Imvo Zabantsundu

(NATIVE OPINION)

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

IXABISO3d.] KING WILLIAMS TOWN, NGOLWESI-NE, SEPTEMBER 25, 1890. [No. 306

KING WILLIAMSTOWN ADVERTISEMENTS.

IXESHA LO MCHEBO!

Beauchamp, Booth Co,

(EBIYEKA J. J. IRVINE & CO.)

Eyona venkils yengubo ezilungileyo, nezitshipu edolopini apa.

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Ibhatyi zamadoda 5/, 6/9 inye.
Ibhatyi ze twidi emnyama 15/, 18/6 inye.
Ibhulukwe ze kodi egwangqa ezilungileyo 7/6 inye.
Iminq.wazi yamadoda eyi Soft felt 1/9, 2/ umnye.
Ityali zoboya 5/, 6/, 7/, 8/ inye.
„ „ ezilunge kwayekwa 10/, 12/6,15', 18/, 20/inye.
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Ilokwe. Zokutshata, Iminqwazi Yokutshata, YONKE Impahla Yoku- tshata.

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Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

GRAHAM'S TOWN ADVERTISEMENTS.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

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I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yinto ye Ledi esand' ukuvela e-England.

INGUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.
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ISUTI Emhlalayo umfana ifishini entsha, 21s.
IHEMPE, 1s. inye.

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

JOHN: W. BAYES & CO.

Kwi Kona ye Bathurst Street Church Square, TOWN.

EKA GRAY

Incindi Epitikeziweyo

LINSEED NE HOREHOUND.

Lelona Yeza le NKO ILOKOHLO INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

i/6 NGEBHOTILE.

2;- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,
KING WILLIAMS TOWN;

IMIBIKO.

ZAZELA.—Kubhubhe e Tyinira nge 16th September, 1890, ngo 2 o'clock, pambi ' kwenkuku zokuqala, u ELIZABETH XALA ZAZELA, Intombi yake enknlu. Izihlobo mazamkele lombiko—" Upumle." 3t910

KHOTE.—Kubhubhe e Bini ngomhla we 4 September, 1890, u WILLIAM TURPIN KHOTE obeyitoliki kwi office ye Mantyi. Izihlobo mazamkele lombiko. 3t259

ISAZISO.

TVfDIYA wazisa umzi wakowetu ose 11 Maxhoseni, Embo, Natala nase Dayimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundaa Bridge, apo nofumabisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamauani apantsi kaknlu. Kuko nesitali samahashe etine groom epapame kunene,

ROBERT XHOLLA,
Kowie Street.

Graham's Town, 28th June, 1889.

KANIVELELE

IZISULU, IZISULU,

KW A.

BEET BROTHERS,

Abamise ivenkile kwelo bnla lino " KATA " esazulwini se Qonce.

IMPAHLA yabo INTLE INTSHA.

Isali, Ilokwe, Ikeleko, Impahla yonke yase zinqweleni.
Amakuba eponti eneshumi linesibhozo ; Impahla engonoxesha iko nayo.

IZISULU, IZISULU, IZISULU.

st 1112

EZINGE MFUNDO

St. Matthew's — Keiskama Hoek.

UTITSHALA ONE SATIFIKITI ufunwa kwangoku ukuwuqala umsebenzi ngo 1 October, ukutabata INDAWO YESIBINI kwi Sikolo Sododana. Makabe lilungu le Church of England.
Ababhalayo ngalendawo mababalule nobudala nengxelo ngesimilo babhekise ku CHARLES TABERER,

Principal.

September 13, 1890. 2t210

ABALAHLEKELWEYO.

INKABI EBOMVU.

ILAULEKE e Xilinxa kwa Piet Qongo ekaya, kuse ingeko ivela e Lovedale ibise amakwenkwe ngomhla we 1 Sept., 1890. Inkabi ebomvu; ebumpemvu buncinane buyi kolo pezulu. baza begcwaba bukulwana empumlweni ; upawana angeluqondi umntu kwindlebe yekohlo sisikeyana Bincinane ; sisilondana emqolo kwicala lekohlo ; umsila wawutiwe shunqu kancinane, akangewuqondi kanjalo omnye ; mpi yecala lakwa Blayi nepakwe Dalindyebo zindlela zalo ezo elingabamba zona, ke kuni Batembu uxa lidungudelela ekaya Olibonileyo ndombhatala kanobomi. Tumela ku Rev. William Goodwin or Rev J Jas. Xaba, St. John's College, Umtata.

JOSEPH NDGKGANE, 2i259 St. Andrews, Nqadu.

KING WILLIAMSTOWN ADVERTISEMENTS.

DYER no DYER

EQONCE, KING WILLIAMS TOWN.

Bafikelwa yinto eninzi yempanla ukongezelela kwebihleli iko.

INGUBO EZINTSHA,

ZABANTSUNDU KANYE,

(Ngo Stemele benke).

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Iliempe zamadoda zokusebenza ziqalela kwi 1s.
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Ezamadoda Ibhatyi Zokwaleka Ezinzinzwa 8/-
„ I-Ondulubhatyi ze-Lakani, 16.- „ I-Bhulukwe „ 2/-. ,
„ I-Bhatyi „ 2/- and 3/6,

Isuti, Ibhatyi, ne Bhulukwe ze Diagonal Emnyama.
Isuti Zokutshata zipelele 38/6.
Iminqwazi emitsha, Izihlangu, Ibhatyi Ezinkulu, Amaqhina, Izikafu, Ikalala, Iblankete Nezibhalala, njalo- njalo.
londulubhatyi zezitofu 1/6.
Idyasi zemvula 8/6.
Ibhulukwe Eziluhlaza 2/.

DYER NO DYER,

KING WILLIAMS TOWN.

UKUBA

UFUNA elona xabiso lilungileyo nge NQHOLOWA, UMBONA, AMAZIMBA, nokuba ZITAPI-LE,
Ufuna IMBEWU ELUNGILEYO yokuhlwayela.
Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.
Ufuna IMPAHLA yako ngentengiso nokutenga o Marikeni

TUMELA okanye UYE

GILBERT BOX AND SON,

MARKET SQUARE,

KING WILLIAMS TOWN.

TRANSKEI ADVERTISEMENTS.

BANTSUNDU BANTSUNDU!

U GRUBB wase GCUWA

UYANI-BHOTISA.

KE ngoko abati ufudukile banolwimi Abatandabuzayo mabeze kuzibonela ngawabo amehlo. Abnemilanga mabeze kuyotengwa ngomchiza wake, bayakuvuyiawa kukumbona. mgani amayeza ake ezikuhlane zonke—Ayazeka.

MABUPELE UBUNCOKO.

Kanize nje, nizekubona impahla ha GRUBB. Ilokwe zokutshata i *Ready Made* neziyimicako. Ilokwe zokutshintsha—i Printi, i Kaliko, i Zihlangu (ezizitende zicopileyo) ' Intlotyana zonke zempahla yokutshafa, nezokunxiba nje kodwa.
Eyamadoda—Onzonza, ne Bhatyi, i Suti, i Hempe, i Minqwazi, i Bhatyi zokwaleka nentlobo zonke ze ngubo zamadoda *(ezo lutshata nokuhomba).*
Kofu, i Swekile, i Ti, ne nto yonke. Kwanempahla yaba Bhexeshi.
ELOKUQOSHELISA.—Ungawalibali amayeza ake, aselenqhiniwe ukuba angawo.

T.E. GRUBB,

. st21U BUTTERWORTH.

GIBBERD & BRYANT.

BADWELISE

IMPAHLA ENTSHA!

