

Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

Ematyaleni Amakulu Ejaji, ye Koloni ye Cape of Good Hope, E-Kapa, ngolwesi-Hlanu, 12 April, 1889.

Emhlabeni kamfi u TANTISO MATOTI, obe ngowase Southeyville Tembuland.

KUNGENISWE ngu Mr. JUTA walesa umtandazo ka STURMAN MATOTI, ese wongeni lake lokuba emtetweni ngo ngamehlo endlamafa zalo mhlaba ukankanywa ngasentla, utandaza ukuba kuxelelwe Imanty yase Sidutyini Eba Tenjini ukuba ikupe itaitile yalo fama ise Southeyville (ku Lubisi) njengoko sekutshiwo ngentla apa emi ngegama lika TANTISO MATOTI lowo zinikwe umtandazi lo, nokokuba umbhali we nguqulo ze Taitile zale Koloni anikwe igunya kanjako oxelelwe ukuba igama lalo taitile alitshintshele ku mtandazi lo obambe u MORGEN MATOTI eyona ndlalifa yaziwa kulo lonke kamfi u MATOTI.

KU XALEZWA KE ukuba kukutshwe umteto ngqopisayo yonke into, okokuba kubizwe bonke abantu abanento neli lifa babeko kula matyala ekuvulweni kwawo (ngomhlwa we 15 ku May ozayo baze kubonise imbangi, ukuba ingabiko, yokokuba lowo myalelo utandazelwayo kuko ntonina ukuba ungavunywa. Lo mteto uya kushicilelwa kwi *Government Gazette* nakwi *Mvo Zabantsundu*.

Ngomyalelo wa Matyala,

J. C. B. SURRURIER, Umbhali-Taitile-

SCANLEN & SYFRET, Abateteli bo Mtandazi, E-Kapa.

NATHAN L. GOLDSCHMIDT, Umteteli wo Mtandazi, E-Komani.

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.

F. TUDHOPE,

Market Street, Kingwilliamstown.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcantcatweni.

BUZANI

Kwi venkile zangapandle enilunge nazo impahla engaba ziyitenge

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 zitsbipu zilungile.

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EQONCE.

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

IMPAHLA YAMADODA, Isuti ze zitofu — Ibhayti, Indulubhayti, Ibhulukwe—16s. 6d./ Isuti zama kwenkwe—4s. 6d., 5s.

Indulubhayti 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.

KING WILLIAMSTOWN, NGOLWESI-NE, APRIL 25, 1889.

[No. 232

J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli woku ngcwaba. Ngezantsi kwesitora sakwa Aluveni. Kingwilliamstown.

OLUKA
GOWIE

Uluhlu Lwezityalo

zika APRIL.

I-ROSES.—Ixesha lokutyala liqalile.

Lixesha lokutyala (Strawberries) Amaqunube lifikile.

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

Umlhlabi mawulungiswe kakuhle, kumbiwe izingqi ezikulu zokunyimisa.

INTYANTYAMBO.—I Hyacinth, Snowdrops, Tulip, nezinye intyantyambo zasebusika neza sentlakohlaza zisenoku tyalwa.

IMBEWU.—Hlwayela i Tswela Elikulu, i Tamip, i Beet, i Kapetshu, i Letese, i Radish, i Parsnip, i Lucerne, i Mangile, njalo, njalo.

Imbewu ze miti namahlamvu ne ntyantyambo ezilukuni zisenokuhlwayelwa.

Hlwayela i Eryvis Ngenyanga ezayo. KWA

W. & O. GOWIE,

'GRAHAMSTOWN.

KO TITSHALA.

Kufunwa.

U- TITSHALA (wendoda) kwesinye sezikolo zangapandle zase St. Matthews (Mtwaku). Awuqale umsebenzi ekutwaseni kuka April. Abe ngonesiqiniseko so Tishala. Kunqweneleka ngakumbi olilungu le Ramente yase Tshatshi. Owufunayo wobhalela ku

REV. CHARLES TABERER,
St. Matthew's,
Keiskama Hoek.

NO TITSHALAKAZI onesiqiniseko so Tishala, wokuncedisa kwi sikolo se ntombi e St. Matthew's (Mtwaku). Ongum ramentekazi wase Tshatshi angatandeka ngakumbi. Abe namapepa axela ngesimilo ike. Owufunayo wotumela ku

REV. CHARLES TABERER,
St. Matthew's,
Keiskama Hoek.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligemile apa e-Komani, Amagumbi, nezitale, sentlalo yonke ilungile kakulu, ezantsi kwe Marike R. T. NUKUNA & CO., Calderwood Street! Queenstown.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntundu okokuba zizo kuposa iliso kule nkumba yake eyiyenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, idisenzela amaxesha.

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butchers Shop, ne Baker's Shop.

KUTENGISWA NGOKU.

I Jersey zama ledi zamabala ne itlobo asemqukulweni).

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6/6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausei zamaledi ezitshipu, ezona dlungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala I Printi kongona zitshipu kulenx'engapambili.

W. O. CARTER & Co.

Kingwilliamstown.

UBUSIKA 1889.

BAKER, BAKER & Co.

Baneke impahla yabo eninzi, intsha ye ngubo zendidi zonke.

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NKULU

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IHEMPE, IMINQWAZI, IZIHLANGU,
NJALO, NJALO.

Azizanga zibeko ezinjalo ubutshipu zihleli zifika.

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John J. Irvine & Co.,
KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI ,, ,, —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe ,, ,, —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
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Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d, 2s
Ihempe ze fulaneli—1s 6d, 1s 9d, 2s, 2s 6d
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KUKO i Bhulukwe ze kodi ezitile (ezona zohlobo)
7s. 6d.

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

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Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

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

IZAZISO NGE “MVO.”

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela
 “IMVO ZABANTSUNDU”
 ukuba intlaulo
 Erolelwa Ikwata, xa ifike kwange nyanga yokuqala 3s.
 Erolelwa Ikwata, ifike emva kwenyanga yokuqala..... 3s. 6d.

Kuvulelekile ukuba ontandayo awuhlalele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

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

Iveki.

U MR. DU TOIT, upangwe £250, ngama. bhada e Riversdale ngo March 22. Wayesiya e e Heidelberg nge kalitji.

UTE esemi emtunzini u Miss Honiball wase Long Kloof, wabona inciniba seyonde ngaye, wasele minca kulowo mti eyakuhlala emasebeni yashiyeka imsentlela ngapantsi. Ute sekumzuzu ehleli wabona indlwana yentaka emva kwake, kuvele into engati litole lentaka, wolula isandla wapata, suka gqi inyaka egeba libomvu yamkmbula. Wasele ziyeka eyakuwa ezantsi, wasinda ngokuti kanti seyimkile inciniba.

SIYAMKELA ngombulelo i “ Plan ” yenkonzo ze Ramente yama Wesile ase Bhayi antsundu.

IKUMSHA le Jaji u Mr. R. Ayliff, liyanconywa ngabo bonke abake baliva litolika bati unenyameko enkulu yokunga umntu amtolikelayo angayivisisa yonke into etetwayo, kanjako izwi lake lipakamile uviwa ngumntu wonke osendlwini yamatyala.

U MR. C. R. BROWN owati ngo February ogqitileyo e Beaconsfield akuba ukukwaza kuka Mr. Fraser umpati we Banka exinwe ngamabhada ebusuku wayakumceda, unike £50 ne watsaha nomxokelelwane zipata mandla ze Standard Bank.

ISELA elingu Erasmus libe amahashe amane kwi fama elise Transvaal layakuwatengisa nge £5 lilinye e Vryburg, labuya layakuti kuminiwo libane amalala anjalo e Vryburg. Eyile umniwo uwafumene balahlekelwa abatengi.

U JOHN SHANNON omsebenzi ukukungangela isimo senqwelo zika loliwe wase Kapa, unyatlewe ngolwesi-Ne olungapaya kolugqitileyo xa indalukayo itreni wafa.

U MR. KELLAR nqeshe indlu ebinyodwa e Goldfields, umkake wachola nkonxana etaleni inezi zimuncutnuncu zidyodywa ezonkeni, bayitja nge bhakufesi balhanza bonke nezicaka. Lite igqira inetyefi eninzi, labapa amayeza bapila.

INENEKAZI lase London u Lady Sandburt lingene elugqatsweni nalo xa bekunyulwa ilungu lokumela isiqingata sase Brixton egquleni lapumela. Amadoda abhale utyutaka lomtandazo wenchosa aya kumangala ngawo ezi Jajini ze Queen’s Bench, o Baron Huddleston no Justice Stephen, ezite eke nenekazi alinamfanelo yokuba se guguleni lamadoda.

IQAKAMBA elingu Corporal Williams, lase Dikeni lati xa libamba umfo ontsondu owayebile wachola ilitye walibeta kakubi ebusweni. Lowo mfo kutiwe makarole £25, engenazo ahlahle inyanga ezintandatu entolongweni.

U MR. W. SAVAGE omele i Bhayi endlwini ye Ngewvu yombuso upumile kwelo wonga, ayivakali into emenze ukuba apume. Itinara lizimisele ukunyula u General Nixon ukuba atate indawo elahle ngu Mr. Savage endlwini yengwevu e Palamente. No Mr. Steytler obemele iziqingata ezayamene nase Kapa, opehuya kolwandle ngehambelo, naye upumile kulondlu ye Ngewvu.

ONKE lawa mahlati angqoffige i Qora kude kube se Winterhoek, ebesitsha intsuku ezine ngeviki engapaya kwegqitileyo.

ISIBONDA sangase Kokstadt, u Xotongo F. Nxakolo besimana siranelwa ngu Zenzile ukuba sirexeza nomfazi wake; ude wasibamba ngobunye ubusuku sinaye. Ute u Xotongo: “ Sewundibambile Zenzile ndirola inkomo,” ute yena “ andifuni nkomo zaka,” watsho selemhlaba ngomkonto. Ibe yimiyi apa, wamhlaba amanxeba amane wamosela wafa. U Zenzile usentolongweni ulinde ukuteta.

