

Imvo Zabantsundu

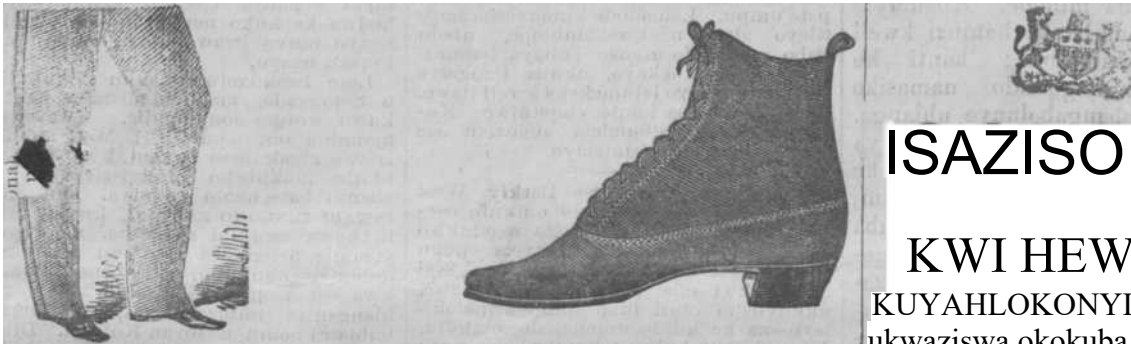
(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAMSTOWN, NGOLWESI-NE, MAY 29, 1890

[No. 289



ISAZISO

KWI HEWU.

KUYAHLOKONYISWA ukwaziswa okokuba nge Siqendu Sokuqala so Mteto we Mhlaba Elahliweyo No. 3 wo 1879, ohlonyelwe ngo Mteta No. 24 we 1887, okokube iziziba zomhlaba ezise Hewu nase Kamastone, kwisiqingata sase Queenstown, itatyatelwe ukuba yelahliweyo ngoko kuxelwa emtetweni; nokokuba u Rulumente uya kuyitabata ngo 15th JUNE, 1890, de kube kuko ibango nokuhlulwa kwe rafu ezidlulelwe ngamaxesha kwi Civil Commissioner ye Siqingata njengoko kufunwa sesi sahlulo salo Mteto sise sikafikanywe. Incazo eze yale mhlaba ilahliweyo ofunyanwa kwi *Government Gazette* Notice No. 1010, 1889, yomhla wa 25 November 1889. W. B. CHAMBERS, Civil Commissioner.

King Williams Town,
13th. January, 1890.

Incindi Epitikeziweyo

LINSEED NE

HOREHOUND.

Lelona Yeza le NKOHLOKOHLA INGQELE, nazo zonke Izikuhlana zo MQALA ne MIPUNGA.

1/6 NGBHOTILE.

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

IMIBIKO.

NONGAUZA.—E Simonstown kubhubhe u MENZI NONGAUZA ngolwesi-Hlanu, 9th May, 1890, ngo 10 o'clock ebusuku. Umke ngokncomekayo. Mazamkele lompana zonke izihlobo. 3it12690 W. NONGAUZA.

KOMO.—E S. Patrick's Mission, Hn. mansdorp, ngo 6 May, 1890, kubhubhe u PATRICK EDWARD WILLIAM NKOMO, unyana ka Rev. John no Agnes' Nkomo; ubudala 13 nyanga. Zonke izihlobo mazamkele lo mbiko.—3it5690

NIVEN.—E Belize, embindini we Amerika, ngo let April, 1890, kubhubhe u ROBERT NIVEN, unyana omkulu ka Rev. Robert Niven, umfundisi omdala welase Maxhoseni. Zonke izihlobo mazamkele lowo mbiko. ISABELLA OGILVIE. 3 Viewfield Terrace, Glasgow, Scotland.—3it29590

ABAZELWEYO.

KU Beyele, ngowe 4th May, u Mrs. P. FIGILAN ubeleke Unyana.—2it5690

SIDZUMO.—E Tyityaba, Sauerville Peddie, u MRS. PETRUS P. SIDZUMO, ufumene Intombi ngowe 10 ku May, 1890, ngo 4 o'clock ukumka komhla.

ABATSHATILEYO.

KALIPA-MBAMBANI.—E Lesseyton kutshatise ngu Rev. Geo. Chapman ngo May 6th, 1890, u STEPHEN KALIPA unyana omkulu ka Hendrick Kalipa no WILLEL NORAH MARIA MBAMBANI, intombi yokuqala ka Mr. Albert Mbambani.—3it12690

DYER-DYER

EQONCE, KING WILLIAMS TOWN

Bafikelwa ngamanani amakulu
Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise
IMPAHLA YAMADODA,

Ezamadoda Isuti ze Twidi ezinzinzwa	17/6
„ Ibhaty	9/
„ Ioundulubhatyi „	3/3
„ Ibhulukwe „	„
Ibhaty ne Bhulukwe ze Kodi	„

(ZAMANANI ONKE.)

INTLOBO

EZINTSHA ZETYALI.

emnyama zamadoda

(ZAMANANI ONKE.)

Iminqwazi, Izandla, Amaqhina,
Iblankete njalo-njalo.

IMPAHLA EZINTSHA NEZIYI FISHINI

(Ngo Stemele bonke.)

DYER NO DYER,

KING WILLIAMS TOWN.

GILBERT FOX NO NYANA,

Abatenga, Batengisele, Batumele Impahla.

SI FUNA ukukumbuzama ama FAMA ABARWEBI NO MZI wonke ukuba asingabakoyo nje, koko intumekelelo yetu ukutengela, ukutengisela, nokutumela nalupina uhlobo lwe ziqhamo zomhlaba, esesinatubata atile obulula tina kwezonto. Sikulungele ukwamkela utsebenzi WOKUTUMELA NOKUTENGISA zonke iziqhamo kwi marike aonke zase South Africa, ngenxa yokuba kwimizi yonke ebalulekileyo sine arente zetu.

ABATENGISI bofumana ukuba kuluncedo kubo ukuzinikela kuti impahla zabo, kuba sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinikelwa kuti.

ABATENGI bofumana ikwalilungelo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa yokuhlutana ngayo kuya ncutzhiswa, kuze ke kufunyanwe into e betele ngenani clingapantsi.

Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

GILBERT FOX AND SON,

KING WILLIAMS TOWN and EAST LONDON.

W. McGLASHAN & CO.,

(MAGALA),

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO,

Zabatshatayo

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,

EDikeni.

Banika awona manani apakamileyo ngo BOYA IZIKUMBA, IMFELE, UBOY A BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Marikeni.

BAKER, BAKER & CO

EQONCE

BAMEMA bonke abantsundu Belase

Maxhoseni, na Pesheya kwe Nciba ukuba beze kubona impahla baho eninzi Isuti ezifudumeleyo zitshipu ziqalela kwi 11/6.

Ibhulukwe ezifudumeleyo zitshipu ziqalela kwi 4/6.

Iminqwazi efudumeleyo itshipu iqalela kwi 2/-.

Ibhaty ezinkulu ezifudumeleyo zitshipu ziqalela kwi 12/-

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Izihlangu, ne Shuzi, Ihempe, Izikafu, nengubo zonke ezifudumeleyo.

Kauze kubona, ukuze uzitengele ezobusika, bungekatwasi.

BAKER. BAKER & CO

EQONCE.

IXESHA LO MCHEBO!

Beauchamp, Booth Co

(EBIYEKA J. J. IRVINE & CO.)

Eyona venkile yengubo ezilungileyo, nezitshipu edolopini apa.

Ihempe zamadoda ezinamaqosha e perile 1/6 inye.

Ibhulukwe ze stofu 3/, 5/ inye.

Ibhaty zamadoda 5/, 6/9 inye.

Ibhaty ze twidi emnyama 15/, 18/6 inye.

Ibhulukwe ze kodi egwangqa ezilungileyo 7/6 inye.

Iminqwazi yamadoda eyi Soft felt 1/9, 2, umnye.

