

GIBBERD no BRYANT.**ILOKWE ZOKUTSHATA.**

ISATIN EMHLOPE NE CREAM.

25s., 30s., 40s., 50s., 60s.

ILOKWE ZOKUTSHINTSHA (Amabala onke)

25s., 30s., 40s.

IMINQWAZI YOKUTSHATA. N. 15s., 6s., 7s., 8s., 10s.

AMAGQABI ABATSHAKAZI.

1s. 6d., 2s., 2s. 6d., 3s., 4s. 5s.

IZIGUBUNGELO ZABATSHAKAZI.

3s., 3s. 6d., 4s., 5s., 6s., 8s.

IONDILOKWE EZIMHLOPE.

1s. 6d., 2s., 3s., 4s. 5s.

I-CHEMISES.—Is., Is 6d., 2s., 2s. 6d.

EZE 6d. — I-PRINTI - EZE 6d.

Amabala Amatsha.

GIBBERD and BRYANT.**KWABAZA KUTSHATA.**

KANIPOSE AMEHLO APA!

Nitini ngesisivato Somtshato esitunge kwa PASCOE (kwa "FOLOKOCO") Kingwilliamstown. Yixeleni into embi kuso, ukuba iko.



ITYALI ZETU-UYEVA? ESPECIALLY ezabatskakazi. Ngingalibali :—PASCOE (kwa Folokoco) ngezantsi kwetyalike ye Zikotshi, e Qonce, apo nom'bona kona SALUFU.

QUEEN'S TOWN ADVERTISEMENTS.

YIYA KWA

CHUDLEIGH BROS.**QUEENSTOWN**

X' UFUNA

YONKE IMPAHLA YAMALEDI YOKUNXIBA.
 YONKE IMPAHLA YAMADODA YOKUNXIBA

Yiyona ndlu izigqita zonke e Komani ngokulunga kwabafuna
 ukutenga IZIHKANGU.

KANIVELELE

IZISULU, IZISULU,
 FC WA.

BEET BROTHERS,

Abamise ivenkile kwelo bala lino " KATA esazulwini se
 Qonce.

IMPAHLA yabo INTLE INTSHA.

Isali, Ilokwe, Ikeleko, Impahla yo-
 nke yase zinqweleni.

Amakuba eponti eneshumi linesi-
 bhozo ; Impahla engonoxesha
 iko nayo.

IZISULU, IZISULU, IZISULU.

Bt 1112

Isalatiso sokubhalela u

Mango Nyati, c o H. Burls, (Esq., Brakpan, P.O.
 Boksburg, via Johannesburg, S.A.R.

UNYAMEKO**KWA****BAMNYAMA****U**

KUTETELA

Amatyala.

Iticimbi Ye- mihlaba,

Ukubhala Iminqopiso

lwenziwa ngo

HOWARD**& WEBB,***Smya kwe Zitola zo**BAKER, BAKER & CO.***E-QONCE.****EDWARD****T. JONES,**

(Obefudula ekwa

Attorney R.

W. ROSE-INNES.)

UNGU**MTETELI-****MATYALA,***Umbhali we**Mvumelwano, no**Mguquli-Magama**Etailile.***E****KOKSTAD,****EAST****GRIQUALAND.****Iveki.**

NGAYO yonke iveki egqitileyo ama Afrika avela e Amerika abevuma painbi kwentlanganiso ezinkulu kulomzi wase Qonce. Atsho ngengoina ezibuhlungu akungebe lusizo lwani ukulinga ukuzichaza kuba ingenamazwi inteto okuzibalisa ngokwalonto ziyiyo. Akuko nto igqite ukuba umntu asuke ayekuzipu- lapulela ngeyake indlebe. Ngaleveki avuma e Monti, ngezayo bakuvutna e Komani.

KUVAKALA ukuba umzi wase Bhaj awuhleli ngokonwaba, kuba kubonakele emapepeni ukuba sekulixesha kuko amalepire amane kwabamhlope pakati komzi.

U MR. J. FICHT owayeke eyimantyi yakwa Komani usahambela kona wayengati woka abenenyanga ezimbini ehleli kona.

KWIMWONYO ye Break Nek, ngase Glen Connor, kudutyulwe ngengozi umfo ontsundu ngomnye bebesiya kulalala ingwe. zekuko temba lokuba wopila omnye lowo.

UNYULO Iwelungu lendlu engapantsi ye Palamente, esikundleni sika Mr. C. Lewis, opume ngenx' enokuba ebhuqwe kutshona kwemali yake nebhankwe ezimbini e Kapa, lumiselwe ukuba ngo 25 November. Isengu Mr. J. T. Molteno yedwa okanA.anywayo.

NGO 1 October, kubekuko ingqungqutela yama Bhulu e Kapa ukukangela amacebo okugcina inteto yawo ukuba ingatshabalali.

U MCKEONE nesibini sababanjwa esa- sibaleke naye e Bloemfontein babanjwe e Abrahamskraal e Modder River apo bebezimele kona, bepile kubhushulisa abahambi.

KWEZIVEKI zigqitileyo kwimbuto ya- manxila e Vryburg, igwangga abati ngu Eckhart lihlabe ngemela elinye elibe lilelela xa libelincokolisa umfazi walo (elinye clo)—laqengga paya. Suka lomfo angazidubi ngokungati akuko nto ayenzileyo. ,

UMPATISWA-MICIMBI-YEMHLABA ye- komkulu lase Kapa, u Hon. J. Sivewright ufike e Bhayi ngolwesi-Ne Iwegqitileyo, apo kuko imicimbi ngokongezelelwa komzi wakwa Loliwe amakuyifeze. U Hon. J. Rose-Innes, Umqondisi Miteto-Wom'buso ubeke wegxada e Dayimani kwangeziveki zigqitileyo.

NGASE Natal siva ezenqwelo ebilayishe e Ladysmith, eqawukelwe ngumqokozo e Nelshoogte xa isiti mayiqabele elqhina suka yabuva umva, vakuba lityobo l ezantsi. Ibsiya e Barberton.

IGQUGULA la Barwebi base Kimberley . Iiqigbe kwelokuba libhekise umtandazo ; ku Rulumeni ukuba apumze i Jaji yelo u Mr. Justice Cole ngetuba lokuba esitulu.

U HON. R SCHEMSBRUCKER, M.L.A. (Tshambiluka) utike kweli ukwela e Kapa ngolwesi Ne Iwegqitileyo. Kuko ulure oluti uzakuba ngumteli-fandesi kwa Dalwe.

INTO engu Eason ebibanjwe ngokuya- nelwa ukuba ingaba ngomnye wabaqokeze ityeya yenisimbi yemali e I4 Streams ite xa imkayo ngomnyama komzi wama Mapolisa ngenqwelana e Kimberleyya yihlawela ebomvu yodwa imali kwebhatala abantu ukuchola belumeke uezibanu. Kubuywe ne220 kulombuqe.

LEBHANKI yase Kapa isand' ukuvalwa ngenx' enezikweliti itshone nemali eku £5,000 ebincediswa ukukhaxa abafundisi abapantsi ko Bishop wase Bloemfontein.

AQALE ngo 1 October ukuhlala Amatyalu apulapula imfanelo zamabango abamhlope abati banikwe amalungelo ngum'buso wase Swazini kwimihlaba, izinyiti. neinisebenzi. Ijaji ezongameleyo ngo Judges Kotze, Jura no du Toit.

UMFO abati ngu Ngunyangunya ugwe- tyelwe ukuxhonywa e Natal ngetyala lokuba wabulala igqira lomntu omnyama komzi wenkosana u Tinta ngase Dundee.

U FERROLI ibhantintu apa elalibaleke kwi Steshoni sase Kapa libuye labaleka ngobusukubo Mvulo kunye nelinye u Pingle. Ubehle wabanjwa ngolwesi Bini u Ferrol; u Pringle akakafunyanwa. Akuncedanga Into ukugadwa kuka ' Ferrol ngenyameko.

N'GO-MGOIBELO ongapaya kufe ngebhaqo e Bloemfontein Umrolong umsebenzi mdala wase Post Office, u Hendrick xa abenyusa ilapu lokuxela ukuba iposi ilikile. Ukutitnisha kwe gqira akuncedanga.

U MR. DE KLERK wase Muisvlaakte, kumandla we Somers East, uti inkumbi zibonakele zifika efameni yake ngezimini zigqitileyo.

U DR. YOUNG wase Jamestown uncede inkwenkwana ye Bhulu ebite ilele endle yalusile yalunywa liramba elikulu entloko. Ivuke sey'iyoba ubuso buzele ligazi iyafika ekaya seyidumbe umsimba iliqengele. Uyisebenzele cmzini wake ugqira yada yapila, ibehle yaAufunwa yabulawa yona inyoAa.

U BISHOP WEBB ubese Bhofolo nge Sabata engapaya wabeka izandla e St. John's Church intsapo neqela labamnyama.

KGKELWA ezemvula ezimnandi ezive neveki egqitileyo kwizitili ezingapaya kwe Karo kwelilunge e Knysna nase George. Banetenta lesivuno esihle sengqolowa kwelo.

NGOTULI olukulu obeluko e Kimberley ngenye imini inene elingu Mr. J. W. Philip ligilwe yikali lingayiboni estratani laqabuka selingapantsi. Zimbini imbambo ezapukileyo.

IFAMA elingu Botina lipainbi kwamatyala e Beaufort' West ngokubeka izikubekiso endleleni kalolwe kufupi nesitishi sase Grootfontein.

yinkosi yabo batabelala kwase Nxuba. Wotuke akufika apa e Qonce xa ava ukuba kanti selesebindini womzi, ukuze asicele ke ukuba sivakalise ukuba kuko idinga alenze nowabo Umqondisi-Mteto u Mr. INNES lokuba bohlangana apa ngokubuya basebeba ndlela 'nye ukugoduka. U Mr. INNES akabanga nako ukulishiya i Kapa ukuhambela kweli, ate ke Umpatiswa waselesiti oko engezanga u Mr. INNES inakaselegoduka ngenye indlela waye efuna ukubona umhlaba. Ugoduke ngaleyo ndlela ke yelipezulu.

Indawo eya kuwututuze umzi kukuba u Mr. FAURE esicele ukuba sivakalise ukuba uyakubehle abuye aselezela izizwe ezimele lemimandla kupela, esingatandabuziyo ukuba woselequka ne Bhofolo ne Ngqushwa kuleyo hambo yesibini. Sobehle siwazise kuse lixesha ngehambo leyo yesibini ukuza kubona umzi wakwa Ngqika nowase Ngqushwa. Kusalunge okunye ukuti esuka e Kapa aye ezixamla ngati kumalento yokudibaua nati ebengazi ukuba kuko abantu abasiti kwelizituba.

AMA AFRIKA ASE AMERIKA.

