Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.] KING WILLIAMS Incindi Epitikeziweyo TOWN, NGOLWESI-NE, DECEMBER 4, 1890. [No. 318

KING WILLIAMSTOWN ADVERTISEMENTS.

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ABAZELWEYO

LOKWE.—E Goshen ngo 2nd November, 1890, u Mrs. J. 8. Lok we ufumene INTOMBI.

ABATSHATILEYO.

MTIMKULU-MSIMANG— E Witteklie Boach, ngo 27th October, 1890, ku. tshatiswe ngu Rev. A. E. Schmidt we Moravian Mission, u SIMON Y. MTIMKULU no THKRKSA ANNA MSIMANG, Umtshato wenkululeko, ite nemvula ebikade inqabile yana lomini yazindaka. 2tlll2

ABALAHLEKELWEYO.

Ihashe! Ihashe!

NDIHLAB’ UMKOSI mawetu wehashe Yiponi EBOMVU, etiwe tshivi eyekohlo indlebe, inomtshiso S.M. Ila. hleka e Goso. Olandisileyo ndomvuza ngovuyo olukulu. Abhe.Iele ku P. S. MAZWI, eare of Mr. R. Vied Tabase, Umtata. Elinye lifunyenwe.
3f27H

Umkhosi we Hashe.

IITOKAZI ELIKULU ELINGWEVU; linomgca omhlope ebunzi ; umkono wangapambali wase kunene ukuqala edolweni umhlope; umlenze wasekohlo ukuqala edolweni ukwamhlope. Alikaqalwa. Olandisayo abhekise ku TAKA MLAWU, Euitombe, Rode, Mount Coke.
2f2711

Bonisani Mawetu!

IPONI EBOMVANA endwebileyo, enomtshiso ongu J.S. entanyeni ngase kunene, nenkonjane kwindlebe yase kunene, xa ityebileyo inecoko. Ilahleke e Nxukwebe (Healdtown). Kunike mawetu ase Mxhelo, ku Gaga, nase Roxeni, nawo onke amawetu amele i Bhofolo, nakwizikiti ezimele nina. Olandisileyo wovuzwa ngokwanelisa o.

JACOB MVINJELWA,
Nyolula, Ngqamakwe, Transkei,
November 5tb, 1890.

Bonisani Madoda!

ITOKAZI likulu kakulu LIBOMVUKAZI, litshiswe u V kumlenze wase kunene, ngase kunene pezu kweliso kuko ibalana elimhlope ongeliqondi kakulu ukuba akusondelanga, indlebe zinde kakulu. Apo latengwa kona kuse Dodoloro. Ndibhekisa kakulu kuni ba Tembu. Isiroro satu noko apo sikona nditi lebiwa, lise Mampondweni. Kwasa elahleke engamahashi amabini, elinye LIBUGWANGQAKAZI. Ondilandisileyo wovuzwa kakuhle. Wobhalela kum or ku Mr. Editor. Ndim,

TAMBA MANTANGA,
3fr2711 Emgwenyane, Lutuli, Tsomo.

Imali! Umsebenzi! Imali!

EQONCE, ndingavuya ukuqubisana nabo bonke abafuna umsebenzi e Dayimani, i De Beer’s Company ifuna amadoda okumba. Imivuzo yoqalela kwi 4s ise ku 6s. Abafunayo bangaya kuwangenisa amagama abo ku Mr. Newing, naku Mfundisi ontsundu wase Wesile pa e Qonce kude kube ngumhla we 14 DECEMBER. Abakwimimandla yoma Rini, nama Komani, bangawangenisa amagama abo kubafundisi abantsundu bezondawo.

J. S. MORRIS, Wesleyan
Minister. Kimberley,
21th November, 1890. 3f412

Iqela Lababoleki-Mali.

ISAZIS0 se Ntlanganiso yeqela laba “ Bolekisi nge Mali,” iya kuba kwa James Gudle, kwa Nomaheya nge 31st DECEMBER, 1890. Ayacelwa onke amalungu aqokelela lemali ye Qela ukuba aze abeko. Ningenzi ngakumbi mzi wakuti, nibeko nonke, ngamhla wokupela wonyaka. Nabangemalungu bayamenywa. Ndim,

THOS. a BKCKET MATOLENGWE, Oncedisa
u Nobhala egameni lo Mr.
S. Shosha no Mr. K. Masiko, i Committee.
Esihlabeni, Ngqamakwe,
21st November, 1890. 2tlll2

LEMINYAKA EYI 18

IGQITILEYO

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZILUKWE NGOBUGCISA OBUBODWA, Igama lazo yi EXTRA NAVY *or MATTROSS:’*

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Oze kutenga apa ngokwalatiswa yi “ Mvo ” maze akuxele oko. Ukuba-utenge ngexabiso eligqite kwi ponti enye uyakubuye ayinikwe isheleni ngeponti nganye.

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Amabala Amatsha.

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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.

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Pambi kokuba utenge kwezinye indawo kawuye kuvela kwa V. DOLD & CO.

Abatenga nge CASH bayapulelwa kakuhle.

Iveki.

U HON. CECIL RHODES, M.L.A., Inkulu ! yombuso ufike e Kapa ngeveki egqitileyo ukubuya evela kuhambo apa olude abepeleke Umhlekazi ukusinga ngase Zambezi.

KUTIWA ngu Colonel Cardew ozakutabata isihlalo sika Malumate (Mr. Osborne) ongumongameli wakwa Rulumeni kwa Zulu.

INDLU yetyalike ye Caba lase Mbo ibetwe ngum'bane ngo 16 November yakubon' ukuba isand' ukupuma ityalike abanye abantu besemi ngapandle. Irupahla ezibe zingapakati zona zisindile kuba , abantu babehle bazipanga.

INDLELA kaloliwe esuka e Kapa eya e Simonstown ivulwe ngo Mvulo 1 December ngu Mr. Rhodes.

IBHULU elingu Feldyoni (Viljeon) lakwa Nozidwaba (Cyphergat) lisentanjeni ngokubeka isikubekiso endleleni kaloliliwe — ility'elikulu — ekubonakele ukuba impumlo ye treni ingelikwelelisi ngekonakele. 'Mbangi yoku. ugumoyal wempindelelo kuba lihlutwe ikontileki yokureya amalahle ngokusuka kwenziwe ulohwe wase Fairview.

U MR. SAUER ubuyele e Kapangolwesi Tatu Iwegqitileyo selenempilo oko abemke ngokonakala kwayo ukusinga e Beaufort West. ,

—

U RULUMENI umise u Mr. Cresswell : Clark ukuba abe ngumongameli (Traffic ; Manager) wololiwe abasuka e Bhai, umncedisi ibe ngu Mr. Dowling.

U MR. J. T. MOLTENO, ongumteteleli pambi kwe Jaji e Kapa, walatwe ngumzi wase Namaqualand ukuba ngomele lowo mandla e Palamente esikundleni sika ' Mr. C. Lewis. ,

KUTIWA ubude balehambo ebinayo i Ruluneli nkusuka e Kapa ukuya kweli lunge kwelama Ndebele ikumayile ezi liwaka linamakulu mabini anamanci I matatu anesibhozo.

U FAKU (Colonel Griffith), M.L.A, wapukelwe. yikali ebesinga pesheya kwe Nciba esuka e Monti ukuyakuhambela abamtuma e Palamente kwelo. Siva ukuba ubeyakude ayekufika nase Mtata.

NGESIPANGO esigqite pezu kwe Komani nge Sabata engapaya umbane ubete umfo ontsundu obequba inkabi ku Bonkolo.

U HON. CECIL RHODES ucinga ngokuhambela ezizitili zilunge kwelase Maxhoseni kwakamsinyane —mhlaimbi malunga nexesha lokuya okanye. lokubuya ekuvulweni kololiwe Bloemfentein ngo 17 December.
1

KUNCONYWA ukufa kwegusha ebezisand' ukucetywa e Skapu ngenxa yezimvula zinileyo. Omnye umlungu ulahlekwo jngamakulu amabini anamanci asibhozo anesixenxe.

IPEPA lase Kokstad lihlokomisa ukuba zibe zingeyiyo inyaniso zonke inteto ezimbi zokugxeka ebelizibhala nebezibhalwa ngababhaleli balo ngomfundisi u Hagile (Rev. P. Hargreaves) laye lilusizi ngenxa yazo, liziroxisa kanjalo. Sivuya nomfundisi kuba intshaba zake namhla zisitya utuli no tutu.

ULOYIKO lokungena kwama Bhulu kwe lakwa Zulu lupelile, njengokuba bekuke kwatiwa kungene kona ibuto lawo liya kupanga umhlaba. Kubonakala ukuba into leyo ibisabhungwa.

E BHOFOLO kuxelwa ezokufa kwenkosana yonongqayi u Inspector Currie kwifama ka Mr. Johnson eyi Edendale, ubefunyenwe zipango nayingqele. Le ndodana ibizalana no Sir Walter Currie obenguyisekazi.

I PALAMENTE yase Natal ivulwe ngolwesi-Ne lweveki egqitileyo.

UMHLEKAZI U Sir Henry Loch ubeke wahambela e Simonstown nentsapo yake wamkelwa ngembeko ezifanele iwonga lake.

INKABI ezimakulu matatu ezitsalavo, nekulu lokuxhela, kwakunye namahashe —impahla yebuto lamasodati ebelipeleke Umhlekazi Iruluneli ngoluhambelo lwake kweiipezulu—iyatengisa e Vryburg.

