QUEENSTOWN ADVERTISEMENTS.

PEACOCK BROS. NO WEIR,

E KOMANI,

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

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I.ertyis, Umbona, Amazimba, bahlele benawo.

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U NKATULA

UYA wubulela kunene umzi Ontsundu ngokumxuma. Uya wazisa umzi omele, kwanose KOMANI okokuba IZISULU zempahla zikona.

Iblankete, Izibhalala, Ityali, Izihlangu, Isali, Imiqokozo, ne Dyokwe, njalo njalo, zibleli zodwa. Kanjako amanani ake okutenga Izikumba, Umbona, Amazimba, no Boy a,, njalo-njalo, angafanelekileyo ; zaye zonke eziziato zitengwa nguye ngemali; waye enika awona manani alungileyo.

J. LAMONT (NKATULA),

E BHULORWENI, KWA KOMANI.

Gqalani igama lake—NKATULA—yena uya "nkatula" kanoBom nxa atengela Iswekile ne Kofu, njalo njalo.

-A- Wonderful Medicine.

BEECHAM'S PILLS

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, Ac. THE FIRST DOSE WII.T. GIVE REI.IEF 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; Disordered Liver;

they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System ; restoring the long-lost Complexion; bringing back the keen edge of appetite, and arousing with the Rosrnvn 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 guarantees to th? NTVOIH an I 1> bilitated is that *Hiecliaiiis 1 'ills hurt Ilie Linjert Sale of any Patent Mtiliciur in the world.* Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England.

SOLD BY ALL DRUGGISTS IN THE COLONIES.

ICAM ICAM LEZIHLANGU'

U W. L. NEILL,

nce, ke yonke inipahla EZIZIHLANGU yake uyayitengisa ngamanani alula kunene.

IZIHLANGU (Intlobo zonke), ne FELSKUNI, (Ziyalahlwa).

Akuko nani angalitabatiyo, wonke umntu one CASH uyammema. Yizani kuzibonela ngokwenu.

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"THE AFRICAN and AMERICAN WORKING MEN'S UNION"

BAYAMENYWA bonke abantu abanqwenela ukuba ngaba Bambi Be- zahlulO (Shareholders) kolu Manyano lukankanyiweyo ngentla.

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Bonke abafuna Izahlulo (shares,) kule Nkomponi, bangazifumana ngoku. tumela i Post Office Orders eziya kuhlaulwa ku Mr. MOSES D. FOLEY, Port Elizabeth. Wonke umntu Obama Isahlulo (Shareholder) wotunyelwa Ipepa (Shareholder's Form), kwakunye ne *receipt* yemali etunyelweyo,

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C. A. JAY & CO,,

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Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla yendlu yonke, njalo njalo

Knkwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

ST. MATTHEWS,—KEISKAMA HOEK.

LE Sinaia iya kuvulwa kwakona ngolwesi NE, JULY 21. Abafuna ukuba nga- ma Bhoda kwesama Bhoyisi nokuba kukwe Sentombi Isikula, mabatumele kamsinya kogama lingapantsi kuba zimbalwa indawo ezivulekileyo.

CHARLES TABERER,
Principal.

June 20, 1891.

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EDWARD T. JONES,

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

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etai tile.

EKOKSTAD

EAST GRIQUALAND.

ISAZISO.

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

ISAZISO SIKA

TIKOLOSHE.

NGXATSHOKE MZI ONTSUNDU

UTIKOLOSHE uyawubulela umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akasenanto nalamzi ka NGOMTI use Bhulorweni. Umf' omkulu yena eelemise Ivenkite yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZAKE, njalo-njalo. Impahla ekona inxenye yayo

Amakhuba, ngamani alula, Onoxesha Besali, bahleli bodwa, Amaxamba Eswekile ne Kofu, nge nani elilula, Umgubo, nento yonke,
Into Yonke Etyiwayo uhleli enayo, zizisulu, Ibhulukwe, Ibhatyi njalo njalo, zonoxesha, ziyalala.
Ihempe, Iminqwazi, Isali, Imikala.

Yizani kuzibonela ngokwenu.

Iseyile ne Dyokwe, ne Miqokozo, ne Water-Fatyi, ne Tyeya, ne Planga.

Akukonto Ingekoyo.

A. J. Cross &Co.

E QONOE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK lyeza Lesisu Nokuxaxazo. 1/6 ibotile.

Elika
COOK lyeza Lokukohlela (Ling amafuta). 1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwe; 9d. ibotile.

Elika
COOK lyeza Lepalo. 1/6 ibotile.

Ezika
COOK Ipils. 1/ ngebokisana.

Eka
COOK Incinti Yezinyo. 6d. ngebotile.

Oka
COOK Umeiza Westepu Sabantwana. 6c-! ngebotile.

Oka
COOK Umgutyana Wamehlo. 61 ngesiqunyana.

Oka
COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

KWA KATA Kutengiswa Tshipu:

ONGXAWU

ABA 2,000,

Kuqalela kwabancinane (1 gallon),

Kuse Kwabakulu (50 gallons).

Inkoliso inendawandawana, ngoko zitengiswa NGEHALAFU YEXABISO LA O, (zitshipu).

YIZA KUBONA.

W.O. CARTER & CO.

Kingwilliamstown.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISH1CILELWA NGE GUNYA.

NGOLWESI-NE, JULY 9, 1891.

INGQHSHISO YOMHLABA

E BATENJINI-

ISAZISO—NO. 64, 1891.

Kwi Ofisi Yonocanda, Capetown, 8 *May,* 1891.

NGESIQENDU se XIII Somteto we 15 we 1887, kuyaziswa kubo bonke okokuba lemihlaba yakwa Ruluiuente ingezantsi iku Mandla wase Dodoloro iyakuqeshiswa kuye wonke umntu ofunayo; kuya kugqitywana ngendlela yengqesho, njalo-njalo, pambi kwe Nkundla ye Mantyi yase Dodoloro, ngosuku Lwa 25 JULY, 1891, ngexesha le 10, kusasa :—

Lot No. 1, ngumhlaba ongase Dodoloro okwi Tambookie Location, okwangu Lot No. 4 Block 1, ubukulu bawo buzimokolo 1,185 ne 100 square roods; ngentla ute ga ngo Lot 5, Block 1, ngezantsi ngu Lot 3, Block 1, ngase mpumalanga ngumlambo oli Cacadu, ngase ntshonalanga ngu Lot 2, Block 1. Uxhonywe nge £20, irente £30.

Lot No. 10, ngumhlaba oku Mandla wase Dodoloro, e Tambookie Location, okwangu Lot No. 10 Block 2, oBUkulu bawo 1,688 morgens, 437 square roods ; ngentla ute ga nge lots 12 no 14, Block 2, ngezantsi ngo Lot 8 Block 2, ngase mpumalanga ngo Lot 14 No. 15, Block 2, ngase ntshonanga ngu Lot 14 Block 1. Uxhonywe nge £20 irafu £30.

Lot No. 13, ngumhlaba okwakulo Mandla wase Dodoloro okwayinxalenye ye Lot No. 5 Block 1 obukulu bawo 1,400 morgens, *" wahlukile kowentokati engu Sarah."* Ngentla ute ga ngo Lot 8 Block 1, ngezantsi ute ga ngefama ka Vengler nange lots 2 no 4, Block 1, ngase mpumalanga ngomhlaba oli dlelo elizakubandakanyelwa kowedolopu yase Lady Frere, ngase ntshonalanga ngu Lot 6 Block 1. Uxhonywe nge £40 irente £50.

Ingxelo ezingapezu'u zinokufunyanwa kwi ofisi yo Mantyi wase Dordrecht.

IMIHLABA ELAHLIWEYO

Esase CUMAKALA.

ISAZISO SAKOMKULU.—No. 292, 1891.

Office of the Commisseoner of Crown Lands and Public IForfcs,

Cape of Good Hope, 1 *April,* 1891.

KUYAZISWA apa kumntu wonke, ngokwe Siqendu Soknqala so " Mteto we Mihlaba Elahliweyo," No. 3 we 1870, ohlaziywe ngo Mteto No. 21 we 1887, ukuba ezi ziziba zemihlaba zilandelayo, eziku Mandla wase Cumakala, kutiwa iyelahliweyo, nokokuba u Rulumente uya kuyitabatela kuye nge 20 OCTOBER, 1891, yoti ukuze ingatatyatwa kube kufike abantu abati yeyabo, nangokuti bahlaule imali elityala ku Mantyi weso Siqingata, njengoko kufunekayo kwesi Siqendu sikankany we ngentla salo Mteto.

H. H. MCNAUGHTON,
Assistant Commissioner.

Imihlaba e Mgwali, e Cumakala, ekutiwa iyelahliweyo.

Oka Nangu, Isiza No 49, Intsimi No 263 kwi Sikolo sase Mgwali, Ityala £3 15s.

Tsoba Lambisa, Isiza No 70, Intsimi No 264, kwi Sikolo sase Mgwali, Ityala £3 15s.

Jonas Cainangca, Isiza No 90, Intsimi No 291, kwisikolo sase Mgwali, Ityala £3 15s.

Martha Tshauka, Isiza No 138, Intsimi No 313, kwi Sikolo sase Mgwali, ityala £3 15s.

Samuel Bacela, Isiza No 130, Intsimi No 341, kwi Sikolo sase Mgwali, ityala £3 15s.

Samuel Faba, Isiza No 6, Intsimi No 222, kwi Sikolo sase Mgwali, ityala £3 15s.

Adonis Fana, Isiza No 91, Intsimi No 228, kwi Sikolo sase Mgwali, i yala £3 15s.

ISAZISO!

NGAMAGUNYA endiwatwesiweyo ndiya shumayela, ndivakalisa kubo bonke okokuba lemiteto ibhaliweyo ngezantsi, yokutintela i Bbula kwimpahla ezigusha nebhokwe, iya kuyalwa ukuhanjiswa ngomhla woknqala ku JULY, 1891, kulo lonke eli Pesha-kwe-NClBA ndawonye nelakwa GCALEKA,

1. I Ruluneli iya kumana imisa umkangeli okanye abakangeli be Bhulq nokuba kukusipina isiqingata salamazwe akankanyiweyo ngasentla amaxesha ngamaxesha, kanjaqo iyakuba nokubakupa emsebenzini abakangeli abo, nalowo mntu uyakumiswa ukuba abe ngumkangeli uyakuba negunya lokuzikangela impahla ezo zizigusha nebhokwe nokuba zikusipiua isiqingata aya kumiselwa kuso nalapo zikona igusha ezo, eyakuba ungunya lokuhambisa imfanelo zake zonke eziza kukankanywa ; ayakuti ke ubani ote akamvamela nokuba nguwupina umkangeli Bhula ukuba angene emhlabeni, edlelweni, nokuba kusemzini wake ukula azikangele igusba ezo, umhlaimbi amtintele umkangeli Bhula ukuba azikangele, okanye angavumi ukumncedisa umkangeli Bhula nxa afuna uncedo olutile,—umntu onjalo ke uyakumangalelwa arole i £10 angagqitiswa ukudliwa.

2. Umkangeli-Bhula wozikangela kanye ngenyanga ezintandatu. Ukuba umkangeli ute wazibona intlontlo zebhula womnika umninizo i license yenyanga ezintatu yokuzigeina ade azidipe ngeyeza nangenkutalo enkulu; eloti ke lakupela eloxesha ziti nkaba azikapili abuye ayihlaziye i license leyo, njalo-njalo, zide zipile.

3. Ukuba lite lapela eloxesha alinikiweyo lokuba azidipe ngeyeza, umkangeli uya kumbuza umnini mpahla, ati ukuba akazikutalelanga, amangalelwe adliwe i £5 ngokokuqala; i £10 ngokwesibini, i £20 ngokwesitatu ngewaka legusha elo nxa linebhula.

4. Umnini gusha yoba yimfanelo yake kwaoko ukumazisa nxa kuko ibhula emhla- mbini wake kwangapambili umkangeli ehula, pezu koko azidipe ngenkutalo enkulu; eteke akakwenza oko uya kudliwa i £5 egewaka legusha, umkangeli bhula woti kwaoko aye kuzihlola kanjaqo, aze ke abuye ishiye i license kanjaqo yokuzitintela, nje ngoko sekukankanyiwe kwi siqendu sesioin

5. Umnini fama uyakuba negunya lokummangalela umntu ozigusha zinebhula xa zite zagqitela efameni yake, pezu kwendleko yamatyala uyakugwetyelwa ama £20.