IPRINTI EZINTSHA

IZITOFU ZELOKWE EZITSHA.

ITYALI! ITYALI!!

EZE *41-* ITYALI EZE *41-*

EZONA ZILUNGILEYO E QONCE.

ETYALI ZE KESHEMIYA, Amabalana onke.
IZIHLANGU NE SHUZI EZINTSHA.
INGUBO EZINTSHA.

GIBBERD & BRYANT,

ALICE ADVERTISEMENTS.

W. McGLASHAN & CO.,

(MAGALA),

E DIKENI.

BAHLALA benezona impahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes, ITYALI, IZIHLANGU, NE NGUBO,

Zonke Intlobo Zabatshatayo Kwesi Siqingata,

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifisa.
Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,
E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

Amayeza ka Cook Abantsundu.

UMZI Ontsundu ucelelwa ukuba ukangeline lamayeza abalulekileyo.

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COOK lyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka
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Eka
COOK Incindi Yezinyo. 6d. ngebotile.

Oka
COOK Umciza Westepu Sabantwana. 6d ngebotile.

Oka
COOK Umgutyana Wamehlo. 61 ngesiqunyana.

Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkoliso angenalo igama lake

Ikaya Labantsundu.

UKUTYA ! UKUTYA !!

Ndinawo Umbona na Mazimba, Imbewu Yengqplowa ne Tapile, ngamanani ALULA konke-na.

PAUL XINIWE, General Agent.

King Williamstown, 13th August, 1890.
st2111

Kufunwa Kwangoku.

ABASEBENZI ABABINI—ABA-KHANDI BHEKILE, Abawaziyo umsebenzi, amadoda atozamiieyo, Umvuzo olungileyo, Umsebenzi ongapeliyo.
Kubhalelwa ku

S. MOYS,
Cradock.

ku REV. W. M. DOUGLASS, B.A., naku REV. S. NTSIKO-Cradock.

ikaya Lendwendwe.

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

R. T. NUKUNA 4 CO.,
Calderwood Street, Queenstown.

IVENKILE YASE BANKIES, e Glen Grey, inayo ngoku yonke into eti ifunwe ngabatenga kuyo abantsundu. Irola awona maxabiso apakamileyo ngento ezivelisiwa lilizwe—UKUTYA, UBOYA, IZIKUMBA.

B. HARTLEY.
4t210

Kubo Bonke Abalesa “Imvo”

Bangaba banceda kwa Ipepa lendaba labo abantu bakowetu ukuti, xa basukuba benento abafuna ukuzitenga, bavelele, nga-ngoko banako, kuzo zonke indawo, Ivenkile ezimpahla ihlokonyiswe ngezaziso kwi “ Mvo.” Kungali. lungelo nakubo bengayifihlanga lonto kubanini-venkile.

Iveki.

Ziqale zisifa igusha e Natal ngenx’. enokubalela. Sezibalwa ngamawaka ezife kufupi ne Kokstad.

NGOBCSUKU bo Mvalo ongapaya kungqu. bene itreni ezimbini zempahla ngase Frere, e Natal, kwapuka inqwelo ye *Gadi* engu Young, yafa nayo. Imbangi lunxilo lomqubi obanilweyo.

NGOBUSUKU bo Mvalo Sept. 15) e Kimberley kupalazwe ubucopo bonilungu ongu Cucuts ; kwangxwelerwa kakubi egxalabeni omnye ongu Pieterson sipompotela esingu Camenada Cwina, esibadubule ngepistoli singatetanga xa sibe sipuma sisand’." ukucutshwa.”

E AMERIKA kuxelwa ezokutyumka kwe-pqwelo zikaloliwe ezibuye umva bezinyuka intaba eyi Mount Penn zayakuba lityobo ezindongeni ezantsi, kwafa abahambi abaninzi.

NGOGQWITELA oloyikekayo obaluko e Switzerland ngeziveki zigqitileyo kufe abantu abasekulwini elinamanto amahlanu, ungasabaliswa umonakalo esindlwini nase mpahleni.

U SIR J. A. DE WET akabanga nako uku. nyamezela ukuhlala kwindawo abeaand’. ukwalatelwa yona yokuba ngamehlo ombulo we Nkosazana e Pretoria ngenxa yokungabi nampilo. Iruluneli ayiyamkeli lonto; imnike ixesha lenyanga ezintatu lokupumla.

INDODANA engu Mr. Titus M’bongwe obese Beaconsfield, unyana ka Rev. G. M’bongwe wase Horton e Ngqashwa ugqibe kwelokuba emke nalanm Afrika avela e Amerika ajikelayo kweli ehamba evuma ukuya kufunda kwisikolo esise Virginia U.S.A.

OSE Batenjini uncoma ubusela uti. Ku-sand’ ukumka ishumi legusha nebhokwe ezimbini, nditeta nje igusha endinazo zi 20 ngokuba. akuko nto yimbi kukubiwa kupela. Zaziku 300. Asibubo busela, obunje bungapezu kwenani; asilali.”

USUKU lo Mvulo ongapaya (15 Sept.) Ncemera lube lulolokukumbuza usuku lwe Jubilee ka Bev. Richard Birt, lwabalulwa ngemibulelo yesi vuno efike kwi £40. Abafundisi abebeko ibilixego ngokwalo nakubeni lisebutataka, no Rev. J. Harper, Rev. J. H. Batts wage Qonce, no Rev. W. Rubusana. Umlesi oyibone kwi *Watchman* lenteto ubiza ukuba kutenina ukuba ingabiko ingxelo yentlanganiswana ebeyeyodwa ernva kwezinye ?

UKUPANGWA kwabautu kuyancomeka emapandleni e Johannesburg. Ngobusuku bo Mgqibelo ongapaya abafo ababini bapangwe £24 omnye, £30 omnye. Utnzi wefama elingu Pretorious, ugqojoziwe, kubiwe £100.

ITE ifika e England inqanawa abehamba ngayo u Sir Gordon Sprigg waye selebhetele.

NGOBUSUKU bo Mgqibelo ongapaya kufike izigebenga ezibini rikwele emahasheni kumzi wesityebi se Bhulu elingu Erasmus kufupi ne Pretoria, zonde ngesitali. Epumile umninimzi uposwe yimbumbulu. Ubambile naye wasenzakalisa kodwa isihange. Sele ngepondo kwaoko. Ute kwakusa wutumela edolopini abafana abasinde kwakwizipompotela Ububhovubhovu buwile kwelo.

KUTIWA amaxhwili ayanyhatya empahleni ngase Nqweba.

ITA kuhlala e Burghersdorp ngolwesi-Hlanu olu (26 Sept.) i Jaji, ize ngo Mvulo (29 Sept.) ibese Aliwal North.

INDODANA emhlope engu Joseph Tomlison yase Rini ifumane yeshwaka nge Sabata engapaya. Kuti we bhatala kwafunwa, ifunyenwe ifile, selidada kwi dam lamanzi okusela ase Grey Reservior.

KUNCONYWA ukufa komhloli-zikolo wemimandla yelipezulu u Mr. John Samuel, olele e Hospital e Kimberley, sisifo semipunga.

IKUMKANI yama Swazi entsha iqi nisei we ebukosini ngamatiletile ngomhla we 2 Sept., kwabe kuko 3,000 abafo base Swazini bexhobile, akwabiko sipitipiti noko.

U BISHOP wase Rini ubese Rafa nge Sabata engapaya (14 Sept) wamkelela ebandleni ngobeko lwezandla 24 amalungu eramente yabamnyama epetwe ngu Rev. W. Philip Momoti, esivuya naye ngokuqubela pambili komsebenzi wake kwelo lingapakati.