E OUDEBOSCH kwelase Tsitsikama kuxelwa ezokutsha kwexegokazi u Mrs. Pienaar xa libe lipekile ngokuti umlilo ubambelele ezilokweni, libaleke lakungena kweyona ndlu inkulu yatshanayo. Akusindanga nto, nalo noko libe lipangiwe ngamadoda alipilanga xesha Iide.

UMHLEKAZI Iruluneli no Lady Loch bayakunduluka e Kapa ngo 14 December ukusinga e Bloemfontein ekuvulweni kololiwe ngo 17. Apo bayakuba zindwendwe zika President Reitz.

SIQONDA ukuba Ijaji iya kuwuqala kwa-isentsha inyanga ezayo Umjikelo wayo wesiqingata sokuqala sonyaka, yaye iya kuqala nge Qonce ngo 7 January, 1891, ipele nge Nyaka ngo 31 January lowo. Ngati iya kuwutabata ngelinye ixesha wodwa owapesheya kwe Nciba umjikelo.

U MR. S. J. VAN JAARSVELD vase Christiana, kutiwa ulahlekwe lixabiso lemali eku £1,440 abeyibopelele ebhokisini yekali. Efikile apo ebesiya kona wakangela kubutyebi bake ufumene ingeko imali kuko iroba ngapantsi ekubonakala ukuba ipume kulo imali ngokuti ivapule iplanka ngobunzima. Epinde indlela ufike wafumana iplanka elo, akayifumana imali ekubonakala ukuba icolwe ngabahambe ngalondlela emva kwake.

SINOSIZI ukuti u Mr. D. Thomas, I omnye wamadoda amadala ase Qonce, ; ubhubhe ngolwesi-Bini, December 2. , Ubengomnye wamadoda abambelele kunene e Lizwini, etumekelela ukushumayela Indaba Ezilungileyo nakwabamnyama, kuba ubengumshumayeli wetyalike yabantsundu base Wesile e Qonce apa. Sikhuza intsapo yake.

KWIFAMA eyi Lewufonten kumandla we Vasbank e Dordrecht izulu lidlale ' ngo-Mvulo ongapaya kuma Bhulu amabini, umntu nomninawau Lucas no Jan ; Bekker iminyaka 30 ne 28 ngokuzana kwabo. Kwasinda intwana engu Labuscagne ibimi pakati kwabo. Bashiya abafazazana abatsha bobabini. Kutiwa labeta umfo ontsundu e Bankies kwalomini, yangomnye nmntu omnyama nomhlope e Xalanga.

KUBANJWE isipompotela so Mtembu u Jacob Madolo e Lady Grey ngokubulala umfazi. Izenzo zake kubafazi bake ; bobabini ezada ngelinye ixesha zapumelela ekufeni komnye umntwana wake, zizezibi. Ubanjwe nzima selekowase Dordrecht umandla.

KUXELWA elinye idabi ema Mpondweni pakati kwempi ka Nkosi Umhlangaso neka Sobo. ete yagxotwa yawezwa umda welama Xesibe eka Sobo. Amapolisa akwa Rulumeni ahlanganiselwa emndeni.

Imvo Zabantsundu

NGOLWESI-NE, DEC. 4, 1890

IRENTE ZAKOMKULU.

KUKO icam esingaziyo ukuba liyaziwana ngamawetu ami kwimihlaba ecandiweyo emelwe yi Rente le kutiwa yi Quit rent." Bangaba abazi mhlaimbi abantu, ukuba kukululekile ngomteto wama Ngesi ukuba omelwe kurola le Rente unokuyirolela iminyaka emashumi mabini ngexesba elinye, kanti ngokwenjenjalo selemtenge kwapela Rulumeni ukuba angaze wabuya wabiza i Rente ngalowo mhlaba nasemva kokuba ipelile lominyaka imashumi mabini wayeyirafele yona. Kuko abantu , abamana beba semva ngerafu kule mihlaba yezikonkwane, ngokukodwa abantu abanezikonkwane kodwa bengahlali kuzo, abati bayilibale irafu de kugqite amaxesha omnqopiso ati yakuba ingarafelwanga lominyaka u Rulumeni ayitabatele kwaku imihlaba yabantu. Ngati ababantu bebengazincipisela inkatazo nengozi yokupulukanu nemihlaba yabo ngokuti sebeyirafela ngexesha elinye leminyaka emashumi mabini ngapambili babe bakululekile. Lendawo siyibeka pambi komzi ngetemba lokuba bangako abebegcina emipakatweni imalana abangati nambla bakuva into enjengale basukele pezulu bamkupe mpela u Rulumeni emihlabeni yabo, kanti kukuyihlangula kwabo nasengozini yokupulukana nayo.

INGQUSHWA NO NOBHALA.

KUFUN' ukuti kusiniko idano ukutalalisa komzi wakowetu ose Ngqushwa ngengxoxo engo Nobhala. Sibe siba tina liyakusu kela pezulu i Ngqushwa libe lisiti yalunga into yalo njengokuba uvuliwe nje lomcimbi. Kungummangaliso kuti ukuti nakwakubeni sekude kwatiwa bangenisiwa e Qonce o Nobhala kuba befunyenwe ngumzi ose Ngqushwa banelisile. kungabiko ne Lawu lentaba kumawetu ase Ngqushwa obhalayo ukuyingqinela lonteto umhlaimbi ukuyipikisa. Kukuba i Ngqushwa iyi Ngqushwa " emnyama " na lento kusuke kwati cwaka ngokwentaka zibone ukhozi ? Akuseko nomntu omnye na ongati, nakuba ninzi usoyika kuba kumnyama, ngentliziyo yendoda acande ebumnyameni obo avise umzi indaba mayelana nokuba bafike nobubi na o Nobhala, kulowomandla; kuba umzi apa e Qonce uzakuba senxwalekweni njengetuba lonobhula kungenxa ye Ngqushwa. Aya pina amaroti o MSUTU, MQANDA nawo MPAHLA nawo MZAMO Nyani-nyani akuseko matemba omzi na e Ngqushwa ? ___________

Ingxoxo Engo Nobhala.

SINGANGI singazekazekana ne nteto zamapepa abamhlope ate asingata lengxoxo inkulu, siya kuka sitabate eyepepa elinye lase Bhai ekutiwa yi *Eastern Province , Herald.* Elipepa liqala ngokunco

no usixhasile kulemizamo umzi wakowetu ude ukululwe kobu bunzima. Silila esimantshiyane ukuba ube umzi wakowetu ufakwa kulenzima ngobesimbalela kubahlobo basenyongweni u Mr. INNES ose Kapa.

ma umoya omhle ote wabonakaliswa yi Mvo ngaku Mr. FAURE Egelixesha abejikela kwelipesheya kwe Nciba. Lifika kodwa linganakani ukuba mayibe inkulu indawo ebange ukuba ufike urwaqele lomoya. Ngokupatelele kwinteto yelipepa masiti kwasentloko asibachasile o Nobhala abanjengaba libachazayo, emasiti bahlukile kanye kwabo banqeniweyo ngamawetu. Njengoko babalulwayo lelipepa o Nobhala : —

Ngamadoda engqondo noluvo, abagqibileyo ukuziqonda i Netevu, abati ukuwenza kwabo umsebenzi bangashiyi maroba okuba barore abantu. Abantsundu base Bhai abazichasile i Inspectors, ngapandle kakade kwe Netevu ezingatandi kuhamba pakati kotende lomteto. I Netevu ezibambe umteto kwanezihlamblluklleyo ziyazivuyela i Inspector, kuba utyelelo lwayo lulolokubakusela kwabangazipete ngesiko lomzi. Abantu base London abawamangali amadindala. Ngamatshivela odwa awanqenileyo; IMVO asikolwa ukuba inokumela ukuba kumiswe imiteto yokuncedisa indlavini. Akumangaliso ukuba amanxila, amasela antsundu angabavumi abahloli, laye isela lenkomo kwipondo elele kulo lingetandi ukuvelelwa ngu Nobhala, nedungudwane liyatonyalaliswa kukungabiko Nobhala. Kwabangengabo abalemikondo sibe . siba tina ibingavuyelwayo i Inspector, ebingangumhlobo kwabagcina isiko no tshaba kwabangahleli ngalo.