Ityali zoboya 5/, 6/, 7/, 8/ inye.

„ „ ezilunge kwayekwa 10/, 12/6, W, 18/, 20/inye.

Iprinti (ezimabala), pattern 6d., 7 1/2d., 9d. iyadi.

I Winzi zohlobo 6d. ngeyadi.

Ikeleko 2| 1/2d., 3d., 4d., 5d., 6d. ngeyadi.

Ilokwe Zokutshata, Iminqwazi
Yokutshata, YONKE Impahla
Yokutshata.

BEAUCHAMP, BOOTH & CO.

E-QONCE, KING WILLIAMS TOWN.

ITYALI! ITYALI!

KANGELA!

UKUBA ufuna ITYALI ezisitileyo, nezomelelevo yiya kwa

GIBBERD & BRYANT,

Ngelixesha batengisa impahla emaxabiso alingeneyo apa edolopini. Ityali ezinkulu ezimnyama nge 4/. inye. Izitofu zamanenekazi. Iprinti ezimanani apantsi zohlobo olutsha. Ilinzi, ezentlobo zonke.

Uhlobo olutsha lwe SETINI EZIMHLOPE, Neveyile Zomtshato, Namagqabi, Neminqwazi, nako konke okunokufunelwa umtshato.

KWA

GIBBERD & BRYANT,

Iveki.

U RULUMENI, mayelana nokwakiwa komcancato pezu kwe Xesi kwindlela ebheka e Rini esuka e Qonce, ngqibe kwelokuba umiswe kwizibuko lakwa Tese ; o' ukuti akalamkeli icebo lokuba wakwie kwelakwa Nqobokazi.

KULINDELWE e Monti umkombe olu *Pongolo*, ovela e Natal, ekutiwa ulayishe Amakuli aka 330 azakuhlala kweli.

ILAUKAZI elingu Sannale Ruiters linikwe 15 iminyaka ngamatyala e Jaji ase Rini, ngokutyefa indlela ipela yakwa Mr. Nosworthy, Eholoholo, ayigalele ekofini.

AMAJAMANI amabini, u Zachs no Levi bapangwe bazinduma pakati komzi e Kapa ngobusuku sihange ezibawele xesha 'nye ukubabwa. Owensibini upangwe i *watch* neshelani ezimbala, owokuqala kwa i *watch* nemali eku £24 nanye impahla ebelyitwele bevela kuyitenga. Oka kuhle pakati kwe Woodstock ne Movbray. Yinyashawe ababanakani abapangi babo.

NGOKUTENGISA utywala kumnta omnyama e Johannesburg umlungu wenkanti ongu Isaac Jacob udlwe £50.

NGONYAKA oqgitileyo kuxhelwe e France amahashe a 16,940, amayesile a 241, ne minyule ezi 43, exhelelwa ukutyiwa.

AMABHULU avule ityalike yawo entsha e Vryburg, Bechuanaland. Kuvakala ukuquba kakuhle kwalowo mhlambi kwelo.

BEMINYAKA imashumi mabini-nje belishumayela abafundisi kubanta bakwa Mzilikazi, katiwa akuko noko amnye umntu olamkelelo.

INDLELA yenqwelo epakati kwe Bhofolo ne Nxukwebe iyarorelwa li Bhunga lesiqingata lakona elipete indlela Ngati Ibhodi yase Healdtown ayiwenzi umsebenzi wayo.

KUTIWA isihlalo sobu Bishop bakwa Zulu, esingenamniniso ngokubhubha ko Bishop Mackenzie, sibe sinikwa u Rev. W. M. Cameron, M.A., obeke ese Mtata, akasamkelanga.

U MR. WILLIAM BERG, ekatiwa lavela kuye icebo lokuba Amajamani amele umandla we Qonce czekweli, ubhubhele emzini wake e Kapa,

IGWANQGA elibe litengisele umntu omnyama ibhotile yotywala lidliwe £20, okanye inyanga 3, ngumantyi wase Vryburg.

NGOLWESI-HLANU olungapaya kugagene itreni ezimbini zemphala pakati kwe Cradock ne Fish River, indlela inye. Ababesili bazipose pantsi bakuqonda ukuba zizakudibana, akwenzakala mntu. Ongxawu benzakala kanobom kwanezinye inqwelo.

INTLANGANISO enkala ibeyenziwe yimantyi enkala ebambileyo yase Transkei e Ngqamakwe, ukuwisela amzi inguqulo acinga akuyenza u Rulumeni ekapatweni kwemicimbi yabantsundu kwelo. Ifike yavakalisa ngomoya omnye nangentobeko ukungavumelani kwayo necebo ati uzakulihambisa u Rulumeni.

KUNE imvula ezinkulu kwimimandla elunge ne Riversdale ngeveki egqitileyo.

KUFUNYENWE icebo elendeleyo lamasela edayimani alike asara inqwelana Ka lolwe aziyo ukaba zisiwa ngayo e Kapa malunga nendawo ezibekwa kayo ukuze ziwe endleleni azifumane. Umenzi walento akakanakanwa.

NGO Mvulo ongapaya (19 May) u Meja obe no Ndameni no Mr. Liefeldt ube nentlanganiso ne Nkosi za Mahala ngomcimbi wokulondolozwa kwamahlali, axele ukuba balungiselela imiteto ekuya kuhlanya ngayo. Umpakati Unqayi egameni lika Nkosi u Dalindyebo na Batembu uyibulele lonto, wati Inkosi yabo iyakutanda iyinikiwe imiteto leyo yakuqiniselwa.

U RULUMENI usahlakomise imiteto emibini emitsha ayakuyicela i Palamente ukuba Iyimisela njengokuba iza kudibana. Omnye ngobhekiselele ekutengiseni kwamayeza amakabe ngamsulwa; omnye ungokhabula imiteto emisa i Ofisi zo Mantyi.

imini eliyakuti isiko lase Mlungwini lisebenze ngokufanayo komhlope nomnyama; kodwa into leyo ayisakupumelela kuba ubani esuke wayiteta ngalo umpakumpaku. Kube kusalungile ukuba ontsundu awnikwe umteto womhlope kangangoko umnika ilungelo; uze unganikwa isihlahla kwindawo ezingati zimbulale ezinje ngokumvulela etywaleni bomlungu, nokuti naye umhlaba makawutenge emafandesini njengaba mhlope. Abamnyama bangabona bantu baninzi kweli lizwe kunabamhlope; kanti ke balaulwa ngengqondo namasiko abangamhlope abangabolunye uhlanga. Ewe, basemva entweni zokukanya kwase Mlungwini. Kungoko ke afunekayo Umpatiswa embusweni, ongapete msebenzi wumbi, ukuba aqonde into eyahluke kuzo ingqondo yomnyama kweyomhlope, azame ngobugcisa ukuzidibanisa ngapandle kokwenzakalisa bani, awucotozise umzi ude ufike kwinto okangelwe ukuba ufike kuyo. Kwakona bukulu ubudenge obukoyo ngomntu ontsundu pakati kwabamhlope, ekungayindawo yo Mpatiswa Bantsundu ke ukubuchita. Izipitipiti pakati kwabantu azikolisi ngokubangwa sisenzo esinye esitensexileyo akukatalelekile nokuba sikulu: zidla ngokubangwa zintwana ezidelekileyo zokunganyanisi nongonyamelo eziti zakubaninzi zingenamntu ozilungisayo ziwuqumbise umzi ude wenze into obungeze wazenza. Ingqondo yomzi omhlope ayihambi mkondo umnye nengqondo yomzi omnyama. Okukungazani kwengqondo kudala ukungatembani nokuranelana okungapandle kwesizatu. Engekade ontsundu ayibona into ngamehlo omhlope, simi asishukumti tina kuluvo lokuba alikafiki ixesha ukuba babotshwe ngantambonye nasezi ntweni abangasiqondi ngengqondo enye; ngoko alikafiki elokuba umbuso ungabinaye Umpatiswa-Bantsundu, ekuyakubuzwa kuye yi Palamente nangabantu imbangi yokonakala kwezinto pakati kwabantsundu. Omnye angati, "Ibisenzela ntonina kakade le ofisi yo "Mpatiswa - Bantsundu?" Ukungenzi nto kwayo, mhlaimbi ukwenza okungayi ngakona. akulilo tyala le ofisi leyo, kodwa kokwabantu abebemiselwa ukuba bayongamele, okuyimfanelo nekabani ukwalata ukungafaneleki komntu lowo upatisiweyo, xa ngaba unento angakoliswayo yiyo. Kwakona singampendula otshoyo ngokuti ayaziwa bani into angaba uwunqandele kuyo umzi. Enye yento ezinkulu eyake yenziwa yile ofisi eyokupeliswa kwemfazwe ngu Mpatiswa u Mr. SAUER, awati akukov' ukuyipelisa wabanikela kwi Nkosazana Abesutu, wapuma xa ati amawetu apesheya kwe Nciba uzakuwabhekisa kwakwi Nkosazana. Zaziziziganeko ezihle ezo. Into esiyilindeleyo tina ku Mpatiswa kukulinga ukulungiselela abo bayalezwe kuye, yaye iyakuba yinto embi kunene ukuba i Palamente ilamkele icebo lokuba iyipelise le ofisi. Singavuya ibe iyinyaniso into yokuba u Rulumeni ute akuya ukubonisa kwe Mantyi zelipesheya ngalendawo wabuya umva.