IMPI eyakuma kwela Matebele pantsi kwe Komponi epatiswe elo isamana uktumela ezokuba kuseluxolo pakati kwayo nabantu baka Mzilikazi. Ayikulibali ukutyeba kwelo ngezinyiti lihle kunene nangendlela yokumiwa ifama.

U MR THOMAS ZWKDALA, isibonda saso Machubeni, uke waya ku Mantyi waae Dordrecht ne *sampulu* yamalahle anconwa ukulunga, afunyenwe kwifatna ka Rulumeni eyi Uitkyk yase Mhlanga,

UZIQALA nge Sabata ezayo e Beaconsfield inkonzo zake zokuvuselela kwizwi le Nkosi u Rev. Alex. McAulay. Bsyakumlandela ngemitandazo abahlobo bake abaninzi.

KUFE abantu abamakulu matini e Bulgaria, ngonogumbe ekuveleni kwale veki.

KUBEKUKO umlilo omkulu ovute inuni yonke ye Cawa egqitileyo e Mnambiti (Ladysmith), kusitsha amaplanka andlalwa kwindlela kaloliwe. Ilahleko ingapezulu kwe £12,000.

KWABA khanda ibbekile—ixham lotusebenzi livuleke *e* Cradock. U Mr. Moys ungqinelwa ngamadoda atembekileyo ukuba angumntu angatandayo nabani akusebenza pantsi kwake.

Imvo Zabantsundu

NGOLWESI-NE, SEPT. 25, 1890.

ABANTSUNDU KO MHLABA.

INTETO yomnumzana wase Lusutu obeke wabhala kwelipepa elingu “ X ” ibuye nempendulo yepepa lase Kapa eliyi *Cape Argus.* Lifika elipepa litabate amazwi om’bbaleli wetu angokwalelwa kwezihlobo zabo ezise Lusutu ukuba zifudukele kubo e Mount Fletcher, ekuti ngoko zinyanzeleke ukuba zigqitele ema Mpondweni; kwukona liteta ngendawo yokuba amawetu anga-Be-sutu abase Mount Fletcher elila ngokuhlutwa nokutengiswa kwe mihlaba yawo kuba kusitiwa ayina- ’ bantu bangabemi. Ngokwe *Argus* ukubona lom’bhali kwi Mvo ubhala ngomsindo—into emasiyipikise ke leyo. Amawetu akayiqelile into yokuteta nabantu abakulu njengo Rulumeni ngomsindo. Ubesafuna ukuqonda kodwa umhlobo wetu u “ X,” ebonisa kuba engumntu wase kaya. Ifike kwakona i *Argus* ibe nenqaku elipaulayo ngokupatelele kwawe Mvo amazwi angavakalisa uvelano nesililo sa Besutu abapantsi ko Lundi, nayaleza esisikalo ku Rulumeni ukuba apeze ukuhluta umhlaba kwabantsundu kuba bahleli bengenawo kakade.

Elipepa lase Kapa liqala ngokuyibulela IMVO ngokusondeza pambi komzi umcimbi onengozi njengalo. Sifike ke singayivisisi, yakubon’- ukuba itsho, xa iteta ngokungati ukuhlutwa nokutengiswa kwemihlaba ya Besutu abapantsi ko Mr. STANFORD, kwelipetwe nelama Rilikwa kuyimbuyekezo yokuba u Rulumeni engahlutanga mhlaba ku Besutu baka LETSEA emva kwencito enkulu yemali pezu kwemfazwe na Besutu. Ngawo la amazwi elipepa ngalondawo:

> Kusagqite iminyaka elisbumi bebete a- Besutu bayibangela le Koloni indleko ze *maldyune* zemali. Asisakuluvusa uvundu lwepike ngendawo yokuba yayingubanina um’bangi wemfazwe ya Besutu ; kodwa ngoku sikangela iziqamo zemfazwe leyo, esingati ngazwinye, zaba kukuba a-Besutu basale bengo.*bhasi* mayelana nelabo ilizwe, bati abantu base Koloni ababinako ukuyiboyisa indleko yabo nangomhlaba owawungowabavukele umbuso abantu baka MORO, SI ....Isipelo semfazwe ke, nesokucela kweta um’buso we Nkosazana ukuba ibatabatele pantsi kwayo a Besutu, ibe kukuba elo iizwe libe yinqila yemidaka, engcwele kangangokaba izandla ezipete inkatazo zama Koloni zingabi nakucukumila, akwabiko nobunzima obuti bubaoge abantu bokukanya ukuba bapile nzima. Kwelipesheya kwe Nciba zati iziqamo zemvukelo m’busi zase zandleni zama Koloni, kodwa imfanelo yapitikeswa nenceba kona ngohlobo lokuba ubemncinane ukuhlaba ofunyanwayo ngnuRulumeni. Abavukeli nabatobeli m’buso babuyela kwase manxiweni nase madlelweni abo, abate ke ngokufanayo e Lusutu nase Transkei bahlala banda ngoluhlobo lokuba kubeko lentshakumo ikoyo. Kundululwa isikalo safamlibe, “ Sifuna umhlaba ongapezulu ; ” ke ngoka into acelwa ukuba ayenze u Rulumeni kukuba azalise elipetwe kanye nelama Rilikwa, ngempi epupuma ngokuzala kwelase Lusutu. IMVO ayitsho emhlotsheni yona u Rulumeni makapeze ukuhluta umhlaba wabantsundu ; makamise imida. Lomcimbi iwayaleza ka Rulumeni omtsha, saye nati sitelela ngeliti akuko omcimbi ubukula bugqite lo abungabekwa pambi kwake.

Itsho ke i *Argus;* esiti ke nantso ke into yako wena tnnumzana wase Lusutu oyindulu🙂leyo lengxoxo. Mayelana nalenteto yelipepa lase Kapa sinandawana ziqwetayo esinga singazibhekisa. I *Argus* iteta njengokungati kuyimfanelo ukuba u Rulumeni ahlute umhlaba wa Besutu abapetwe nama Rilikwa, kuba engabanga nakufumana maxhoba emfazwe ku Besutu baka LETSEA. Asiboni bulungisa tina kulonqubo. Elesibini, iyaposisa i *Argus* ukuteta njengokungati kuko owebala letu oke walila ngokuti makongezelelwe umhlaba. Kumhlope ukuba akanawo umhlaba u Rulumeni ngokuhluta owa Besutu. Esetu isikalo kukuba makunqumane ukuhlutwa komhlaba kumawetu ingeko kakade, makumiswe imida kuhlaliwe ngokupumla,

I *Argus* iti ukuya kwa Besutu kwelipetwe nama Rilikwa nase ma Mpondweni kubangwa kukuba kuzele kwela Besutu. Iyaleza ku Rulumeni ke ukuba arole umteto olukuni awuyaleze ko Mantyi ukuba ungazaliswa umhlaba ngabamnyama Iti:

> Kwisitutyana seminyaka elisbumi isitembu sibange ukuba saude i Netevu ngengokuba amanani azo afun’ ukagqita nakubabanzi bomhlaba ; baye endaweni yokupama baye kusobenza, njengokuba besenjanjalo abamhlope bakuboa ukuba abanakafamana mhlaba, basuke barole isikalo sokuba bafuna umhlaba ongapezulu, ukuze bazokuhlala ngendlela yabo endala.