ELIBUTO lamanene namanencikazi, elijikela umhlaba upela lihamba livuma, liveki mbini lingene kweli lilune ema Xhoseni. Lingene libete wahlala kakubi umzi, ngokukodwa impi entsha, ibangwa kubona ukuba lama Afrika seyengabelungu ngapandle kwebala. Ahlala kweciya zona ihotele zabamhlope esingenawo namabhongo tina bamnyama beli ukuhlala kuzo; baye bezipete ngokwamanene namanencikazi, angabuhlungu wona, kwabamhlope; nokupatwa kwabo ngabamhlope beli kukwanjalo ; baye nokusikangela kwabo tina bamnyama beli besivelele ngapezulu besikangela ngoluhlobo sibona besikangela ngalo abamhlope besimilo —bayateta nontsundu kakuhle, kodwa akunakuba ungaqondi ukuba abazikatazi ngawe wena weli. Ukutsho asigxeki kuba xa ungamazi umva umntu, waye ungangi ungamviza ububi, ubangumntu ozibamhlopeyo ukuba wena uyayazi eyako indawo. Wanele umzi kweli ukuba ushiywe le, ngokuhlambuluka kwentlalo, ngabantu bakowawo abatinjwa bakuba ngamakoboka e Amerika. Asinanto singayitayayo ngokuvuma kwabo; kuba kona akunamazwi kungabaliswa ngako ukuyola kwako. Ingoma abazivumayo zimfutshane zaye zimyoli; azimki kwindawo elinqata engomeni ngokwezakowetu emva; zingoma ezayevunywa ngamakoboka ebuzimineni, eziti ke zidale usizi. Sekutyape ukuba bezipitikeza nezobugcisa bokuvuma kwama Ngesi, ngebazililo ezintlanganisweni zabo zemvumo. Ababhali kwi Mvo seke bazama ukuzalata indawo ezibange ukuba banyuke ababantu; batsho kona noko bengafezanga. Balilisele ngemfundo; nokutobelana; nokuvelana; nokutandana baye besiti zezonto ezibange ukuba ngexesha elingepi bekululekile ebukobokeni basishiye emva kangaka tina beli bangazanga babe makoboka. Kuko into ezimbini esiziqonde okunye kwincoko esibenayo no Mr. ORPHEUS MCADOO ngebali lababazalayo, nesite sazimakana ekuyiqubeni imvumo. Ekululwa amakoboka, ebeselekudala abapantsi kwempembelelo zokuhlambuluka. Alike e Amerika ngo 1620 ukuqala aye epakati kobu Ngesi leminyaka i 270, kangangokuba nawo akasayaci inteto yawo selesazi Isingesi sodwa. Akululwe ngo 1865. Okunene ebengavunyelwa ukuba afunde, no A lo, yona kodwa intlalo yobu Ngesi ebeselegqibile ukuyiqonda. Lonto-ke asiyiyo intwana. Napakati kwetu abakulele ezizwini zabelungu banabo ubulungangapezu kwabate noko bafundisiweyo bahlala bengama nentlalo yendlu zabelungu. Ate-ke akukululwa amakoboka amelwa yimfundo yodwa ukufeza ubulungu. U Mr. MCADOO uti basuka baxela igusha zinxaniwe ukuya ezikuleni, kangangokuba kube kufunda esikolweni umntwana nomzali wake, nozala umzali wake—izizukulwana ezitatu kwisikolo esinye! Amalungiselelo emfundo wona ayafana naweli.

igqitileyo igutyana lepeni, yaba yona yinto etyiwayo yenza imitamo embalwa. Ibehle yagula yemka ngulowo mkhulane.

AKUBON' UKUBA ufile urantu owaye hliwe yingqakaqa kumadoda apa awaye kululwe kwinqanawa yama Pufukezi, kuhliwe amanye amabini kwayiyo, ebengeka kululwa elugcinweni kwifama ekunyangelwa kuyo ingqakaqa.

U STEMELE oyi "German" ufunyenwe enendawo eyapukileyo kumashini ahanjiswa ngaye malunga ne Cape Morgan kolunxweme lwe Monti. Kubonwe sekutika e Monti ibhoti yake izokucela uncedo, kwabonakala kutunywe usikwikwikwi oyi " Midge."

UCINGO oluya kwelakwa Mzilikazi luselute-ga nge Khamastown ngoku ngapaya kwelama Betshwana.

KUVAKALA ukuba kune imvula ezimnandi kwelilunge e Lusutu nakwimimandla ye Free State ekufupi nalo. Isivuno sengqolowa kutiwa siya kugqita kweseminyaka eyandulelayo.

U JUDGE TWENTYMAN JONES, LL.D, wase Rini ubuye ngepelileyo ugomkombe 'Moor' e Yurope.

KUMISWE U Mr. AV. Terwin, omnci, kubu felkornet base Tyume obebubobuka Mr. J. Francis.

NGOLWESI-BINI e Kapa itreni inyatele yabulala inkwenkwana eminyaka mibini ine siqingata ka Mr. Walters, ibinqamla indlela ilandela enye. Umqubi ube ngazama ukuyinqumamisa itreni yamoyisa.

E-KAPA kuxelwa ezokubhubha kuka Rev. G. W. Stegmann e Stellenbosch ngo lwesi Bini lwegqitileyo (14 October). U Mr. Stegmann ubengumfundisi wama Bhulu e Adelaide abesand' ukubuyeka ngenx' enobutataka bobudala. Ubhubha eminyaka 72.

IBHASTILE elingu Fred. Dennis lase Tinara liqengqwe ngamanzi la abo lafunyanwa selitite eludongeni kufupi nendlela kaloliwe ngapa ngase Tinara.

U RULUMENI ukupe isaziso sokuba ufuna ikomileki yokumba uloliwe osuka e Middelburg Road oya e Molteno obude buzimayile 82.

UMFO ongu John elinye ngu Charlie Zulu e Kimberley, ufunyenwe ezinqamla umqala ngexekexwa lemela ngolwesi Hlanu e No. 4 Location. Uti kantubeye kuxela ematyaleni ukuba umfazi wake ufile umcholo endle selenjalo enenduma; abe ebebonwe emka naye ngobusuku obandulelayo, nentonga efunyenwe I kulondawo iyeyake. Uti yena bebenxilile kwanomfazi, ute evuka kusasa ! waselengeko, amfune wakumfumana selefile. Kukwako nenye indoda ebanj we ngokuranelwa ekutiwa ibilele endle, yaye ingubo zayo zinendawo eziugati zibe zicatshazelwe ligazi.

IBUTO labavumi bobala letu base Amerika, limke e Qonce ngo Mvulo kusasa lakubon' ukuba libe lifike nge Sabata engapaya. Ypnke leveki ipelileyo libe livuma apa. Ngale liya kuba se i Monti ; ngezayo kwa Komani. Ingoma abazivumayo, ezaye zivunywa ngoyise xa bebesebukobokeni, zezirazula intliziyo ngokuyola nosizi ezilubangayo.

IJAJI e Geuwa ibihleli pezu kwamatyala alishumi elinesitadatu ikakulu iugawobudlwengu nenduma, azalwa yimitayi. Zibe zizine izibheno. Silindele ingxelo kubabhaleli betu abalunge e i Geuwa.

AMA-NGESI ebandla lase Rabe e Bhai ake i Hall esisikumbuso somfundisi wawo u Rev. J. C. McIntosh nge £2,453, evulwe ngolwesi Bini lwepelileyo.

NGOLUNYULO lube luko e Natal kupu- melele 14 abati elo malizipate, ba 10 abamele ukuba kub' kusalungile lipetwe yi Nkosazana.

U SOMTSEWU odutnileyo (Sir T. Shepstone) usabambele kule Koloni. Uqgite ngolwesi Bini ukusine e Komani. Imashumi mahlanu iminyaka agqibelayo ukuza kweli.

ILUNGU lase Riversdale ku, Palamente yase Kapa, elingu Mr. Tom Barry, M.L.A. ubhubhe ngo-Mgqibelo. Ubengowe hlelo lika Sir Gordon Sprigg yonke iminyaka— yaye imininzi —abe ngowelibandia.

U DEAN BARNETT-CLARKE wase Kapa ! uwe isiduli xa abehambisa inkonso nge Cawa, ngoku kodwa ubhetele. Kwase Kapa kuxelwa ezokuba ufa kunene u Archdeacon I Lightfoot.

Imvo Zabantsundu

NGOLWESI-NE. OCT. 23, 1890.

UMZI NO MPATISWA-BANTSUNDU.

KUNGABA yinto elunge kunene umzi omele Kimimandla ye Qonce ne Ngqushwa ungarunekanga emxhelweni kuba kubonakele Umpatiswa Bantsundu engenaku- buya ngendlela olunge kuvo. Ufike ngo Mgqibelo u Hon. P. H. FAURE e Komani selevela kwelase Matatiele ; wafumana evakuxakeka ngendlela ezininzi ukuba ubuye ngendlela yase Qonce. Ute ke waselenqamla esinga e Skapu nase Cradock esinga e Kapa.

Umzi wakowetu olunge kwezizitili wokumbula ukuba u Mr. FAURE wayonde ngelipesbeya kwe Nciba ukusuka kwake e Kapa engazi ukuba abantu abekwe ukuba abe -

isahluko sesi, bati bakubona ukuba bafuna' ukuyifumbata abamlh ope imfundo nemisebenzi eyenziwa ngemfundo, bayihluta ezandleni zabo bazipatela. Enye into—eyeyona inkulu kokwetu ukuqonda—abanga yikankanyanga abahaleli be Mvo, kukuba : Lemigudu ayizame ama Afrika ase Anierika enyanisa ukumkonza UMDALI : kangangokuba lamaculo aculwa yilentsapo engawokukonza yena, aye evunywa ngokamolwa. Bubulngisa obupakamisa umzi; bubo obunyuse lamakoboka, baye bupetwe kunye nomsebenzi Ngubanima ongaziyo ukuba imfundo kweli iminxwe kunene yinkohlakalo ; kungoko ingavumiyo ukupuhla, ibe nentlabla isincede. Okwanamhla sizanelisa ngokubeka pambi komzi ezindawo zimbini ezona aseke kuzo ama Afrika ase Amerika — *Umsebenzi wase mlungwini—Inkonzo yo MDALI.*

Impawana.

KWI ZIHLOBO ZETU.

NGAMATYALA E "MVO."

NGENXA yenguqulo eziza kwenziwa ekushicilelweni kwepeka nkonyaka ozayo BAYABONGOZWA bonke abahlobo abanamatyala kwi "Mvo" ukuba baqoshelise kwangoku ukuhlala besisa ekupeleni ko NYAKA lo.

J. TENGO-JABAVU.

23 October, 1890.

UYANDULUKA uya e Johannesburg kweziveki zizayo u Rev. E. Maki wane ukuyakupati ibandla le Nkosi apa awayenvekele ukuyakuhlilnganisa u Rev. P. J. Mzimba. Intlanganiso yebandla le Free Church icinga ngokumisela kube kanye e Johannesburg u Mr. Mzimba, ekuvakala ukuba engafudulanga ngo January ozayo wonyua ngo February, u Mr. Masiwane uya njengebamba kodwa. Ngelinye ixesha kwabakanincane ukuba u Rev. Mr. Mzimba kwasingi pakati e Africa; ekubonakalayo ngokuliswa e Johannesburg ukuba Umayo Ongewele seloko unga angaya kwabantlanga abakwilibabileyo Amic Africa. Siqinisele ukuba uyakupeliswa ngemigulo emnqwenelela kammandi yamabandla Enkosi akweli.