6. Igusha inye ifunyenwe inebhula emhlambini, wonke lomhlambi wobizwa ukuba unebhula.

7. Kuyakumiswa ngu Mpatiswa-Bantsuamasekela exeshana ayakuncedisisa ekukangeleni i Bhula, abanegunya lokuquba imfanelo njenge Siqendu sokuqala salomteto.

8. Akuko uyakuziqubu igusha zake ngapandle kwemvume yom Kangeli.

9. Amayeza ekuyakunyangwa ibhula obonwa kwipepa eliyakunikelwa kum Kangeli njalo-njalo.

10. Izibmda namapolisa ayakutintela yonke impahla enebhula ukuba mayihambe, Kanjaqo izibonda ukuba zifumene kuko ote wankaniza zoti ke ziye kumxela ku Mkangeli-Bhula.

11. Akuko nabanina oyakudlisa e out- spanini nasedlelweni igusha ezinebhula, ngapandle kokuba afumane imvume ku Mkangeli ; umntu ote wapula lomteto wodliwa i £5 ngakanye.

12. Nokoke sekumisiwe kwiziqendu ze 3 nese 4, umntu ngokokuqala wodliwa £1, ngokwesibini £2, ngokwesitatu £5, nokuba zingapina igusha. Bayakudliwa ke ngu Mantyi.

HENRY B. LOCH,
Iruluneli.

Ngomyalelo ka Mhlekazi e Bhungeni, P. H. FAURE.

IMPAHLA EFUNYENWE IBHADULA KUMANDLA WAKWA

QUMBU.

LEMPAULA icazwa ngezantsi ifunyenwe ibhadula kttlomandla, iyakutengiswa ukuba ayibhatalelwanga kwangapambili ngabaniniyo, pambi kwe nkundla ye Mantyi ngomhla we 18 JULY, 1891 itengiselwa u Rulumente. Imazi yehashe emhlopekazi, iselindala, nbnde buzizandia 13 2, inamabala ezilonda. Inkabi efosi bumpemvu, iselindala, emanqina amhlope angasemva, inamabalana angwevu emva kwendlebe zombini, inempawu zokuqotyoshwa emikonweni, ubude buzizandia ezi 14. Iseyibhokwe ezi 11 ; Inkunzi yegusha eyenziwe inkonjane kweyo kunene indlebe.

W. T. BROWNLEE,
Umantyi.

Kwi Ofisi Yemantyi
yakwa Qumbu, 5th June, 1891.

ISAZISO.

KUYAKUTENGISWA ngomhla wa 20 JULY, 1891, nge yure ye 10, amahashe amsbini afunyenwe kwabantsundu bengenancwadi zawo, Itokazi elibomvukazi lehashe, linekolwana, liminyaka mine ubudala ; nemazi emtuqwakazi yehashe, indlebe zimnyama emancamini, kuko impawana zo-kutiwa cip cip kweyokohlo indlebe.

J. GLEN LEARY, U
Umantyi.

Monmnt Fletcher,
25 May, 1891.

IMIHLABA ELAHLIWEYO-

Esase BHOFOLO.

ISAZISO SAKOMKULU.—No. 403, 1891.

Office of the Commissioner of Crown Lands and Public Works,
Cape of Good Hope, 6th May, 1891.

KUYAZISWA apa kumntu wonke, ugo- kwe Siqendu Sokuqala so " Mteto we Mihlaba Elahliweyo," No. 3 we 1879, ohlaziywe ngo Mteto No. 24 we 1887, ukuba ezi ziziba zo Mhlaba zilandelayo, eziku Mandla wase Bhofolo, kutiwa iyelahliweyo, nokokuba u Rulumente uya kuyitabatela kuye nge 30 NOVEMBER, 1891, yoti ukuze ingatatyatwa kube kufike abantu abati yeyabo, nangokuti bahlaule imali elityala ku Mantyi weso Siqingata, njengoko kufunekayo kwesi Siqendu sikankanywe ngentla salo Mteto.

H, H. MCNAUGHTON, Assistant Commissioner.

Imihlaba e Healdtown, e Bhofolo ekutiwa iyelahliweyo.

Thomas Ngcongela, Intsimi No 7 A, Isiza No 7 H, e Nxukwebe; Ityala £3 2s 6d.

John Kumbi, Intsimi No 7 I, Isiza No 8 B o Nxukwebe ; ityala £3 2s 6d,

John April, Intsimi No 15 Ba, Isiza No 3 Ba, e Nxukwebe ; Ityala £3 2s 6d.

Umabope Verbas, Intsimi No 4 Ga, Isiza No 1 Ea, e Nxukwebe ; ityala £3 2s 6d.

Qukalana, Intsimi No 47, Isiza No 1 B, kwa Zazela ; ityala £3 2s 6d.

Malito Mweli, Intsimi No 52, Isiza No 8 E, kwa Zazela; ityala £3 2s 6d.

Jeremiah Mafani, Intsimi No 16 G, Isiza No 1 I, e Nxukwebe, ityala £3 2s 6d.

Isaac Qaba, Intsimi No 14 K, Isiza No 8 J, e Nxukwebe; ityala £3 2s 6d.

Sarah Mazimela, Intsimi No 9 B, e Nxukwebe, ityala £2 10s.

Bangani Gqeba, Intsimi No 120, Isiza No 4 I, kwa Nobanda ; ityala £3 2s 6d.

Bombela Myenye, Intsimi No 13, Isiza No 3 H, kwa Zazela ; ityala £3 2s 6d.

UKUTENGISWA KWE " ERF" E

MOUNT FRERE.

KUYA kutengiswa nge Fandesi imihlaba Yakomkulu ezi Erf ezi 28 e Mount Frere kulomandla, ngoko Mteto 15 we 1887, pambi kwe Nkundla ye Mantyi yase Mount Frere, ngo 10 kusasa ngo Mvulo. 6 JULY, 1891. Uhlobo eya kutengiswa ngalo lemimhlaba lungabonwa kwi Ofisi yo Mpatiswa-Nocanda e Kapa, kwi Mantyi Enkulu e Kokstad, nakwi Mantyi yase Mount Frere. Ngencazelo ezeleyo kangela kwi Saziso Sakomkulu, 18/91, esinokufunyanwa kwi Ofisi ze Mantyi.

W E STANFORD, Chief Magistrate Chief Magistrate's Office,
East Griqualand, 22 April, 1891. t256

EKA. GRAY

Incindi Epitikeziweyo

—YE—

LINSEED NE HOREHOUND,

Lelona Yeza le NKOHLOKOHLO INGQELE, nazo zonke Izikuhlano zo MQALA ne MIPUNGA. 1/6 NGE BHOTILE.

2/. LITUHYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

Ikaya Labantsundu.

(Ebelilelika Mr. Paul Xiniwe.)

MAKOWETU ! Nangu umzi wenu, asingowabelungu. ABAHAMBI baya kukangelelwa ngawo onke amatuba ngenyameko. Amahashe sesona sitali sihabile intie, itshipu. Kwimpi Esebenza yo : Ukutya okuncamisa nmxhelo, okomelezayo ngernali encinane. Ukutya, ukupumla, ukonwaba. Imali yake yena uya kuyichita kwase kaya, ekubeni ama Jamani eyichita kumakowabo. Angatengela atengiasle nabanina, nantonina emsitweni ongowona mkulu weli lase Maxhoseni; Ikuba litengwa ngokubonwa !

W. D. SOGA, Umninimzi.

E Market Square, e Qonoe.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

L AMAYEZA aya yalewa kakulu ngumniniwo, ngenxa yoku nqinelana kwawo nezo zifo nzelwa zona; ngenxa yoku kauleza uku nceda oku riKawcniakaliii utnzimba; ngenxa yobu pantsi bei»bi»o lawo; ngenxa rokucoceka ekwonziweni kwawo; ngcnia yokungabi nasikwa etyefu; nangenxa yokuba onziwe ngemifuno ngqinwayo ukuba ingamayesa.

UMPILISI WENENE (The Sure Cure).
Umciza ontazange ungakupiliai ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).
VI ona yeza lesifo ao Xaxazo Iwe gazi nezinyo izi«u iokatazayo.

UM-ATRIKA (Africanum).
Umctza ongenzi xesha ukulipiliia Iziuyo.

UMFUNO 'YEZA (Herbal Tinctur?)-
Elingoyiawayo aingqangqambo zendlebo, neia bunzi, nokubeta kwentlokoyonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunccda ukungayi Ngaeose, nkungatandi kudla, Iceiiinc nento ezinjale.

UHLIKIHLA (Embrocation).
Amafutaomti okupilisa ukuqaqamba komzimka, Ckuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti ekupiliaa ukutsha. ukutyabuka, eainyo.

VMNCWANE WE8IHLAHLA (Confection of Rhubarb).
Incindi yoku getla tiiavana oaikataaayo zentaaua. oesabantvana.

LTMATINTELA (Antiapaamodio).
Utnciza wokupiliaaukuqunjelwaneaitepu weainye lakataio.

UMOMELEZI WASE INDIYA (Indian Tonio).
lym elilnngc kunene kwiaifo **ukaba butataka,** «HkunaatandJ uto ityiwayo.

UBUGQI Magic Healer).
Amafuta akupilisa , Ainyane ukueikwa nezilonda njalo njalo.

IGUDISA (Emolientine).
Tntoelunye kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Liaetyrnaiaiwa neli kutiwa "Lelona" xa iaifo lokunamba igazi aen^ele.

Izalatiso zendlela yoku wasebenzisa ziahicilelwe urokuzalisekileyo zatiwa nca kwi bhotilana nezi-ofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapi isi lamayeza. Ngekungabiko <aya, nandlu, namhgpibi ungenawo latuayeza esi- rweqe aokulumkela oktungekehli.

Akandwa onziwa hgu JESSE 8HAW, Igqira eliaebenza ngemiciza, e Bhofolo, atengiswa nguye nie bhokisi nange Bhotile nangamagosn ake kwi- akoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, naae Indiya.

AMAGOSA ALAMAYEZA—

E *Qance*— Dyer A Dyer., Malcomesa & Co., D Drummond A Co.
E *Nqamakwe*—Mrs. Savage.
E Monti—H. G. Lennon & Co.
E Rini-tR. Wells.
E Dikeni—R. Stocks.
E Komani—Mager *A* Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, R.q.
Ikaya 1iwo e Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI

I-RHEUMATICURO !

IYEZA ELIKULU LASE SOUTH AFRICA.

Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko. Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Capo Town.

LINOKUTENGWA NAPINA.

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

ndisi esikolwayo ukuba akuko namnye kubo oyamkelayo i *Re-Echo.* Singa bangamisa inyawo kumzekelo ka Mr. Matson wenkutalo pakati kweveki; kuba abaswelekile abanjengaba bafundisi base Humansdorp abasiqelo sikukushumayela nge Cawa bankouxj ezindlwini zabo ngeveki. Abaswelekile aba. rorelwayo ngelituba. Enye imambane saka seva isiti ngowayo umfundisi, " Ungumfundisi ongalitandiyo Ilizwi, ongamva exokolela nge Cawa ! " Abaziyo ukuba abayenzi lonto abasakukubeka kwelinqaku, ngabazazelo zibagwebayo kupela abangaxokozelelwa zintl'ziyo ngetuba lalo.

***

Ngokupatelele entetweni sifnmana lencwani:—Hookua, 29 June, 1891. *Imvo nokuntywila.*—Kufumaniseka kwi .Mvo ye 25 June igama elingabanga nabani ulaziyo laba lipike elikulu kunene. Umhleli usintywilela nasesi Xoseni ngoku. Lendawo inokufunyanwa ezi "Vekeni," kwa indawo yokuqala kuzo. Iti u Mr. Sivewright oko ebesifa *ungcono.* Siokwatata asimazi kanye *ungcono* lo ukuba yintonina, bati abanye yinteto yase Mbo, kuloko ayingeni kulentoto. Cacisa ke Mhleli. Abanye bati kukupila.—I. J. G. SISHUBA.

