.

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Izihlangu zentlobozonke, njalo-njalo.

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INGCIBI yemiti no Mlungiseleli wo Ku ngecwaba. Ngezantsi kwesitora sakwa Aluveni. Kingwilliamstown.

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Hlwayela i Eryvis Ngenyanga ezayo.

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Kufunwa.

U- TITSHALA (wendoda) kwesinye se zikolo zangapandle zase St. Matthew (Mtwaku). Awuqale umsebenzi ekutwasen kuka April. Abe ngonesiqiniseko so Titshala. Kunqweneleka ngakumbi olilungu le Ramente yase Tshatshi. Owufunayo wobhalela ku

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Keiskama Hoek.

NO TITSHALAKAZI onesiqiniseko so Titshala, wokuncedisa kwi sikolo s Ntombi e St. Matthew's, (Mtwaku). Ongum Ramentekazi wase Tshetshi angatandek ngakumbi, Abe namapepa axela angesimo sake.

Owufunayo wotumela ku
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3i411

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UYAZICELA zonke izihlobo zake esintsundu okokuba zize zipose iliso kule nkumba yake eyiyenkilt Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula ndisenzela amaxesha.

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & Co.,

u-ALUVENI.

UBUSIKA 1889.

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IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisile kakuhle indlela yokuhlalela

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Erolelwa Ikwata, xa ifike kwange nyangayokuqala..... 3s.
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Kuvulelekile ukuba otandayo awuhlaulele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

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

Iveki.

NGO.Mgqibelo ongapaya, i Jamani eling Schultz lincedwe liggira u Dr. Chute e Qonce ngokuti litye ityefe yempuku i " Rough on Rata." Pambi komantyi lite libe lisele kunene ukukwenza kwalo oko.

UMOYA omkulu ovutuze e Samoa (Pacific Ocean) ekuzenikufa kwalenyanga ipileleyo, ntsho kwaqekeka inqanawa zama Jamani nezase Amelika ezisesitandatwini, kwatshona isitoba senkosana, amashumi asibhozo anesixenxe amadoda kwawomkosi wama Jamani; kwawase Amelika kutshone inkosana ezine, namashumi amatandatu amadoda.

INKOSAZANA u Victoria imnike isipo u Lobengula somfanekiso omkulu wayo.

KUTE ekufeni ko March ngakunxweme lwe Dunkirk kwelama Skotshi umkombe oyi Ostend wangqubeka koyi Dover, yatshona kunye ne Kapten neshumi linesihlanu lababesenqanaweni.

Isiso ekufeni yi diphtheria sokubola komqala kwentsapo, engene ngamandla e Barkly East. Ku Mr. Greyventin, itabate abantwana ababatu kwisituba sentoku ezintatu. Owesine nowokupela uyafa.

OVELA e Free State uncoma inqwelo nabantu abenze utuli olumbhoxo ukuya e Rautini, ukusuka e Aliwal North.

NGASE Pretoria knxelwa eyengozi edubule ekufeni komlungu ongu Martin, owoyelwe yimbumbulu epume ngengozi kumpu ka Mr. Dovey, omnye umlungu, yatyaleka esifubeni, wafa kwayoko.

IMPI eyamkela *Imvo* e Kwata ipela ngo March lixesha (ngo April lo) ifikile imali yayo.

"INTOMBI zezimini zikufanelena ukuba zibe ngabafazi longumbuzo owenziwa linene elafisenza into pambi kwentlanganiso enkulu. "Zibe zifanele ukuba ngamadoda." livakele lisitsho ilizwi leledi pakati kwentlanganiso; " apo isixaki sikona kusekubeni nina madoda anikufanele ukuba ngabafazi." Yegquzu indlu yonke ngentsini nokuqubaba izandla.

INANI labemi base Johannesburg kutiwa ngoku lipakati kwe 45,000 ne 50,000.

U MR. T. A. KING upumile ebumantyni base Ngqamakwe, ikwazinkazimlo zele Golide, ezibange oko. Yimantyi yesibini epandlwe zizo, zaqala ngo Mr. A. W. Fuller, eyakwa Centani.

NGOLWESI-HLANU (12 April) iya kuhlala e Qonce Ijaji.

