Abahlobo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQALA:-

O HADNOTT & CO (Magqadaza)

EYONA VENKILE INDALA E KOMANI YA BANTSUNDU, babenzela amalungelo anelisayo ngelixesha lobunzima, bonke abanezikweliti kubo ukuza ku June, 1890, ngokuti bavume ukutabata nokuba li 10s. endaweni yeponti, bangabizi nzala, kuzo zonke izikweliti zabamnyama ezihlaulwe ngapambi ko December ozayo, baze bamnike umntu ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO:-

O HADNOTT and CO. (Magqadaza) batengisa koze nemali, ngamaxabiso ahliswe nangokugqite abekuko, waye otenge kubo ngemali esaneliswa kangangokuba enze impinda yokuya kutenga kubo futifuti; ngalendlela zindimbane ezitenga kubo betsalwa luhlobo abatengisa ngalo ezitoreni zabo apo abantsundu bafumana okwanelisayo ngempali yabo.

Apo nine Ledi, u Notyebisa, ukunitengela estoreni, ne " Mvo ' niyileselwe ngapandle kwexabiso. HADNOTT & Co. (Magqadaza).

ISITORA SOMZI ONTSUNDU,

QUEENSTOWN.

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyala, Imicimbi Yemihlaba, Ukubhala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO,

ABATSHATILEYO

MSUTWANA.SOBIKWA.—E Somerset East, ngo 23 December, 1890, kutshatiswe u ALEXANDER MSUTWANA, unyana omkulu ka Mr. Samuel Msutwana wase Healdtown no ELIZA SOBIKWA intombi enci yomfi u Mr. Booi Sobikwa.

3it52

ABABHUBHILEYO

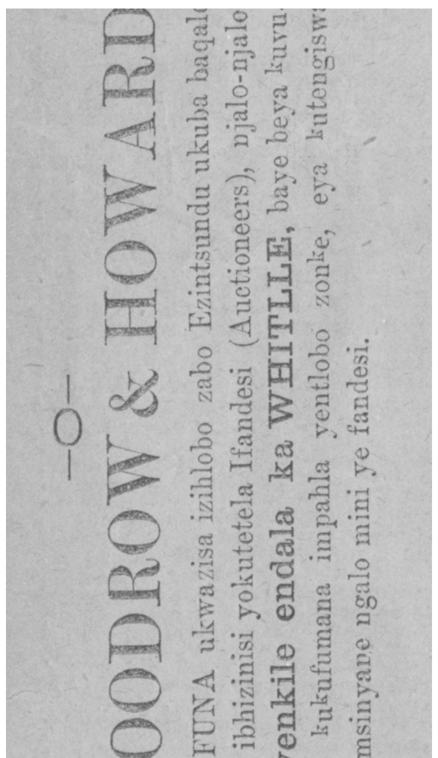
SONGO MHLEBI.—-Kubhubhe ku Bengu ngomhla we 10 January, 1891, u SONGO MHLEBI. Zemko izihlobo mazamkele lombiko. 3it52

PETER.—Izihlobo mazamkele lombiko Kubhubhe u JONATHAN PETEK ngo 3 January, 1891, obeyititshala yalapa e Beaconsfield. Ubhubhele e Nkosini.

Umzi uyalila kakulu ngalomfo ka Peter kuba uthiye usizi. Ubequba imisebenzi emibini—ukutitsha nokuhambisa umsebenzi we Nkosi. Ko siyatemba ukuba akuko bani Ungaxela ituba ngalomzalwana wetu usishiyileyo, kuba yindoda ka Tixo kwapela. Bonke abamaziyo baya kuba lusizi ngaye. Ke ndicela uxolo ukuba singatumelanga kwase ntloko, kungenxa yodano, nosizi. Ke ibiyindodana yehlelo lase Tshatshi. Siyapela apo ngosizi. Akagulanga, ugule intsuku ezisitoba kupela. Igosa apa, u J. Duka, ulila akatutuzeleki. Ke nakuba silila kumnandi kuba umkele c Nkosini, unetamsanqa onjalo. Uxolo Mhleli ndibetwa lusizi.

FRAUS.—Ndiyazisa izihlobo zam ukuba ndishiywe. yinkosikazi yam u SARI FRAUS. Umkele eluxolweni olukulu.

SAMUEL FRAUS.



Kubatabati be "Mvo."

QONDANI:

IXABISO elirolelwa IMVO nge Kwata yi 3s. 6d.,—ilike ingekapeli lokwata irolelwa yora; xa ifike seyipelile 4s. Siyababongoza abahlobo betu ukuba bazamele ukuhlaula singekapeli inyanga ezintatu.

J. TENGO.JABAVU.

Kufunwa Kwangoku.

ITITSHALA enokubambica nobu Vangeli; Kufuneka amapepa esimilo ; ubudala-. abalule ixesha elilungu lo Ramente nelobushumayeli.

GEO. E. BUTT.

Aliwal North. 2122191

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

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A Wonderful Medicine

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For Bilious and Nervous Disorders, such as Wind and Pain in the stomach, Sick Headache, Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be " WORTH A GUINEA A BOX."

BEECHAM'S PILLS, taken as directed, will quickly restore females to complete health. They promptly remove any obstruction or irregularity of the system. For a

Weak Stomach; Impaired Digestion Disordored Liver;

they act like magic;—a few doses will work wonders, upon the Vital Organs, Strengthening the ??? System; restoring the for long-lasting Complexion: bringing back the keen edge of appetite, and arousing with the ROSEBUD or HEALTH the WHOLE PHYSICAL ENERGY of the human frame. For throwing off fevers in hot climates they are specially renowned. These are facts admitted by thousands in all classes of society and one of the best guaranteed to the nervous and Dabilitated is that Beecham's Pills have the Barged Sale *of any Patent Medicine in the world* Full directions with each box.

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SOLD BX ALL DRUGGISTS IN THE COLONIES.

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KATA

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ABA 2,000

Kuqalela kwabancinane (1 gallon),

Kuse Kwabakulu (50 gallons).

Inkoliso inendawandawana, ngoko zitengiswa NGEHALAFU YEXABISO LAZO, (zitshipu).

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W. O. CARTER & CO.

Kingwilliamstown.

IYEZA LAMAHASHE

CHAS. M. BONIFACE

SMITH STREET,

KINGWILLIAMSTOWN.

Uneyeza ekungenzekiyo ukuba lingalipilisi Ihashe eline Mibungu Nezilo. Unokutumela ngebhotile kotumele imali ngepe- pa le Fosi, nengxelo yohlobo lokusetyenziswa.

Amafama awaka amtumela umbulelo ngeliyeza ngo Messrs. T. P. Phillips, R. W. Currin, T. Christensen, A. Dudgeon, A. Christensen, E Walsh, T. P. Edwards, na. manye. QONDA—Eliyeza lizibhotile ezi 2, imigqaliselo icazwe kumapepa ancanyatiselwe ngapandle. Ixabiso zi 6/-, nge Posi 8/.

OLUKA

Gowie Uluhlu lwezityalo

Luka FEBRUARY.

I FLOWER BULBS.

Nge zase Busika nezokuqala kwe Ntlako hlaza Intyatyambo,

I Ranunculus, Ixias, Anemones, Lachenalias, Babianas, Narcissus, Freesias, Sparaxis, Hyacinths, Daffodils, Snowdrops, &c. *(Ngentlobontlobo, Amanani, njalo njalo, kangela kwi Catalogue ka Gowie ye Ntlakohlaza yo* 1890, *amapepa :* 73 *kuse ku 16)*

HLWAYELA i Kapetshu, Broccoli, Sivoy, Cauliflower, Imifuno Itswele, Imigushe, Lettuce, Beet, Spinach, Radish, Turnip, &c.

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W. & C. GOWIE,

GRAHAM'S TOWN.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

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Elika

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Aka

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COOK Ipils. 1*1* ngebokisana.

Eka

COOK Incindi Yezinyo. 6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana. 6d ngebotile.

Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka

Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yongcambu zomiti yeli lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi,nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo eziso Lufaleni, Ukujaduka, Ukuti nqi kwesisu, Izifo eziso Mbilini, Ubutataka, Intswela butongo, Ubutataka bengqondo, Izifo zesi Fuba, nent' eninzi yezilwelwa zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziwa ngazo zibhaliwe ngesi Ngesi, Jelimeni si Bhulu nesi Xhosa

Emva kokuli sebenzisa ixesha elide sele enamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesisifj sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku eziliahumi. Ibhotile nganye ihamba nencwadi eno uteto yesi Xhosa

Lilungiselelwa umninilo kupela ngu

G.E COOK

KING WILLIAM'S TOWN,

Liyazuzwa kwinkoliso yaba geini mayeza kuyo yonke Ikoloni, '

WANTED,

A CERTIFICATED TEACHER for an Independent Native School. Salary, grant £30, school fees, together with house and lands. Applicants must be members of some Christian Church, and enclose testimonials as to ability and character, to Rev.

T. G. JONES, Hackney, Queens Town.

IZAZISO KWA ZABANTSUNDU

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

NGOLWESI-NE, FEBRUARY 12, 1891

ISISHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

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

EKUBENI ngo Mteto we 4 womnyaka we 1890, ekutiwa ngu Mteto wo Bhalo, Nokubutwa kwe ngxelo ngonyaka we 1891," kumisehve ukuba kwenziwe ingxelo, ngendlela emiselwe apo, yamanani abantu, nentlobo-ntlobo zempahla eshukumayo, kwanokuhlanganiswa kwamanani ezilimo, emfundo, emisebenzi yezandla, nezinye izinto kwi Koloni yase Kapa, kuqukwa na Mazwe ahlonyelwe kwakulo Koloni, ngomhla otile kwinyanga engu APRIL, 1891, ongamiswa yi Ruluneli. Kekaloku ke mna, Ruluneli, ndiyashumayela, ndiyazisa, kanjalo ndityila okokuba ndimise, ndimisa nangokoku, ukuba i cawa umhla Wesihlanu ku APRIL, 1891, ngumhla oluyakwenziwa ngalo olo Bhalo.

Ndibayalela bonke abantu bo Mntan' omhle, abakule Koloni kwanezi Bhaxa sayo ukuba babe ngabancedisi ku Mpati wo Bhalo, kuba Kangeli, kuba Bhali kwanamanyc amagosa apatiswc u Bhalo olo.

TIXO SIKELELA INKOSAZANA!

Sinikwe ngesandla sum nesincamatiselo se Koloni yo Cape of Good Hope, ngomhla wo 13th January, 1891.

HENRY LOCH, Iruluneli.

Ngomyalelo wo Mhlekazi e Bhungeni.

No. 25, 1891. J. W. SAUER, UMpati-Koloni.

ISAZISO SIKA RULUMENTE.—NO. 48, 1691.

Kwi Office yo Mpati-Koloni, e Kapa, 13th January, 1891.

Ngamandla namagunya awatwese nge Siqendu sesixenxe so Mteto wo Bhalo, 1890' Umhlekazi i Ruluneli, ngecebq le Bhunga Elipeteyo, walatisa ukuba kuzo zonke izixeko, idolopu, nemizana e Koloni apo kuko Amagqugula apeteyo, umkangeli wo Bhalo uya kuvelela indawo yokuba kushiywe amapepa o Bhalo, kwanezalatiso ezingcinva kwalomapepa ngosuku olurgapambili kolwe 5th April, 1891 kuzo zonke izindlu ezikulondawo awobona zifanele.