***

Lom'bhaleli usipangele mayelana nokutetelelwa kweligama. Sibe siba soda sibe netuba lokulicaza elilizwi " ungcono" kumanqaku esanela ukuwaqala—" Otyelelo e NataPt^asada sibe natuba lokuwafeza ngokus^eleka kwesituba epepeni, sisazimiSt-Ie noko ukuwaquba lomacapsza kuba kungekuhle ukuti ibiseliqaliwe into iyekwe ingawezwanga. Nangapandle koko sebeko abake basikhumbuze ngedinga elenziwa mhlJmnene ukuba asayakuquty wa amaca. paza angolotyelelo. Okweaetu iz'qn sibesingacingeli ukuba kuhleliwenje abengana. ndipekayo kubalesi. Yiyo lonto siugata. ndanga kutabata isituba sezinye indaba ngckuti tnasikauleze siwangenise.

***

Namhla maseke sesilenzela izwi eligama asibuza ngalo una'bhaleli. Banyanisile abati lelenteto yeyamawetu ase Natal, laye liteta lento sazeke kweye Sixhosa inteto siti umntu *ubhetele* elibolekwe kweye Singesi neye *Sibhulu.* Njengokuba esazi umlesi inteto Yasentla neye Sixhosa kungatiwa ngumntu nokayise nkwalamana. Isixbosa asinalo ilizwi elinye elixela *ububhetele* ngokwe Sibhulu nokwe Singesi; *nobungcono* ngokwe Yasentla. Yiyo lento sisuke sasesiboleka. Owetu umhlaba ke ngowokuba akunaninani ukuboleka kwakweyabakowetu, xa silumkele nkuhlambuluka kwenteto, kunokuya kweyase Yurop. Ukuya kweyaba mhlope sikulinganiselu tina nokubeka isiziba csitsha kwingubo endala. Sisuke eso siziba sesiyonakalisa okunye inteto. Abanye baye bange bangasebeteta Isingesi kube kanye xa bapete ezemfundo kur okuba benze indyobbane ye Singesi ne Sibhulu entetwe. ni yabo. Kanti ke xa s'yakuyityebisa kwangezakowetu kwindawo ekufunekayo kuya kubakuhle. Utini ke ?

I Palamente.

IBANDLA ELINGAPANTSI.

ABANTSUNDU NOMSEBENZI.

Ibandla kelasingata ingxoxo nga'omcimbi endululwe ngu .

CAPTAIN BRABANT ongenise icebo lokuba, njengokuba benqabile abnsebenzi kuyo yonke i Koloni, eli Bandla libona uknba kufuneka kumaxesha azayo u Rnlumem ebheke kwelama Ngesi xa afuna abasebenzi bakwaloliwe; kwakona u Rnlumem mnkenze amacebo angapilileyo ngapezulu ukuba amafama afumane abasebenzi ukuze abe nokuwusebenza ngokuwanelisayo umhlaba Inene elibekekileyo lalate ixabiso lomsebenzi noknba ainafama afuna uncedo. Ikomiti yanyakenye eyayinikelwe lomcimb' yaveleln intswelo zabalunge e Kapa, ate akuti makabanike noluvo Iwabangaso Ma. xhcseni ayal wamkelwa. Yinkohla kutnandla awumeleyo abanakubafumana kanye abasebenzi, amanye amfama awannye nomnye umntu. Ixabiso lezihmo libe hfun ukuti lanelise, iti ke into yokuswelek . kwabaseberzi ibe buhlungu kumne. Hebengafanelana botke abantsundu abanako bebeya kopuma bartbenze banganeli noko, yaye ingekukuba abawufuni umsebenzi abantu, kodwa kukuba awaneli amafama kuba ololiwe bemka nento eninzi yabantu. Uboniee ngento ezile zingenziwayo ngendlela yokulinywa kwemiti yeziqimo. Elinye ifama kelati libe liugnzuza 1/6 nge pineapples e Ergland kanti ir.dleko yokuzihma ibingnii 3d. kupela. Ukulinywa kwezonto bekufanele ukukbutazwa ngu Rulumeni, kodwa ngoku akunakwenziwa kuba bengeko abasebenzi. Kwakona ibinokulinywa kakulu ingqolowa emantla ne Monti ukuba bebeko abasebenzi. Elipesheya kwe Nciba lilelity ebe kunene, laye liwabambile ama Xhrsa amaninzi kuba ezilimela, akuko ukuchasileyo oko, abanye abasebenzi ababengafunvanwa kona bafsalwa yigolide kwanango Joliwe be Koloni. Ukuqalwa kololiwe wase Kapa into eninzi yabasebenzi yavela pesheya, kodwa ngoku kusuke kutatyatwe ngu. n sebenzi wakomkulu abantu atembe e knwo amafama. Akabcni ndleko kulento ayicebisayo. Akufuneki kubuye kwangeniswa izixwe ezininyama amazwe, imnyama ngokwaneleyo i Koloni ngnpand^ kokuba kongezelelwe abanye abaninyam'a? (Hear, J»e8r) .....

U MB. SIVEWRIGHT ute abupikwa lam nbukulu balomcimbi ; waye ungumcimbi ote wamana nba pambi kwebandla futi. Awake amava ngezinyanga zisitoba zipelileyo am • bangela ukuba avumelane kanye ne nene elibekekileyo. Aogake abenzele akulungileyo uBulumeni kulomcimbi. Ngokupatelele kwicebo le Komiti yanyakenye angati, elokuqala lalingentsapo efunda ezikolweni eseyinobudala bayo, ukuba amaxesha ayo okuhamba ezikolweni alungelelaniswe namaxesha emisebenzi. Ite into leyo yakubhe. kiswa ku Mongameli • Mfundo akabehle ayibone. Ujokisile u Rulumeni ukuba zivalwe izikolo ngamaxesba ezinokuncedw a ngawo ifama. Kobonwa ke ukuba u Rulu» ulizamile ngangoko anako elokuqala Elesibini elingokuba abnsebenzi abantsundu kololiwe bagcinwe eziqibini nieng> se Dayimani, lemisebenzi ayiniki lokwenjenjalo kuba kungemiwe ndaweninye, engaba nkulu indleko yokuhamba kusakiwa, kufnduswa intlanti. Kwakunye nelicebo kwnye kuko nelokongezelela amapolisa kundawo ekuqutywa kuyo umsebenzi, kodwa nyavuya ukuti nangapandle kwayo yonke lonto baqube kakuhle kanye ekwa. keni ulоliwe osnka ngase Metele. Ubusela abuko. Amakwenkwe (boys) anikwa ukudla amkeliswe nenyama; kwaye kuko idinga lekuba ofumene nabanina esiba uyakuvuzwa nge £5, ekubonakele ukuba kubah'.aula ngapezulu ukugcina araasela kunokuba. (Kwahlekwa.) Lo ngnmcimbi onzima ekungeko uwugqitayo. Uhlala acinga ukuba ukupendula abati babapete kakubi ababantu kunokusuka kwalatwe kwinto abayiyo ngetuba lokusweleka kwabaeebenzi kwinyamba. lala engaka ye netevu. Icebo elingenisiwe vo libonakala liyaknbabopa. Ayintle into yokumbopelela u Rulumeni kubasebenzi bapesheya kupela ; waye enoloyiko uknba ndidi abangalufumanayo asilulo abangatanda ukulubona kule Koloni Bangafumana udidfekusafuneka luhlanjulule, olungcwa. bekileyo ngabula General Booth. Ngeliye. kela ku Rulumeni amandla atilo ilungu elibekekileyo ukuze abe nokuputuma pesheya xa abonayo abasebenzi. Ngoku kuloliwe wase Vaal River bafuna abaki amabatumele ko e England. Ngokwesiqiogata sesibiui secebo ukuba u Rulumeni azamele amafama ngendlela yokuwafunela abasebenzi uyavisisana kanye nalo. Akumnandi ukuba babe babhalelana nemantyi yaso Walfish Bay ukuba itumele ama Damara no Mazibhekile kule Koloni, kodwa abanakunceda. Pambi kokuba ahlalo angakankanya udaba oke Iwavakala ukuba ama Xhosa ayawushiya umsebenzi kalo'iwe ngase Steynsburg kuba enganelisiwe yimpato. Usand' ukuvela kulowo loliwe, angalixelela ibandla uknba mnye umkoutileki ulinga ukukohlisa Okafile emvuzweni, ate naye akapumelela ; waxele-Iwa ukuba akasakubuya afumane msebenzi ku Rulumeni. Inene yona kukuba ngokungena kwengqele kuko ukunqaba kwabasebenzi abangama Xhosa anqenayo ukuvuka kusasa, kwaye kuko isivuno esihle ekaya eti ke inxenye inge ingagoduka ukuya kusela indywala. Uyavelana nomndu'uli kodwa unga akangebotshelwe kwicebo elinye u Rulumeni.

U MR. IIOFMEYR ubuze ukuba kuko imali ebiseyibekelwe nxamnye na yokulungiselela lomcimbi.

U MR SIVEWRIGHT ute hai u Rulumeni akozimisele kuputuma basebenzi baqeqeshekileyo pesheya.

U MR. HOFMEYR ute uva ububi ukuba engenako ukulixhasa elicebo. Lilicebo eli. ngati lelokunceda amafama, kodwa angalixelela Ibandla ukuba amafama awateti ngabantu abafundisi weyo xa ati afuna abasebenzi; anqwenela wona imiqabaqaba yabantu. Ulivisisa ilungu elibekekileyo elindulule umcimbi lisili kufuneka kungeniswa amanavi. Unoluto alwaziyo ngawo amanavi lawo. Oko kwaye kumbiwa uloli. we wase Wellington waka wabuza kumfu. ndisi omdala wase Vusta ukuba impetnbelelo yama navi kwi Netevu wati yena abonakalise kalishumi kwinto abebeyiyo. Ukupela kwento eyakunceda, njengokuba angamngqiuelayo amalungu elase Maxhoseni kukuba kumiswe Umteto Wezioaka ne Nkosi olungileyo, kwaye kungasokufuneka ukuba kuputunywe amanavi. (Hear, hear)

U MR. KRIGE ute lo ngnmcimbi onqa bileyo. Ngati indleko inganzima yokuzisa kweli abasebenzi bamanye amazwo. Naye ukwelokuba lomcimbi ushiyweku Rulumeni.

U MR. LAING ute akanankolo komo abakuyo ukuba uncedo luya kufunyanwa kweli cebo. Kuko uloyiko ukuba kungafika amafokotshela abantu, abantu ekuya kufuneka bebuye babagxotela kwelipezulu. Inani labantu lokusebenza kololiwe alimi t.dawonye, yaye yakugqitywa imisebenzi beya kubatinina ababantu ? Kungafuneka bebnyiselwe kwase Yurop okanye bahlahle-Iwe imisebenzi. Eyake inkolo kukuba ilungu elibekekileyo lase Stellenbosch (Mr, Hofmeyr) likumgaqo ongenguwo, xa liteta Ngomteto we Nkosi nezicaka, umteto we Strop. Uyawavusu amanene abekekileyo ukuba ungati umisiwe lowomteto bauqabe okunye abasebenzi kunokuba benjalo ngoku (Hear, hear.) Ubavusa lise lixeslia. Icebo Lompatiswa Mihlaba (Mr. Sivewright) ulilakonto. Yonke lento ixomekeke ekumi weni kombliba, ir>sekuqntyweni kmnteto wababhaduli, ekufuueka abapatiswa bekuqoude oko msinyane.

U MR. LE ROEX ute akayamkeli into yokuputuma abasebenai abamhlope kwama nye amazwe. Lonto ay ipumelelanga ngenx' engapambili. Zanele izicaka kweli lizwe. Umntu omnyatna makamkonze omhlope, oko kunokwenziwa ngokulungisi Umteto we Nkosi nezicaka. Akakolwa yena ukuba Umteto we Strop uya kuzincipisa izicaka. Umntu omnyama akauako ukubaleka emke k*eli kwanase msebenzini; baye bengafakwa entolongweni bezipete kakubi. Uyatemba ukuba elicebo alisakwamkelwa.

U Mit. VENTER ute elicebo alisakuse benza. Kuya kungeniswa izipisitya zaba ntu eziya kufika zibonakalise okunye abantu betn abamnyama. Ngo 1885 u Mr. Laing ngokwake wangenisa umteto we Strop, nrmhla nguye ovnsa abantu mayelana nawo. Umteto we L> keshon nowama dungudwane ube ufanele nkulung swa. Walate vbuninzi benani labamnyama ngapezu kwabamhlope kweli lizwe. Ku Kafile no Mtwa intolongo ayisohlwayo.