KUKO into yokuba makwenziwe uloliwe osuka e Xopo oya e Kokstad.

INKOSIKAZI ka Mr. Styles, umenzi we nqwelo wase Humansdorp, ibelcke ahantwana abane, intombi zodwa; Babhubhe kwangalomini abatu, wabuya walandala nowe Binc. Lomfazana akakaligqibi neshumi eline sitoba iminyaka ubudala.

LENTO yokufunyelwa kuka Mr. Scott ukuba aye kuba ngamehlo ka Rulumente e Mampondweni, engavunywanga kwapela nga Mampondo, ibine ndawo esikwa ‘silima kade kuba uko u Ndabeni e Kokstad. Ezimantiyini zimbalwa ezifano u Ndabeni ukukwazi ukupata abantu abantsundu, ngoko ke ngalo lonke ixesha eseko paya akungebiko loyiko lokungwa viwana kakuhle ngu Rulumente na Mampondo.

U MR. HOLTON wase Tinara unesitija esihle somqapu (cotton) wokwenza ingubo. Kwakitha ilitye lokusila umgubo oyiflawa ngu Mr. Jacobus Odenhall pezu kwe Gqili ngecala ise Free State ezantsi kwe Alvani.

LITI ipapa eliyi *Journal* Kuvakala ukuba u Mr. Advocate Framse wase Kimberley ubhubhile yi fiva.

UM-INDIYA ongu Casamini unike iminyaka emibini entolongweni ngamatyala ase Natal ngobusela

KUVAKALA ukuba imantyi zase Mbo zazelwa indlu ze ofisi ezipitileyo, ziza kupuma kula mibubana yodaka engalifanaleyo negama lobu ofisi.

UBURALARUME abuvumi kude bupele tu e Mampondweni. Elase Mtata ipepa lenyanga efileyo liti kufike inkosana engu Madolo evenkileni ka Mr. John Sinala yabiza ingubo; inikwe iblanketo zambini, yanga nyazi kancinane yaziposa komnye wabantu bayo pandle. Kubizwe ibhatala yazo, wati ibhatala sesi sabhokwe sake watsho wasele sihloma kumlungu wamtyunduyuta sada sapela isiqingata seyure, ngolwesi-Tatu lweveki engapaya kwe gqitileyo wamshiya enenduma entloko, namanxeba wahlangabezana nenqwelo esifalatweni, yasuka entanyeni nase mzimbeni. Uya songelwa e a yamkwelela indlela. Wayeka ngentonga Mtata u Madolo yimantyi kuba unamanye amatyala ekufuneka ewalungise nayo.

KUNYULWE U Mr. P. G. Wege ukumela i Clanwilliam e Palamente esikundleni sika ake. Ute akufunda ukuba eli Bhulu liza kuye mfi u Mr. Goldsmid. Akubangako luqatso kuba ube yedwa.

AMA India nama Slamsi ase Natal nase e Natal nase Kapa isiya e Woodstock. Ite ngokubona inqwelo yomlilo ishukuma yaba yona seyi shiywa yitreni yaziposa yajikela ngapambili kwe injini ukuba ikwile ngapaya, yagilwa yafa kwaoika.

ISANDLA se Mantyi yase Dikeni u Mr. D. A. Campbell unike igunya lokubhala imvumelo zokutenga imipui nengxawa.

NGO-MGOIBEEO opambi kogqitileyo indoda engu Andries de Vos itate ititiki kaloliwe e Kapa isiya e Woodstock. Ite ngokubona inqwelo yomlilo ishukuma yaba yona seyi shiywa yitreni yaziposa yajikela ngapambili kwe injini ukuba ikwile ngapaya, yagilwa yafa kwaoika.

LOMLUNGU ungu Bhokolo (R. M. Bowker) inkulu into ayenziwa ngumntu omnyama. Le minyaka yenke kube ngabako ntlanganiso, lumanyano, palamente, gqigula, ufike edale umtyangampo wokuti akuncedi nto ukufundisa umntu omnyama, kumoshwa izigidi zemali engokusebenza zimbi izinto, kuba into yena afika eyiyo umntu omnyama nanamhla useyiyo, akahambelanga pambili nakancinane.

LITI ipepa lase Natal kulo umfazi womntu omnyama ofe ngendlela embi. Kubonakala ukuba ubegoduka enxilile ngokuhlwa wawa pezu kotango locingo olunamabhaxana angama qogana ahlabayi lwambhahisa, wabonwa kusasa efile exhomekeke apo.

PAKATI kwendaba zase Amerika kuko nokubona e Managua ase Nicaragua kuse Bock eeyokugqibela e New Town kuluhlu kubanwa izidumbu zamakanzana olunezo Mr. Malcolm aye e Qonce. Into amatandatu, kungeko mkondo wababaluyi yokucima ifike xa kuwa uphala itsho nqo pofu bebulewe ngohlobo olubi. Sonke esositandatu ngamakofotshelakazi abehlala ezirangeni ezinqabe kunene.

IKOFUTSHAPU zase Mtata zivusiwe ngabapati balo dolophu okokuba mazimlume kungabiko zipitipiti kazo ezibangwa butywala bamazimba, kuba amadindala anikwe igunya lokubupalaza bonke utywala bazo xa efike kuko isipitipiti.

IPOLISA lakwa Tsolo ebelilanda umkondo wenkomo oye kungena ema Mpondweni lifike kumzi obekulwa kuwo etywaleni kuko intloko ezintatu zabantu zihlonjwe ezibondeni zikangeliswe ngakwelika Rulumente icala lomhlaba.

IQELA lamapolisa ase Mtata elikumashumi amane namahlanu lisinge kwa Bomvana kutiwa liyekwenzela u Rili isitukutzi.

NGOLWESI-HLANU oluzayo ngokuhlwa, May , isikula sakwa Masingata siyakucula apa njengesaziso esikwelipepa. Siya kulindlela izinto ezinobom kuba kumhla senza into eso sikolo.

ISIQOOLWANE somfo ontsondu sinyatlewe ngu dokolwana entanyeni e Dayimani. Ite isakugqita ivili wayuka unakabi, wanga angahexa kancinane wahamba.

E MOMTI Ijaji ibagwebele o *William Simana* no *George Koyi* umnyaka onenyanga ezintandatu ngokugqobozela ivenkile ka Carl Wahl beke izihlangu ezininzi nenge impahlana exabiso li £12 iyonke; u *Solani* owabulala umfazi wake behlutana ngemali ukululwe, u *Jantji* oweba kwa Mr. Masters i watsha ezimbini, nesipaji sine £6 12/9 nezinye impahlana, ixabiso lalonto yonke li £28. Wagwetyelwa imnyaka emibini esebenza nzima. Apela awase Monti amatyala.

INKOSI ezimelene ne Lake Nyassa ziwamkele kakuhle ama Portuguese.

KUVAKALA ukuba elona dabi likulu lala Palamente izayo lelingo lolive.

GOOD-FRIDAY—Ngolwesi.Hlanu olugqitileyo obelutisikambuzo sokuvuma ko Msindisi ukuba avise intlungu, abulawe ngaba hedeni, lube yimini enkulu kulo lonke ihlabati lobu Krestu. Ibe yenye yemini ezintle kunene eke zako ngalonyaka. Into ebengumngaliso apa e Qonce zite noko bezi vullie inkanti yazola ngapezu kwe Cawa.

UMFAZI ontsondu wase Waschbank ngase Dodolore ute ewasa ingubo emlanjeni walulalisa kufupi usana lwake. Ute esiya wafika seluqauka, walutabata waya nalo ngesantya kwa Mr. Cloiete, ute efika kona lwaselupelile. Lukangangelwe kubonakele amanxebana amatatu ngapantsi elunyaweni, ekutiwe malube lulunywe yinyoka lulele.

U MR. HOLTON wase Tinara unesitija esihle somqapu (cotton) wokwenza ingubo.

KWAKITHA ilitye lokusila umgubo oyiflawa ngu Mr. Jacobus Odenhall pezu kwe Gqili ngecala ise Free State ezantsi kwe Alvani.

LITI ipapa eliyi *Journal* Kuvakala ukuba u Mr. Advocate Framse wase Kimberley ubhubhile yi fiva.

bempahla ye venkile exabiso li £95. Umlungu owagwetywa mhla mnye, naye u Camell oweba amawaka amahlanu eponti wanikwa inyanga ezintandatu qa. Kubonakala ukuba um Indiya wona ngokusike ebe imali encinane, okanye isono sake senziwe sikulu kukuti e nnyama ibala lake angenwe ngumqweno njengomlungu.

INDODA engu Cook yase Durban e Natal ibopelele ezintsimbi zinzima zesikali esinqeni yantsibela elwandle kwapela.

ITE inkosi yama Bhulu ase Transvaal u President Kruger xa agodukayo nge kalitji yake wehla ngapaya, yehla ne President ekalitiyini kwa mbandamana ukunyusana isitalata. Yavakala seyikwaza isiti : “Keer bom!” “Keer bom !” Wabanjwa umbhexeshi. Ifike inkewu wokugqibela wama Bhulu ase Lady Grey kugogezelwe £32 ihlanganiselwa umsebenzi we Lizwi pakati kwabantsundu.

EMTENDELEKWENI (Nachtmal) wokugqibela wama Bhulu ase Lady Grey kugogezelwe £32 ihlanganiselwa umsebenzi we Lizwi pakati kwabantsundu.

