generally (cheers)." We note the acknowledgment of Native support, because, but for it the Colony would be without Mr. Sauer, Mr. Innes, and Mr. Sivewright.

THE GOVERNOR'S TRIP.

ACCORDING to all accounts His Excellency Sir Henry Loch and party, have been received with marked demonstrations of enthusiasm by the communities visited by the Governor last week. Our people travelled long distances in large numbers to show respect to the Queen's representative, for example the Herschel Natives mustered to the number of fifteen hundred and presented an Address. From an account of the proceedings we quote the following:—"One of the addresses was from the natives, who bad with them a blue flag bearing the inscription, " We fear God, but know no other." This Aug was carried through Morosi's campaign. The address was read in vigorous style by Joel, one of the headmen. It conveyed the assurance of the absolute loyalty and thanks for the peace and tranquility they had enjoyed since they came under the protection of the Queen over sixty years ago. They were thankful for the just and impartial administra tion of the Government, and confident they would have cause to be deeply grateful in the future, now they had a Governor who made it his duty to vis t all parts of the Colony under his jurisdiction. The Governor, in reply, asked Joel to thank the headmen and natives, and said he was glad to hear they appreciated the advantages of the protection they received, as well as the extension of education and civilisation generally. He was satisfied that the natives by looking to the Government and listening to the wise words they received from the officers appointed to look after them, would benefit themselves and live in peace."

OOZING OUT A SECRET.

SOMEHOW before Mr. Sauer declared the OF A Government policy at Aliwal references had been made in the Port Elizabeth Press to what might be its nature, and the following from the *Port Elizabeth Telegraph,* written before the Aliwal speech, shows that the inkling of the Government policy bad been made known to the Port Elizabeth Press beforehand, and we ask how it was the *Cape Mercury, a* firm supporter of the Government, and one of long standing, was not taken into the confidence of Government in the same way as the Port Elizabeth papers. In the issue of our Bay contemporary of the 8th instant, we find the following : —" The retention of existing voters on the lists seems also to be a matter of justice and right qualified, of course, by the provision that the qualification shall in no case fall below that at present exists. We should thus preserve the rights of men who were deemed worthy of the Franchise so long as they maintained the standard under which they were elected. With regard to the raising of the Franchise—although we are opposed to it on principle, and should be glad to see any measure embodying that principle rejected by Parliament— we do not think that even the IMVO itself would regard the raising of the Franchise from £25 to £50 as tyranical or unfair. We think that in this case of the Franchiso, in the absence of any proved misuse of the powers of voting already given freely to the population, we should ex tend and not restrict the privileges of the Constitution. But if restriction seems likely to be adopted as a matter of public policy, then, as we have paid, it becomes a duty to minimise that res triction. We think that if (he dual vote be rejected, the Ballot introduced, and existing rights maintained, an increase in the Franchise if not justifiable would certainly not be intolerable. But some effort should be made to secure finality in the matter."

P. S. JEFFREY

Umtengisi Wento Yonke,

NOTENGA KONKE OKUTENGISWAYO,

E KAMASTONE.

UNOLANGAZELELO lokunga angazisa abemi be Hewu lonke —be Kamastone ne Oxkasal ukuba uchopele ukutenga uboya begusha uboya bebhokwe. Izikumba nganamani apezulu arolwayo napina.

Ofani ngofani bempahla bahleli beko ngamaxabiso angekalazelwayo nangubani. *Wapulelua kakulu oze kutenga epete imali.*

Lomzi ubalulekile ngokutengisa, kwinto eninzi etengiswayo ITYALI EZINTLE. IBHULUKWE ZEKODI ezihlala kakuhle, zingqingqwa, akuko zinokuzigqita. IZIHLANGU EZILUSHICA. KWI SWIKILA NE KOFU, njalo njalo, utengisa ezona. ICUBA LEBHULU ELILUNGILEYO. IKELEKO ye 6d. iyadi ayichukunyiswa nto.

Abanento yokutenga neyokutengisa bayakuba basebenzisa ubulumko ukuke beze apa ngapambi kokuba baye kwezinye indawo nemali yabo kwanoboya babo.

P, S. JEFFREY,

E-KAMASTONE.

KUYAZISWA kubo bonke ukuba u Rev. RICHARD BIRT, Umfundisi omdala wase Peelton ulishiye eli lizwe namhlanje kusasa (20th March, 1892) ngexesha lesitoba elufezile uhambo Iwake. " Umzamo omhle ndiwuzamile, ubaleko ndilufezile, ukolo ndilugcinile, sendiitekelwe isitsaba sobulungisa."

BONISANI!

NDICELA AMEHLO nge hashe lam. YINKABI EGWANGQA eyiponi, inekolo ehle ngombombo ngomgcana, ede yakuma ngetata lasekunene. Linopawu endlebeni yase kunene, emva kwendlebe line skei; inqina langas mva lasekunene limhlope. Olandisayo wovuzwa maxa ete watumela ku REV. D. D. YOUNG.

OKA.

HAYWARD

DIP

Augqitwa yeza ukuhlambulula Ibhula Ezigusheni.

Yitshoni kwi Venkile enimele zona ziniyalezele ko

BAKER, KING

AND COMPANY,

OLUKA

Gowie Uluhlu Lweziityalo.

Luka MARCH.

ISITIYA SEMIFUNO.

Tyala Ikapetshu ne Cauliflower.

HLWAYELA Itswele, Turnip, Cauliflower, Ikapetshu, Brussels Sprouts, Leek, Broccoli, Parsnip, Spinach, Lettuce, Beet, Imigushe, Imbotyi zama French, Savoy, Endive, Imifu- no, Parseley, Parsnip, Radish, Shallot, Salsify, Scorzonera, njalo-njalo.

Xa izulu lilungile, tyala i STRAWBERRIES.

ISITIYA SENTYATYAMBO.

TYALA i Narcissus, Snowdrops, Hyacinths, Iris, Ranunculus, Jonquils, Daffodils, Tulips, Anemones, eziva kuti zibe nokutwala intyatyambo e Busika nase kwindawo ne Ntlakohlaza.

HLWAYELA i Pansy, Carnation. Dianthus, Auricula, Stock, Polyanthus, Verbena, Primrose, Snapdragon, Gladiolus, Godetia, Daisy, Sweet Peas, njalo-njalo.

EFAM.

HLWAYELA i Cocksfoot, Rye, Ihabile yase Hungary, Schrader's Brome, nezinye intjobo zezingca. I Turnips zase Sweden nezinye intlobo. Itswele, Ikapetshu, Imbewu ye Rape, Kohl Rabi, Sugar Beet, Imigushe, Chicory, Mangel, njalo-njalo.

Olu Luhlu lulungele ikakulu amacala anga se Mpumalanga apo lunokuhluma kona kakuhle. Saye sitemba ukuba nakwezinye indawo zoti silingwe ukukangela impumelelo yazo.

W. & C GOWIE

GRAHAMSTOWN.

AMAFUTA EZILONDA,

(OINTMENT.)

Farmerfieid, near Safem,
3rd December, 1891.

MR. JNO. GAUNT,
Kingwilliamstown.

DEAR SIR,—Ndiyalincoma kakulu Iyeza lako Lezilonda', njalo-njalo, ondituniele lona; ndaye ndiya kukubhengeza oko ngangoko ndinako.

Ndilisebenzise kupela intsuku ezimbini nobusuku bazo. Ekumangalisweni kwam okukulu kubehle kwako impawu zobu " nchono" kobesifa.

Ngawona Mafuta alungileyo, nakupilisa kungummangaliso ezilondeni, njalo-njalo, endaka ndawabona..

Nceda unditumele kwakona enye ibhoki- sana, ndiyifunela omnye umntu okwa nezi- londa, nakuba zona zahlukile kwezowoku- qala, Owokuqala yena ngohlobo ezezimba- mbe ngalo. Ubekade esebenzisa Amayeza aba mhlope nawa Bantsundu; onke lomayeza akanceda kuto. Nditi, ngapandle kwamatandabuzo, iyeza lalo lamnceda.

Manditshonele apo, owako otozamileyo u
STEPHEN S. MDLIVA.

Ixabiso 1/- Ngeposi 1/2.

KUBHALELWA KU

J. GAUNT & CO.

CHEMIST,

ISAZISO NGO GQIRA.