U MR VAN DER WALT uts izimvo zake kulomcimbi zihleli z'saziwa. Tntoke eno kwenziwa kupela kukunyanzela u Kafile ukuba asebenze. Kwavela kul > amafama nmatatu i yazalosela eteta nj >. Elake lelokuba u Rulumeni makatate amanya'elo okunge isa inani elikulu le Netevu ukuza kusebeaza e Koloni babe zioaka zamafama.

U MR. MERRIMAN urorele uknba elicebo lingasakubancela kwindlela abanga honke bangayihamba Unga angalazisa Ibandla ukuba bahleli bene arente kwindawo ngendawo ezihamba zifunv abasebenzi. Yaye i ofisi yabantsundn ilinga ukncenga i Netevu uknba zisebenze. Ngamakulukulu eminyaka lomcimbi wabaseben i uxoxwa, kodwa yonke imiteto emiswe yi Palamente yelama Ngesi ayipumelelanga. Ngoku kulo lonke i'.izwe, ngapandle kwase Koloni, ngabas"benzi abanamandla Bade bazenzela umanyano oluteta ukutanda knbanini msebenzi. Akurjaninjani kweli. Bangaba banqabile abasebenzi kodwa babafumana ngexabiso elipantsi kweli. Kanti ke noko into azanelisile. Lisikizi nehlazo uk iha lenqnmbi ye Netevu nbuninzi bayo ifnmane ipile ingangeni emsebenzini. Ilungu elibekekileyo lase Bhofolo (Mr. Laing) selite ukulungiswa kwalento kuse kumiweni komhlnba. Ilungu elibekekileyo lakwenza elinako ukukuquba oko kumandla wase Ngqushwa ; kodwa isipelo salonto saba yintcnina ? Nanamhla nje nmandla wase Ngqushwa ulele awnsetyenzwa kuba Inetevd zingavumi ukuzitabata itaitile zemihlaba. Lento ayifuni mteto kodwa yindlela yempato. Kuninzi okunokwenziwa nangapandle kokuba kude kumiswe umteto angakolwayo ukuba yoba noncedo. Eyake inkolo kukuba iyesa lisezandleni samafama ngokwawo. Lurazнlwe uluvo Jwake akubona indawo ezininzi kwimimandla ye Rini ebezifudula zimiwe ngabelnngu sezisuke zali Kafilana, kukwayilonto Emnyameni. Oku kuko ngckuti amafama ayiqeshise kwi Netevu imihlaba yawo. Umandla we Tinara nowase Rafu—seyilela Maxhosa lomimandla iwele kobukulu uburwade. Oku kwenziwe ngabaninimihlaba abangakataliyo besafumana irente ye 10s. ne £1 nokuba iza ngayipina indlela. Ixesha eli beberafisa bongamele i netevu : ncoku kubonakala ukuba kufuneka berafisa abaninimihlaba abaqeshisela i netevu. (Hear[1] hear.) Akuko mntu ungenwe njengaye yinto yokuba kufuneka bomeleze intlanga zase Yurop kweli lizwe, kodwa umcimbi lo ulukuni. Mkulu umsebenzi owenziwe ngamanavi apesheya, kodwa elase South Afrika asilawo. Unosizi engenakulixhasa icebo lelungu elibekekileyo.

U MR. OHLSSON uqube awake smava ngokungeniswa kwama Ayilishi e Kapa, okungabanga naluncedo. Walate ukuba ikatsi ayinaknvunyelwa kwinto zokufeketa. Uyawavela amafama, kuba ekukolela konke okutetwayo ngemo yawo ngelituba.

U MR, DOUGLASS ute ahamhlope abanakubsgqita abantsnndu kwimisebenzi erabaxa. Uxhasa ngomxhelo wonke icebo lelungu lase Colesberg (Mr. van der Walt) ukuba kungeniswe e Koloni inani elikulu labasebenzi abantsundu. Umteto we Lokeshoni kufuneka uhanjiswe bukali, lonto iyakuba noncedo olukulu. Ubenga angeva ngo Mpatiswa - Bantsundu okwenziweyo mayelana nawo ngonyaka opelileyo nokungaba kusakwenziwa. Enye into ebingalungayo kukuvelela ne Lokeshoni zezixeko.

U MR. A. S. DU PLESSIS ute uva into embi naye ukuba kntetwe ngo Mteto we Strop. Abangi bangazibeta izicaka ukuba zipume kweli; kuba bayazifuna izicaka; nangapandle komteto we strop lomiteto banayo xa bebenemantyi ezilungileyo yauele. Kutsba nje kekwalingwa ukuhlutwa kwe- ntonga zo Kafile abase Lokeshoni e Cradock, akwapunyelelwa kuba kwatiwa oko aku- mteto. Maninzi kwakona ama Xhosa akohlakaliswa zinkon Zawo eziwatuma ukuba ebe ukuze ahlaule irente. Ukuchu- ma kweli kupumle przu kwabantsundu.

U MR. P. J. DU TOIT nte i Koloni inokuncedwa ngokungeniswa kwabasebenzi abarabaxa, kwayeke kungenakwenzeka ukuba abamhlope basebenze. Bakangelo ki Rulumeni ukuba abancede kuba inguye onokupumelela noko kunabo malungu angamafama. Abantu abafu- ndisiweyo bonakele nangapezulu kwaba- ngafundileyo. Ubenga u Rulumeni angakunqanda ukumiwa kwe lokeshoni ezingapezulu zabanttundu. Uokeshoni zedolopu ziziqalekiso emzini. Abantsundu ngebengafundiswa kakulu, banga- gqitiswa kwindawo yabo. Akayiqondi lenteto inge strop. Xa ban azo izicaka mababe nayo imiteto abakuzipata ngayo.

U MR. KEYTER ute akangakungenisa abasebenzi abamhlope. Akazohlwayi yena i netevu, zinikelwe inkululeko engapaya kwemfanelo. Zivunyelwe ukubhadula nokuba zihambe ziqesha, lityala le Bandla elo. Lemiteto ikoyo ngezibhadu- bhadu ayincedi bekungabhetele iqutywa. Uokeshoni nezikolo ngezihlolwa kuka- ngelwe abangenanto bapile ngazo. Na- mafama ayaposisa ukuwuqeshisa kwi Netevu umhlaba.

U MR. M. DU PLESSIS naye akangabo abasebenzi abamhlope. Benemiteto elu- ngileyo kwanababapati abangafani naba umsebenzi ungabehle ulunge. Kodwa abapati bababoba kakulu abamnyama nangapezu kwabamhlope. I netevu zi- nabazimelayo nakweli Bandla. Akakolwa umteto ongqongqo wezicaka unokuzigxota. Uy ak uxhasa icebo lelungu lase Colesberg.

UMR. JONES ute yena utyekele kwi cebo lelungu lase Colesberg, walata ukuba kude kube yilemini i Netevu azifu- mani mpato intie kubakontileki. Utsho walata kumtandazo wanialedi amhlope ase Kimberley ati amadoda awanamsebe- nzi, atembayo Umpatiswa akasokuyili- bala lonto.

U MR. O'REILLY ute ukuba bapatwa kakuhle abasebenzi ngebebaninzi. Uyawaxhasa omabini amacebo elungu lase Monti (Capt. Brabant) nelo Mpatiswa (Mr. Sivewright).

U MR. DE VOS ute emva kwalenteto yokugqibela uziva enyanzelekile ukuba atote. Ilungu elibekekileyo alikwazi okuhambisekayo kweli lizwe. Ubenga- tanda elibona elilungu lise fameni lime- Iwe kufuna abasebenzi. Banqabile abasebenzi ngokwandiswa kololiwe yaye impi eninzi ebisakusebenza kumafama isebenza kololiwe. Baninzi abasebenzi base Vusta abasinge e Johannesburg, berwetywa zi arente. Into enokwenziwa kupela kukuba bangenise i netevu, zini- nzi eziti zibuye zimke, zininzi kodwa ezisalayo. Ubengatanda Umteto we Lokeshoni wase Transvaal uko nakweli, eti ilokeshoni inyanzelwe ukuba ikupe iqela lamadoda okiisebenza.

U MR. BARNATO ute eli asililo ixesha lokungenisa abantu abamhlope kweli kuba nabakoyo badla ngokuswela umsebenzi. Lomcimbi mawuyekelwe u Ru- lumcni. Uyakuxhasa Umpatiswa. (Hoar, hear.)

U MR. BASSON upikise inteto yelungu lase Kapa (Mr. O'Reilly). Yena nowabo bazibhatala bezipata kakuhle izicaka zabo. Ukolwa ngo Mazibhekile yena abate bapumelela kakuhle.

U CART. BRABANT no Mr. VAN DER WALT bate bayawaroxisa amava kwangokunjalo no Mr. Sivewright; yaba iyapela ingxoxo.

Imvo Zabantu

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NGOMELO E BHOTWE.

MHBELI AVE " Mvo."—Incwadi ka Mr. Vella oso Ligwa ebonakcle kwi Mvo yo 19 Juno, ibangele okokuba nditete naku- ba kungeko nto ndiza nayo. Elinene lakowetu lit! olixesha sinalo lixesha lokuba sizihambele ngezetu inyawo, asisengabo abantwana abakasayo sisesi- badala, lidlule ixesha lokukasa. Ndifike elinene ndilingqinele kule ndawo kuba asivo ngqala ngati ukubako uhlanga olu^zidenge, luze lufundiswe, luti laku- wubona umendo, lungabi salinda uku- mana ukukokelwa. Umzi omhlope usitundeze ngokwaneleyo esingenakuba salindela wona kumatuba esiwabonayo okokuba asifanelo; ngoku kuse mhlo- tshoni okokuba umzi omhlope uza kusiti gedle, kuba ubona ukuba ababantu abanankatalo. Into iti ukuzo ikatalelwe kubonwe ukuba inenkatalo. Abamhlope apo bajonge kona ngoku kuse kuwenze- leni imiteto enzima umzi ontsundu, kuba ubona ukuba ontsundu ufana nenkomo yona nto isuke imane ukunqandwanqa- ndwa, kanti ayina kuzipendulela. Ama Bhulu azenzela ukutanda e Palamente, lisuke i Bhulu liti mbara ngento enzima yomtwalo pezu ko Kafile, baxole ukuwu- twala kuba akuko mteteleli owohlanga Iwabo. Asisayi kuze sitwale lula kunga- danga kwenzeke njengecebo lika Mr. Vella eli liti—makubeko amadoda ohla- nga Iwetu ase Bhotwe abe ngabateteleli belu ; akuko nto iyakuze ilunge kungeko abohlanga Iwetu e Palamente. Ababa- ntu sibanyulayo ngabantu basemzifii abasebenzela icala lakowabo, endingo- tshoyo ukuti abawenzi amalinga, kodwa abasayi kuze balulahle uhlanga Iwakowabo, ngako oko bafanele ukoyiswa. Makubeko abebala letu e Palamente: lendawo yixokosheni mzi wakowetu, yoti ukube ite imiiomo yomzi yawomela kulento, uyibhekise ku Rulumente, wo- yipulapuld, ati okokuba akayipulapuli, sincame sivile. Ako amadoda ayifane- leyo i Palamente kwabantsundu ngapandle kwentandabuzo. Lendawo inkulu, amadoda anengqondo makayikangele. Yabonani mzi, iramnewa liti ukuze lixakwe libetwe ontloko, singaba silibete entloko ukuba site salingena ngalendlela Mandike nditshonele.

H. C. MQUQO.

Kimberley, June 27, 1891.

ISIMANGALO SIKA DIR. KAYSER.

MHLELI ODUMILEYO,—Ndiyakubongoza ukuba undlpe indawo kweso sitebe samanene ukuba ndipose izwi.