Abakangeli bo Bhalo baya gunyaziewa ukuba njengokubona kwabo benze ukuba amapepa o Bhalo olu ashiywe nokuba kukuzipina izindlu pakati kweziqingata Zobhalo olo.

Xa ke amapepa lawo ate ashiywa endlwini, kuyimfanelo yomgicindlu, okanye umgcini wayo, ukulibhala okanye enze ukuba libhalwe ngokazeleyo, ngokuyinene, nangokulungileyo ngangoko azi ngako, okunye axelelwayo, okunye akoliweyo, lomapepa abe eshiywe kulondlu, abhale igama lake, aze awatumele, mhlaumbi awacikele ekubizweni kwawo, egqityiwe ngendlela-ndlelana zonke, ku Mbhali owabizayo.

Umbhali wofika ngo Mvulo, 6th April, 1891, mhlaumbi kwakamsinya emva koko, awabize amapepa abeshiywe ezindlwini, awoti ekuwamkeleni kwake awaqwalasele, azanelise ukuba abhalwe ngendlela na, awoti ukuba ufumana ukuba akenjiwanganjalo awazalise ngengxelo anokuyifumana.

Apo sukuba umbhali engawashiyanga amapepa o Balo, umbali wowabhala ngokwake, ileyo indlu eyibhala kwipepa layo elilodwa.

Ngendlu kutetwa isakiwo, umqubi, inqwelo, iuqwelana yamahashe, nayipina indawo apo kulala umntu, nasipina isikepe, nenqanawa engaba semazibukweni e Koloni yase Kapa.

Yimfanelo yomnini ndlu nomntu oyipeteyo ukupendulu kamsinyane, ngokuzeleyo, nangokulungeleleneyo yonke imibuzo engabuzwa ngumbali.

Umnini-ndlu, nomntu ongaba uselo nayo oko wamangala, okanye ota akakatalela ukuzalisa, umhlaumbi ukubeka igama lake, umhlaumbi ukunikela amapepa o Bhalo kumbali; nongati okunye asuke amangale, umhlaumbi angakataleli kupendula, okunye asuke axoke ekupenduleni, okunye axele ubuxoki okanyo enze ukuba kuxelwe ubuxoki, nongatintela nalipina igosa lo Bhalo ekwenzeni umsebenzi walo, angadliwa iponti zontlanu zemali, angati engenazo abe nokufakwa entolongweni esebenza umhlaumbi engasetanzi nzimn ixesha elingengapezulu kwenyanga, de ale uhlaulolwe kwakamsinyane.

Kweso soblwayo akaqukwa umntu oyakuti ngenxa yento azoyikolayo asuke ashiye umhlaumbi amangale ukuxela unqulo lwake, angati ukutyebisa ezo zoyikalo zaka selebhala kumqolo olungiselelwe oko welizwi eliti "Object." Kananjalo eso sohlawayo asiji kubekwa kumntu ongati ngenani lemfuyo yake engalazi ngokute nqo, asuke enze umlingeniselo nje omalunga nenyaniso.

Nalipina igosa lo Bhalo elingafika libhengezo into zo Bhalo olo liya kudliwa iponti ezintlanu (£5), liti lingenazo lifakwe entolongweni ixesha elingapezu kwenyanga.

J. W. SAUER, Umpati.Koloni.

ISAZISO SIKA RULUMENTE.—NO. 49, 1891.

Kwi Ofisi yo Mpatiswa Koloni, e Kapa, 13th *January,* 1891.

U BHALO, 1891.

NGAMANDLA namagunya endiwatweswe ngezimiselo ze Siqendu sesi 6 so Mteto wo Bhalo, 1890, Umhlekazi i Ruluneli ngecebo le Bhunga Elipeteyo, uyalatisa ukuba zonke incwadi nemiqulu, nozigitshimi ngocingo ezingalo Mteto, zitunyelwe nge Posi nange ngcingo kule Koloni yase Kapa, kuqukwa nezi Bhaxa zayo, ezivela neziya ku Mpati we Koloni, kwanakuys nawupina Utnkangeli lu Bhalo no M'bali, ukuba zinopawu ngapandle oluti u " Bhalo " (Census), zotunyolwa ze de kube lusuku Iwama 31 ku December, 1891.

J. W SAUER, Umpati-Kolcni.

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 Sandla so Mntan' Omhle, njalo njalo.

EKUBENI ngezi Shumayelo ezingo Nos, 209 no 308, ze 18th September no 8th December 1890 ngokulandelelana, Imiteto etile yama Hlati, ebingenisiwe kumazwe ase Transkei, elase Mbo, elaba Tembu, nelaba Tembu base Rode, elama Gcaleka, elama Bomvana, ne Cweba lo Mzimvubu ; nasekubeni ngesiqendu sesi 4 salomiteto abantsundu abakulomazwe betweswe amalungelo atile, kananjalo ekubeni kufuneka ukuba amalungelo lawo abe kupela kulomahlati akulomhlaba bawumiyo : Kekaloku ke ngoko mna, Ruluneli ngamagunya endiwa. nikiweyo ndiyashumayela, ndixela, ndisazisa okokuba lomalungelo atweswe ngesiqendu sesi 4 salomiteto yama Hlati ayakuma ngolohlobo axeliweyo kulomazwe ase Trans, kei, elase Mbo, elaba Tembu, elaba Tembu base Rode, elakwa Gcaleka, elakwa Bomvana, ne Cweba lo Mzimvubu kususela kumhla wo 1st January 1891.

Kananjalo ekubeni kufanele ukuba ixabiso Lomtati, obumiselwe nge Siqendu so 3 salomiteto ukuba yi 1s ngonyawo lobude, ububanzi, nokujikeleza, litotywe maxa wambi: kaloku, ke ngoko mna, Ruluneli ndiyashumeyela, ndixela, ndisazisa okokuba eloxabiso le 1s. ngonyawo lobude, ububanzi, ukujikeleza, ngomtati, kususela ku 1st January 1891 liya kwapulwa libe yi 61., xa ngaba umtati lowo ufunwa ngabemi bezo ndawo, bewufunela ukubiya emihlabeni yabo ; kodwa kuyo yonke eminye imisebenzi kusayakuma kwala 1s. ngonyawo lobubanzi, ubude, nokujikeleza, njengoko kumiselwo kulomiteto seyikankanyiwe ngentla.

TIXO SIKELELA INKOSAZANA !

Sinikwe ngesandla sam ne sincamatiselo se Koloni ye Cape of Good Hope, ngomhla we 24 December, 1890.

HENRY B. LOCH, Irulunoli.

Ngomyalelo wo Mhlekazi e Bhungeni.

No. 328, 1890,

Isaziso sika Rulumeni—No. 1108,1890.

------o-------

Indyebo e Kapa,
24th *December,* 1890.

EKUBENI nge Sishumayelo, esikutshwe o Bandla e Windsor, ngo 22nd November, 1890, kumiselwe okokuba yonke imali ye golide eyenziwa ngapambi kolaulo lo Mntan' Omhle i Kumkanikazi, mayibuyiselwe, ingabi sasetyenziswa kubukumkani base Great Britain ne Ireland emva ko 23th February, 1891, nokokuba lomali yoba isenexabiso layo elizeleyo ekubuyiselweni kwayo apo yenziwa kona, kuba ingaba ayinanto ibe yonakaliswe ngayo,—kananjalo ekubeni kunqweneleka ukuba yonke imali ye golide yexesha elingapambi kwelika Fitoli, ukuba ingahambi. Kuyaziawa apa ukuba youke imali enjalo mayihlaulwe kumacebo e Standard Bank, ko Mantyi, na Bapati-Posi kuyo yonke i Koloni, abagunyaziselwe ukuyibuta bayitumele e Ngilane, ngapambi ko 28th February, 1891.

JOHN X. MERRIMAN,
' Umgcini-Ndyebo we Koloni.

EDWARD T. JONES,

(Obefudula ekwa Attorney R.

UNGU MTETELI-MATYALA

Umbhali we Mvumelwano, no Mguquli-magama Etaitile.

EKOKSTAD

EAST GRIQUALAND.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala)

E-BHOFOLO

Enziwa ngemiti ekula apa e South Africa kupela

LAMAYEZA aya yalezwa kakulu ngumniniwo ngenxa yoku ngqinelana kwawo nezifo enzelwa zona; ngenxa yoku kauleza ukunceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi 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 ezikatazayo.

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

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

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

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

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

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

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nezinye Inkatazo.

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

UBUGQI Magic Healer)
Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA Emolientine
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMQUTYANA (The Powder).
Lisetyenziswa neli kutiwa " Lelona " xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, esiti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisehenza ngemiciza, e Bhofolo, atengiswe nguye nge bhokisi nange Bhotile 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 Ngqamakwe—Mrs. Savage.
E Monti— B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—*R*.. Stock
E Komani—Mager & Marsh.
E Bhayi—*B*. G. Lennon & Co, *E ngqusha*—W. A. Young, E. q. Ikaya lawo e Fort Beaufort kwa Nogqala.

ISAZISO.

U MR. R. W. ROSE-INNES, Umteteli. Ematyaleni, njalo-njalo, usawuquba umsebenzi wake kwanjengokwangapambili. Ngumninawa wake, u Mr. C. Rose-Innes, ongu Mteteli enkundleni yase Monti. E Ofisini yake e Qonce nanamhla usakunyamekele ukukangelela Imicimbi yaba Ntsundu ngononelelo lonke.

U MR. LUCAS TYALI, wase Port Alfred (Cawa) owakwa Kama ngoku. zalwa, wazisa izihlobo ukuba iqhina lomtshato nomfazi abenaye liconjululwe zi Jaji zihleli zontatu e Rini, ngetuba lorexezo lomfazi. Ngokwanela kobungqina liconjululwe ngapandle kwenkatazo. 5i28l

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—YE—

LINSEED NE HOREHOUND.

Lolona Yeza le NKOHLOKOHLO INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGEBHOTILE.

Ngamanani Nanganye kwa

P .GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

SHEHE! BONISANI!!

IHASHE — yinkabi, impemvu EFOSI, itshisiwe J. M enyongeni yase kohlo, iminyaka mitandatu ubudala. llahleke o Steynsburg, 21 December, 1890. Lomtshiso ngu J. M. turned upside down. Ondila. ndisayo angatumela kuwe Mhleli nokuba kukum. Wovuzwa onjalo.

JONAS MGIJIMA.

Kamastone.

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

Impawana.

ABASE MBO NE VOTI. OSE Mbo umzi utinina wona ngevoti lo. Nawo kambe upakati kwayo. Kun gayin to elungileyo abafo bo Sekeleni, Emzimvubu ; izidwangube zo Zibi no Lubenya, o Matatielo ; kwanamawetu ase Mount Fletcher engayihilizelanga lonto. Kumiswa umbuso, aye amadoda ayakuba nento ayilezayo ingaya kubambisana ngovisiswauo kwindawo akuzo axele ama Bhulu. Siyiyaleza bukali into yokusebenza ngokomntu omnye amawetu ukwenzela amalungelo awo embusweni.

UMZI WANGAPANTSI NOVOTO. UMZI olunge 'kwimima-ndla ye Qonce nama Cumakala kubonakala ukuba sewuyakukangela ixesha lentlanganiso engati ibeko ukufika ko Hon. J. W. Sauer ukuvisisana ngamacebo alevoti izakubako. Le ntlanganiso ngati inga Pantsi-kwa-Mahlati e Pirie ; angati amadoda ahlangane ngobusuku obandulelayo abe evisisana ngento ezingabhekiswa kumnumzana lowo upatiswe i Koloni ngemini elandelayo; esitembayo amacebo angalevoti nawo kungafuneka ekangelwe.

