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E QONCE.**

uba ngawenkhliso angenalo igama lake

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UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihlaba bumini, ukule naso, ukuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe esisu, Izifo ezise Mbilini. Ubutataka, Intswela Lutongo, Ubutataka be ngondo, Izifo zesi Fuba, nent' eninzi yezilwelwe nama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo rendle- la elisetyenziswa ngazo, zibalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava autaninzi umninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa. nale Fiva (cesina) yase Dayimani, kona kwesisisifa eabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhotele nganye ihamba nencwadi ene neto yesi Xhosa.

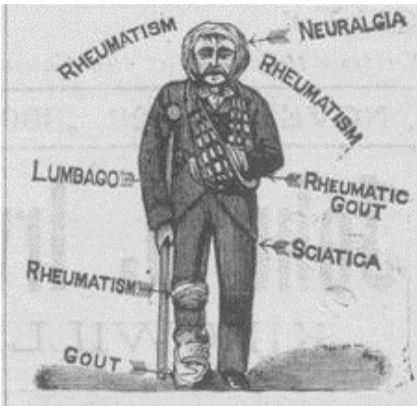
Lungiselelwa umninilo kupela ngu

G. E. COOK,
KING WILLIAM'S TOWN,
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LINOKUTENGWA N APINA.

Amahlali akwi Komoneji ne Lali
Zabantsundu.

KUYAHLOKONYISWA apa, okokuba nge Sahluko sesi 2 (K) (M) so Mteto we 28 ka 1888, Amahlali akwi Komoneji ne Lali Zabantsundu, atatyatela ukuba ngamahlali akwa RulumeNte augavalileyo. Kunikwe itinyolelo yokuba iqinise imitwana 2 and 3, eyabokonyiswa nge Saziso sakwa Rulumente u No. 501 ka 1889, eyile

No. 2.—Abantu, kwanemizi, abanelungelo lokugaula kumahlali Akomkulu (Crown) abasayi kugaula, batatate, basuse namnye wemiti ebalalwe ukuba bagapatwn, nge Sihlomo lo Mteto we 28 ka 1888, nakwi nguqulo yawo engiba yenziwa naninina, ade abe umiselwe njalo kwii tayitile yake nangendlela ejijimbi.

No. 3.—Abantu nemizi enelungelo lokugaula kumahlali Akomkulu (Crown) baya kuvunyelwa ukuba bagaula kupela lomiti banikwe igunya Lkuyigaula nge pepe le Mvume engafunyanwa ku Mpati.Mahlali, nangomnye wamagosa agunyaziswe ngu.

J. STORR LISTER,
Umpatiswa-Mahlali.

Office of the Conservator of Forests,
Eastern Division, King Williamstown, 6it26,12
10th October, 1889.

IZAZISO NGE "MVO."

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LELONA YEZA LE NKOHLOKOHLA, INGQELE, nazo zonke Izikuhlana zo IMQALA ne MIPUNGA.

1/6 NGE BHOTILE.

Ngamanani Nanganye kwa
P. GRAY Chemist and Druggist,
CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

Iveki.

KUTIWA u Mr. Geo. Patmore wakwa Dalive ufumene i odolo yokuba enze; inqwelo ezi 60 zokuquba ihambara yase Goli.

U RULUMENI usand' ukudliwa £400 ngu; Mr. L. Oosthuizen; £50 ngu Mr. S. T.; Brown bangakwa Dalive ngokutshiswa i kwelizwe ngu lolive.

U Du. JACKSON, obazali bati ngabantu abantsundu base America, obese Kapa ixesha elide kutiwa usand' ukutika e Johannesburg. Y'ingqwemla yegqira litsho elinye lamapepa eso sixeko, umfo onento azaziyo ezingaziwayo ngamanye amaqira. Abazali bake bebenevankile enkulu e Kapa, saka sababona ngawetu amehlo ngo 1883, sebahhubha bobabiti ngoku. Lisi elipepa silutabata kulo oludaba u Dr. Jackson washiywa nelifa le £30,000 ekufeni koyise, wasinga kwase Yuropu ukuya kufuuda okunye amayeza. Luyacelwa ulaulo lwase Transvaal ukuba zeluwuyekelele may elana naye umteto wokuba ontsundu anganikwa sikhlahla emhlabeni.

I IQAKAMBA elingu C. G. Saltzwedall lite, libe litshatile e Qonce, latanda esinye I " isikukukazi " e Dikeni lasitshata. Lisezintanjani ngoku.

NGO-MVULO weveki egqitileyo e Kapa kubonwe ngo Mr. Brill, umfo owaziwayo, eqiti pantsi, esiva isiduli e Bree Street, ' kanti kupela.

KWANGALO olusuku lo Mvulo kwase Kapa kudlike udonga e Mowbray pezu kwabasebenzi ababini o Frans Adonis no Carl Merken. Kumbiwe kufunyenwe selefile u ' Adonis, uwabo enzakele kakubi pofu engekafi.

KWILIZWE lase Brazil e America kube; kuko imvukelo-mbuso, ate umpati wama soldati wayigxota ngenqanawa Ikumkani; (u Dora Pedro II) nentsapo ukuba basinge e Yuropu.

INENE lase Tekwini u Mr. Burrell upume i ngenye imini ukuya kuzingela iutaka ngase I Botha's Hill. Kuya kuye ati xa angena edotyeni otuke inyoka apa ekutiwa yimamba seyimkonxe imilenze yombini intloko ifunzele esingeni. Limye: akohlwe naku- dubula ugokoyikela ukuba uya kuzenzakalisa, ude ayicinezele intloko ngesikanda sompu, kanti iza kusuka icombuluke inyabele, ingene edotyeni. Iyafunwa ayisafunyanwa.

LIXAPESHU e Kapa kulungiselelwa ukufi- I ka kwe Ruluweli entsha ekangelwe ngo 7 no 1 8 December.