E DURBAN kuko umlungu osolenentsuku ezi 22 engatyi pofu epilile. Uti uva kusitiwa umzimba lo lupahla oluhlala umpufumlo; ke ufuna ukuwu ncipisa ude ulingane nompufumlo ukuze ezinto zimbinzi singaze zibe nakwahlukana. Ngokwenjenjalo oko uti usindisi ummfumlo wake. Basakangele abantu ukuba koti kupi kube kupina.

INKOSI yama Swazi u Mbandine ifa kakulu. Kunconywa umhlalo ukuba mntu kwawo. Elozwe lite patsha lonke liyapitizela ngexa yokunukwa kwe Nkosana nezi dwangube zakona. Akutandabuzeki ukuba u Mbandine ubhubhile kuyakulwa ngamakosi ase Swazini.

U MR. A. E. LEARY umiselwe ukuba yimantyi encedisayo Emtata.

AMAXABISO okutya ayanyuka e Natal, ngoku ingxowa yombona li 18/.

U SIR JOHN KIRK ovela e Zanzibar, uke wahambela e Lovedale.

NGOBUSUKU bolwesi-Bini ola ukuzola nokuyola kwe Holide yezintsuku ze Easter kupitizelwe nosizi kukutsha kwendlu ka Mr. P. Bock eeyokugqibela e New Town kuluhlu kubanwa izidumbu zamakanzana olunezo Mr. Malcolm aye e Qonce. Into amatandatu, kungeko mkondo wababaluyi yokucima ifike xa kuwa uphala itsho nqo pofu bebulewe ngohlobo olubi. Sonke esositandatu ngamakofotshelakazi abehlala ezirangeni ezinqabe kunene.

EMATYALENI ase Xesi kwa Kama u *Umbitini* udliwe i £2 yimantyi u Mr. Dick ngokungazihlambi ibhula igusha zake nge Dip ; u Kewuti oshiywe umsebenzi womlungu wake uti yena akayontaka ukuba makamana esitya inkozo zodwa ngapande kwamasi wadliwa i £1 engenayo ahlahle inyanga entolongweni; u *John Macomo* udliwe i £3 engenazo inyanga entolongweni ngokusike ange intombazana isala, ati akusussa yenye ayigibisele ngelitye emhlanu; u *Shadrach* wasinda ezinzi, isheni, wayebhomete intombazana wayingqula wayihlala ingubo yokulala.

UMOUBI ka lolive ongu Isaiah Stevenson ugwetyelwe ishumi lemnyaka entolongweni yase Durban esebenza nzima ngokubhometela inenekazi le Ngesi efunu kulidwengula.

Imvo Zabantsundu

NGOLWESI-NE, APRIL 25, 1889.

IRAFU YAMAPHEKEPHEKE.

KWELANAMHLA bobona abalesi beta ukuba kuko umtandazo obhekiswa kwi Nkundla yo-Mbuso osipeteyo e-Kapa obonisa ubunzima obutwelwe ngabantu ngenx’ enerafurafu abamelwe kuzi bhatala ku Rulumente. Lo Mtandazo ngo chasa Irafu yama phekepheke. Okumbula amawetu ukuba be Rafu ayiso simiselo njengezinye, yati ukungeniswa kwayo kwatiwa yoba yirafu ye minyaka embalwa, yenzelwa uku bhatala inzala yemali ebolekwe ngu. Rulumente pesheya. Ngoku iminyaka ayise mbalwa seyide yamininzi abantu be sintsiteka pantsi kwalo mtwalo wayo. Umenzi wayo u Rulumente uti tshizalala akaxeli nokuba lawo matole agqitywa nokuba akakagqitywana uku bhatalwa. Into ebonakalayo zingxelo ze wangala ye mali eninzi ehleliyo engxoweni yakomkulu. Kuyi mfanelo ke ukuba akunjuzwe u Rulumente okokuba une dinga awaye lenzile ukudala kwake le Rafu yamaphekepheke (House Duty).

MORD. NDABA. Edendale. March 12,1889.

ABALIMI NA BARWEBI.

Uboya.—Kutengiswe uboya obuninzi ngolwesi Bini olugqitileyo. Obuvasiweyo to 7d nge ponti; obungawaswanga 4d to 5d nge ponti; obumnyama nobu rabaxa 2d to 3d nge ponti.

IMARIKE.

E MONTI (April 20.) Ihabile,—3/6 to 4/7 ngekulu

Itapile—5/6 to 8/3 ngekulu

Umbonza—3/11 to 4/7 ngekulu Amazimba—7/ ngenxowa

Isemile 1/1 to 4/4 ngenxowa Umgubo —8/3 to 9/3 ngekulu Umgubo—4/ to 4/6 ngekulu

Inkuni—5/ to 18/6 ngefllara

E RINI (April 20.) Inkuni—15/ to 26/ ngefllara Itapile,—4/3 to 10/ ngekulu Ihabile—2/6 to 3/ ngekulu Irasi—5/2 ngenxowa Um bona—7/ to 8/9 ngekulu Inggolowa —5/ to 6/ ngekulu Umgubo—16/ to 18/6 ngenxowa

ka yenziwe ngoku kukuba yonke into eyi ndoda neyi nkazana erafayo ibhale igama layo kuze kutunyelwe ingxwabilili ze mitandazo evela kwi ndawo nge ndawo iye kwenza isi jwili kuleyo nkundla ye Palamente.

Emtandaweni apa kuko izituba ezi shiywe ngabom, zishiyelwa ukuze kufakwe igama le Siqingata abakuso nokuba yi Dolophu abakuyo abobantu babhale amagama abo.

Xa sukuba kubhalwa umtandazo oya Ebandla kufuneka kubhalwe kuhlobo olunye lwa mapepa, kanjako alunyukelwe angangcoli. Olona hlobo lungulileyo ngabanzi kanye ekutiwa zi Briefing Paper. Abangakwaziyo ukubhala babambe usiba kuze ekupeleni kwe pepa kubeko ama ngqina abo babambe usiba. Aba lufunayo olo hlobo lwa mapepa ekufuneka kubhalwe kubo banga sazisa siba tumele kunye namapetshana awodwa analo mtandazo ushicileleweyo.

EZABABHALELI.

NKOSI YAM.—Kaundifakele kwelipepa lako kuti yi “Mvo” lemigcama yam imbalwa. Ewe, Miss, unyanisile ngenamba esiyiva epepeni, ibhekiswa kumanene akowetu. Sidiniwe ngo ke atyikulu; kade begxeka sinyamezele mavivukeke ngoku eyamagwala erole imikonto, ilwe. Eyesibini into ikona into enjengale ikoyo pakati kwamanene akwamlungu? ukuti lifake izinto zama “lady” akowabo emapepeni? angangaze ngawo? Yiyona lento bati zi “manners” leyo? ngumbuzo lowo. Eyesitatu into engumngaliso, inxeba lengeqeqe libuhlungu ngapezu kwenxeba lenja enkulu, ngokuba yeyiwe ngexa yobuncinane bayo—oko kutsho, zivukile ingeqeqe zizakuzama ngoku: Kuzo kuba buhlungu ngoku ko Messrs. Nantsi. O bhuti abasokotonda ukuba isuke ngabo lemphi yokuhlala i “manners.” Siyazilahla ke nati ngoku i “manners eke babeketa zona, sabe singazazi; ngokuba singazange siyekungena e Kolijini zobungabo. Elokugqiba ma “lady” Manners, zibhutana zidlilwe ngu bbolsiki. Ndingomnye owenzakeleyo kuma “lady..” ngokuba lento ivusa izilonda ezidala, esimana ukuziva emapepeni, ezingatzi zipuma kumanene akowetu siman’ ukubekwa amabala ngamaba anjengengwe. Kufike kutiwe singamavila, astiwazi nomsebenzi. Singamahlilihi ngoku. Abanye balahlekelwe mafungelo abo ngexa yo Messrs. Nantsi.” Yeyona nto enisipakamisa ngayo na leyo manene akowetu. ngumbuzo lowo. Nisigxeka nje eyenu imisebenzi. Umsebenzi, esesivubonile lirathi nokugxekaka Emlungwini ama “lady” ayabe a endaweni vawo. Imbangi yesipitipiti yile yokuba niti nakupuma ezikolweni nitshate ngingekabi nayo nemali; nize nilindele izinto ezinkulu kumfazi; kanti nidukile manene akowetu, nokuba umfazi ufunde wada waba yi “domestic” azinakwenzeka ezonto kungeko mali. Musani ukungwenela intaloyama Ngesi, aqala ngokusebenza engekabi nabo abafazi, alunge ke—njengokuba nada nabanika igama lokuti “mlungu.” Elokugqiba nali, unyanisile ntokazi ukuti masamkele ipepa. [Hear, hear!—ED. Imvo.]

Nditsho nam ukwenanela lamagama ama “lady.” Elokuqala manditi, “molweni” manene, niyela ngapina? Nanti ke siyakuhluzwa njengani, ukuze sibe ne “manners” eziyakubongeka, emehlweni enu. Sibakuti senza oko akunanelisi. Niti masenjaninana manene ngoku? ngumbuzo lowo. Akuko nento endiyayisho; ke mna ndiyabuzo ukuba irathi nalitata pina manene? Nikufunde pina loku, i Bhayibhile iti ozipakamisa yo uyakutotywa? Kanene liteta ntonina elozwi? Endaweni yokuba nisoluleke kakuhle ngemfanelo, nisibhekisa ezantsi kude. Yimna manene kangalani nilahlekile. Mawo! ezi alam dengi zidukile ngoku. Ndingomnye owenzakalisiweyo ngama nene akowetu, ngexa ye bhasile ngokuba intle, andiboni sonakaliso sayo. Into endiyibonayo yenza umntu afaneleke. Yeyona nto enyanie kuyifunda le yokugxeka ibhasile? Kwakona i “manners” zenu zezokuket? Anibafunayo. Kwenjenge nja’ora kwa mlungu? Emahene akwa mlungu atenda onke ama “lady”—awaketi njengani. Nasike esam isicelo ke nam Nkosi ate akuba amanenekazi etetile nalendaba, kwandanelisa ukunga ungayifaka kwelipepa lako le “Mvo;” kuba lendaba yamanenekazi ayibuyiseli emva —ibhekisa pambili, elutsheni lwakowetu.—Ndinim.