BANTSUNDU NO VOTO. KWELIPEZULU kubizwe intlanganiswa na yama nene aziwayo ukuba azipapamele into zombuso eyakuba kwa Ndlovukazi ngolwesi No lweveki ezayo (19 February) ukulungiselela imicimbi yevoti. Ngati kuyakudibana amanene ezitili zase Dordrecht nezase Batenjini, i Glengrey ne Queenstown. Isicelo side sapatelela nase Qonce ku Mr. Tengo-Jabavu. Kungayinto entle ite lentlanganiso yagqiba kumacebo ayakuti abe ngawoncedo kumzi wonke wakowetu kolunyulo silujongileyo. Kuzanyelwe ukuba bangangeni bade babe babini abantu botywala.

OMELE UTYWALA.

ITI i *Cape Mercuary* ipepa labamhlope lase Qonce:— " U Mr. Bailey ekutyileni uluvo lwake (e Monti) akafihlanga ukuba uya kuqinisela amatamo etiki. Oko kuyavumelana kanye nobom bake. U Mr. Bailey ungomele amalungelo enkanti, baye abelungu be Nkanti bebengena kufumana ndoda iyifaneleyo londawo ngapezu kwake, nokuba bangaba bobelibhushulise lipela ihlabati. Uyifanele kanye indawo leyo," Kambe owetu umgudu kukuba angapumeleli amadoda anje ngo Mr. Bailey kuba engene eya kutshitshisa amacebo etu.

ELOKUVUSA HEALDTOWN. SINOSIZI ukufumana ukuba ilityelwe i Healdtown I ukumiselwa xa u Rulumeni ebexela indawo okuyakungeniswa kuzo ivoti ngolwesi Bini, 3 March. Inga lonto ayingebange noko amnye ukuba angayi kuvotela u Sir Henry Stockenstrom osengozini yokuvalelwa ngapandle kwe Bandla zivoti zama Bhulu. Indawo eyakuvota kuyo impi yase Nxukwebe seyiyakuba sisixeko sase Bhofolo. Sikohlwe yindlela esingabonisa ngayo amawetu ubukulu balevoti ihanjiswayo; ukufuneka ukuba kungabiko namnye oyakuvumela ukuba axakeke lomini u'kuya kuyifaka ivoti yake ku Sir Henry Slockenstrom. Nemvula, mawetu, izo inganinqandi.

U HON. W. ROSS, M.L.C., UMTETO NGO TYWALA, unenteto ayenze kubavoti base Kimberley, njengo-kuba enyulwa ngapandle kwencaso ukuya kumela esositili kwi Bandla lo Ngwevu. Lo mnumzana ukolisa ngoku ngokuhlala e Kapa. Kulenteto uvakalise ukuba umnumzetu Umqondisi-Mteto ka Rulu- meni (u Hon. J. Rose-Innes) unomteto awulungiselelayo ongentengiso yotywala oyakubekwa pambi kwe Bandla ngawo lonyaka. Lonto ibifanele ukubakutaza abebekade besilwa notywala ukubabapelelisele onke amandla abo ukuba angangeni u Mr. Bailey oyakutshitshisa amacebo omzi malungana notywala. Makuzanyelwe shushu amanye amadoda.

SIFUMENE INGXELO NGE BANDLA LE FREE CHURCH incwadi ebukali ka Rev. W. J. B. Moir, M.A., wase Lovedale, epikisa ingxelo esa, yingenisa epepeni ngo Bandla lo Free Church ngengxoxo engembambano ngesikolo sakwa Nomadolo. U Mr. Moir utetisa indlela elapatwa ngayo igama lomfundisi u Rev. H. Kayser, ngokukodwa kwimiqolo yezibongo, ukuba alipatwanga ngalondlela ngabafundisi. Ate ke lonto masiyilungise esitumekelelayo nati ukwenjenjalo. Kwanangendawo yemfundo uti, isixoxo esabakoyo sayo singesiso sokuhlokonyiswa, sasingeniswe ngomvisiso yokuba akusakutetwa ngaso pandle. Kuyimfanelo ukuba sicacise ngoluhlobo ukuba bonke baneliswe.

INTSHUKUMO YOMZI

EMVA kwenteto esizenze kwipepa le cawa eggitile-. yo nge Voti sibone kumana ukufika kule ofisi amadoda avela uhlanga ezakuqondisisa into ekuyiyo. Into ze Nkovu e Nxaruni, zo Mtoba e Rode, ze Sikundla ko Qoboqobo, zibe zilapa zisuswa zintliziyo ezikatazekileyo, ezopayo zawo ezingokulungiselelwa komhlaba. Sibonisane sanelisana ngento zemfanelo eziqosheliseke kwelokuba intlanganiso epezu kokubona u Mr. Sauer idibane ngobusuku obandulelayo ukufuta amacebo elungelo lomzi kuyo lemicimbi ye voti nakwinto ezingabhekiswa ku Mr. Sauer. Kunika itemba ukubona amaneno anje ngala siwakankanyileyo enga yibaleli nto inxamleko ayenzela ukugcina umzi wakowawo. Benjenjalo abanumzana bona —abati balumkele into zamalungolo entloko zabo odwa.

Kwelama Ngesi amanenekazi aselenomanyano olukangela into zombuso. Olu manyano lunoncedo olukulu xa kulungiselelwa ivoti ukuhambela abantu nokubabonisa imfanelo. Silibhala nje elinqaku sinepepa lendaba pambi kwotu elinenteto eyenziwe ngu Mrs. Saul Solomon, inko- ??? yomnumzana otandwa kunene ngamawetu welogama ohlala kwelama Ngesi ngoku. Esi sipitshi senziwe e Bedford. Kwaye kube kuko namanye amanenekazi awatetayo lomini.

Elinenekazi laneke imihlaba yokumisa imfanelo yokuba nabo becala lase tyhini bangene kwingxoxo zombuso. Ate indawo yamakosikazi kukutanda nokonwabisa amadoda emakaya; into ke ekataza amadoda abo ikataza bona makosikazi, nangokungapezulu, kuba bona bewatanda amadoda amaxesha alishumi ngapezulu kokuba ezitanda wona. Umbuso uyenye yezinto ezikataza amadoda ngoko yimfanelo yabo ukubancedisa kuyo. Iqubo yenjenjalo lenzwakazi, saye siqonda ukuba ihleli pezu kokunyanisa, ebinga lenteto imnandi iyenze ngesihlalo sendoda nesomkazi endlwini, ibingeviwa zinkibitsholokazi apa ezingaziyo ukuba lento indoda inendawo eyeyayo endlwini.

Siyazi ukuba iyakuba ngamahemhem kwimpi eba Sadusi banamhla ukuti abanikazimzi bavulelwe nabo ukupendula into zombuso. Ayawasuti amawetu akuko nto iyakulunga xa kanti nabafazi bakangelwe ukuba benze izwi.

IMVO zona kakade, njengepepa elimele amalungelo enyaniso amaledi, zikwiqela elingatanda namanenekazi ete alusa amatuba okwenza izwi ngento zombuso. Sinomzi esiwaziyo kwakwesi sitili se

Qonce engewawubhadule wahamba ugaxeleka kwezikulu iziposiso ukuba kungabiko inenekazi elizipapameleyo inteto zase Bandla lifike lipelelise amacebo onke engqondo ukupekuza izilevu apa ezasezixolele ukuyenza into yokudlala nentlekisa ivoti yetu bantsundu. Lite lakungati liziroxolisile elinenekazi walahleka usand'ukulahleka entweni zevoti lowomzi—unxaxha kumacebo azanyelwa ontsundu. Ngubanina ongayaziyo ubukulu bayo impembelolo yeledi endodeni; ebokungati namanenekazi ezinonelele into ze Bandla abe nokuvuselela izinyabi zamadoda esezayekayo ukuqwalasela into zase bandla njengokuba ebesakwenje- njalo kakadeni amadoda.

Ifama, i Bhulu, elitile e Transvaal lama, ngaliswa kakulu lakungenelwa lishumi elinambini labantu abamnyama. Lite kuba belipandle labotshelelwa inyawo nezandla. Babonakala bengona endlwini bampata kakubi umfazi we Bhulu, bati kuye makabenzele umqa. Ite intokazi yaququzela yawupeka, babhe iswekile, yesuka lento, kazi yaya enqweleni ye rutu imbodlelana yetyefu yayiqongqotola eswekileni yayigalela emqeni. Adle adla amanene lawo yaqala yazixel' ityefu, liyapuma endlwini lonke eloqela lagileka kwapela. Asimfazi ukukwazi ukupekela amadoda !

Imvo Zabantu.

AMAXOSA NA MAQEYA.

Lo Tournament ibilapa elwandle izo kuvelisa ontamnani okade umzi ubaranela, abahlwayeli bebhala ngokuti " kunganina ukuba Amaqoya ashiywe kule Tournament kanti nawo zi natives."

Ndiyawucela umzi ontsundu ongapandle kwe Bhayi ukuba undilandele ngenyameko kulenteto yam, iyakusingiselela ekutini: tina zi cricketers zalapa ezintsundu asiyingeni imfeketo yokuba Amaqeya abe ngama Xosa mhlana ama Xosa enza into ebalulekileyo. Ngokungapezulu ndiyawucela umzi wakowetu, ukuba lento uyinikele ingqalelo enkulu ; kuba lombuzo ube sisibi kulo Tournament, ube unjengempukane ekutyeni, kananjalo uzale ubuxoki obuninzi.

1. Ewe, siyayivuma indawo yokuba Amaqeya zi native, kwanjengati; kodwa ebusweni balenyaniso yendalo (imvelo) ati wona Amaqeya akazo natives, koko zi coloured people, ongati ute native Eqeyeni, ube ulituko ngobu-Xosa, uve selisiti: andinguye Kafile mna.
2. Asidibani nama Qeya ezimbutweni, kuba wona azicingela ukuba abhetele kuno Mxosa; ke tina siyazidla ngobuXosa betu, asinantloni ngobuhlanga betu.
3. Bekusitiwa Amaqeya anendlela ezininzi zokwenza imali; ekubeni sapantsa ukungawufumani umhlaba ngenxayawo, ngokubhatala kakubi. Tina siyazivuma ukuba singama Xosa. saye ke sifuna ukwenza into zetu zokuqubela pambili uhlanga lwakowetu; kananjalo, tina sifuna ukuzibona izipako zetu, size ke silingo ukuzilungisa, into ko leyo esiya kuyenza ngokungadibani kwetu nama Qeya; kuba uti umntu akuzibandakanya nama Qeya asuke amsuzele ngobu-Qeya,' ngenene, angabisabazi abantu bakowabo, ati bapantsi. Ewe, inyaniso yona yokuba ubuninzi bomzi ontsundu usesebunyameni ngobu-Ngesi—usesebudengeni ngokanyo, nencubeko njalo-njalo, saye kwa lapo sisazi ukuba akusayi kuze kuhle ngelosi ozulwini, izo kushonxisa ubunyama, nokuza kuvelisa ukanyo nencubeko kumzi wakowetu oatsunuu. Yindawo yetu leyo, ekungoko singenako nangayipina indicia ukuzidibanisa nabantu abangasazole nto, abasicukucezayo.