NGAPA ngase Fraserburg kubetwe ngumbane ikari eyayino Mr. Tredgold, igqweta, no Mr. Samuel isandla semantyi, amabashe omabini afa, baqutywa kodwa bona.

E SOMERSET EAST i Jaji u Maasdorp, yohlwaya indodana eminyaka ilishumi linesibhozo ngobudlwengu kwintombazana eminyaka mine. Umondosholo luo umunike iminyaka 12, nekati 40. Yavakalisa umnqweno i Jaji ukuba esi sigwebo zesibhengezwe ngokubanzi.

ABABANIWA abebepambi kwe Jaji e Aliwal North bakolise ukufunyanwa bengenatyala. Lomadoda akululekileyo ngango Mahala no September ngobusela begusha ezi 200; Hendrick van Wyk, Umtwa, ngobusela; January, ngokonakalisa impahla ngomona; u Zestora, ngokwenzakalisa u Barkly East, unike winyanga ezilitoba.

WAKA wati umfundisi kwindoda eyayihlalisenze kakubi nomfazi wayo, " Kumbula umka Lote." Ute yena selekolwe yeyokosa kokawe umfazi ngapande kokuba akumbule abafazi bamanye amadoda.

AMATEMPILE amhlope nantsundu ase Qonce aya kuba nentlanganiso enye ngolwesi Hlanu olu kwinkundla yawo ese Market Street, ukubulisa igosa eliluku labazili u Mr. R. Ayliff. Siwunqwenelwa ixesha elimnandi lowomhlambi.

KUBALISWA lucingo ezokunyuka kwexabiso loboya kwelama Jamani, obabutengiswe nge £100 ngo January odluleyo, bunyuke nge £5 namhla. Nase London buyafunwa. Nakweli lizwe iyakunyuka ixabiso ngetuba lezindaba.

KUXELWA kwalucingo ukubhubha kwe Duchess of Cambridge intokazi yegazi kwelase Mangesini, xa ubudala bebusebuyi 92.

INTO emhlope abati ngu Hassa, igwetyelwe ukuxhonywa yi Jaji e Prince Albert, ngokubulala u Mr. De Beer.

NGOBUSUKU bo-Mgqibelo ucingo oluvela e London luvakalisa ezokubulawa kwe i Kumkani yase Abyssinia kwiduli nempyi ye Deverish— umkondo otile wama Arab. Kunconywa ukwanda kobuhovubhovu kwelase Abyssinia, kwakuvakala ukufa kwalowo Mtshawe.

Kwa olocingo luxela ukuba isihlalo sika Mr. John Bright e Palamente lisezinkanini. Elinye iqela ukuba yahlulelene kuwo e Palament lifuna u Mr. Beale oyi Liberal; i Tories zifuna unyana ka Mr. Bright, u Mr. Albert Bright. Umbuso wama Jamani ugqibe kwelokuba utumele ezinye inqanawa zemfazwe ukuya kuvula indawo yeziya zapulwe ngumoya e Samoa. Kuvakala ukuba zimonyalelo wokuba zesezizihluta iziqiti ezandleni ze Amelika. Amamelika arara nawo ngelotuba,

INANI lamapolisa elama Betshwanamhlaimbi lizakongezelwa de libe ku 800.

KUVAKALA ukuba into ezilinyiweyo zintlelizwe, ze sonakalelwe ngakumbi tina pesheya kwe Nciba, nakuba kungenjalo kodwa mzi untsundu

ELUSUTU kutiwa isivuno senggolowa sigqitile uusebenzele kakulu into eziya kuba kweseminyaka embalwa osand' ukudlula.

ISIKOLO sabantsundu sase Tshatshi esise Maritzburg, side savalwa ngenxa yokuba isolokolizwe ngu Mntan' Omhle ngexesha ilutuli olunye amadabi pakati kwamadodana afunda kuso nama dindala ngokuhlwa.

Isifo somqala (diphtheria) singene kwakona Libe lingamfanelayo igama lenene ngamandla e Cradock. Siyatuta. Inkulu intshukumo kuba pati bomzi ukuwucokisa, kuba kubonakala ukuba sibangwa kunchola.

U HON. J. G. STETTLER, M.L.C., unyulo ukupuma kwiwonga lokuba lilungu lendlu yengwevu lomandla wase Kapa. Indawo yase ikankanyelwa u Mr. Geo. P. Moodie osele kubonakala ukuba sibangwa kunchola.