Akufuneki nganto ukuba side siti Abahloli abanjengaba babalulwa lelipepa lase Bhai abamangalwa i ngumzi okanye sihleli sinabo apa e Qonce—o Messrs. R. J. DICK, C. A. KING (e Nesi), no J. G. VERITY kwa Qoboqobo. Yintonina eposisekileyo ekupateni kwabo. Izichaze kakuhle i *Herald* i-Inspectors zase Bhai. ukodwa iti yakuza kwezi zelase maXhoseni ikubonakale ukuba iyabhadula. Iteta ngo Nobhala abangenabubi nabunzima, abamkelekileyo kumzi ontsundu. Mayibe oko ikuva kwango Nobhala abo xa bazitshoyo, kwanangabahlobo babo zaye nezizatu ingalamakulu mabini anamashumi mahlanu eponti ngonyaka abawamkelayo. Uluvo lomzi ontsundu lulu lona kulonto. Into embi kukuba kungeko bani ulukateleleyo uluvo lontsundu kulemicimbi yom'buso, kuba lona lungangqinelani kanye nolu lokuba kuko bulungisa banabo o Nobhala. Kulomcimbi kubuhlungu kuti ukuti u Mr. FAURE akafuni nokuluva uluvo lomntu ontsundu, into singazi ukuba uyenzela ntonina Umbulali ngokwake liba limhlope ityala lake akalelwa ukuba azitetele. I Inspector ezoyikwa ! ngumzi zahlukile kwezi sibaliselwa ngazo ngamapepa endaba ase Bhai. Ngesiqendu se 13 so Mteto 27 we 1884 ongo Nobhala kumiselwe ukuba babhale yonke into eyimpahla epilileyo ayifuyileyo umntu omnyama. Isiqendu 14 sifike simenze untaminani wonke umi walowomzi ukuba anike ingxelo ngempahla yomelwane; engakwenzi oko yinyanga entolongweni okanye £2. Ese 15 Isiqendu siti ukuba kuko into eyongeselelekileyo kwimpahla esezincwadini zika Nobhala makaye kuyixela umniniyo kwaoko nangapandle kokuba aziswe bani : ifunyenwe impahla engaxelwanga ngu Nobhala, iyebiweyo ; selelisela umniniyo. Inkatazo ke yokuhambisa ezizimiselo iyengatetekiyo, kuba kuzele Inkomo, Ihashe, Ibhokwe, Igusha, Ihangu kwakuqandusela Inkuku mawumelwe kukuya kubika ku Nobhala, okanye woncetezwa lumelwane. Efikile mhlaimbi u Nobhala ungekayikubika yintambo lonto. Umzi uti akuko ntlalo iyileyo. Yaye iyeyentonina yonke lengxushungxushu? Ngale i miteto ikoyo akuko nkomo ingenayo nepumayo nakuyipina i Lokeshoni ngapandle kwencwadi ya KomZulu. Yaye ingena mhlaimbi isimka mayaziwe sisibonda. Ngalomteto wo Nobhala umzi ute w'atwala intshutshiso embi. Ngeziqendu ze 21 ne 22 kwazalomteto ukumiselwa ukuba o Nobhala bazitshise ngomtshiso wabo inkomo namahashe abantu, engatshiswanga iyebiweyo ngumniniyo. Umteto onje awuzanga wabako; unjalonje uzamana nabamnyama bodwa bakululekile kuwo abamhlope Ufike apo umzi utingaze. Nguwupina kwabamhlope ongavumayo uZuba i Bhanki yake yaziwe ngabanye abantu? Impahla kwabamnyama yiyona bhanki. Yilemfeketo nenkatazo ingenanto inceda kuyo esiti mabakululwe kuyo abantu bakowetu, nesiti mabangengeniswa kuyo abebengapandle kwayo njengokuba bebenjalo abase Qonce, saye sibe singavuya

Impawana.

KWIPEPA lase Kimberley sifumana; inteto ka Mr. J. C. Carl, obhala (6 Nov.), ekwelama Ndebele, kwa Bulawayo kwi Komkulu lika Lobengula. Uti babe nyanga mbini ezinentsuku ezilishumi ukuya kwelo besuka o Dayimani, abatike lilelizolileyo. Akuko onteto yamfazwe. Ukudla kwabo yinyama notywala. Uncoma ukungenisa komsebenzi wabe lungu bevenkile belozwe. '

UMHLEKAZI i Ruluneli ifike e Kapa, ukubuya koluhambo hide ibinalo, ngo 20 November. Kwindlela yokubuya xa bebese Setlagoli kuftke ixesha ukuba yahlukane namaqela amasoldati ekutiwa zi Hussars ase Natal okwangoku. Amazwi awabhekise ku Captain Coote, inkosana, aneliti afumene amasodati ingqeqesho emnandi kubunzima bezohambo bebenazo eyakuba luncedo kubo ngamaxesha emfazwe. Etshilo ute kunokwenzeka ukuba angafuneka lomasodati encedise emfazweni ngapambi kokuba emke kulemimandla ye Afrika. Uyafuna ke umzi ukuba ingaba yobapina lemfazwe.

AKUKO mzi ube ufanele ukuba ngapandle kwamayeza alunge kunene ka Mr. Jesse Shaw (Unogqala), ngokukodwa kwe mgama namagqira. Ngenye imini kulunywe umfo omnyama liramba kongapa ngase Nyara kwifama eyi Waterfall ka Mr. K. Sparks. Ute akuyibulala inene lowo wonda ngomlungu wake, oputapute wada wafumana ibhotile yomchiza ' ka Nogqala. Kutiwa ubuyele emsebenzini umfo lowo ngemini elandelayo. Isikwasilima apa e Qonce kukuba afun' ' ukuti asweleke lamayeza aluncedo lukulu nakumagosa awo. Nasema Mpondweni siva ukuba kwa eli yeza lisand' ukunceda.

U HARRY obudala buyiminyaka e 16, owazalelwa e Healdtown (e Nxukwebe), no Jack, obudala buyiminyaka e 15, owazalelwa e Lesseyton (kwa Ndlovukazi), onyana abancinane baka Mr. George Baker ose Bensonvale ngoku nje, bapumelele uviwo lwe Matriculation kwi University yase Oxford, e England, kwe lama Ngesi. Amadodana amaninzi abesezinyaweni zika Mr. Baker, nabanye abamaziyo, baya kuvuya naye ngokupumelela konyana bake ; saye sibanqwenelela ukutabata indawo ezibaluleke njengezo bakuzo koluviwo kwintlalo elandela eyase mfundweni.

NJENGASE Bhai abenzi bomqomboti base Qonce ngati bazakuhamba emagqarukeni nomsebenzi wabo. Akuko mntu utanda ukuzola ubavela usizi. Iqela ebelipazanyiswe ngamadindala nge Sabata engapaya libe lipambi kwamatyala ngolwesi-Hlanu owegqitileyo. U *Annie Bhovana* udliwe £10 okanye inyanga; u *Nogaba* kwangokunjalo; *o Annie Damane, Emma Simon* no *Yekanje* badliwe £5 , okanye iveki ezimbini. I mantyi ite umteto wala ukuba batengise awuteti nto ngozenzela intwana yokuba aziselele. Ute uzimisele ukubohlwaya nzima abatengisi bomqomboti bengena lasenisi.

ABAFUNDISI bebandla lase Tshatshi abapete umsebenzi wabamnyama bebehlangene e Rini, bonganyelwe ngu Bishop Webb, ngeveki egqitileyo. Nakuba ingekafiki ingxelo yomsebenzi wabo sifumana ukuba kubeko ngokuhlwa kolwesi-Ne intlanganiso ebiyevulelwe wonke, ekuwe kuyo inteto ezimnandi ngokuhamba kwe Lizwi ko Rev. C. Taberer (St. Matthews, Keiskama Hoek), j Rev. W. Philip (Gwaba), Rev. A. J. Newton (Lanti), Rev. J. W. Gawler j (Bhai), Rev. R. W. Stumbles (Newlands), i Rev. M. A. Maggs (Bolotwa), Rev. H. Mtobi (Cradock), Rev. Mr. White (St. Philips e Rini), no Rev. Canon Mullins.

NGO Mgqibelo ogqitileyo u Mr. R. W. Rose-Innes ufumene inxwaleko embi: ate kwavelwa ngumzi upela omhlope ! nontsundu. Uti ckwele euqwelaneni yamahashe alike kwi xegokazi elingu Bukula lase Zolo (ukuba asiposisi) xa kupambi kwe Dale College lizigqubutele ngetyali. Imikwazo nokubamba amahashe azincedanga, ate akuwajika amahashe selekufupi suka labalekela kwicala awajikela ngakulo amahashe u Mr. Innes amgila wakuwa yakwela pezu kwalo ikali emilenzeni. Ubehle wavuka wawa xa alunge kwi ofisi yemantyi kwapela. Lomcimbi ucikidwe ngoMvulo yimantyi, kwaye bekuko amangqina amabini antsundu ayibonileyo into leyo. Kufunyenwe ukuba eyona nto im'buleleyo knkopela ngapakati, amatyala afumana ukuba ufe ngengozi. Into ese imbi bububi abuvayo u Mr. Innes ukuba lengozi ihle kwituba elinaye, esitembayo ukuba yoba lututuzelo kuye into yokuba wonke esiti ibiyinto engena kutiwani le imhleleyo.

KUMNANDI kuti ukubona impato efunyenwe ngabavumi base Amerika kwenye ye Hotele zase Durban igxekwa ngama pepa endaba eli lonke. Lompato uyixele u Mr. McAdoo kwintlanganiso enkulu abacula pambi kwayo mhla baqala apo e Durban. Ute:—Kwakubon' ukuba bafumene impato entle, ngokude bamenyelwe kumabhotwe okumkani, nakwimizi yezihandiba zelase Yurop bafumana ukubukwa kuzo zonke indawo abake bazihambela, kuse Durban abate banamava angemnandi. Umlungiseleli wabo ube nexesha elingapezu kweveki ngapambi kwabo e Durban apo ate uqeshela indawo kwi Clarendon Hotel apo bakuba belatisiwe amagumbi kwabonakala kumnikasi mzi ngati wenze imposiso, kuba ute kubo akanakubanika ndawo kuba bemnyama kunokuba ebeba banjalo, baye bengamkelekile kwezinye indwendwe zalo Hotele, kwaye kubalulwa umntu wakwase Amerika ate u Mr. McAdoo kubonakala ukuba kwatyapa ukuba abe wapuma kwelo. Iyule ezimbini ngobusuku kumanzi ubesexeshinini lokufuna indawo ade wayifumana e Belgrade Hotel. Uyibulele ngashushu lempato ayifumene kumzi wase Tekweni ekubeni bengabelinye ibala, nakwakubeni yona imipefumlo ingaba imhlope."