Kulungile ukuba umzi uhlale uyazi into ecingwayo ngawo ngamapepa anesitunzi njenge *Cape Argus,* kuba noko ati aposise ukuyimisa inteto baninzi abazamkelayo imvo zawo baze basebenze ngazo. Ingxoxo yokumiwa komhlaba iyefanele ukucikidwa zingqondo zamawetu, ngokukodwa xa amapepa angawama Ngesi nabesibeke intonga kuwo efun’ ukuti umhlaba obe useumiwe zizizwe zakowetu avulele ukuba awuncipise u Rulumeni ngokuwutengisa kubelungu nakwabanye. Tyemka ngati iwumki nje: adukisele nina amaoda!

U MR. PEACOCK NE BANDLA.

ECELTWE, uvumile u Mr.

I JOHN M. PEACOCK ukuba lelinye lamanene ayakungena kunyulo olu luzakubako Lwendlu Yengwevu, mayelana nomandla we Mpumalanga. Uvuya wonke umzi ngenxa yelinene, kuba, njengokuba bonke abamaziyo u Mr. PEACOCK beyakusigqinela, kungeko nene ligqite yena ngokufanela isihlalo ebelingasondezwa pambi komzi. U Mr. PEACOCK waka walilungu elimele i Qonce kwi Bandla Elingapantsi, waye engazanga ake atandabuze mayelana noluvo lwake oluhle ngati bamnyama. Kuleminyaka ilishumi ipelileyo ubeselehlala e London kwelama Ngesi, ngoku uyabuya uzakuma e Queenstown, ekute-ke kwakwaziwa oko bambonisa ukumtanda nokumtemba abatile ngokumtumela isicelo ukuba angene elunyulweni. Umxhelo womzi mnye ngo Mr. PEACOCK ; waye nowakowetu ungasakutandabuza ukumxhasa. Elase Dodoloro ipepa liti, indaba ezingokusondezwa kaka Mr. PEACOCK zindaba ezilungileyo laye lisiti: — Bekungena kwalatwa ogqite yena ngokufaneleka, emakangabiko nto iyakuyekwa ingancedisi ekubeni apumelele. Nati sitsho. Sekufuneka isibini samadoda ke mayelana ne mpumalanga ukufeza isitatu, esingekamisi nyawo ngamanye aseleko.

Impawana.

IXESHA lokubuya kuko Rev. P. J. Mzimba e Johannesburg selisondele. Izihlobo zake e Lovedale zinikangele ngalenyanga izakutwasa October. Akumangailiso ukuva ukuba u Mr. Mzimba uwuhambise umsebenzi awayetunyelwe wona ngabafundisi e Rautini ngohlobo lokuba ibe ayingi augayishiya iramente abeyipatisiwe.

I-TINARA ngumzana ohlala umana uba nezipitipiti ze Remente ngokukodwa mayelana notnhlambi webala. Sikangele ngati alihlalisene kakuhle Ibandla elipantsi komfundisi u Rev. J. van Rooyen. Kuko iqela elizama ukumkupa kwi sihlalo sake; kakade bako abanga kuye. Singavuyiswa kukuva ukuba umzi lowo ubuye wafumana amacebo okuhlalelana ugoxolo.

SINOA singazisa into eninzi yababhaleli be Mvo ukuba sinento eninzi yenteto zabo, abacela ukuba zingene epepeni; kodwa ngokuba kuko ezindala ebesezihleli zilungiselelwe ngabashicileli ukuba zingene, ezite azangena ngokuswola indawo epepcui ngetuba lobuncinane balo, kubonakala zilindile ezifikayo. Mabasazi-ke abanenteto abazitumeleyo isizatu sokungabonakali kweuteto zabo, bangazitukutezeli.

SEKUDE kwakatatu u David Magna Thomas, itoliki kwi ofisi yase Barkly East, ebapambi kwainatyala— kabini e Barkly East, kanye e Dordrecht—ngokupata kakubi izilo ezingena kuzibuzela. Unekontileki yokuhambisa iposi pakati kwe Barkly East ue Dordrecht; waye emangalelwa ngokusuke asebenzise amahashe abhityileyo nanezilonda. Eyase Barkly yamyala ngokumdla 10s.; yapinda nge £2; ngo 15 September udliwe £-3 yeyase Dordrecht.

KUDEKUDIBENE ngeziveki zimbini zigqitileyo e Kontani i Komiti vabafundisi be Wesile ukukangela nokwenza amacebo ngokufundiswa kwabasakuba bamkelelwe ukuqeqeshelwa ubufundisi —abamhlope nabantsundu. Kute kwasingatwa nemicimbi engokudalwa kwe Konferens zeziqingata, iti enkulu ibeko kube kanye yiminyaka emitatu . Ngokupatelele kwezinguqulo ibemxhelo mnye Konferens ukuba kuyafuneka zenziwe. Kubonakele ngendawo yokuqeqeshela abangena ebufundisini kungeko igqita i Lesseyton (Undlovukazi) mayelana nabamnyama; negqita i Queenstown (u Komani) kwabamhlope. Lamacebo ayakusingatwa yi Konferens vonyaka ozayo eyakubase Maritzburg Natal.

SIVA ukuba seyikiitsbiwe i *Samani* Aamxtyala Amakulu e Jaji ase Kapa ngomcimbi wokubekwa kwamabala okuhlazisa kwinenekazi u Alias Sturrock elingumongamelikazi we Sikolo Sentomlu e Ncemera ngabafundisi bakona Kuyakuba kokwamatvala lawo ke kwakubona ukuba zicikidwe ngemibuzo yokupendla yeziteti pambi kwe Jaii ezinto ati uyatyolwa ngazo u Nkosazana’ ukuba zisitshaze ngonapakade isimilo sake ngokuti ziyinene, mhlaimbi zibhengeze ukungabi nene kwazo. Kunala ukuba amatyala anielwe kusingata itvala ehbuhlazo lolohlobo lipuma kubafundisi binosizi olungazenzisiyo ukuba libe alibanga nakugqitywa kwanabafundisi ujengokuba kwakungati kuyabanjalo. Bekuugaseko nongati acebise ukuba noxiswena into enje ngale kwisidlangalala se Jaji—nejaji izezase Kapa—igqitywe kwabubufundisi nobukolwa ?

SIBHEKISA uni'bulelo kubahlobo be Mvo abasitumele amagama amatsha abamkeli kweziveki zipelayo, baye ngokwenjenjaio benga bangabonisa inkutazo nokwanela kwabo yimigudu yetu (engaba ibingafezekile) yokuzainela amawetu kwixesha agqitileyo, — abauga kwakona ungade ufudumale lomlilo suye sizama ukuwupemba ude uviwe ngumzi upela. Kuti kanti kubayilibale ntlanganiso intsha sekuko nezisongelo zokwenzakalisa IMVO noyipeteyo nga-

matuba esibe site sabebla sawaroba tina, ekuzanyelwa ke ipepa elilimbi kugxekwa IMVO. Livuke apo ke ikwele (kwabangenawo lamasheyi) lokuba masingalahli imbo yetu ngopoyiyana,—hlaze kanti sibe senza esenja ebalini eyayiwela ngomcancato emlanjeni yalahlekwa yinyama yayo, ngokusuke ibone umfanekiso wayo emanzini, ibe yona yinja yimbi, ise izileta—ixhumela lamfanekiso wenyama ipetwe situnzi sayo. Simelwe kubabulela abamele IMVO yakubon' ukuba inabapanda umhlaba pantsi kwayo. Amagama amatsha wona asafuneka ukuba sandis we ipepa, uphuhle umsebenzi. Esingavuyayo abatabati be Mvo bengayekanga ukubonisa ngokufunekakokuba lomsebenzi wondliwe ude womelele.

Umpatiswa-Micimbi-Yabantsundu.