U DR. WALKER, ekubeni ebuye walatelwa ukuba yi District Surgeon yase Keiskama Hoek, bonke abamfunayo bano- kumfumana imihla yonke emzini wake e Keiskama Hoek, obufudula ungoka Dr. CLIFTON, kufupi ne Lower Drift.

QONDANI !

Umnini-pepa unamapepa ane ALMANAK ye " MVO " yo 1892 ambalwa, angafunyanwanga- zifunayo, ukuba batumele kamsi- nya IXABISO LE 6d. ku Editor "Imvo," Kingwilliamstown.

T. CALDERWUOD,

UMTETELI-MATYALA

Umlungiseleli-Mihlaba, njalo-njalo.

KWA

KATA

KUYA

KULAHLWA

IWAKA (1000)

—LE—

QIYA

ZESILIKA

Kumntu ngamnye ote watenga ngexabiso elingengapantsi kwe SHELENI EZINTLANU (5/), woti xa ete wakumema oko anikwe ibhaso le Hangutyefu.

P.S.—Yizani kamsinya zingekade zipele

W. O. CARTER & CO.

KING WILLIAMS TOWN

ISAZISO SIKA

TIKOLOSHE

NGXATSHOKE MZI ONTSUNDU!

TIKOLOSHE uya wubulela Umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akasenanto nalamzi ka NGOMTI use Bhulorweni. Umf' omkulu yena selemise Ivenkile yake e Koneni, malunga ne Tyalike yama Wesile pambi kwe Ntango ze Fandesi, apo ke afukame kona NEZISULU ZA.KE, njalo-njalo. Impahla ekona inxenye yayo yiyo le :

AMAKHUBA, ngamanani alula,
ONOXESHA BESALI, babodwa,
AMAXAMBA ESWEKILE ne KOFU, ngenani elilula.
UMGUBO, nento yonke.
INTO YONKE ETYIWAYO uhleli enayo. zizisulu.
IBHULUKWE, IBHATYI, njalo-njalo, Zonoxesha. ziyalala.
IHEMPE, IMINQWAZI.
ISALI, IMIKALA.

Yizani kuzibonela ngokwenu.

ISEYILE, IDYOKWE, IMIQOKOZO, I WATERFATYI, ITYEYA ne PLANGA

AKUKONTO INGEKOYO.

A. J. Cross & Co.

E QONCE.

Amayeza ka Cook abantsundu.

UMZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxaza. 1/6 ibotile.

COOK Elika Iyeza Lukokohlela (Lingamafuta). 1/6 ibotile.

COOK Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile

COOK Elika Iyeza Lepalo. 1/6 ibotile.

COOK Ezika Ipils. 1/ ngebokisana.

COOK Eka Incindi Yezinyo. 6d. ngeboti'e.

COOK Oka Umciza Westepu Sabantwana. 6d. ngebotile.

COOK Oka Umgutyana Wamehlo. 6d. ngesiqunyaua

COOK Oka Umciza we Cesine. 8/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KAPA.

ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

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

NGOKWESIQENDU se 5 somteto No. 16 Iwe 1891, ekutiwa " Ngumteto Wabakweta ongokutshila nemiyeyezelo ye Ntonjane, 1891," kutiwa lomteto uxeliweyo uyakuqutywa kwiziqingata ze Koloni ngomhla cyakuti i Ruluneli ngentshumayelo kwi *Gazette,* iyixele ize iyimise. Ngokoke, apa ndiyashumayeza, ndixela ndisaziso ukuba lomteto sewuxeliwe uyakuhanjiswa kwindawo ezininzi sale Koloni ezi zidwelisiwe kulomgca ilandelayo, kususela, nasemva kwemihla exeliweyo apa.

TIXO SINDISA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 25 January, 1892.

HENRY B. LOCH,
Iruluneli.

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

No. 19, 1892.

Igama ne Ndawo.	Imini 15 yokuhanjiswa.
Albany..................	
Barkly East	
Barkly West ...	
Bathurst	
Bedford	
Cathcart	
Cradock	
Dordrecht	
East London	
Fort Beaufort	
Graaff-Reinet	
Kingwilliamstown	
Komgha ...	
Middelburg	
Peddie	
Queenstown	
Somerset East ...	1 July, 1892
Stevnsburg	

NGEMIHLABA ESE GALA

ISAZISO.—No. 972, 1891.

Kwi Office Yompatiswa Mihlaba ya komkulu, ye Cape of Good Hopd, 27 November, 1891.

EKUBENI u Ruluneli egqibe ukumisa ixesha malunga nemihlaba ebe icandelwe abantsundu kwelaba Tembu, esezantsi komlaba ekutiwa ngowabamhlope lokuba bayihlaule imali yolocando-mihlaba ejonge ekubeni iziqinisele zayo—kuyaziswa ke kubo bonke abalunge nalomihlaba ukuba abatanga barole £1 3 0 omnye pambi ko suku luka JUNE 30, 1892, bayakuyihlutwa lomihlaba inikwe aboyifuna.

H. H. MCNAUGHTON,
Umncedisi Mantyi.

ISAZISO SAKOMKULU—No. 201, 1892.

Kwi Ofisi yo Mpatiswa we Koloni, Cape of Good Hope, 24 February, 1892.

ELOKUVUSA.

ABAZALI bonke bale Koloni abanabantwana abangaqatshulweyo abaminyaka i 8 ubudala okanye bengapantsi koko basesicengeni sokupatwa ngqongqo ngomteto.

HENRY DE SMIDT,
Umpatiswa-Ongapantsi.

Kwabafunde Ishishini

Kufuneka udodana olufunde i Shishini LOKWAKA NOKUCWELA (Carpenters and Masons), kwa NABENZI-ZITENA (Brickmakers).

Owufunayo lomsebenzi makabhalele, axele no Mvuzo angawufunayo ko

William H. Mbenya & Co.,

CARPENTERS & BUILDERS,

FORT SALISBURY

ASAPH MAKUBALO

UMTETELEU-EMTETWENI,

Usawuquba umsebenzi Ematyaleni.

ENGQUSHWA.

J. KUZANE.

Umteteleli Ematyaleni,

KU TSOLO.

Isaziso sika Rulumeni, No 99 of 1892.

Kwi Ofisi ye Nkulu-'Mbuso, Capetown, Cape of Good Hope, 3rd February. 1892.

UMHLEKAZI Iruluneli, ecebisene ne Bhunga elingu Rulumeni, unga angazisa ukuba ukususela kumhla we 8 ka February, 1892, ixesha lokuvula nokuvala, nelokuya ngomcimbi, kuzo zonke i Ofisi Zakomkulu kayo yonke i Koloni liyakuba lelo limiselweyo ngokutsha, elikwi Meridian ye 22 1/2 deg. of East Longitude. Kumiselwe ukuba elona xesha kuya kusetyenziswa lona litunyelwe kuzo zonke i Ofisi Zocingo ezi- kule Koloni ngobusuku be 7 ku February, 1892, nokuba ngemini elandelayo Intsimbi Zamaxesha kuzo zonke i Ofisi Zakomkulu ziya kwalata ixesha elimiselweyo. Kuko nezilungiselelo ezenziweyo zokugcina ixesha elilungileyo kwi Ofisi Zocingo ngemiqondiso eya kuma isenziwa kwi ivela kwi Royal Observatory.

C. J. RHODES.

INTSHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH.

Owe Ntshinga ye Knight Grand Cross yo- didi olubaluleke kunene lo St. Michael no St. George, Owamatshawe adume kunene e Bath, i Ruluneli no Mpati oyi Ntloko we Koloni yo Mntan'Omhle yase Cape of Good Hope e South Africa, na- mazwana nezibhaxa zayo, ne Sandla so Mntan' Omhle, njalo-njalo.

NGEGUNYA nangamandla endiwanikiweyo ndiya shumayela apa ndisazisa ukuba Umteto No 38 we 1891, ekutiwa ngu " Mteto Ohlaziya ongokuzingela we 1891," ukususela ku 1st February, 1892, uya kuhanjiswa kwiziqingata ezininzi ze Mimandla Yapesheya kwe Nciba.

TIXO SIKELELA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

HENRY B. LOCH.
Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.