INTLANGANISO ya Bafundisi base Wesile abonganyelwe ngu Rev. Owen Watkins e Transvaal ibeko ngapambi kwe xesha nonyaka, ingxanyiswa kukuba i Secretary yayo kufuneka iwelile. Eyaba mnyama ibise Kilnerton ngase Pretoria. Ngokwengxelo zabazalwana abavela kwindawo ngendawo umsebenzi ka Krista utabate amabakala amnandi ngalonyaka abantu bayabuya ezindleleni zabo ukubuyela kuMsindisi wetu nowabo, ntsho umbhaleli wetu. Kutetwe ngemikwa , yobumnyama ekufuneka bekutshwe kuyo abantu—isitembu, imihlali encholisayo (enjengo metsho), ukulobolisa nolwaluko, ukuba abakolwayo bazinxwe ine ezonto; kutetwe nangabalahle abafazi betshatile baya kuhiliza ezidolopini; apo kungavunyelwananga kungokuqaulwa komtshato atshatiswe omtshato uqauliweyo. Intlanganiso icele ukuba umteto ubemnye ngezindawo kuzo zonke ityalike zelisebe le Bandla lika Nkulunkulu. Ngalendawo uti umhlobo wetu: "Sindlunye, kuba sibona abantu be remente ze bati bakoyiswa lunqweno esuke aye kwenye indawo afumane izinto ezalelwa kweya kowabo ikerike zivulelwe kuleyo, ze kubonakale u Wesleyan epambana yedwa, sati kufanele ukuba ' okwaliwa yenye zikwale zonke, okuvunywa yenye zikuvume zonke ukuze sibebanye ngegama nangezenzo."

EZOCINGO ZA PESHEYA.—Umlungu oweyebanjwe kwelama Ngesi ngetyala lokubulala abantu ababekwele kololiwe abangqubana e Taunton, ukululwe ngamatyala lakubon' ukuba litetwe ngo Mvulo ogqitileyo ityala lake.—Ipalamente yelama Ngesi ivulwe ngolwesi-Bini lwegqitileyo.—Udaba olukulu lwaleveki yi ngxokozelo ebangwe lityala lokuqaulwa komtshato wenene ekufunyenwe inkosikazi yalo ibirexeza no Mr. Parnell oyintloko yebuto lama Irish ase Palamente.Isimbonono esikoyo sesokuba makapume ! u Mr. Parnell kwi wonga elo. No Mr. Gladstone umise inyawo ukuba aroxe ekupateni imicimbi yomzi ngenxa yokunchola akankanywa ngabo, okwangoku ubesatembisa, kodwa ngati amalungu angama Irish awaxolisiwe kukubapantsi ikwake.

Umpanga kaRev. Alex. McAulay.

Uya kotuka kakubi umzi omaziyo ukuva ukuba lomfundisi ubhubhe ngo Mvulo kusasa, 1 December, e Somerset. Nakaba ebesele yingwevu, abo bebete baya kwinkonzo zake zemvuselelo abezele ukuziquba kweli, bebengalindele ukuba ingaba imini yokumka kwake elizweni ikufupi. Ubejikela ngendleko yake, efika ahlale ezihoteleni ukuze angabinzima pezu kwabani kwindawo abehambisa kuzo umsebenzi. Ngabo abafumene amatamsanqa umsebenzi abebamba ngawo abaya kuwunakana ubukulu (bawo., nentsikelelo abayizuzileyo ngokufika kwake; baye abanjalo bebalwa ngamawaka.

U Rev. Alexander McAulay ubengomnye wabafundisi bodidi olupambili base Wesile kwelama Ngesi, kangangokuba ubengomnye wama Gosa apatiswe ukuxhasa Ilizwi kwelo lakowabo. Ngo 1876 wanyulelwa kwesona sihlalo sisesokupela ngokupakama kwelohlelo lakowabo—ubu President be Konferensi epete ama Wesile.

Ebubhela kweli nje ubesenebhongo lokuzivakalisa Indaba Ezilungileyo nakwamanye amazwe, waye elandela intsapo yake yonke eseyamandulela ukungena emapakadeni. Ufe kakuhle esedyokweni yo Mnininto-Zonke. Wangena ebufandisini ngo 1840.

AMANQAKWANA ASE CRADOCK.

[NGU M'BHALELI WETU.]

Kwi Cawa ye 9 neye 16 ibingamadabi (entombi zamaqaba, kwahlulelene eza Mangqika nezaba Tembu; zibanjiwe kwelokugqibela zadliwaas. inye.

Kule cawa, oko kukuti kule veki, bekumiswa izibonda ezibini zokuncedisa . Umpati we Location. Kwamiswa ke u Mr. Booi Kwaza no Mr. Booi Matshita.

Ngolwesi-Hlanu, 21 November, ibi—ngumhla wokutengisa itola zase Kaladokwe. Kuqalwe ngeka Mr. J. B. Makanana (umntu ontsundu). Wayitenga umniniyo nge £150 ngonyaka. Ihle kakulu kuneminyaka engapambili le kuba ibike ibengapezu kwe £200. Kufakwe ezomlungu ezimbini. Ndiyakolwa ukuba zitikelele kwi £382; mayela apo kungene eka Mr. B. Kwaza (ontsundu), yawa kumniniyo nge £89 ngonyaka.

Ngolwesi Ne, 20, kundulukiwe ukuya kumba igolide ekutiwa yeyase Cradock ekwicala lase Kaladokwe ne Talika, abantsundu bapetwe ngu Mr. James Kwaza i foreman yabo. Kambe kumhla iya Kukangelwa ukubayenefana nokuba ayinalo-na. Yoti ukuba inalo siwazise umzi. Iminqweno yetu kunga kunga njalo.

Ukuba u Mhleli we Mvo uyazifuna ezalapa ndolinga ukumana ukwazisa. Enye into ndiyatanda ukuke ndixele amabenu-bentsu alapa —ubudenge. ubu Bhulu, ubusela, njalo - njalo. Umhleli uhleli ekuchopele ukwamkela indaba ezinjengezi kubo bonke abamtumelayo, waye ewabulela kumhlobo wase Cradock lamanqakwana.—EDITOR IMVO.]

Umteto ongqongqo wotywala (Kafir 'beer) sowuntsuku zatywala ufike nase ; Kaladokwe.

Imvula iyana.

IMARIKE.

E QONCE, (Dec. 3.)
Amaqanda—7d to 9d ngedazini
Ihabile—2/8 to 3/1 ngekulu
Umbona—3/a to 3/6
Inkuku—1/ to 1/10 inye
Umgubo—16/ ngekulu
I.ertyie—5/ ngekulu
Imbotyi—9/ to 10/9 ngekulu
Inkuni—14/ to 41/ ngeflara

Kuxhonywe e Penygeorgia kwelase Amerika ngo 29 October u Thomas Woolfolk ngokurodomsha iqela labantu uyise unina wesibini, amakwenkwana amabini onina lowo, amantombazana amabini kwa onina lowo, , ebelihambele kulowomzi. Isizekabani kukuba ebefuna ukusala yedwa exhamla ilifa.

Native Opinion.

THURSDAY, DECEMBER 4. 1890.

CERTAIN of our contemporaries who have been advocating the forcing down on an unwilling people an odious system of espionage under the guise of Location, Inspectors have seized upon an assault case and another of ' threatened assault to show what has . happened for the absence of these officers in Kingwilliamstown We have vehemently maintained that the presence of the so-called Inspectors would not have altered the position; on the contrary it would make matters worse as the distrust of the law-abiding people implied in these appointments and the irritation they engender are carefully , calculated to goad the best disposed into recklessness and a feeling of resentment. Now, Peddie is one I of the Districts that have been i subjected to the operation of this measure for years : and has been cited in the course of this controversy as a division in which the good effects of the system might be There," we have been told, " there were no dastardly assault cases, and fights at beer drinkings, " for the simple reason that they " have Inspectors under whom such things are impossible ; and Kingwilliamstown has only to be " placed under the same measures " when all will be well." Such has been the tone of journals like the KP. *Herald,* the *Bedford Enterprise* : and others; and IMVO, because it ' told these papers that they were lulling themselves into a false security, has been denounced as the apologist of rogues and bores. What have these writers to say now about the following record respect- in Peddie which has been held up as the model of a District under Location Inspectors. It is a communication written from Peddie by a white man not an enemy of the Inspectors) in *Grocotts penny mail,* ' and it reads : —

The Magistrate's Court has been busily occupied since last week with riot cases.

Somewhere about 50 prisoners were brought in last week (on Thursday), with ' a good array of broken heads, hands and fingers. In one case some 25 are committed for trial. hear that the Magistrate has issued warrants to catch three other batches of rioters. I will try to get yon a complete list of cases. There appears something wrong among these natives, though our respected R.M. Says not it is only too much Kafir beer. Still there is no doubt they are very cheeky just now, and won't work. This morning, the Magistrate, District Surgeon, and Lieut. Roberston, C.M.R., went off to Fingo territory to look up a murder case. I hear that a young man was reported dead of fever, and buried about two months ago, and that the C.M.R. got some clue and worked it. It is said that at a beer tight one young man hit the deceased on the head, that he was taken home and died, and that the man who is accused ; and another man (deceased's father) took ' him and buried him.—P.S.—C.M.R. just back with prisoner, who, I hear, is deceased's brother. R.M. held inquest and found skull of deceased smashed. here is a warrant out for the father.