Impawana.

UKANGELWE ngaleveki u Sir Jacobus De Wet, Umpatiswa-Micimbi-Yabantsundu ukubuya e Ngilani. Ipepa lase Johannesburg i *Star* livakalisa ngokuqinisekileyo ukuba uzakuya e Transvaal ukuyakuba ngomgamehlo Enkosazana kwelo. Ukubuya kwake makube kwalata ukuba ubhethe empilweni. Sihlelele noko ukuba woka atabate isihlahlo sake e Palamente, ekungaba yinto embi ukuba abe uyakuncedisa ukuchitwa kwe ofisi yake kuze kuti kusunakala abe selengaseko.

ELIXA kwenziwa imigudu ngumbuso kule Koloni yetu ukuyikwelisela endleleni imicimbi yabantsundu, kokona owase Natal ungene kuyo, waye uyingena ngendlela apa yemvimvitshane eyayipetwe ngayo lemicimbi ngeminyaka eseshumini eyaqitayo. Ngalomaxesha e Koloni akubanga naninani ngokusuke kubeko amadoda azinjoleli ebandla amele amalungelo etu bantsundu anjengo Mr. Saul Solomon no Mr. Irvine. Kuyasivuyisa ukubona ukuba ngati kobanjalo nase Natal apo, sibona amadoda angu Mr. Escombe no Sir John Robinson ekusela amawetu. Angamana angapumelela kulomalinga awo.

NGAZO ezimini zisand' ukudlula Umpatiswa Bantsundu wase Natal ungenise Umnto kwi Bandle le Palamente okumhlope ukuba ungoya kuwa nzima pezu kwa Bantsundu obhekiswe kubo. Ku-

beko lengxoxo ete futu:—U Mr. Escombe ute akuko mteto umangaliswe nozele yinkatazo njengalo. Umhluta ontsundu onke amalungelwana awafumana ngokupuma ku Mteto wabamnyama. Into engaba iya kutetwa li Pakati lo Mntan' Omhle akayazi, kodwa akuko nto igqite le ngoburalarume.—U Mr. W. E. Shepstone ubuze wati ungowantonina lo Mteto.—U Sir John Robinson ute umangaliswe ukuba umbuso ogcinwe kuba kusitiwa ungombele abantsundu ube nguwo ongenisa umteto woluhlobo, wokuhluta emhlotsheni imfanelo abantu abapuma emteweni wabantsundu. Ukuba umntu omnyama uzibona efanelekile ukupuma kumteto wabantsundu, makabe unako nokutenjwa ukuba awupate umpu. Lamadoda kumaxesha agqitileyo alwe ngakwamhlope, ubom babo nentobelo mbuso bobuya babunikele xa kufunekayo, ukuba ilangatyelwe lmfazwe libuye lalumekeka kweli lizwe. Ugenisa ukuba lomteto uqetulwe. Kuvunyelwene. Sibulelela amawetu ase Natal kumanene abamelayo.

KUKO um'bhalali ose Barkly West (u M. P.) oteta ngomcimbi omkulu oseloko sijongene nawo. Uteta ngodukiso apa olungumangaliswe mayela noku kunyushwa kwamatyala ngenento yesi Xhosa kwi ofisi ezininzi kweli lizwe, ukunyusho oluti lube lolungafanelekileyo—ze ke kuhle umonakalo omkulu. Mbangi yoku kukuba kumiselwa abantu abangagqibileyo ukuyiqonda inteto, abakumasha namatyala ekuxomekeke pezu kwawo ubom nokula kwabantu be Nkosazana; okunye, njengokuba esalata um'bhalali wetu, kumiselwa abantu ngenxa yokuba ibala labo isihombom—limhlope—noko kumnyama mayelana nomsebenzi abamiselwe wona, kungakatalwa nokuba kuyonakala ukupandwa kwenyaniso. Kulixesha elipakamileyo ukuba lomcimbi uvelelwe ulungiswe, esitamba ukuba ingqondo yabantu yoti ibhekiswe kwelihlahlo.

LOM'BHALELI ungu M. P., obhale nge Singesi uti,—Akumzuzi mkulu kwabonakala inteto ebhalwe ngobuciko kwi pepa lase Kimberley eliyi *Advertiser*, iyaleza ngokomeleleyo ukuba u Rulumeni amisele umntu omhlope kwisihlahlo sokukumshela la Matyala Ejaji akona, kuba ibala elimuyama liyihluta isihomo nokubekela Inkundla yamatyala. I *Advertiser* iyixhasa lendawo yokumiswa komhlope ngokuti iyindawo ezukisekileleyo kunene ukuba iyekelwe kantsundu. Indawo yoku kumshela la Matyala leminyaka ibinendodana entsundu efunde kunene, eyifanele gungu, egama lingu Joseph S. Moss. Abo bamaziyo u Moss, nabate ngapezu koko baziva bazilesa inteto zake zobuciko ezimane ukubonakala kwimihlati ye *Advertiser*, abangeti ndiyaxuba xa nditi u Joseph Moss (ndiyihleka ibala lake), xa kutetwa ngoku Kumshela anganqwenekela, engaba sihombom nesayipina Inkundla ya Matyala kuyo yonke Afrika, kuba engagqibe ngakuzazi izizwe zonke zase Mazantsi e Afrika, kodwa esazi nelwimi zazo. U Rulumente we Cape of Good Hope, ehambisa icebo alinikwe yi *Advertiser* ude emzuzwini wagqiba kwelokuba amise owesibini Umkumsheli, obe liqitala lomntu Umhlope, ukubuyisela isihomo nokubekela kwamatyala e Jaji esibe sidukiselelwe lonke elixesha, sahlanjelwa ngu Mkumsheli Ontsundu. Kodwa njengokuba ebhehli nje Amatyala Amakulu kusuke kwayinkohlwa ukuwupaka umqa. Umkumsheli Omnyama u Moss ubeselukukweni esifa nzima, wati umsebenzi wapumla pezu kwe Kumshe lesibini, ote ngamafupi, wabalasela ukungawazi kwake umsebenzi, ada amatyala anyanzeleka ukuba ayokucela Umkumsheli wamatyala Emantyi. Ukuba eyona nto ayinxamelelo u Rulumeni kuhombisa Amatyala Amakulu ase Dayimani, kungakatalelekile nokuba abantu benkosazana abafumani nyaniso, nokuba bayabulawa, kungade kunyamezeleke ukuba kucitwe imali ngokutyiyishwa kwemifanekiso yabantu nokuba babini ababalulekileyo ukvatisa Amatyala, kunenitomalali yeminyaka ngama kumshe angawaziyo umsebenzi.