Ngalomcimbi kubanjenwe ngawo ngaba bafundisi babini, ndingati kum kubonakala ukuba owona mbuzo ungamandla ngulo, nguwupina oyena mfundisi ufunwayo, ngabantu abaninzi bale ramente yakwa Nomadolo ? Ke selugqityiwe ukupendulwa, ngendlela efanelekileyo yi ramente, lamhla u Mr. Makiwane no Mr. Kayser babeko, ute usakwahlulelana umzi wakwa Nomadolo, xa kaloku ufuna ukugqiba inkani, u Mr. Makiwane wafumana 90 abantu abamfunayo, waza u Mr. Kayser wafumana 15. Nditi ke mna ubefanele ukuhlala pantsi owafumana inani elincinane, ibe inkani yapela lomini pakati kwabafundisi. Indawo yokuba weza ngayipina indlela u Mr. Makiwane kwa Nomadolo? ayisenakungenwa kuba iramente seyimnyule kade. Into eseyinkulu kukuba makuqwalase-Iwe oyena mfundisi ufunwayo bubuninzi boinzi wakwa Nomadolo, kwanowainkelekileyo ezintliziy weni zabantu; xa ke sikangele indlela abanyula ngayo lomini abantu bakwa Nomadolo, asinako ukuba masingatiki kwisigqibo sokuba u Mr. Makiwane nguyena ufunwayo, kwanongenileyo ezintliziyweni zeramente yakwa Nomadolo. Andifumani luncedo lungenziwa ngumntu, xa abaninzi besiti *asikufuni,* kwanentshumayelo zake ngati ziyakudala ukonakala, endaweni yobuluugisa. Nditi ke ufanele u Mr. Maki- wane ukuba ayekwe ngu Mr. Kayser abe ngumfnudisi wakwa Nomadolo.

Nokuba lomzi wawumiswe ngu Gqa- dushe, namhla awusamfuni kusekuhleni, ufuna u Mr. Makiwane. Lelika banina keelotyala? Nditi mna asililo elika Mr. Makiwane, kuba yena ungobiziweyo uk iba aze kusiza umzi wakwa Nomadolo, waza wasisabela isicelo seramente. Ube- fauele naye u Mr. Kayser ukuba ayiyeke lento. Nomfundisi uti ukuze awuqube kakuhle umsebenzi wendaba Zoxolo, ahlale esazi ukuba ungofunwayo luninzi Iweramente ayipeteyo.

Manditshonble ngeliti, kaloku selenyu- Iwo oyena mfundisi ufunwayo liqela elininzi leramente, siya sibeve kaloku abamhlope besiti kunganyulwa, kuvotwe, isakuba inkani ipeliswa, ati ofumene inani elincinane komnye abe woyisiwe. Namhla niti masibambe ntonina? Kuba isipelo solubambano pakati kwabafundisi ibiyakuba makukangelwe oyena uneqela elikulu komnye, ze ibe nguye omiselwa ebufundisini. Nditi ke seyenziwd lonto, ipike livela pina? Ukuba ibe indim, bendiyakusuka ndihambe xa ndifumene ukuba uninzi alusandifuni, kuba umhlaba ubanzi apo ndingagqitela kona.—Owako, <fcc.,

UMTEMBU.

Dordrecht, 12 June, 1891.

Umhlau wa Barwebi.

IMARIKE YAKWA KOMANI.—Ngo Mgqi- belo ogqitileyo, 4 JulyIhkuni 31s. 52s. ; Irasi eluhlaza Is., is. 5d. ngedazini; Inkuku Is. 3d., Is. 6d. ; Amatanga 2s. 4d., 2s. 6d. ; Umbona 7s. 6J., 8s. ngengxowa ; Ihabile ngekulu 5s., 7s. 3d.; Itapile 4s., 9s. 3d. ngengxowa ; Isemile 3s. 9d. ngengxowa ; Ibhotolo 7d., Is. 3d.

IMARIKE YASE QONCE.—Ngo Mgqibelo (4 July) Ibhotolo Is, 2s 6d ; Amaqanda 8d, 10J ; Irasi eluhlaza 6d. Is Id; Ihabile ngekulu Is 7d, 4s ; Itapile ngekulu2s3d to 8s 8d ; Umbona 4s 8d. 5s 2d; Amazimba 4s 7d ; Irasi 5s, 5s 2d ngengxowa ; Inkuku lOd, Is ; Isemile 4s ngengxowa; Amatanga Is 3d, 4s 4d ; Umgubo 15s ngekulu; Imbotyi 8s, 8s lid ngekulu; Inkuni Ils, 43s ngeflara.

Native Opinion

THURSDAY, JULY 9,1891.

NA *TIVE GOVERNMIENT.*

OFTEN, since the Session commenced, have Ministers informed Parliament of an intention next year to introduce a measure dealing with the Government of the Natives. As to the direction such a measure should take, Natives hold ideas definite enough ; but as their views do not count in these matters, one has simply to go on puzzling his mind as to the nature of the Government Bill. Be the nature of the proposal what it will, we are naturally filled with anxiety, because no matter the spirit in which laws affecting Natives are conceived, they often fail in essential respects by reason of their being enacted in ignorance of the real circumstances of the people. To this cause is due the obvious failure of legislation directed at Natives, evidenced in the enactment and re-enactment, session after session, of measures to deal with Locations, which have no sooner been enacted, and those who were engaged in framing them returned to their homes in the hope that they had made ample provision for the evils which had called such laws into existence, than they find they had somewhat missed their aim, and must deal with the same difficulty *de novo.* Such being the experience in respect to such legislation in the past, all we can look forward to, failing the adoption of some radical mode to deal with Native matters, is that yet another experiment is to be tried on our people, the result of which may only serve to perplex and depress them, even more than has been the case in the past. Speaking of the adoption of radical modes, modes out of the beaten-track, of dealing with Native affairs, we should not blink the fact that hitherto legislation affecting these people has been directed from the point of view of the Europeans ; and laws made or unmade for the Natives as they appeared suitable or unsuitable from the stand-point of the dominant race. Of this we should be the last to complain, provided the laws met the case. As this Locations business shows, they have so far signally failed. Hence our present contention that as much as possible our governors should now try to look at matters through the eyes of the Natives themselves; and proceed gradually, as a recent writer in the *Cape Times* contended recently, from what the Native can understand to that which he does not know. Any other course is sure to bewilder, confound, and confuse him, rendering his last state worse than the first, as past legislation has, in a measure, done. For this purpose Government might do worse than to adopt measures during the recess calculated to ask the people themselves as to the effect of proposals affecting them, as also eliciting their views on what they might deem conducive to their advancement. We think we can quite see the way to obtain the real feeling of the people in these matters, while they might naturally shrink from giving it frankly, and with the necessary candour, if it were asked through those to whom they look as their

LOVEDALE JUBILEE.

THE other day we mentioned as a rumour the intention to celebrate the Jubilee of the Lovedale Missionary Institution, which will complete its fifty years on the 21st of this month. We are in a position now definitely to announce that the 'celebrations will come off. According to the *Christian Express,* the organ of the Lovedale Institution, of the current month, " the beginning of the second period of " fifty years will be observed by a " double celebration; one for the interested public in July, and " another for the pupils in August " They cannot be combined for " want of accommodation ; but we trust will lose none of their " effectiveness by being thus divided. On the 21st and 22nd of " July, services of various kinds " will be held. Friends are invited to be present, and every effort " will be made to accommodate " those who may come. We cannot issue invitations to all, and hope to see many who are drawn " hither solely by their own interest in the occasion and the work. We " hope especially to have together " again at Lovedale all the survi- " vors of that first day in 1841, who " are in any way able to come. They are not many, but still there " are a few, both European and " Native, and they will be both an interested and an interesting " group. The details of the pro- " gramme have not yet been quite " decided upon, but will follow so " far the order of the opening day." No doubt the occasion will be a grand one both for Past and Present *alumni* of the great Institution, and we sincerely hope they will turn out a success more than complete.

Topics of the Day.

THANKS FOR BLUE BOOKS. OUR thanks are duo to Colonel Schermbrucker, M.L.A., for his untiring efforts to secure for this journal the Parliamentary Papers with which other and more favoured newspapers are promptly supplied by the Government Department. For years, with but a few exceptions, we have had to got our supply of Blue Books by powerfully applying the corkscrew; and they then came so late that our reference to them could scarcely be anything better than a *rechauffe* of what had appeared in other newspapers. We can now only hope that our member has placed this matter on a solid and satisfactory basis.

EXPULSION. REFERRING to the powers of the Chartered Company, the *EJ. P. Herald* remarks as follows " Any man who commits an offence may be tried and punished for it, but the power of expulsion does not exist, so far as we know, in any British territory." We confess we were of the same opinion as our contemporary until the other day it came to our knowledge that the Magistrate of Qumbu in Griqnaland East had expelled, for what he deemed insolent behaviour, no less than thirty-six souls, from his districts. The parties in question are, we are glad to say, prosecuting an appeal before the Secretary for Native Affairs, and we are awaiting the result with deep interest.

LEGISLATIVE COUNCIL. LAST week—the Sixth of the Cape Session of Par. lianient—the Legislative Council sat thrice. On *Monday, June 29th,* questions were asked and answered on Railway Bridges between Colesberg and Norval's Pont, and the East London Harbour. Discussions on the Porter Reformatory discipline, the Bridges, and Scab Amendment closed the sittings. The Estates administration passed through Committee. The House sat again on *Wednesday, July* 1st, the principal debate being on the lndwe Coal as related to the Railway. The matter was left in the hands of Government. Railway Regulations and the Medical Bill Committee stage took up the rest of the afternoon. On the following day questions were disposed of on Railway Extension, in Malmesbury, Fencing Materials, Keiskama Bridge, which would be considered with other bridges, for which Government purpose raising a loan. The Vinegar Extract, Season Tickets, and the Norval's Pont Station received attention. The Medical Bill finally passing through Committee. From this day the House adjourned till Tuesday this week.

LEGISLATIVE ASSEMBLY. MONDAY week in the Assembly opened with the opproving of the principle of Mr. A. du Plessis's Game amendment, the Wynberg Church, The English Church Report and the Crown Property Rating Bills, the Committee stage of the Banks Bill taking the rest of the Afternoon and Evening Sittings. Next day, Juno 30, information is elicited on Field Cornets as Polling Officers (Mr, Weeber); Squaters in Uniondale (Mr. Robertson) ; Cost of the Bloemfontein lino (Mr. Jones); Divisional Councils Contribution (do); and Telegraph Extension to Douglas (Mr. Paton) to be considered with others. The debate of the Day was on Railway Rates on grain, raised by Mr. Wiener. The sittings closed with two motions for returns regarding crime by Mr. Tamplin to dispose of the impression that Natives going to School invariably become criminals. The Attorney-General appreciating the motive, stated that the information was to be found in the Statistical Register. *Julyl:* Bills were read the Second time on Lands Disposal in Griqnaland West; Produce Theft and Deeds Registry, the rest of the day being devoted to the Committee on the Liquor Bill the passage of which seems to be closely contested. On this occasion the times of selling liquor engaged attention. On the day following, July 2, ^the Ministry are twitted with having belied their discription as a Roads and Bridges Ministry, in a long discussion started by Mr. Mackay on the bridging of the Gamtoos River. A big irrigation scheme at the Orange River by a Company is next introduced by Mr. Theron and approved, the House rising at six, The last sederunt of the week, July 3, was taken up with Sir T. Scanlen's Oaths Bill, which was read a second time, St. John's Railway, the debate on which was adjourned. The Banks Bill was afterwards reported out of Committee. The Crown Property Rating afterwards took up a portion of the afternoon and the whole of the evening sittings.

CURRENT OPINION.

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OVERHAULING THE NATIVE DEPARTMENT.

The *Cape Mercury* concludes an article on the labour question with the following pertinent observation

If further reform is wanted we would suggest a commencement with the internal administration of the Native department itself, and so begin at the fountain head before moving the obstacles to an easy flow of the stream in its lower channels.

IT

A SATISFACTORY SETTLEMENT.

Announcing the satisfactory settlement of tho Glen Grey business the *Cape Mercury* writes :—

The Glen Grey difficulty is ended. It arose out of a Naboth's vineyard feeling, the Dutch having cast longing eyes on a piece of country which the Native, make better use of than would those who wish to obtain it. The Census has put things right. There are over thirty-three thousand people living on the ground, and it had been represented that there were only some twenty thousand souls. There is just lan«l enough for those settled upon it, and everybody we have seen who has visited the settlement speaks in high terms of the amount of cultivation, and the general progress of the Natives there. We are glad that nothing more will be heard of the question.

T

ON EXTERMINATING THE NATIVES.