E BHAI kufike abafundisi ababini bebandle elipehlelela emlanjeni (Baptists)—o i Rev. Mr. Hay no Rev. Mr. Adamson. Intlanganisyo yokwatkelwa kwabo ibingo.

KUHLANGENE e Brussels ingququqela yabatunywa bendawo ngendawo ukucikida umcimbi wobukoboka ubusekoyo.

ISINONOPU sase London u Sir Edward Guinness, irole:£250,000, ukuba kulungiswe izindlu zamahlwempu eso sixeko. Kuvakala ukuba amawaka amashumi mahlatu alemali ayakulungisa e Dublin.

KUKO umhlobo wage Kimberley csitunelwe i Postal Order ngo 19 Nov., enye ye 20/, I enye ye 1/; akasitumela igama lake. Lo mhlobo siyamceia ukuba asitumele igama.

E VAALBANK (Glen Grey) inyamazana ziyayihluta inqholowa ukuyihluta oku. Owakona ubuza ukuba lengozi oku kuwo i wonkena umhlala: Abanalo nexesha lokutya ngenxa yokunqanda inyamazana; ziyayihluta noko akuncedi nto nokuba abantu sebelishumi. Ungafika intsimi iyinto emhlope.

KWELI lingapantsi abantu ababalime nge zamvula zika April, abanqholwa idubulayo abatyi kululayo kuhluta zintaka eza kwatwa azilimi azihlwayeli, kanti kukuba ziyakudla inqholowa zabalimayo.

NGO-MVULO ogqitileyo bekuze kule Ofisi; ye Mvo iqela lama Kama ukuba lilungiselwe; amabango alo evoti, kuba u Bhohe emwangala. ??? ukuqonda ukuba uyipapamele ivoti umzi ontsundu kulo lonke.---

INDUNA ezimbini zase Swazini zibe zifike Mgungundlovu zihambele i Ruluneli. Isuke enye vaxulwa iyabubudidi ukuyibamba, suka enye yabe isiya ku "Sir C. Mitchell. Abatunywa baxelelwe ukuba bayitete kumtunywa we Nkosazana u Sir F. J. de Winton yonke into abanayo. Ikulwiwe ebinjanjwe Induna kwakufunyanwa ukuba ingumntu wase mzini.

NGOKUHLWA kwe Sabata engapaya (17 November) kufupi Estcourt, e Natal, kuqubene inqwelo ezimbini zika lolive ezibe zitwele impahla, kwapuma inqwelo ezintlanu emgaqweni zatyuma yasaasazeka, impahla ebeziyitwele.

UMZI uyakuba selusizini kunye nomhlobo wawo odala u Mr. Saul Solomon, ngenxa 'yokuba Inkosi itabate unyana wake oza pezu kowamazibuko e England. Ibiyinkwe inkwenkwenya epapileyo elambisayo, elishumi: linambini iminyaka.

NGEVEKI engapaya ngobusuku elaliduduma, umbane waqikamshele ibhokwe ezi 31 ne gusha ezi 11 zika Mr. T. J. Plewman ifama i lase Colesberg.

KWIMIHLATI yezaziso kwelanamhla abafundi bobona imihlaba ese Nxukwebe engasarafelwayo ati uza kwenza ukubona kwake ngalo u Rulumeni.

Imvo Zabantsundu

NGOLWESI-NE, NOV. 28, 1889.

u MISS MacRITCHIE.

UNCEDO olwenzelwa abantu ngamankazana alukona emeliweni, njengemizamo yetu tinamadoda. Kanjalo bona bangati bayaxakaniseka kwakutetwa ngenisebenzi yabo. Baninzi ngoko abaquba imisebenzi enzima, ubancame ubomi babo ngenxa yabanye abantu, kungeko bani ongati uyazi nokwazi ukuba kuko migudu iza-nywayo. Into ke emangalisayo kukungakatazeki kwababantu pantsi kwezimo ebesingati tina madoda kuswela umbulelo, sitsho siwushiye lomsebenzi, shake sibabiza ngamagama amatsha abantu ebesizamela bona.

Lamazwi siwakunjuzwa kuku-nduluka kuka Miss MACRITCHIE kwezi ntsuku zidluleyo, esuka e

Qonce apo ebesehlala kona, esinga kwelakowabo e Scotland. Elinenekazi beselineminyaka eyaneleyo lisebenza kweli lizwe letu. Ukufika kwalo kulomhlaba laquba umsebenzi e Lovedale, lonjamela isikolo sentombi kona; lati ukusuka apo laya kupata esase Mgwali. Kwezi ndawo zombini umsebenzi lawuquba i ngenyameko nenzondelelo engenabo bonke nabakumsebenzi wokunceda abanye; laye lizama ngohlobo lokuba umntu ontsundu ati ebuqonda ubudenge anabo, abe noko esiva ukuba ungumntu naye, layigcina lentliziyo yokunenza umntu ontsundu nangexesha elalifun' ukuba shushu, bengati baza kwanela abahlobo beta abanentloni ngati; ngexesha esasisiti tina umoya wobu Koloni uzakuginya owobufundisi ngohlobo olukumbuza ipupa lenkosi etile yase Jipete. Enye indawo efike yapauleka kwelinenekazi nomsebenzi walo kukungatandi kwalo ukwalilukana nomntu elike lambalela ukuba usisihlobo salo. Nanamhla limka lingemki. Lindululwa kukuba kulemizi siyikankanyileyo kusuke kwasweleka umsebenzi kulo, wasweleka ngezizatu ekungangweneleki ukuba singene kuzo, izizatu esikolwa ukuba azilulo lugxeke kulo. Kute naxa abongameli bale mizi mikulu sebebente bantu bambi alatanda kugoduka kuba lase lite lizincameleli Africa. Kungoko lasuka Emgwali leza e Qonce apo belinceda abantwana abambalwa, lilinde ukukangela ukuba angapende kubeko tuba livuleka yona lokunceda abantu abantsundu elingati lizaliswe ngumntu ofana nalo. Siyazi ukuba laka lazama ukufumana into elinganceda ngayo abafazi babafundisi abantsundu lalisitsho ngokuqonda into ese- kuhlenina kuba ingenamnt' uyititayo eyokuba abafundisikazi lokusizelwa kuba kwezinye indawo lide lingati lichaswe nangapende kwamadoda ngesizalo sebala. Waye u Miss MACRITCHIE ebona indawo yokuba abanye balibele kukuti amadoda engenyuki nje abanjwe ngababantu batata bengancedi. Kodwa ke asibhali yona imbali yomsebenzi weli nenekazi, ngoko masiyishiye apo londawo, shsibele kweliti, lento namhla ??? lindulukayo kukuba ekaya kowalo kuvele ubunkedama obukulu kwabonakala besetafeni ngokulusizi abasekaya abantwana, kwabe kungeko mntu uyindodana, yafika lonto yadibana nokuba lingasenamsebenzi umiyo lipete wona. Ukwenjenge ke kuvakalisa isikalo esinaso kunye nomzi wakowetu kukushiywa ngomnye wabantu abanjalo, kukuvakalisa umbulelo ngako ukufu- ndisa intombi zetu ubuntu, nokwenzela onyana beta amakaya. Siyakolwa ukuba naxa ase Scotland akasokuze ayeke ukusikumbulu.