EZASE LOVEDALE.

U DR. STEWART.

Unduluke e Lovedale ngolwesi-Tatu, ngomhla we 14th May u Dr. Stewart. Emva kweminyaka emashumi inabini anesine esebenza kule Lovedale kufike ixesha lokuba ake azuze iholide. Uyalisa ke umzi, nakuba ungammoneliyo olo pumlo alusebenzele kakuhle kangaka. ulila inyembezi yosizi olunovuyo novelwano naye; ulila unomtandazo wokunga angaba 'ndlela' ntle ehambeni yake, limyolele elo lakowabo, lingapumi emkumbulweni wake eli lase Maxhoseni, kunye nomsebenzi wake awushiyi ngasemva; ulila usiti maze angalibali, umzi usamfuna, usantemba, usantanda, usakolwa ngumsebenzi wake,—ngazwinye usati ukumtandazela, "Nkosi ufanelekile lo ukuba atanyusanqelwe, kuba iyalutanda uhlanga lwetu, wasakela nendlu (ye Siminari) yena.

Umzi ke omoya unje ngaku Dr. Stewart ubuya kuxoliswa kukuba ibe lendawo yokumka kwake ihanjiswa kulo lonke, yaziwa zizihlobo zake zonke.

Akubanga njalo ke, kuba nakuba kumzuzu bekumana ukuvakala ukuba uza kumka yahlala ingaziwa mntu inyanga neveki yokumka kwake, sati nati bakufupi sahlala sisentandabuzweni, kuba inyanga zisondele enyakeni kusoloko enje ngomi ngenyawo engade emke noko. Lite lakufika ixesha lavakaliswa selintsuku zatywala, yati yonke into enokwenziwa yenziwa ngabakufupi egameni lomzi, esitembayo ke ukuba endaweni yokuninwa, bobulelwa ngumzi abo benze lomigudu.

Ikomiti yasekaya eyayilwa ngu Rev. P. J. Mzimba no Rev. E. Makivane, kunye no Messrs. Bokwe no Wauchope yabona ukuba kufanelwe ukubhalwa amazwi ombuliso, lize elopepa litunyelwe kwindawo anadoda apambili kulo. Kucelwe u Rev. E. Makivane no Mr. Wauchope ukuba babhale lomazwi, nokuba lo wamba abe ngu Nobhala we Komiti. Lite ligqitywa ukubhalwa kwavakala ukuba akuseko xesha lokulisa kude ipepa, lase liposwa e Nxukwebe, kwa Kama nase Qonce, elati libuya kona labe selifikile ixesha lokufundwa entlanganisweni.

Amagama abekwe kwelo pepa ayavuyisa kakulu, kuba abonisa ukuba nokuba beliyepi pina kule Koloni beliya kufike licukumise intliziyo ezinovelwano nomsebenzi ka Dr. Stewart kweli letu. U Mr. J. T. Jabavu asilifumananga elake, kuba waye ngeko ekaya, ehambele e Kapa; kodwa u Rev. J. J. Jabavu owayesele egcime umzi kunye no Mr. W. Soga—wenze imizamo emikulu walihambisa ipepa e Qonce lazuya amagama amaninzi. Lonto ke yayiyeyosuku olunye, kuba laliselifuneka e Lovedale, ngangokuba lingabinako nokutunyelwa e Ncmera nase Pire.

ULUVO LOMZI.

Akufuneki mteto yimbi ngapezu kwenteto ebhalwe epepeni elafundwayo; kodwa ke kuko nenye indlela enobise ngayo uluvo lwawo umzi, esoke senze inqaku ngayo.

Lute lwakuxelwa usuku lokubulisa u Somgxada, amatole abamba nonina kuwo wonke lommandla. Kwavakala ngomhla ongapambili (1 May) ukuba izizwe ziyakubase Dikeni. kwabonakala ukuba makubeko ulungiselelo, ukuze abantu babe nento yokutya. KUXELWE INKABI ZENKOMO zamhini, kwakutshwa inxhova zamhini zombona, nenxhova yetapile nenxhova zontlanu zelumuni, nobunye ubuvuvu. Zidibene intokazi kwakusasa ngolwesi-Hlanu 2 May, zahlanganisa imbiza, kwapekwa ngase buhlanti bomfi u Govan Koboka. Ililile intsimbi. Ute umntu "e-New Building!" Yantontelana. Uqalilwe umsebenzi pambi ko 12, ingekapeleli impi.

Inkosi u WM. SHAW KAMA, ucelwe ukuba atabate isihlahlo, wasekelwa ngu Rev. E. Makivane, owacelwa ukuba afunde amazwi ombuliso ngesi Ngesi, kwacelwa u Mr. Wauchope ukuba awakupele esi Xoseni. Siya kuqawula intloko zawo, kuba made. Wenjenje umbuliso womzi ku SOMGXADA:

- Umzi wonke ontsundu uvile ukuba usaza kuya kupumla e Scotland emva kweminyaka emashumi mabini anesine usebenza kweli.
- Uti ke ngamana wa 'ndlela' ntle; kwaba myoli kuwe nosapo lwako kona; nakuba kuya kusala kusanya amatole ngasemva.
- Uti kanjalo uyawubulela umsebenzi wako omkuiu wokunyusa uhlanga lwetu, ngokusinika imfundu, nokusifundisa into eyona iyiyi emntwini, ukuba impa amandla ukuzamana nenziwa ngenziwa zobu bomi.
- Uti bayaxoka abo bahlala bekufundulula ngokuti wena uyawonakalisa Amaxosa ngemfundo kuba ati akufunda awunqene owezandla umsebenzi. Ngosukuba imputele imfundu lowo ubanjalo. Bonke abantu abamfundo ite phuthu abacekisi msebenzi. Umzi ke ngoko ubulela ukufundisa kwako umsebenzi kunye nenye imfundu.
- Imibulelo ayipumi kwabo ububa fundisa bodwa, mhlaimbi kubazali babo, kodwa ipuma kubo bonke, kuba ubuli kuseko kuti ezintshabeni nase bachasini, wabe kanaanalo unempembelelo enkulu ehang ukuba sibe nokuvisiswa e Koloni napesheya e Scotland.
- Baninzi namhla abavelana nati ngenxa yobuhlobo babo nawe, kuba ubakokelele ekusincendeni, wabe nati usirolele ekuzameni ukuzinceda.
- Impembelelo yako ayipelele kona e Koloni apa kodwa, ide yaya napakati; kuba intsapo e Lovedale evela e Lusutu, e Transvaal, e Free State, e Natal nase Bechuanaland ixela ukutenjwa kwako.
- Siyavuyiswa kukunconywa komsebenzi wako emapepeni, nokukutlwa komsebenzi wako wase Lovedale yi Natal ezama ukumisa izikolo ezifana nesi sase Lovedale.
- Kukwa ngawe siko nje nesiya sase Ngqamakwe isikolo. Namhla ilizwi lifanjiswa nase Nyasa nje ikwa nguwe lowo, kuba nabashumayeli abantsundu bokuqala kwelo lipakati bapuma nawe kwakuyo le Lovedale.
- Ngamana waba usaya kunikwa ubom obude uke uwuqube umsebenzi wako kweli letu.
- Hamba kuhle! ikutwale i Nkosi; ikuqengele amatye ezikubekiso; ikudibele iziqingqi; yenze ubuso babo bukanye pezu kwako; ize, lakuba lifikile ixesha lokubuya, ikukaulenze ubuyele kuti emsebenzini wako.