We commend the healthy tone of the English Press of the Colony on the proposals that have been thrown out in certain quarters to rid Africa of its aboriginal inhabitants so as to make it wholly and absolutely a white man's land. On this great subject the *Bedford Enterprise* writes:—

The panacea for our trouble recommended by the ^Tohamiesburg *Star* is hardly^likely to -provo* acceptable even to the more inveterate haters of natives. The barbarous suggestion is, in brief, that the natives should be poisoned off by bad cheap brandy. Colonists have no wish to commit wholesale murder, even to get rid of a problem which may prove unsolvable to the present generation. Nor will the remedy suggested by the Bloemfontein *Express* prove more acceptable to any but the mere rabid negro- phobist. That no natives should be allowed to own land, is such an unjust proposition that it cannot be seriously discussed...

Let other measures which may be consistent with our profession as Christians be tried ; but not let us adopt any inhuman or unjust suggestion, of which we must be ashamed, and which might possibly precipitate the very evil it is intended to avert.

r

TAMPERING WITH THE FRANCHISE.

In the course of an article on the urgent necessity of the Redistribution of Seats the *Port Elizabeth Telegraph* makes the following observations on the subject of the Franchise as proposed to be altered by the Bond so as to give two votes to holders of property to the value of £200

We believe also that the House of Assembly will reject any measure which lias for its object—avowed oi not—the exclusion of native voters from the franchise. No one can say that the votes which they have recorded have ever been used for the promotion of any interest opposed to that of the Colony at large. Naturally enough they support rather those members who are disposed to protect their interests than those who look with dislike on the race to which they belong, and who would rather see them degraded than elevated. We believe, as we have said, that the House of Assembly will reject any such disfranchisement measure, and that very few members will support such a proposals outside the Africander Bond contingent, and their obedient servants in the Ministry — Messrs. Rhodes, Sivewright and Faure.

IT

THE EXTERMINATION OF THE NATIVES.

On this subject the *Souther Cross* emits no uncertain sound. It writes:—

We must raise our voice clearly, plainly and unhesitatingly against the most gross and cynical brutality that has ever disgraced the South African Press. In commenting upon Mr. Merriman's recent lecture, the Johannesburg *Star* speaks of " artificial checks " that must be resorted to in order to prevent the natiue popula- lation from increasing. The *Star* desires to see the native races of South Africa decaying and vanishing like the Australian blacks. [Here a quotation from the *Star* is given.] The *Star* wants us deliberately to poison off the Native races with Cape Smote. It is a comfort to believe that the *Star* will not get many recruits to join its new " Poisoning Club." We are perfectly certain that no other South African newspaper would dare to publish such vile and miserable rubbish as the *Star* lias seen fit to soil its columns with. We are also perfectly certain that the *Star* represents no one but itself, and that every right thinking man in South journalism. We belong to a superior race, and we are the guardians of these Natives who dwell amongst us and around us. We got to do our duty by them, and preserve them from the dangers of our boasted civilization. If we neglect our duty to the Natives as Christians and legislators, we shall deserve to be driven out of South Africa as a people accursed of God, and justly abhorred by man.

TEACHER WANTED.

WHO will be willing to act as Catechist. Competent, and with good character. Churchman. Apply Rev. 9. W. Cox, English Church Mission, Herschel. 3t27

WANTED.

A CHRISTIAN TEACHER, who would also be willing to assist as Evangelist, for a beginners' school in Mount Ayliff District. No Government grant. Apply, stating references and experience, for further information to Rev. P. L. HUNTER, Mount Ayliff. 3t27

TEACHER WANTED.

IpOR Nyolula, Dingiswayo's Location, . Fingoland. Grant £30 a year and School Fees. SEWING MISTRESS, £8 a year. To a Certificated Teacher, whose wife has a Lovedale Certificate for Needle-work, this is a suitable place. Only members of a Christian Church need apply. To begin work on 13th July, Apply to W. S. CALDECOTT, Missionary Superintendent, T'Somo.

KWABAZA KUTSHATA:

KANIPOS'AMEHLO APA:

Nitini ngesisivato Somtshato esitungwe kwa

PASCOE (kwa " FOLOKOCO,")

ITYALI ZETU—UYEVA? ESPECIALLY ezabatshakazi. NingalibaliPASCOE (kwa Folokoco), ngezantai kwetyalike ye Zikotshi, e Qonce, apo nom'bona kona SALUFU.

GIBBERD and BRYANT.

Ifandesi Elikulu !

AMANAN' ATOTYIWE

ITENGISWA NGOKU.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

ELIKA ukuqala umsebenzi nge 23 JULY, 1891.

L. STURROCK.

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zomiti yolilizwo.

UMPTLISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, ukuba sihle ngayipina indlela, ezinjente Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwesisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe **sama Nkazana,** nialo, njalo.

Kangela Encwadini abapilisiweyo rendie- la elisetyenziswa ngaso, zibhalwe ngesi Ngesi, Jelimeni, **si** Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeta ukuba liyayi pilisa inko- liso yezifo zabantaundu base Afrika, kwatale Fira (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litahipu, ibhotile zisheleni zontata, izele liyeza elinga tata intsuku ezilixhumi. Ibhotile nganye ihamba **nen**cwadi ene nteto yesi Xhoaa.

Lilungiselolwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso **yaba** gcini **mayeaa** kuyo yonke Ikoloni.

KUFUNWA,

UMFANA okwaziyo ukwenza Izihlangu, mhlanmbi ofuna ukuwufunda lomsebenzi. Uya kunikwa umvuzo ofanelekileyo. Umtu oselayo maze selencama. Ofunayo **woya** ku

C. W. LEVEY, 1 Smith Street.

ABATSHATILEYO.

MAGWANYA — MALI. — Kutshatiswe ngu Rev. S. Nohe wase Tamara ngo 30th June, 1891, u Mr. NIVEN N. MAGWANYA wase Peelton, no Miss EMMA D. MALI wase Tamara. 2167

IMIBIKO

DANIEL.—Kubhubhe e St. Jame's, Cuba u ELLEN VICTORIA, intombi etandekayo ka Nathaniel no Hann h Daniel ngo Mvulo, 22 June, 1891, ngo 6 O 'clock ngokuhlwa. Ubudala : iminyaka 2, inyanga 9 Umke ecula ingoma iyure pambi kokuba upume uropefumlo. Izihlobo ezingabhale. lwanga mazamkele lombiko. 4237

Isikolo Sentombi.

1 SHAFTESBURY HOME and Girls' School, Peelton, iya kuvulwa kwakona

OLUKA

Gowie Uluhlu Lwezityalo.

Luka JULY.

IXESHA lokutyala i Imiti ye Ziqamo, Fruit Shrubs, Roses.

Idiliya, Imiti yamahlati nemihle, lilo eli; kanjaqo, i Rhubarb ne Horse Radish Roots, ne Strawberries.

Uteno malwenziwe apo kufunekayo. Makutenwe ngenyameko.

KUSAND' UKUSHICILELWA.

Oluka GOWIE Uluhlu lwe Ntlakohlaza yo 1891. Ixabiso: Is., itunyelwe ze nge Posi. Itunyelwa nge sisa kwabatenga kona.

Tyala kumhlaba opangaleleyo' i Carnations, Verbenas, Pansies' Sweet Williams, Pinks, Stocks, Phlox, njalo-njalo.

HLWAYELA ezibokisini, i Clarkia, Calliopsis, Larkspur, Linum, Marigold, Pansy, Petun a, Phlox, Pinks, Salpigl ssis, Scbizanthus, Stock, Snapdragon, Saponaria, S abias, Vortena, njalo-njalo. *Zonke ezi zinokususvoa zityahve kwenye indawo.*

7 HLWAYELA i Ertyisi, Radish, Lettuce, Itswele. Imigushe, Turnip, Parsnip, njalo-njalo.

W. & C. GOWIE,

GRAHAM'S TOWN.

Telegraphic Address : " OATLANDS."

I MFAZWE, Imfazwe, IMFAZWE

KWA KOMANI

IMBHUBH1S0 ENKULU EMANANINII

YONKE into itotyiwe, kwaye kufuneka itengiswe msinya.

Buzani kubo bonke abatengayo bayakuti—-Itshipu, itshipu kakulu. Ke ngoko sindisani imali yenu ngokuya kubona

O HADNOTT & Co. (Magqadaza),

QUEENSTOWN,

Ukuba nifuna Iblankete Ezintsha, I Ityali, Izibhalala, Idyasi, Iprinti, Iminqwazi, Ihempe, Itshefu, Izihlangu, Isali, Imikala, Ihaltire, Ipuluwa o No 75, njalo-njalo.

Kananjalo sesona Sitora silungileyo, sitsbipu apa e Afrika esinika I awona manani apakamileyo ngo Boya, ngobe Seyibokwe, nge Zikumba, njalo-njalo.

Kengoko ningalibali igama nendawo

Magqadaza, e Queenstown.

Bahambi ; buzani, kuba wonke umntu uyayazi lendawo. Esona Sitora siyinceke. Umhlobo wenu omdala u Mba Nyaru uya kunitengisela.

U MR. B. BOOTH, Umbloli Lokeshoni womandla wase Bhnfolo ute ngaleveki igqitileyo ngokutyibilika kwehashe lake ngase Lukuko wawa wapuka ingalo.

KUBHUKUQEKE ibhoti kwezintsuku ecwebeni lo Mzimvubu bekukwele abantu ababini abamnyama. Baputunywe sihlanu samaqakamba (C.M.R.) ahlangula wamnye ekufeni.

KUKO uluhlu olulungiselelweyo lwama Kotama angasalirumiyo ipepa, esive into embi ukubona abantu abakumbulelekileyo kulo. Yintonina le ! Mayipele lento imbi!

NGEVEKI epelileyo kufike e Tekwini ezo kuba isizwe sase Mampondweni sesabele kowase Natal ne nkomo, sibe sisukelwa yeka Sigcau. Inkosi ya Mampondo ayivutwa yilonto.

U DR. WATSON wase Komani wenzakele ngase Mvani ebekwele ehasheni, ngokuti ihasbe litshone ngenqina emngxunyeni aye kuwa apuke ingalo yase kuuene, iruneke engqwioiba. Uvelwa usizi.

UDE wafunyanwa umzimba ka Mr. R. J. Laurie, owayemke ne Ktomme River, ufunyenwe ngu Mr. Potgieter—udada emlanje. ni ungenzakalanga kakulu kwakukangelwa ukuba ubuselunentsuku ezishumi linesibhozo wemkayo.

KUVAKALA ukuba u Canon Wharton B. Smith obelatelwe indawo yomfi u Ven. Archdeacon Kitton apa e Qonce wamkele umsebenzi e Edinburgh. Ngelituba n Bishop ucele u Rev. Mr. Tucker wase Truro kwakwela Mangesi.

U BISHOP wase Rini ubelapa e Qonce ezokukhuza ibandla ngokushiywa kwalo ngumfundisi walo otandekileyo u Venerable Archdeacon Kitton. Ushumayele emini nangokuhlwa nge Cawa intshumayelo zesi khumbuzo se Archdeacon.

NGEVEKI egqitileyo e Lovedale kutshati swe u Dr. Paterson ne nenekazi u Miss Muirhead. Le Dr. Paterson ngowayeflke nababantwana babevela ngase Yiputa kutiwa nga Msgala. Banduluke kwangomhla womtshato lowo basinga e Cairo kwase Yiputa,

1 RULUNELI ikupe isszio ngemantyi ezi sesihlanwini ezimisiweyo kwiziqingata zelase Zambesi. Umpatiswa welo ngu Mr. Archi- bald Colquhoun ; u Mr. Tye yimantyi yase Tuli; Major Forbes yeyase Hartley; Lieut. Chaplin yeyase Fort Victoria; Mr. A. Colquhoun ubanjiswo e Fort Salisbury ; u Captain Hiyman uyeyase Mfuli.

NGOBUSUKU bolwesi Tatu lwegqitileyo e Somerset East kwamkelelwe ebufundisini obuzeleyo be U.P., ngobeko lwezandla, u Rev. D. D. Fraser, Umhloli Zikolo. Umsebenzi uhanjiswe ngo Rev. J. Dewar wase Skapu, Kev. W. Lieth wase Somerset East, Rev. W. Tees wase Rini no Bev. P. Davidson wase Kobongaba. U Mr. Fraser ufuna ukuba kumjikelo ngeziko'o angaxakeki kuwuquba umsebenzi we Lizwi awufeze kwindawo ezingenabafundisi.