U ANDRIES DU PLESSIS, Ibhulu lase Dordrecht eleba igusha zika Mr. T. Bradfield esi S77, ne 146Nciba kuse Emzimkulu ngezanikelwa zika Mr. Kleinbans, livumile ukuba laziba ezika Mr. Bradfield, kodwa ezika Mr. Kleinbans zasuka zadibana nazo engazibi. Unikwe iminyaka emitatu yi Jaji ngoku ibihleli e Dordrecht.

O TOBIAS GROBLER no Labushayne ama Bhulu awayebe utywala awayebulayishile adliwalokunqabisa umhlaba wetu kwinto kwangalomini £20 ne £10.

KUQUALWE e Kapa ngeveki egqitileyo ukubekwa kociingo oluhamba ezinzulwini zolwandle oluya e England, lunyuka kwicala lase ntshonalanga. Lutwelwe ngumkombe oyi *Scotta*.

KUKO umfazi omhlope otshole endlwini ngo April, e Kimberley.

E SOMERSET EAST kuxelwa ngokubhubhange kwenene elidala lakona u Mr. W. B. Rorke.

I PALAMENTE yase Natal ibizelwe ukuba ihlangane ngo 25 April.

IFAMA elingu Jan Valentin Vos, lidliwe £3 ngu mantyi wase Tinarra knba lisuke lahamba ngendlela yenyawo libaleka ukuhlala idobilityi ezimbini zokwele ihashe e Toleni.

SIYATEMBA ukuba ikaba aliyilibe itimiti eyayaziswe ukuba yoba se Monti ngo Mgqibelo ozaayo. Yeyokunoodisa kumsebenzi webandla lase Rabe.

AKUMASHUMI amabini amatyala aya kutetwa yi Jaji apa e Qonce ngolwesi.Hlanu. Inani lamangqina lifikile ekulwini.

NGO-MVULO (15 April) ngokuhlwa, ngentsimbi ye 8, kwindlu yama Tempile ese Market Street iya kuba yi Concert (imvumo) yama Tempile antsundu ase Qonce. Bonke abantu bayacelwa ukuba baze babeko ukuyizimasa.

U MR. GEO. ARMSTRONG, ogama lazekayo kunene e Cradock, nya kuvelwa usizi yinto eninzi yabantu ngesihlelo esimhleloyo sokulahlekelwebazama ngxen' enoku kufa komqala omhlope, into olungayenzelwayo. I Komiti eyanyulwa ngabantwana ababatu ngentsuku ezilandelelanayo, ngo 27 March, ushiywe ngunyana owabako ngobuhlangane kusasa ngo-Mvulo, esitembang April, 1888; ngo 28 March yintombi eyazalwa ngokuba iziqigibo zayo zogninyisa amate. December, 1882; waza ngo 31 March washiywa yintombi eyazalwa ngo February, 1885. Ungowokukuzwa ngenene.

U MR. W. G. CUMMING, umantyi wase Mount Frere, usuke ekayeni lake ngeveki egqitileyo. Utyelela e Scotland okwe nyanga ezintandatu.

Imvo Zabantsundu

NGOLWESI-NE, APRIL 11, 1889.

IRULUNELI U SIR H. ROBINSON.

LOMNUMZANA uyi Ruluneli yetu uya kusinga kwelase England ngo 1 May. Ixesha lake lobu Ruluneli selipelile. Laye belipele kwango 1887, kuba i Ruluneli inyulelwa iminyaka emitandatu; kute kuba Inkosazana ibinga angake ahlale ixesha de kulungelelane imicimbi enjengaleyo ipatelele ekutwatulwleni kwemida yolaulo lwa Mangesi kwelama Betshuana nela Mangwato nelakwa Mzilikazi, wacelwa ukuba ake ahlale. Uyihleli ke iminyaka emibini engapandle kwexesha lake. Ngoku ke ipileleyo, yinkohla; kunzima ukuyifumana indoda efanelekileyo

yokutabata indawo yake. Kude kwagqitywa ngamapakati e Nkosazana ukuba kungabalulwa bani ukuba eze kuba yi Ruluneli yeli, de u Sir HERCULES ROBINSON afike e London, abhunge nezipakati ngenodda emayitunyelwe, kwanangemicimbi yeli lizwe. Seloko lona ucango lokuba abuye eze kupata lugengekile. Umka ngendlela enjalo ke ngo May 1.