ZANELE impawu ezalata ukuba umzi wakowenqeno wokuzinikela emfundweni, yaye iyinto encamisileyo ngokuyola ukua abantu abazinkosi pakati komzi babe ngabo abaliqondayo ixabiso labo; kuba iziqamo zamalinga awandulelayo okutumele abantwana begazi emfundweni zibe lusizi zaye zizezibanga udano. Kwingxelo yake yonyaka yomsebenzi akwo kwa Bomvana u Rev. Dr. Soga uti: "Kuko intshukumo yokufuna ukufunda ebonakele ngawo lonyaka. Indlalifa ye nkosi yakwa Bomvana iseyinkwenkwa eminyaka ilishumi linambini. Oypateleyo ufike wavakalisa umqweniso wokuba ifundiswe inkwenkwa leyo. U Dr. Soga ucelwe ukuba ayamkelelwa intwana leyo ayifundise, wawuma. Amanye amakwenkele amane, onyaka benkosana, bafundiswa naleyo inkwenkele yenkosi; kwaye kubo nemali eyakumana ukurolelwa ukubaxhasa. Ulangazelelo ngemfundo lwendile." Singakankanya ngendlela yokuqokela ukuba ukwela kwake u Ven Archdeacon Gibson ngoku apeshya, uwele nabafana ababini begazi kuma Mpondomise abaye kufunda kwelo lama Ngesi. Umshazi unyana ka Nkosi Mdithsha, nokayise u Mtangayi bafunda e Dewstowe, Staffordshire, siteta nje; baye besiwke kona ngumhlobo omkulu wohlanga lwabo u Archdeacon Gibson.

SAKUBA sikankanya u Archdeacon Gibson sikumbula indaba ebeke zvakala zokunoyesela kwake kubu Bishop bakwa Zulu esikundleni sika mfi u Bishop Mackenzie. Sasilutakazele kakulu udaba lokupakanyiswa kwe Archdeacon, esibe lusizi ukuba ngokuyinkwenkwa ukuba akasamkelanga isicelo eso, wye enyela ukuba ubom babe abuncamele elase Mbo, Ngati u Archdeacon Gibson uya kubuyela kweli ngo March ozayo. Okwangoku sinosizi ukuba ukuba impilo yake isaxubehle kokuya yayonakaliswe kusebenza nzima maxa wambi epila ngapandle kokudla kwelo dase Mbo.

U MR. C. LEWIS linene ebelingasanditi ukuma ngakwicala letu bamnyama ezixoxweni e Palamente. Uyakubaluzisi wonke umzi ukuba ukuba unyanzelwe zintswelo ezinwele ngamininye ngokupelwa kwezibhanki zimbini abenemali yake kuzo ukuba itengiswe impahla yake. ashiye nesihlalo sake e Palamente. Epumile ke iyakuba lututuzelwana into yokuba kukankanywa igama lika Mr. J. T. Molteno, ongu Mqondisi-Mteto e Kapa mayelana nendawo leyo ka Mr. Lewis yokuba ebelilungu lase Namakwa e Palamente. Lo Mr Molteno ngunya womfi u Sir John Molteno, owaka wayinkulu yombuso kweli ngo 1872 de kwango 1878 epete nomfi u Tyalis owayepatiswe-imi-cimbi ye Koloni ngolaulo luka Sir T. Scanlen. Sitnazi u Mr. Molteno eyindodana ezimvo zikolise ngokulunga kwintc eyimfanelo nakuti bamnyama.

I MVULA.

Elipezu lu lixela imvula ezimmandans ezine ngo -Mqgibelo oqagitleyo. Osi Queenstown uti abanye bayakuke balime. Nase Mbo zinin, sisiva ngenewadi esivifumene ivela ku Qumbu. Kweli lingapantsi ibengumkhumezelo kodwa.

Umpatiswa Eba Tenjini.

Wamkelwa zindimbane zabamnyama namhlope u Hon. P. IL Faure, Umpatiswa Bantsundu embusweni, ukungena kwake kwelaba Tembu ngo 29 September. Inkosi u Dalindyebho yamhlangabeza namadoda akumakulu amatatu.

INKOSI U RI LI

vayimelwe kuhlalanga no Mpatiswa e M'bhache. Kutiva unkosi lowo akonwatyiswanga kubona onompinga, ekude kwafika imantyi u Mr. Meriman ukuze ehle amapapu, Ute xa afikayo u Mpatiswa eno Meja, wafaka ingcanganya emlo-nyeni, ikubklo lokumomeleza. Isicelo asibhekisileyo u Rili kukuba makavunyelwe abuyele ezweni lake kwa Gealeka ukuba ngoku engahleli ndaweni yena nabantu bake. Indawo akuyi ngoku yefanele imfene kupela.—U lion. P. H. Faure uxele uvuyo uluvayo ukuhlalanga ne Nkosi leyo, wati imvumelano ka Rulumeni naye zokupuma ehlalini zazi zezokuba uyakunikwa indawo eyakulingana isiqu sake kanye nentsapo, kodwa akuko miflaba banokwunika abo bafike bamnguna. Angasuka uti wosibhekisa; esi sicelo sika Nkosi kumapakati apete naye.—U Meja (Major Elliot) uyikunibuze inkosi u Rili ngokuhle pakati kwayo no Rulumeni emva kwemfazwe.—Kutiva ubonakele ngobuso obanelisiweyo u Rili emva kwentlangano leyo no Mpatiswa. Engene

EMTATA

u Mpatiswa ubulise ngento ezimnandi ngabapati bomzi, watakazela. Ngemini elandelayo ube netuba lokudibana namabuto ezizwe ngezizwe abemqwenene. Uqale ngokudibana nama

BOMVANA.

Ipakati u Tshangozi elibambele inkosi, kuba isengumntwana, ute akucelwa ngu Mpatiswa ukuba adwelise indawo anga angazibhekisa ku Rulumeni amaBomvana suka walandula esiti intwana ababanazo bazingenisa ngo Meja abamtandayo, bemtembile kanjako. Usho wacela isuti yengubo ku Mpatiswa into aya kumkumbala ngayo, waba uyagqiba, u Hon. P. H. Faure uvakalise ukwaneliswa kwake kubona bezitembile Imantyi, esiti haya kungelwela kulibamba icebo lazo. Uyalize ukuba aze umpakati lowo afunelwe ingubo ezo azifunayo. Kulandele

INTLANGANISO NABA TEMBU.

Unkosi Dalindyebho epahlwe ngabaninawa bako o Nkosi Tamsanqa no Silimela kwanamapakati. Kusondzwe amapakati ulu ngobuntanga angawo atetela j u Tembu. Liti ipela labamhlope umlomo ka Tembu ube ngu Gobinamba, indodana engekati namaziko, yaye ingagqibelele usulazi nebali lomzi wakowayo. U Meja ugabile izigawu ngeliti namhla banetuba elingadli ngokubako ukuba babhekise ngeziqu kolilungu elipatiswe Umbuso. Ute maze sebebeka ezingangomeni zeneteto bayeke imvutuluka kuba Umpatiswa engenaxhasa lide.—U Gobinamba okwa ngu Sizizo uvulele ngeliti zininzi iziroro abanazo bona ba Tembu. ; Ngapambi kokuba aziqube ute unombuzo anga angawubuzo: Kumaxesha angapambili iziroro zabo zibhekiswe ku Rulumeni kodwa ababanga nampendulo bayinkwano, namhla ke kukuba beya utemakakuyeke konke ukuteta wopendula akukova ukwenjenjalo pezu kwenteto yonke.—U Gobinamba ute ilizwe laye lilelika Ngangelizwe ote ke walishiya ku Dalindyebho. ; Kute ukutatyatwa kwelizwe kwatwata umhlaba, nentonga, nempahla, nentsapo, kodwa kwako amalungelo ashiywa nawo u Ngangelizwe, abe nawo wada wafa; akayekanga ukukalaza ukuba imantyi ziyayibanga naye impato yabantu baka. ekude ke kwabalulwa imida ebe ngu M'bhache. Umntata, Indwe. Kutive ke u Ngangelizwe uyakumelwa kurafa, amandla aka kumatyala okubulala, okutakata napakati kwama Mpondo na Belungu, anganyulwe. Yintonnacyayenzizwe ngu Ngangelizwe ukuba abetwe kanjako? Namhla efile u Ngangelizwe, u Dalindyebho uhlutwe elase ma Qwatini. Ukutsho i ke uteta ngomandla wase Ngcobo. Elingezantsi linikwe ama Bomvana no Rili. Ute ngembambano yezibonda ezizo Sipendu no Cetywayo ate akaneliswa' kugqitywa kwayo u Dalindyebho kuba ingabantu abapantsi kwake abo. Imantyi no Sipendu bamgxotile u Cetywayo i emzini wake. Enye into sisipitipiti sika Silas no Sidiki ekutive u Dalindyebho utete ngento ayivileyo engazayi inyaniso. U Silas uti umhlaba ngowake ekubeni : wayeye ngokufundisa intsapo. Kwakona u Dalindyebho akayifumani imali ebisakunikwa uyise, ezinye inkosi azamkelel kanye. Usho wati akakagqibi kodwa angatanda zependule ezindawo azibhekisileyo. Umpatiswa ucelele ukuba ayigqibe yonke inteto yake ukuze apendule kube kanye.—U Gobinamba ute u; Ngangelizwe wayeecele ukuba zixolelwe inkosi ezibe zilwile, namhla uyasihlaziya eso sicelo u Dalindyebho.--Uyipikisile lonto u Meja.—Kwakona u Ngangelizwe kwintlanganiso enkulu apa kwakutiwe uya kuteta amatyala ohlolo olutlile, kodwa ati akuzo apa ezibhono ziqetulwe izigwebo zake ngamagqweta; kutive akawateki kakuhle u Dalindyebho. Sebesike abantu bawase komantyi amatyala i abo. Kwakona akasawateki amatyala I clase ma Qwatini, Akazi ukuba lowo mhlaba awusengawo noka Tembu na waye engazange ayive into enjalo ngapambi kokufa koyise. Enye indawo yenga Mahlali ahlukutwayo, kutiva ngoku masake ngomhlaba; into esiyaziyo sibizwe kwawo tiya masizwe imigqaliso kupela kwento abayaziyo leyo.—U Meja ube nento angayibhekisayo ngabemi base Qokolweni ate njengokuba eko u Silas kufanelekile ukuba azipendulele.—U Silas Pantshwa ubalise wati waya e Qokolweni ngokutunya ngu Ngangelizwe, ngemfazwe, ebese Mgwal; kwaye kusitwa makaye kunqanda ama Mpondo angaweli. Siqubisene kona no Mr. Chalmers owayepatele u Rulumeni oko, kwatwa mandaka ngu Ngangelizwe owatuma u Sandile ukuba andibonise indawo. Lento ndiyitsho kuba inkosi zam zisiti ndizihluta umhlaba. Ndikwa ngum Tembu nam.—U Hon. P. H. Faure ute uya kulunga ukubapendula ngendlela emhlope neyaneliso. Ngokubhekiselele kum'buwo wokuqala inanditi uposide kanye ukuti lonke ilizwe elipakati kwemida oyibaluleyo libe lilelika Ngangelizwe, ate ke walishiya kunyana wake u Dalindyebho. Elakwa Bomvana bengazanga laba pakati walomida. Ngexesha lika Ngangelizwe de kube ngo Ngayecyibi e'lo laye lipantsi ko Rili, inkosi yalo