- Hamba ke ngoxolo Somgxada, Umlungu oyedwa ngenene; Kukumka kwe roti lenene, Kuhamba komlandi wohlanga, Usozinkedama, milwelwe, Mahlompwu, —abantv' abantsundu,
- Somgxada usenze abantu Ukanti besizi nekevu; Kwizint' ebesezi buncoma, Uvuse itemba lobom; Kaloku sizuze amandla Ngetemba elihle onalo.
- Gxadaza uqule inkalo lqinga linawe Somgxada. Tina ke sinjenge zanya 'mtya, Izintw' ezikasela eziko. Luleka, tundeza, tantasa, Qandula, nqotola, ubobe.
- Namhlanje kupel' ubuciko, Lemini yiminy yosizi. Siswela amazwi Somgxada, Ibonwa pezul' imixelo. Ngamana wabonwa ngu Menzi, Wagcinwa wanqakwa ngu Tixo.
- Bota ke Somgxada njengele Nakuba sisele silila Kusany' amatole ngasemva, Noko ke silila ngaliso 'nye, Sikolwa ukuba wobuya, Sohlahla sijong' enkalweni.
- Wobuya ninina Somgxada? Namhlanje kusendle e Lovedale Nangona akov' amadoda Ezama ukusikolisa, Kanitsho ke kodwa zihlobo Ningaba nobuya ninina?
- Impendulo ka Dr. Stewart, kunye nenteto zamadoda, namanye amangaku, obonwa ka ezayo iveki.

AMALINGA OKUBIZA INTLANGANISO—Ulinga lika Mr. J. Tunyiswa ukamama intlanganiso epindayo lisatylwe singambali amnini ndaba ngu Messrs Tyamzash. Sikundla Njikelana, abehoko ngapandle ko Messrs Mhalla, Philip no Mbani ababeko kweyo kuqala, esiva ukuba kugqitywe kwelokuba ze ipinde ibeko ngexesha leyo Manyano Ngenmfundo ngo July, ise inxulwa yileyo uxegxsha lokudibana. Usakafumana into efunyenwe ngabanye oka Tunyiswa ukuba umzi awuhlanganiseki ngapandle kokuba kuke into ekoyi ewunyazela ukuba uzihlanganise, abebesebexoliswe nayilontlanganiso injalo abazamela uhlanga okwangoku.

SIVE SABONA.

Inqondiso enkulu ngokupatelele empilweni yabantu engu M. Paul Sollier yela Mangesi, ibhengeze ukwazi ekufumene xa ibe ilanda indlela obusebenza ngayo utywala kwizizukulwana zenxila. Into ezifunyenwe lelinene kwiza zotuse amagqira zadanisa bonke abalanzazela ukonwaba kwabantu Kulento ubulumko belizwe bezimini bufumene isisongelo esawiswa kudala kwi Miteto Elishumi malungana "nesesitatu nese sine isizukulwana." Kubonakaliswa ngendlela edandalazileyo ukusebenza kwe lishwa eliveliswa zizono zoyise.

Ufike u M. Sollier adwelise iziganeko amanani amakulu aqondwayo nangonge, silumko alata ukuba izihlaba, nabanezizitwane, imifwewe, nabahlala bahlale babe nog ??? bapuma kwimilibo (nokuba kungakwicala lomzali nokuba lelomzalikazi, nokuba yinto eyayikoninaku bomntu) owawute wazinikela kusele olushushu. Umntu ozimikele ekunxileni ke akagqibi ngokuti onakale onakalise esake isiqu, kodwa wenzela abomlibo wake abaya kulandela ilifa lezo zifo zoyikekayo zibalulweyo, eziti zizibonakalise kwizizukulwana ngegozo, nokuyekeleleka enkhoklakalweni, ukuzibulala, nokumatshaka nokungapili enzimbini. Singasinda esinye isizukulwana salomntu ulinxila, ze into leyo iyokuti-gqi kwesinye, isizukulwana eso sikolise ngokuti sivelise amanxila. Kufun' ukubako intshukumo kweli Pesheya ngenxa yokuvakaliswa kwezi ziganeko kubantu abebengentano nozilo, bebubeka amabala ubutempile, abayalaza ukuba use lo lwezinto ezinxilayo maluncitshise.

Amawetu ahlala engagqibi ukuyiqonda into yokuba kukolisile ukuzibulala pakati kwa Belungu. Imbangi yako u ayibe iviwe namhla ngento ezifunyenwe ngu M. Sollier. Kuyabonakala ke ukuba njengokuba ufun' ukuti uzilahlele etywaleni nje nomzi ontsundu, kwizizukulwana ezizayo basayakuba baninzi abayakuba nezizifo nobuhlwelwe bubalise silumko ease Europe ngenxa' enesivo salamanxila antsendu ezimini zetu agqite kude nakwawase Mangesini. Kufuneka wopuliwe umzi etywaleni nangapandle kwendlela zokuba ube ngamalungu amabandla azilayo, nangapandle kokuba kulindelwe umteto wobuso. Lungati luvuselelwe uluvo lokulchasa unxilo kwizindlu ngezindlu ngokuboniswa komonako oyakuhlela izizukulwana zamanxila kungakuhle.

Siyayitakazelela kunene into yokwakiswa kwezindlu ezitophutu ngumzi ontsundu tweli lingapantsi. Sicande kwa Kama ngeziveki zigqitileyo, kwanika itemba ukubona izinonopu zase Mjadwini ezinjengo Mr. Gana Kaba zimisa ingxande. U Mr. J. Dave uluvusile olwakowabo olwalute lwawa. U Mr. W. Mtshozeni usamise upahla estemba ukuba wobehle alugubungele ngento ezifunekayo. Ezimpawu zezibonwa ngumntu ohamba ngendlela leyo yenqwelo ecanda e Qibira nase Peuleni. Kwibalana ekutiwa yi Koloni sekupantsi ukuba zonke izindlu kona zibe zingxande. Kulo lonke njengokuba keke saman' ukuqokela umzi uhleli-ungahleli kwizindlu apa ezideleke kunene—ongqupantsi.

Asikukuba umzi unobuhlwempu lento uhleli kwizindlu ezingamapeme abakweta amakulu. Kukuba kwasekuvuleni indlu entle asiyona nto abezidla ngayo umntu omnyama weli lizwe. Kukwelase Ntla nakwelipezulu apo indlu entle iyinto ekunjulelweyo pakati kwabamnyama. Kanti kubelungu olona pawn lokupumelela kotfno yindlu entle; elixa tina sinkontele ekwenzeni komko eyona mbasa yobutyebi. Njengokuba sifike kunzi wase Mangesini bekufuneka sizame ngako konke ukungena kwawase Mangesini amasiko ukuze ingasikabi intlalo yelixesha letu. Akuyikusinceda Into ukungena ukumisa izitete zakowetu apo kungasayikubako zindlela zokuzibuzela.

Sekuziveki abahleli be *Mvo* besingete ingxoxo eyahlatyelwa ngo Waseluhlangeni ngokubola kwezimilo zabetu ngesivo sorenzo, awayeyalaza ukuba limesha elipakamileyo ukuba umzi uvuke usilwe ngazo zonke indlela. Enye kwingwevu zohlanga iti, iteta ngalomcimbi:—"Siyavuya ukuti lengxoxo ibange ukuba umzi uxonxe indlebe. Abarexezi nabavelana nabo ite yafun' ukubahlalisa kakubi kwezondawo bakuzo, njengokuba bebonisile ngencwadi abalinge ukuzipendulela ngazo kwintoto ebisiti mabangakutwaza ukuba babatate indawo ezipambili ekulungiselelweni kwento zomzi. Ababanga nalo elokuti isenzo eliso silungile. Uti umzi kwanjengokuba kwenjijwenjalo kwaBase Mangesini o Sir Charles Dilke no Colonel Hughes-Hallett, abati bakufumyanwa bewa ngesivo, lwabanyanzela uluvo lwenchaso yamanyala lomzi wa Mangesi Ukuba barexe kwindawo zokuwupatelela into Zawo zentlalo nezombuso, makube njalo nalapa. Lonto iyafuneka, nkangele ukuba ifizeke mayelana nentlalo nentlanganiso zetu ukuba singa singabambisana elumanyanweni nabazidlayo ngezimilo zabo."