Kude kwenziwa eyona nto ifanelekileyo ngamapakati e Nkosazana. Kuba ngobu budididi bebuko ngenodda emayimiselwe esihlalweni sobu Ruluneli, besiyakuti mhlaimbi sinikwe indoda ebiya kungenwa ngamakwele akoyo kweli

Ngelixesha abeko, umzi ontsundu ngufakafa. Wokumbula umzi ukuba u Sir H. ROBINSON utunyelwe kweli intshumayelo yoluhlobo ihlokonyiswe kwipepa le Mvo, elamelisela ukuzama amalungelo ezizwe ezintsundu?

Kuti ke kwakubon' ukuba akakalinyelwa bani kulentshumayelo yolahlekiso, yokuti masiyeke ukuxhatalazela ubulungisa nenyano, masibe ngamaviti atwelwe ngumsinga,—kuhla into edla ngokuhla kakade akuti ubani aziyeelele ngolohlobo lutetwa ngu Pelem. Uhla, ehle, angabi salazi icala elinyaniso nemfanelo, ewe, angabi sayazi ukuba yona inyaniso iyintonina, nemfanelo iyintonina, ati ngoku abinze ubulungisa, anyelise inyaniso kwakunye nabantu ababuzela ezonto. Namhla u Pelem ubinza u Sir Thomas Scanlen, igama ebelingafanele nokuba lingapatwa ngongafihlisiyo ukuba yena uziyeelele ukuba ehle nomsinga. Lonto uyenza ngelipepa le Mvo!

Ndibe ndingakumbulele ukuba amanene amagama akuzileyo njengawo Sir Thomas Scanlen, amadoda azikanyelayo kwakudala ngenx' enati bantsundu,—nditi ndibe ndingakumbulele ukuba amagama awo angancholiswa ngodaka olutwalwa nge *kliva* elelepepa le Mvo ZABANTSUNDU, bancholiswe ngebelele yena akasazameli bulungisa, selesihla nomsinga. Uyayiyumelana umzi lonto? Elipepalizakuba lelolubhukuqela abantu eluhalekweni na? Ukuba akunjalo, kunganina ukuba kuvunyelwe ukuba ubani ozincamileyo adwekeshe amafene apa kulo? Mnumzeto, izinxiba-mxaka zakowenu zikangele kule koranti ukuba zipakelwe inyaniso; azilindelele ukuba lizamane nokuti inyaniso liyenze ubuxoki ubuxoki libenze inyaniso. Asingebi luhlanga oluya kuhlonelwa zezinye xa siya kubonakala singabantu abangakwaziyo ukuyichuba into elungileyo kwekohlakeleyo. Siya kuvubisa sakwienjenjalo. Kwaye kuyakutyeba into abayitetyayo abanye kwabamhlope yokuba u Kafilu yimfene, akunguye umntu. Kuya kuba nzima pezu komntu ontsundu kwakutyeba pakati kwabamhlope inkolo yokuba sizimfene; kubasiya ukuba sipatwe ngobumfene obo, kungabiko nto ingalungileyo nebolileyo engapobayo kuto. Mayilunykulwe ke lonto ngabahlolo benene bohlanga oluntsundu. Masibe ngabantu abangatengisiyo ngayo inyaniso nokuba sesivalalelwe emagumbini ngamanene amhlope, andevu Koyikekayo, esinga singenza ukubona kwawo, siyeke okwetu.