MORD. NDABA. Edendale. March 12,1889.

ABALIMI NA BARWEBI.

Uboya.—Kutengiswe uboya obuninzi ngolwesi Bini olugqitileyo. Obuvasiweyo to 7d nge ponti; obungawaswanga 4d to 5d nge ponti; obumnyama nobu rabaxa 2d to 3d nge ponti.

IMARIKE.

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Ingqungqutela yama Wesile.

Eyesi xenxe Ingqungqutela yama Wesile Omzantsi we Afrika idibenec e Bhayi ngolwesi-Bini lweveki egqitileyo, 16 April, ngexa lesitoba. Isihlalo safatwa ngu Rev. H. Tindall obengu Mongameli wayo ngalo nyaka upela ngo April lo. Ivlulwe negculo eliti—

And are we yet alive, And see each other’s face? Glory and praise to Jesus give For His redeeming grace! Preserved by power divine To fulfil salvation here, Again, in Jesu’s praise we join, And in His sight appear.

Kwaza kwatandaza u Rev. F. Mason no Rev. S. Evans Rowe. Ise ngabafundisi bodwa awakafiki Amagosa,

UMONGAMELI OMTSHA.

Kuleswe incwadi ivela kweyase Ngilani Ingqungqutela emisela u Rev. J. Smith Spencer obongamelinini ngalo nyaka we 1889.

INTEYO YOMONGAMELI.

Umongameli omdala u Rev. II. Tindall ubhekise ambalwa ku Mongameli omtsha u Rev. J. Smith Spencer wati—Uya temba ukuba italente zake ezinkulu, nobulumko bake obukulu, namandla ake, zoba noncedo olungapezulu e ramenteni zika Tixo ngapezu kokuba zaka zanjalo. Ute ke Umongameli omtsha uya buqonda ubukulu bendawo abekwe kuyo yi Ngungqutela yase Ngilani. Kukade ecannda kwindawo ezishushu apa ebu Wesileni. Kumsbenzi apatiswe wona wonke, nalo apuma kuwo ngoku, ubelunga ukuwenza ngokufezekileyo, wawe engasbenzi ludumo, kodwa efuna knpela ukuba isazelo sake simgwebele okokuba wenze ngako konke anako. Libakala elikulu eli ebalini lobomi bam. Ngati sendise mngcipekweni welo qela lingcelele lobawo beli hlelo, Ndingumngameli Wesile ndise ngumntwana, ubawo owabe ngumfundisi onamandla kakulu wavakala esiti mhla wabubha ndimi ecaleni le koyi yake: “Pambi kwe terone simi apo isiqiniso sam; igama lam libhalwe pezu kwazandla zake. Ndisatanda ukushumela u Krestu, kodwa ndiya vama ukumka.” Ubu Wesile bam asibo bokuzalwa bodwa, bobo ngqiqo eyendeleyo. Ndinolwazi olukulu ngezinye iramenta, ndihlalalau nazo kakuhle xa sitete saqondisizana ngobuhlobo. Intlonelo endinayo yezinye iramente iwomeleza okunye umtandazo nomqweno warn ku Tixo okokuba “Wanga anganenza amawakawaka apindiweyo kuento eninyo.” Ndafika kweli nge 1879 ndizele ixeshana elifutshane, ngoku ilishumi iminyaka. Ndiya kulinga ngemfefe zika Tixo ukuzimikela ngapezulu emsebenzini we Nkosi obekwe ezandleni zam.

UNOBHALA OMTSHA.

Unyulo lo Nobhala we Ngungqutela oza kutabata indawo ka Mr. Smith Spencer luposwe evotini; yema ngolu hlobo: Rev. R. Lamplough, Rev. J. Thompson 4, Rev. S. Evans Rowe 11, Rev. J. Scott 12, Kwanyulwa u Mr. Scott. U Rev. S. Evans Rowe no Rev. J. Thompson bango Nobhala abancedisayo.

IMBULELO.

U Rev. R. Lamplough ute makubulelwe Umongameli opumayo ngempato yake vobulumko yonyaka opeleyo. Usekwele ngu Rev. W. Sargeant, waxhaswa ngu Rev. R. Ridgill no Rev. F. Mason. Wawunywa umbulelo.

U Rev. H. Tindall emva kokwamkela lowo mbulelo ute, makubulelwe u Rev. J. Smith Spencer ngenkutalo yake kwindawo yakuba ngu Nobhala. Usekwele ngu Rev. J. Fish, waxhaswa ngu Rev. J. Scott. Kwavunyelwana. Kubulelwe no Nobhala ababengaba ncedisi ngomnyaka ogqitileyo. U Rev. T. A. Ghalcker wenziwe umhlali wencwadi. U Rev. A. T. Rhodes wenziwa umhlali.

ISIYALO SO MONGAMELI.

Umongameli ute kudla ngokulindelwa ukuba okweli wonga enze isiyalo esichaza ubu Wesile. Noko ke yena akasokwenjalo, uya kwenza abo naba ubu Wesile ngomsebenzi ogqitileyo nozayo. Siyuyisawa kakulu kukwanda kwamalungu etu ngalo nyaka. Oku kwanda kwakuwi ramente ezintsondu zodwa, ezimhlope zincipile. Ezimhlope zenzakaliswe yimfundoko yase Gold Fields. Ngexa yayo abanye abafundisi base simeni esinzima. Owona msebenzi mkulu kuti uku bantsundu. Umombo wale ramente yate bubuvangeli, ekufuneka izingisile kubo entsibenzweni nase mgqalisweni wayo. Inkutazo yanelo esinayo yokuwuqubela pambili umse

ebhekiswa kweyase Ngilani Ingqungutela. Kwamiswa Umongameli no Nobhala, no Rev. R. Lamplough ukuba balungiselele incwadi eya kwi Komiti ye Ronaskapu yase Wesile e London.

IMITANDAZO NAMACEBO.

Kumiswe o Revs. W. Sargeant, E. Gedye, J. W. Hacker, J. P. Back, B. S. Dlepu, J. M. Dwane, no E. Nuttall (ongu mpoti wabo), ukuba babe yi Komiti yokuywalasela, benze ingxelo ngayo yonke imitandazo namacebo avela kwintlanganiso ziziqingata.

UBUFUNDISI.

Kukangelwe izimlo zaba fundisi, yapendulwa kukuhle yonke imibuzo ngaba panti bezi qingata.

UMFUNDISI OBHUBHILEYO.

Inteto engomfi u Rev. J. T. Daniel ileswe ngu Nobhala, yamkelwa, kwavalelwa ukuba maze ishicilelwe. Kwawusika o RW T. Mason, T. A. Chalker, S. Evads Rowe, nabanye, bangqina ngesimilo, nomsebenzi womfi lowo.

UTSHINTSHO LWABA FUNDISI.

Ikomiti epete umsebenzi wotshintsho lwaba Fundisi ingenise ingxelo yayo yokuqala (First Draft), Ayikafiki kuthi. Udaba oselu fikile lolwa bafundisi abamele i Qonce. U Rev. C. Pamla uya Emampondweni pantsi kuka Rev. P. Hargreaves. E Qonce kuza u Rev. P. Mpidina wase Tamara, e Tamara kuza u Rev. J. S. Dlakiya.

ABAFUNDISI ABAPUMLEYO.

Kugqitywe kwelokuba kutinyelwe incwadi yovelwano ku Rev. John Kilner ngokupumla kwake emsebenzini wobu fundisi okubangwe kungapili. U Rev. J. Mtimkulu uvunyelwe ukuba makapumle. Kuvunyelwe kwelokuba igama lika Rev. H. B. Warner lishicilelwe pakati kwaba bafundisi asebe pumle encwadini yengxelo ze Ngunqutela.

Ngolwesi-Tatu, April Yi, 1889,

Umongameli u Rev. J. Smith-Spencer utabate isihlalo kwakona.

ISMEMO SASE TINARA.

Kuleswe incwadi ebhalwe ngu Mr. J. F. Dolley egameni le Komiti ye ramente yama Wesile ase Tinara emema amalungu eNgunqutela ukuba maze abe se Tinara nge 27 ngo-Mgqibelo xa kubekwa ilitye lesiseko sendlu ye Sikula se Sabata. Kutive sopenkulwa eso simemo kwakufika Amagosa.

UBUZALWANA.

Kugqitywe kwelokuba kubhalwe u Rev. Marshall Hartley incwadi yobuzalwana ngenxa yokumiselwa kwake kwiwonga lokuba ngomnye wo Nobhala abakulu ye Ronaskapu e London.

IZAZISO ZE NGXOXO.

U Rev. S. Evans-Rowe unike isaziso sokuba uya kundulula ingxoxo yokokuba ukwenzela amalungelo ale ngungqutela, kunqweneleka ukuba intlanganisano ama ngosa ibodibana kuqala ngapambi kweya bafundisi bebodwa. U Rev. Ezra Nuttall wazise ukuba uya kundulula ingxoxo yokuba, kunqweneleka ukuba igama le wonga lo Mongameli wesiqingata, nomsebenzi wake, zishicilelwe yi Ngunqutela, kunyulwe i Komiti yokuyi kangela lonto.

ABAZA KUBEKWA IZANDLA.

Abalingwa abane o W. C. Burgess, A. J. Lennard, R. P. Underwood, no John Nobanda, abasebe ligqibile ixesha lobulwina babo babuye beviwa okokugqibela pambi kwa bafundisi bonke ngu Rev. S. Evans-Rowe, kwagqitywa kwelokuba bamkelwe ebufundiseni obuzelweyo.