If there be any fairness and honesty in the *E. P- Herald* and the *Enterprise* they must, seeing , this instance of the gigantic failure of the pet panacea in their model ! district, Peddie, admit that there are other ways of keeping order among our countrymen without the one which starts by making suspects of honest, order-loving Natives and dealing with them as if they were thieves, while the thief went scot Free.

The writer of " Jottings " in the *Katfrarian Watchman,* a journal which cannot be charged with a disposition to favour the Native view of questions, asks advocates of the re-introduction of Inspectors among our people here the following ! pertinent queries which we should like to see the apologists of the system attempt to answer :—

Can you inform me what the duties of the Location Inspectors are to be, and when they perform them, what good they will do?

The system of Location Inspecting was |tried and upon representations being made to the Government of the uselessness of these officials the Government were so convinced of it that the system . I was done away with.

Why is it now revived? What have the natives done since which they could not, or did not, do when Location Inspectors were supervising them previously ?

When Natives and Europeans? who understand the circumstances , of the District, thus unite in condemning a measure, does not the *Herald* see that there may be other grounds for opposition without a desire to champion the cause of the dishonest and lawless ?

THE *Alice Time* calls attention to the Districts, multiplicity of Government offices and officers , in the various divisions of the Colony—offices created for almost every imaginable duty. Our contemporary has not done so a bit too soon. "New offices," says the *Alice Times,* " are the order of the " day ; " and it is perfectly correct. For what with Location Inspectors, Scab Inspectors, Forest Inspectors and Registrars of Brands for each and almost every district of the Colony! Surely we are over officered. No doubt the office hunters, and the Government that has patronage to dispense have a nice time of it. But it may be doubted whether the Treasurer- General of the day, who has to do with a rapidly decreasing revenue can afford to join the revellers on public expenditure; nor can the tax-payer who must needs be bled to keep up this system afford to look on with unconcern. A great saving could be effected by the union of these offices in one person. For example, the Natives, who yield to no one in their love of law and order, can, from practical experience readily show the utter inutility of the Location Inspectors : where, as in the District of Kingwilliamstown, there already exist a complete paraphernalia for the supervision of Natives other than those on private farms, consisting I of the Special Magistrate, and the , Clerks-in-Charge at Middledrift and Keiskamahoek, with the headmen and policemen under them : What, then, in these circumstances ; can be the motive for the Location Inspectors' appointments in this division except that the Native Affairs department is seized with a monomania to create berths. Besides, with simple Natives the effect [1] of this multiplication of authority I is very confusing, and does not promote a good understanding ; nor are the officers, as a whole, of that class to draw the sympathies of the people. In the interests of the good and satisfactory government of the Natives we think with I the *Alice Times* that much could be done in the direction of simplifying the administrative machine by having those offices merged and j handing the duties over to one officer of recognised standing, capable of discharging them with such judgment and moderation as will favourably impress these people with the excellencies of the Queen's laws.

IT is really tantalising to have to argue question of the government of Frontier Native communities with journals which know not, and will not know, the facts. Just take one sample of the arguments, urged with all the assurance of knowledge, by the Port Elizabeth *Telegraph* in the course of a Leader on this vexed question :

The argument of the IMVO is puerile. It says if the C. M. Rilles and the Cape Police could not induce peace and order on native locations how, then, can a solitary inspector bring about the desirable result? The question is puerile, and is at once disposed of by reminding the IMVO that the inspectors will reside ' in the locality of the locations, while, on the other hand, the Cape Police and C.M.R. only make periodical visits to them.

But what are the real facts? Why, a district 30 miles long and 20 miles broad is placed under *one* of these Inspectors ; and as Natives and others here know, settled in a remote corner, he is to harass the settled Natives within that large area for no earthly purpose whatever. We ask from the *Telegraph* again, how' is one solitary Inspector, towards whom people have a strong aversion, to maintain order where the Cape Police are, by this unnecessary action, confessed to have failed ?

Notes of Current Events.

IT is stated that the Venerable Archdeacon Gibson of Kaftraria has intimated an intention of resigning the Achdeaconry owing to ill-health. This is very unwelcome news to the many friends of the Archdeacon, who have been fervently indulging the hope that by a short rest, husbanding his strength, he would be strong enough to resume the duties which he has discharged with such signal ability and conspicuous courage.

THE Burghersdorp Native shooting case has attracted considerable attention in the country. As a result of the representations made by the Natives and in the Press, the preliminary examination of the accused Dutchmen was re-opened, and the parties committed for trial. The proceedings so far have disclosed such an unmistakable feeling and bias in the district, that it is not to be wondered at that that portion of the press that have said anything on the case should insist upon the trial taking place anywhere but in Burghersdorp; and we consider the demand reasonable and fair.

SINCERE sympathy is felt by white and black alike for Mr. R. W. Rose-Innes for the unfortunate cart accident to the Native woman in which he played an unwilling part on Saturday last. The inquest on Monday, at which two Native witnesses gave evidence, clearly established what never was held in doubt by anybody, that the circumstances contributing to the trap and horses running over the deceased were wholly and absolutely beyond the control of either Mr. Innes or the woman ; and the verdict of " accidental death " arrived at is, we fear, poor consolation to one of Mr. Innes' tender heart; but the genuine sympathy with him expressed by all classes should go a long way to assuage his feelings.

MUCH premature rejoicing was indulged in about the close of last week, in quarters where the controlling of the liquor trade finds favour, when the news was spread abroad that the Ducth Reformed Church Synod, which has been sitting in Capetown, had passed a resolution recommending legislation by Parliament on the lines laid down by the Majority Report of the Commission on Liquor Laws which pursued its labours last year in the Cape Colony. That Report recommended prohibition to Natives within a certain area, and local option measures elsewhere. As the Synod hold a powerful position in the law-making of this country, owing to the constitution of the present political parties, it was felt that a long step had been taken when such a body could throw its weight into the scale of the Majority Report. But the joy was short-lived; for it soon turned out that there never was any intention on the part of the Synod to do more than legalise such among the recommendations as the two wings of the Commission were agreed upon. This does not mean much and consequently will satisfy nobody.

AT Beaufort West, during his recent sojourn there for his health, the Colonial Secretary was the recepient of a complimentarv address. In a short speech, held justifiable by the circumstances under which it was delivered, he reminded those who addressed him, with a degree of pride, that the political party to which he belonged originated in Beaufort. Speaking in its name, and, no doubt, feeling the responsibilities of leader, Mr. Sauer told his audience, and through them the country, that the Government, of which he was a member, "would go on similar lines to those of I the Molteno Government, and pursue a policy in all matters that would redound to the benefit of the country at large." But grave misgivings are creeping on believers in the policy so eloquently set forth, owing to the latest developments of the policy of the Government in regard to Natives—a policy which has already shattered the confidence of that section of the community in the present Government.

SIR HENRY STOCKENSTROM continues vigorously to prosecute his candidature for the North Eastern Circle. From the lower districts Somerset East and Fort ! Beaufort, he is now in the upper parts of ; the Circle — Colesberg and the neighbourhood, and seems to be receiving encouraging support. Even at Venterstad, the seat of the great Oom Dantje he has succeeded in getting a promise of warm support and confidence. Sir Henry is to be congratulated on so [successful a campaign. Our only fear is that his chances may be jeopardized by Mr. Plewman's standing as second Independent candidate. We observe that at the Venterstad meeting Mr. van den Heever is said warmly to have " advocated Home Rule for Natives, also the withdrawal of Kafir Magistrates." ; We should like to see Mr. van den ! Heever's plan of Home Rule Perhaps we may be able to support it. [Since the above was in type we are glad to learn that Mr. Plewman has publicly announced his withdrawal from the field in favour of Sir Henry, who is now certain to be returned.]

THE *East London Dispatch* declares that some of the fattest mutton sold in Kingwilliamstown is grown by Kafirs and it might not be out of place to add that the steady increase of the Customs Receipts at the Port of East London is due to the growth of trade with the Natives. What then can be the object of our rulers in keeping these people in perpetual turmoil, trying all sorts of useless administrative experiments on

Methodist Mission Finance.

TO THE EDITOR OF " IMVO ZABANTSUNDU.' SIR,—The Native Question in politics to my mind has always been made the bugbear upon which to place the saddle of discontent, and aggravate discussion in making mountains of moleheaps. This line of procedure has been extremely convenient, as when it is tried to saddle other nationalities with the honour of providing discussing material, public opinion invariably makes a hasty retreat, find they have caught a tartar or saddled the porcupine instead of the old South African Bugbear,—the Native Question.

The ecclesiastical bodies have hitherto appreciated the Native mission work as the goose which laid the golden egg, but now with the diminishing Home Grant to the Wesleyan Missionary Society, and shortfall in revenue of that Society, the attention is directed to the great cost which the Native Department of the society is upon the funds of the said society. I have carefully read the correspondence appearing in the *South African Methodist* from time to time, all of which directs the pruning knife towards the unfortunate Mission Stations.

I take it, on reading the leader of the *South African Methodist* of the 10th ultimo, and carefully examining the statement of income and Expenditure, that comment and criticism are invited. I therefore consider the statement from Native stand point. I am perfectly satisfied that the Editor has compiled the Statement, in perfect good faith, and I am satisfied it is correct. Nevertheless, it must be misleading to the readers of the A. *A. Methodist* and those who are taking an interest in the Mission work of South Africa. As I cannot explain myself without an example, and am writing from Herschel, I must take one of the two Circuits to illustrate my contention, faking Mittebergen for instance. In the Statement I find 868 members who have raised £78 19s. 7d. or 1s 9d each. Cost of European Agency £234. It will appear from this that the European Agency is being maintained at Mittebergen at a cost of £234 and that there are no other funds to check this drain on the Society Grant. Having had a short experience in the working of the Wesleyan Missionary Society I can show approximately that if the funds were run into one channel, the Mission Circuits are sell-supporting.