Lomnunzana ufike izolo elinye emini apa eQonce wegqita ngo 6 wakusasa ngolwesi-Tatu. Ihambo yake ibingavakaliswanga kwangapambili, yiyo lonto Squbuleyo. U Hon. P. H. Faure upelekwa yinkosikazi nesandla sake u Mr. S. J. Hofmeyr. Usinga kweli Pesheya kwe Nciba ukuya kubona ilizwe nabantu apatise bona. Indlela yake iyakucanda e Gcuwa, aze ukusuka kona apelekwe ngu Mr. Liefeldt ukuya e Mtata. nakwichweba lo Mzimvubu, nase Kokstad; uyakwandul'ukusinga e Matatiele, ehle ngase Maclear eze e Cal a nangase malahleni ukuza e Queenstown. Ixesha alimisele lomjikelo yinyanga ; waye engxamele ukuyigqlba lingekafiki ixesha lemvula ukuta kwayo. Waye eya kubuya kwangase Qonce ukwenzela ituba lokubona abalunge kweli abantu ngokubuya. Umzi uyakuvuya kunene ukuva ukuba kuko nento yokuba woti ebuya u Mr. Faure, abe efika e Qonce umhlobo womzi odumileyo, Umqondisi-Mteto woMbuso, u Hou. J. Rose-Innes, ongati ube nokuhlangana nabo bobabini. U Mr. Faure uyaqala ukulihamba eli, waye esincoma isitunzi esi somntu ontsundu am'bona kweli, nokulima kakulu kwamawetu, esamangaliswa nakubona abanye sebenxibile kwimizi yezikolo, beteta nje bona base Kapa ngontsundu bateta ngoinntu abangamaziyo. Ngumfo wobubele, omoya mhle, ongati umzi uyakumtanda, waye ejikela ukuba afunde jigenene. Usicele ukuba sivakalise usizi kumzi olunge kulemimandla, ngokusuka ati kanti uwuqubule, ubengazi ukuba ungaba uyamnqwenela, aseleya kuyigqiba lonto ngokubuya.

UNYULO LWENDLU YENGWEYU.

KUMANDLA WE MPUMALANGA.

Indoda evele patnbi komzi ngaleveki ngu Mr. John M. Peacock, ekubaliswe ngaye kwakweli lanamhla. Imbumba yama Bhulu kwintlanganiso yayo yamahlelo esitili sempumalanga ebise Romani, yalate u Mr. David de Wet wase Aliwal ayakuwa evuka naye.

AMANTLA EMPUMALANGA.

Kulomjikelo i Bond iyawakwapambili. Seyizibopelele intlanganiso ebise Cradock ukungenisa isitatu sipela ; o Messrs. F. Wienand, D. P. van den Heever no W. J. Michau. Abangengabo be Bond bateta ngo Mr. T. J. Plewman wase Colesberg, kwaye kulingwa ukuba ibe ngu Hon. Wf Ayliff ongenela impi engengayo i Bond.

AMAZANTS I EMPUMALANGA.

Ibhai lizimisele ukumisa o Messrs. Wilmot, J. Brister no J. F. Dolley wase Tinara. Ngati no Dr. Atherstone usangene. Ibondi iteta ngo Mr. H. J. Moolman wase Somerset.

OWANGAPAKATI

T-Bond ingenisa o Messrs. Herholdt, P. R. Botha no Rev. W. P. de Villiers, abangengabo abayo bateta ngo Mr. Thwaites.

ULWESIBINI E MKANGISO.

Usuku lwa 23 September lulolungasakulibaleka kubantu base Mkangiso, nababeko ngalomini kona ngokuyola komsebenzi wokwamkelelwa ebufundisini obuzeleyo base Wesile komfundisi H Rev. Samuel Nohe wase Tamara. SJinsebenzi ute wonganyelwa ngemfaneteko nesidima ngu Mongameli we Konferens u Rev. S. Evans Rowe wase Maritzburg, Natal. Waye encediswa ngu Rev. R. Lamplough, Rev. T. Roper no Rev. P. Mpinda. Kuvulelwe ukuba Ai Mr. Nohe abalise esidlangalaleni imbali yobom bake ukuba ade azokuba kweli nqanam. Watsho ngembali eqaqambineyo yenkohlakalo encamisileyo ate kuvo .wancanywa ngabo bonke ngapandle komzalikazi ongayekanga ukumzamela elizwini, ade wabinzwa inhla utile tkuvunywaiculo elaziwayo u

Izono zam zininzi.

Ukudukisa akumsizanga ude wazinikela, ate waqala kwaloko ukushumayela kude kubenamhla; azimiseleyo ukwenjenjalo kude kube sekufeni. Uqosheliswe umsebenzi omkulu uyolile ngesiyalo sobusiko obungumangaliso ngu Mr. Rowe, sisekwe kwe 1 Timoti vi. 11, 12. Ayaleze shushu ukuba nokuba uba yintonina .umfundisi tnakazaniele ukuba ati wonke jigomlomo ozeleyo ngaye uyindoda ka-Tixo. Ubalule izinto emazibelekwe ngu Mfundisi nezinye amakazisukele ade ,azifumane ezikwakweso sahluko. Yaye yonke lonto iqubela ekubeni afumane ubom obungunapakade obufezekileyo obungena mazwi obungacazwa ngawo, nate u Tixo akalinga ukuba chazela, Singasuke siti ibiyinteto enyaniso zisibhebhe, engasakuze ipume kwabayivileyo.

IJAJI E MONTI. Apa libe linye kupela ityala, ingu Mr. Sampson ele Nkosazana. U *Kresmeni,* ngobudlwe ngu e Qinira. Unikwe ikati 3 iminyaka 4. Ijaji ivuye ne Juri ngokuzoli kwesiqingata okubonakala kwituba lokungabiko kwamatyala.

Ipalamente.

UMTETO WOKUNCIPISA UMQOMBOTI

Ekuzeni kupela kwe Palamente

U MR. ORPEN ungeniee umteto woku. ncipisa nkwenziwa komqomboti kwimizi ye fatna. Ute lomteto uwungenisa ngesicelo samafama amaninzi akwindawo ngendawo e Koloni. Amafama anomnqweno wokuyi. peliaa lento, waye umteto umisela ukuba bungenziwa utywala de kube kuvuma ifama. Imitayi ye netevu idla ngokuti ipelele ezimbambanweni, yaye ivelisa ubusela be-mpahla obukulu kanjaqo. Okwangoku amafama awanamandla, kwaye kufutieka umteto ongabanga ukuba amafama abe-negunya ezifameni zawo. Uyatemba ukuba lomteto awuaakuchaswa. Uyafuneka kakubi, waye ekolwa ukuba onke amafama akoyo kweli Bandla oti akolise ngokuvumelana nawo. (Hear, hear)

U MR. INNES ute uyavelana nelungu elibekekileyo, kodwa into angagqibiyo ukuyiqonda kukuba lomteto ungeniswayo woba nokuyifikelela-na into ekuzanywa yona. Utywala bo Mxhosa buke bacikidwa ngaba Picoti bo Nxilo, yaye ingxelo yabo eya kuylqwalaaela u Rulumeni ngelixesha iyakuba ingahleli i Palamente. Ngomteto omiyo isicaka siyohlwaywa sakuba sidale isipitipiti ngetuba loselo emtayini. Liya kutinina ifama ukuqonda ukuba kuko utywala embutweni de bube buzibouakalise ngonxilo ? Ekuveleleni into zoluhlobo kuyafuneka ukuba balumkele ukungenisa amacebo agabadeleyo, waye engakolwa ukuba lomteto ungeniswayo ngoku woba noncedo olugqite umteto ohleli uko. Uyatemba ke ukuba aliaakuti linyanzelwe icebo eli.