U Mr. Thomas Putu uputume umlinganiselo ongayelelelo, waye ungenmandi, ukupendula inteto yo Mbhaleli " Umboneli " mayelana nokusakwa ko Manyano ngo Messrs. Tunyiswa no Mhaliya Ukuya kukubula into zemfazwe ka Ngeyayecibi akuncedisi nto kulengxoxo, kwaye kugatunuka izilonda ezipolayo ngapandle kwesizatu. Imvukelo-mbuso zemfazwe yevoti—azyielelene nganto ezonto. Yapela imfazwe leyo ateta ngayo u Mr. Putu ekungeko bani oti izakupinda ilive, nokuba kungaliwa ngexesha elizayo kuyakuliwa nganto yimbi, esingavuyayo tina ingabangako kwakona imfazwe Kanti eyevoti iyakuhlala ihleli— ingakuyo sipakati kwayo; kuba ningalonyaka uzayo kuya kubanjanyano.

Xa ke kutetwa ngomanyano lomzi oluquka nabantu abebe chasene evotini, kwaye kungeko kwababantu ovuma isiposo sexesha eligqitileyo, ngati uyavakala umbuzo wokuba, Kufunwa umanyene pezu kwayipina into umzi iko eyayiboniswa leli icala; iko eyayiboniswa leliya icala. Xa ingacaciswayo lento iyakuba yinkani ekezeza ntloko, noruturu, nomqasalako endaweni

yokumanyana,—lo etsalela kokwake ukubona. lowa kokwake. Kwaye kungancedi luto ukuti, akutetwa ngento ezagqitayo, kuba umntu esaziwa ngento yexesha elagqitayo. Namadoda pakati komzi azana ngendidi". Ekuti xa kuko idabi ubani akangele ukuba abodidi lwake bakona; iti ukuba lidabi lamakwenkwe ayazi eyake indawo; iti ukuba yeyabodidi lwake aqubule isirweqe abesiti seleyakuyiva kamva ngabo bodidi lwake. Isiza so Manyano masifunwe mayelana naleminganxana nokuba mibi. Sinento eninzi iyokuteta ngolumanyano luzanywayo ngoku, okwanguku asinaso isituba.

EZA.BA BHALELI.

UMANYANO.

MHLELI wendaba zamanene akowetu faka lomazwi am kwelopepa lako, ke ndifuna ukuba ke ndipose imbokotwe esizibeni. He, uti u Mr. Mboneli epeeni le *Mvo Zabantsundu* xana atetayo ngentlanganiso makukunjulwe izinto ezagqitayo, kanti noko esitsho nje, uti uyakolwa yintlanganiso yomzi ukuba ibeko. Iya kutini ukubako xa yena ayicitayo ukuba ibeko? Uti kuko amagama angakolwayo ukuba ayafunwa ngumzi; atsho awutyole ke apo umzi kuba akabhali kona egameni lomzi, utea uluvo lwake yedwa njengam nje. Ngani ukuba nditsho? Ngokuba mna ndiwazela umzi wakowetu ukuba uti kwakutetwa ngezinto zemfazwe uve esiti umntu, "Msukuteta ngezinto zemfazwe lixolile." Mandenjenje Mr. Mboneli, ngemfazwe ka Nchayecibi kwapuma Amamfengu na Maxhosa ukuya kubulala u Sandile; nakwe yama Tshaka na Besutu akwabiko gqoboka, balahlwabona? Zigqitile ezomini sibuye sancazelana amacuba yapela yonke lonto. Ngani wena ukuba uti abangavotanga ngakuwe akusabatembi? Utenjiwa enini wena? Kuba kambe asazi ukuba avuzange uwupate umpu uze udubule kontsundu, okanye nokuba akuwupatanga wena ungaba wedwa, kuba into eninzi yomzi ontsundu ikwenzile oko njengala magama angavotanga ngakuwe. Uti *Imvo* kade ihlaba umxosi wentlanganiso iminyaka ngeminyaka. Ewe ibilungisa noka Tunyiswa uvumela yona, uyasabela akapostisi. Into kade ibanjalo iqondwe ngu Nantsi kanti u Nantsi akayiqondi; akaze ati ke akuyiqonda atetiswe. *Imvo* yona ndiyatamba ukuba iyavuma yona iti, "Benditshilo ukuti wode uve noko uzenza isitulu-nje." Mandipele, uxolo Nkosi yam andizenzi ndibindekile.

THOS. PUTU.
May 23, 1890.

ABALIMI NA BARWEBI.

E Qonce ngolwesi-Hlanu,—Uboya obuhlanjiweyo budle i-7/8d. obungavawanga 5 3/4d ne 6 1/2d, obeseyibhokwe 9d.

E QONCE (May 23.)

Amaqanda—9d to 1/3 ngedazini
Ibhotole—2/ to 2/9 ngeponti
Irasi eluhlaza,—1/ to 2/7 ngekulu
Ihabile—3/1 to 7/6 ngekulu
Ihabile (imbewu)—15/ to 16/6 ngekulu Itapile
—5/3 to 14/ ngenxhova
Umbona—5/ to 6/ ngekulu
Amazimba—2/3 to 2/9 ngekulu
Irasi—6/6 to 7/ ngekulu
Inkuku—1/2 to 1/4 inye
Amatanga—1/2 to 4/ ngedazini
Imbotyi—4/6 to 7/9 ngekulu
Inkuni—16/ to 51/ ngeflara

E MONTI (May 27.)

Isemile—4/6 to 5/ ngenxhova
Imbotyi,—5/ to 7/6 ngekulu
Amazimba—3/6 to 4/ ngekulu
Umbona—6/ to 6/6 ngekulu
Umgubo—19/ to 21/ ngekulu
Itapile—10/6 to 16/6 ngekulu
Ihabile—4/5 to 6/3 ngekulu
Inkuni—7/6 to 35/ ngeflara
Amaqanda—1/2 to 1/8 ngedazini

NATIVE OPINION.

THURSDAY, MAY 29, 1890.

THE Premier who, in the enforced absence of the Native Minister, has been in charge of the Native Affairs Office, has, it will be conceded, taken a highly commendable course in having the projected changes in Native administration submitted before those who are immediately affected by them with the view of eliciting their opinion. We take this as an earnest of the desire of the Government not to force changes, however good in themselves, on those concerned, for which they are not prepared and from which they shrink. For this the Government deserve the thanks of the Natives and of their well-wishers; for they are pursuing the right path, and one of safety. Taken by themselves the administrative arrangements laid before the Transkeian Natives, and for giving publicity to which the country is very much indebted to the Rev. JAMES McLAREN, M.A., the deservedly respected Principal of Blythwood—taken by themselves, we say, and in the abstract, the proposed changes are unexceptionable. But it is as to their applicability to the circumstances of the Natives that grave differences of

opinion prevail. On this crucial point it is as well to observe that Ministers and the *Cape Argus* of modern days, would seem to think one way; while the Natives and authorities on Native matters, resident and non-resident, think differently. It will not avail our Cape Town contemporary to be angry with Mr. McLAREN and those who think with him, for not educating the Natives fast enough to suit its likes and dislikes. The fact of the matter is, however, that "Euro-peans, such as Mr. McLAREN" are doing "all in their power to "minimise" ignorance as soon as they can; but they feel they are often impeded by attempts, such as those for which the *Cape Argus* has consented to become the champion and apologist, to force the speed on beyond the people's powers of endurance.