Missionary Contributions .... …..78 19 7
Class and Ticket money, 868 members
@ 2s. quarter £307 4s. Taking it at half to allow for
Collections, Native . …………………………10 0 0>
European Contributions & ColTeetions 80 000
Just claim or righht on the Home Grant
until expiration of withdrawal, say average 5000

£7 11 7

On the Debit side I find on making enquiries,
European Agency...................332197
Natives................................. 5000
Evangelist "... …………………30 0 0

£112 19 7

My figures will show that with the average of £50 assistance to a Circuit like the example before

non-paying members, sick and absent …..19812 0

us it would be self- supporting. I am further of opinion that this amount might be supplemented with a further sum of £50 to meet incidental expenses.

I have given my ideas of the Financial position of a circuit with the simple object of getting a generous criticism on the part of those who have the mod working of the Wesleyan Society's cause at heart, both European and Native I may be at fault with my Credit figures but what I maintain is the fact that these figures can be developed to those enumerated with industry and good business capacity of the missionary, who is bound like a business man of the present time' to battle with the financial depression enveloping the country. I know from experience that the Natives will support, the Christian Church and that liberally where the missionary will take the trouble to explain carefully and with intelligence what is required of them.

It is more than ever necessary that the missionary shall pocket all pride and follow out humbly the Master's teaching to ask God for all things even to loosening the purse strings of the masses John, 16 v. 24 : " Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full'." Mr Editor, before the means are arrived at to equalize the finances of the Wesleyan Missionary Society, one and every scheme must be thoroughly discussed and would respectfully draw this fact to the notice of the authorities and your numerous readers, that the time is past to shelve unsuitable men on Mission Stations, without the slightest adaptability tor semi-pastoral agricultural life which is so essential to the successful work in harmony with the class of people who comprise the congregations in a Native Circuit.

If suitable men are appointed to Native

Circuits, your financial trouble is thereby relieved to the extent of those appointments.

The whole matter of finance rests in a nutshell. If our respected Ministers in the Wesleyan Missionary Society of South Africa will apply one tenth of their time daily to the work of considering finance and soliciting funds for the maintenance of the excellent work I am convinced that their efforts would afford peace of mind to President. Chairmen of respective Districts, Ministers themselves stewards and laymen who have the we at heart, including your unworthy correspondent who will give his mite to the first Wesleyan Minister who will position of the Society.

I am, dear Sir,

A LAYMAN.

BONISANI!

KULAHLEKE INKOMO EZIMBINI kumandla wase Sheshegu, Imazi, igwangqakazi elintueikazi, inebala ebunzi, itshoba limhlope; engaba izele ngoku. Itokazi elimnyama, indlebe zashwabana zanqumka, linebaiana ngapantsi ebeleni. Umntu olandisayo wovuzwa. Atumele ku J. Tengo Jabavu. Ndim, owako futi, lti!2
PAUL J. NGXAMNGXA.

£1 0s. 0d.

Yovuza nabanina onganika umkondo we FOSIKAZI esingci nomsila zimhlope, selimalunga nomnyaka wesitandatu ubudala. Linecawa ezimalunga nesihlanu lati uya e Woburn, e Tyume. Lingaba libiwe nokubiwa.
E. BROWN.
Woburn, Tyume,
27 November, 1890.
3f4

IYEZA LAMAHASHE.

CHAS. M. BONIFACE SMITH STREET, KINGWILLIAMSTOWN.
Uneyeza ekungenzekiyo ukuba lingalipilis Ihashe eline Mibungu Nezilo. Unokutumela ngebhotile kotumele imali ngepepa le Posi, nengxelo yohlobo lokusetyenziswa.
Amafama awaka amtumela umbulelo ngeliyeza ngo Messrs. T. P. Phillips, R. W. Currin, T. Christensen, A. Pudgeon, A. Christensen, E. Walsh, T. P. Edwards, namanye. et2/291

EDWARD T. JONES,

(Obefudula ekwa Attorney B. W. ROSE-INNES.)

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etaitile.

E KOKSTAD, EAST GRIQUALAND.

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyala, Imicimbi Yemihlaba, Ukubhala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO.
E-QONCE.

Isalatiso sokubhalela u
Mango Nyati,
co H. Burls, Esq.,
Brakpan, P.O. Boksburg, via Johannesburg, S.A.R.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka NOVEMBER.

I COLEUS ne FUCHSIAS, Eli lelona xesha lokutumela ufumane ezi zityalo. Ixabiso 7/6 ngedazini, eziketiweyo.

Kangela. i Catalogue ka Cowie ye Ntlakohlaza.

HLWAYELA I Tomato, Cucumber, Ivatala. Amatanga, Marrow, Umbona, lertyisi ezimfupi, French Beans, njalo-njalo ; malu. nga ekupeleni kwenyanga, I Cauliflowers na Makapetshu.
I Cucumbers, Marrows, ne Tomatoes ezikula ngokukaulela mazipiwe amanzi futi maxa libalele.
Kwi Tomatoes makufakwe izinti eziya kunyuka ngazo.

HLWAYELA I Cockscomb, Globe Amaranth, Balsam, Portulaca, Zinnia, nezinye intyantyambo ezibutataka; kanjako i Phlox, ne Mignonette.

W. & C. GOWIE,

GRAHAM'S TOWN.

CH. FRIEDRICH

(YEMA NGO 1858),
UHLALA ENAYO ININZI

Impahla Etengisayo,
ENJENGO
Ziswekile-kofu, njalo-njalo, Impahla Yendlu. Ingubo, Ubuqeleqele, Eye gilasi, Into zokudlala intsapo, njalo-njalo.

IMBEWU zika SUTTON sezityalo Zegadi.

IZAZISO kwa BANTSUN DU

ZEKOMKULU LASE KAPA.
ZISHICILELWA NGEGUNYA.
NGOLWESI NE, DECEMBER 4, 1890.

UMTETO, No. 23 we 1879.

KUYAZISWA ukuba kususela kusuku lo 1st ku February, 1891, imimiselo ye Siqendu se 10 so Mteto ongentla siya kuqutywa ngama Polisa.

B. H. HOLLAND,
Imantyi.
Kingwilliamstown, 28 October, 1890.

Imimiselo ekusingiselwe kayo yelandelayo:—
Wonke umntu ofunyenwe eyantaza, nokuba kusendleleni yabantu, okanye endaweni ehanjwayo, okanye esemboniselweni yendawo ezizezo, engena zingubo zaneleyo kakuhle, wotatyatelwa ukuba ungumntu ongazipete kakuhle, abe netyala lokwapula lo Mteto. Angabanjwa nangapandle kwe gunya lakomkulu, aye kuma pambi ko Mantyi, ne Justice of the Peace ebalulweyo, apatwe ngomteto, aze akufunyanwa enetyala njengoko kumiselwe nge Siqendu se 2 salomteto, abe nokohlwaywa ngezohlwayo ezimiselwe ngeso Siqendu.

Izohlwayo kogwetyiweyo pambi kwe Justice of the Peace ebalulweyo, kukufakwa entolongweni ixesha elingengapezulu kwentsuku. ezili 14 esebenza mhlaumbi engasebenzi nzima, esitya mhlaumbi engatyi amanzi etyuwa, etshixelwe mhlaumbi engatshixelwe yedwa, okanye nayipina yezonto; okanye kogwetywe pambi kwe Mantyi, wofakwa entolongweni ixesha elingengapezulu kwenyanga ezintatu esebenza mhlaumbi enga. sebenzi nzima, esitya mhlaumbi engatyi amanzi etyuwa, etshixelwe mhlaumbi engatshixelwe yedwa, okanye nayipina yezonto.

EKUBENI i Divisional Council yase Albany icela ukuba " Umteto wokuquba, we 1870," ungeniswe kwesosiqingata Ngoko-ke ngapantsi nangamandla esiqendu se 14 salomteto, mna ndiyashumayela, ndiyalela, ndabe ndisazisa, okokuba ngomhla kangasemva komhla we 15th ku October, 1890 "Umteto wokuquba, we 1870 " uyakuhanjiswa kwisiqingata sase Albany (Rini).

TIXO SIKELELA INKOSAZANA!

Sinikwe ngesandla sam nesincamatiselo 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 SI KA RULUMENI NO. 874, 1890.