U MR. DOUGLASS ute uvumelana ngomxhelo wonke nomndululi ngxoxo, waye enosizi ukubona Umqondisi-Mteto ebeka izikhubekiao. Amafama amelwe kukuba awuvelele lomcimbi njengoko unjalo, lomteto uya kuwanceda kunene. Kute-qo, iveki zonke kowake umzi kumana kubako imbuto zotywala ngenxa yokuba umteto ubuyekeyeke. Utywala bo Mxhosa bubanga izicaka ukuba zibe endongela, amafama awanaqinga lokulipelisa elieiko. Kekwatiwa ingxelo ya Bapicoti bo Nxilo isaya kukangelwa. Uba yena ingaba ikangelwa de kube kudala.

U GENERAL NIXON ute kwesake isitili (sate Tinara) bakatazwa butywala be tolofiya. Lomteto awnsakuwapumza amafama koko akutweleyo. Uvumelana yena nabati mawuroxiswe lomteto okwanonyaka nokuba kungayipina indlela.

U SIR T. UPINGTON ute le yingxoxo ebanzi, ekufuneka ikangelwe ngobubanzi bayo xa kwenziwa umteto. (Hear, hear) Elicebo asililo elifanelekileyo ukuvelela lomcimbi. Lomteto awulilo nexabiso lepepa obhalwe kulo, kuba awubukankanyi utywala to Mxhosa, obungaqukiweyo emitetweni engeziselo ezinxilisayo. Oko abeke wahambela e Transkei ute wawuqondislea kunene lomcimbi, wafumana ukuba yinto enqabileyo ukubonwa ibhotile yotywala bomlungu kwelozwe. Utyelwe ukuba ingcambu yenkatazo zonke kwelo butywala bo Mxhosa, obuzigezisayo inetevu. Ufike wabuza ukuba akungelungena ukuba nobutywala bubalelwe kwezinye iziselo ezinxilisiyo esibalulweyo ngumteto onge lasenisi, kwatiwa angaba ngabadele xa enjenjalo waye ungaruneka kakubi umzi ozi netevu ngelotuba. Ukuba inene elibekekileyo linga lingawenzela umteto utywala bo Mxhosa malitsho emhlotsheni. Elicebo alinakahanjiswa kanye, waye engafihli yena ukuba uyakulichasa.

U MR. JONES ute icebo lokuba lomteto uroxiswe ngelingamkelwa.

U MR. SAUER ute uyatemba ukuba ilungu elibekekileyo liyakuwuroxisa lomteto. Akafumani yena ukuba utywala bo Mxhosa bukutshiwe enanini lezinye indywala ukuba ute weraa lomteto uyakupatelela nasetywaleni bo Mxhosa. Inyaniso yona abungapandle utywala bo Mxhosa.

U SIR T. UPINGTON ute ekumisweni komteto wotywala kwakuxelwe mhlope ukuba utywala bo Mxhosa akutetwa nto ngabo ugalowo mteto.

U MR. P. J, DU TOIT ute ubeyakuwuvotela umteto lo njengokuba abeseletembisile, kuba ecinga ukuba umonakalo obangwa butywala bo Mxhosa ukwanga ngobangwa lutshilo lwabakweta, kodwa ezivile izizatu ochaswini ngazo ngu Mqondisi-Miteto nabanye naye seletelela kwelokuba umndululi aroxise ngakumbi sekusekupeleni kwexesha le Palamente, abanini mihlaba bangayivelela ngokwabo lento.

U MR. VAN REN8BURG ute ukuba Umqondisi-Mteto ubeyifama ubengasaku lisingela njengento engetyulu elicebo. Umntu akannko ukuzohlwaya izicaka zake ngokusuka zinxile, kuba umteto welungu Use Richmond ungapumelelanga, kwaye kusohlwaywa ifama endaweni yesicaka ngoku. Uyatemba ukuba umcimbi owonxilo woti ungenwe ngokuzeleyo.

U MR. THERON ute asibo tywala bo Mxhosa bodwa obuvelisa inkatazo, kodwa nabantu abacanda ezifameni ngendlela baseza isicaka, waye lomteto uvelela nabo. Angatanda ukwazi ukuba kwaka kwakutshwa Lasensi, nokuba inyena, yokutengisa utywala bo Mxhosa.

U MR. MARAIS ute uyavuya ukubona isininzi sabahlala benga intengiso yotywala ingancitshiswa bewuchasa lomteto. Naye uyavumelana nabati mauke uyekwe lomcimbi ude uvelelwe upela umteto ongotywala. Kufuti kusitiwa inqila zaye zincinane, belingatinina elinye ifama ukwalela uinelwane ukuba utywala bungenziwa emzini womelwane olo. Amasimba awalinyelwa tywala obo bodwa kodwa akukutya, kuyakufuneka kuqala ukuba kumiselwe ixesba apela kulo ukuba kukutya nelo ati abe butywala.

V MR. FROST ute angatanda ukwazi ukuba Umqondisi-Mteto (Mr. Innes) uyavu melana na no Mpatiswa-Koloni (Mr. Sauer mayelana nokuba utywala bo Mxhosa abu kutshiwe emtetweni omiyo ongezinyi indywala. Lomteto awujonge Lokeshoni sabantaundu. waye engayiboni into oyi kuyinceda xa kunjalo.

U MR. HOOKLY ute uyavisisana kanye yena nomongo walomteto, kodwa isimbuku somtato lo akakolwa ngaso kuba singazivelele ngokwanelisayo zonke izinto ekufuneki zivelelwe. Akavumelani kanye nelokuba utywala bo Mxhosa buqukwe kwezinye indywala ngumteto omiyo. Yanele imiteto yokoblwaya izicaka ezingevayo, akaboni luncedo luyakuveliswa kumiswa kwalomteto.

U MR. INNES ute angati ukupendula umbuzo welungu elibekekileyo lase Queenstown, banyanzelekile ukuba bawukangele njengoko unjalo umteto ongendywala okoyo, njengoko kwemteto umiyo akuko mazwi abulahlela ngapandle utywala bo Mxhosa.

U MR. PEARSON ute ngomteto omiyo wotywala akuko bani waka wafunyanwa enetyala ngokungabi na Lasensi kweli lizwe.

U MR. DE WAAL ute bubuntwana ukungenisa imitetwana ngemvimvitshane enje. Kumaxesha akudala bezikolisa ngokunxila izicaka, kodwa akuko mteto woluhlobo wskz wangeniswn, noko batyeba abawota abadala. Kodwa ngoku *isialam* esingu Kafile ukuba site saduda sanxila, maseku. ngeniswa umteto e Palamente. Oko ebelifama ubesiti amelwe ngamanye amaxesha kukwalusa inkomo nge Cawa, zinxilile izicaka. Ngoku kwaliwa nokuba o Kafile baxantse basele. Mhlaimbi into ebiyakuba yegqitiseleyo kukuba sebebaxhoma boshumi kwangoku. (Kwahlekw Baninzi o Kafile abesakubabona benxilile yi Dop, abeti ke aruyiswe kubabonela xa benjalo, kodwa ngoku baza kunqandwa nokuba basele o Kufile. Eli lilizwe lenkululeko, xa ngaba i wayin ne brandy azisakuba sapatwa akasakukatala kukuma kulo.

U MR. VAN DER WALT ute lo Mteto awusakuba namsebenzi ukuba ababubaluli utywala bo Mxhosa. Angalikumbuza inene eligqibeleyo ukuteta ukuba umdudo ngam. nye uzala ilahleko yegusha ezimbini nezintatu etwalwa lifama.