Ukuwatanda kwake ama Africa kungangokuba tina okukokwetu asingemangaliswa ukuba sibuye, sambona egaleleka kwakweli letu. Simnqwenelela uhambo oluhle, ne mpilo ende.

AMAGAMA ABAVOTI

KUQALELA kusuku Iwe '21 Nov., abbezweze kuvo yonke imizi ye belkornet amagama abebhalwa zizo ngelixesha lonke bekubbalwa abafanele ' ukuvota. Imbangi yokuba abbezweze kukuba abonwe ngabo bonke— bazazi abashiyweyo. Abangabaliweyo, bebeba bona babhaliwe, kuselixesha ukuba bangeso kwi Felkornet amapepa amabango. abayakuwa-tyebisa pambi kwe Felkornet ngosuku olubalulekileyo kwisaziso axhonywe naso lamagama. De kube I] lolosuku asenokungeniswa amabango abangabaliweyo. Lendawo siyiyaleza ngelibukali kumzi wonke ukuba uyiqonde. Amabango angamkelwayo yi Felkornet, ayakutunyelwa ku mantyi, yi Felkornet leyo, oyakuti abeve ababangayo ngosuku ayakulumisa umantyi.

Eli kwakona lituba lokuba ati obona umntu ongenamfunelo kokwake ukuqonda angenise ipapa lesimangalo ngegama elo. Nongaba ububhaliwe zi Felkornet umzi mauhlale uzilungiselele intshaba zawo ezingawanqolobayo amagama. Asingi singenza inteto ende ngalomcimbi, kuba sitanda ukuba inteto i yetu iqondwe nguye wonke.

Amanqaku.

KWELINYE lamapepa endaba silesa ukuba isifo sepepa (consumption) asidli ngakungena emntwini xa angamntwana. Simngxamela akufika kunyaka weshumi elinesihlanu, esiti sibe namandla angapuzulu xa apakati kwamashumi amabini anamhlanu namatatu. Abafikileyo kulomnyaka wokugqibela sesingabehla ngenkankulu, nokuba sisifo esibalulekileyo kulowo mlibo wabo. Malulunyukiswe, lulunyukelwe ke ulutsha kuleyo minyaka.

IMPENDULO ka Mr. Holland, Umantyi wase Bhofofo, kwincwadi yomzi wase Nxukwebe, obumbulisa ngayo umzi kuba ebye e Ngilani, inendawo esifudisayo. Inganyenye i Healdtown izame ngomqolo wonke ukufaweza amacebo emantyi yabo. Sizimisele ukuke senze amacapa ambalwa salate izinto ezingaluncedo zencwadi ka Holland.

SIVUYA namawetu ase Monti ngokugqwetywa kwentatozo yawo ne Gqugula elipepe umzi wase Monti, ngofudiso. Elityala litetwe ngolwesi-Ne Iweveki egqitileyo. Aye amawetu eputume Umqondisi-Mteto u Mr. R. W. Rose-Innes, wase Qonce ukuba abamele. Kume ngendawo alitise ngazo u Mr. Innes: kwagqwetywa abantsundu. Ibe yinto emnisi abantu ngokuhlwa kwalomini abaye e Station ukuyakudumela u Mr. Innes kuba eqetule icebo le Council. Ingxelo siswela isituba sayo namhla.

Ibala Labaladi

Sinika i skora se match ye " frontier " ne Champion esasala ngokupela kwendawo:—Frontier C.C. 1st Innings: Xiniwe b Bali 5, V Soga b do 5, T Dume b do 8, Bopi b do 0, Joe Menze b Ganya b Ngeumbe 14, Jerry Menze b do 2, Ngesi b Bali 2, E Soga run out 1, Ngeyaya run out 6, Ntshona b Bali 1, Impi b do 7. Extras 6. Total 57.

Champion C.C. Tshatshu b Bopi 3, Bali run out 3, Ganya b do 15, Seti b Menze 3, N Zondani b Bopi 10. Ngeumbe e Ntshona b do 20, Mantsayi b do 8, T Zondani not out 15, Genge b Menze 0, Mini b Bopi 4, Msimase b do 5. Bves ' 28. Total 114.

Frontier C.C. 2nd Innings: Menze run out 6, Bopi not out 16, Ngeyaya b j Ngeumbe 0, Dume e and b do 5, Ntshona 1 b Ngeumbe 0, lapela ixesha. Yadiywa i i Frontier C.C. nge 56 runs kumango okuqala.

Nge 1G ku November kwakudlala i "Frontier" C.C. ne "Buffalo" C.C. zase i Qonce. Kumhlana saqouda ukuba umzi wakowetu uyangenwa yi bbola —kwaqalwa isina kwada kwase kupeleni isina. Kwangena i Buffalo yenza 45. Abangena kumanani amabini ngu J no G Mpondo i no Jer Menze. Yenza 96 i Frontier.