ABASAHLELI EBULINGWENI.

Aba bamagosa alandelayo ngabasahleli ebulingweni.—J. Dugmore, G. E. Fox, J. Pedlebury, A. J. Clarke, F. F. Cosnett, H. J. M. Withers, B. Taylor, C. K. Hodges, R. K. Miller, J. R. Saunders, J. Ward, A. Mankebe, S. Nohe, R. Funani, W. G. Mtembu, no R. Xala.

ABANGENA KUTSHA.

Aba bamagosa alandelayo ngabamkelwa nonyaka nje.—Charles J. Hepburn, Jno. Rogers, Jno. Magaba, no Jno. S. Dlakiya.

ABABUYELA E NGILANI.

U Rev. J. W. Faraday no Rev. Marshall Limon babuyela ngalo nyaka e Ngilani. U Rev. G. Waterhouse wobuyela e Ngilani emva kwe Ngunqutela ka 1890 kukabi kuvisiswene nekomiti ye Ronaskapu.

IBALA LABADLALI.

ETHIOPIAN C.C. vs. BUCHANAN 0,0.

Nge 23rd February odluleyo, kwadibana ezi Club zingentla emhlabeni we Ethiopian. Yakutshwa i Buchanan nge 14 runs. Wabhola u Siyolo noko ibhola zake zazibetwa.

ETHIOPIAN

S Maqanda b Siyolo 12, V Dalaza b Siyolo 3, W Mzamo b Siy 15, J Gazi b Siyolo 0, R Yekela b Siyolo 2, W Tjwayi 0 N Booi b Siyolo 4, M Kanyiwene e Bokwe b Bokwe 4, S Lwana e Mpondo b Siyolo 8, K Tshona o Bokwe b Siyolo 0, Geo A Ross not out 0, H J Pezisa e Ngqumeya b Bokwe 0, Extras 20. Total 68.

BUCHANAN C.C.

Ngqumeya b Lwana 3, Mangcu b Lwana 4, Siyolo b Ross 3, N Booi lbw b Ross 2, Vapi Booi run out b Ross 1, Bokwe not out 14, Mpondo hit wicket b Ross 0, Ngxe 0 Maqanda b Ross 7, Rwxwana C Dalaza b Lwana 0, Makeka run out b Ross 0, S Katta b Ross 1. Extras 19. Total 54.

Kuvakala ukuba i Champion yase Qonce iloyikile i Nxaruni. Kwakulungiselelwe ukutyqityiswana ngo-Mvulo ogqitileyo alafika i Qonce. Lalite mazi i Nxaruni lilungise ama 22 abadlali, Iona lotumela 11 kupela, kanti liza koyika ekupeleni.

Citizen (to stranger): " You seem to be in trouble, friend. I noticed tears in your eyes. " Stranger: " Its nothing serious, Sir. I have a case to plead in court to-morrow and I am practising on my speech before the jury."

UKUMISELWA KWE LABATEMBU.

UMSEBENZI WE KOMITI.

I Komiti yokumisela elaba Tembu yabiza u Ndebani (Mr. W. E. M. Stanford) o beyi manti yase Ngobo, ukuba enze okwake akubona ngo March 3, 1892. Umgeini sikhalo u Mr. W. Ayliff ubuze ukuba kanene Amaqwati angena angabantu baka Rulumente ngo 1874 na, ngexa lika Mr. Probart?

Ute u Ndebani, into endiyaziyo yeoyokuba bayuma ukumhlaniela u Rulumente, andazi ukuba sebahlonyelwa kwelika Rulumente. Uyayazi into eyabangela i Ruluneli yeloxa ukuba itumele aba Tembu base Rode kweli bakulo ngokuyi?

Ute u Sir. Philip Wodehouse, wayefuna ukuba elozwe libe nabantu lonke, wati kuba u Rulumente we Nkosazana engatandi ukuba limiwe ngabelungu, labelwa Amamfengu ayevela e Koloni naba Tembu ababepuma ayevela e Komani. Lilo ke eli kutiwa li Rode elamiswa zinkosi ezine u Geccelo, Stokwe, Matanzima, no Darala. Inxenye yaba Tembu base Rode yalwa? Kwakiva inkosi ezimbini u Stokwe no Geccelo kwako abantu abaleleyo babo. Kubonakala ke ukuba inxenye yabantu baka Geccelo nabaka Stokwe ayingenanga ekulweni?

Ewe, kwakuko nabantu abane fama abazinkwe zinkosi, zabhalwa nakwa Rulumente, bonke abo abashukumanga lakufa ilizwe baba ngaku Rulumente. Kukwako nababemi nje ubuzwe bengenazifama njenge nkosi u Kosana abangangenanga ekulweni.

Liku simo sini ngokuyi elozwe? Lubuye lomiwa ngondilele, nango ndiyalwa abasebenzikele, nangamafama angama Bhulu angene ngapandle kwe mvume kabani. Kwesika Mr. Levey inxenye imiwe ngondiyalwa abazinkwelelo nangamafama antsundu abuyele endzaweni zawo.

Ungasixela ukuba kuko zincedi zakomkulu na ezi bonisa mhlope ukunikwa kwa Batembu base Rode elozwe? Ewe ziko incwadi ebezilewa ku Rulumente ngo 1864, 1865, 1866, 1867, nango 1868 zisiza ku Mr. J. C. Warner, Ongamehlo ka Rulumente zixela mhlope indlela abaya kuwuma ngayo lowo mhlaba. Ezoncwadi bezi yaleza kuba panti baka Rulumente ukuba bona basisituzi esongameli abantu, impato yona bopatwa zinkosi zabo njengamadinga enziwakuzo.

Mr. Upington uguquleka lonto ngokuyi? . . Ewe, ukususela kwixa lokumka kuka Mr. Warner zamana ukulandelana i manti, ifike lonto ipate ngolwayo uhlobo kwada kwabonakala imbhambhano nezi bheno zigwetywa zimantyi. Mr. Upington: Ondiyalwa abo baxelelwa uku bekwa kwabo kwezo ndawo bakuzo ukuba bazakuthi cu okwexeshana kwabonakala.

Ewe baxelelwa ukuba abawunikwa lowo mhlaba. Mr. Upington Ndiyokolwa umteto wabantundu pakati kwa Batembu ububala ukuba inkosi zine lungelo lo kuvuhluta umhlaba kunmti uy vukelelo ngobumpi? . . Ewe kunjalo, kodwa xa abantu bebuye bazinkala baya wubuyiselwa umhlaba bahlahe njenga bantu bonke benkosi, ngokukodwa xa bepangwe ne nkomo zabo.

Ukuba ke lomhlaba uya zaliswa kuya kufuneka kutatwe kungeniswe abantu bezinye indawo bamume? Ewe, lomhlaba upantsi kwe Barkly Pass kwelapa e Rode ungaba lungela abelungu,yingxingwa ene xabiso, sesinendawo yamafama abelungu ku Maxongo engomelezwa kakuhle.

Abo bantu banga ngeniswayo abange patwe ngoluhlobo lwale mvumelano ka Rulumente nenkosi za Batembu base Rode otete ngayo?

Ndicinga ukuba imvumelano pakati kwe nkosi no Rulumente yapulwe ngokubhekisi selele kwezo zalwayo. Ngoko akuboni uchazo yokuba kwenziswa indawo za Belungu ezopatwa kwa ngomtote wase Koloni?

Lonto ingaondakala kwa kubonakala uhlobo eziza kupatwa ngalo iziqingata wabantundu, kuba kokangelwelela nezinye indawo za Balungu ezi njengo Mtata ne Kokstad. Ndikuva uti ke kungako umahluko pakati kwa Belungu abami kumhlaba one mvumelano nenkosi no Rulumente, na Belungu abami kumhlaba okululekileyo?

Andicingi njalo, kuba sine ndawo ezi niengo Mtata ezi kumhlaba one mvumelano pakati kwe nkosi no Rulumente, andiboni ngakoko ekulungiseleleni Abelungu. Mr. Frost: Uyalaza ukuba la mafama ami ngokwawo makasuswe? Ewe, maku miwe nge mfanelo. ilizwe linga xinaniswa.

Uyalaza ukuba ilizwe eli mele Indwe elina la mafama mawumiwe nga Belungu? Ewe, ndicinga ukuba kuzo indawo ezi tile kulo lonke elase Rode ezi fanelo ukumiswa ngolo hlobo ezi ngeze zabangela luvo olubi. Oka Stokwe umhlaba uti mawumiwe nga Belungu?

Indawo ezitile zawo nditsho. Ingabashukumisa Abatembu lonto? Andicingi njalo, kodwa ndimyanzela lonto Komitini yokuba le nyamabala ya mafama ama Bhulu itintelwe paya emdeni wela Batembu kuba zakayekwe awela emantloko e Tsomo lonto iya kudala uluvo olubi ku Batembu.

U Ndebani uqukumbele ngokuti u Dalasile yena wahlukile kwezinye inkosi kuba waye sala kade yena ukungena pantsi kuka Rulumente wanyanzelwa kukuba sekungene u ngangelizwe inkosi yake, ngoko abantu bati owake umhlaba awufuneele kuhluthwa ngokulwa kwake. Kumiswe u Hon. Richard Southey, C.M.G., pambi kwe Komiti.

Umgeini sikhalo (Mr. Ayliff): Wawungu Nobhala we Koloni ukufiduselwa kwa Batembu e Rode? Hayi, yenziwa lonto ndingu Mgcini ndyebho. Watini ukuze ube ngoka Rulumente nje lomhlaba wase Rode? Elolizwe ibi leluka Rili lonke asuswa kulo ama Gealeka. Aya kubekwa elunxwemeni lolwandle, entla kwabo kwabekwa Amamfengu, entla kwawo kwabekwa Abatembu. Kwatiwa lelabo elo lizwe baya lipiwa, maze bazilaule ngokwabo bangapatwa Rulumente, Kwamiswa amagosa ka Rulumente pakati kwabo ukuba nika amacebo, kodwa anganti zizo manti, anga rafisi. Lonto yenziwa nge 1864.