ingu Moni ongene pantsi ko Rulumeni ngapandle kokubhunga no Ngangelizwe. Imida yabalulwa ngu Mr. Brownlee ngentlanganiso eyayiko ngo 1876, yona ke yalata ukungabi nasiseko kwenteto yako. Mayelana nelama Qwati elibe lilelika Dalasile inteto yako kwakona iyengenamhlaba, kuba elo lingene pantsi ko Rulumeni emva kwelo xesha, pantsi kwemeko ezahlukileyo azaziyo kakuhle u Dalasile. Ukugqitywa kwembambano ka Sipendu no Cetywayo kuhambe ngemigawo eyaziwayo eyayimiselwa ukungena kweli pantsi ko Rulumeni. Omnye walo migawo kukuba nabani angalibhenela ityala. Ngesipitipiti sase Qokolweni ukuteta kuka Silas kuyavakala; kwaye kubonakala ukuba lomcimbi ubungazanga wase ngxoxweni ngelika Ngangelizwe ixesha. Kanamanjazo u Silas uyaxela ngokwake ukuba ungu Mtembu naye. Eyiyeka leyo into imali ebisamkeliswa u Ngangelizwe yekwakunqotshiswene ngayo eyi £200 ngonyaka, ikwayitomali ayiniwayo u Dalindyebho; ezinye imali zaye zingumbulelo ka Rulumeni wento awazenzayo ukumceda. Ngokwe ubefanele ukuvuselelwa ngumzekelo woyise enze okunialo naye. Ngendawo yokuxolelwa kwe Nkosi, oko kwenziwe, zikululwe, kodwa azibalulwe kwabanye abantu ngokwemvumelano eyayenziwe ukukululwa kwazo, zaye nazo zayitakazelelwe into leyo. Konke oku ndikutetayo kunokunginwa zinteto ezibhalileyo endike ndaziqwalasela. Ngokupatelele kumahlati manditi ngapambi kokuba kutatyatwe ibakala elinye kulomcimbi yati lento yabekwa pambi kwabo. Izimiselo ngokulondolozwa kwamahlati ziqinisekwa kwakubon' ukuba zibekiwe zamkelwa nini ngokwenti.—Yabake iyapela intlanganiso kwangena

AMAFAMA AMHLOPE.

anyule u Mr. Schunke ukuba abe ngumlomo wawo. Atete ngo Mteto wokubiya nowe Bhula, wona esiti ubunganoncedo owebhula ungeniswe yakubon' ukuba bagqibile ukubuya. Into abalusizi ziyoo kukuba lasenisi zokugaulazibonda zingapaya kwamandla abo ; abambongozayo u Rulumeni ukuba abancedise.—Umpatiswa ute uya kuzivelela ezizinto bazibhekisileyo. Akasakubafumbatisa madinga, kodwa uyakubazamela. Ipelele-ke lentlanganiso kubeko eyama

MPONDO

kumzi ka Mr. Tom James kwelama Mpondo icala lomda, aye etumelnkosa-na u Bokleni namapakati o Philip Charles, no Ngeketo nabanye, benabalndeli aba 500.—Umpatiswa ute uve ukuba Inkosi Nqwiliso inga ingadibana naye : uzile ke ukuba eve oko angakuteta. —U Philip Charles ungenise umcimbi ka Gwadiso ukuba efumene ihlati ku Rulumeni xa bebemohlwaya. Uli Mpondo kodwa ikwa Rulumeni impahla yake, baye besiba kuba bengasakupendula kubani, waye enqabile ku Rulumeni.—Umpatiswa ute uya ukuba kumana ukungena amatulu kwimida yabo, kwakona impahla ayibuyi. Lomcimbi ka Gwadiso akanakawenza nto ngapandle kokububhekisa egqululeni labo apete nabo.—U Philip Charles ungenise owamasela aseba Tenjini eba ema Mpondweni abangena kuwahlaulisa kuba engenanto: bafuna efkawe entolongweni.—Umpatiswa ute yinto ekalazelwa ngabo leyo kuma Mpondo: wona awawohlwayi amasela noko afunyenweyo.—U Philip Charles ute into eyaliwa ngu Nqwiliso kukuti eyinkosi ezimelelo atetwe ngapandle kwake amatyala elake.—Umpatiswa ute xa kubive kowabo umhlaba yindawo yabo ukuba bavatete lomatyala.—U Philip Charles ute batunywe ngu Nqwiliso ukuba bazame imvisiswano ngentlauliso.—Umpatiswa ute uya kuyibeka kwapete nabo lonto.—U Philip Charles ute uya kuvuyiswa kukuba Umpatiswa ayalele imantyi zake ukuba zingangeni kwelama Mpondo zitete ziwagqibe amatyala.—U Ngeketo ute uti Umpatiswa ezizinto uya kuzibhekisa e Kapa, kodwa bayxzi ukuba akusakubuya mpendulo. U Mr. Sauer no Mr. de Wet bafika baya neziroro zabo e Kapa, azizanga zibuye. Namhla sixelole ukuba nawe uyakwe- uenjalo ukuse sihlale sisazi.—Umpatiswa ute akamntu utembisayo xa engasakusifeza isitembiso. Uya kuyitumela impendulo ngo Meja ingekapeli mahlali inyanga. Ute uyatamba ukuba kuya kuhlala kuko uluvo oluhle pakati kwabo no Rulumeni. Utete ngolilwe sve Komponi osuka ecwebeni lo Mzimvubu ate sebevumile bona ukuba embiwe kowabo umhlaba, ke uyatamba nama Mpondo aya kuvuma ukuba enziwe kowabo kuba ungowokwandisa amalungelo endyebho, nokulingiselela elo.—Kutiwa ipele ngomoya oihle lontlanganiso.—Umpatiswa ngo 2 October usinge kwelipetwe ngu Ndabeni.

ABALIMI NAJARWEBI.

E Qonce ngo 17th October ubooya obungavasiyelo bahamba kwi Sid. Ngenxa yembalelo yelanga ubooya abukangeni.

E QONCE, (Oct. 18.)

Amaqanda—6d to 10d ngedazini Amatanga —2/3 ngedazini Ihabile—2/9 to 5/6 ngekulu Umbona—3/3 to 3/8 ngekulu Imbotyi,—8/9 ngekala
Ttapile—10/3 to 13/ ngenxhova Irasi—3/10 ngenxhova
Inkuni 9/ to 34/ ngeflara

E KOMANI (Oct. 18.)

Inkuni—44-/ to 71/ ngeflara. Irasi—1/7 to 2/6 ngedazini Amaqanda—1/ to 1/2 ngedazini Umgno—16/6 ngekulu Ihabile —5/3 to 5/6 ngekulu Umbona—7/ to 7/3 ngenxhova Itapile—7/ to 13/6 ngenxhova

E RINI (Oct. 18.)

Inkuni—15/ to 36/ ngeflara Amaqanda—9/4 to 11d ngedazini Irasi—1/1 to 1/7 ngedazini Amatanga—6/ ngedazini Inkuku —1/8 to 2/6 imye Umbona—5/ to 5/3 ngekulu Umgno wombona—7/2i ngekulu Itapile—13/3 to 16/ ngekulu

IJAJI E SOMERSET EAST.—Libe linyt ityala elisondezwe pambi ko Judge Colt lilelika *James Tyali* lokuba 31 ibhokwe zika Mr. Alwyii Botha. Ngelalititwe veyandulelayo i Jaji ukuba angazimeli, Isigwebo iminyaka 3.

Native Opinion,

THURSDAY, OCTOBER 23, 1890.

MR. FAURE has got through his Mtrip Return, in the Native Territories I in a singularly short time. On Saturday last he arrived in Queenstown, proceeding on Monday to Cradock, on his 5vay back to the seat of Government. We observe that the organs of the Transkei in the Press reproach the Native Minister as having scuttled out of the country, not allowing himself time properly to understand its wants. But it was not with a view to inure himself in Transkeian affairs that the Secretary for Native Affairs undertook the trip, for were that the case weeks, months, or probably years would not have availed to secure him the full knowledge requisite for this purpose. It was the desire to acquaint himself generally with the nature of the matters he had to deal with, trusting to his sense of what is right and proper for the rest, that he proceeded on his pilgrimage, and it is to us a matter of indifference what time he took about it so long as he possessed the capacity to exercise judgment and prudence.

Our only regret is that circumstances have prevented Mr. FAURE from redeeming a promise he made to the Natives of this part of the country to meet them on the return journey from the Transkei. It would appear that he has been anxious, on the first visit to the Eastern districts, to see as much of the country as possible ; and this could not be accomplished by returning by the same route as he came. Besides, he had entered into an engagement with his colleague, the Attorney-General, that ; they would meet in Kingwilliams-town, and then travel together. Mr. INNES has, however, most unfortunately for our people, not been able to leave Capetown just now; and so there was little inducement for the Secretary's returning *via* Kingwilliamstown, which he had already seen.

Nevertheless, we think the sharp disappointment our people in this vicinity would otherwise have felt at thus being cold-shouldered will be completely wiped out by the assurance, on the part of the honourable gentleman, that he will, at no very distant date, come specially to see them and hear what they have to say. The second trip to these parts will be for the Ciskeian Native districts, and will probably cover the divisions of Fort Beaufort, Victoria East, Kingwilliamstown, and Peddie. It is well Mr. FAURE should acquire a personal acquaintance with the people whose affairs he has to administer ; also the districts in which they are ; for we are assured that Natives have only but to know him to know that even an Afrikaner Colonist is not bereft of the sense of what is just and right towards them when he has ascertained their facts.

Notes of Current Events.

In a few weeks Rev. E. Makiwane, of the Free Church Mission, Tyume, will be proceeding to Johannesburg to relieve his friend and colleague, Rev. P. J. Mzimba, who went thither about nine or ten months ago. We understand that the Presbytery has under consideration the subject of sending Mr. Mzimba, who for more than fifteen years has been in charge of the Native congregation at Lovedale, for good, in January or February, to Johannesburg. Mr. Mzimba would appear to have been intended for work among the Native races in the interior, for a few years back he was all but proceeding to Lake Nyassa, and he had to give up the idea because of the earnest solicitations of his congregation at Lovedale.

REFERRING to the successful meetings the Secretary for Native Affairs has had with the Natives in the Territories, the *Zaid Afrikaan* remarks:— "Het Kaafflerorgaante Kingwilliamstown neemst een soort van patroniserende bonding tegen over den Minister aan, die niet van de grenzen maar van de Paarl is en dus slechts de bruine menschen van het edelen Kaffer kent; maar de heer Faure is te zeer Afrikaner om niet als bij instinct te weten hoe men met Kaffers i handelen moet." Exactly so. We may observe that it is because Mr. Faure has, so far, shown his ability to deal judiciously with Kaffirs that we have ungrudgingly given him the commendation he deserved. But the *Zaid Afrikaan* seems to wish that it were otherwise.

It is usual now-adays, about the time of the Parliamentary session, for an observer to witness spasmodic efforts on the part of the frontier farmers, resulting in an outcry for the putting down of stocklifting. At this time all sorts of suggestions—some eminently unworkable—are forwarded to the Government. It is in reply to a string of resolutions, passed at a mass meeting held at Dohne some time back, that the following sensible and practicable answer has been made by the Colonial Office:—The Government concurs in the view expressed by the meeting that the prosperity of the Colony is to a great extent dependent upon the protection afforded to the farming population against stockstealing, and while it seems no good to hope for the total cessation of the evil, the Colonial Secretary trusts that it will be much reduced by the increase, which has been decided upon, in the number of Police stationed in the Districts represented at the meeting.