I Yanga Bopi no Bovana abenze amanani I amabini. I 33 not out ka Bopi yayino mgxebeko kakulu. I Buffalo C.C. 1st Innings: Jer Menze 1 b W Soga 11. Makeke b Thomas 4, J I Mpondo e Impye b do 13, Joe Menze Tli Sbg' 0, G Mpondo b Thomas 11, Dome b Thomas 0, Lotsha b do 2, Tyilo b do 0, Bongobi b Soga 0, Dyosi e Runc b do 3, AV Mpondo not out 0. Extras 2. Total 45.

Frontier C.C. 2nd Innings: Menze 4, Bovana lbw b do 10, Soga b do 0, Xiniwe lbw b Mpondo 9, Bopi not out 33, Thomas b Menze 0, M Zondani run out 2, Ngesi b Mpondo 1, Zamzam run out 1, Tyali b Lotsha 4, Impce e Dyosi b Menze 9. Extras 23. Total 96.

Buffalo C.C. 2nd Innings: Makeke b Soga 4, J Menze lbw 0, Joe Mpondo not out 30 Dume b Soga 0, Lotsha run out 1 9, Dyosi b Bopi 2, G Mpondo e Xiniwe b Bopi 0, W Mpondo not out 1. Lapela ixesha yadiywa i Buffalo nge 51 runs kumangano okuqala. Into esayipaulayo' kule match kukuba i "umpaya" zazi ngawuqondisi umsebenzi wazo, into elusizi ke leyo.

Siva ukuba nge 9 ku December i Frontier yia kudlala ne E. L. D. C.C. e Monti. Siyina ukukolwa yilonto kuba kudala lemizi yagqibela ukudlalana.

GALA —Kuko isimanga tina apa, utsho um'bhaleli, nonyaka kulitna amaqaba ungafika bahambe ikuba, omnye ebhexesha, onanye ekokele; yenziwa ngama qaba lonto nonyaka, ndingaseteti ngama gqobokakazi wona, kubopa wona kulime wona, ziluswe ngawo. Ndinga unyaka ungasikeleleka.

LAWN TENNIS CLUB — Itimiti nomculo eyenziwa ngamanekazi ase Qonce iyakuba ngolwesi-Bini ngokuhlwa, 3rd December, kulondlu inkulu ibomvu kwi " Kaya Labantsundu," e Marikeni. Amanekazi apambili engomni alapa aya kucula encediswa ngu Mr. Xiniwe. Siyatamba ukuba indlu iya kuzala ipupume kuba umgqaliselo lo ulungile. Umisela une cricket ukuyukupakamisa, nokuliba zisa; no mtinjana maube nento engapezu ko "Nonitatsi" emigcobeni.

IMPOSISO.—Umbhaleli wetu ose Glen Grey uti, —" Kuko indawo endinga ngayilngisa, eposisekileyo, kwinteto ebikai Mvo ye 31 i October ngengxelo yomfundisi otile ebe kutetwa ngaye ukuba yashiya ututremeteki wememete yake edumbe ixwele." Lomteto ayinabunyaniso, umntu lowo wayepilile, nendawo leyo, akasanga ayicelo kuminni ngwelo, wateta nombhexeshi; akapendulana ngawo nomnini ngwelo Into embi into le yamkeleke ngohlobo kundlela ezininzi, kanti ayisekwe nyanisweni.

AMANYALA.—Umbhaleli ongu " Xikishe" wase Bhai usitumela lamica-paza: — Ukuba ufuna ukucela amanyala hamba uye eziplangeni kwisituba se breakfast ne dinner. Kulapo inteto zobhelo zikona— kulapo woziva kona inteto zentombi unyama esiziba simhlope sizele ngamanzi esodlati.—Apo lizwi le Nkosi nabahambisi balo bacukeyenza kona. Abashumayeli mabazinuclele imbuto ababuta kuzo, kananjalo mabatete ngomlinganiselo kwezo ndawo babute kuzo, hleze kanti bangatsaha Inkosi yabo. Ukuba umfana ufuna ukuba nesimilo umkabe nxam kwimbuto zasezi plangeni.

UMBULELO OSHUSHU. — Oko abatunywa babese Kapa, bati ukumka komhla ngemini ye Sabata baya kushumayela kubabanjwa kwazina emva kwenkonzo bafumana itutyana elifutshane lokuteta nababanjwa. Kekaloku bafumana abatunywa ukuba kuko ababanjwa abazama ukufunda, batembisa ukuba bayakutumela izipel zama Xhosa. Okunene abatunywa balizalisile elodinga bazitumela ezoncwadi. Omnye ke wabanjwa upindise umbulelo avutumela kubatunywa, wawusingisa ngamazwi ebesingazange siwacinge — esitanda ukuwapakela umzi, Ute esingisa komnye wabatunywa : “ Ndiyabulela, ndakubona kwakanye, kodwa utando endikutanda ngalo lufana nolwe!

EZABABHALELI.

ISIQINGATA NGA AMATEMPILE.

Elibandla lingentla lilele, laye lingenamqalisolele kananjalo, ke ngoko alinamsebenzi. Kwintlanganiso asukuba amatempile ememe umzi akaze awuxelele umzi ngomsebenzi wawo, namalinga awenzayo ukuncipisa uselo, e Bhayi nakwezinye indawo, kupela kusuke le-mihla kumana kusanekwa imifanekiso yesisu somntu. Kwake kwafika inekazi lase Amama lishumayela ngozilo livela nento eyenziwa ngamanekazi elozwe ngalomcimbi woselo. Amatempile ayengoke kulontlanganiso, abeke amaquma amanzi e soldam ayakuzekela kobanina xanje ababantu bati balwa uselo bangawayivo amadabi oselo. Bekusandulu* kubako intlanganiso ezimbini ngoselo kumzi ontsundu, kwaye kananjalo kufunwa amadoda okuya kuvakalisa uluvo lomzi ngoselo, kulamadoda anyulwe ngu Rulumente ukuba apicote ~~luninzi nalo abafika a Bhayi~~ UBHALO-BAVOTI KU QUMBU.