U Mntan' Omhle ngexesha elalilibi kuti— ngexesha lemfazwe, wayetunyelwa ukuba aze kulixolisa. Lixoliswe nguye Elusutu; undukudunku apa lwemfazwe eyayi shishinge ela Batembu yayakuma e Madadiyele yafazwa sekupete yena. Ukuba kwakusiya ngomnqweno wake, zonke ezozizwe zintsundu kuqalela e Nciba kuse Emzimkulu ngezanikelwa kwi Nkosazana, njengo Sutu zakutshwa kumbuso wevoti wase Kapa. Lonto yayi kwalibebe lokulungisela tina bamnyama— lokulungqabisa umhlaba wetu kwinto ezinjenge mpango yase Glen Grey. U Sutu uluxolisile walupata ngonyamezelo. Abarolung ubahlangule ezandleni zama Bhulu wabangenisa kwi Nkosazana. Namhla zisintyi sombuso wase Mangesini silibungele lonke eli lide laya kuma lokulungqabisa umhlaba wetu kwinto ezinjenge mpango yase Glen Grey. U Sutu uluxolisile walupata ngonyamezelo. Abarolung ubahlangule ezandleni zama Bhulu wabangenisa kwi Nkosazana. 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in session, with other multifarious and important subjects to consider within the limited time allowed to it. The Natives look to Parliament to give them fixity of tenure to the already attenuated pieces of land which were reserved for them, but which are now being treated by PHAROAH'S, who know not JOSEPH, as ordinary Crown Lands, from which they may be removed without parley. We look to Parliament for some generous and determined effort to settle this matter for our people in a large-hearted spirit, so that the large and increasing number so inclined may proceed forthwith to render themselves effective members of the State. Now that the population of this country is increasing by tens of thousands every half-year, it is most necessary that the Natives, who till the soil to feed the diggers, should be cultivated and nursed by our Government with as much solicitude as is evinced for the mining population, so that production may be facilitated at both ends and no class occupies land more beneficially than the Natives of this Colony.

These are some of the subjects to which people look forward to the Government to address itself to without delay, and for which we bespeak a place in the programme of the coming Session.

KAFIR AGRICULTURE.

No. II.

The Kafirs regard the plodding industry of the German settlers with a feeling of uneasiness as a thing beyond their reach, but could they equal it, their agriculture would still be comparatively a failure, because they follow wrong methods. To succeed, they must make as great a change in their mode of cultivation as when they exchanged the hoe for the plough.

The first change must be in their plowing. They plow but once, and even then they merely scratch the surface. They should plow twice and plow deep. The first time for plowing is when the cattle have cleared the fields of the corn-stalks, or as soon after that as rain makes it possible. This plowing would serve several very important purposes. The soil is thus exposed for mouths to the action of the weather and of the sun, and undergoes the decomposition necessary to feed the corn-plants with the elements they take up from the soil. The hard and caked surface is opened to allow the rain to sink in, which otherwise would run off as board. The weeds too are killed, and their seeds in the ground destroyed by exposure. This makes the next hoeing easier. Then, the second plowing after the spring rains ought to be deep. When the plough goes in only a few inches, as a commonly it does, the corn-plants can not strike their roots down, and the summer rains cannot go in deep owing to the hardness of the subsoil. The native farmer may then expect to see his corn burnt up during the hot dry weather. Deep plowing would save all this, and the heads of the corn would also be much larger. The Kafirs reply to this, that they plow as deep as they can; that they cannot go deeper when the rains are scanty. Here comes in the want of the first plowing. Were the ground soft, a common rain would be enough to plow with. Another organic change would be to manure the ground with kraal-stuff. At present nothing is done except to turn in the cattle to eat up the corn-stalks after streaping. Kraal-stuff would make the soil twice as heavy, and it also has the effect of making the ground soft, so that the blade of a spade can easily be driven in to the head. This sponginess of the soil enables it to retain the rain, and to let it sink so deep as not to be dried up by the sun's heat. The Kafir reply to this, that kraal-stuff burns the corn plants, and brings up such a crop of weeds as to make hoeing more laborious, lie There is something in the former objection, only it does not hold when the stuff spread out thin, and plowed in. As to the increased labour of hoeing, that is a small matter when the quantity of grain doubled. The best thing for carrying the kraal-stuff to the field would be a small German wagon with solid wooden wheels, drawn by two oxen. Spade bus bandry is another thing connected with cultivation, deserving attention; but that must be deferred. The Kafir community ought to see that their rapidly increasing numbers must be fed, and that a change in their mode of cultivation is imperatively necessary. It is deplorable to see native lads going about in utter idleness, and worse, when they might be employed in carrying out a the more thorough system of agriculture and Kafir families would not as now live from hand to mouth during one half the year.—S.

Notes of Current Events,

THE *Alice Times* throws out a suggestion that the Clerks in Charge at Midd Drift and Keiskama Hoek should have more power given them to enable them to try the cases that are now reserved the Periodical Court. This would course be promoting the officers in charge by side with, which in the interests of the Civil Service is a whole could not done. Government, in our opinion cannot be too careful in elevating officer to the judicial Bench, as an ill-advise step in this direction can very easily bring the administration of justice into disrepute.