P. H, FAURE.

INTSHUMAYELO

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH,

Owe Ntshinga ye Knight Grand Cross, yo- didi o'.ubaluleke kunene lo St Michael no St George, Owamatshawe adume kunene e Bath, i Ruluneli no Mpati Oyintloko we Koloni yo Mntan' Otnhlo yaso Cape of Good Hope, e South Africa. namazwana nezibhaxa zayo, ne Sandla so Mntan' Omhle. njalo-njalo.

NJENGOKUBA kufuneka ukuba Isiqe- ndu Seshumi Elinanye se sishumayelo No 151 sika 8th October, 1885, esimisa imiteto engentengiso yo Tywala kwi Zitili Zabantsundu, siguqulwe, kwamiswa enye indawo: Kengoko, ngegunya nangamandla endiwanikiweyo, ndiya sihlaziya esi Siqe- ndu Seshumi Elinanye sesi Sishumayelo sikankanywe ngentla, ndaye kanjaqo ndi- sazisa ukuba lomteto ulandelayo ukuba sendaweni yeso Siqendu Seshumi Elinanye, onguwo lo :

" 11. Isiselo esibizwa ngegama lokuba Butywala ba Maxhosa siya kubalelwa kwi ziselo ezinxilisayo ngamaxesha onke."

TIXO SIKELELA INKOSAZANA!

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

HENRY B. LOCH,
Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.

P. H. FAURE.

NGEGUNYA nangamandla endiwaniki- weyo ndiyahlokomisa ndisaziso ukuba ukususela kumhla we 1st February, 1892, iziqendu zo Mteto No 33 we 1891, ekutiwa ngu Mteto Wokuncipisa Ubusela be Mpa- hla ne Zimfuyo, we 1891," uya kuhanjiswa kwi ziqingata ezininzi zo Mandla welase Mbo.

TIXO SIKELELA INKOSAZANA !

Ubekwe isandla sam netywina le Koloni yase Cape of Good Hope, ngomhla we 8th February, 1892.

ISIHLOMELO.

1 Kumandla wa pesheya kwe Nciba.
2 Kumandla welase Mbo.

HENRY B. LOCH, Iruluneli.

Ngomyalelo wo Mhlekazi i Ruluneli e Bhungeni.

P. H. FAURE.

Ngentengiso-Mhlaba e Herschel.

ISAZISO—No. 147, 1891.

Kwi Office yono Canda, Capetown, 19 October, 1891.

EKUBENI u Mr. C. W. P. Cloete enze isicelo ngokommiselo wesiqendu 14 so Mteto No 15 ka 1887 ngomhlatyana wakomkulu onxulumene nowake okumandla wase Herschel: nakanjalo lomhlaba unokutengiswa ngokwezimiselo zalomteto ungentla : ngokoke ngokulungeleleke nese 15 isiqendu salomteto, kuyaziswa ukuba londawo u Rulumente uyakuyikangela ngolwesi-Tatu, 20 JUNE, 1892 ; bonke ke abantu abanento yokwenza nalomhlaba bangabhalela kulo office pambi komhla lowo, ezoti ezo ncwadi zikangelwe ukulunga nokungalungi nesicelo eso.

L. MARQUARD,
Unocanda Omkulu.

Ukucandwa Kwalomhlaba.

Ububanzi yi 200 mogolo, ngezantsi yifama eyi "Balloch," ngasentla ngowakomkulu ;

AMAYEZA

ADUME KUNENE,

KA,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumnniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona ; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu- pantsi bexabiso lawo; ngenxa yokucoceka ekwe- niweni kwawo; ngenxa yokungabi nasikwa letyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

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

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

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, ukungatandi kudla, Isesine nento ezinjalo.

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

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

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda izisiwana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispumodio).
Umciza, wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto ityiwayo.

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

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

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa " Lelona " xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzaliselelo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, ndlu, namhambi ungenawo lamayeza esirweqe sokulumkela ukungakekeli.

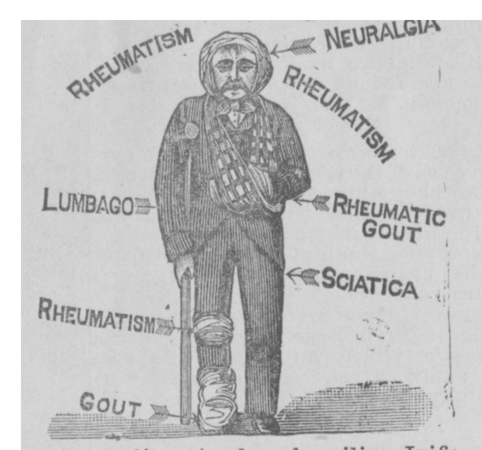
Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguwe nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya,

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini-E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, E q.
Ikaya lawo o Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.



RHEUMATISM NEURALCIA RHEUMATISM LUMBARGO RHUEMATIC GOUT SCIATICA RHEUMATISM GOUT

Alikaze linqatyelwe kupilisa Izifo Zamatambo. Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina' indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo eziee Mbilini, Ubutataka Intswela butongo, Ubutataka be nqondo, Izifo zesi Fuba, nent'eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uliyaleza ngenqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele Iyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

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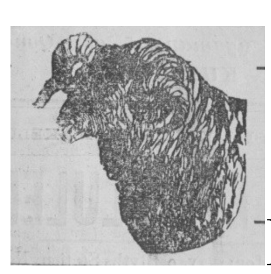
Igusha  Igusha

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GEO. WHITAKER.

Yile Dipu ekuhlanjwa ngayo kwitanki zela ma Mfengu.

J. WIGLEY, Nomaheya. K. J. BUDGE, Kotana

IMBIZO NGE GUNYA.

Kwi Nkundla ya Matyala yo Wantyi Oyintloko wela Pesheya kwe Nciba, u MAJOR HENRY GEORGE ELLIOTT, C.M.G., *Intloko yo Wantyi e Transkei, uyazisa oko kuba*

EKUBENI u EMILY MNYANDA (elokuzalwa yayingu SOFUTE)

wase Zolo, kwisithili ease Ngqamakwe, e Transkei, ngomhla we 4 ka March, 1892, wenza isicelo kule Nkundla esigunyaza u EMILY MNYANDA lowo ukuba abize umyeni wake u WILLIAM MNYANDA, ongaziwayo apo akona kaloku nje, ukubonisa ukuba kwalantonina ukuba kungaqaulwa umtshato, kuqaulwe amaqhina ambopelele kulo myeni wake, pezu komhlaba wokuba umla- hle ngekwele norexezo.

Ke le Nkundla ekubeni iwamkele umtandazo ka EMILY MNYANDA ngengqiqo, nokuba ite yanikela oko ngemfanelo, ibiza u WILLIAM MNYANDA lowo ukuba aze abonakale pambi kwale Nkundla e GCUWA, ngolwesi TATU, ngomhla we 6 ku APRIL, 1892, ngentsimbi yeshumi kusasa, azokwandlala ngokucacileyo izizatu zake zokuba angaqaulwa amaqhina amqiningele ku EMILY MNYANDA ngetuba lokumlahla ngapandle kwesizatu norexezo.

Oku kwenziwe kwanikelwa ngommiselo kwi Nkundla yo Mantyi oyi Ntloko, e Transkei.

C. J. WAPvNER, Unobhala Orakulu.

Emtata, 11 March, 1892.

ISAZISO "MVO"

ABAFUNA IMVO. — Lixesha kanye eli lokutumela amagama nentlaulo kwabafuna ukungena nokuvela konyaka omtsha, nge Kwata 3 6, mhlaimbi yonyaka 13 6 (kotanda ukuhlaulela eloxe- sha). Ongawuhlaulelanga kwase kuqaleni unyaka intlaulo iya ku- balwa nge Kwata.

Iveki.

Inqanawa eyi *Scot* yenze iveki ezi- mbini ukusuka e Kapa ukuya e England.

Kutshabalele amadoda a 120 e Auderlues ngokuqekeka komngxuma wama- lahle. '

Inkab'engwevu ifuna ukuti itwale amehlo e Free State nase Lusutu e Thaba Nchu.

Kumda wama Mpondo wase Natal kubanjwe umntu omana ukutengisela ama Mpondo imipu.

U Judge Smith wase Kapa uhlalcle ukupumla emsebenzini wobu jaji aneminyaka emininzi ewupete.