U MR. A. H. DU TOIT ute lomteto njonge ko Kafile kupela, kanti noko awutsho. Zininzi intlobo zotywala bo Mxhosa. Ukuba lomteto wenzelwa u Mxhosa uyakuba nxa yipina oka Hofmeyr umteto we 1889 ?

U MR. ORPEN akasiboni isizatu sokuba awuroxise lomteto, nakubeni kakade amelweyo kusamkela isigqibo se Bandla. Ukuba kuko into engafezekileyo maliwulungise inene elibekekileyo nelifundileyo lase Caledon (Sir T. Upington). Ukuba u Rulumeni akangenisanga mteto olungileyo ukukusela amafana ngokuhlala okulandelayo kwe Palamente, uyakuwungenisa ngokwake, waye aneliswe ukuba Ibandla liyakumxhasa.

Ngemini elandelandelayo u

MR. FROST ubhekise umbuzo ku Rulumeni efuna ukuqonda ukuba ngomteto omiyo kuyafunekana ukuba ubani otengisa ngoty wala bo Mxhosa atabate i lasenisi P

U MR. INNES (Umqondisi-Mteto) upendule ngeliti ukuba utywala bo Mxhosa buyanxilisa ngo Mteto omiyo obutengisayo umelwe kutabata i lasenisi. Apo iqina likona kutnayela nokuba Luyanxilisana utywala bo Mxhosn. Mayelana nokunxilisa nokunganxilisi kwabo ke akanamava ngabo. (Kwahlekwa.) Angasuka alalatise kwi. ngxelo yaba Picoti-Bonxilo ilungu elibekekileyo. Ubuninzi kulamadoda siti mabubalelwe kwezinye indywala obo Mxhosa kutiwe buyanxilisa. Kodwa iqela elino Mr. Hofmeyr liti buzindidi ngendidi utywala bo Mxhosa. Buko obunxilisayo, buko obunganxilisiyo. (Kwahlekwa.) Kuko utywala bo Mxhosa obusidudu, nkudla ke lonto. (Kwahlekwa.) Kengoko linokwazi kangangokuba esazi ilungu elibekekileyo ngotywala bo Mxhosa. (Kwahlekwa.)

U SIR T. UPINGTON ubuze ukuba uyakukupa isiziso-na u Rulumeni ngotywala bo Mxhosa obunxilisayo ukuba busatyatelwe lasenisi ngomteto omiyo wotywala.

U MR. INNES ute leyo yinto ekufuneka ezikisile nkuyicinga u Rulumeni. (Kwahlekwa) Umhlobo wake ubengu Mqondisi-Mteto iminyaka emitaudatu kanti noko akuko mteto ate wawungenisa lonke eloxesha unjengalo awubuzayo. (Kwahlekwa.)

ABALIMI NA BARWEBI.

E-Qonce ngo 19 Sept., uboya bufumene 5d to 9d ngeponti.

E QONCE, (Sept. 20)

Amaqanda—6d to 8/d ngedazini Umbona—4/1 to 4/4 ngekulu Amazimba—3/4 to 3/9 ngekulu Imbotyi—7/9 to 10/3 ngekulu Umgubo —17/ ngekulu Ihabile—2/1 to 5/7 ngekulu Irasi—3/8 ngenxhowa Irasi eluhlaza—1/1L to 2/6 ngekulu Isemile—3/5 to 3/10 ngenxhowa Inkuni —7/ to 38/ ngeflara

E KOMANI (Sept. 20.)

Inkuni—18/ to 60/ ngeflara Irasi—2/7 to 2/9 ngekulu Ihabile—1/6 to 7/ ngekulu Itapile—12/ to 12/3 ngenxhowa Um bona—7/3 ngenxhowa Isemile—4/3 to 4/6 ngenxhowa

E RINI (Sept. 20.)

Amaqanda—9d to 10|d ngedazini Amatanga—3,6 to 4/8 ngedazini Irasi eluhlaza—7d to 1/9 ngedazini Umbona —5/6 to 6/ ngekulu Imbotyi—10/9 ngekulu Itapile—10/6 to 14/3 ngekulu Isemile—6/6 ngenxhowa

E MONTI (September 23.) Isemile —4/6 to 5/ ngenxhowa Imbotyi,—9/6 to 10/ ngekulu Ihabile—3/ to 4/6 ngekulu Umbona—4/ to 4/6 ngekulu Itapile—8/6 to 11/ mrekulu Amaqanda —6d to 9d ngedazini Inkuni 5/ to 21/6 ngeflara

IJAJI E BHOFOLO.—Yayihleli ngolwesi Hlanu olungapaya kulomzi, ingu Mr. Lardner Burke ele Nkosazana. U *Zweni* ngokutshisa indlu ka Swaartbooi kwa Qaka unyaka — U *Mango Nokele,* kwangokutshisa indlu ka Jim Myeki, kowase Mpofu umandla, uncedwe kuba inkosi yake iti wayesemsebenzini lomini wasinda.—I Jelimeni elingu *C. G. Salgwedel* elibe lilipolisa e Tyume, ngokutshata omnye umfazi eko owomtshato wokuqala. U Mr. Tamplin obengumeli ucebise ukuba alivume ityala watetela ukuba kuncipe isigwebo. Iminyaka 2. — U *Sijora,* kwangokutshisa indlu ka Tonga e Mxhelo. Uzisindise ngokuboniea ukuba wayengeko, wakululwa.

IJAJI E QONCE. — Kwingxelo yeveki gqitileyo kwasala ityala lika *Tiwani* irase Xhukwane obekusitiwa wabulala rexe, elite igqira besekuko ezinye izifo kakade emntwini lowo wanikwa inyanga ezintatu okanye £5.

Imvo Zabantsundu

THURSDAY, SEPTEMBER 25, 1890

MR. JOHN M. PEACOC K ' S for The Council candidature for one of three seats allotted to the Border Circle is announced. His consent has been lignified from London by cable in response to representations made to aim at the instance of a section of the electorate that felt he would prove a most desirable gentleman for a seat in the Upper House. The people of this part of the Colony will be rejoiced to know that Mr. PEACOCK has decided to take up his residence in this country making Queenstown his home. The Colony can ill afford to have old colonists of Mr. PEACOCK'S social and material worth leaving the country to retire in England; and the electors will have a happy opportunity to mark the occasion of his return in a signal manner—by the most demonstrative expression of respect and confidence. Mr. PEACOCK is generally known as a cultured gentleman of fair, enlightened and satisfactory views towards all sections of the communities inhabiting the Eastern districts. Above all, judged by his past Parliamentary career when he sat in the Assembly for Kingwilliamstown, he possesses the requisite ability and courage to give expression to those views. For these and other reasons it is no surprise to us that Mr. PEACOCK'S candidature is being hailed with satisfaction from all quarters and by various sections of electors; and certainly no candidate could come with a stronger claim for support. Referring to it the *Frontier Guardian* (Dordrecht) says the announcement of Mr. PEACOCK'S standing is good news, and adds " A better " selection could not have been made, and nothing must be left undone in order to secure his "return." And so say all of us.

Notes of Current Events.

A BILL has been introduced into the American Senate to establish Industrial Training Schools, and to provide lands for Negroes, to be held under lease, with the privilege of subsequent purchase. It proposes the sum of £200,000, or as much as may be necessary to be paid over to the Freedman's Board, the organisation of which is provided for by the Bill, on warrants countersigned by the Commissioner of Education, and approved by the Secretary of the Interior and Secretary of the Treasury. The motive is excellent; and if we could have but a few Bills, conceived in this spirit, and introduced into the Cape Parliament to help the Natives along the path of progress, the whole aspect of the Native population in this country would be changed for the better in no time.