WOULD that what appears in the columns of a Bay contemporary would make an impression on our Legislators. The *P. E. Telegraph* records that a coloured prisoner who received sentence for an offence which was investigated in Court there on March 25, made no objection to the punishment inflicted, but bitterly complained of the facilities offered to Natives to get drunk. He was a king of a logician in his way, and consider the Government somewhat contradictor when it put so many facilities in the way of blacks to get drunk, and immediately punished them for offences committed when drunk that they would never have thought of committing when sober. He couldn't quite see it.

THE Secretary of State for the Colonies has shown a singular appreciation of the position created by the mooted retirement of Sir Hercules Robinson from the Cape Governorship and High Commissionership for South Africa. Infinite harm might be inflicted on British interests either by Sir Hercules Robinson's relinquishment of office at the present time, or an unfortunate appointment of his successor. The Imperial authorities appear to be impressed with this fact, and the decision at which they have arrived appears to be a wise and Erodent one. It is understood that it has been arranged, at the suggestion of the Secretary of State for the Colonies, that the Governor proceeds to England on the 1st of May on leave of absence, and that the question of his return, this journal of March 14, recording what was already of his retirement, remains open until the prisoner Mledle had died in prison. The writer has conferred with the Imperial Government on that subject, as well as on the active work of the Ministry through old age and resided in Australia.

NEWS has been received of the death in Australia of the Rev. William B. Boyce, who was for some years Wesleyan Missionary in these parts, and was the author of a Kafir grammar, and other works. Mr. Boyce subsequently became one of the Secretaries of the Wesleyan Missionary Society in London. He retired from the active work of the Ministry through old age and resided in Australia.

AMONG items by the English mail we call one or two which appear to be of special interest. This is one—Some eighteen months ago there was great excitement in Wesleyan Methodist circles owing to the reported discovery of gold on property belonging to the Wesleyan Missionary Society in Bechuanaland, and which was obtained for a comparatively trifling amount by a Manchester man, and now one of the most valued and successful agents of the society, the Rev. Owen Watkins. Several tempting offers were made for its acquisition, but declined, mainly on the ground that it would greatly interfere with, if not altogether destroy, what was beginning to prove a most successful mission. Since then similar offers have been repeated from time to time, and the committee have found themselves in an awkward position of possessing a valuable property, but which as a religious society they could not work.

The London correspondent of the *Manchester Guardian* hears that within the last few days important information has reached the Wesleyan mission-house in London confirming beyond doubt that the Good Hope Farm property is rich both in silver and gold, and I understand that a cable telegram has been, or is about to be, dispatched to the Rev. Owen Watkins, authorising him to sell the property, the price fixed being, it is said, £100,000.

THE other item relates to the progress the Missions in Central Africa are making. It is stated that letters have just been received by Dr. George Smith, Foreign Mission Secretary of the Free Church of Scotland, from the Rev. Dr. Laws, and the Rev. Dr. Kerr Cross, missionaries at Lake Nyassa. Dr. Laws states that he had received a letter from Mr. Rose, Vice Consul at Killimane, in which he said he had just been officially informed that the Portugese mission was very shortly to start for Lake Nyassa to help the English mission already established there. Dr. Cross reports from Karongas, at the north end of Lake Nyassa. The guns had not arrived, but were daily expected. The envoy of the Sultan of Zanzibar brought two of the three Arab man-stealers to terms, but the third still held out. The Arabs were believed to be waiting till the crops of the Wa-Nkonde were ready, when, it was feared, they will begin to butcher the people. Dr. Cross further reports that the Rev. A. Bain, who was to come to Scotland in two months, and the Rev. A. Murray, who had recovered from sunstroke, had carefully surveyed the country for 90 miles due north of the lake. At the extreme north end of the Livingstone Range they came upon an extensive plateau covered with the prosperous villages of a kindly people, in a country called the Ukuki. They had built a mission house at Maindu, on the Kivira, having been well received by the people.