U MR. SIVEWRIGHT selobupila noko angekomeleleli ukubuyela emsebenzini e Palamente.

UMSEBENZI unconywa ukuncipa e Durban. Kwaloliwe ba 120 abantu abantu kutshwe ngokupelelwa ngumsebenzi.

U MR. J. W. GBEWAR wase Klcinpourt ubelwe imali ekwi £400 ngokuti ingxowa abepete ngayo ingubo ivulwe ngumntu kwi hotele abafikele kuyo e Tinara.

UCINGO oluvela pesheya luxela ezokungqubana kololiwe e Revenna kwelipesheya kolwandle ekufe abantu abamashumi mabitii anantlanu kwenzakala 40. I Kwakona e Virginia kuwe i treni ngo-kwapuka komcancato kwafa 14, benzakala aba 15.

Imvo Zabantsundu

NGOLWESI-NE. JULY 9. 1891

ICAPAZA ELIHLE.

NJ E N G ABANGANDITIYO ukubhengeza inteto zentshwabulo zabamhlope ngakumawetu—ngokukodwa ezama Bhulu— kuyinto emnandi ukuba namhla . sibe nokubeka pambi komzi ezivankala kamnandi. Kweziveki zigqi tileyo kekwako e Sand-Flats, kumandla wase Alexandria (Emnyameni) Intlanganiso Yamafama anga ma-Ngesi nanga ma-Bhulu. Le- " mbuto izibalule ngebala elihle, elingaqelekileyo kwezintlanganiso, ukuti kwingxoxo zonke ezingabantsundu, kubeko umoya wokutetelela abebala, ngokukodwa kwabesama Bhulu isizwe. U Mr. POT GIETER (POTYIU) uti andulule ingxoxo ye Pasi Engqongqo ati a ivafuneka ku Kafile. Kumadoda amane atete ngokuchasene nolo luvo sifumana ama-Bhulu amabini —u Mr. G. RENSBURG no Mr. DU PREEZ. Ipelele ekubeni liqetulwe ' elocebo. Umcimbi wabakweta ne ntonjane sihleli sivuraelana kuwo g namafama ukuba ezimpawu zobunyama mazipeliswe. Ifama elingu

Mr. REED lilandele ngecebo lokuba 5. angapati ntonga ama Xhosa. Kuyasivuyisa ukuti ibe ngama Bhulu alike ema ngazo zone ukulibhebheta elicebo. U Mr. HANS HUMAN elichasa ngati " intonga (kerrie) " kupela kwento azihlanganisela ngayo u Kafile, angayamkeliyo "into yokuba ayahlutwe." Waleke wati u Mr. J. C. SCHEEPERS (SKEPILE), " ukuba bakuquba ngolu - "hlobo kuya kuduma ukuba bazi tiyile i Netevu." Asimangaliswa '' ke ukuba lomoya mhle ngakuti upaulwe ngowase ma Ngesini, u B, Mr. CHOWLES (TSHWAULA) ote, xa ' angenisa icebo lokuba uyekwe lo- ' mcimbi, " ama Bhulu kuhlala ku-

sitiwa ahlala azamela ukumtsku- " tshisa ontsundu. Kuyahlaziya " " ukuba namafama amabini amale "Bhulu am'buzelayo ontsundu." Tina siqokela elokuba amawetu ' awadli ngakuwalibala amagama abahlobo bawo. Ukuqoshelisa,

ITYALIKE ENTSHA.

Ukuvulwa kwe Tyalike e Ramnyibe.

Lendlu Yenkonzo iya kuvulwa nge Cawa yokuqala yenyanga bi ezayo, (2 AUGUST). Umzi ucelwa izandla.

PHILIP SODLULA,
Umlungiseleli.

July, 1891. 3237

St. Luke's Industrial Institution,

ISIKOLO SABANTSUNDU,

NEWLANDS, EAST LONDON.

Head Teacher Miss BOND, *2nd Teacher* Mr. j W. MJOKOZELI, *Third Teacher* Miss NKO- vu, *Natron* Miss STUMBLES, *Umfundisi Shishini {Elokucwelay* Mr. JAS. TAYLOR, *T*
Impahla Yendlu yenziwa kakuhle i apa, Izikolo, ne Tyalike zake-

Iwa abasukuba befuna.

REV. R. W. STUMBLES, . 3237 Missionary in charge.

Isikula Sentombi.

EMGWALI.

ISIKULA SENTOMBI ease Mgwali (ka Ngqika) eiya kuvulwa kwakona ukuqala umsebenzi ngo MVULO, 13 JULY.

297 M. N. HOPE.

Isinala Yentombi.

KWA LOSE.

ISINALA Yabantsundu e Pirie iya kuvu- Iwa kwakoua ukuqala umsebenzi ngo 13 JULY. Amabhoda ayamkelwa.

3167 , H. BLAIR.

KOTITSHALA.

KWI Sikolo ease Mgwali (ka Ngqika) sa Makwenkwe kufunwa u Titshala umakabe ne Certificate, ungu Mzili. Wowuqala umsebenzi ngo January, 1892. Umvuzo £40 nevela ebantwini. Kubhalelwa ku

REV. A WELSH, (2167
Emgwali, Dohne. .

BONISANI

NDALAHLEKELWA ngu nyana wam ngo 1890. Wayeye e Dayimani. ' Igama lake ngu EKENISI elinye ngu BATYI NAKANI. Ndicela amehlo kwa. base Kimberley ukuba bandazise kamsinyane. Olandisayo wobhalela ku Mhleli ' we Mvo. Ndim,

PLAATJE NDZABB.

Qoqodala, 1 July, 1891. 3237

KUBABHALELI.

Bonke ababhaleli bam mabati: JAMES GONTSHI, Mngqesha, c/o Mr. G. Whitaker, Market Square, 2167 Kingwilliamstown.

Kwabatunyelwa 'IMV0.'

IZAZISO

ESIBALULEKILEYO.

NGOBUGQWIDIGQWIDI obubeko kwezinyanga ziggitileyo ekutunyelweni kwepepa *kuko amapepa e MVO afumane ashunqukela, awatunyelwa.* Bukulu ububi obubeko ngelituba.

Namhla bayacelwa *bonke abangasawaboniyo kufika amapepa abo, nofu bekungeko saziso ngokungunyanyiswa,* ukuba *batumele bazise kwangoku, ngo JULY lo,* njengokuba *zilungiswa* incwadi zomsebenzi. Bacelwa uxolo ngobubi ababutwele ngetuba leziposo zenx' engapambili.

J. TENGO-JABAVU. July, 1891.

Iveki.

KWABAHKELA " IMV0."

ABAMKELI belipepa lendaba bayakunjuzwa ukuba lenyanga siyipeteyo yeyokuqala kwi Kwota entsha. Bayakuba banceda umsebenzi abahlobo ukuba bayitumele kamsinyane imirumo yabo. Abebesilelelwe kwezandulelayo bnyabongozwa nabo ukuba babe uoluto abalweuzsyo, bangasebeyekela abanye. Abanabantu ababoyisele ukutabata " Imvo " lixesha elihle eli ukuwatumela amagama kwanemali.

J. TENGO JABAVU.

July, 1891.

AKAYILIBALI umntu intshutshiso yama Yuda e Russia.

SIYAVUYA ukuti ucingo oluquba indaba lungene e Matatiele.

NGALEVEKI abavumi base Amerika (Jubilee Singers) base Somerset East.

INKULU (Mayor) yomzi wase Rini ngalo nyaka ngu Mr, Willcox enyulwe ngolwesiNe,

KUCHOLWE ezitrateni zase Johannesburg u Edward Williams, indodana emhlope, ibu-lewe butywala.

IDIPENDE ifuna amatuba okumisa umsebenzi welo Bandla e Humansdorp oyakupa- twa ngu Rev. Aubrey L. Matson.

ABAMKELI be Mro abangaba abasawafumani amapepa abo bacelwa ukuba balese isaziso ngelitnba esikwakweli lanambla.

UMFUNDTSI odume kunene ngobuciko bokushumayela wela Mangesi u Rev. C. H. Spurgeon kuvakala ukuba ubanjwe kukafa kanobomi.

UMOYA omkulu udlule pesheya kwelarna Jermeni ngeveki epelileyo, kwawa kunene izindlu, kwafa, kwenzakala bantu, emko. ndweni wawo.

U DR. STEWART eelese Lovedale kwakoua, waye ngapambi kokuba abuye emke, eyakulungiselela ukwandiswa komsebenzi ngo kwakiwa kwezindlu ezintsha.

15 KUTIVVA kunqandwe ngo 24 June ibuto elisekulwini lineshumi linambini la Mabhulu se Transvaal, apetwe ngu Colonel Ferreira, igora elazekayo, xa liwela kwizibuko le

Limpopo ukuya kuzipata kweli linikelwe i Komponi lilunge e Zambesi. Lompi ipeliswe ngu Dr. Jameson, obonise ukuba ngapandle kwesiko kwayo.

lentlanganiso ivakalise ukungala- mkeli kwayo icebo lika Mr. DU

Torr alingenise e Palamente ukuba kukutswe izicaka ezintsundu nangesiposwana esingeni. Zhnvo zoluhlobo eziya kungenisa ubume-ˢIwane pakati kwamafama nabantsundu kwanomoya woncedwano.

IZIKOLO NOMSEBENZI.

KWI Mvo yokugqibela sabeka pambi kwabalesi betu ingxelo yengxoxo e Palamente ngezikolo , zabantsundu nomsebenzi. Umndululi wayo ngu Mr. DAVID DE WAAL pezu kokuba izikolo zivalwe ngamaxesha omsebenzi ukuze amafama afumane abasebenzi. Lomnumzana wasema Bhulwini uyisekele inteto yake ngelokuba kwamiselwa ngu Mdali ukuba umntu obala limnyama akonze ifama—omhlope—eliyakuba ngu Bhasi. Yinkolo yama Bhulu amadala leyo, esingasuke sibambe umlomo sigqite kuyo kuba sibe singasakumbulele ukuba angaba asenayo amatsha ezimini. Kwezinteto zamalungu angama Bhulu kuko ezizinyaniso Elika Mr. DE Vos lokuba, asinto iqeqesheka kakuhle umntwana emsebenzini akuba mdala, liyinene; kuba nakomhlope kunjalo. Siyamvisisa kwakona u Mr. BASSON xa ati. ukuba abantsundu kutiwa bayakupelela ekubeni ngabasebenzi mabanikwe neyomsebenzi imfundo ngapandle kweyesikolo. Yonke lenteto iminye-Iwe yeka Mr. HOFMEYR ote yinina ukuba kujokwane nabantwana abasezikolweni ekubeni iyinyambalala abangangeni zikolo. Kule yalo mnumzana bekungongezelelwa nelokuti intsapo ehamba izikolo iba yule ne ezikolweni; akunyaniso ukuti ayiscbenzi kanye. Ubeselefumana edwekesha u Mr. THERON emva kwalenteto ukuteta ngabantu ngabanye ati badlala ibhola ne tennis; kuba lonto ayalati ukuba umzi upela udlala ezonto. Asibapikisi abahlobo beta basema Bhulwini xa bazingca ngokuti akuko bagqite bona ukufundisa umntu omnyama umsebenzi; kuba, njengokuba sisazi, inkoliso yezityebi ezintsundu ngamadoda ongeva ukuba aka akwinkonzo yama Bhulu. Into yona kukuba singatinina ukuvana nawo ukuba intsapo engahambi zikolo nenye etandayo ifundiswe umsebenzi ngama Bhulu; siqinisekile kodwa ukuba inteto engokukatsa izicaka nale yo Mr. DE WAAL iyakubanga ukuba umzi uzirwaqelise kuma Bhulu.

I N D A BA

U MR. HENRY DE SMIDT, UKUM1WA Umpatiswa Wobhalo no KOMHLABA. Balo, ufumeno ukuba kwi Koloni endala, xa kukangelwa ukumiwa komhlaba ngabantu ukuba bebelimi ngokulinganayo bonke, emnye umntu uboyakulunga ne akile ezi 128; kumahlulo wase Dayimani emnye uboyakulunga no 117; kanti kweli pesheya kwe Nciba ukuya Emzimkulu emnye ubengalunga ne 19 kupela. Into engummangaliso kuti kukuba kuko abasateta ngokutabata umhlaba kumawetu kwelo.