The Government plan is to have, instead of three Chief Magistrates for the Native Territories of the Transkei, East Griqualand, and Tembuland, one Chief Magistrate. Mr. McLAREN had incidentally referred to a sentiment which, however vain and unworthy in the estimation of the enlightened, was, nevertheless, an important factor with people in the scale of advancement in which those concerned are. That gentleman had reported that, at the Ngqamakwe meeting, where these changes were laid before the people by the Acting Chief Magistrate of the Transkei, one or two Natives had given expression to what was felt to be the bitterest part of all—that the Fingoes in being put under the Chief Magistrate of Tembuland—that is, in their eyes, the Chief of Tembuland—were being subjected to the Tembus. The *Cape Argus* takes this to be Mr. McLAREN's argument, which is not the case. All he has attempted has been to faithfully mirror the minds of the Natives for the benefit of those who, like the *Cape Argus*, run in the groove of European ideas, and cannot discern the run of ideas in the Native's channel. Butthe *Cape Argus* spurns Mr. McLAREN's services, for which it is to be pitied. Here we may repeat, for the benefit of our contemporary, it takes time and patience to extricate Natives out of their run of thought, and to get them into that of the *Cape Argus* writer. Then it is proposed to cut off from Native administration the Districts of Umzimkulu, Matatiele, Mount Currie, Maclear, and Xalanga, and treat them as ordinary fiscal divisions of the Colony. Even districts remaining under Native administration will be virtually dealt with in the same way as they are to report direct to a Ministerial Department in Cape Town. The *Cape Argus* adds:—

It cannot be said that there is the slightest question of "interfering with the Natives" in making reforms in matters of this kind. If the Natives were not informed by kind friends of the violence done to them they would know nothing about it.

To write as our contemporary does when people are being deprived of cheap law, and are being segregated shows that the *Cape Argus* has written under a considerable misconception of the actual facts of the case. With Mr. McLAREN's arguments in his letter to the *Cape Times*, we are in cordial agreement, and this saves us from repeating them here; and our people have been placed under a heavy debt by the able and effective championship of our friend the *Cape Times* in its comments on Mr. McLAREN's letter. But before bringing what we wished to add to theirs to a conclusion, we wish to point out, without the least desire to reflect on the officials who may have done all they could for themselves, that when it is proposed to invest the minor Transkeian Magistracies with full powers; let it be remembered that, as young inexperienced men, so far as dealing with Native tribes is concerned, these subordinate Magistrates were appointed to their various positions. People having implicit confidence in the abilities and the tact to guide them aright of the Chief Magistrates

under whom they were placed, did not insist upon examining too closely the credentials of the younger men. A grave responsibility, therefore, is being incurred by the Government in practically lifting them up to the full powers of administrators like those possessed by the late Captain BLYTH, Major ELLIOT and Mr. WALTER STANFORD, within their districts all in a day. There is no guarantee in these remote districts that people just emerging from darkness will be treated with unscrupulous justice, forbearance, and consideration. As we remarked last week it is cumulative acts of injustice and wrong which irritate an ignorant people to deeds which in sober moments they would shrink from. We trust the Government will see that, public opinion being unanimously and strongly against their proposals, it will be unwise to insist upon carrying them out; as this cannot be done without giving a rude shock to the people. We deny the tangible existence of the imaginary class of "best and most enlightened" of Natives, for whom the *Cape Argus* seems to be solicitous, who would precipitate "absorption" into high class civilisation tribes that are not prepared for it. We implore the Government most earnestly, after having thrown out these feelers and raised the question, to be content to let well alone. "All things come to him who can wait." Let us hasten slowly but surely.

Notes of Current Events.

JUDGING by the wrangling that took place at a Bond meeting held at Uitenhage owing to the tergiversation of candidates, it is clear the Bond are not satisfied with the result of the arrangements which led to General Nixon's candidature becoming Hobson's choice for that organisation; and Mr. Grewar came in for more blows than halfpence.

GRATIFYING progress is, we observe, being made with Mission work in the Lake Nyasa districts. From accounts given before a meeting held the other day at Wynburg by Rev. Mr. Frere and Captain Sheriff lately from Central Africa, we gather a girl's school has been formed on the island in the lake of which the daily routine was given at length. Lady teachers seem to be the only desideratum at present. The school started with one scholar and now numbers sixty. The Captain mentioned a case connected with a large village where missionaries on landing had a rather warm reception, they had built at the north end a school which was attended by 105 boys and the people at the south end were so envious of the fact that they had besought them to build a school in their quarter also. This done, they had now in the second school 80 boys. These results are in connexion with the Anglican Missions in that quarter, and they are, as has been said, encouraging.

IN no spirit of commendation of the laziness of the Kafir, which is emphasised by their making their women beasts of burden, it may be mentioned, for the edification of white detractors of Native character in this respect, that in this direction it does not lie with them to cast stones at Natives, of whom it may be said they understand no better. In Mr. G. A. Sala's "Echoes" is recorded: "The other day, driving through the country round about Brussels, I saw scores of women in the fields—bent almost double digging, hoeing, raking, weeding, dibbling, and sewing, or turning up manure—heaps with forks; while in front of nearly every one of the innumerable 'estaminets' in the villages there was a group of lazy, hulking Flemish boors smoking their pipes and swilling beer. Was this politeness, or the contrary, towards the feeble sex? In Corsica, where President Carnot is staying just now, I have seen strings of women, with heavy burdens on their heads, trudging down the rugged mountain paths into Ajaccio, while the men—their husbands, brothers, and sweethearts—swaggered by the poor women's sides, singing songs to encourage them."

THE Stellenbosch election contest waged last week is one of the bitterest ever engaged in in the Western districts of the Colony. It was occasioned by the lamented death of Mr. P. A. Myburg, M.L.A.; and three gentlemen—Messrs. W. A. Krige, P. de Waal, and Faure—were nominated for the vacancy. All were Afrikaner Bondsmen. But against Mr. Krige, the most intelligent and educated of this trio, who holds responsible positions in connection with the various educational and other institutions in Stellenbosch, broadsides of abuse were poured by the Dutch press assisted by a shoal of scurrilous and unscrupulous correspondents, the heinous crime alleged against him being that some years ago he voted for Mr. R. M. Ross, an Englishman, in preference to Afrikaners like Messrs. Neethling and Combrinck. Even Mr. Hofmeyr with Mr. Sivewright took part in the election against his candidature, throwing their influence into the scale of Mr. Paul de Waal. But the poll proves a disappointment to Mr. Krige's detractors for the figures stand: Mr. Krige, 372; Mr. de Waal, 327; Mr. Faure, 311. Being returned in spite of the enemies of his election Mr. Krige will feel himself free to act up to the dictates of his conscience.

THE *E. P. Herald* expresses satisfaction at Lord Knutsford's "determination to confirm the sentences on the Zulu Chiefs in spite of the agitation which is just now being raised in London by Miss Colenso and her friends." This is intended to be a slap in the face to Miss Colenso, who is simply discharging a simple duty towards the weak helpless, and oppressed of the human family. But the noble-hearted lady went home well knowing that Lord Knutsford had hardened his heart against these poor unfortunates, and had not only confirmed the sentences but exiled them to St Helena. It is to rouse the British conscience that she is now addressing her appeal, and when it is roused—and there can be no question she is meeting with encouraging success—a thousand Lords Knutsford will be as chaff before the wind to the aroused British conscience.

A POLITICAL 'meeting assembled in Cathcart the other day to hear Mr T Brown, M.L.C., and Mr. Martinus J. du Plessis, M.L.A., who spoke on the eternal Junction question, and many other common place topics, failing, however, to add to knowledge of students of events. Mr. du Plessis chanced upon the subject of the voting of the Natives, and unknowingly let fall the following complimentary remarks:—"It has been asked do the Natives send bad men to Parliament? No. They send well learned gentlemen such as advocates, etc., but these are not the class of men capable of legislating for the farmers of the country, or feel for their sufferings." clearly, is a *reduction ad absurdum*. If the men returned by Natives are, according to Mr. du Plessis's own showing, not bad, being gentlemen of learning, etc., they should suit the farmer also. We may assure Mr. du Plessis that the Natives would have nothing to do with any gentleman, however learned, at the polling booths, who entered Parliament to go against the interests of the farmers, and we challenge the member for Queenstown to show" that representatives, supported by Natives, ever trampled on farmers' rights.