The country is believed to be above the reach of malaria. The language of the people is altogether different from that of M'Wini Wanda, on the Stevenson road to the west. The missionaries are full of hope regarding their new settlement. In older stations on the west of the lake the friendly tribes, and the demand for school books and portions of scripture's such that a printer in charge of a large printing press, will leave for Africa, kwanale Fiva (cesina) yase Dayimani, kona the spot on the 10th of April.

MUCH ado has been made in the columns of a local contemporary and in the *P. E. Telegraph*, which took, its absence, and that the question of his return, this journal of March 14, recording what was already of his retirement, remains open until the prisoner Mledle had died in prison. The writer has conferred with the Imperial Government on that subject, as well as on the active work of the Ministry through old age and resided in Australia.

It is stated by the *Journal* that Government has definitely recalled Mr. Scott, and given up the idea of placing a Resident in Pondoland for the present. Mr. Scott, our contemporary adds, will receive an appointment elsewhere. The wisdom of the Secretary for Native Affairs is highly to be commended in his decision upon avoiding the course of coercing the Pondos into interfering with, if not altogether destroy, what was beginning to prove a most successful mission. Since then similar offers have been repeated from time to time, and the committee have found themselves in an awkward position of possessing a valuable property, but which as a religious society they could not work.

A SENSATIONAL report was given currency a few weeks back that Basutoland was in for another cycle of disturbances through the jealousy of the Chiefs, and it is stated by the *Journal* that some of the families of the traders were already leaving the country. We also gave publicity to the report, not because we believed in it for one moment, but to enable our readers in Basutoland to see it and to contradict it. That contradiction has, sure enough, come.

Residents in that territory know nothing about the rumoured disturbance. Someone has evidently been forging a situation.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yeng'ambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi nokuba sihla bumini, ukule naso. Ukuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe country called the Ukuki. They had built a mission house at Maindu, on the Kivira, having been well received by the people. The country is believed to be above the reach of malaria. The language of the people is altogether different from that of M'Wini Wanda, on the Stevenson road to the west. The missionaries are full of hope regarding their new settlement. In older stations on the west of the lake the friendly tribes, and the demand for school books and portions of scripture's such that a printer in charge of a large printing press, will leave for Africa, kwanale Fiva (cesina) yase Dayimani, kona the spot on the 10th of April.

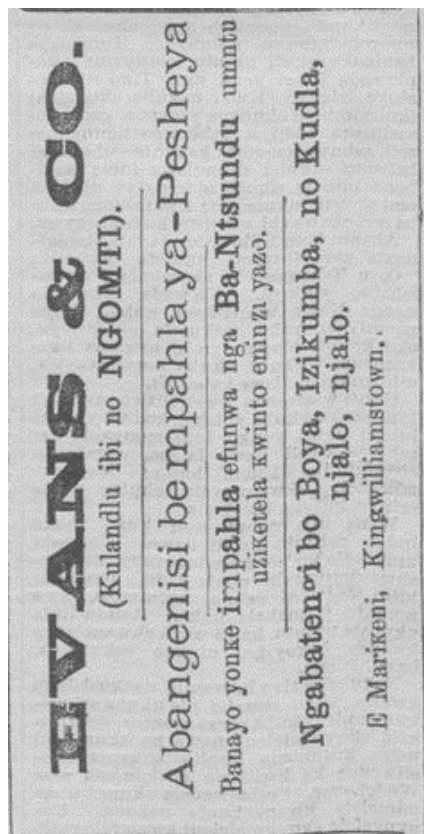
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ANTIDOTES for Snake bite, 12; Plants for Blood-poisoning, Scrofula Tape-worm, Wounds, etc Specifics for Lung-sickness Red Water, Sponziekte, Black Gall Sickness, and other Animal diseases.

LOVEDALE:

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



AMAYEZA

ADUME KUNENE, KA

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

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezoz zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenxaka' unzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwezizweni kwawo; ngenxa yokungabi nasikwa seteyfu; nangenxa yokuba enziwa ngemifuno nginwayo ukuba ingamayeza.

MPILISI WENENE (The Sure Cure). Umciza ongazange ukupilisi ukuluma kwe yoka, nezinye inunu. ELONA (Specific). ELONA yeziso lesifo so Xaxazo lwe gazi nezinye izisuzi ekata zayo.