I Glen Grey alicandwanga ngemiyalela yako? Ndikolwa ukuba kunjalo.

Usayi kumbala iminqopiso elaliza kumiwa ngayo elozwe? Lacandwa laziqibi ezibanzi eziya kumiwa liqela la Bantsundu, bapatwe zibonda.

Iseko leyo minqopiso? Ndicinga njalo, nakuba ndingazi ukuba isemi ngolo luhlobo na. Maube uyazi ukuba eli lizwe lise ngapandle kwe Koloni, nokuba akuka qondakali eyona ndlela emalimiwe ngayo? Ewe.

Ukuba lihlonyelwe e Koloni ubungati wena malitiweni ukumiwa kwalo? Ndiyokolwa ukuba ngokuyi limiwe nga Batembu abafuduselwa kulo.

Njengokuba limiwe nje kundawonye nondiyalwa abasabolekwe kodwa, uti lingatiwani ke ukuzaliswa kwalo? Lela Batembu, ngekungenziwa nguoku ngapandle kwe mvume yabo.

Kaloku ababantu balwile, lonto ayisiguqule yini isimo sabo ngaku Rulumente? Andikwazi oko kuluvukela kwalo ukuba kungakananina. Balwa, bagxotwa yimikosi, lonto ayiyi guqule iminqopiso abalimi ngayo eli lizwe? Ndiyokwela nditi andikwazi ukulwa kwabo ukuba kungakananina.

Umpati Bantsundu (Mr. Sauer), xa lento siyikangele ngokwase mbusweni ucinga ukuba bunga bulumko, ngelixa ngokukodwa ukuhlutha umhlaba waba ntsondu uhluftelwa ukuba ukuba kubekwe abelungu kuwo? Andicingi njalo.

Uyaqonda ukuba abantsundu ngoku bayikangele ngeliso lokurana nokungatombi into yokumiwa komhlaba wabo ngabelungu? Abantsundu abasasitombi ngoku, kusakuke kubenzima ukubenza babuye basitembe njengapambili. Uhlotu lomhlaba yenye yezinto eziyakulwandisa urano nokungatombi? Ndiluchasile uhlotu lomhlaba. Lunga Iwandisa olo luvo.

Alungepeleli kwabo bahlutiweyo bowa lunga nwenzezeka lungene nakwezinye intlanga? Ngapandle kwe ntandabuzo, uluvo lwempato embi nokuba ihlulobo lunina lungazigqiba zonke intlanga ezijikelezileyo.

Umgeini Sikhalo, ababantu balwileyo ungabuye ubahhalise kwanjengabangalwanga? Ndicinga bangabuye bahlala kunokubahlutha umhlaba kuba abalwanga ngapandle kwesizatu.

Frost: Ute ondiyalwa ungababeka mgangatweni mnye nabangalwanga? Lomhlaba ubungenguwo wetu. Ngumbuzo nokuba balwana.

Akungeziwe kubantu abangakona pantsi kwetu balwile. Mr. Rhodes: Ukuba lemhlaba ihluthi bangakolwana abantsundu kuxubana nabelungu?

Hayi. Lonto igadala inkatazo kuba elilizwe leleziswe sonke asilo labantu abambalwa.

Mr. Upington: Utelelela ukuba yonke imihlaba yaba ntsondu mayiyekwe ezandleni zabo beme ngokwabo? Soloko mna ndati mayimana ukuhlonyelwa e Koloni lemhlaba yabo, bona bayekwe bazipate ngokwabo, sitembekwe emadingeni etu nabo.

Kokwako ukucinga u Rili akalwanga ngalemfazwe? Hayi.

Mr. Frost: Kwati mhla kwandululwa ama Gealeka kulomhlaba wokulwa ukuba umiwe ngabelungu, kutheni ukuba kuti ngoku kwakundululwa aba Tembu kuwo ungakolwa kukuba umiwe ngabelungu? U Rulumente akabandululwa aba Tembu emhlabeni wabo, nabo abandululeyo ebengenamfanelo yowkenjenjalo.

Mr. Rhodes: Ukuba kute lakuxoliswa kwako umhlaba ohleli wodwa, ungawabekwa ama Mfengu kuwo? Ukuba nifuna ukuwuma umhlaba qalani ngokuwuhlomelako ka Rulumente nandlu kukangela indlela emawumiwe ngayo.

Kuviwe u Colonel Griffith C.M.G., Umgeini-Sikhalo: Ukubekwa kwaba Tembu kulomhlaba, kwatiwa namhla bakululekile ku Rulumente. Hayi: Kwatiwa mabazipati ngokwabo kodwa bengabantu be Nkosazana, nelizwe elo lile Nkosazana.

Ungakuyaleza ukuxutywa kwaba mhlope nabantsundu abantu ekuminiwe komhlaba? . . Andikolwa ukuba kungako inchoo kulonto yenziwe ngobulumko.

Mr. Rhodes: Kulomhlaba uwodwa wase Batenjini ungenza kwalonto? Ewe, xa abantu balwileyo mabohlwawe ngokuhluthwa umhlaba wabo, kuba xa bebuyiselwe kwawona kungaba kubekwe ibhaso lokuba balwe.

Umpatiswa-Bantsundu: Ngati ndisayikumbula ingxelo yako ku Rulumente uchasa uhlotu lomhlaba, usiti lukuyabanga imvukelo? Kunjalo Ndanditela ngeziqingata sase Qutini apo kwakuhluthwe abantu baka Molosi abalwayo nabanye Abantun ababangali.

Lonto ke ayifani nale sitema ngayo? Hayi. Abatembu babengama Rulumente ekubeni Abesutu safika belapa kade ukuze sibatabate.

UMTANDAZO.

Ku Mhlali-Ngapambili na Malungu Endlu Ebekekileyo y Mbuso ehlangene e Palamente.

Umtandazo wala magama angezantsi abemi besi Qingata ne Dolopo yase. Ubomisa ngokutobekileyo. okokuba Abatandazi benu nga Bem kanjalo ngaba Rafi, besi qingata ne Dolopo yase—.

Okokuba le Rafu Yamaqhepheke (House Duty) ingumtalo onzima pezu kwabo. Okokuba njengokuba le Rafu ya mhlana yenziwa kwatiwa yenzelwa ukubhatala amatole email ezazi bolekiwe ngenxa yendleko eza dalwa yimfazwe nenxalenye yezitile zabantsundu ngexesha eyayi lamtaba ingxowa ka Rulumente ye mali. Abatandazi benu bati ngoku ingxowa ka Rulumente inzima, ngebe kululwa kanye kule Rafu ekungasa bonakali mfuneko yayo imandla ngoku.

Abatandazi benu ke ngoko baya nibongwa ngokutobekileyo ukuba kuzo kule ntlangano iza kubako ye Nkundla yenu ebekekileyo yombuso kwe nziwe umteto wokubakulula ngohlobo olobonwa yi nkundla yenu Ebekekileyo kwezi zimeko bakuzo.

Abatandazi benu ke njengaba se mfanelweni baya kutandaza banga yekei.

INTLANGANISO YE SIKO.

(THE BIRT'S MEMORIAL ASSOCIATION.)

[NGOMNYE WAYO.]

Intlanganiso ye Siko ebise Macfarlan e Tyume yengasokuze ilfaleke naninina kowayeko. Tina malungu olumanyano esasivela Encemera safika kumzi ongepi ngembonakala, ozindlu zimbalwa, sakhuza asilabala sakusibona cisisikola, yavakala inxenye isiti azi solala pina singakanje ukuba baninzi. Sifikele site sisicla emahasheni kwetu umfana kwa oko wakulula waselemka nawo kanti ulawisa kubuhlanti bo Mfundisi obakelwe edlelweni ngoceingco, ukuze ati amahashe abahambi ahluke ngokudla nase busuku. Bute ububele bomfo wase Mabheleni, umfundisi wase Tyume namhla bandikohla, kwanga kumhla ndimbonayo; wati engapi wabe engapi, yabuhlungu yopa intliziyo yam ndakukumbula ukuba azi ngeLunjanina ukuba ibiseko intokazi ka Majiza eyayi nje nge necde ububele bayo umfundisikazi. Ndavakala ndisiti nedweda—“ Kufa! wena ulutshaba kwinto zonke ezinobomi.” Ndati ndakungakala kwintwazana zo Mfundisi lowo zidlala pofa kubonakala ukuba zonwabile, kwe khene ! Ndavakala ndisiti—“ Akumalusizikufa! Akunako ukucengwa.” Ndixolele Mhlali ndenziwa kuba ndawugqibela lomzi kadala use Nomnikaziwo. Kuhlwile usisazase umfundisi kumagumbi ngamagumbi kulomzi wake mkulu (hayi indlu inkulu, indlu yo Mfundisi wase Tyume) sanela sonke. Kute ukuququleza kwa manekazi ase Tyume eno Mrs. Gawler pakati, ndaqonda ukuba siyakwanela sonke. Kanti yinene!! Sanela sonke kufomzi sada semka singakwazi ukuti ndikanuka into! Kuba yonke into etandwa ngumntu yayi setafilini (ngapandle komti ka “Gongxeka umhlana, utambo dala kade liqongqotwa”—hayi wona babe, ngawuginyela amale ungeko).