U Mr. Stephen Johnson, ummeli we Dike ne Ngqushwa e Palamente, ubu- be ngolwesi-Hlanu Iwegqitileyo.

Amaqakamba amabini e Rini ebe pambi komantyi ngohusela. Kunzima ke emaqakambeni.

U Mr. Rhodes, Inkulu Yombuso wase Kapa kubonakele cwele ngaleveki wa- singa pesheya. ngetuba lentlungu entloko.

Eqonce ngolwesi-Bini Iwaleveki kusweleke umnumzana ongu Mr. H. O. Klette (Umadlebe) obetandwa ngabantu ngokukodwa abantsundu.

Unomgcana ongu Warden, e Manchester, uzidubule wafa ngobusuku bemini atshatiswe ngayo emva kwesidlo esikulu.

Ihangu ezine zifane zabonwa sezifile e Cicira, pofu akubonakali ngozi yanto kuzo ; abaninizo baziniisele ukuya kuva kwi sanuse.

U Mr. James Fitchat obefudula eyi mantyi yakwa Komani, nosekumzuzu engumpumli, ulungiselela ukuya kuma kona.

Asiyo nengqele kwela pesheya e Europe nonyaka nje, iwa kangangoku- ba bangabi nakuhamba ololiwe kwezi- nye indawo.

Ngamaxapetshu e Nyara ukulungi- selela u Mboniso wento ezilinywayo oyakuba ngo 31 March. Isifo sama- hashe ngati siyatota.

Ke zabuya zafika inkumbi ngeveki egqitileyo e Nyara. kwangokunjalo kwizipaluka zakwa Qoboqobo, zema nge Pine zabuya zasinga kwelipezulu.

Bayanukana lutuli e Mampondweni. Into zika Vava, u Msongclwa unuke u Gqidi, isizekabani ngumbane obete kwa Msongelwa. Udliwe a 50 enkomo u Gqidi.

E Humptata, embilini we Afrika, kuxelwa ezekaba eliqotsekileyo malu- nga nokuzeka, isizekabani kukuzalana; kuba lempi yileya yaya kuziti tshwate kwanti—ngama Satlani.

Kwinteto ayenze kwinkundla yama tyala ase Bai u Judge Barry ute, nje- ngokuba kubonakala nje ukuba ubu- dlwengu, nobupompotela buyanda, izigwebo nazo ziya kwandiswa ngoku- njalo.

Isanxu somfo ongu Williams kwela pesheya sibanjwe e Melbourne ngoku- bulala umfazi waso simqusheke pantsi kweziko. Ekubeni kugoqululwe kwi- ndlu yesi sixapoti kufunyenwe izidu- mbu ezihlanu ngapantsi kweziko.

Idindala elingu Thomas Smith liba- mbe inxilakazi ngase Salt River. Enda- weni yokuba lilitshixele entangeni live lalivalela kweyalo indlu. Kusile oku- ngaliyo, kusene ngapambili kwadizwa- na ; kwaba kukugxotwa kwepolisa oko.

Kuxelwa ilahleko enkulu yo Adams & Co. ebangwe ngumlilo ngolwesi-Bini e Mgungundlovu.

Inkundla enikela imvume yokutengisa utywala yase Bai, igqibe kwelokuba kungatengiselwa ontsundu utywala ngapambi kwentsimbi yesitoba kusasa neyesixenxe ngokuhlwa. Oku kwenze- Iwa ukunqanda ubukwangi nobunyati.

Ekubeni izima-mzi zase Somerset bezicela ku Rulumeni ukuba kukweleliswe abancqenqa pakati kwabo, bape- ndulwe ngeliti akuko ndawo E Robben Island (Kweleqenqa). Lento sixaki, kuba abase Free State bayifunyanelwe indawo kwalapo.

Kwisidlangalala setyala, ebe kumangalelwe u Mr. Beit yi Banki yase Kapa ebimbiza amawaka atile eponti, kugwetyelwe yena. Amagqweta abewafaze ukuba amtetelele abe mahlanu (inga zintloko odwa kweli); awe Banki ema- tatu; Ijaji zintatu.

Inkosi u Nqwiliso uwise umteto ongqongqo wokuba kungagaulwa kanye kwindawo ezitile kwelo lake lasema Mpondweni, ekuyakuti xa kufunyenwe inkabi erola imiti namahlahla agau- lwe kwezondawo ibe sisicenge sokuba ixhelwe idliwe ngamadoda.

Uye wafika ngolwesi Tatu lweveki egqitileyo e Kapa u Hon J. W. Sauer, Umpatiswa Koloni ukuvela e Aliwal North. Kwabo ate efika baye sebemli- nde estishini kubalulwa u Mr. Rose- Innes, Q.O., Umqondisi-Mteto Wombuso no Mr. Henry de Smidt, Umpatiswa- Koloni Ongapantsi.

" Umfulawenja " nalapa e Qonce uke wafun'ukutwala amehlo. Kwabaka behlela emfuleni singabalula u Mr. Weir kanzinyana, no Mhleli we Mvo ngokulula noko yena. Esi sifo sibushu- lisa macalana onke ngoku ebantwini nase mahasheni ngokufanayo nakwezi- nye izilo ikwa siso. Hai u " Fuman'- enze."

U Mr. Commaille we Deeds Office uti ngesifo samahashe,—Makutatwe i pills ezi 30 zika Holloway, zisilwe kakuhle, ngapezu kwazo kongezelelwe esizeleyo somhlonyane wasendle owomisiweyo; xa kugqityiwe oku kugalelwe embizeni yodongwe kugalelwe i pint ezintatu zamanzi ezibilayo, ize ke iyekwe itsale de ifane ne bulanti ngebala, kodwa ingabi mnyama kakulu. Xa sckusezwa kosezwa kwimpumlo vase kohlo yodwa ukuze lingaraxwa. Eliyeza lingasezwa ihashe lingekahlabeki, kodwa pambi kokuba lisezwe bekungalunga lite ala- dla habile alasela namanzi isituba sc yule ezi 24.

KUBAMKEL -' IMVO.'

NGENTOBEKO enkulu bayacelwa bonke abanemali zolipepa ukuza ekupeleni konyaka ogqitileyo 31 December, 1891; (kwanabaliyeka ipepa benamatyala) ukuba BAQOSHE LISE ezonto ngo MARCH LO; kuba igqitile lenyanga kuya kwenziwa imigudu epilileyo ukuyimema.

Imvo Zabantsundu
NGOLWESI-NE. MARCH 21 1892

ISHISHINI LOKWAKA.

UM'BHALELI wetu waso Mqo- nchi, e Dutywa, ngeshishini lo Kwaka, wenze inteto pezu komsebenzi ohlalelo ukuba ngomkulu kunene kubantu abantsundu. Aba- ntu bakowetu basentlalweni edeleke kunene ngetuba lokukangeleka pantsi kwezindlu abahlala kuzo—amanqugwala. Akunamntu wase Sikolweni; akunanene elinempahla — ungafika inkoliso ihleli ezindlwini ezingahlukileyo kwezamaqaba ngembonakalo yangapandle. Side siti yiyo nalento ingavumiyo ukusishiya kanye—noko sesamkele Ilizwi— imisebenzi yemvelo—kukuba sifika sihlale kwizindlu ezingahlukileyo kwesaye sikuzo kwintlalo yetu yo- buhedeni noko singeneyo kwintlalo yobu Kristu. Ngati ngewancedwa kunene umzi ukuba baye abafundisi bokuqala bote ingqobhoko yenya- niso inokuqondwa ngokuti umntu ako indlu eyahlukileyo kweyase buqabeni. Kwaye kuyakubako '' ukubazi ngeziqamo zabo " abantu. Sihlelelekile, ngati kukancinane nje, ngetuba elinezindlu. Ngoku Umbuso ude wazifumana unyanzo- lekile ukuba uyivalele ngapandle kokucetyiswa entweni zombuso impi yakowetu ngetuba lobupantsi ngokubhekiselele ezindlwini.