1. Le Tournament asingumdlalo wokuqala obalulekiloyo kumzi ontsundu wase lwandle. Kukade amadodana antsundu esiva kudlalela imali e Rini iminyaka ngeminyaka, akazange aba ne Qeya; kuba apa elwandle lemizi mibini ayidibani. Okunye kwakuko i match ezibalulekileyo e Rini, kuhlangene i Rini, Qonce, ne Bhayi. Sesuka apa saya e Rini, kwaye kungeko bani wabanazwi lokuba kutenina ningawanyulanga nje Amaqeya. Kwakona apa e Bhayi samema i Rini ne Qonce. Amaqeya ayezolilo ngenene, kuba ayayazi indawo yawo. Sabuye samema i Kimberley, aluzange olucuku lwanamhlanje lubeko. Kwi Tournament yokuqala kumzi ontsundu eyayiso Qonce, lamenywa no Bhayi, kwahlangana i Fear Not no Ethiopian, zazake zona zamema i Buchanan ne Kreli Star nezinye, kodwa wona Amaqeya akazange akankanywe nangubanina ukuba nawo zi natives makamenywe. Amadoda ayitetayo lento ayeko ngayo lemihla ndiyikankanyileyo ngentla apa, akazange amangaliswe ngokungamenywa kwama Qeya, lento namhla iwamangalisayo akuba engaseko kuti kukutinina, nditeta ukutsho mna, ngenene, nditeta ukubuza mna, andikwekwi.
5. Ububi apo bukona kulento ibinqelwe ngabantu betu, oko kukuti abantsundu ; ngenyaniso Amaqeya wona akanalo olucuku, kuba akananto ayitetayo agcine indawo yawo azibekele kuyo engenamcimbi nati. Ngenyaniso, nditeta ukuteta mna into njengoko injalo.
6. Amaqeya xana apumayo apuma odwa maxa sukuba ememile ahlangana odwa apa elwandle, andinanto nezinye indawo. Maka ndipikise umntu, andihlebi, andifuni bumenemene, ndihlambulula i Committee yetu ekuhanjwa kuqingqwa ngayo kwezikona zonko zase Bhayi, kungcoliswa amagama abantu abangenzanga nto bani, abangenzi nto bani nangoku, kupela bajonge umsebenzi wabo.

Ekupeleni ndiyavuya ukwazisa umzi ose Maxoseni owalahlekiswayo sizoyisele zonke inkatazo ebezibekwe endleleni yetu. Sapumelela kakuhle emdlalweni waza nomzi wakowetu wasixhasa ngokuncomekayo, aye lama Qeya besifundekolwa ngawo ongeko nokubako, Zidanile intshaba kuba zazitandazela ukuba zesityiwe, kwada kwako yena ongafihlisanga owamana ukukwaza njengegeza eli lingenangqondo; kanti ziza zonke ukuba sizidle. Namhla indwe itwelwe siti, yiva wena ungavanga. Ndim,

XAKALASHE.

HAI-EWE.

NKOSI MHLELI, — Nam, ongomnye kowabo baka Mr. Philip, lingalindeleka izwi lam kulenkalazelo " Mvo." U Mr. Philip ukucacisele udaba olwaba ngo Mvo ; wena ufelenca kwelo " Mhlobo- sigitshimi" oweva ngaye. Lipike ke elo, ekulindeleke nilanyulwe. Amanqaku owenze ngempendulo ka Mr. Philip asisanga. 1 Akatelekiseki nempendulo ayibhalileyo. 1. " . . . Unenteto engavakaliyo . . . wenzela izwi isenzo sake nowabo." Umsulwa kodwa wena ekundibazeni, xa ude wadwelisa amanqaku amahlanu (5)? U Mhleli ubengena kudwaba egalela ngenqindi emoyeni. Mayibo iko into, nesenzo. 2. " Engekaligqibi elo, &c." Wagqiba apo yena nge Sivalo, nentshicilelo yempendulo yake yalata isigqibo. Ube usekeleze ndawonina wena? 3. "Inteto ka Mr. Philip ibe ngum'filiba, &c." Lenteto inomdintsi kum wokungati kudlaliswa ngegama lake ; njengalo uti, " oka Pelem wa Polonia." ' 4. " Ukuba uteta ngokusilelelwa kwezinye . . . yinto ko loyo ebesingena kuyinceda nati, &c." Ukuba u Mhleli ubempendule u Mr. Philip ngalamazwi elinqaku IMVO ZABANTSUNDU ngezanelisiwe. Makubo le okokuba IMVO kuko owayingcikiva oyinyelisa. Ingcaciso ka Mr. Philip ikangele ukuba uyinanze. 5, "Xa ngaba igqugula . . . ubesitola ezimole, &c." Kuya kucaca ngokucaca okokuba wahletyelwa. Umhlebi ngumpambanisi luxolo emhlabeni apa. Okokuba nanitolwa kuzinyelwe, yingcinga yo " Mhlobo-sigitshimi " lowo yedwa. Kwawena Mhleli uvala ngokuti—Saye simlindele nesigitshimi segqugula, &c. Intlanganiso yayisazana ngo sigitshimi esingu Mr. Philip kupela.

Elokugqiba ndimema nawupina umfundisi owaye kwintlanganiso leyo ukuba angamangalana ukuba umxolo wenteto eyayitetwa wawungenguwona lo: *Kuko into eninzi kumalungu etu ekalazela ukuba azidli uyakupuma into abazitumelayo e " Mveni."* Angakumbulana u " Mhlobo- Sigitshimi" ukuba akabanga mnye na-babini kubahletyelwa (ngabula yena) babafundisi abamhlope abaxela awabo amava, nawo engenxamnye naka Mr. Philip nowabo. Ufa nganina u Mr. Philip inguye nje nowaqukumbela. wasonga yonke into ngalamazwi: " Ipepa le ZIMVO lifanelwe yinxaso, lipepa elilunge kunene ; umninilo uyakuke amxelele ngalengxoxo." Okwenene lizivele ilizwe kwimpendulo ka Mr. Philip ate ubezimiselo ukuteta no Mhleli ngomlomo, nokokuba "Ukuba kuyatandeka amabala angaveliswa ukucacisa into etetwayo." Apo ke omnye ubejonge ukwalatisana ngokuzolileyo no Mhleli, kodwa yena ukete ukum'bulilisa, amkuhle emapepeni. Andilindele nakancinane okokuba olu lukalazelwano loba nesipelo esisiso. U Mhleli makaroxise inteto yamanqaku ako, ibe into yonke epelile. Owako, &c.,

WABO-BO-PHILIP.

[Akuko pike sibe singanalo no Rev. W. Philip, kuba sati kwamhlamnene asiyiqondi into ayitetayo, kuba ete epikisa owasipa udaba lokuba ubesimagalele kwinkundla esingenakumpendula kuyo ngokungazinanzi into ze Bandla laso Tshatshi, wanenqaku kivayena elibonisa ukuba ziyananzwa. Nawe ubambe kwalomhlati. Ukuba besingahleli sikwazi ukuba akunakumbi ngesisiti lumkela usinama ndokunamatela.— EDITOR.]

OHLABA UMKHOSI !

Mzi wakowetu ontsundu ukwenjenje "ndihlaba umkhosi" ndisiti vingcani amazibuko zimkilo. Kufike apa ngezintsuku ucingo oluxela u MR. BRUNO LEIST igqweta lase Jansenville elaye liteta ityala apa elikulu lamadoda amabini antsundu awagwetywa ekay' apa e Rafu, pambi kwe Jaji ngetyala lokuba kwakusitiwa abo impahla (ibhokwe) zabelungu abatile kumandla wase Jansenville, ukuba ubanjiwe.

Ipepa lase kay' apa i *Advertiser* laliko lalihlafuna kakulu elityala kwasemva kokugwetywa kwalo. Elinene ke nditeta ngalo, nalo labhalola kumapepa ngeloxesha incwadi ezite zabhengeza ukuba nkulu kwenkohliso eyenzekayo, ukuqalwa, nokuqutywa kokutetwa kwalo elityala pambi kwomantyi yase Jansenville. Nantso ke makowetu imbangi yokuba lomnumzana apatwe ngoluhlobo, kukutetelela omnyama (ngokutsho kwabo) ilizwi olilungileyo. Nawupina umntu otanda ubulungisa akanakuba angateti akuyiva imbali yokutshona kwalamadoda. Namhla ndibhala nje lamadoda into zlka Ntoni zise matyeni apo zitunyelwe kona iminyaka emine (4 years) ngempahla ekubonakalayo ukuba yeyawo,

Ityala elaba sisimanga napambi kwe Jaji—kuba Umgwebi u Justice Colo wati akuba eve kwa amanqhina azintloko okuqala, wati ebhekisa kwi Crown Prosecutor, " abubonakali ubunqhina belityala." Yati i Crown Prosecutor " nam elityala sondiliyeka, ubunqhina abuko kwaba babanjwa,"—ekubonakoleyo ukuba ababanjwa bakululwe, kute kunjalo i Jury zalihluta manditsho, elityala kwi Crown Prosecutor, babiza amanqhina. Kute noko sekurolwe i passes zaba babanjwa, nangapezulu koko amanqhina amhlope, awabonisayo ukuba sihlo kwesimilo sabababanjwa (ujengokuba bekubonakele kuye wonke ubani owayeko ematyaleni), i Jury zabafumana benetyala lobusela, babake bayagwetywa njalo,

Nditi ko bahlobo bam, kumbulani ngetyala lomfundisi u Don, nikangele ukuba elityala singaliyeka na lidlulo lingaviwanga ilizwi lomzi ontsundu. Nanko ko omnye ofayo ngokutotelela ubulungisa bontsundu. Ndobuye ndivele, ndixolelo Mhleli ngokuntyuntya, ziyemka, nentliziyo iyatsha.

ONTSUNDU.

Graaff-Reinet,
21st January 1891.

OZILANDULELAYO.

NKOSI MHLELI, — Nceda undivumele ndipendule u "Dayimani," ngenteto yake ayincoma ubushushu! Elinene ukuba kungaba lilo, lindityola ngokuba ndilutshaba LWEMVO ZABANTSUNDU. Into endingazange ndibe yiyo. Kwaye kunjalo nje ndingazange ndifuno nokuba yiyo, Kanamanjazo akuko nentwana enganditintelayo xa ndifuna ubutshaba nayo, Ukuba ndiyanyanzelwa ukuba lutshaba Iwayo ndiya koyiswa ngamandla. Kwaye kunjalo nje mzi wakowetu lo Dayimani akabungqini ngaziganeko obubutshaba. Kum ufana nomntu ofune wafuna uhlobo angapokoza ngalo lomoya wake ushushu—uvumba libi— wacinga ukuba kungati ukuze kulungo ange utetelela IMVO, kona ukuze afumane uxaso olutile.

Mna into endilwa nayo BUBUDENGE, BUBUDENGE qa, ndingakatali nokuba benziwa ngubanina. Kananjazo mna njengomntu ozipeteleyo nozipeteyo, xa IMVO nokuba lilipina ipepa lingavumiyo ukufaka into endicela ukuba ilifake, yindawo yam ukuba ndicele elinye ipepa —nokuba bangapina e Dayimani abangasakukolwa yilonto.

Ngendawo yesi profeto sika Ntsikana abakolisa ukufunda ngayo ubuciko abatile abapetwe ngo *Dayimani* into zo *Gama Lifihlwayo*—amagwala amakulu abinza emva kwengqame! Ingati lenteto ka Ntsikana siyamkele tina bantu yayalezwa tina, lo Mbumbana yenu ingacitakala, kuba tina siyayazi into ewayete masibe yimbumba okwenzeni yona. Musani ukuti cwaka oku kwetu. Owako futi,

JAMES M. PELEM.

Lady Frere, 26 Jan., 1891.

ICEBO NGE VOTI.