Kusile ngomhla we Ntlanganiso. Ngalomini lasuka iliso labilizwa, kuba yayi suka yangumntu kulo lonke; nto iyimbi eyamana ukubonakala nomntu sisigqa senyama. Wankhamba izivato zolomini umzi wase Ncemera, yalila intsimbi kwangemva. Bati ukuba baninzi kwabantu yayi nokhla. Qonda xa izizwe ezaziyo kwi ngu Nomadolo, Sheshge, Bofolo, Gqumahashe, ngapandle kwe Tyume, yenziwe izikolo zika Rev. Mzimba, kunye nempie yase Lovedale.

UKUVULWA.

Yavulwa ngomtandazo ngumninimzi u Rev. E. Makiwane. Ete emva koko wafunda ilizwi waqokela ngamazwana ayolileyo esiyalo.

UKWAMKELWA.

Inteto zokwamkelwa komzi wase Ncemera zenziwa ngo Revs. Makiwane no Kakaza nabanye abavela kwezinye indawo abaze kungunga lomzi wase Tyume.

Watsho ngamndani u Mr. Makiwane ekwamkeleni udodana lwase Ncemera— watsho wati kwetu uti into ukuba iyamkelwa kupalala igazi. Ke namhla kuxhelwe impahla ezi 10 ukulungiselela intlanganisano. Watsho nati sabona! Kwesuka u Rev. Kakaza (wase Nxukwebe) wasiqingba yena watsho ndaqonda ukuba kwesuka, Labulela ne Lovedale, no Gumahashe nezinye indawo ngobuko betu. Kupendulwe kolulumkelo ngu Rev. W. B. Rubusana (Vice-President) exela ukuyiwa kwayo lantlanganisano ukuba ibe nokuzo e Tyume ukuba kuvuselale udodana, nomzi ngokuba kupelisele elisiko linje ukuba mdaka lilulwaluko. kumaKrestu wati imfihlakalo yelisiko limi nje e Ncemera lisekwe pezu ko Tixo. Alatiswa ekwamkeleni u Tixo ukuze abe nokuma kulo amalungu azitwale nezizeko.

ISIHLAGO SENTLANGANISO.

Zakuba zigqityiwe ezindawo zingentla, u Rev. Makiwane wayinikela intlanganisano ukuba ipatwe yi Ncemera ngohlobo ezimisele lona. Sitatyatye ngu Mr. Tshwete isihlalo (the chairman for the year) kucelwe nguye ukuba u Rev. W. B. Rubusana ake enze intshayelela zemfundiso yeli Siko. Ate wawenza oko ngobuciko obukulu, ngendawo ezitwata e Lizwini watyila kuma Roma nakwezinye indawo ebomisa ukungafaneleki kwelisiko lolwaluko ku ma Kristu ngokukodwa, nakuba hedini — eqondisisa ukuba aliyyiyo inzaleny yobu Krestu, nento ezihamba nalo zimakela. Ekute emva kwenteto emnandi nemfutshane kwabonakala ukuba intlanganisano yibutshane ubuso obuthi.—Amen!

INDILI YENTLANGANISO.

Isidima salentlanganisano sabangwa bubuko bo Revs. Philips, Kakaza, Gawler, Makiwane, Rubusana, nkosi Mabandla Yantolo no Messrs. Bokwe, Wauchopo, Ntsikana, Ginza, Dwashu, namanye.

Kucelwe umbali ukuba afunde imigaqo (constitution) ye Birt's Memorial Association. Ekwati emva kokufundwa kwayo kwavuleleka ingxoxo ebanzi ngelisiko. Ingxoxo icelwe kumacala omabini okokuba ingu'lowo alitetelele isiko lake, Atsho anaadoda esiko Lokungaluki watshona umzi wolwaluko. Kwati kwakuba pi wada wati oka Ntsikana—“ Hinina le mzi! Ngegwira livabuzelwa kowalo, mhlana kutiwa inalisisiko” Bayepina abantu bakowabo beligqwira? Kwati napezu koko akwabiko mntu ngapandle kwamambombozelo entwana ezaya kufuna ubudoda emapempeni. Emva kokuba kutitwive kakulu ngokulunga kwelisiko, kucelwe abagqobokele kulo ukuba banikele amagama aoo, ukuze bangeniswe kobona budoda benene emva kwedinala. Hayi bawanikela. Emva kokuba kungenwe ukulwa edinaleni Kungeniswe ama 22 amalungu afuna ukwaka isebe lalentlanganiso e Rwarwa, kwati ukuba eyalwe kakulu ngamadoda' afakwa upau lwentlanganiso. Kwabuya kwangwenya ezinxoxweni—kwabonakala ukuba umzi wolwaluko ucinezelwe engxingweni zinto zo Mzimba Mr. S. Mzimba no Mdala wase Sheshge nabanye. Wada wavakala esiti u Kivit kwakwa Nomadolo “Lento bendiyawa oku ibiquitywa ngaba bafo base Ncemera— ngoku ingenwe ngamakaya nje andiyiva —ngati iyatuka. Ndide ndacinga ukuba tina sayenzayo lento asiyi kufumana ndawo nasezulwini. Xa ati umfundisi u Makiwane ‘umntu owenze elisiko, ufana nomti oke walunywa yi bokwe nokuba uyakula nase Lizwini lika Tixo uyakuluka nzima. Laye elisiko pakati kwakuba kutiwa bafundile lisenziwa ngabagpwagqwivweyo.

Bonke bona abafandileyo kanye abake balenze ngapandle kokuba ibengaba *merhi*” usho wati lomfo ndite ndakuziwa ezindawo ndacinga amawzi esicaka sika Tixo ndati, “Ngamana ndiwele ezandleni zako Tixo kunokwela ezandleni zabantu,” kuba namhlanje nabafazi betu bati sicolile, aba bafo bangalenzanga elisiko zimbelu. Ute ayahlala, ayemwela amanye, nabafazi, nentombi. Bate ukuzitetelela abafazi. Elisiko lolwaluko noko amanye esiti nje amadoda siti, akunjalo; kuba tina namakwenkwe lawo singabantwana kanye sonke bendoda. Umntu otengela umntana ingabo akupuma ikwayimndoda; akufika ekaya adlenaye atshaye naye. Intombi zateta nazo zisiti. Tina lamadodana enze elisiko, siwa katelelenje, akungakuba sivumelana nalo, asinakunceda kuba sibona abantu beyunyiswe ngabazali. Watsho kwalusizi u Miss Ngayiya— kuxoxwe kwapants' ukusa intlanganisano yemnandi kakulu, kwati kaloku xa kusayo kwa nabalilayo, labe linga yekanga ukuvuma kammandi ijaka elali petwe ngu Mr. D. Mbaza. Intwana zimbi ezite zapants' ukucyena nbi kancinane intlanganisano leyo, kuxa seva oka Dyoba esiti ubelwe ibroti yake eyomelele kakulu, ngobo busuku. Enye yinto embi eyenziwa zintombazana ezikhokoleleyo ezitile ngenxa yekwele; ezakuba zamane ziqawula imisebe yetyafi zeyizwe zihlazi ngasemva kwazo nje. Ukuba bendiwaziwape amagama azo ngendiwabengeza kwelipele. Ipele kusasa intlanganisano emmandi kunene. Sahlukana ngovuyo.

Amaqaku,

u RULUMENTE uweze u Herr Simens ukuba azekufundisa abelungu belilizwe ukwenza icuba. Bokumbula abalesi betu ukuba wayeke waweza enye ingeibi, kukangelwe ixesha elide ngabantu bonke asade sibonakele isigqomo sembenzi awenzayo yivo lento namhla kuziswa omnye. Icula eli asiyyiyo noko into enkulu kokuziyo ukucinga kangango kude kucitwe imali ezininzi kangaka zokuzive ingebzi zalo. Kunjalo nje kusand ukunduluka u M. Peringwe owaye tatyatwe e France kwange mail emntu ukuba aze kubulala isifo se midiyi yama Bhulu angase Kapu, naye umka kungavakali nto inshaba ayivelisileyo kuba igira lesosifo beliko kada kwelilizwe. Yayenziwe leyo nto ngenxa yemfandekelo yama Bhulu. Ingxowa ka Rulumente iyapupuma yimali selemana ukuyihlwayela paya elwandle. Into embi yile yokuba leyo mali yenjwanjalo zezifatu zisibulalajo eengungula zona u Rulumente.

NOKO siyitatyatwe nje lento sekunjengokuyolela kuba lo Rulumente ka Sprigg sicaka sama Bhula. Ezo ngecibi- ngec

NATIVE OPINION

THURSDAY, APRIL 25, 1889.

IN the issue before last we ventured to prophesy that Parliament would meet in another five weeks. And so it has turned out, for our remarks were not many days out than a Proclamation appeared in the official Gazette announcing its meeting definitely for the 20th of May.

We then mentioned an urgent question affecting our countrymen most vitally, and which called for the earliest consideration at the hands of the Government, and made a special request that it should be embodied in the Ministerial programme for the coming Session among measures calculated to benefit the people of this Colony, in contradistinction to the residents of the Free State and the Transvaal, who appear just now to be claiming the lion's share of the attention and energy of the Cape Government. There is one other matter to which we should be pleased if the Ministry were to address itself to, with most beneficial results. We refer to the commanding question of amending the Registration Act of 1887, in the direction of allowing appeals to the Supreme Court on points on which contending parties might not agree. This is a proposal which, we should think, would be hailed with satisfaction by all sections of the community. The Bond lost its case against the Glen Grey Native voters before the Supreme Court because, under the Act of 1887, there lay no course of appeal to the Superior Courts even against the most outrageously illegal decision of a Civil Commissioner on matters touching the Registration of Voters. Now the Natives do not for a moment consider themselves fortunate because Mr. THEUNIS BOTHA'S action miscarried in the way it did. Throughout the country they were prepared to stand or fall by the law of the land; and the Registration Act is no exception. If, however, the Ministry are solicitous (which we fear they are not) about that Act being carried out honestly and faithfully, they should show that anxiety by incorporating in it a provision to facilitate appeals to Superior Courts on contested readings of the law.