ELSEWHERE in this impression will be found an able and interesting article, taken over from the *Frontier Standard*, dealing with the particularly thorny question of the residence of Natives in towns. • Hitherto the matter has been dealt with in a slip-shod fashion by superficial thinkers who invariably arrived at the conclusion that the remedy for the evils attendant on Natives taking up quarters in towns was to clear them out bag and baggage—the colour of the skin being the sole criterion by which these reformers are to be guided in carrying out their task. Our contemporary, with ruthless logic, has, in our view, completely turned the tables on the advocates of the " bag and baggage" nostrum, and we are anxious to hear what the *Jape Argus* and the *Dispatch* have to return in response to the broadsides of arguments evidently hurled at their easy going theories on this subject by the *Frontier Standard*. Their silence thus far savours strongly of consent.

It would appear that the action of the Bond district meeting to nominate a candidate for the Eastern Circle has been called in question by the disappointed aspirants. That body had resolved by a majority of votes that Mr. David de Wet be recommended as the elect of the Bond. Messrs. P. J. van den Heever and L. J. van Herden demur. They decided to refer the matter to the Hon. J. H. Hofmeyr, M.L.A., whose award is in favour of Mr. de Wet. Whether this will effectually give these gentlemen the *quidus* remains to be seen. It is to be feared that this will not prove to be the only obstacle the Bond has to cope with in the Border Circle, for Mr. W. D. Snyman is said to be working to promote his own candidature, despite the resolution of the district *bestuur*, and is a popular candidate with the Queenstown Bondmen. But the Bond has only to run two or more competitors for the Eastern Circle to wreck whatever chances it had to secure one seat.

At a time when every nerve is being strained to conciliate the labourers, it is odd that no stone should be left unturned at the South African Gold Fields to harass the Native labourer, as the reader will see from the extract we append from the letter of the Pretoria correspondent of the *Friend of the Free State*. We yield to and one in our desire to see our countrymen work, but when they are compelled by hundreds to relinquish work, it is time the system were examined which produces results so prejudicial to the interests not only of the Natives, but of the country in general. The writer says:—"The Kafir in some respects passes all understanding. Since the Witwatersrand gold fields started it has been the custom to pay Natives weekly, but some time ago, on the gestion of the Chamber of Mines, it was decided to adopt the system of monthly payments as is the usual custom in this country with domestic servants. This, apparently, the Natives employed in the mines do not understand, or otherwise, they do not like. As a result they have left in large numbers. Some have gone back to their kraals, others forward to the diamond fields. A tramp of five or six hundred miles is not regarded by these people as any great hardship. The vacancies caused by the departure of these natives have been filled by raw hands, and the managers report that these are so incompetent that the companies are losing twenty per cent, as compared with the weekly system. The Chamber of Mines has, called a special meeting for to-day to consider the matter, and it is probable that the decision will be to revert to the old system. With the demands of extensive railway-construction works in nearly every part of South Africa, Kafir labour is a factor that cannot be trifled with at the Witwatersrand."

CURRENT OPINION.

Writing on the tribal disturbances, which appear to be very common in Pondoland, the *F. P. Herald* observes:—

The disturbances of Pondoland do not concern this Colony, and unless Umlhlangaso wishes the Colony to interfere it is difficult to see why we are appealed to. Umlhlangaso may, we think, make sure of this, that while the troubles of Pondoland are confined to Pondoland this Colony will stay its hand. We do not want the territory, and we do not want the task of governing a people who are not apparently too much ' given to peaceful and industrious habits. We acknowledge the responsibility with I respect to the drink which the white men have introduced into the country, and the managers report that these are so incompetent that the companies are losing twenty per cent, as compared with the weekly system. The Chamber of Mines has, called a special meeting for to-day to consider the matter, and it is probable that the decision will be to revert to the old system. With the demands of extensive railway-construction works in nearly every part of South Africa, Kafir labour is a factor that cannot be trifled with at the Witwatersrand."

and manhood of the nation.

The *E. P. Herald* comments on the troubles in Basutoland as follows:—

We fear the Basutos are not doing much to enable us to earn a reputation for good Government by moral force. -Sir Marshall Clarke has at his back the moral force of Great Britain and Ireland, but he cannot apparently keep the Basutos from cutting each others throats and having an occasional tight among themselves for the purpose, we suppose, of keeping their hands in. The Podos may very justly tell those people who cry out for interference to put Basutoland straight first.

At a missionary meeting held in the Wesleyan Chapel at Potchefstroom on the 1st inst., Rev. G. M. Slade, the chairman, addressed some plain truths to his (very small) audience. "The European Churches," he said as reported by the *Potchefstroom Budget*, "were divided into two classes—self-supporting and grant-aided. Only a few congregations, such as Cape Town, Kimberley, Graham's Town, Durban, Johannesburg and Pretoria, were in the former class. The others all had to be subsidized by grants from the missionary fund. Collections were made all over England for the fund. Poor children gave their pennies and half-pennies to it. About £6,000 was collected last year in the form of children's Christmas offerings, principally from the poor; and how was it spent? Why, in sending the Gospel to the fashionable European congregations of Potchefstroom and other places in South Africa. This was the plain fact. The money subscribed to South African mission in England did not go to the natives entirely, but to the European supervision of native circuits, and to the subsidizing of English circuits. It was a grave scandal that such things could be. Every church should be self-supporting, and he for one, if he were offered a church anywhere, would decline to accept it unless it were self-supporting." He stated also that nearly all the native churches in South Africa are self-supporting.

NATIVES IN TOWN.

Frontier Standard (East London).

The very unsavory revelations which have been made about overcrowding in Kingwilliamstown, and the somewhat less emphatic facts that have been brought to light in our own town ament the same subject, have been used by that large class of people whose knowledge of things in general is more than remarkable for breadth than depth to hang up an agitation for clearing the natives out of the town altogether. Such a deduction is not made from facts, but from the rashest of impressions. Admitted that insanitary overcrowding is a great danger to the community, it does not by any means follow that any particular race, class, or section of the population should be dealt with by the summary process of wholesale expulsion, because certain individuals of that class are proved to be prominent sinners against hygiene. It is a very Gordian-knot style of dealing with a problem I which the logical mind settles by wise laws without distinction of creed, class occupation or colour. We have very excellent municipal regulations ready to hand and amply sufficient for the purpose, and we have a police force which in a small place like East London, is surely equal to putting these regulations into play, or had better abdicate its functions altogether. The renting of town properties by native occupiers is a natural consequence of a municipal policy which has hustled these natives from pillar to post until they see no chance of obtaining a rest for the sole of their toot other than by the of process of taking to themselves fixed abodes I after the manner of the ordinary Euro pean. We go further and say that it is a process which, under wise guidance, would be a distinct benefit to the community at large, and should be encouraged instead of being howled against. We are always complaining about the ignorance, stupidity, and laziness of the Native, and yet we seem to forget that the surest way of perpetuating every vice of which he is guilty is to force good and bad alike into those hot-beds of iniquity, the Locations of the towns. If we want the Kafir to become a decent and useful member of society, willing to work steadily and contribute a quota towards the support of the community like the average European, we can only do it by encouraging him to adopt European ways. Every Native who lives in a brick stone, or iron house has made a distinct step in advance; every Native who remains in a hut in a location is stifling all this progressive instincts at the very outset, and has but little chance of becoming but a lazy and demoralised serf of the baser sort. We say, as we have said before, that the only sure way of inducing a Kafir, or anyone else for the matter of that, to work is by making him experience aspirations and desires which necessitate work in order that the means of satisfying them may be forthcoming. ; The Kafir who pays even ten or fifteen shillings per month for a town shanty is spending more money over his dwelling j than his brother who only pays the location hut-tax, and he has gained a proportionately larger stake in the labour market, to say nothing about the fact that the mere possession of a square house leads to his adopting other concomitants of a decent civilisation. Moreover, the fact of his stepping in and occupying the meaner shanties of the town forces the lower white class into houses of a somewhat better order, more property is tenanted, new properties are erected, and that long suffering individual, the landlord, benefits; supply and demand are never solely dammed up in the way that some people would have ns act. But we may be met with the retort that the Native who occupies a town house ekes out fire rent by cramming the said house to about tenfold its proper capacity. To this we answer that he should not be allowed to do so. It is a simple thing to make raid after raid upon every suspected house, and inflict punishment upon those who contravene the sanitary laws. Such a process would very soon weed out the vagabonds, and would retain the respectable class of Native, who, being in regular work, is honestly desirous of bringing up his family among better surroundings than are obtainable in the location.

ISISHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owe Ntshinga ye Knight Grand Cross, yodidi olubaluleke kunene lo St. Michael no St. George, Owamatshawe adume kunene e Bath, u Ruluneli no Mpati Oyintloko we Koloni yo Mntan'omhle yase Cape of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandia se Mntan' Omhle, njalo-njalo.

NGEGUNYA endlinikiweyo apa ndiyashumayela okunye ndiyazisa, ngecebo le Gqungula Elipeteyo, ukuba Imiteto elandelayo, ngokugcinwa nokupatwa kwa Mahlati, iya kuma kwelase Transkei (Gcaleka nelama Mfengu), elaba Tembu, nelase Mbo, kususela kun hla we 1st September, 1890.

TIXO SIKELELA INKOSAZANA !
Sinikwe ngesandla eam nescamatiselo se Koloni ye Cape of Good Hope, ngomhla we 8 ku September, 1890.

HENRY B. LOCH,
Irluneli.

Ngcmyalelo wo Mhlekazi e Bhungeni.
C. J. RHODES.

No. 209, 1890.

Imiteto ya Mahlati yeli Ngapshesha kwe Nciba, elaba Tembu, nelase Mbo.

1. Lemiteto isingisele, kananjalo iquka onke amahlali akwitali za Bantsundu, amahlali asemihlabeni yabantu anganyikelanga kunye namahlali u Rulumente, azi akile ezintlanu nezingapuzulu ngobukulu, kananjalo nokuba kusipina isiqibi kwitali zaba. nteundu esingashnyayelwayo, apo kukula umnga, ne siqwane, nokuba kukula wumbi umti.

2. Hasenisi: Amahlali aya kuvulwa kwi-ndawo ezilungiselelwe oko, kumasara, nabanye, ukugaula kusuzela ku 1st April kuse ku 30th September yonke iminyaka.
Imiti ewiswe ngu moya, izigodo ezonakeleyo, nemiti elele pantsi ehlatini, ingasarhwa ngesha ekuvaliweyo.

Zonke ikwili ziya kwenziwa ngapandle ehlatini, imiti iya kurofwa ngendlela ezalutwe, nezingapantsi kokangelo lo Mgcini Mahlati weso siqingata.

Imiti esarhwayo ayisakugaulwa ukufakwa emingxuneni yokusarhela do kube kurofwe ixabiso elizeleyo.
Hasenisi zemisebenzi elandelayo zokutshwa ngu Mpati Mahlati, kwanalipina igosa elingagunyaziselwa oko, pantsi kwemeko ezochazwa u kwakulo lasenisi—ezikukuwisa, ukugaula, ukutabata, ukusebenza, nokuyimkisa imiti egciniweyo nengagciniweyo, kwanasipina isahlulo sayo, inkuni, iziuti, namagatya, kwanento yonke esehlantini.

3. Yoba ngala amaxabiso okugaula imiti esarhwayo kwiziqibi angati Umpati Mahlati azixele elasenisi :—

Umtati, Umgalagala, Umvumvu, Umsimbili, ngonyawo lobubanzi ubude nobungqingqwa ...