Siyavuya ukuti sebeko abasebeyiqondile lento kubantu bakowetu ; kwaye kuko intshukumo yokwaka izindlu eziya kusinika isihomo setu emehlweni abantu bezinye intlanga. Kekaloku apo kute xha kona ku- ngoku kusekubeni ingcibi zokwaka zinqabile. Umzi utinina ngelituba ? Apa ngapantsi —kulemimandla ilu- nge e Qonce— ungafika kurutwana ngo Mr. JOHN MAKOLOTA, ingcibi yase Magqunukwebeni. Asikude kakulu ekunyaniseni xa siti umse- benzi umi kwindawo ngendawo ngokulinda ycna. Bambi bade bapelelwe yintliziyo yomsebenzi ngokusweleka kwabaki. Umfo wase Mqonchini ubuza icebo ; nati sitele- la kwelake Lapina abamnyama abafunde ukwaka? Ungatshabala- lana umzi ngenxa yokungabiko kwabantu bokuwakela ngamaxabiso alingene bona?

U RULUMENI NE GLEN GREY.

NTETO yomzi wase Glen Grey omawetu no Rulumeni ifike yegangxa kwinqanam elingavaka- liyo. Umantyi wase Cacadu uwu- tumele umzi impendulo, ati yeka Rulumeni, ngendawo yokuya kwaba Tunywa e Kapa. Lempendulo kuqala imingala indawo yokuba batwalwe ngapandle kwendleko aba Tunywa ngo treni, nakwakubeni aba Tunywa abo. beyela ukuyakuncedisa u Rulumeni ngokumkanyisela emcimbini omkulu ukuze abe nokufika kwisigqibo esihle. Kwakona, ivakalisa ukuba u Rulumeni ulileli pezu kokuwuqwalasela umcimbi lowo bahamba ngetuba lawo aba Tunywa. Ifika ingavakali apo ke impendulo ati Umantyi yeka Rulumeni. Abatunywa basuswa ngendawo ekwatiwa ugqibe kuyo u Rulumeni ; kodwa kuti, engeka- yiboni nenteto yomzi epatiswe aba Tunywa, ati u Mantyi u Rulumeni kokona ahleli pezu kokuwuqwalasela umcimbi. Kukuba na isigqibo ekwaye kuhleliwe pezu kwaso yi- ntlanganiso yase Mgqukwebe saye singamiswanga kwakubi kube kuqwalaselwe, lento kokona kuqwalaselwayo ? Oku kungemi ndaweni- nye kwenteto kuye yona nto kuti yalata ukuba kube kufuneka besu- swe ngokukauleza aba Tunywa, ukuze umcimbi ungagqityelwa ema- sheyini. Ngeke ukangele kwezo ndawo umzi omele i Glen Grey.

UMANDLA WE NGQUSHWA-DIKE.

NGOKUBHUBHA kuka Mr. JL STEPHEN JOHNSON, ummeli we Dike no Ngqushwa, ngolwesi-Hlanu Iweveki egqitileyo, kuyakufuneka kubuye kwako unyulo kanjaqo kweso sithili. Uyaziwu u Mr. JOHNSON ukuba ubengegcisa lakuteta nangqondi entweni zolaulo; kodwa ubelilungu ebelitandeka kwamanye e Palamente, okuyakuti ukusweleka kwake kwenze isikewu esingayikuvaleka msinya kwabebemqelile e Bandla. Akuko temba ngokuba kungaba nokunyulwa ilu ngu eliyakufuna naye kanye ngendawo abesakudla ngazo e Bandla. Kodwa ke, abavoti bavulelwe ituba elingafani nanto ukubalihle lokutumela esikundleni sika Mr. JOHNSON inene elikuwufanela umsebenzi kude kwangapezulu, neliyingqondi kwimicimbi ye Palamente nakwizinto ezipatelele elulaulweni. Kakade ukutsho sibhekiselele ku Mr. WILLIAM HAY wase Kapa, oko kukuti, xa ngaba kuyinyaniso ukuba ungomnye wabazimisela ukungena cmnyhadalcni wonyulo Iwase Dikeni ne Ngqushwa. Nangapandle koncedo alulo ummeli ohlala e Bhotwe ngendlela zokulungiselela imfanelo zesiqingata asimeleyo nangexesha elingahleliyo Ibandla (i Ngqushwa ne Dike zizithili eseke zalunchamla oloyolo oko u Mr. INNES wayelimela e Bandla), abanyuli bangaba bufumene itamsanqa kwayckwa xa bate bamelwa linene elinjengo Mr. WILLIAM HAY. LO mnumzana omfundo inkulu, iminyaka emininzi ubeke engu Mhleli wepepa lase Qonce i *Cape Mercury,* ipepa abesakulihlela ngamandla amakulu nangobugora obubalulekileyo elite ngoko laba namandla amakulu kwelilizwe. Ke kwesisihlalo sobu-Hleli ute waba nelungelo elikulu lokuziqonda kakuhle inkalo ezipatelele kwinto zombuso ; aye lomava oyakuba luncedo olukulu kwisithili esingati sibe nenyhweba yokumelwa nguye, Yinto eyasoloko isite manga kade tina ukuba kuti awona madbda azekayo akade ebhala emapepeni, angayinanzi into kakuba angene e Palamente, ukanti ke nomsebenzi wawo ukulomkondo kade wento zolaulo, ekuti ke ngokukodwa mayelana nento ezinjengokubhala emapepeni kufuneke inyameko, nocoselelo, nokuzingisa ukupendla inyaniso yento ezipatelele empatweni yomzi —:zinto zokubanga ukuba bawufanele lomscbenzi kune.nto eninzi epatisiweyo ngoku. Silutyila olwetu uluvo tina ngesaka seva ngodondolo kule nkuntyula, ukuba bekungengenxa kakuba ibala letu----------------. Kodwa sibuyeka uburara yinto ebifanele ukuba nombizane indawo yokuba angene amadoda amsebenzi ungowokuhlela amapepa ngenxa yosekubonakele kwimpumelelo yamanene abepete lomsebenzi az' angena e Palamente kudala anjengo Messrs. GODLONTON, FAIRBAIRN no BIDWELL we *Times* zase Tinara ngexa langapambili, kwano Mr. HOFMEYR, Mr. SCHERMBRUCKER (Unkanunu) no Sir GORDON SPRIGG kumaxesha angoku, amadoda ke abesakusebenzana namapepa endaba. Imiteto ye Palamente ibingeyinga yamanga ekucaseni umsebenzi wamapepa ukuba kubekute kwahlala kuko amadoda anjengo Mr, HAY E Palamente. Umzi omapepa ulahlekelwe zizaziso ezinamaxabiso ngenxa ukusinga zisuke ziyokufakwa kwipepa lakomkulu i *Gazette,* ipepa elingenancasa nelingabonwa bani. Njengenene ekudala limi endimeni lixatisela inkuluteko nokanyo kwelilizwe u Mr. WILLIAM HAY ufanelwe kuvuzwa kakuhle ngabavoti bezithili ze Ngqushwa ne Dike. Ukuba abe akahlali kona kwesosithili asimeleyo asinto, kuba kufikiwe e Bandla akukutalwa yindawo ahlala kuyo umeli, kodwa kutiweni nento epuma ebucotsheni; abanyuli, sinyanisekile okokuba bangati bemnyule u Mr. HAY bangaba bate xa bebeti baxu- misa yena basuke baziti wambu ngobuqaquli; baza bayibeka ne Palamente kwindawo yokuba ibabulele ngokuyitumela indoda yamadoda. Kungaba kusafunekana ukwenza ulwandyula Iwenteto u- kwalata ukufaneleka kokuba kunyu- Iwe indoda enjengaye?

Amacapaza.

AMASIKO ASE BUHEDENINI. Ipepa lase Natal *Inkanyiso* liteta ngoku- bekiselele kumteto wo- kunqunyanyiswa ngu Rulumeni kwemihlali yababomvu; ngokumayelana nokuriri- za kwabo kumandla wase Qonce; liti, ngabukali:—" Indawo yokuba lemihlali isegazini kubo ayisayikuba nasihlahla ku Rulumeni wale Koloni, kwaye oko kufanele. Kodwa hekungalungayo ute waroxiswa lomteto bakuba bete aba- bomvu babonisa amacebo apilileyo okutshabalalisa konke okubi okupatelele kulamasiko obumnyama."