We should be sorry if Parliament were to separate without such a glaring defect in the Registration Act of 1887 being remedied. Let us hope it is not too much to expect that some member will interest himself in this question.

Notes of Current Events.

THE official results of the Legislative Council election for the Eastern Circle are given in the *Government Gazette* of the 9th April. They consist merely of the dry figures which are the sum total of the returns from the various Polling Stations which were known sometime ago from private sources. There is, therefore, nothing new in them. It is matter for regret that the authorities have not thought it their duty to give the public the numbers received by the candidates at each Polling Station—the numbers on which the scrutineers base their total. These would have been of infinitely greater interest, and would have given more satisfaction than the bald results. As things stand the country is in absolute ignorance as to the localities where each candidate polled most votes and where he polled least.

THE way some of the European young men and lads behave at the Graham's Town Railway Station towards apparently respectable Native passengers deserves special notice. So unused are we to anything of the kind at the King Williams Town Station, and at others along the border Railway that we deem the treatment Native passengers meet with at Graham's Town will be news to many of our readers on the frontier. The present writer was travelling with a company of Native Ministers of religion, who are confessedly a class of humble, civil and unostentatious men. But these characteristics did not shield them from the insolent jeers and gestures of the genteel raffrafs who congregated at the Station; and by whose appearance people are led to expect good manners, but are rudely shocked by the conduct complained of. We believe the Press can do something to get rid of this species of evil.

THE report that the Government has appointed Mr. J. B. Hellier to the Editorship of the *Agricultural Journal* which is issued in connection with the Government Department, which attends to farming interests, will be hailed with satisfaction. The *Journal*, with Mr. Hillier's mature experience in the farming affairs of this country, will be a most serviceable one and will commend itself to all who take an interest in the prosperity of the farming classes. We hope the report is true.

A WEEK or two back a proposal was thrown out in these columns to the effect that a fitting expression of the feelings of the people of this country might be made in an adequate and most acceptable manner, if the Mayors of towns, and Chairmen of the various municipalities were deputed to Cape Town to bid his Excellency Sir Hercules Robinson farewell at the close of his long official connection with this country. This suggestion does not seem to have been relished and so, we believe, nothing will be done in the direction of seizing the opportunity to have the feelings of the people as a whole made known to Sir Hercules. His Excellency will however be entertained banquet in Cape Town on Saturday 27th April and this will serve to express the feelings of Cape Town only, and the voice of the Colony as a whole will not we fear, be generally known. So much the worse for these other parts of the Colony.

SEATS in the Legislative Council do not appear to be appreciated if one is to judge by the resignations of members on almost any pretext. The Commissioner of Crown Lands would appear to have led the way, while Mr. Tuate does not seem to have laid himself out to secure his seat at the time of the special session last year. Now we have the resignations of such important and respectable members as Mr. J. G. Steytler, and of Mr. Savage, the consequence of which is that the Western and the South Western Circles will soon be thrown into the thaws of an election.

THE sittings of the Conference of the Wesleyan Methodist Church of South Africa, commenced on Tuesday 16th April, in Port Elizabeth, and representative Ministers from various States of South Africa (excluding the Transvaal), are in attendance. Later on, when purely pastoral matter have been attended to, they will be joined by the representative Laymen to discuss financial matters. In view of the yearly diminution of the London towards the support of Missions in this land, the Conference will have to address itself to the urgent need of making the best they can with the means at their disposal. Rev. Smith-Spencer is President of the Conference, and Rev. J. Scott of Bloemfontein, has been appointed Secretary.

UMCULISO

ISIKOLO sase Mggakwebe ka Masingata Biya kuba nomculo endlwini yama Temple, Market Street, apa e Qonce ngomhla we 3 May ngolwesi-Hlanu lweveki ezayo. Ingancango zovulwa ngo 7'30 p.m. Kongenwange 6d. Wenzelwa uku lungisa indini ye Tyaliki;

NDICOLELENI

ISIQUA sempahla entsha yodwa, silahleke kulolwe osuka e Qonce oya e Monti, sasengena gama. Eyona maphla mkulu pakati yi tyali emfusa, zilokwe ezi mbini, ngumqulu wonke we keleko, ze blind Ze festile, nengqokilelu yenye impahlana. Oyi celayo axelele Umhleli nokuba ngu mninyo. U REV. S. GUDULA, Emncotsho, 18 April, 1889.

Umfana Olahlekileyo.

IGAMA lake ngu SMANGELE JOHN MAJOLA Iminyaka ingapezulu kwa ma 28 walahlekayo ngati wayeke walanywa e Ligwa uzuma ose-Dayimani makancede anike umkondo. Abazali bake babhuba kuzakwabiwa ilifa ufunwa ngu Dade wabo u FANNY MACHAYICHI MUDI, Rabula, Keiskama Hoek

OKUKUXALABA KWAM KUYININA?

Okakutyafa nokukudakumba? Ezintlungu zise siswini, lombodlo, nobu bumuncu buse mlonjeni Kukutinina ukuti ipango lirenye, isekabuye kubeko ukungatandi kutya? Kungani ukuba intliziyo ifumane icukumiseke, ihle, ibe lusizi, incame? Yinina ukuba umntu futi amana ukuya njengokungati kuko ingozi eza kumhlela, uvuswe nayingxolwana engepi, abe nje ngomntu lo uza kuhlelwa sisihelegu esikulu? Ziteta ntonina ezintloko zibuhlangu, oku kubeta kwovalo, oka kugongqa kunjengokwe cesine. Okakubila ebusuku; obu butongo buziqubu banamapupa, bungazisi kupumla kuhlaziyayo, kune ncinwa okoubhuda, kwa nezotusotuso zo nomanyamanyama bamapupa?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli wazo zonke izikuhlane sabantu. Lonto kukusweleka kwamandla esiswini, okuguquka ukutya oka kutiyiwayo kube ligazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekutini ungatyi, ngamaxesha alungeleleneyo ukutya okukulungelelyo, nokungafumani kushukumisa igazi nomoya wapandle. Ingangeniswa kukubandzeleka kwe ntliziyo—ngokuhlelwa sisihelegu esikulu. Ingandiswa, okanye futi yomelezwe, ukuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingqondo kakulu, kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwane zixhakaxhezi mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onke, ukufa kube kungefumane kuhle kwabatsha nakwabasomelelyo, koko kube kungaba ugumhlobo ofika selindlele ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke utshaba lokuqala olungenela impilo nokonwaba, kukungasebenzi kakuhlo kwesisu.

Kuko kukululekana, yeza na, nto yoku, nyangana? Ngumbuzo lowo wonentlungu sesi sikuhlane. Into efunekayo liyeza elingasuke lihlayiye isisu, amatumbu, isibindi, izintso, lize lifake uncedo kwezonto tiyuqula ukutya esiswini, linike amandla amatsha kwizihlunu nentsinga zomzimba.

Iyeza elinjalo likufupi ngokonwabisa. Akusange kwibali lokuvela kwamayeza, kunqhinqe ugokulingwa okufesekileyo 'minyaka elishumi elinesibini, kwafunyanwa nto inyanga esi Sisu ngokukaulesayo sokuqinisekileyo njenge Ncindi ka Siegel Epilisayo, kanti ke kunamhla seyi ngowona inchiha wokunyanga esi sikuhlanezi siwagqibileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubunqhina base buhleni, nangasese, obuvela kubapati mikosi, abagcini Bhanke, nevenkile, abarwebi, inkosi benqanawa, ubenzi bo mashini, abafuyi, nabafazi nentombi zabo, ziqinina ngokufanayo amandla alo okupilisa.

ELAMVUSA EMNGCIPEKWE NI WE NCHWABA.

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

A. J. White, Limited.

Banumzetu abatandekayo.—Ukuba ubunqhina bunganoncedo olutle, ukupila okubalulekileyo endikufumene ngokufubata i "Ncindi ka Siegel." Ungabusebenzisa obu bunqhina nangayipina indlela okolwa yiyo. Ngeminyaka ingapezulu kwoshumi elinambini kude ndibandzelewe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi u kwenza msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu edlulelyo bendilingwa ngamagqira undafumana kuncedakala kupi. Njengokuba ndise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba "ke ndilinge i Ncindi epiliesyo yako, ndayitenga ke imbodlela. Andiyiselanga futi ndingekaziva ndingomnye umntu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze ndiwti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikhulane sibangwa sisibindi suka bhenqe umzimba ndingabi nakushukuma. Ndiya kubulela wena no Tixo kuba nindivuse emngciphekweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela. Owako okolekileyo. A. RICHOLD.

Revesby, near Boston, December 31st, 1886.

A. J. White Limited.

Mnumzetu otandekayo.—Incindi ka Siegel yako inentongo kakulu kalomandla, ndiya kuhlala ndisenza konke endinako ukwandisa intongo yento abayincomayo bonke ubake bayitenga. Ndalele nditi umfazi wam limcedile kanye kwisisu sake ebesingalimoya, esibe simbandezele ngapambi koko sola kwake eliyenza. Owako okolekileyo, A. BURN.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

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JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniwino, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauliza oku needa oku ngawenzakalisi umzimba; ngenxa yobu pantsi boxabiso lawo; ngenxa yokucocoka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifundo nginwayo ukuba ingamayeza.

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Elingoyiswayo zingqangambo zendlebe neze bunzi. COOK Iyeza Lokukohlela nokubeta kwentlokoynke.

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Akandwa enziwa ngu JESSE SHAW. Igqira elisebenza Port Elizabeth, 8 January, 1889. 16t44

ngemiciza, e Bhofole, atengiswa nguwe nge bhokisi nange bhottle nangamagosa ake kwinkoliso yedolopu zalePrinted for the Proprietor, J. TENGO JABAVU, Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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