Hard Pear (umnonono) ... 0 8
Umdakane, Iqumza, Umnquma,

Umgxina ne Sneezewood Emhlope 0 6 Umkoba nemiyue imiti esarhwayo ... 0 3 Imiti engagciniweyo ... 0 2

(Tnqwelo ezibude bu-
Inkuni ngefara 5s. ngepanti kwenyawo Lukuni ngefara ezi 10, zibizwa njezomileyo 2s. 6d. nge ziqingata ze flara i 2s. 6d.

Akuko ziqingata za.
I flara ezintini,—amazinko okwaka ne gcudwana ezinti zinye izinto 10s. j ahlalulelwa nje nge

I zibonda zemiti engu. (gciniweyo.)

Imiti emincinane, Imiti egoso, Ama. sebe okubuya ... 5 0

Ukuba kwakiva utango olntsha akona-utengiselwa umntu ngapantsi kwe flara , jzintatu. isaziso sika Rulumente u No. 30 we 1887, ?siti imiti eyonakeleyo, nemi kwindawo zimbi, inokutengiswa ngesiqingata salomacabiso angentla siya kungeniswa nakwi siqingata ze Transkei, elaba Tembu, nelase Mbo.

4. Imvumelo ngapaneWe kwentlalo, zocugaula izinti, amahlaha okubuya intango, zileyi, nemipini yamagaba, nezinye izinto sehlati, ezisetyenziswa ngabantsundu, ziya inkutshwa ngo Manti be ziqingata, ukuni. twa abantsundu abangabemi belizwe ngocobuzwe, okunye kunye imvumelo ezo kodwa siya kupela kwiziqingata ze Manti ezizitupileyo; kwabe kungeko Manti iya cumika imvumelo kumntu ongenguye owe-lizwe sake, engesamvume ye Manti Eyo-igameleyo.

Konke nkugaulwa kwemiti ngezo mvume. o koba sekulauleni kwabacini mahlati, szoke ezomvumelo kuqala zisiwe kuye.

5. Makno sitole okanye igatya lemiti ye Timba, njengoko sekumisiwe ngesaziso sika lulumente u No. 538, we 1889, hya kuga. fiwa.

6. Inkuni ezomileyo zingatatyatwa na. igapandle kwe lasenisi nemvumelo, ngabantsundu besa siqingata ngobu Manti zinotufunyanwa kuso, abantsundu abemi ilizwe igokobuzwe nangobuntlangunisela, ingatatyatwa itimba esapilileyo.



IZAZISO kwa BANTSUNDU'

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

NGOLWESI NE, OCTOBER 23, 1890.

7. Urntu ongawa nakulipi lalamatyala alandelayo, nokubana ukulipina ihlati nesi. kulo mteto, kogwetywa kwamkelwa ukuba qingata esisbunayelweyo, wodliwa imali ngesiqendu sama 21 sesahluko se 5 so mteto u No. engengapuzulu kwe £10, engenayo afakwe 15 we 1856, ekutiwa ukubizwa ngowe nkosi entolongweni esebenza kona, nokuba na nezicaka, kukumangala kwenkosi nalompahla, kukanzima ixesba elingengapuzulu kwenyanga okanye nemvume yokutatyatwa kwayo. Ezosiqendu sama 21 sointeto siyakuqutywa njengokungati sifakiwe naso apa.

(a) Ongati engagunyaziswanga nge lasenisi, ebekwe isandla ngu Mpati Mahlati, mhlaumbi ligosa eligunya. zisiweyo, okanye ngemvumelo ebekwe isandla ngu Manti ngendlela emiswe kwi Siquendu se 4, asuke agaula, enzakalise, bantsundu, okanye nayipina inteto lowo kucelwe okanye atabate nokuba nguwupina umti nje ogciniweyo nowe Timba, ecazwe ngesihlomelo so Mteto 28 we 1888, okanye ummi.mhlaba, ekucelwe kuye, anelisiwe kwananganguqulo zawo ezisimbi ezingaba zenziwa nanini.

(b) Ngckwapula nawupina umteto owenziwe ngu Ruluneli ngokoko, asuke agaula, enzakalise, atabate, atshabalalise, atabate izinti, amagatya, nento yonke yehlati.

(c) Asuke abase, alumeke, ancedise ukubasa nokulumeke, ancedise okanye atume omnye ukuba alumeke, abase umlilo, nokuba kusehlatini pakati, umhlaumbi kwi yadi ezingamashumi omabini kufupi nehlati, ekungati ngoko ngokoko, okanye ukubasa, umti, umhlaumbi isahlulo sawo sitshe, 1890, e Graaff-Reinet, nge 31 October, 1890, e Cathcart, nge 7 November, 1890, e Victoria East nase Stutterheim, nge 27 October, 1890, e Cradock, nge 1 November, 1890, e Transkei, nge 15 November, 1890, e Queenstown.

(d) Asuke ashiye, engenzanga zinto zakulumkela ukuba uze ungandi okanye wenzakalise, umlilo olunyeckwe, mhlaumbi openjwe nguye, umhlaumbi abete ekulonyekweni okanye ekupenjweni kwawo wancedisa, ngezandla, nangokutuma.

8. Koba ngumteto ukuba abacini mahlati benze amabala okutintela umlilo, nokutshisa incha enengozi, njengoko kungafunekayo, kungama ofaulekileyo ukwenzela ukugcina ihlati oko emlilweni.

9. Akuko masimi matsha aya kwenziwa pakati nase nyeleni yehlati, umhlaumbi kwisituba esingapantsi kwe yadi ezimashumi mabini ukusuka enyeleni.
. Amasimi aseleko ohlala wona kwakuba. inwio.

10. Akuko kutyiswa kwempahla kumahla. ti abiyiweyo ngapandle kwemvumelo yaba pati mahlati.

11. Imvume zokuzingela nokubulala inyamakazi, zonikwa ngo Manti bezo ziqingata, kwanangu Mpati-Mahlali owogunyaziswa, imvumelo ezo ziya kuba nokuvelliswa zaku-aziswa.

Lomteto uya kuhanjiswa kwiziqibi ezipantsi, nezingabekwa ngapantsi Komteto wokugcinwa kwe Nyamakazi.

12. Nawupina urntu ongapula nawupina wale miteto itetwayo, ongekamiselwa tyala ngokubalulekileyo wohlala imali engenga. pantsi kwe £5; engenzo afakwe entolongweni esebenza mhlaumbi nzima ixesba elingengapantsi kwenyanga ezintatu.

13. Onke amatyala okwapulwa kwale- miteto aselanekwe kulo mteto anokutetwa yinkundla ya Matyala ye Manti yeso siqingata umteto wapulwe kuso.

EKUBENI i Divisional Council yase Albany

icela ukuba "Umteto wokuquba, we 1870," ungeuiswe kwesosiqingata. Ngoko-ke ngapantsi nangamandla esiqendu | se 14 salomteto, mna ndiyashumayela, ndifalela, ndabe ndisazisa, okokuba ngomhla angasemva komhla we 15th ku October, ' 1890 " Umteto wokuquba, we 1870 " uyakuhanjiswa kwisiqingata sase Albany (Rini).

TIXO SIKELELA INKOSAZANA !
Sinikwe ngesandla sam nescamatiselo se Koloni ye Cape of Good Hope ngomhla we 7 ku October, 1890.
W. G. CAMERON, Lieut.-General, Obambele i Ruluneli.
Ngomyalelo wo Mhlekazi e Bhungeni. J. W. SAUER.

No. 243, 1890.

ISAZISO SIKI RULUMENI' NO. 874, 1890.

Colonial Secretary's Office, Cape Town. Cape of Good Hope, 7th Oct., 1890.

NGOKUBHEKISELELEkwishumayelo esingapambili, urntu wonke walaswa kwisahlulo sesiqendu se 14, so mteto wokuquba we 1870," ekumiselwangaso okokuba ngexesha lonke lo mteto mgenisiweyo nokuba kukusipi isiqingata lala Koloni, ziyakuti ziqingata zesi 3 nese 4 ;alomteto ziqutywe kuyo yonke i Koloni. ziqendu ezo zazi:—

3. Koba yimfanelo yake wonke umntu momhlaba ukunika, ngapandle kwentlalo, siqinisele esesikankanywe ngenx' engapambili, sibhalwe ngalonteto engaba sisi ngesi, si Bhulu, okanye ngengeto yaba itsundu, angati lowo unomhlaba akwazi ikuyibhala ngokufundekayo, kumntu wonke mgati enempahla ngemfanelo, anqwenele ikuyiquba ayisuse kumhlaba opetwe nguye, ikwala kwe nkosi yesicaka okanye ongumsebenzi nkunika isiqinisele kwimpahla resicaka okanye yomsebenzi, esemlabeni vayo, ngomteto isiqinisele ekutetwa ngaso

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange lise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu
Nokazasazo. 1/6 ibotile.

Elika
COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.
Aka

COOK Amafuta Ezilonda Nokwekwa. 9d. ibotile.

Elika
COOK Iyeza Lepalo. 1/6 ibotile.
Ezika

COOK ipils. 1/ ngebokisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile.

Oka
COOK Umciza Westopu Sabantwana. 6d ngebotile.

Oka
COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka
COOK Umciza we Cesine. 1/6. Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

uba ngawenkohliso engalona igama lake

OLUKA

Gowie Uluhlu Lwezityalo.

Luka OCTOBER.

IMBEWU zentlobo zonke

zinokuhlwayelwa, ngokukodwa i Tomato, i Tyukumba, Ivatala, Amatanga, Marrow, Umbona, French, Dwari, ne Ntlumaya.

KANJAKO,

INTYATYAMBO EZIBUTAT-
AKA, ezinjenge Zinnia,
Portulaca, Balsam, i Cockscob.

Incwadi ezikwi Posi yase Qonce.

ULUHLU Iwencwadi ezingaputnywanga ngabaninizo ezibe zikwi Post Office Kingwilliamstown ngo 15 October, 1890.
EZE NETEVU.

Bulonze Miss W Mandita Miss N Bacela L
Ncako Miss K
Mooko Z.
Mangalaza A
Dengana Miss A Mackwood P Dzemela N

Droll S
Fratain K
Flink B
Gocine S
Gudla A K K
Jones W K
Jara Miss E
Janjtes Mrs L
Kotyi J

Kasper N. (2)
Mbeki Miss N
Sefoyden A
Somtunzi J
Snowball

J. HALLOCK,
Postmaster.

"MISSING TEXTS"

Ikaya Labantsundu.

UKUTYA ! UKUTYA !

Ndinawo Umbona na Mazimba, mbewu Yengqolowa ne Tanile' igamanani ALULA konke-na.

PAUL XINIWE,

General Agent.

Sing Williamstown,
13th August, 1890.

st2111

Kanyela i Catalogue Gozcie ye Ntlakohlma. |

Elonga xesha lokufuna eri Zityalo zilalandelayo:— |
Coleus, Begonias, Fuchsias, Chrysanthemums.
Kangela i Catalogue ka Gowie ye Ntlakohlaza. |
ITAPILE ZISE NOKUTYALWA.

W& C. GOWIE,

GRAHAM'S TOWN.

Abahlobo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQALA:-

O HADNOTT & Co.