ONLY a sentence on the remarks of the *Cape Times* on the Basuto disturbances between the sons of Moletsane. We were in earnest in wishing that the fight might be treated as a police attain By that we did not mean "something of the nature of a street row, resulting in 'five shillings of a week.' " There are always people who would charge local breaches of the peace such as that we chronicled against the whole Basuto nation, and deal with it as such, instead of setting the common law—to what extent no matter—against the offenders as such. It was from this point of view that we congratulated our Basuto friends on having matters in Sir Marshall Clarke, who possesses sufficient disrimination as not to visit the sins of individuals on the whole nation.

A COMMITTEE of the Wesleyan Conference has been sitting in Queenstown a week or two back, presided over by the President of the Conference, Rev. S. Evans Rowe. It had to consider and formulate a scheme for the training of young men for the Methodist Ministry in connection with the South African Conference. The result is that Queenstown has been selected as the most suitable place where arrangements might be made for the Theological students of European extraction, while Lesseyton was chosen for that of the Native students. Questions of property and finance came under review, and also various changes in the Constitution of Methodism in South Africa, such as the enlarging of the powers of District Committees so as to form District Conferences, and the holding of a General Conference every three years, upon which changes the Committee were unanimous in their recommendations. : They report to the Conference that is ' to sit next year at Maritzburg, Natal.

THE Governor and party start from Cape town for "the interior" on Monday next, accompanied by the Premier, whose duties will, during his absence, be discharged by the Hon. J. W. Sauer so far as the Premiership is concerned. We understand that the Hon. J. Sivewright, who has been heretofore Minister without Portfolio, will be sworn in Commissioner of Crown Lands and Public Works, the Hon. Cecil Rhodes holding the position of Prime Minister only, as was previously intended, the highest legal opinion in the country being decidedly against the Speaker's ruling that the position was untenable.

WITHOUT doubt, about the most sensational event of the week has been the failure of the Cape of Good Hope-Bank, which stopped payment last Saturday with tremendous liabilities. This Institution had many branches throughout South Africa, and many people who had kept their earnings in it will suffer, more or less severely—some losing their all. Great distress is said to be the result in Cape Town, which only a few weeks ag® had the Union Bank—a local concern— falling about its ears with its unlimited liability on the part of shareholders. Strenuous efforts are, however, being made by moneyed companies interested, like De Beer's, and it is possible a *modus vivendi* may be discovered to ward off the misery that would be caused by the institution putting up shutters. South Africa had long been free from such catastrophes, and present inhabitants are acquiring a new experience.

SIR J. A. DE WET has not been able, owing to ill-health, long to hold the post at Pretoria to which he was recently appointed. Consequently he sent in his resignation, which His Excellency the High Commissioner has not accepted, granting the British Resident a three months' leave ol absence instead. There were, at the time of Sir Jacobus' appointment, not wanting those who could not understand his resignation of the position of Secretary for Native Affairs in the late Ministry, for the very reasons that have now led to his vacating his office, only to take up the duties of the Pretoria post. He had then just returned from a year's leave of absence in Europe. If twelve months could not set him up, it is not clear how three months are. It is to be regretted that the facts are as they have been related; but the conviction cannot be escaped that a successor will have to be found to Sir J. A. de Wet.

IT was quite in keeping with the sense of justice towards all which distinguishes the' present Attorney-General to try to move the Supreme Court to declare the Natives, who say they have been kidnapped by the Portugues near Zanzibar, free. A mail steamship, Rei de Portugal entered the Docks in Cape Town last week having on board a number of black men who were being taken from the country in question for disposition — goodness knows where. Some of these men escaped in Table Bay and tried to move the machinery of the international law against slavery. Mr. Rose-Innes, as might have been expected, took the matter up throwing his heart into it. But the court, fearing to raise international animosities, saying it might be ordinary compulsory service under the laws of Portugal, declined to give the order, although it would not assist the officer of the steamer in getting back those who bad escaped. The brightest thing about the incident is the alertness and energy of the Attorney- General in securing the rights of people under the law; and in this wo feel tempted to pray, may his shadow never grow less.

THE *Cape Times's* copious references *to* ourselves last week can only he construed as a pious wish, that since the *Watchman* was the mouthpiece of the late Ministry, IMVO, for the faith reposed in the present Government, might well be trusted with the confidences of Ministers. If this could be done in respect to IMVO, since *it* is an admirer of *the Cape Times,* there is no reason why our contemporary being in the metropolis should be passed by, and IMVO, which is six hundred miles away, and only a rag, chosen for Ministerial inspiration. Not that wo would spurn anything which came to us in that way, but as all the world knows it is the most unlikely thing to occur. Our paragraph which gives the *Cape Times* the opportunity for its comments is regarded as one of those things that "can hardly have originated in the mind occupied with problems of Native administration; for the special bearing of the appointment of Sir Langham Dale's successor upon those problems is not so much as hinted at." We have, however, always regarded education and so Sir Langham's position, as the ' key to the problems of Native improvement, and were not aware that we were trenching upon forbidden ground when speculating on the rumours about Sir Langham Dale's successor.

THE Hon. P. H. Faure, M.L.A., Secretary for Native Affairs, passed through Kingwilliamstown *en route* to the Transkeian Territories, somewhat unexpectedly early yesterday morning, having arrived at noon on the previous day. He travels with Mrs. Faure and Mr. S. J. Hofmeyr, his Private Secretary. The honourable gentleman is travelling in fulfilment of his promise in Parliament to make himself personally acquainted with those place under his charge in the Government of the country. Never living been in these parts previously, he appears to be agreeably surprised with the physique of the Frontier Natives, the progress made in the direction of the use of European clothing at School Stations, and the extensive cultivation by Natives along the route. He goes on to Butterworth, whence he will be accompanied by Mr. Liefeldt, on to Umtata. Kokstad, via St. John's estuary, to Matatiele, back by Maclear, Cala and Queenstown by the Indwe Coal Mines. From Queenstown Mr. Faure will come to Kingwilliamstown about the end of October to join his colleague, the Attorney-General, Mr. J. Rose Innes, who will then be visiting these parts. Mr. Faure appears to be an amiable gentleman, who seems anxious to do the best he can to render those confided to his care happy and contented; and we are sure our people will be favourably impressed on meeting the new Secretary for Native Affairs.

ISEBENZA NGOBUGQI

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8. D. SNOOKE. St Mark's 28 May, 1890.—tcmd

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Akandwa enziwa ngu JESSE SHAW, elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nanpe Bhotile nangamagosa ake kwinkoliso yedolopu zale.Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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Kangela Encwadini abapilisiweyo nendlela elisetyenziswa cpso, zibhalwe ng Ngesi, Jelimeni, ai Bhulu nesi Xhoaa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku

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Umniniyo utiywe ngamakosikazq. Ngapandle komteketiso, Ngu Folokoco,— Manenekazi

Yizani ninqwenise iliso.
Ityal' ezetu zaba Tahakazi, Ngckwenyani zihleli zedwa,— Amanene, namanenekazi S'true, intengo yetu iyodwa. Ibhatyi, ihempe, neminqwazi, Nebhulukwe ezisikiweyo,— Zonk' impahla zamaledikazi Ngenene zezifanelekileyo. Sid kwaba batenga kade Ninga dinwa zihlobo zetu kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

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Apo nombona kona n PASCOE (selufu).

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