MNUMZETU,—Ndifuna ukuti kuwe kaucinge nantsi indawo, wena mfo upambili unomlomo, nelizwi olipakamileyo elinokutikelela kuzo zonke indawo Zomzantsi wangase Mpumalanga. Kulamanene apambi komzi ukuba unyule kuwo, kubonakala imvo zawo zifana mhlaimbi ziyelelene —manditi ngokufutshane : u Mr. Peacock kubonakala amkelekile kuyo yomibini omhlope nontsundu, uyakuba sentloko *yo poli,* ke no Mr. Bradfield ngokunjalo. Ngo Rogers apa ku District yase Queenstown, kutiwa lilungu labantsundu ngenxa yokuba naninina napina umele umntu ontsundu ; ngeso sizatu sodwa ndikolwa ukuba uyakulahlekwa zivoti ezininzi zama Ngesi. Nditi ke mfo wakowetu, lomfo ka Rogers nakuba ndingemncome nto zininzi, ngento enye endiqiniseko ukuba yona uyicingile ukuba ungowabantsundu konke na, kuqinisekile ukuba angawn evuka namawetu, xa ewe evuka naye. Yinike ukuba angazuzi ivoti ezona zininzi zamawetu, ukuze angasali nokuba kuko osalayo kubo apa. Kaufune indlela yokuba ze amawetu, awase Batenjini, Transkei &c, awe evuka naye amnike ivoti. Kunje lowomfo uyasivela futi; andazi ke xa selepenjelelwa ngowase Kapa. Kodwa apa eyona nto atiyelwe yona kukutanda o Kafile kwelilizwe, ngokungahloneli nelinye inene. Ndiyatemba woyikangela lendawo ngenyameko. Ndingowako futi,

TROS. MATUMBU.

Hackney, 28 January 1891.

[Umgudu omkulu wamawetu ngati kukwenza amacebo ukuba knngangeni impi engenafa kuti bantsundu njengo Bheli no Divete ejonge ilungelo lotywala, nenye esekeleze imihlaba yamawetu.— EDITOR]

EMNYAMENI (ALEXANDRIA). — Omnye kubatabati be Mvo okwela e Mnyameni kwelangapakati uncoma ukubalela. Enye into zintaka intsikizi ezininzi, ezihamba zingamaqela ongati yimihlambi yamatole. Umzi wakona uhleli kakubi ngabagcini bamahlati ekubonakala abantu ukuba bazakukohlwa nayinto yokubasa ngetuba elinabo; kukwanjalo nange nyamakazi.

IJAJI E NYARA.—Ibiteta apa ngo 31 January; ingu Mr. Lardner Burke Umtshutshisi-Matyala. — Kuqalwe ngelika *Willie* indodana ebudala bu 18 lobudlwengu kwixegokazi le Lawukazi ngase Witmoss. Unikwe iminyaka 4 nekati ezi 36.— *Mruquli* ngokwenzakalisa umntu afe emdudweni bekuliwa ngentonga. Umelwe ngu Mr. Williamson, wafunyanwa engenatyala.—*Antoni* ngokuba uboya obu 50lbs e Witmuskloof. Umelwe ngu Mr. Williamson, wakululeka.

IJAJI E CRADOCK.—U Mr. Justice Solomon esihlalweni,—*Jacob* ngobusela benkomo 31 zika Jacobus van der Linde ne-8 senkomo zika Abertus L. Hattingh. Nka ishumi leminyaka ebebenza nzima.— *Chapman* ngobusela bempahla nokugqoboza indlu ebe ubuvutuluka begolide ne silver, utiwe nka iminyaka emi 2.—*Jan Jacobs* wase Rafu ngobusela benkomo ezili 10 zika Botha, ulivumile ityala, watiwa nka iminyaka emi 3 esebenza nzima.—*Willem Carolus* ngoku. gqoboza indlu ka Stephen I. M. Lombard ebe impahla nobuvilikitshano kwane £3 15. Ulivumile, watiwa nka ngesine seminyaka nemivumbo e 25, esebenza nzima. Waka weba nangapambili.— *Charles Sloan, Willem Boesak,* no *Arie Zwaartboy* Onondala ngokuba imbodlela zotywala ezi 6, nengxowa zomgubo esi 8 zika Mr. N. English. Abutyebanga ubunqhina. Akululwa.— *Adam Magerman* ngokuba utywala benkosi yake u Dr. Fehrsen unikwe unyaka.

I CIRCUIT YASE CLARKEHURY.— Kwintlanganiso ka 30 December 1890 u Mr. Davis i Superintendent ifunde i Schedule yalo Circuit, ekute ezingxelweni kwabonakala ' ukuba, amalungu, abalingwa, nemali, yonke lento yandile, malunga nabalingwa bande nge 170 ngetuba lemvuselelo ebeziko kona, ezapatelela ekuvuseni ububi kubafuni bokuxola bengakufumanga ukuxolelwa kwezono, . into leyo eyabata umzi wonke washukuma, ngakumbi udodana. Lomsebenzi wanwenwezela ixesha elikulu, abantu ubavutulula ekonakaleni kwesono. Imali yande or ibe ngapezulu kwabebeyimiselwe, ipants' ukuba zi £6. I Circuit yase Cwecweni akubanga. ko mntu ngokutintelwa ngumlambo. Eyase Ngcoba akabangako umfundisi ngokutintelwa yimvula, Kute ekuzoni kuqukanjalwa kwentlanganiso: enye indoda yelwasu, yangenisa indawo yokuba abafundisi abantsundu bengazityeleleli izindlu zabantu abeze kufundisa kubo, ngokokuze batandaze, bayale, babonise ngokusondeleyo indlela eya ezulwini; bute balatwa ububi balento nesiroro somzi ngalendawo, yalatwa nendawo ekucingelwa ukuba iyimbangeli yalento. Yaba iyapela intlanganiso. Owako, UM- BHALELI.

Impendulo kuba Bhaleli.

M. W. C.—Kokwetu ukuqonda anele amacapaza awabonakalayo ngomcimbi obhala ngawo. Nangapandle koko ibinde inteto yako ngokukulu.

Umhlati wa Barwebi.

E QONCE (February 7),—Amaqanda 3d ku 1/2, Itapile 2/6 ku 5/ nge 100, Umbona 2/9 ku 3/1 ngo 100, Amazimba 3/ nge 100, Inkuku 8d ku 1/2, Inkuni 20/ ku 35/.

IMARIKE YASE RINI (February 9).—I apile nge 100, 1/ to 2/; Inyama yenkomo 2d, 5/ ngeponti; Eyegusha 4 1/2d, 5d ; Isemile 4/6 ingxowa; Ibhotolo 9d, 1/1; Amaqanda 1/, 1/6; Ihabile nge 100, 3/6, 5/; Inkuku 1/, 2/; Amazimba 8/ ngongxowa ; Umgubo 25/, 35/ ngenxhowa ; Umbona 7/6, 8/9 nge 200lbs ; Itapile 3/, 7/G nge l00lbs ; Ipesika zilikulu 3/, 4/7 ; Inkuni 20/, 42/; Ingqolowa nge 100lbs 10/, 12/3.

NATIVE OPINION
THURSDAY, FEBRUARY 12, 1891.

BRANDY in EVIDENCE.

The Eastern Province is, daring these elections, in great danger of sending to Parliament two staunch supporters of the Brandy Traffic as its representatives in the Upper House for the next seven years. Mr. DAVID DE WET, the Bondman, for whose return the great Leader of the Bond Party in this country is at the present moment moving earth, if not heaven, is, of course, under an obligation to support the policy of his party which has long been known to be against any attempt to deal with spiritous liquors legislatively in the direction of restricting the traffic in them either by the imposition of an appreciable excise or limitation of their sale. Then the Licensed Victuallers Association, having scoured the country from Dan to Beersheba, have secured a man after their own heart—Mr. THOMAS BAILEY —who is now known to be the candidate of the interest that sets store by the Brandy cask. Himself the possessor of several liquor houses in Queenstown—both in town and district—Mr. BAILEY may bo depended upon to worthily and adequately represent those who thrive on this baleful traffic; and the promoters of the trade may be congratulated on the perspicacity shown in running their own candidate with a very fair prospect of getting him in. Now, it is well known that Mr. HOFMEYR is leaving no stone unturned to secure seventeen, out of the twenty-two available seats in the Legislative Council: and those who have to read signs as they run know full well that the main and immediate aim of the Bond Leader in thus filling the Legislative Council with his nominees is to make it impossible for any measure dealing with the Brandy industry of the Paarl and Stellenbosch districts to pass into law during the next seven or eight years. But as if this were not sufficient, the agony is now being piled on by a non-Bond electorate which is allowing the Whiskey Party to make use of it to send to Parliament a representative of its own. Are we to believe that the cry of Frontiersmen against the demoralisation of Native labour

and Native communities of these parts by cheap nasty brandy, was all cant and humbug ? If not, why is Parliament being deliberately filled with men who avow themselves to bo interested in the hateful trade; and why is no stronger outcry being raised by electors against unblushing attempts to smuggle into the Upper House this special type of representatives by the votes of men who abhor and detest a traffic that has been the curse and blight of many a happy home ? Let electors be not deceived. Let them not deceive themselves and be hoodwinked into supporting brandy-cask principles that they have heartily condemned in the past.

Notes of Current Events.

THE EDUCATION COMMISSION

THE Commission on Education, promised in the prorogation speech, has at length been appointed. It consists of seven members, with Sir Jacob Barry as President, the other members being the Very Rev. Dean Holmes, of Grahamstown ; Dr. W. B. Berry ; Mr. A. N. Rowan, Deputy-Inspector of Schools; Rev. A. Morrees, Dutch Reformed Minister of Richmond; Rev. Mr. Coetzee, Dutch Reformed Minister at Burghersdorp ; and Mr. T. P. Theron, M.L.A. We are among those who are curious to see what fresh facts the present Commission will bring forward, which the one presided over by the Chief Justice, ten years ago, omitted to record.

AN INTELLIGENT CONSTITUENCY

AT this time when some in the community are even anxious to send to. Parliament a man who is not likely to exert any influence there whatsoever for lack of qualifications, it is refreshing to find that there are those who have not been deserted by their judgment, who are able to see as the Transkeian correspondent of the *Eree Dress* who says:—
" It is understood in this part of the Colony that Messrs. Peacock and Bradfield are the right men to send to Parliament, as their good sound judgment on matters in general, would be of great service to the Cape Colony generally."

THE N.E CONTEST

BY a curious oversight of the Fort Beaufort officials Hea1dtown has been dropped out in the Government Proclamation as a polling station although during the last three Parliamentary elections it has been included. By this mistake Sir Henry Stockenstrom will suffer as wo believe a great many of those who support his candidature reside in that neighbourhood. It is now not possible to restore Healdtown to the list of polling stations, since the Ordinance enjoins that apolling place must be proclaimed for 30 days before the date of polling. Now since the month has 28 days and the polling places were proclaimed on the 30th ultimo, it would appear Government made no allowance in fixing the polling day with a view to have such omissions set right.

A POLITICAL MEETING

A VERY enthusiastic political meeting was held at East London a week or two back, to enable the electors of the Eastern Province resident at East London to have some knowledge of the candidates for the three seats in the Legislative Council. All the candidates except Messrs. David de Wet and L. J. van Heerden, were present. The most interesting incident of the meeting was in connection with the venting of the opposition of Messrs. Baker and Malcomess to tho candidature of Messrs. Peacock and Bradfield. That this opposition is based upon a shameful disregard of gentlemanly etiquette which insists upon one gentleman accepting what the other may say for himself as regards a question of facts, and that moreover it dealt with the private concerns of candidates—makes it difficult to deal with it in a decent manner in a journal which is anxious to appear respectable. The wonder is that these would-be politicians appeared to take no heed of the impatience of the audience with what Capt. Brabant very properly described as a "family squabble."