EYONA VENKILE INDALA E KOMANI YA BANTSUNDU, banjenzela amalungelo anelisayo ngexesha lobunzima, bonke abakweliti kubo ukuza ku June, 1890, ngokuti bavume ukutabata nokuli 10s. endaweni yeponti, bangazi nzala, kuzo zonke izikweliti abamnyama ezihlulwe ngapambi co December ozayo, baze bamnike umntu ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO:—

O HADNOTT and CO. (Magqadam

atengisa koze nemali, ngamaxabiso ahliswe nangokugqite abekuko, waye otenge kubo ngemali saneliswa kangangokuba enze mpinda yokuya kutenga kubo utifuti; ngalendlela zindimbane zitenga kubo betsalwa luhlooo batengisa ngalo ezitorem zabo abantsundu bafumana okwatelisayo ngempali yabo.

Apo nine Ledi, u Notyebisa, kunitengela estoreni, ne ' Mvo' iyileselewe ngapandle kwexabiso-

HADNOTT & Co. (Magqadaza).

ISITORA SOMZI ONTSUNDU,

QUEENSTOWN.

Printed for the Proprietor, J. TENOO- JABAVU, by
 HAY BROTHERS, Smith. Street, King
 Williamstown.

Isihlomelo kwi “ MVO ZABANTSUNDU,” October 23,1890.

QUEEN’S TOWN ADVERTISEMENTS.

PEACOCK BROS. NO WEIR, ZE KOMANI,

NGABATENGI abakulu Bokutya, benika awona Manani alungileyo. E Komani apa wakuke uyekuva into abayi kupayo pambi kobuba utengise nokuba kupina.

Thabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, Iertyis, (Jmbona, Amazi- mba, bahlele benawo.

PRICE EROTHERS, I-ARENTE EMTETWENI, QUEENSTOWN.

Batetela abanamatyala pambi kwe Mantyi, Kumandla wakwa Komani wonke nemele wona.

Baquba Imicimbi enge Mihlaba; Babhala Nemvumelano.

Umsbenzi bawenza ngenyameko ngamaxabiso emfanelo kupela.

KANIBALINGE.

UMGUBO WE DIPU YE GUSHA OMTSHA,

Ningatimna ukuzingenisa emngciphekweni we Dipu ezine Tyefu ? Akuko mfoneko.

UQINISELWE NGENCWADI ZAKOMKULU, 1890.

OKA

McDougall



McDougall

OKA.

Umgubo we Dipu Ongenatyefu,

UTSHABALALISA IBHULA NEZINYE IZILWANYANA

Ezigusheni, ezinkomeni, emahasheni, ezibhokweni, ezinje- ni. ezintakeni zasekaya, njalo-njalo.

Ulelona yeza le Bhula. Utsbabalalisa zonke izilwanyana kuyo yonke into Ehambayo. Usindisa kwi mbuzane zentlobo zonke. Uphilisa zonke izilonda namanxeba. Uhlumisa uboya kakuhle. Ulungisa kakuhle ngapandle kwengozi.

Awunayo kanye ingozi nomondkalo obangwa Itulclamlam ngamayeza anetyefu.

AWUNANGOZI KANYE. AWUNATYEFU KANYE.

GOALA.—Awunangozi kumntu nakwi raincwa ; ukuba kune imvula emva kokublanjwa, okanye kokusetyenziswa kwawo, akuko tyefu ingawela emadlweni.

Ukwiziquma za 20 e gallons zamanzi kwi Gusha ezi 25.

McDougall Bros. LONDON: 10, MARK LANE, NEW YORK, MELBOURNE, AND BUERNO AYRES

YIYA KO

PEACOCK BROS and WEIR.

KING WILLIAMSTOWN.

Unokutengwa nakuyipina Ivenkile yelase Maxhoseni nase Mbo.

LADY FRERE ADVERTISEMENTS.

J. W. GARRETT & CO.

LADY FRERE,

IZITORA EZITSHIPU.”

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo, Izihlangu Ingubo Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu.

Kunikwa amaxabiso angapezidu ngo BOYA, IZIKUMBU, UKUTYA, u MPAHLA EHAMBAYO.

Kubo Bonke Abalesa ‘ Imvo.

BANGABA banceda kwa Ipepa lendaba labo abantu bakowetu ukuti, xa basukuba benento abatuna uku zitenga, bavelele, ngangoko banako, kuzo zonke indawo Ivenkile ezimpahla ihlokonyiswe ngezaziso kwi “ Mvo? Kungalilungelo nakubo bengayifihlanga lonto kubanini venkile.

Amacapaza ase Tinara.

[NGU M BHALELI WETU J

Uhlabe ukangele Mhleli ukuti urnzana wase Tinara uhlala unezipitipiti ezi Ramenteni. Abalesi bako bayakuti bakuba ukuba Eramenteni ka Rev. J. Van Rooyen kuko abati makenke, bacinge ukuba kuko izimongomongo zezinto abamchase ngazo. Ndicela ukuke udibapakele ke ngesi besiko kule Ramente yase

DIPENTE.

Isizekabani yindoda eyakutshwa Eramenteni ngdkumana isiswa futi inyaneyezelwa. isotuswa, yada yakutshwa mpela. Yayikuniawonga apahibili kule tyalike, iznle yazula ipama ingenakwezinye ityalike yabuya ngokungxamela amawonga ingabonakalisanga mpawu zangukoko. Ite yakupelelwa ngamacebo okutyutula nokugagamela izinto ezingayifaneleyo, yasebenza pantsi ukuba akutshwe umfundisi kufunwe omnye. Abazalana nayo bayiyumela, basebenza nayo abapumelela. Kute mhla kwanyulwa ama Dyakeni alonyaka kanti eguguleni labo sebebafalisiye abantu abayakunyula bona, beza etyalikeni beyimbumba. Iramente ke ayazi nento ukuba kuko iyelenqe elenziwevo. Kute kwakupakanyiswa izandla kuvotelwa amadyakeni amatsha bapumelela bonke abantu babo. kuba Iramente yayinge-zanga kakuhle etyalikeni ngenx’ enokuba unyulo lwamadyakeni aluzanga lube nangxoxo yakundwetyelwa. Enyuliwe lamadyakeni u James Webb. Cornelius Forbes, Cornelius Malgas, Maigas Fortein, no C. Nicolai, iqalile ukubonakala into esetyenzwa ngalamadoda. Kuba baqale ngokuti umfundisi makangabiko entlanganisweni yabo xa baxoxa ngemali. Alinge zonke inkalo zokufumana izizatu ngaku mfundisi akapumelela. Aselenqamla ngegunya lobu dyakeni em’ bhalela incwadi yentosi yokuba emke egameni le Ramente. Kubizwe intlanganiswo we Ramente yonke suka vavakanyela Iramente, ema odwa. nabafazi babo nabantwana babo. Iramente ite mabakutshwe mpela kuba beyixokile, basikwa nabafazi babo nabantwana babo. Babhenele kuba fundisi abayi Executive ye Union, bagxotwa kona ngelithi ayinakwamkelwa into yabantu abambalwa engelo zwi le Ramente yonke. Ngoku bahamba begesha izindlu zokwenzela inkonzo. Babagqibise aba- fundisi ngokucela ukuba babamkele ababafuni. Bade baliwa

NANGAMA TSHATSHI.

Yinto yokugqala ukuze ndibone ama Tshatshi etyala abantu abavukele umfundisi wabo ngapandle kwesizatu. Ndiyammcoma kulento u Rev. W. Llewellyn ne Tshatshi vake ngokubonakalisa umoya wokutshabisa nokungasikutazi isimilo sokuti abantu bakupelelwa lu- kolo baqayise ngelithi.

ITYALIKE ZININZI.

Ohnqayiso lwentlobo ezininzi zetyalike ngati kum isipelo salo kuti bantsundu kukuba kungaze kubeko lugqobokol

Iwenene kwintlanga zase Afrika.

IRAMENTE YASE BETHELSDORP.

Pakati kwesipitipiti besiko u Rev. J. Van Rooyen ufumene isicelo se Ramente yase Betlielsdorp, ebipantsi komfi u Rev. Merrington, icela uknngena pantsi kwake, wayamkela. Ngoko ke izikundla zama rebele zizaliswe ngokude kwapindwapindwa.

IMVUMI ZASE AMERIKA

zaka zafika nalapa. Ukuvuma kwabo akufani nokwa Belungu, bavuma ngokwabantu abamnyama, into eyaziwa nangubanina ke leyo yokuba imvumo yabantu iyole ngapezu kweya belungu. Inkoliso yengoma zabo

ikwa zezi zindala sizaziyo, kodwa bazivuma ngokufezeke ngokumangalisavo. Imfezeko

yemvumo efana nayo andikadibani nayo apa e South Afrika. Ukuhambelazizwi ngokuteta ngalendawo. Ityala apo ilele kona kwazo e Tinara i Jubilee Singers kube luncedo olukulu kuba beseni nqungukile kuzo kwentloko zentlangaliso ezinje nge N. E.A. Kuko amadoda la endivayo ukuba anengqondo afunda imapepa ezintlanganisweni ezinje nge .E.A. Ndiyatamba ukuba kwezayo kuya kufundwa ipepa “

Ngokandiswa we *Mvo,*” nditeta pakati kwamadoda ikankanyiweyo aya kufunda amapepa entlanganiso eyakuba kwa Nkosi W. (ama (Middle Drift). Elokupela, ndiya vucela wonke umzi uke uyitatele ingqalelo into enje ngale. Make ndipelele apo kwangoku. Ndim,—T. T. K.

ILAWN TENNIS.

I Rini ne Tinara zivumelene ukuba maze zidlale i match ze Tennis e Bhainge Holidze ze Kresmes. Kungaba kuhle kakulu zite nezinye indawo ezinawo lomdlalo, zihlomele ukuze namanenekazi antsundu abe netuba lokubonaka- lisa ubugcisa bawo emidlalweni yokanyo.

EZONYULO.

Umzi wase Tinara awukabi nantlanganiso vakuxoxa ngelungu eliza kunyulelwa Ibandla le Ngwevu le Palamente. Indoda esevizivelisile, u Mr. J. Dolley, ayingebambani nandoda apa. Pakati kwama wetu igamalika “ Dolley” likulu kangangokuba kwanele ukulibiza oku kodwa kungabiko nombuzo ukuba uluvo lwake lunjanina ngakwabantsundu. Igama lama Dolley lidume nienge lama Lange. Nakuba u Mr. Dolley engekazithandi igila emapepeni kuse kuhleni ukuba xa nga ete aknzipalaza izimvo zake zapambana nesimilo sake aziwa ngaso nangumntwana, umzi ontsundu uya kuyiloza ekunyuleni.

IMANTYI ENTSHA.

Sebenexesha elanele ukumfunda umantvi wetu omtsha I I Mr. Stewart. Kwesi situba akoyo asinanto singayincomayo malunga naye. Nokuba ukuba ubefinda engu mhlobo makube ukuhambakwamaxesha, nendawo akade eba yikuleleza uku nceda ngokungawenzakalisi unzimba; ngenxa mantyi kuzo zisebenze inguquleko enkun emoveni wake. Umzi usalilela uyobutshuphi bexabiso lawo; ngenxa yokucekca ekwenzweni Filpoti (Mr. Philpot), kuba lendoda isendaweni yake avixeli nto. Into eviyo ngumlungu.” Kufanelana sekude kwayiwa kuyo vale ukunika uncedo nenkutazo emisebenzini venqubelo pambili ezanywa ngaba Ntsundu.