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

NGOKUBHEKISELELE kwisishumayelo 1 1 esingapambili, umntn wonke walatiswa kwisahlulo sesiqendu se 14, so "mteto wokuquba we 1870," ekumiselwa ngaso okokuba ngexesha lonke lo mteto ongenisiweyo nokuba kukusipi isiqingata sale Koloni, ziyakuti iziqendu ezi 3 nese 4 zalomteto ziqutywe kuyo yonke i Koloni. Iziqendu ezo zezi:—
3. Koba yimfanelo yake wonke umntu onomhlaba ukunika, ngapandle kwentlaulo, isiqiniselo esesikankanywe ngenx' engapambili, sibhalwe ngalonteto engaba sisi Ngesi, si Bhulu, okanye ngenteto yaba ntsundu, angati lowo unomhlaba akwazi ukuyibhala ngokufundekayo, kumntu wonke ongati enempahla ngerofanelo, anqwenele ukuyiquba ayisuse kumhlaba opetwe nguye, ukwala kwe nkosi yesicaka okanye ongumsebenzi ukunika isiqiniselo kwimpahla yesicaka okanye yomsebenzi, esemhlabeni wayo, ngomteto isiqiniselo ekutetwa ngaso kulo mteto, kogwetywa kwamkelwa ukuba ngesiqendu sama 21 somteto siyakuqutywa njengokungati sifakiwe naso apa.
4. Koba yimfanelo ye mantyi, i Justice of the Peace, i Felkornet, nabanina onomhlaba osukuba kucelwe kuye isiqiniselo eso kutetwa ngaso, ukuba asinike ngenteto yesi Ngesi, isi Bhulu neya bantsundu, okanye nayipina inteto lowo kucelwe kuye anokuyibhala kakuhle, kulowo usicelayo; yakuba imantyi, i Justice of the Peace, i Eeltkornet, okanye ummi.mhlaba, ekucelwe kuye, anelisiwe ukuba impahla ekucelelwa yona isiqiniselo sokuyiquba iyeyalowo ufuna ukuyiquba ngemfanelo.

HENRY DE SMIDT, Acting Under Colonial Secretary.

ISAZISO.— No. 112, 1890.

Surveyor. General's Office, Cape Town, 23rd *October,* 1890.

Ifandesi le Mihlaba Yengqesho.

KUYAZISWA ukuba isisalelo se Mihlaba ye Ngqesho, ekankanywa ngapantsi, emi kwisiqingata sase Monti, eyayike yanikelwa kuma Migrants, ebeseyike yavakaliswa ukuba ihlutiwe, iya kutetelwa ngefandesi, nge Siqendwana se 5 se Siqendu se VIII, Umteto No. 4, we 1870, pambi kwe Ofisi ye Mantyi e Monti neo 10 o'clock kusasa ngolwesi-BINI, olwe l6 DECEMBER, 1890.
Ingxelo eyiyimbi ingafunyanwa kwi Ofisi ye Mantyi, e Monti.

L. MARQUARD, Surveyor-General.

ISIQINGATA SASE MONTI.

1. Lot 365, Isabelo No. 4 e Cintsa, ubukulu zi mokolo ezi 169, i square roods ezi 558. Uxhonywe nge £108. 3s. Indleko zocando £16. 9s. itayitile £4. 12/3. Ingqesho ipela ngo 23rd November 1890.
2. Lot 378, Isabelo No. 24 kwilali yase Paarde Kraal, ubukulu zi mokolo ezi 11, i i square roods ezi 426. Uxhonywe nge £3. ¹ 19/3; indleko zo cando £8. 9/7; itayitile £1. 12/3. lugqesho ipele ngo 15th September 1889.
3. Lot 379, Isabelo No. 25 e Paarde Kraal ubukulu zi mokolo ezi 11, i square roods ezi 490. Uxhonywe nge £1; indleko zo cando £8.3/7 ; itayitile £1.12/3. Ingqesho yapela ngo 15th September 1889.
4. Lot 381, Isabelo No. 27 Paarde Kraal ubukulu zi mokolo ezi 11, i square roods ezi 441. Uxhonywe nge £7. 14s; indleko zocando £8. 18/7 ; itayitile £1 12/3 Ingqesho yapela ngo 15th Sept. 1889.
5. Lot 383, Isabelo No. 31 e Paarde Kraal ubukulu zi mokolo ezi 19, i square roods ezi : 372. Uxhonywe nge £12. 9s, indleko zocando £9. 17/9 itayitile £1. 12/3. Ingqesho / yapela ngo 15th Sept. 1889.
6. Lot 386, Isabelo No. 34 e Paarde Kraal, ubukulu zi mokolo ezi 13, i square roods ezi 392. Uxhonywe nge £8. 13/6; indleko zo cando £8. 3/7 ; itayitile £1. 12/3. Ingqesho yapela ngo l0th September 1889.
7. Lot 389, Isabelo No. 41 e Paarde Kraal i ubukulu zi mokolo ezi 33, i square roods ezi 295. Uxhonywe nge £21. 10/6; indleko zo cando £10. 5/3 ; itayitile £2. 8/3. Ingqesho yapela ngo 21st September 1889.
8. Lot 3G3, Isabelo No. 2 we fama e Cintsa, ubukulu zi mokolo ezi 153, square roods ezi 466. Uxhonywe nge £17- 18s. Ingqesho eyakupela ngo 5th March 1892.
9. Lot 412, Isabelo No. 1, Kommetje's ' Leegte, ubukulu zi mokolo ezi 22, square roods ezi 421. Uxhonywe nge £9 17s 4d. lugqesho iya kupela ngo 12th July, 1891.
10. Lot 422, Isabelo No. 11, Kommetje's Leegte, ubukulu zi mokolo ezi 26, i square roods ezi 45. Uxhonywe nge £10 13s 4d. Ingqesho iya kupela ngo 7th April, 1891.
11. Lot 428, Isabelo No. 12, Kommetje's Leegte. Ubukulu zi mokolo ezi 24, i square roods ezi 372. Uxhonywe nge £11 7s 8d. i Ingqesho iya kupela ngo 12th July, 1891.

ISAZISO.—No. 113, 1690.

Surveyor General's Office, Cape Town, 23r2 *October,* 1890.

Ifandesi le Mihlaba ye Ngqesho. i KUYAZISWA ukuba Imihlaba ye Ngqesho esaleleyo, ekankanywa ngapantsi, emi kwi Siqingata sase Monti, eyayika yanikwa ama Migrants, aselebuye washumayela u Rulumente ukuba uyihlutile, iya kutetelwa ngefandesi, nge Siqendwana 5 se Siqendu III Umteto No. 10, 1877, ngapambi kwe Ofisi ye Mantyi e Monti ngo 11 o'clock ' kusasa, ngolwesi-BINI, 16th DECEMBER, 1890.
Ingxelo engapezulu inokunfunyanwa kwi i Ofisi ye Mantyi e Monti.

L. MARQUARD, Surveyor-General.

ISIQINGATA SASE MONTI.

1. Lot 782, Isabelo No 5 e Vander Kemp, : ubukulu zi mokolo ezi 20, i square roods 375. ' Uxhonywe nge £2 8s 8d; indleko zocando £10 8s 4d ; itayitile £1 12s 3d. Ingqesho ipele ngo 3rd May 1890.
2. Lot 787, Isabelo No. 7 e Vander Kemp, ubukulu zi mokolo ezi 15, i square roods 492. Uxhonywe nge £5 5s 6d ; indleko zocando £10 9s 1d ; itayitile £1 12s 3d. Ingqesho yapela ngo 3rd May 1890.
3. Lot 752, Isabelo No. 31 no 32 Block A. e Lilyfontein, ubukulu zi mokolo ezi 25, i square roods ezi 590. Uxhonywe ngama £27 15s ; indleko zocando £8 6s ld ; itayitile £1 12s 3d. Ingqesho yapela ngo 13th September 1887.
4. Lot 754, Isabelo No. 35 Block A. e Lilyfontein, ubukulu zi mokolo ezi 19, i square roods 192. Uxhonywe ngama £12 13s l0d ; indleko zocando £6 10s ; itayitile £1 12s 3d. Ingqesho yapela ngo 17th September 1887.
5. Lot 755, Isabelo No. 31, Block A. e Lilyfontein, ubukulu zi mokolo ezi 21, i square roods 410. Uxhonywe nga £42 13s 9d ; indleko zo cando £7 7s 2d; itayitile £1 12s 3d. Ingqesho yapela ngo 17tb September 1887.
6. Lot 513, Isabelo No. 9, e Brakfontein, ubukulu zi mokolo ezi 27, i square roods ezi 336. Uxhonywe nga £18 13s ; indleko zo cando £10 8s 8d ; itayitile £1 12s 3d. Ingqesho yapela ngo 26th March 1890.
7. Lot 750, Izabelo No. 27 no 28, Block A. e Lilyfontein, ubukulu zi mokolo ezi 34, i square roods ezi 270. Uxhonywe nge £85 12s 1d ; indleko zo cando £9 11s 2d ; itayitile £2 2s 3d. Ingqesho yapela ngo 13th Sept. 1887.
8. Lot 753, Izabelo Nos. 53, 34, 36, Block A. e Lilyfontein, ubukulu zi mokolo ezi 39, i square roods ezi 550. Uxhonywe nga j £93 2s 6d ; indleko zo cando £8 15s 5d ; itayitile £2 2s 3d. Ingqesho yapela ngo 17th September 1887.
9. Lot 562, Isabelo No. 10, Block B. e Lilyfontein, ubukulu zi mokolo ezi 26, i square roods ezi 180 ; Uxhonywe nge £16 9s. Ingqesho yopela ngo 11th November 1894.
10. Lot 1,018, Isabelo No. 15, e Gqunube, ubukulu zi mokolo ezi 12, i square roods 279'637 ; uxhonywe nge £6 17s 1d. Ingqesho iyakupela ngo 30th September 1893.
11. Lot 1,023, Isabelo F, e Gqunube, ubukulu zi mokolo ezi 14, uxhonywe nge £7 13 4d. Ingqesho iyakupela ngo 30th September 1893.
12. Lot. 668, Isabelo No. 144, e Kwelera, i ubukulu zi mokolo ezi 20, i square roods ezi , 515 ; uxhonywe nge £11 15s lOd ; indleko zo cando £10 4s 9d ; itayitile £1 12s 3d. Ingqesho yapela ngo 20th September 1888.
13. Lot 484, Isabelo No. 3, Mendell's Farm, ubukulu zi mokolo ezi 234, i square roods ezi 575 ; uxhonywe ngama £242 16s ; indleko zo cando £13 ls ld ; itaytitile I £1 12s 3d. Ingqesho yapela ngo 7th November 1888.