YET another logical fallacy in a speech bristling with illogical conclusions of Mr. Martinus du Plessis's. Dealing with his favourite hobby—the Glen Grey question—he said that "some people thought he was against the Natives, but it was not so. He believed in treating them fairly the same as white men." In the very next breath, he indignantly says that "Natives should be made to carry a stamped pass." Such arguments are scarcely the thing to address to grown up people to win them to one's view of questions.

TRAVELLER'S NOTES.

No. 2.

We reached Johannesburg on Thursday morning, the 8th May. It was raining and very cold; but the town was filled with busy men in the streets, of all colours and nationalities of various countries. I believe all the nations of Europe are represented here: and there are Asiatics and Africans.

INHABITANTS.

The Colonial Kafir gets on better with the English Colonist than with the Dutch, the consequence is you find the Colonial Kafir in stores and in private houses; the heathen portion of Natives are serving as police in the town. Basuto and Zulu heathen seem to prefer this kind of work. In the mines you have Natives who are strangers and not accustomed to European ways. The Chinese have small shops, and they seem to get on and are making money. The Coolie has vegetables to sell as his forte. The Arabs do a good business, and have large stores, and some of them are rich men. The Jews have laid hold of gold somehow, and their hands are getting deeper and deeper into gold. The Dutch have the reins of Government; you see Dutchmen in the police, telegraph office, and in the post office. The English-speaking people have all the business requiring enterprise and intellect; and their influence is so great that the town is English until you enter the Government offices. In the market square you hear the auctioneers speaking English as hard as they can. In the banks you hear nothing but English; in the large stores English prevails. The boys go about in the streets selling English newspapers. In fact the place is so English that you never know you are not under the rule of the Queen until you are told you are in a foreign country.

THINGS TO BE PUT RIGHT.

1. *Carelessness in the Telegraph Office and Post Office.*—On Thursday I sent a telegram and paid for a reply. I asked the man who received the telegram and the money, if the reply could be sent to where I was. I was told sternly that I must call for it. In the afternoon I called, no reply had come. On Friday I went to the Telegraph Office twice in the forenoon and afternoon. No reply had come. On Saturday I went twice, in the forenoon and afternoon to the office but got no telegram. Some of the youngmen on Sunday who were in church services told me that there is a telegram addressed to me in the Post Office. I wondered how it was that I did not see it. For I had been in the Post Office on Friday and Saturday to ask if there were any letters or newspapers for me. I was simply directed to examine an old package of letters more than a month old; and for two days I got these old letters to examine and no fresh or new letters were given. However, on Monday morning I got to the Post Office. The same old letters were given me, and of course there was no letter for me. I asked if there were no other letters. A fresh lot were given and my telegram was in this letter and had been received on Thursday the 8th May by the telegraphists of Johannesburg, and although I had asked them five times in three days if there was a reply to my telegram, I was told, No, again and again. Instead of even saying that the reply came but look for it in the Post Office. The consequence is that many people feel that it is no use sending a message however important it may be to your friend. You lose money and gain nothing. The carelessness in the Post Office affects Natives who are not servants in houses, and their letters are addressed to

nobody's care but to be left in the Post Office until called for. Well, if a man calls for his letter they simply hand him letters that have been there for more than a month and that is all he gets. And of course the letter is not there. He goes again and again, and day after day; at last he gives it up. All the time the letter is there. In a fortnight or a month a new lot of letters is put on the Post Office counter. The owners of these letters have either returned to the Colony or given up going to the Post Office for their letters.

2. *The bad conduct of Police Constables to Natives at night.*—The law of the town is no Native can be in the streets after 9 p.m. If they are found they are run into jail by the police. The Natives have no watches, and there is no bell or loud and long whistle announcing 9 p.m., and before they know it is 9 p.m., some of them are "run in" as the say here, by the police. The best of the boys too are run in, and the bad useless boys escape. For this reason: the best boys have evening schools and prayer meetings during the week, the prayer meetings close just about 9 p.m., and the evening schools too, and these are run in when they return to their sleeping places; and especially on Sundays when a good number of the best boys attend services, they are run in. Then some of the police rob them of their hard earnings on the pretence of demanding a pass. At other times they demand 10s or 20s each if the boys do not want to sleep in jail. At other times the police search him thoroughly and take from the boy £1 to £15. on the promise that it will be given back when the case is before the court. But when the poor man asks for his money, the police deny that there was any money taken from him except one or two shillings.

BAD THINGS.

Lives of men are not always safe at night. A Zulu was found in the Market Square stabbed in the belly and his throat cut. A white man was found dead in one of the streets. Two white men had high words and one of them drew his pistol and shot the other killing him on the spot.—P.J.M.

Kubakandi be Bhokile.

KUFUNWA "Abakandi be Bhokile" Abantsundu nokuba bane nokuba bahlanu, abasebenza nge stokwe. Baya kufumana imivuzo efanelekileyo, nomsebenzi ongapeliyo. Umntu makeze ngokwake, mhlambuni abhalele kwi Office ye Mvo.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile apa e.Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA & CO., Calderwood Street, Queenstown.

KUFUNWA.

INKONXA ZETELA EZIZE, kwi River Oil Works, e Qonce.

River Oil Works Factory, King Williamstown.

LOOK HERE!

THE undersigned begs to request all Presbyterian Missionaries and Ministers in the Colony, Transkei and Natal, who know of any Natives who were church members, candidates or adherents of their missions or congregations, and who have come up here,—to write him.

REV. P. J. MZIMBA,

Box 1551,

31st 2690

Johannesburg.

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyalala, Imicimbi Yemihlaba, Ukubhala Iminqopiso Iwenziswa nge

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO.

E-QONCE.

ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoseni, Embo, e Natal nase Dayimani, nkuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA,

Kowie Street.

Graham's Town,
28th June, 1889.

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakuhle

indela yokuhlaulela

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ukuba intlalo:—

Erolelwa Ikwata, xa ifike kwange nyanga yokuqala... 3s.

Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

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ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso nokuba sihle ngayipina indlela? ezinjenge Hashe, izifo ezise Lufeleni. Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo. Kawulilinge please, Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhotele nganye ihamba nenewadi ene ntezo yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK

KING WILLIAM'S TOWN,

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BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu].

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Oze Kutenga apa ngokwalatiswa yi " Mvo " maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (£1), uyakubuyi ayinikwe isheleni ngeponti nganye.

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Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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E Nyutawini nakwisitalato esipambi kwe oflsi ngase mcantcatweni.

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KA

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Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumninwiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauliza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucocoka ekwenziweni kwawo; ngenxa yokungabi nasikwa, setyefu; nangenxa yokuba enziwe ngemifuno nginqinwayo ukuba ingamayeza.

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Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye inkatazayo.

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Umciza ongenzi xesha ukupilisa Izinyo.

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Eliqinisekileyo ukunceda ukungayi Ngasese, Ukungatandi kudla, Icesine nento ezinjalo.

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Lisetyensiswa neli kutiwa "Lelona" xa isifo sokunamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, esiti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza rweqe sokulunkela okungekheli.

Akandwa enziwa JESSE SHAW, Igqira elisebenza ngemiciza, e Bhotolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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Gowie Uluhlu Lwezityalo.

Luka MAY.

Selifikile ixesha lokutyala Intyatyambo, Namaqunube, nemiti ehlanza msinya.

Tumela ucele imbewu ye Ntyatyambo, neye miti yelixa lingenayo ko GOWIE.

I-Ertiyisi ezintle nama Tswele alungileyo nezimbongi zibanzi zipuma kwimbewu ete yahlwayelwa kule nyanga.

Kwa kona HLWAYELA i Kapitshi, ne Leek, ne Radish, ne Lettuce, ne Turnip, ne Mustard ne Cress, njalo-njalo

W. & C. GOWIE,

GRAHAM'S TOWN.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezinye everything, Kumbulani Ivenkile leyo. Umninio utiywe ngamakosikazi, Ngapandle komteketiso, Ngu Folokoco,—Manenekazi Yizani niqwenise iliso. Ityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhayti, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,— Zonk' impahla zamaledikazi Ngenene zezifanelekileyo. Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church, King Williamstown-

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