INGUQULO E KIMBERLEY. U Mr. Hopley, Q.C., uqiniselwe kwiwonga lobu-jaji, endaweni ka Mr. Justice Cole. Eka Mr. Hopley indawo yobutshutshisi-matyala bakomku1u kwelo lase Dayimani (Crown Prosecutor) kuko elokuba iyakulunga no Mr. J. H. Lange, M.L.A., oya kuroxa kengoko e Palamente; isihlalo sika Mr. Lange e Palamente kunqwenelwa ukuba size silunge no Mr. Richard Solomon, M.A., Q.C., owayeke clilungu lase Qonce ngokunyulwa siti bantsundu. Singavu- ya ukumbona ese Palamente kwakona u Mr. Solomon, aye enga angema kaku- hle amawetu angabavoti e Kimberley ukuba kubeko umnyadala wonyulo. Ngokwenjenje simyaleza kuwo.

u DR. STEWART PAKATI E AFRIKA . Incwadi ezivela ku Dr. Stewart zixela ukuba ude wasifumana e Kib- wezi kwelama Kamba isiza se Sinala awaya kuyimisa. Ungowokuqala umsebenzi wabafundisi kwelozwe. Ubeneqela lamadoda amhlope asixenxe, enye iqe- ngqwe sisifo segazi. Kwelozwe imitwalo isalunga nabantu; kokona ngoku u John Bikiwa (Umtshatshu) awamtabata e Lovedale aqeqeshe isitandatu senkabi ukurola isileyi. Ukuya kwabo e Kibwezi impahla yayitwelwe ngabantu aba 250. Ihambo ayibanga yenenxwaleko kuya- pi ngapandle kokuba baka bangapandle kwamanzi imini enesiqingata e Muangu, bakubon'ukuba bagqite kwintlango ye Taro. Lomzi ukufupi neyona ntaba inde yelase Afrika, eyaziwa kunene yintsapo yesikolo, i Kilimanjaro. Ku- ngoku baqalile ukwaka, baye abemi betakazela. Sebewatabata kumzi lowo wesikolo amayeza ku Dr. Moffat, ebesefike ku 400 ngelituba lamayeza. Ngamana wasikeleleka umsebenzi.

Impawana.

Amapepa ama Ngesi ayaxokozela kakulu yindawo kakubi umtinjana uhlohlwe kakulu into zemfundo yencwadi, kwaye kusendle ngecala lomsebenzi wezandla.

***

Isihandiba esingu Lord Alington sitengele inkosikazi yaso idyasi emanzi exabiso li £1000. Mayibe yintokazi eyikolisayo indoda ukude yenze oko.

***

Kwelase Hungary e Yerepe kuko izanxu- kazi zabafazi eziti zakudinwa ngamadoda azo ziwatyefe. Kalokunje sebesesitatwini ababhaqiweyo behleli pezu kwalonkohlakalo, ***

Amawetu ase Ngqushwa ayalinga ngati kute cwaka nje ukusinyanga esi sifo sikoyo bati ngu " mfulawenja." Sitsho kuba kute lakubambeka i Ngesikazi baputuma ku Gqi- ra kwaoko, kute kusenjalo kwabimkala okokuba umntu uyatshona ; lite lemka igqi- ra laputuma mkuhlane wumbi, laye belite ku Rev. Mr Gedye wase Dibana, e Ngqu- shwa apo, aliboni ndlela angapumelela ngayo ofayo. Batsibe kwa Ntsundu—om- dala umte fatsha-fatsha ngento zakowabo azaziyo labehle i Ngesikazi la ngcono nge- situba sentsuku ezimbini.

***

Asimangaliswa tina yile ndawo yokuba amawetu nhleli enamayeza nzinkunqele. Kodwa ke ngenxa yokuba bati nabawaziyo batande ukunga bangati pezu koku. xbelelwa bazuze inkomo ngento engaqonda. kaliyo, bambi bati amayeza abo adliwa ngo mhluzi, bambi bati ize umntu angenzi lento naleya, kwabe kungabonakali sizatu salonto yonke; ekuti ke ngoko abantu batande la ase mlungwini atshipu, nangana migaqo mininzi emakuhanjwe ngayo.

Indaba Zamabandla.

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[Umchokeli unga angafumana ingxelo ezimfutsha ne kuba-Fundisi na ma-Gosa ama Bandla ngeziganeko eziti zibeko Emsebenzini we Nkosi, ukuba zidweliswe kwelibala.

ITSHATSHI.

Kugqitywe ukuba u Bishop omtsha wase Bloemfontein, u Dr. Hicks amise- Iwe emsebenzini akufika kweli'lizwe e Kapa. Bekuko ukumiselwa e England njengezinye i Bishop.

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Ngomhla we 2 February e Maritzburg. u Dr. Macrone wamisela u Rev D Mzamo kubufundisi obuzeleyo base Tshatshi (Priesthood). Ngumbingeleli wokuqala, kwelo lase Natal, ontsundu.

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U Bishop no Macrorie base Maritzburg banduluke ngenqanawa ukusinga e England

Libalele kubi ema Mpondweni kangangokuba akuko temba ngento ezilinyiweyo.

U CAPT. BRABANT M.L.A. NGEMICIMBI.

Sivuye sagqibelela kukuba ete u Capt. Brabant wenza inteto, kwisidlangalala se dinala yonyaka yama Welsh e Monti kweziveki zigqitileyo, nge Lungelo labantu lokucetyiswa entweni zombuso. Emva kokuncoma u Rulumente ngokufezwe ngu Mr. Sivewright ukulungiselela ukuqutyelwa pambili kololiwe kwelase Transvaal nokubolekwa kwemali ekwi sigidi ngu Mr. Merriman, u Capt. Brabant iti i *Dispatch* ute :—

IBALI LOKWENZIWE NGU MR. HOFMEYR.

Kuko ezinye izinto enditi ndakukangela kuzo ndibe noloyiko, nentlungu. Niyayazi nonke imbali yamacebo ka Mr. Hofmeyr ngomcimbi we voti, niyazi okokuba ungumcimbi owalihla entloko Ibandla, yaba yinkohla kuye wonke ubani kuqala okokuba lento ingatiwanina. Ukuze iqondakale kakuhle yonke lento kuyakufumaneka nite nakangela emva kancinane, niqwalasela imbali ye Bonti. Ndingobefudul' eyibuzela i Bonti. Impi eteta isi Bhulu yale Koloni ibisakuba neziroro endaye ndicinga ngokuti zinokuvelelwa, zaye zikufanele ke oko. Ko, ndiyakumbula okokuba umhlobo wam ongasekohlo kuni (Col. Griffith) ubengakwamkeli oko, ndicinga ngokuti wada wati naye andi Ngesi kakuhle nozwane. Ndacinga ngokuti xa yonke lengxushungxushu yama Bhulu ite yalungiswa zonke ezincukwana ziyakupela. Kanti ke akusayi kubanjalo. U Mr. Hofmeyr akamndululi wayo le ndawo yelungelo lokuvota. Ndinga ningandivisisa kakuhle ngalendawo inalunga no Mr. Hofmeyr, ungumfo ohamakad'-ebona, nengqondo ebhadlileyo, waye evele ngentloko namagxa kwimpi yake ngengqondo. Ndicinga ngokuti ukuba lomsebenzi ube umi pezu kwake yedwa ngewungazanga upakanyiswe nakanye; kodwa akazipete maxa onke. Yinja eshukumisa umsila, kodwa maxa wambi ngumsila oshukumisa inja(K wahlekwa. Izwi: " Ngubani inja?") Ngu Mr. Hofmeyr, ngapandle kwamatanda,

UKUBANJISWA KWAMA NGESI.

Amasekela ake kwi Bonti ate akubona ukuba isitunzi somanyano Iwawo siyapela afuna nto yimbi entsha yokuxokozelisa, kufunyenwe lomcimbi wevoti ukuba unguwona ungasakugqitywa ukuqondwa zifama ezingama Ngesi eziqutywa ngamakwelo. Amafama alungile, anyanisile, akutele. Ke ndilifama ngokwam, kodwa ndinyanzelekile ukulikupa elokuba inxalenye yezihlobo zam ayiboni nto ngapaya kwempambi kwempumlo zayo, ete ke ngoko yatakazelela izwi lika Mr. Hofmeyr lokuba kunqunyulwe amanqindi ivoti zabantsundu. Ke Mnumzetu, njengoko naziyo nonke, kute mhla lomcimbi wangoniswa e Palamenteni, ndateta ngamandla ngawo de wandiqumbela u Mr. Hofmeyr ngalonxa. Ndandicinga ngokuti ngeloxesha izwi lam liyakuba njenge lizwi lodanduluka enkangala. Kancinane emva koko, amapepa awutabata shushu awuxoxa lomcimbi, ndabona ukuti andidodwa, ndaye nditemba ukuba kuyakubehle kubeko iqela elomeleleyo neliya koyisa lokuchasa umcimbi ohlatyelwe ngu Mr. Hofmeyr. Ukuba upumelele u Mr. Hofmeyr yasetyelwa lento, umzi oyakonakalelwa ngoma Ngesi. Ndasoloko ndimele ukuba yonke indoda erafayo inemfanelo yokuba ibe nezwi i entweni zombuso (kwadunywa).