THE EAST LONDN SPEECHES

THE speeches of Messrs. Peacock and Bradfield, although founded on a set of cut and dried resolutions, prepared by the town authorities, and therefore tended to hamper candidates, were distinguished by a breadth of view and a thoughtfulness which an enlightened community welcome. But Mr. Wm. Rogers delivered the oration of the evening. He accomplished this easily by simply disregarding the string of queries, and proceeding to give the electors the speech which ho had prepared ; and this he did effectively; and the fact that he has materially improved his chances of election at the Port and in Kingwilliamstown is evidence sufficient to prove what wo say. It was a pleasure to us to have it demonstrated beyond the shadow of a doubt that the three gentlemen whose candidature we have favoured were in every way the best among the many that are offered ; and if the trio are returned they would do infinite credit to the electors.

THAT TRAFFIC. BUT the liquor people, deeming their craft in danger in case of Messrs, Bradfield, Peacock, and Rogers being returned, are, after the fashion of their Ephesian prototype, creating a noisv demonstration over Mr. Bailey, and, with an energy worthy of a better cause, are pushing on his candidature. Mr. Bailey also attempted to make a speech, with the result that he made such a hash of it as to render all who lay any claim to intelligence to marvel at what could have rendered Mr. Baker, of all others, to espouse his cause. The candidate does not only speak indifferent English, but, while devoting all his time to the liquor traffic, it would appear that he neglected the study of public questions. Mr, Bailey certainly disappointed his followers that evening; he let the bagged cat out when he avowed his connection with the hateful trade, and his ideas about the freedom of the Natives to take their glass, notwithstanding the strong feeling of both white and black against the sale of liquor to Natives, With the quiet reflecting elector his candidature finds no favour: it is with the loudmouthed, public-house-frequenting-class that he is extolled as the heaven-born candidate.

MR GRAY'S CANDIDATURE

THIS candidate did not appear to have a following worth speaking about at East London, nor did he appear to favourably impress the audience by speech or manner. He is, however, fairly well supported by farmers in the various districts, but this vote is so split up as to be of very little value in calculating the chances of a candidate on its strength. It is no wonder then to find that the general opinion inclines to the view that his chances are grey indeed;

THE QUEENSTOWN MEETING

THE meeting hold at Queenstown on Friday last was not half as lively as the East London one. Mr. Rogers and Mr. de Wet were the only candidates absent; the former owing to swollen rivers, the latter having engagements elsewhere. Mr. van Heerden opened with a speech in Dutch, and was followed with an able instructive address from Mr. Bradfield, and Mr. Gray followed. Mr. Bailey managed to say nothing, but was drawn into a trap by Dr. Berry on the Excise, when he said he would go in for an Excise of 2s. 6d. This was properly ridiculed by the audience. Mr. Peacock made an able address. The Queenstown vote is also so split up as to make it hard to say who will benefit by it. But Mr. Peacock will come in for the lion's share, Mr. Bailey, Mr. Gray, and Mr. Bradfield may come in for equal portions.

MR. BAILEY'S CANDINATURE. AT the Queenstown meeting on Friday last, Mr. Bailey, of whom we hear so much from his supporters, in the course ol the disjointed sentences he attempted, said the Port of East London is so good that " it required no puffing." Good. But from this we have also the explanation for the big drum that the cheap Brandy Party are beating over their favourite candidate. The newspapers are largely taken up with letters full of fulsome adulation, singing ??? to this gentleman, although a dis-interested person can scarcely comprehend what there is to worship in the man. Clearly here is pulling indeed ; and well might the publicans do so, for, if the people of these parts are agreed on nothing else they are decidedly against the present policy, which has flooded the country with cheap and bad brandy ; and no amount of cajoling in the world will induce the quiet thoughtful elector, be he white or black to vote for a Brandy monopoly. Let the heathen rage and puff, for he will in the end have to content himself with the noise and the making of misrepresentations.

Faith Breaking with Government.

ADDRESSED TO THE EDITOR OF " IMVO. '

DEAR SIR,—In your issue of the 29th January last I read a letter by Mr. Ma- kohliso headed " Breaking Faith with Natives." In confirmation thereto I wish to inform your readers that I acted as interpreter on the occasion when Mr. Hemming, now R.M. and C.C. of Grahamstown, promised the Cala Natives that tho Reserve alluded to was for them. To say tho least, Sir, I endorse Mr. Makohliso's letter to the very last syllable. Yours, &c. &c.,

P. MTYOBA,
Late Interpreter to tho R.M. of Cofimvaba,
Southey ville and Cala (Xalanga).

Lady Frere, 6lh February, 1891.

THE SOUTH EASTERN CONTEST.

ADDRESSED TO THE EDITOR OF "IMVO."

SIR,—In your account of the contest In the South-Eastern Circle you naturally fall into the mistake that it is a contest between a member of the Bond and a non-Bondsman. This is quite a mistake, as both tho opposing candidates—Messrs. Bellingan and Dolley—are Bondsmen, and the only difference between them is that, the former is brought forward by the representatives of all the branches of the Africander Bond in the South-Eastern Circle, and Mr. Dolley by Port Elizabeth alone. The Port Elizabeth papers say Mr. Bellingan is put forward by Western Province wire-pullers, and Mr. Mr. Dolley by Uitenhage, but I assure you the case is exactly as I have stated it. At a meeting of the representatives of all the branches of the Africander Bond in the Circle, held at Uitenhage, Mr. Moolman was chosen as the Bond candidate, and in case of his not standing Mr. Bellingan was chosen as his substitute. Mr, Dolley says that he was put forward by Uitenhage because Father O'Brien and some other gentleman asked him to stand. Now it is quite clear that Father O'Brien and some gentlemen do not constitute Uitenhage, and it is equally clear that Port Elizabeth, having adopted Mr. Dolley as her own, and having pledged herself to do all in her power to secure his return, must have had some hand in getting him to stand. Now this determination on the part of Port Elizabeth to force Mr, Dolley down the throats of the farmers is what they will not submit to, and many non-Bondsmen are assisting them in this. They have chosen a farmer to represent them, and they resent the dictation of Port Elizabeth in insisting on their choosing a Uitenhage merchant, so much that they are determined to concentrate their strength and plump for Mr, Bellingan.

This is exactly what the Independents in the North-Eastern Circle are doing, and in the same way. They are going to plump for Sir Henry Stockenstroom in defiance of the Bond, and the Bond here are to plump for Mr, Bellingan in dfiance of Port Elizabeth. Both may succeed or both may fail, but at all events both are entitled to try, and have a right to the good wishes of those who love freedom and hate dictation.

As to who are the favourites, that will only be seen at the poll, Mr, Brister calculates that Port Elizabeth will give 3,000 votes for each candidate; this is a large number for the farmers to make up, but if they stick to eaoh other Mr. Bellingan will not be far behind. In the town of Uitenhage tho votes will be nearly equal, while at Grahamstown I think that Mr. Bellingan will get more support than be expected. I do not think that Grahamstown half likes the way in which Port Elizabeth has chosen a member for her, and Mr. Bellingan, by his straightforward honesty and stubborn independence has made a good impression, while Mr. Dolley, by the shuffling manner in which he answered Dr. Atherstone's questions, has certainly made a bad one, and the hostile tone of the Doctor's questions shews that the Atherstone influence which is very strong, will not be employed in Mr, Dolley's favour,

Yours etc,,

Uitenhage, 30th January, 1891.

Unyulo Lwendlu ye Ngwevu.

IZIMVO ZIKA MR. J. M. PEACOCK.

Ku MHLELI WE "MVO"— Mnumzetu,— Njengokuba ndanikele izicelo kwizidwangube ezimele isiqingata sase Mpumalanga. ukuba ndivumo ukuba nditunywe kweli Bandla, ndaza ndavuma, kunganqweneleka ukuba izimvo zam ngendawo ' ezimandla kwa Bantsundu, ndizibhengezo ukuba umzi uhlale uzazi.

Ngentengiso yo Tywala.—Nditanda mna incitshisiwe kulolonke, nangoku ngapezulu kwingqili ezimelwe nga Bantsundu. Ngekubako umteto omisela ukuba abantu, nabawupina umandla, xa bangatandiyo ukuba kubeko pakati kwabo utywala bo Mlungu, babe negunya lokubugxota kanye.

Ngomhlaba.—Ndiwachasilile onke amacebo ajonge ugumhluta Ontsundu umhlaba amiyo kuwo, kwanokubanga ukuba axokozelelwo sisifuba ngabatunywa bakomkulu bokupicota amalungelo ake emhlabeni kungeko mfuneko.

Imiteto Yamahlati neye Bhula ndingatanda mna ilungisiwe kwindawo ezirorisayo ngohlobo lokuba yamkeleke emzini ontsundu.

Ngemfundo.—Ndihleli ndikuchopele ukuncedisa ngako konke ukuba indawo zokufundisela zixhaseke, kubeko into ezongezelelwayo kwezi zikoyo apo kubonakala imfuneko yoko.

Owenu enyanisweni,
J. M. PEACOCK.
Queenstown, 13 January, 1891.

Abavoti base Mpumalanga.

Ngokucelwa yinto eninzi yabavoti abamhlope nabebala abemi kwesi Sitli, ndiza pambi kwenu njengofuna ukunyulelwa kwesinye sozihlalo Kwindlu yo Ngwevu, kwi Sitili sase Mpumalanga. Ndoti ngokufutsliane ndiwise izimvo zam ngezona zinto zibhekiselele kwa Bantsundu.

Ndiyatemba ukuba ixesha lifikile lokuba kufuneka Kanye ukuba abantu Abantsundu baqiniselwe ngokute nqo kwiziqitana abanazo zomhlaba, Ndityekele ekwamkeleni iqinga lokuwenza lomhlaba ufakafa, nokuba lilipina iqinga elingabenza ukuba baqonde ukuba ezo ziqitana zozabo.

Intengiso Yotywala iyinkohlakalo eyoyikekayo. Izimvo zam ngalendawo zizezibukali, kuba iyindawo yokufa nokupila. Zimbini izinto ezipambi kwetu—Siyakuhlalana sijonge ukubhujiswa kwe ntlanga ezi Ntsundu zase South Africa, okanyo siya kaligxotana eliramnowa loyikekayo liyi Brandy? Mna ndingofuna ikwelelisiwe. Kufuneka isiqingata sale Koloni senziwe Isiqibi ekungena kutengiswa tywala kuso, kanjako kufuneka burafiswe nzima ukuze lamanzi amlilo anqabo, angabi nakutengwa ngabantu. Ndiba buhlungu kakulu ndakubona irabubhiso eyenzekayo kubantu abanokwonza izinto ozizizo. Ngenxa yoluntu ndiya kuyichasa lentengiso iyintshontsho.

Okwangoku andikolwa ukuba ingaba bubulumko ukucukumisa indawo yelungelo lokuvota.

Kwizinto ze Mfundo ndingatanda ukubona Ititshala Ezintsundu zibhatalwa kakuhle, okwangoku zipantsi kwengxako ezinkulu, ingxako ekunzima ukuba zitwalwe ngumntu osekukanyeni. Ndiya kuzama ukuba kubeko uncedo olwenziwayo ukunceda lompi ingotitshala.