NKOSI YAM.—Ndihlalywe yinteto ye Leader” ye Mvo yomhla we 14 ka November, yesiqendwana sokugqibela, eti, “Unga umzi awungotuswe ngonononyamanyanya woyike; kuba ukuncipisa kwetu evotini kukuncipisa komzi omnyama isituzi sobuntu kulombuso sikuwo.” Lamazwi yinzaliseko yentoseyiko apa ku Qumbu. Nyak’ omnye ndaka ndakuxelela ukuba amagama ashay w onke apa ku Qumbu; suka kanti loncwadi amashwangusha ayiginyele amate, yaza yaposana nawe.Nonyaka nje ngati isayakuba kwayilonto ; kuba umbhali-maga-ma ufuna ukwabhalwa yedwa ngase. Kuti lento ifana nokungati asiyiqondlela. U Mr. Dana indoda enkulu ekayiselweyo izamile ukumema intlanganiso zokukangela amalungelo okuvota; kwabonakala iyinto eninzi engakfakwayo. Kodwa mhla lamadoda ayakuzingenisa aliwa ngokuti akanazingxande. Into yamasimi namanqungwala yona ayinanzwanga nokunanzwa. Nangomso ke (Nov. 20th.) amadoda ayenyuka ukuya kuzikangela ukuba abhalivwena, ngenxa yalento yokuba umbhali-magama efuna ukwabhalwa ngase, ukuze abantu beve sekutiwa iidudume ladlula. Ngenxa yalento besinga singazusa umteto ngokwawo kunye nokucacwa kwawo, uze ube selugcinweni lwentlanganiso yama lungelo okuvota, size siziqondele tina kuwo; kungokuba singazi ukuba singatiniwa ukuze siwuzuze,—ungake utsho wena Mhleli? U-Qumbu umiwe ngamawakawaka abantu, kanti abanomlomo embusweni bambalwa kunene, pofu izinkulungwane abanemfanelo. Uku-ncipa ~~NGE “MFENGWANA.”~~

NKOSI MHLELI.—Kuya kuba luncede emzini wonke Ontsundu naku Mr. Mhalla ngokwake, ukuba lengxoxo yake uyinqumamisile. Akasaxoxi ngoku upungula igwebu lomindo wake ngezituko nangokucalucalula intlanga. Akuko namnye umntu elizweni apa onga uvuviswayo kukuba igama lobuhlanga bake libe sisituko. Nokuba Amamfengu ati ukuya kukonza kwawo kwa Mhalla ati “ siyamfenguzi,” sase siba situko atukwa ngaso eso, okanye lase liba ligama lazo zonke intlanga ezazivela Entla, namhlanje akasamfenguzi, ngoko ke asiyo ndawo Mr. N. C. Mhalla ukuba ntsele kwako situko. Abo bantu afuna ukuba tuka makababhalele incwadi, angadabadubi wonke INGXONO EDINILEYO.

NKOSI MHLELI, —Ndinceda undipe indawo epeni lako, andimntu uteta inteto eninzi. Ndifuna ukubhekisa ku Mr. Mhala. Yabona, mtana we nkosi, yiyeke lento. Lihlazo ukuti lemhla umana upuma ecaleni, nokuba kuko abantu abakuvumelayo baya kulahlakisa. Ilizwe lonke selidiniwe yinteto yako epeni. Ndiwe, ndingumhlobo wako mandiknxelele mzalwana, — ulahlakile. Uti kwakupatwa ivoti uyavavuka ngengeto engavakileyo, kubonakala ukuba akutandi ukuba sibe yi Mbumbayama Nyama. Tina kulomandla wetu siti mazingashicilelwa inteto zika Mr. N. C. Umhalla ukohlile ngumsebenzi; ufuna ukulibazisa abantu abafuna impumelelo yohlanga. Ndim,

NTABA-KA-NDODA.

Peddie, November, 1889.

NGE “ NKEWANA.”

NKOSI YAM MHLELI. — Ndingavuya Nkosi yam undifakele lamazwana am,— ndongezelele indawo enditi ishiywen’gu Gwaguba, no A. B. C. &c., no Oom Paul, ekupenduleni inteto zika Mr. Mhalla—u Oom, ushiye ukucukumisa indawo esekelweze ngu Mr. Mhalla, yokuba ati engu Nkosi amana ecalulwa egxekwa etukwa nazi nkewana (ngabulayena) zo Bokwe no Wauchope, kuba uti nengelesi ayinto yakonto kuye xa ingama-

zanga ukuba uyi Nkosi.”—Ndim mna i ukongezelela kula alamanene — U Mr. Mhalla makayeke yena kuqala ukutuka, nokugxeka ukuze angatukwa angagxekwa—isigxeko kum into yokuba u Mr. Mhalla atete into engeyiyo inyaniso eyazi naye ukuba asiyiyo inene, ukuba ati “ u Maqubela wemka nesaqwitii saya naye e Zambesi, balika bazidlabantu ” —ndiyibiza lonto ukuba sisituko nesigxeko ku bantu bomlibo ka Maqubela angukumkani (King) wawo. U Mr. Mhalla ke kwesakowabo yi Nkosana (Chieftain), andikolwa ukuba u Mr. Mhalla angetsho ukuti ndiyamtuka xa nditi isizwe sika “ yiye inkulu ka Mr. Mhalla” saqekeka kubini esinye saya emahlatini ngokunqena ukulima, safika sazimfene ezi zizalise lamawa namahlali, esasalayo kwase kusitwisa isiduko saso ngama” Mfene. Yeka wena kuqala Mr. Mhalla ungckivo imbeko yobukosi obu bako buyakuzizela kuba uyakupendulwa njengesimo senteto yako.—Lelokukanya eli ixesha mtaka Mhalla—* bafa bapela ababe bhedhesha icama on le Nkosi ” elo-

“UMZI EMVA KWESANGA.”