UBUHLE BEVOTI YE NETEVU.

U Capt. Brabant wenjenjalo wabonisa isiqamo sevoti kwizithili ezikolise ngabavoti abantsundu, ebonisa ukungabi nakwenzeka kwento yokuba abantsundu bagqubele ngotuli abamhlope evotini. Utsho wati, ndakukangela kosekwenzekile emva, andazi nelinye ixa abaka bati abantsundu bavotela ilungu elingafanelekileyo. Angake alinganisele ngo Mr. Warren waso Mtonjeni (kwadunywa).

leyo, kodwa o Palamente ungumntu obekeke nokunjulelwe ngapezu kwamalungu amaninzi. Kukwako no Mr. Tamplin, indoda eqabukileyo nebhadlileyo; ngokufutshane manditi, onke amalungu atunyelwe ngabantsundu o Palamente abambe ukuti egqite kwamanye ngengqondo.

UBUYO-MVA.

Ukuba lendawo ka Mr. Hofmeyr ipumelele kuyakuhla ntoni? Kuya kubako ubuyo-mva (hear). Ama Bhulu Kalokunje alinga ukuba angenise isi Bhulu ukuba sibe yinteto epuhlileyo ya ya Komkulu, xa kunjalo singaba ngabantu basemzini mayelana

Ndivile okokuba kuko into yokuba into yokuba umcimbi wokuguqulwa kwelungelo lokuvota ugqitywe ngendlela yomnqopiso nama Bhulu. Okwenene, ngowona mongo kwinto zolaulo. Kodwa ko kunokubako ukugqitisa emgceni wemfanelo nakulonto (kwadunywa). Kumicimbi yolaulo ndazimisela umteto wokuba ndingalandeli nabanina kuba igama lake langu Smit, Brown mhlaumbi langu Jones, ndaye ndicinga ngokuti ixesha lifikile kaloku nje ukuba bati abatumeli-malungu beme ngenyawo bati, "Sizimisele ukumela imfanelo zetu, nenkululeko yetu saye sixatisela okokuba oko kanye sifuna kona kutezwe (kwadunywa). Sinamandla anaakulu e Bandla, naseziqingateni ezitumela abantu e Palamente ukuba sikwenze oko. Akufuneki nganto ukuba ndinazise ukuba kuko amadoda e Palamente aselepilo kusebenza umbuso, kufuneka eqondisiwe kakuhle ukuba awasayi kuvunyelwa ukuba ahambe nxam nemfanelo zawo (kwadunywa). Nditemba ukuti abatumeli-malungu baya kuyiqwalasela lendawo ukuze imfanelo zabo nenkululeko zigcinakale.

KWA BHULUNELI

NGOWAKONA.]

March 19, 1892.

Kumzuzu Mhleli ungaseva lndaba ngalomzi wase Gqubeni. Izinto zisemi njengakudala, umpanda ulaula ngenene ; into engummangaliso ngati namadoda apambili awo ??? izidubi ngesi simo sinje. Umntu wase mzini efika ngokukodwa ngo Mgqibelo—akangeze atsho ukuti sisikolo esidala—kuba ungafika kubomvu amaqaba, isisihashe, kuselwa kwezizindlu zonke, ize ngokuhlwa ibe yintlombe ete nqi; ngo Cawa kona anditefi, wofika iziziqu ezikulu, kusiliwa kupela. Ngati kokwam ukubona lixesha olipakamileyo ukuba umzi wakwa Bhuluneli uvuke, wenze imfanelo yawo yokuhlambulula intlalo yomzi eyonakeleyo mpela-mpela. U Bidli selenze umzekelo omhle ngalendawo.

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Njengengxelo eyaka yabonakala epepeni lako, bokumbula abalesi ngokuvuIwa kwe Tempile yalapa e Gqubeni, endiyikangela mna njengentlantsi eyakuti ukuba ito yomelela, yaqinisa emsebenzini, ide iwuginyele kuyo wonke umzi,—nakuba kodwa ngoku umzi usaginywe ngumpanda. Letempile inempawu ezintle zempumelelo—onke ama dyakana apakati.

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Nakuba Mhleli uko umteto omiswe yi Palamente egqitileyo wokuba utywala bo-Mxhosa bubalelwo kwiziselo czinxilisayo, nokuba ke ngoko owutengisayo makabe ne Lasenisi—intengiso yomqomboti yona isahamba njengoko, waye nomteto unqatyelwe kukubafumana abatengisi kuba usuke ati umntu uzonzola ukuzityela. Nakuba ndingeze ndafunga ematyaleni nditi u Nantsi utengisa utywala, kodwa wonke ubani otanda ukuxela inyaniso uyazi ukuba akuko bani apa edolopini owenza umqomboti, engawenzeli kutengisa, kodwa ukuba makusele wonke ubani ofikileyo tele fele yiyona nto ingekoyo leyo. Kauvelise iqinga Mhleli watshona umzi zinkanti ezingena lasenisi.

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Ngolwesi-Ne Iwedluleyo ibiyintlanganiso yonyaka. Esihlalweni ingu W. Lord, Esq., epahlwe ngo Revs. J. Harper, W. Rubusana, no Gway Tyamzashe. U Mr. Lord ulinqwenelele Ibandlaimpumelelo Emoyeni nase nyameni, watsho wati, nobu-Kristu abunakuze buhambe bengenazo izinto zalentlalo. Ingxelo zibonise ukuba leramente iku 500, nokuba imali zirolwe kakuhle kulonyaka ngangokude kubeko umncono we £2. Amanani empi ebuya elizweni abe nganqine kunene. Intlanganiso ivuyiswe kunene kukubako kuka Rev. Gway Tyamzashe, ote waposa amazwi okuba iramente mazenze iinfanelo znzo, zikutalele abafundisi bazo, zibondle. Emva koku ite intlanganiso yavulelwa ukuba inikele iminikelo yayo, ete oko yakwenza ngentliziyo ezivumayo, kuba yabehla yahlanganisa i £10 ngapandle kwenkomo, negusha, nebhokwe, nengxowa zokutya zezitembiso. Yaba ke iyavalwa intlanganiso eyayimnandi kunene.

EZASE TYUME.

AMAHASHE—kweli afe ngohlobo olube- te sazidenge. Kwamanye amadoda aku- salanga nelokubika; asazi ukuba abafana bayakurola ntonina ukuqukumbela ama kazi. Mhlaimbi kuya kurolwa amaqegu, zibotshwe kuwo isali ezintsha.

Ubungqina buka Cardinal Manning buti, "Iminyaaka ndingumfundisi e London imashumi matatu anamihlanu ; eyobudala imashumi asibhozo. Kweloxesha ndinezinto endizifundileyo, eyokuqala yeyokuba: owona mvalo mkulu otintela ukuba Umoya ka Tixo ungayifikeleli imipefumlo yamadoda namankazana, luselo. Akuko nto ifana nalo ngokuchasa Umoya, into encaso icacileyo, inobuqinga, ikumacala onke. Noko ndiwaziyo amadoda namankazana atshatyalaliswe zezinye izinto, bona bupumelele ukonakalisa, amadoda, abafazi, abantwana, amakaya."

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U Nondiza ufikile, yimirozo amaqaba ukuya kuvela indawo angaziqondiyo. Akabanuki nje abafazi urole ingaba.

namagqoboka, ngokukodwa wona la ati ayapuma ebuqabeni kanti azakuliniza kwasemlimandleleni.

qaula izinxibo zake zobuqaba entlanganisweni yemvuselelo, wati uyazinikela. Kuse eyibuyela yonke lonto, esiti yona ebenxilile.