Njengo mfama andanelisiwo kanye kukusebenza ko Mteto we Bhula. Ngohlobo osetyenzwa ngalo ngoku uyindinisa, waye unganelisi.

Umteto wa Mahlati andinalwazi lupi ngawo, ndayo ndingekadibani nabantu abate bawufumana unzima. Ndiya kuhlala ndikuchopele ukupulapula iziroro, ndilinge ngako konke endinako ukuwisa amacebo oncedo.

Manditi pambi kokuba ndigqibe, ndazisile emhlotsheni ukuba andisayi kuxhasa nawupina u Rulumeni o Laulo lwaba Ntsundu lungasekwanga ebulungiseni.

Owenu Ngenyaniso,
WILLIAM ROGERS.
Glencairn, January 19, 1891.

Ivoti ye Bandla Elipezulu.

Izimvo zika Mr. Bradfield azivakalise kwabo bamcelileyo :

Ku T. E. Turvey, Esq., Rev. H. H. Dugmoro, Charles Mallett, Esq., namanye amanene abhale incwadi yokundicela (Requisition).

MANENE,—Mandinibulele ngembeko enindinike yona ngokundicela ukuba ndibe selugqatsweni lwabaza kumela Isiqingata sase Mpumalanga kunyulo Lwendlu ye Ngwevu, endinovuyo olukulu ekuyamkeleni.

Ekubeni ndingokulele e Mpumalanga, nokwam konke kukweli, ndiyatemba ukuba ndingatsho ngomlomo ozeleyo ukuti konke enikusweleyo ndiyakwazi.

Eyona nto ibalulekileyo ngoku ye Ngokwandiswa ko Loliwe; isenzo sika Rulumeni esimalunga ne Bethuli e Extension sesokubulelwa kunene, saye siya kubangela ukuba Icweba lase Monti nalo libe nesabelo esilifaneleyo kwibhizinisi yelipezulu.

Sekuyiminyaka imigudu yam yonke ndiyibhekiselele ekubeni kubeko isebe lika Loliwe elidibanisa oweli Pakati nowelase Maxhoseni, kwanesebe eliya e Ndwe. Ndiyatemba ukuba ezindawo ziya kusebenzela iluugelo nenqubela-pambili yo Koloni.

I Koloni ifanele ukuzidla ngokuquba kwayo okubalulekileyo Emfundweni, ngokukodwa kwiminyaka esand' ukugqita ; eyona ngxako inkulu yeyokuba amalungelo emfundo asondezwe kubantu abemi ngapandle, ke kwangeniswa umteto wokukwelelisa ezingxako uyakuxaswa ngokushushu ndim.

Ikoloni kumaxesha adluleyo ike yasebunzimeni ngenxa yemfazwe nabantsundu, ekungeko matanda ukuba ngamanye amaxesha zibangwa yimpato engeyiyo yobulumko. Ndiyatemba ukuba asisayi kubuye sibe nazo ezizipitipiti; ukuzitoba, nomoya omhle ohoyo ngoku ubufanele ukukutazwa ngokunika abebala iziqiniselo emhlabeui. Kananjalo bebefanele ukukuselwa kwimbubhiso yoselo olunamandla—kutywala obungarafiswayo.

Ndinibulela ngokutembisa ukundixasa, ndiyakulinga, ukuba ndinyuliwe, ngako konke endinako ukuba ndikufanele ukutenjwa kwam.

Ndinembeko yokuba, Manene,
Sisicaka senu esitozamileyo,
J. L. BRADFIELD.
Dordrecht,12th January, 1891.

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U MANYANO NGE MFUNDO.

LUYAKUBA se Xukwane, kwesika Mayi, ngomhla wa 31 ku MARCH, 1891- Ayacelwa onke amalungu o Manyano ukuze abeko, aze selezilungisile ingxoxo zawo.

W. K. NTSIKANA,
President of the N.E A.

2ifrl2

Iveki.

IPEPA lase Nyara linamatemba amakulu ukuba anokufunyanwa amalahle kwi fama ka Mr. Mapham eyi Glengregor e Qohi, Licela u Rulumeni ukuba atumele ingqondi iyokukangela.

BAYE balika e England ngo 2 February o Sir Henry Loch no Hon. Cecil Rhodes oko bebenjenjeya ngomkombe oyi Drummond Castle.

KUKO indodana ebihamba ibonisa e Rini ngenkawu emhlope ebanjwe kwi ntili ze Qora,

IPAKATI lombuso wase Amerika, u Hon. William Windom lipume umpefumlo ngeveki egqitileyo xa kudweliweyo esidlweni esibalulekileyo sabanumzana.

UMHLABA WO Rulumeni wase Koloni okwelama Betshwana ulunge Entshonalanga. Ikomityi engo Mr. Botha no Mr. Warren iti uyakulungela ukufuya inkomo. Kambe lomhlaba uyinxenye ye ntlaulo kuba u Rulumeni wase Kapa ake ululiwe kwelo la Bahlambeli.

NGO Mgqibelo (7 February) ukumka komhla oko laliduduma, umbane ubete inkomo zambini, ecaleni kobuhlanti kwa Maselana e Mtyolo, kodwa inkomo ezo zezika Madilikwana.

AMEHLO omzi acelwa ukuba ake abhekiswe kwisishumayelo sika Rulumeni kwimihlati esakuba yeyako kwi Mvo zanamhla, uqondisise izimiselo ezingokubalwa kwabantu nento zonke abanazo ekutwaseni ko April. Olubalo luyenziwa kumazwo onke apantsi kokupata kwe Nkosazana u Victoria, kutabata kwelama Bhiritani kuse kwamgama.

KUTIWA akuko bunyaniso kwinteto ebivakele kumapepa ase Bhai ukuba u Sir Thomas Upington uzakuba yi Jaji e Kimberley esikundleni sika Mr. Justice Cole oza kupuma.

UBIVFO lwegusha kutiwa luko lwafun' ukuti lwande e Cala ngoziveki zigqitileyo.

UMBHALELI usilumela oludaba: — Inxwaleko eyenziwe kukuzala komlambo e Gqolongci, ngomhla we 3rd February kumko inqwelo yase Mgwali ka Smith Gqeba, ilayishe 70001bs impahla yevenkile ka Mr. F. Egelhof, wase Mgwali. Vemka kwapela, kwasinda inkabi zodwa. Kwangalomini kumke ipolisa lohlanga iwetu ne Gqolongci liwela; inanamhla, lafa kwapela. Yazala imilainbo ngokungazanga izale ngako sabakoyo nje kweli lizwe, ingaba yagqibela ngo Nongqause.

UMBONISO wezilimo nemfuyo wase Ngqushwa uyakuba ngolwesi Tatu lwengapaya (25 February).

U MR. RHODES uke waba nengxoxo no Lord Salisbury, ipakati eli Kulu le Nkosazana ngemicimbi yo Komponi kwelipezulu.

UMHLEKAZI Iruluneli yase Natal iyalele abamhlope bakona okokuba ilizwe lakwa Zulu alinakuvulelwa abemi abamhlope ukuba bazuze ifama kulo. Huntshu!

UMFO abati ngu Wentzel Wilemso e Bhai, uhlabe intombazana engu Susannah Uithalder wapos'enzaleni. Usematyaleni, ulinde i Jaji.

E BELLAIRS (Natal) ute omnye wabemi balomzana wamana ebelwa iziqamo zake. Ude walalela, ngenxa yalonkatazo, wadubula i Kuli elibe lisicaka sake.

USUKU lwevoti lolwesi Bini, 3 March, kulo lonke.

UM-TSHAYINA ute enxilile e Johannesburg, akuqubisana nomntu wapos' enzaleni, kowesibini wamkup'amatumbu, owesitatu wapants'ukumnqumla umqala. Hai le Kwepila !

UMR. MCADOO (Jubilee Singers) utshatiswe e Johannesburg ngu Rev. J. T. Darragh no Miss Mattie Allan enye ye imvumikazi ze Jubilee.

U MR. GEO. VICE wase Molteno, uzimisele ukwenza ululiwe obeka emalahleni ase Stormberg ngomhla weshumi kule nyanga. Amanene akona akumenzela idinala ngalomhla.

INTWANAZANA ebitanda kuneno ubutongo ite ngamhla utile yemka yaya kuwaka; yawiswa butongo endleleni. Kufunwe, kwafunwa ngabazali bayo, bayifumane selifile endleni. Kanti ilunywe lilulwane. Oku kwenzeke e Chicago.

1 POST KARi ohamba pakati kwe Heilbrou no Kroonstad imke nomlambo oyi Rhenoster. Kumke amahashe amabini, kwasinda ingxowa zonke kwane nkwenkwana ebingumhambi ngoncedo Iuka Mr. Vermuelen.

KWANGOKUNJALO nangase Tinara, i Nqweba lito lizele kwabonwa i kari inamahashe amabini nonmtu omhlope yonke lonto isunka nomlambo, ekungaziwayo ukuba ngubanina. Yonkeke lonto iye kweyela elwandle nomsinga.

E MARITZBURG kutiwa ate amanenekazi nelinye inene elimhlope, kwanabantsundu bakona, xa bebowela e Rorkes' Drift ngonqwelana bemka nomlambo.

WONKE umxhasi we Mvo ubefanele ukufumana i Almanaka vonyaka nelanamhla ipepa.

U GENERAL JOUBERT utike ngo Mgqibclo ogqitileyo o Pretoria ukuvela kuhambelo lwako olude e Amerika naso Yuropu, wamkolwa zizihlwele.

INKOSANA zakwa Zulu ezingo Betyana no Somopo bagwotyelwe ngu Col. Cardew ne mantyi ezimbini 3 ne 2 iminyaka ngokulandelelana ngento ezenziwe ngabo ngesipitipiti sika 1888.

UMNTWANA womlungu utsho wafa o Durban ngo Mgqibelo ogqitibyo, ngokuti apalazelwe ngamanzi ka qolwane ashushu awutule esetafileni nge ketile.

I SYNOD yasa Tshatshi edibene e Kapa ibisingete ngolwesi Hlanu umcimbi wokwaka isikolo sokufundisela ubafundisi beli lonke. Livunyiwa icebo elo kwalinganisolwa ukuba ingase Rini.

IMVO ZABANTSUNDU

NGOLWESI-NE, FEB. 12, 1891.

INTETO YOKUBONGOZA.

NJENGOHLELI aluse amalungelo abantsundu kwezombuso izinto ndizifumana ndinyanzelekile ngelixesha lo Nyulo, ukuba ndicele ingqondo zamawetu ngendlela ebalulekileyo, ndizicelela ukuba ziqonde into ekungayo Kwezolaulo eli lixesha elibaluleke kunene. Kumiswa ngevoti Inkundla ye Komkulu lase Kapa eyona imiselwe ukuhluza imiteto esakuba igqitywe li Bandla lokuqala ngapambi kokuba iqiniselwe yi Nkosazana okanye ngasendaweni yayo.

1. Ngesiko lichitiwe Ibandla le Ngwevu. Limiselwa isixenxe seminyaka. Limiselwa kwakona ukwenzela ukuba umzi ubonise otanda kona esikweni, ngokutuma amadoda okolwa ngawo notemba wona ukuya kuwapatela imiteto e Bandla ngominyaka esixenxe ezayo.

2. Ukuma kwayo lenkundla iqingqelwe amapakati amashumi mabini anamadoda mabini, ekutiwa mawamiswe ke ngabo bonke abantu abamagama ekwangenisw'ayo encwadini yezimamhlaba zendawo ngendawo ekutiwa yeya Bavoti.