SIBE sisazi kakade tina ILUNGELO ukuba ukuya o Kapakuka Lomzi. Mr. William Hay, umhlobo wenene wezizwe ezimnyama, kuyakuba lilungelo emzini. Umke ke elandelwa zintsikelelo zabo bonko abamaziyo ukuya kuhlala kwesosixeko sikulu sase Kapa. Ngeveki epelileyo sishicilele incwadi ka Mr. Hay ebisazisa umzi o.ungo e Qonce akwenzileyo ngencwadi zawo zeziroro. Namhla siyavuya ukuti u lion. Mr. Sauer ubehle walenza elake, elokuba u Rulumeni ulungiselela ukutuma u Mr. Dick ukuba atabate ulungqina ngento zonke eoezipatiswo u Mr. Hay ngumzi, ukuze akangele angakwe- nzayo. Sinokumtemba u Mr. Dick ukuba ngumfo oyakuenba imfanelo. Umbulelo womzi umfanele oka Hewu (Hay) ngakwenzileyo.

UMPHANGA welinene eli-UMPHANGA bhubhe ngo Mgqibelo (4 KA July) e London, kwela MR. c. ROSE-Mangesi, uyakwamkelwa INNES. ngosizi ngumzi ontsundu.

Lo Mr. Innes ukulele o Qonce apa apo ebencedisa umkuluwe wako emsebenzini wo Kuqondisa Umteto. Uhliwe sesisifo simke naye ekutwaseni konyaka xa abeyokuqala umsebenzi e Monti, u Mr. Innes ungobezingca ngokumela imfanelo mayelana nendwadube ezingomtina, ehleli kwikondo labakuluwe bake o Mr. James no Mr. Richard Rose-Innes abadume ngokumela abantsundu entweni zentlalo. Luyakuvelwa olosapo elusizini olukulo.

NGEYOKUGQIBELA iveki, IBANDLA eyeye sitandatu ihleli LENGWEVU. Ipalamente, lihleli katatu eli Bandla. Ngo *Mvulo, June* 29, imibuzo ibe ngemicancato kaloliwe ngase Colesberg, kwanokupatwa kwezibuko laso Monti. Kwako ingxoxo ngokupatwa kwamabhantinti angaba- ntwana e Porter Reformatory, imicancato kwimilambo etile, kwanango Kwekwe pezu kwecebo lokukulula izitili lika Mr, Neethling. Owamafa uwele onke amazi- buko. Ngolwesi *Tatu, July* 1, ingxoxo ibe ngololiwe wase Ndwe oyekwe ezandleni zika Rulumeni ote usafuna ama- lahle kufupi nololiwe lo. Imiteto yabasebenzi bakwaloliwe, nowamagqira itabate isisalela semini. Ngemini elandelayo, kupendulwe kwa imibuzo ngololiwe wase M a 1 m e s b u r y, ngomcancato pezu kwe Xesi acinga ngokuyibolekela imali. Umciza weviniga, itikiti zika loliwo ne steshoni saso Norvalspont — yimicimbi ekangelweyo leyo. Emva kokuwezwa kowamagqira lahlukene i Bandla okweveki epelileyo.

UMVULO wepelileyo uvu IBANDLA lwe ngokwamkele1wa LINGEZANTSI. ekucikidweni kwongxoxo zokwenza ngqongqo okuye umteto wabazingeli, kwanango ra-mente zase Tshatshi, nowokurafiswa kwe indlu za Komkufu. Elinye ixesha la- pumkela kumteto we Bhanki. Imini landelayo, June 30, ibe yeyemibuzo uxokoshwa ngokutatyatwa kwovoti zi Felkornet (ngu Mr. Weeber); Inetevu ezimi ibhulasi e Nisina (Mr. Robertson); ngendleko yololiwe wase Bloemfontein Mr. Jones); ngemali yama Bhunga eziqingata (Mr. Jones); nangokusiwa kocigo e Douglas (Mr. Paton) ate u Ruluneni woyivelela kunye nezinye indawo nto leyo. Eyona ngxoxo inkulu ibe igamanani okutwala ingqolowa ngololiwe. Umsebenzi walomini waqosheliswa ngombuzo ka Mr. Tamplin obefuna ngxelo yamabanj wa antsundu, obalulwa lokuba angavela kudidi olubomvu nokuba lolwase sikolweni. Into ajongo kuyo kukubonisa imposiso yabati imfundo menza isela nesibhovubhovu oyifumeneyo. U Mr. Innes, ote uyayivsisa lendawo, walate ukuba incwadi ehleli ikuzo longxelo. Ngo *June* 1, kwamkelelwe ekucikidweni umnteto vokutengisa imihlaba e Lig

owokutengiswa kwento ezibiweyo kwalowokungeniswa kwetninqopiso. Kudkidwe owotywala umteto kubanjwene - ngamaxesha okutengiswa kotywala. Ngo July 2, ingxoxo ibe ngemicancato esusela robungeniswe ngu Mr. Mackay wase lamtoos, esiti u Rulumeni kukuncipa cwemali okubange ukuba angayaki iwaqosheliswa ngecebo lokunikelwa ewemihlaba esemazantsi kwe Gqili kwi Komponi ukuba iyisebenze ngamanzi) Gqili. Ngolwesi *Hlanu, June* 3, iveki qukunjelwe ngengxoxo yomteto omtsha vokufungisa ka Sir T. Scanlen ; uloliwe ve Komponi wase Ndenxa osuka Emzinvubu ongeniswe ngu Mr. Tamplin, ayajqitywa ingxoxo; kwagqitywa ukucikilwa komteto we Bhanki, kwangenwa iowokurafiswa kwezindlu zakwa Ruluneni.

LE yinteto yomongameli "UMHLABA walombuso upeteyo e KUNE Kapa, xa wayeteta ngela- NETEVU," ma Mpondo. Wati yena utanda " umhlaba kune letevu." Lifike elase Rini ipepa eliyi *Tournal* liyenzele lamazwi lenteto:— ' Inyaniso yona kukuba ugqibelo uku- aosisa u Mr. Rhodes ukubabalela ngapantsi komhlaba abantsundu exabisweni. Eyona ndyebo yenene yomhlaba ngaba bantu ; kwaye kungeko kutandabuza akuba izizwe ezintsundu zale Koloni zincedisa kunene ekuyityebiseni ngentsebeuzo nangokutenga izinto. Oku i netevu zikwenza ngokugqitisele kudo kunokuba ilizwe elibanzi linikelwe kubafuyi abambalwa begusha abasuke babandeze indawo njekodwa, laye nelama Mpondo linganengeniso enkulu ukuba kute kwadanjiswa izipitipiti zalo. Ngoko ke tina silitanda okunye elasema Mpondweni ngenxa yobuninzi be Netevu ezikulo." Kuyasonwabisa ukubona ukuba liyaqondwa ixabiso letu nati bamnyama.

KUTSHA nje Inkosazana OEANELWEYO ito-jize ngelinye lama-LIWONGA. wonga amaninzi ombuso wama Ngesi u Hon. Richard Southey, ozakuba ke ngu Sir Richard ukutabatela kwelixesha. Lo Mr. Southey ngomnye wamapakati e Ruluneli zelase Kapa—waye ngu Mpatiswa-Koloni—ngapambi kokuba umbuso unikelwe kuma Satlani elilizwe. Ixesha lo Mr. Southey liya kukunjulwa ngamawetu njengexesha lokuzola okukulu komzi wakowetu pants! ko Mbuso wo Mntan' Omhle ; kangangokuba ibingaziwa lento ikukukalazela umbuso we Nkosazana. La wo ke ngamaxesha ekwaye kupete o Mr. Southey aba. Ate ke akunikwa eliwonga ngomsebenzi weloxesha—kuba selengumpumli e Kapa ngoku—sabona ukuba Inkosazana inga ingabonakalisa kwabapeteyo ngoku eyona mpato yomzi ikolwa yiyo. Sinenda- wo ke ngoko yokuvuya no Sir Richard Southey ngokupakanyiselwa kwakokubu K.C.M.G. Ngamana wampilo-nde-ntle, manandini ka Sabuvi.

SITABATA kwipepa Lemvo AMA-NGESi Zomzi *(Public Opinion)* EGAZI esilitunyelwe ngumhlobo NGE NETEVU. ositandayo, inteto eyenziwe yi *Nottingham Express,* exela uluvo lwama Ngesi omgquba ngati bantwana bezizwezase bumnyameni. Kulungile ukuva okutetwa zidwangubo zasema Ngesini, sakubon' ukuba sibe sikangele kweziveki amacebo obugqwira acingwa ngabanye kwabamhlope belilizwe. Lit! elipepa liteta ngomcimbi ongokubhujiswa kwentlanga ezipantsi kwama Ngesi:—I England ayizimisele nkohlakalweni, saye sihleli siko isazelo somzi noko ngati kute cwaka nje. *Akuxokwa xa kutiwa Umdali akazinikelanga kuti intlanga zelimiweyo ezipantsi kwetu ukuba siwabulale lomawaka waka, ukuze sifumane amaceba ambalwa* esilivere. . . . . Akwenzeki ukuba i England ngobuhlanga bayo, izingise ukwenza obekungenziwe nalilipina inene elizidlayo ngobunenebalo," ngokubulalaabantu ngehambara yento ezingqiniweyo ukuba zezibulalayo. Sibe sisitsho kakade ukuba awamanzi wona ama Ngesi akako kulamayelenqe.

Impawana.

Ipepa lase Humansdorp linenqaku esinga eingalibalula, elilenze xa livakalisa ukuyilwa komsebenzi wa e Dipende kulowomzi wase Tsitsikama ngo Rev. A. L. Matson. Lifika lincome ukukutula nokupapama kwalowo mfundisi, longeselele kokuba, " ilisiko apo ukuti abafundisi benze lontshumayelo (inye azininzi) nge Sabata, baze pakati kwe veki bagoxe endlwini, bezitutuzela ngelo kuba ngokwenjenjalo bawufeze upela umsebenzi w abufuudisi. U Mr. Matson uqale umkondo omtsha wokuti pakati kweveki anouelele izimilo zolutsha, ngokwenjenjalo ejonge ukuhlambululula intlalo yomzi. Sibhala nje selemise Ibandla Labazili lokuqala elaka lako apa e Humansd waye ezimi. sele ukuyila Intlinganiswana Yengxoxo, Ibuto Lebhaibhile, njalo-njalo. Waye eboonakala ukuba uyakuba ngummi oyakuba luncedo olukulu, wamkelekile emzini. Simnqwenelela impumelelo emsebenzini ngentliziyo yonke."

***

Lamnqaku e *Re-Echo* (kuba ligama le pepa lase Humausdorp elo) siwati *re-echo* kwezi Mpawana ngetemba lokuba angamana angafikelela kwindlebe zabakowetu abafu.

ELIPEPA LIPUMA
NGOLWESI-NE
IVEKI ZONKE.

Lijonge Ilungelo Lomzi kupela.
Limele imfanelo ya Bantsundu ngapandle koloyiko.
Alicaluli Sizwe nalu Nqulo.

IMVO Zabantsundu

(NATIVE OPINION.)

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

Lirolelwa 3/6 nge Kwatai (itunyelwe ingekapeli)
4s ipele i Kwata ingarolwanga.
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Izaziso Zabazelweyo, Abutshatileyo, Nemibi- ko, irolelwa 2s 6d, zi- ngene kanye 3s 9d kabini; 5s katatu.

IXABISO 3d.] KING WILLIAMS TOWN, NGOLWESI-NE, JULY 9, 1891. [Vol. X, No. 349
[Vol. X No. 349

KING WILLIAMS TOWN ADVERTISEMENTS.

DYER AND DYER

KING WILLIAMSTOWN.

BAFIKELWE, baye kanjaqo bebeke pambi komzi into eninzi YEMPAHLA ENTSHA eketiweyo yo

BUSIKA BO 1891.

Isuti Zamadoda ze Tweed ziqalela kwi 16/6 nge suti Ibhulukwe Zamadoda ze Tweed „ 3/
Ibhatyi Zamadoda ze Tweed „ 3/
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