Ukuuba umzi wenkosi ndiwuqubile ngokukankanya amazwi azintloni, ndiyataruzisa; kodwa mina ndibe ndilande ingambu zesipimiselo samazwi, ndingateni kakulu lihlumelo eselitatywa zindlebe nonyakanje. Andiyazi into esukelwa ngabantu egameni lokufa—“Ubumfengu”; igama elavutuluwa ngobudoda obuqaqambileyo ngabani nilo kwa famlibe. Ewe liko emlonjeni ngenxa yokwahlulahlula izizwe (ingelulo uhlanga), njengokuba kuko Omidushane nezinye kuma Palo. Ewe liko emsi-ndweni, ngenxa yezilandu ezikoyo pakati kwama Palo naba Mbo, ezizilandu ke singa singaganata zona ngokuti oku masixoxe umbuso wetu singatukani. Nge “Nkewana,” nezilumko, namalunga nezi-Bhalo Ezingewe, azinawo amazwi awaneleyo okukalimela umntu owenza omnye umpufumo ongatiyo oyakuze uzizindlele, okokuba ubelihlazo emhlabeni, inyala, imbangi yobubi nakwabo bayakuvumelana naye. Oku ke umntu ukwenzela ukuba kunyuke yena nge-xeshana, kutshone omnye; yicingeni lendawo. Umhlobo wam u Mhleli, ndimp-ndule; nditabete indawo abepandla ngazo abantu : “ Ubungwele ” “ ne-mfundu enzulu” yeqela labo, ndizivutlulela pantsi, ngokuba aziteti nto , ngesoko lalengxoxo yetu. Anditandanga kuvelisa amagama abantu abanomsebenzi ongcwele, kweletu iqela, njengokungati singala maranqwa oze abange indawo e Zulwini ngalemisebenzi, egxotwa. Ndi bone ukuba bubu Hiyeye (profanity) ukuzelamanisa ezizimeko zobomi betu kwesi sikati engxoweni. Malunga nokungeniswa kwe Pass : Akateti nomntu ozifundelayo umhlobo wam kulo ‘Foot-note’ yake isezinyaweni zenteto yam, bangapazama abanye, andikawiva nanguye mina. Anditeti ngemisebenzi yabo, ayibeka pambi kwam, ngokuba kaloku kungokusola umpufumo wabo kuyo, kude kwehla lengozi imbi kangakanana nje yokungavani. Uyazika “Gwaguba”! Andibhulwabhulwa; uzinqwenisela ngokubhala oku, bendiya-kukuncomela ngalemibuzo yako. Yambate ingubo ngezintu ezihlonitshwayo (sacred)) kowenu ndokuroba. Andibhali amakandelila (vain regrets).

Ngokufa kowakowetu ndingumntan’ ompakati — wawupina wena Gwaguba? Wayhayecibi mina ndimkankanya kuba wayefike emzini kakuhle, elumanyano, wajika ezandleni zetu wasi bongo-bongo esawupendulelayo umzi, wade wayakufika kwa Tshaka nase Lusutu, walungza sekutetwa kwa “Nyauza” apa, ukuze asinde nje “ Amampondo,” uyazina? Unamanchwaba abamhlope nabantsundu abababulawa bubuhlungu bentliziyo, bebuzisa besiti azi kwenziwa ntonina ngabantu? Wawuyepina ke wena Gwaguba? Mina ke ndikutyale, andikwazi okwe nkosi yam, andinanto ndayenza ngeloxesha nendingayenzanga ngeloxesha endiqhutywayo ngu “kwintshana” (conscience) wam ngayo. Ndigqiba incwadi yako yonke ke ngesisiteto sikulu kangaka. Uyakude uwenzele ntonina umzi wakowenu, utintela nabafuna ukuwqabulanje Gwaguba? Uti Umhleli akundityola nge “Qashiso” sewuvuma, kanti uyakwenza kunye nabanye lento nindikanyeza ndimangalele yona. Kwa ukupendula amazwi entliziyo zenu ninga tukwa. Uti akuba nenyanyiso amahlabiniselo ami, endahlabinisela ngawo ekuxakekeni komzi wase mlungwini—ndakushumayeza ngencwadi kwa oko—ubusandibonela ububulali. Apina amakephekephe ngoku? Ipina ipasi ebukoba? Ipina i Tola ye Bridge ye Nciba, nezinye izinto ebezibandzele? Ide yayiyona imfuduka ye Glen Grey, inqandwe ngubani? Utinina umfundisi umfo ka Dwane ngokwakiwa kwendlu ye-Cawa kweliya lingentla? Akalikankanyina igama lo-Mninawana u Scher-brucker? Ndiyakala ezandleni zako Gwaguba, . undikwelenisela oseyetanda ukukonza inkosi yam u Tshambuluka, wayapina u Warren kaloku? Nimhlambi wantaka niti nipendula mina, pofu akuko namnye ondelawo kwinto etet’wa ndim, nitika kuyo ngaluhlobo lunye kodwa, ngokuyenza. Kunauina naku-senisiti unyansile Umhalla niyeke ke?

Omalume aba Tembu make banvamezele

ngezenzo zika Mr. Mhala atete ngokuti Amamfengwana afa ayenendlebe ezi maholo-holo.” Kanene wena Oom Paul akwazina ukuba lento ukuti “Mfengwana ” kukumckekca umntu oyi Mfengu. Uti usitsho ube usiti azindinda indlebe azenza Amaxosa. Utsho kuba Amaxosa enatamsanqa lini elo angade umntu oyi Mfengu anqwenelwe ukuba ngu Mxosa? Elilizwi lokuti “Mfengwana” lilizwi elidla ngokutetwa ngu Mxosa xa esilwa ne Mfengu ; bendiba mna akuseko Mfengu, na Mxosa, na Msutu ; bendiba sibanye, angasuke ati umntu ukuteta—singa Bantsundu. Ndim owenu,

NGQOLOTYI-NGQOLO.