3. Ukumelwa komzi kule nkundla kulungiselelwe ngalendlela:—

(a) Ikoloni yenziwe amabala asixenxe abanzi kunene ; elesibhozo lelase Kimberley.

(6) Ilibala elo labelwe ukuba litume amadoda amatatu e Bandla ; ngapandle kwelase Kimberley elimiselwe ummeli omnye.

(c) Kwanjengokuba linjalo inani lamadoda amakutunywe libala ngalinye, umntu emnye ogama lise mqulwini wabavoti, unikwo *ivoti ezintatu;* anokuti, ngokubona kwake into elilungelo lake embusweni, azinike umntu omnye zontatu ezovoti; mhlaimbi azabele babini; mhlaimbi batatu anga bangaya kwezo zihlalo zitatu labelwe zona ibala e Bandla.

4. Kumabala asixenxe ewabelwe izihlalo e Palamente, anabavoti beletu ibala ngala :—

1) *Lelase Mpumalanga.* Elibala libandakanye eziziqingata : —i Qonce, i Monti, i Qumra, Cumakala, Daliwe, Komani, Tarkastad, Glen Grey, Dodoloro, Barkly East, Aliwal North, Herschel, Imimandla eyonganyelwe yi Mantyi Enkulu yase Kokstad; ne Mantyi Enkulu yase Mtata, no Mantyi Enkulu yase Ntlambe.

(2) *Amandla e Mpumalanga.* Esi siqika Iziqingata ze Bhofolo, Adelaide, Bedford, Somerset, Cradock, Middelburg, Steynsburg, Burghersdorp, ne Colesberg, kunye nama Hanover nama Philipstown.

3) *Amazantsi e Mpumalanga* Wona akiwe ngezitili ze Dike ne Ngqushwa, Irini nama Batisi, Iminyama i Tinara, i Bhai, i Humansdorp, ne Jansenville.

5. Ke kuyahlutwana ngezi zihlalo ; ngokusuka kuti kanti inxenye yomzi itanda um'buso upetwe ngale ndlela—kuqutywe lamasiko —kanti omnye awuboni kulunga kulondlela yabanye; uzamele amadoda abonwa nguwo. Make silinganisele ngo Mcimbi omkulu we mbubhiso Yotywala. Ama Bhulu nabaxelenga ngokutengisa utywala, bafuna inkundla izaliswe ngamadoda ayakumela ukuba buchume buvuleleke utywala; elixa abanye benga intengiso yabo ingapeliswa, kulaule ukuzola nengqondo eluutwini lonke. Ukuze akufeze lamahlelo mabini akufunayo, mawati ngoku limiswayo Ibandla elimisa Imiteto, ilelo lipelelisele amandla alo ukungenisa ngobuninzi bevoti, inani elikulu lamadoda aya kupakamisela elocala izandla xa kwenziwa umteto wotywala.

6. Yiyo lonto ke namhla ama Bhulu azamela ukungenisa ishumi lamadoda linamadoda asixenxe kwelo Bandla kutiwa lele Ngwevu. Kukuba engxamele ukuba lize libe leliya kumisa imiteto etandwa ngawo, ingemi angayitandiyo. Zaye into zamalungelo etu Emhlabeni Evotini ziya kusingatwa leli Bandla.

7. Ndiyavuta lulangazelelo ukunga wonke umntu wakowetu (ngakumbi ongumvoti) angabuqonda mhlope ubukulu obongamileyo bento ekungayo. Ndinga kanjalo umzi wakowetu awungenikele indlebe zawo kubahendi abazenza abahlobo babantsundu bumini kanti kukuba besekeleze ukutenga ubom nobuzibulo babo ngokungekwazi. Siteta abantu abazamela ukungenisa amadoda okutanda kwabo ngevoti zamawetu amadoda angasakuzikataza ngontsundu.

8. Kodwa uyakuba ubufezile ubulumko umzi wakowetu, ute wazamela lamanene kwiziqingata okuzo :—

Kwe Lipakati elilunge o Rafu u Rev. Dr. KOTZE.

Emazantsi e Mpumalanga, uzamele isitatu o WILMOT, no BRISTER no DOLLEY.

Emantla - Empumalanga u Sir HENRY STOCKENSTROM yedwa. Zingene kuye zontatu.

Empumalanga amanene amatatu ango Messrs, PEACOCK, BRADFIELD, no ROGERS.

9. Uluvo lwala manene lutabate olo siwazi ebambe lona amawetu entweni zonke zokupatwa ko Mbuso.

10. Usuku lwevoti lolwesi BINI, 3 MARCH; amakati umvoti ngamnye aye kwindawo ekumiselwe ukuba zingeniswe kuzo ivoti, eyona ikufupi nendawo akuyo, akankanye lamanene odwa angazidubi ngawambi. Kuba ike yanikwa omnye azisokusisebenzela nto ivoti zetu.

11. Lamanene siteta ngawo akhetwe kwamanye ngentelekelelo ne ngqondo eyendeleyo ngapezu kokupika noluvo alutyile ngoku kufunwa ivoti; kuba oluluvo lukolisa ngokuxelwa lomini kufunwa ivoti; luluvo oluti ngamanye amaxesha lunganqhinelani nesimilo somninilo esaziwayo.

12. Kumabala ekubonakala njengelase Zantsi nelase Mpumalanga sizamela amadoda amatatu, kuko icebo esililungiselelayo ukuba yabiwo impi, njengase mfazweni, uti umzi otile umiselwe indoda enye kula matatu siwazomalayo ukuba uzifake kuyo zontatu, ube omnye okwalelo nani, uzifake kwenye indoda; ngokunjalo nangeyesitatu. Eli cebo liyakuncipisela umzi inkatazo yokulahlekwa ngamagama abona bantu unga bangatunywa.

13. Mayihlale pezu kwesirweqe ko yonke impi ebavoti ' Ngolusuku lwenkatazo nofayo maze atwalwe ngenqwelo, kuba ndikangele soyirelelene ngamarwana inyateleni ngobhontsi. Umntu omnye okotamileyo angati kanti uyakuwuhlisela inkatazo ezibuhlungu umzi upela. Ama Bhulu ako, aye ekalipile. Ungadakumba, ugwale na owakowetu umzi xa kunjalo? Ze nipume nangemvula lomini ukulwela amalungelo entlalo yenu, ezindlu zenu, ??? yenu.

Owenu umkonzi,
J. TENGO-JABAVU.

U MR. BRADFIELD.

NGETUBA lokuba engalutyilanga mhlope uluvo lwake kwimicimbi Yabantsundu sifumana ukuba kuko abatile kumawetu abafun' ukuti bangabi nabo ubushushu ngaye obunjengokuba benabo ngo Mr. PEACOCK no Mr. ROGERS. Masiwulungise umzi kwelituba, kuba uposisa. Eyona nto ingamandla kulemicimbi yomelo asikuko ukutyila uluvo ngomhla wogqatso; kuba nesigebenga, ukuba asaziwa, singafika senze amatyeba enteto emyoli; ekungebe bubulumko ukusitemba ukuba sipate umzi wako ngalonteto yaso ibusi. Hai. Nokuba indoda ilwaneke ngabuhlungu, nokuba kungapolileyo na, tina bantu bakade bezisingete ezizinto zevoti, asaneliswa side sibesinento esiyaziyo ngenqubo engapambili yendoda esazeke isondezwe pambi komzi ukuba inyulwe, engati yakutelekiswa noluvo elutyilayo ifike ingqinelane nezenzo ezingakankanywayo zangapambili. Ngoko ke asingabo abaxhasi bo Mr. PEACOCK namhla no Mr. ROGERS ngenxa yezimvo abazityile ngobuciko ngalomnyhadala, koko kukuba sibazi kwangeziganeko zenx' engapambili ukuba bangaba nokutenjwa siti xa batyila izimvo ezintle ngamawetu. Kungoko ke ate noko u Mr. BRADFIELD akangena kakulu kwinto ngezinto ezisekelezwe siti embusweni safika noko samamkelela kwisitatu esifanele ukuxhaswa ngamawetu ngobushushu obungengapantsi kwesamkele ngabo amanye amanene amabini akankanywa kunye nawo.

Iziganeko zika Mr. BRADFIELD ziya kukolisa ukwaziwa nga Batembu. Pakati kwabo ungomnye ogama linobuqholo obumnandi; saye nati njengabaluse ukuhamba kwemicimbi singenanto singafika siti ubengafanelwe kutandwa lumelwane lwake oluntsundu ngayo.

Ubugqibe ukububonakalisa ubuhlobo bake u Mr. BRADFIELD oko wabelilungu le Komityi yokulungiselela ukumiwa komhlaba wa Batembu abapesheya kwe Ndwe. Kunye nento ka IRVINE neka HUMMING bawamela amalungelo omsi ontsundu xa ayehlutwa mpela ngamabhulu ka FANKASI (VAN GASS). U kuba u Rulumeni angati ngexesha lokungaqondi amise o Messrs. JANSE VAN RENSBURG no BEKKER ukongezelela inani le Komityi ngekwapumelela amacebo amaninzi amahle e Komityi yokuqala. Siti sakukumbula. ukuba kungenxa yokumela kwake abantsundu awalahlekwa sisihlalo sake e Palamente sase Dordrecht, sizive simelwe kumlwela kule voti ngamandla esinawo epelu. Kukwako nesinye isizatu. U Mr. BRADFIELD uyalezwa bukali ukuba anyulwe ngowongamelo ihlelo e Palamente esijonge ukubuzelwa lilo. U Mr. SAUER uselewuvakalise futi umnqweno wake ukuba u Mr. BRADFIELD abe ngomnye wabaya kungena. Ezi zizizatu ezingena kunyatelwa pantsi kwenyawo ngumzi, esimyalezayo ke u Mr. BRADFIELD kwindawo eshushu kubanyuli base Mpumalanga.

ABAPICOTI BE MFUNDO.

Ukuhlangabeza idinga awayelenze u Rulumeni ukwahlukana kwe Palamente, kumiswe lamanene amagama alandelayo ukukangela amacebo angagqitiselayo ukuqubela pambili imfundo kweli lizwe : —Sir J. D. Barry, Umongameli; amanye amalungu ngo Very Rev. Dean Holmes wase Rini, Dr. Berry wase Komani, Mr. A. N. Rowan Umhloli-Zikolo, Rev. A. Morrees wase Richmond, Rev. Mr. Coetzee wase Burghersdorp, uo Mr. Theron, M.L.A.

U MR. SAUER.

Ngocingo olufike izolo (11 February) u Mr. Saner uvakaliso ukuba akakabi nakulumisa nqo usuku lwentlangano na Bantsundu abalunge e Qonce. Wobuya aluxele.

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Imvo Zabantsundu

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IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE, FEBRUARY 12, 1891 [No. 328

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Yizani kuzibonela ezimpahla ngokwenu. Ngapambi kokuba nitenge napina yiyani ko

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UMTETELI-FANDESI u ELLIS utengisa o Qonce yonke imihla emva kwe Malike yakusasa—ngo Mgqibelo kuhlala kuko Impahla yokufaya etengisayo.

Amafandesi ake Empahla Ehambayo abako

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E-TOLENI (DOHNE) E CUMAKALA ngolwesi-TATU lwesine zonke inyanga.

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Bonke abozisa impahla yabo kuyo ukuba ayitengise bangahlala besazi ukuba baya kufumana awona maxabiso alungileyo.

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Kwa PASCOE (Folokoco).

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KING WILLIAMS TOWN ADVERTISEMENT.

LEMINYAKA I 18

IGQITILEYO,

SINGENISE KWELILIZWE

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