LIBALELE.

Into embi kubalela kwe gala. Nakuba i Tinara lingumzi omanzi maninzi libalele umsebenzi unqabile, kuba nbova eyonanto kupilela ngayo bunqabile; abantu bakolise ukuya kwelipezulu kwikontileki yendlela kalofive.

AMAYEZA

ADUME KUNENE

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Eziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yabzwa kakulu ngumininiwo, ngenxa yoku ninqwelana kwawo nezwo zifo nzelwa zona; ngenxa yoku ikaululeza uku nceda ngokungawenzakalisi unzimba; ngenxa yobutshuphi bexabiso lawo; ngenxa yokucekca ekwenzweni Filpoti (Mr. Philpot), kuba lendoda isendaweni yake avixeli nto. Into eviyo ngumlungu.” Kufanelana sekude kwayiwa kuyo vale ukunika uncedo enziwe ngemifuno nginqawo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza onrazange ungakupilisi ukutuma kwe nyoka, nezinye ininmu.

ELONA (Specific).

Elonga yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukupilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, nese bunzi, nokubeta kwentlokoynke.

UMHLAMBI LISO (Eye Lotion.)

Oyena mpilisi wamchlo abulalayo.

UMGEDI OBARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ikungatandi kudla, licesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqagamba komzimba, Okuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha. ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku gada iziswana ezikatazayo zentsana. esa bantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iywaya elilunge kunane kwiaifo sakuba butataksk, snkuncuao’ uio itiyiwayo

UBUGQI Magic Healer).

Amafuta okupilisa sinyane ukusikwa nezilonda njalo njalo.

IGUDIBA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubehule bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa “ Lelona ” xa isifo nokunamba igazi senlele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatwina nca kwi bhootlana nezi. Ofi-lana ngazinye, esiti zakulandelela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kava nandlu, namhambani ungenawo lamayeza esi- rweqe sokulumkela ok.ungekchli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza

ngemciza, e Bhofole, atengiswa nguye nge bhokisi nange Bhofole nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce— Dyer & Dyer. Malcomess & Co., D Drummond & Co.

E Nggamake— Mrs. Savage.

E Monti— G. Lennon & Co.

E Rini— E. Wells.

E Dikeni— R. StockS.

E Komani— Mager K Marsh.

E Bhaiy— J. G. Lennon 7 Co.

E nggusha— W. A. Young, Esq.

Ikaya lawo e Fort Beaufort kwa Nogqala.

ELIKA.

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengoambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukula naao, nokuba sihle ngayipina indlela, ezinjinee Hashe, izifo ezize Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Uhutafaka, Intswela butongo, Ubutataka be nggondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkaxana, nialo, njalo.

Kangela Encwadini abapilisiweyo ndlelela elisetyenziswa ngazo, zibhalwe ngesi, Jelimeni, si Bhula nesi Xhosa. -----

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi unininilo, uliyaleza ngengqiniseko eliyesa ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fira (cesina) yase Dayimani’ kona kwesi sifo sabanta abamnyama liyinqobo Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotele nganye ihamba na ncwadi ene uteto yeei Xhosa.

Lilungiselelwa unininilo kncpela ngu

G. E. COOK,

KING WILLIAM’S TOWN.

Unoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloi.

ABANTU NGABANTU

JANSENVILLE.—Intlalo vabantu ifuna ukuba yenamaxhala, kuba ingqolowa nehabile iyadliwa zinkumbi. — Indlu yamatyala izakufuduswa. Umzi umangala ngeliti, indlu yamatyala ayinakuba sezantsi komzi, mayijonge i Main Street. Ibhulu belipambi komantvi ngetyala lokupantsa ukudubula amakwenkwana amabini antsundu. Amakwenkwanaate Situnwe ngu bawo ukuba siyekusenga inkomo ngexa loratyazo. Site xa singena esangweni seva i Bhulu liti —ningobanina? Sipendule ngeliti, siti Baas. Lite lona, ndilindeni apo. Kanti liyakutabata umpu esitoreni. Sibalekile, kwati xa simgama kufupi seva isitonga imbumbulu vava pakati kwetn.— Ibhulu lite: Xa ndiza kulala ndixelelwe yi- nkwenkwana yam ukuba kuko abantu ngase siteni sombona. Ndiipmille ndabuza ukuba ningobanina, andafumana mpendulo. Ndiye kntabata umpu esitoreni, okwenene ndadubula kwelocala abobantu basinge ngakulo. Ndiye ukudubula kwani ndajongisa osibhakabhakeni.—Umantyi ute: Ndikufumana unetyala kuba akuko mntu onelungelo lokudubula ngomteto we Nkosazana. Ndikunika inyanga etolongweni, mhlambi uzikulule nge £5. Layibhatala fike Bhulu. Waba uyasinda u Rooinek.— Itimiti eyayiko ngomhla we 21 ka July e Dipende yayiyemnandi kaknbi. U Rev. J. van Rooyen waposi amazwi ombulelo ngobuko belakowetu icala namagwangqa. Abaculi ababepetwe ngu Mr. Samuel Ndubela batsholoza kammandi, ndapaula ukuba benze amalungiselelo. Abaculi abapetwe ngu Mr. Klaas Mampane ndapaula noko namhla ukuba kunzima enkukwini, indlebe zabantu seziwaqelile amaculo ka Sankey. U maneli wenza amazwi esifundo okuba kwelanganantsi itimiti sezingonoxesha, into esezivelele zi concerts ne entertainments. Uqoshelise ngeliti nalapa knngalnga zenziwe. Kwakona utelele u Mr. Edward Caliste ngabantu abangatumeli bantwana babo ezikolweni. Wada wati akulungile uku- pehlelela abantwana bomntu ongasitandiyo isikolo. Waba uvapela umsebenzi omnandi kakulu. — Ude wafunyanwa umhlaba wokungewaba ngumzi ontsundu emva kwemigudu vo Mr. Samuel , Petros no Mr. Samuel Ndubela. Uyabulela umzi imigudu yalamadodana.

AMANQAKU ENDELELA (NGOBEYE E ¹ KAPA.)—Ngexesha ebesise Annshaw. sikunjuzwe ububele obudala buka Rev. E. Barrett esekuti e Gcuwa. abafundisi mabamkuncile e Butterworth ngoku sivamfuna. Ukusuka apo ngolwesi-Ne silale e Debe ku Mr. Mbem Njikelana. Sisibonda sokunvusa uhlanga eso. ityalike zintatu ezweni lake, ezimbini ityalike (zingenwa kakuhle kakulu. nokuva intshaba zabo zikufupi. lonkanti inom- niniyo u Bhubho, umfo oke watuka nakuti, wabhala inewadi eti umntu omyama akanto, yatshona nomsingakazi ka Nowa. Kuko nenye intwana etengela utywala ecapiikela kakulu aba- zili botywala. ndeva sevingxolisa u Mr. Mbem ngenxa velapu eliluhlaza elibonisa ukuba ungumzili wenene. Lwavingxolela lonto lwada lwawinqata umlonvana. Iqonce silingene ngosku lo 31 ku Mav. Cawa vasifikela apa, umfundisi ngu Mr. P. Mpinda. Ndipaula into eninzi entle eyenzeke ngoku eko nje, ukuvuma okukaula ngemfanelo, ukngena ngexesha ezinkonzweni nokuzola ngexesha lenkonzo lonke, endingazivo ukuba lomfo ka Mpinda nbadlele mtimnina. i Negosa lesiqingata n Mr. J. Tingo-Jabavu uwupete njengendoda umsebenzi wake, uke wema ekupeleni kwenkonzo waqondisa imfanelo yokunyanekelwa komikelo ezicaweni. ubeselevela e Mgqwakwebe no Rev. B. Mama, lomhla impi yakona yenza izimanga. Ungabuka apa e Qonce intwentle UKutsala kwamadodana afundileyo, ngokuvana emsebenzini ka Tixo. Imvumi zalapa zihlala kwezingapambili izitulo, zininzi izinto ezingabukwa ngumntu apa. Indlela yetu yokugoduka, sisuka apa siviwele Inciba, I ngobo busuku, sahla safika e Gcuwa. ngolwesi-Ne nge 5 June, olulandelavo olwesi-Tatu, umantyi u Stanford umeme : intlanganiso enkulu kwesosiqingata sake, kuba kade u Captain Veldman ubetunywe indaba zomzi wonke obnpantsi ko Captain Bvith. C.M.G. Indaba uzi- qubile, zapuwapulwa li Gcuwa. kodwa ezinye iziqingata zilahlakiswe ngabelungu abapakati kwetu, abati akuko mteto ka Rulumeni ungatunvwa ngesi bonda. iziqingata eziflanu azikamhlanganiseli nangoku. Noko tina midaka sivakusofoko sirolwa ngempumlo nasemalu- ngelweni etu. Namhlanje besipiwe ilungelo ngu Rulumeni lokuba sibe nentlanganiso vetu bamnyama. ukuze sipendule izwi letu, live ngokute-nqo kuye. Ke ngoku imantvi ningaziroreli xa zinqamla apo zitandayo. kuba anivumani naxa seniditvaniswa ngu Rulumeni.

UKWANNESWA KWE “Mvo.”—Kuko indawo ehleli isisitukutezi kum nongani ndibona ukuba aknkum ndedwa. Andazi ukuba ivaqondwana ngumzi ubuhlazo nokugxekeka kwavo. iyindawo ebifanele ukubazelwa amehlo ngumzi, kodwa ndivabona mna ukuba akuko kuyibhinqela. kanti vindawo enkulu le yokuba amadoda ayizokele intlizivo ayilwe. angaxelisi umfo wase Gqili ote vena wayiteta ngohlobo olungati lisengqumbeni ngati ityala liku Mhleli, kanti angati Umhleli efumane walandisa ipepa kungeko qela limnandi elilitatayo ipepa lingalicima igama lalo. Nditi mna ityala ano lilele kona kuse mzini. kuba kambe unazo intlanganiso, kodwa nanye yazo ezintlanganiso yake yayiti tuna indawo velipepa lidume kangaka liyimbasa kumzi wakwa Xhosa. qondani negama lalo *Imvo Zabantsundu*. kulihlazo nokuba uti umzi ongaka kanti imvo zawo zipelela kwisiqwetswana esingaka. Mna apo ikakulu ndilibeka kona ityala ndilibeka kwi ntlanganiso egama liyi N. E. A., yiyo ke intlanganiso ebifanele ukuyibhinqela lendawo kanve kunezi ntshwaqane zingena sipelo sazo. Kubonakala kum ngati nanye yalamadoda ale ntlanganiso ayikataleleyo *Imvo* le. , Kodwa nina anisaboni ngalento yokuhlale zimane zisenziwa izijungqe ingxelo zentlanganiso zenu. Ke umzi maze undixolele ngendawo vokubalula i N.E.A.. kungokuba mna eyona ntlanganiso ite kwezama ingqondo, neyona izambatise ngegama elizukileyo—imfundo. ke ezinye nokuba ziko ezipantsi kokuwakangela amalungelo ontsuudu zingavela kuba nazo andizibeki ngapandle kwetvala. Mna andinibeki tyala, wave kanjalo engenatyala ngokucacileyo u Mhleli, lilele kanye nu tu kuye