UM-AFRIKA (Africanum). Umciza ongenzi xesha ukupilisa Izinyo UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswa zingqaqamba zendlebe nezebunzi nokubeta kwentloko yonke

UMHLAMBI 'LISO Ovena mpilisi wamehlo abulalayo UMGEDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungangi uvatandi kudla, lecesine nento ezinjalo.

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

UMDAMBISI (Soother) Amafuta omi okupilisa ukutsha, ukutyabuka,

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku gedu iziswana ezikatazayo zentsana nabantwana.

UMATINTELA (Antispasmodic). Umciza Wokupilisa ukujanjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwisifo sokuba butataka nokumatandi nto iyiyawo.

UBUGQI (Magic Sealer). amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine). into elunge kunene etanjiswayo ebanza bubebhule bugude ubuso.

UMGUTYANA (The Powder). lisetyenwisa neli kutiwa "Lelona" xa uhamba igazi sendele.

zalatiso zendlela yoku wasebenzisa aishicilelwe tkuzalisekileyo zatiwa nca kwi bhotalana nezi olana ngazinye, eziti zakulandolwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambisi ungenawo lamayeza esirweqe sokulumkela okungekehlil.

Likandwa enziwa ngu JESSE SHAW. Igqira ebanza ngemiciza, e Bhofofo, atengiswa nguye: bhokisi nange Bhotile nanganiyosha ake Kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State Transvaal, nase indiya.

AMAGOSA ALAMAYEZA— E Qonce—Dyer & Dyer, Malcomess & Co., Drummond & Co. E Ngqamakwe—Mrs. Savage. E Monti—B. G. Lennon & Co. E Rini—E. Wells. E Dikeni—R. Stocks. E Komani—Mager & Marsh. E Bhai—B. G. Lennon & Co. E ngqushwa—W. A. Young, Esq. Ikaya lawo a Fort Beaufort kwa Nogqala.

G. E. COOK.

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Ilungelo kubafuyi

Ukufandeswa kwe Mpahla.

U

HERBERT HOWARD.

UJHELELI elungiselele ukutengisela

abantu *Inkcom*, nenye impahla emva kwe Malike. Abatengiselwayo bolungiselelwa kamsinyane unamafandesi entwa, nantwana zezindlu ngolwesi-Hlanu bonke, pambi kwe Ofisi yake engakwa

Cook.—27157-

ISAZISO ESIKULU.

—O—

Amayeza ka (Nogqala) Jesse Shaw.

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

JESSE SHAW,

Igosa Lemiciza.

The Laboratory, Fort Beaufort.

Amayeza ka Cook Abantsundu

UMZI ontsundu ucelelwa ukuba ukangt lise lamayeza abalulekileyo.
Elika
COOK Iyeza Lesisu nokuxazazo.
1/6 ibotile.
Elika
COOK Iyeza Lokukohlela (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. ngebotile.
Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.
Oka
COOK Umgutyana Wamehlo.
63 ngesiqunyana.
Oka
COOK Umciza we Cesine. 1/6.

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

BANTSUNDU! Bantsundu! Bantsundu!

NALI iculo lika “ Folokoco ” linge lilo
Elamaqaba Umqolo we Namba, kodwa elika
Folokoco yedwa.
Lilo eli:—

Kuko Venkile apa e King, Kekalok’ impahla yayo lknp’ ezezinye everything, Kumbulani Ivenkile leyo,
Umniniyo utiywe ngamakosikazi Ngapandle komtekētiso
Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S’ thru, imeng’ yetu iyodwa.
Zibhanyi, zihempe, neminqwazi, Nebhulukwe zeziaikiweyo,—Zonk’ impahla zamaledikazi; Ngenene zezifanelekileyo,
Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka
FOLOKOCO ngezantsi kwe

Scotch Church,

Kingwilliamstown,

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

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 uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

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Incindi Yamazinyo.

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Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Inqatana zomtshekisane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengazi.

Oka LENNON

Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Ikaya Labantsundu.

IKAYA” lifidukele e Marikeni kumzi obungoka Donian, ngo-Mvulo kangela londu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali lezindlu, zinkulu.
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ISAZISO.

MNA ubebizwa ngeli lokuba NISINI GWANTSA kube kungemposiso ndifuna ikuba uze ubeke eli Igama ukuba bati ababhaleli bam:

NISINI MBAMBANI, Strangers’

Location, Port Elizabeth.

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