Uitenhage, November 17th, 1889.

INGXOXO KA MR. MHALA.

NKOSI MHLELI wendaba zamanene akowetu, kawundivumelele ndingene ngenduku emdudweni. Ke noko umoya wam bendingafuni kupendula nto kuyo yonke lengxoxo ka Mr. Mhala. Ke ngamafutshane mandenjeje, kuko amakosi anje ngala : W. Kama, Esq.; Tyefu, Esq.; Mnyanda, Esq.; Mhala, Esq.; Sandile, Esq.; Fundakubi, Esq.; njalonnjalo. Zinkosi zenyosi ke ezo ekufuneka ke ngoko sinika imbeko kuzo tina nokuba senza ntonina kodwa sizinyamezele, ziti xana zinxaxayo sizisongee kakuhle singabongiseli ngazo kuba kaloku zinkulu zetu esayame ngazo. Soti sakuti endaweni yokuba sizisongee sibongisele ngazo, ime inqwelo ingahambi. Kanjalo noko akusozwe kwenzeka ukuba ati umntu omnyama alingane ne nkosi, yazini lonnto. Kanjalo musani ukuti nokuba ngumpakati wakowenu akuposisa nibongisele ngaye, mngandeni kakuhle ukuze abuye. Niba nina lo “pambili” unokusebenza into ngokutsho komlomo lo umpashupashu, xoka; sisenzo esihle sona esosebenza okuhle. Into ukuba ikude ayibonwa ngabo bonke abantu, ibonwa ngabamhelo abukali; kanti wode abone nomnye ngokwalatiswa ngemigqaliso. Ke xa nditshoyo nditi, uya kupela umzi ukuba nenjenje. Oka Pamla namenjenje. noka Pelem, noka Seya, nana nalo k a Mhala. Zizidwangube ke lonto ezi sekuvunywa ngazo lusapo. Ke lonto yalata ukuba akuko pambili wanto, napambili apo kofika enye into kwabo sebebambili bapambuke abanye, uze uqekke umzi kuba kaloku asinto yaziwayo ukunqandela endleleni. Oka akuncedi Into ukuyinqwisisela inteto ngati unkwisisela igqaza. Ke xa nditshoyo nditi ubefanele oka Mhala ukunquntuzwa akuya yena nezinye izidwangube, kuvunywa ngabo lusapo; ke ngokukodwa ubefanele kuba nokuba uposisile ubefanelwe kukuba anqandwe

ABALIMI NA BARWEBI.

E Qonce ngo 22 November, uboya obuhlanjwangwa budle i 6 3/4d. Obeseyibhokwe 7 1/4d.

E QONCE (Nov. 23)

Irasi eluhlaza,—2/6 to 2/7 ngekulu lhabile—8/ to 9/ ngekulu lhabile—2/6 to 12/ ngekulu Umbona—6/6 to 7/5 ngekulu Amazitnba—5/3 to 6/9 ngekulu Inkuku—1/1 to 1/6 inye lsetnile—5/ ngenxhova lmboty—8/6 to 11/ ngenxhova Inkuni—13/ to 45/ ngefllara E RINI (Nov. 22 & 23.) Inkuni—18/ to 47/ ngefllara Inkuku—1/9 to 2,9 inye Irasi—6d to 1/3 ngedazini lhabile—2/3 to 4/ ngekulu Umbona—15/6 to 21/ ngenxhova Inqholowa yenkuku—13/6 Irasi—12/ to 14/3 ngenxhova Umgubo—37/6 to 38/ ngenxhova lhabile—7/6 to 13/6 ngekulu Amatanga—3/ to 5/ ngedazini

NATIVE OPINION

THURSDAY, NOVEMBER 28, 1889.

IT would appear that we have now reached a time when British influence is to be extended and maintained by semi-private means instead of the Imperial Government. The Company which has lately been chartered is the third of its kind in Africa alone, and we believe we are right in saying other such Companies are to be found in other parts of the world. We do not mean to discuss the question which has been raised by many as to whether the apparent withdrawal of direct Imperial forces does not indicate a decline of that grand power which has done so much for mankind and which is known as British or English influence. All we are concerned with just now is to state that when we look at what for want of words we will call the unaccountable timidity which has been, on many recent

the change which is taking place in the mode of extending British influence and that we heartily join with those who wish the new Company great success. Only a short time ago England lost both territory and prestige on the West Coast of Africa, and disappointed many nations who trusted her Government. The best part of Zululand was also lost after a profuse expenditure of blood and money : the Transvaal was allowed to go in a way that has made the British Crown contemptible in the eyes of many; and now it appears the British Government is about to give up any right it had in Swaziland and to sell the Natives in order to be allowed to carry its railways where it already had a right to carry them ; and to be allowed to enjoy other rights which could not have been questioned had it not been for its timidity. The inauguration of a Royal Company seems, to us, to be, therefore, opportune and to promise a counteracting influence to a serious losing game which is causing anxiety on the part of many who are watching the times, and who like ourselves still believe in English traditions.

Then in addition to these general considerations which have induced us to welcome the RHODES Company we may state that we have great confidence in the leading men who are conducting this Company. Of course the Company is intended to benefit the men who are conducting it and we hope that their expectations in so far ’ as personal gains are concerned will be fully realised and even exceeded. We at the same time believe that they will be an important factor in the extension and maintenance of British influence as distinguished from local and sectional considerations ; and the stage in which the Bechuanaland railway is to day may be considered as a very significant indication. And if we say we expect the Company to maintain English traditions we thereby imply our belief that it will do much for and act justly towards our countrymen who will have the fortune to be where this

Notes of Current Events.

OUR contemporary, the *Watchman*, records, without comment, the following facts which are creditable to those concerned :—In some parts of the country shearing is going on slowly among the farmers’ flocks as native labour is very scarce. Natives are busy ploughing their own lands, and many have gone to work at the Goldfields and on the railway extensions.