AMAYEZA

ADUME KUNENE,
KA
JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa a South Africa kupela. ,

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku nqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza yoku nceda oku ngawenzakalisi umzimba; ngenxa yoku pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokunirabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentlokoyonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqiniseklleyo ukunceda ukungayi Ngasese, akungatandi kudla, lecesine nento ezinjalo,

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Okuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda isiswana ezikatezayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic),
Umciza wokupilisa ukuqunjelwa izitepu nesinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwisifo sokuba butataka, sokungatandi nto ityiwayo.

UBUGQI Magic Healer).
Amafuta akupilisa, sinyane ukusikwa nezilonda njalo njalo.

IGUDISI (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

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

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

Emva kokuli sebenzisa ixesha elide salenamava 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 ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

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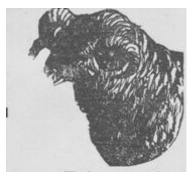

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Ningalibali xa niye Ekomani o CHUDLEIGH BROTHERS.

ISICELO:—Aba teoga kwi Venkile ezinexaziso kwi *Mvo* baboyi xela lonto kubanini Venkile.

E KIMBERLEY.

Liqale ngolwesi-Tatu (Nov. 6th, 1890) ukuhlala ibandla eliyi High Court, ingu Judge Solomon esihlalweni, ingu Mr. Hopley ele Nkosazana. U July ngobusela ben komo ezi 7 zika J. B. Sheasby wase Brightpan, kwanezikwa 7 zomnye, unikwe iminyaka 3 esebenza nzima.— George Zulu ngokugqoboza efun' ukuba endlwini ka H. Donaldson, unikwe iminyaka 5 esebenza nzima—ubeseleke wabanjwa ka 8 ngapambili.—Edward Samuel, limbi ngu Jacob ngokuba inkomo ezi 5 zika D. J. Devilliers nezi 2 zika J. H. Faul, umbanjwa uzikusele ngokunamandla, unikwe iminyaka 3 esebenza nzima. — Hat ngokubulala ngengozi u Number-Two, unikwe inyanga 18 esebenza nzima.—Johannes ngobusela benkomo ezi 8 zika H. D. Gibson, kwanenkabi enye ka Smithers, nenye ka Tucker, unikwe inyanga 18 esebenza nzima.— Cosmo Camelari (i Taliyane) ngokubulala u Constanti Kaculas nge 15th September 1890, ugwetyelwe ukuxhonywa, ekoti ngemvume ye Ruluneli ibe bubom bake bonke entolongweni.—Frederick Michael ngokufunza izinja zimtye umntwana ominyaka i 7, ufunyenwe engenatyala wakululwa.—Sam Solomon (umbanjwa) ngokuhlaba u Jim ngemela nangokuqwesha entolongweni, unikwe inyanga ezi 3.—Frederick Williams, limbi ngu Frickey Joubert, ngokupanga u Clarke, unikwe iminyaka 4 esebenza nzima— ebeke wabanjwa katatu ngapambili.— Thomas Coward no Joseph Bootry ngokupanga endleleni u David Couter, u Coward waka wabanjwa ngapambili, unikwe iminyaka 4, u Bootry iminyaka 2 inyanga 6. — Mohamed Abdullah no Prague ngokubeta u Klaas bamsike nangesabele (sword)—u Mohamed ufunye nwe engenatyala wakululwa,—u Prague iminyaka 3 esebenza nzima. — James Kelly no John Anderson ngokupanga ngamandla u Abdol Nubby endlwini i £62, umsesane wembokotwe nowe golide njalo-njalo, bafunyenwe bengenatyala bakuluiwa.—U Sarah Piet (u vasfrow) ngokutihla umntwana abemzele, unikwe inyanga 12 esebenza nzima.—Jim Apollis ngokubulala ngengozi u Teti unikwe iminyaka 10 esebenza nzima. —Charlie Zulu kwangokubulala ngengozi u Jim nokubeta u Sarah efuna ukumbulala unikwe iminyaka 5 esebenza nzima.—Tom Zulu ngokubulala umkake u Janityi, ugwetyelwe ukuxhonywa.—Aba ayagqitywa ke amatyala elibandla.

E Toitspan ematyaleni u Katyi Jan uhlauliswe £25 okanye inyanga ezi 3 ngokutengisa ibhotile ye ginger brandy engenayo ilasenisi.

Umlilo utshise indlu ekutiwayi Market Restaurant ngobusuku be Cawa (9th inst.) e Market Square apa, sekufumane kwema iwokowoko lopahla olungaxeli nto — zizakuba zininzi izigigaba zomlilo kulomzi isondela nje i Kilimesi.

Ibhola yabantsundu e Kimberley ingcwele kangangokuba umboneli ongu Moni ngokungabilolungu layo akanakuteta nentwana encinane. Zide zikohle ngokunye izinto zempi ye kolala ezizezinye.

Zibembi indaba ezifike izolo (12 Nov.) ngocingo zivela Pesheya, zixela ezokungqubana kololiwe kufupi ne Taunton Pesheya,—ululiwe ubelayishe abantu belilizwe abebekwele kwisikepeesiyi " Norham Castle." Kweso sibongobongo kubantu abafele kuso sifumana igama lika Titus Bayliss, esiti tina ngu Titus Mbongwe, osuke apa e Beaconsfield esiya e Amerika ngenyanga efileyo—kuba site sakukangela kuluhlu (list) lwe passengers ezemka nesisikepe safumana ingu Titus Mbongwe kwi 3rd Class, endaweni ka Titus Bayliss ougekoyo kanye kulo. Lento ukufa ! !!

Pula Mayine ! Kuwe isicotokazi esikulu izolo-elinye emva kwe dinala apa, esitsho yayimisinga emikulu kwezizitilato zonke —imvulakazi eukulu ewe ixesha elingapezu kwe yure. Kakade idemetshe yona ivakala kumacala onke omzi—zoka zihlume imbokotwo, itsho kambe impi yase "Dambulo" xa incokola ezangapantsi komhlaba.—Qha, mina ngiti baqamba amanga.—NGU DAYIMANI. — Kimberley, November 13th, 1890.

BUTTERWORTH.

[NGU M'BHALELI WETU.]

Intlanganiso yase Mzimkulu yenze umfuziselo omhle kunene, ukuti kanti bancedisa ukunyusa imfundo ezweni labo, kuba apo imi kona imfundo nangoku apa kuti kukuba kungeko bantu bakulu banesitunzi bateta futi nenkosi nezibonda zamaqaba ngoluhlobo ngemfundo yabantwana.—Imvula apa e Gcuwa yaqalwa ukubonwa nge 17th ku Octorer, yana sekukubi betu, imibulelo yetu siyayisingisa pezulu ngoko. Ukupinda ine kakulu nge 30th ka October lowo, nango November lo yenza kakuhle, kuyalinywa.— IMVO ZABANTSUNDU zinoncedo emhlabeni: inkomo ka John Coni Sikiti ifumaniseke ngenx' enayo. Siyafuna ngamandl' onke ihashe lika Pala ngokuhlatyelwa yiyo, nokuba kusesizukulwaneni sode sibe netamsanqa ngenx' enalo elipepa. Ndide ndaliqonda elipepa ngoku bekulindwe amagama oviwo lwakwa Rulumeni. Yinto elipepa liyi Mvo, malitatyatwe luhlanga !—Utywala bukulile ukubulala izimilo zolutsha, asisateti nto ngamaxego, sesililela izitombo ezivelayo. Noko linile nje kuzake kuti bembe, kuba kuyalinywa; boka budambe mhlaumbi kude konakale kukuba kuvunwe amazimba, aqale ke u Satana angene pesheya, obutywalwa andikolwa ukuba yolandelana iminyaka busenjenje libe lingacitakali ilizwe letu.

IYEZA LE MOFU.—E Bhofolo bati bafumene umchiza oncedayo kwesi sifo. Seuke walingwa kwinkomo ezi 12 zendoda enye zapila zonke. Baya kuwuhlokomisa bakuwunqhina ngapezulu.

Izaziso Kubabhaleli.

KOBHALA ESE NDWANA.—Inteto oyitumeleyo asiyiyo efanele ukufakwa epepeni. Ikaulwe kuluvo loburara ngakwisiqu somntu.

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UMHLELI we MVO ugqibe kwelokuba ake alinge ibakala elitsha ukutwasa ko Nyaka

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Ngako oko kuko itemba lokuba ipepa elibanzi liyakuba nombilini wokwamkela Indaba zisesbushu, ezibe zingena kungena kwipepa elincinane.

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N.B.—Kuko iqela labatunyelwa IMVO elingekauqoshelisi lomnyaka, esingena kungena nalo Kunyaka Omtsha, emasibabongoze ukuba basincede, nokuba bazibandezele, ngokufeza imfanelo yabo kwango December lo. Batunyelwa ingxelo zamatyala abo.

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Tumela IMVO ku--- *wase*--------------

________________________________*kuqala ngo*________________________________

Nalo nexabiso leloxesha,

Igama lotumelayo.

HUKU KE! MABANDLA AKOWETU!