We (*Free Press*) notice some whites and natives were brought before the Magistrate of King Williams Town under the Vagrancy Act, and punished. Are there not often a few roaming about here, that deserve a similar fate ?” One would have supposed there would be no doubt in the mind of our contemporary about this, especially after its advocacy of the Is. 6d. tax for Natives visiting that town. May we ask, why the Town Council of Queen’s Town ignores the Vagrancy Act to pass a bran new regulation accompanied by Is. 6d. fines? Reading the report of the proceedings of the last meeting of the Town Council, of Queen’s Town, however were gratified to find that there exists a divergence of opinion on the subject of needlessly worrying Natives, sufficient to prevent the proposal being carried, for the present at all

WITH a desire to cause a sensation and prejudice the independence of Pondoland the *Umtata Herald* states “ Seventy nine murders have been perpetrated in Western Pondoland according to our record, but Missionaries and others say that we are short of the mark, as a number of murders have never come to light.” We have no wish to deny that there are no murders in Pondoland; but as lovers of truth and lair play we must record a fear that the statement is a haphazard guess. The reader will observe, moreover, that our contemporary designedly omits to state the length of time to which its figures relate.

It has always fallen to our lot to compliment the Government on their decision and firmness in regard to the Pondo question. Times without number they have been invited by designing writers in Umtata to interfere in what are purely internal affairs in the Pondo country. To the credit of the Ministry, be it said, it has declined to meddle where no commanding necessity urged them to do

so. Only the other day Government was requested from Umtata to send a gentleman into Pondoland to arrange a tribal dispute, and we read with satisfaction in the Umtata organ that Mr. Leary was “ prevented from starting by an order from Cape Town.” Of course Sir Gordon is soundly rated by the *Umtata Herald* for countermanding this order, but it is not stated on what authority our Government should have acted. The Government has, in our view, acted wisely in not committing itself by touching the Pondo tangled skein. We see that the *Argus* has a long temperate communication from a correspondent on the Pondo border. This article will strengthen the Government and others who are for rest and repose. The writer proves clearly that there is nothing calling for

It is gratifying to read in the *Uitenhage Times* a vigorous article directed against the proposal discussed at the Town Council of Queen’s Town, and warmly supported by the *Free Press*, to charge Natives who set foot on the Queen’s Town Native Location Is 6d. Our Uitenhage contemporary heads its remarks, “ *Black Mail*,” and the opening observations indicate the character and tone of the article for which our people are much indebted to our friend. “ We hope,” says the *Uitenhage Times*, “ it is not Pharisaical to be thankful for having been born with a white skin. It is possible that under favourable circumstances, the denizens of the kraal may lead a happier and more healthy, because more natural, life than his white brother, the slave of civilization. But when once civilization environs the black man with its meshes his colour is against him. And it is not, as is frequently asserted, the Dutch Colonists that are always hard upon Umtata.— [A term invented by the writer of “Weekly Notes” in the *P. E. Telegraph* for a Native].— For instance,” our contemporary continues, “ these present remarks are caused by the action taken by the Town Council of a community which prides itself on being the most English in the Colony: even Queen’s down. That august body appears to be composed entirely of Englishmen.” We need not quote more for our present purpose, but what follows is a scathing article in condemnation of the Town Council proposal, and we rejoice to observe that the bullying of the Natives is not receiving any countenance from the public press of this

“The course of a readable article on Retrograding” the local *Watchman* mentions, among instances of retrogression—and such retrogression we, for one, should like to see going on—as follows :— “ Even the Natives seem in league with the Europeans in not affording the newspapers any burning question to discuss. They do not even commit any more crime; at least, they do nothing so atrocious as to be worth chronicling in the horror column ; in fact, they hardly steal at all now. They pay up their hut tax willingly. It would seem, too, that the virtue of sobriety had made itself pleasant to them but whether this is due to the fact that Chief Kama went to the Temperance Congress at Cradock, or to the circumstance that the Liquor Laws Commission is coming here soon, we will not venture to guess. The only question of interest among the Natives is the dog tax, but we know full well that if we were by any means to assist in bringing this question into prominence we should have all the knowing ’ newspaper critics down upon us. They would shout in chorus what dry rot! and there is nothing in the newsspers.” We may remark that this state of tranquility will always exist so long as these people are let well alone, and no nasty things imputed to them, leading them to be

MR. BEN. HERBERT HOLLAND, C.C. and R.M. of Fort Beaufort has been the recipient of a kind address of welcome, on resuming his magisterial duties, from the Natives of Heald Town. The hint made in the press concerning Mr. Holland’s transference to Graaff-Reinet was received with sorrow, and gratification fills the hearts of the people now that there is a prospect of his continuing in Fort Beaufort. From the address we are pleased to find that the Magistrate of Fort Beaufort is numbered among the few magistrates who have secured the confidence of the Natives for even-handed administration of justice irrespective of class, colour, or caste. The address concludes with a prayer that Mr. Holland and his may be long spared, and that he should continue as their Magistrate. We heartily felicitate Mr. Holland for this unextorted expression of confidence from those among whom he has laboured for many years. In his case, at all events, it is clear that familiarity has not bred the characteristic which the proverb says it does. The reply of the Magistrate is lengthy and important. It touches upon matters of extreme interest, and justice could not be done to it in a note. So we leave it over for future reference.

REFERRING to the subject of having Government and other public Notices published in Kafir for the information of those who understand that language, the *Free Press* (Queenstown) has the following observations which we earnestly commend to the attention of the Government and other public bodies:—“Our contemporary *Native Opinion* is pleased with the fact that the regulations are to be printed in the Kafir language as well, and we ourselves see no reason, with the march of civilization and intelligence, why Government Notices concerning our native people should not also be printed in the Kafir language. It may cost a few pounds extra, but what is this, compared with the beneficial results likely to accrue from it, in reducing to a