Bati,

lte xa iyakuqaqa okwesitatu kanti iko impi yomzi ukuza kukalima lonto. Abe

sa yangena emtandazweni eyomzi, kanti enye iyilalele ukuze xa ipumayo zilile.

imaqela mabini, yanga ingafunza, yabuya

kwa Tshiwo," inkabi eyomelele kunene yase bukweni bake ebifudula igqiba imihlaba. Iye yamfikisa yabuya yam- godusa; bati ngoku ikulungele nokuya pesheya kwe Nciba.

***

UMFO wase Dikeni obebulela impi yakwa Gqumahashe ngokunceda emse- benzini wake ngentliziyo ecwayitileyo, uvelele ituba lokuvakalisa ukuti ibisenza isiko layo elidala. Umfundisi wase

yake ingakanje kumhla azo alike into enje eyenzelwe ngesisa, kuba owase Tyume umhlambi ngowendleko nembu- yiselo. Noko ke engati akateti nto bati lisiko lake ukuti xa abulela into ngoku- kulu akohlwe nakuteta.

Inkosi u Mbovane, isahambele kwelase Gqili; uyakude ayokufika e Lusutu.

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Ukufika kwegqira elivumisayo e Tyu- me kukumbuza isiyalo sika Tshemese, obeyi mantyi e Qonce, isiyalo awasitume- la kuyo yonke lempi yase Tyume, uku- puma kwake ebumantyini. Wati " uya- leza ngako konke abanako ukuze bahlale bebambelele kwi Kumkanikazi naku Rulumente; ukuba benzo onko amalinga okukwelelisa ubuhedeni nobuburibari, ubuhedeni obubangele ukuba bahlale bepantsi besemva, bamkole ubu-Kristu, baqubele pambili emfundweni nase kukanyeni."

UMPANGA KA REV. RICHARD BIRT.

Esi sicaka so Sombawo silishiye elipakade kusasa nge Cawa, 20 March ; simke xa ubudala baso bebukwiminyaka emayela ku 82. Emva kokugula iminyaka emibini, usuke wafa icala lonke lasekunene, ubengasena kwenzanto. Yindoda ebisaziwa kakulu esingasakuba sangena kakulu kwibali layo. Umfundisi u Birt wafika eseyindodana kweli lase Maxhoseni nge 1838. Apo waqala kona ukusebenza kuse Mxholo; ute ukushenxa apo wasingisa ngase Ncemera selenegcudwana labantu abakolwayo asuke nalo e Mxhelo. Wayo efike walishumayela Ilizwi kwisizwe se Midange. Esi sicaka se Nkosi sike safumana inkatazo ezininzi kuba ibilixesha lokupitizela nelemfazwe. Ude ati naye xa abeke abalise—ikwa yimisebenzi yopezulu nokuba abe wahlala. Indlu awayakayo yati ngesipitipiti esaka sako kuma Xhosa yatshiswa, wada naye waka washenxa, kanti noko akancamanga. Ubuye wamisa lendlu amka ekuyo ngoku. Yindoda ebitandwa kakulu ngabantu, yaye nayo ibitanda abantu bonke ngokungazenzisiyo. Uyakulile-Iwa kakulu ngabakowetu kuba ubelikusi lento yonke engumntu. Yindoda ebiwusebenza ngamandla nangokutembeka umsebenzi wo Nkosi yayo, nebiwudlisa ngokufanelekileyo umh1ambi wayo. Waye ungazanga waba nabala umsebenzi ngalo lonke ixesha awaye senolomelelo lokuwuquba. Ingcwaba ngo Mvulo libe lelikulu kunono, abantu bevela kwindawo ngendawo. Itsho lotyalikekazi mkulu yazala kangangokuba kusweleke rendawo yckuma ngenyawo. Umngcwabo uhanjiswe ngu Rev.' Gway Tyamzashe no Rev. W. Rubusana, amadodana omabini awawalungiselela ngokwake umfi ukuba angene umsebenzi wobufundisi. Abafundisi ababeko ngo Rev. *J.* Harper, Rev. J. Gordon, Rev. J. I), Don, singasayibaluli iremente nentsapo yomzi, nezihlobo zomfundisi lowo. Uya kukuzwa ngokubanzi umzi wase Ncemera elusizini okulo.

Imvo Zabantu,

ISIMEMEZO NGOKWAKA.

MHLELI OTANDEKAYO,—Senza isicelo ngokubona lento yalomfo wase Mashonaland omemeza ngomsebenzi wo Kwaka noku Cwela no Kwenza Izitena. Ubamemeza bepina abaki, abafolomi bengazanga bafumana sikula nje; bengazanga naye nje ukuya kuzifunda ezizinto? Sipina isikula sokufundisa ukuba mabakwazi Ukwaka? Into esiyibonayo eninzi kukuba, abantu balibele zisoyi ukwaka ngazo kuba kungeko sikula samsebenzi wokwaka. Ngabeba bangxamile ukuhambela pambili ngokuba baka amabhastile esoyi, koko ayawa. Abavunyelwa nokuba bangene evotini. Uti nobengene evotini ngelobhastiLe lako, kuti ukupela konyaka ibhastile liqekeke kubonakale epuma evotini—kuba kungeko baki bawufundisiweyo lomsebenzi. Bakutinina ababantu ukuze bawazi umsebenzi? Kanjalo ababafundisi betu abayiniki tina lemisebenzi. Nowaziyo lomsebenzi akafundisi bani kuba engenawo. Nowaka uxande akabizi bantu bakowabo usuke abize umlungu.

Mqonchi Mission,
J. M
Idutywa, 13 March, 1892.

Umhlati wa Barwebi,

IMARIKE YASE QONCE —Ngo Mgqibelo, 19 : —Ibhotolo 1/2, 2/7 ngeponti; Amaqanda 1/, 1/7 ngedazini; lhabile 1/1, 3/ ngekulu; Itapile 2/, 4/ ngekulu ; Umbona 5/3, 6/ nge- kulu ; Inkuku 7/ inye; Amadada 1/3, 1/6 lilinye; Oranisi 2/3, 2/6 emnye; Ikwakwini 3/7 inye; Amatanga 9d, 1/9 ngedazini; Umgubo 11,6, 15/6 ngengxowa; Ingqolowa 7/3, 11/ ngekulu ; Inkuni 7/, 30/ ngeflara.

Inqwelo zixhoma ngo 4/9 ngekulu ukusu- ka e Qonce ukuya e Kokstad.

IMARIKE YASE KOMANI, ngolwesi Hlanu,—Inkuni -10/ ngeflara, lhabile 4/6 ngekulu, Ibhotolo 1/4, inkuku 6d ne 9d inye, Irasi eluhlaza 3/6 ngedazini, Amaqanda 1/6 nge-

IJAJI E BHAI.- U Sir J. D. Barry utete lamatya alandelayo, ingu Mr. Tamplin Umtshutshisi: —• *September* ngokubu- lala u Marthinus Arendjes ngomhla- kulo, umfi lowo enxilile. Ugwetyelwe iminyaka emitatu etsala nzima—Jan *Hendricks,* ngokugqobhoza ebe ubugca- galala bempahla yevenkile vo Messrs Cowie & Swanson. Ugwetyelwe iminyaka emine etsala nzima—*Samuel Weiso,* ngobusela bemvutuluka yempahla yase ndlwini. Ugwetyelwe iminyaka emibini etsala nzima *Margaret Neil,* ngokutsha- ta amadoda amabini u Nelson no Baker ugwetyelwe inyanga ezilitoba—*Fortuin Slingers,* ngokutwala intwazana eminya- ka 1 17. Ugwetyelwe inyanga ezilitoba etsala *nzima—Henry Spraggon,* ngobu bhovubhovu bokuhlaba nokwenzakalisa ipolisa elingu Buckley ; uzitetelele ngeliti ube engayazi into emngeneyo ngeloxa Udliwe £20, engenazo inyanga zontanda- tu etsala nzima.-*Samuel Hennessy* ngo- budlwengu ku mvasikazi; ufunyenwe enetyala njekodwa ngamaceba. Uhlauli- swe i £10, engenazo inyanga zontandatu etsala nzima. *James Kosana* ngokuchanaba nokutshisa uwabo u Stephen Janties abe epeka naye ehoteleni. Amaceba amfumene enetyala, udliwe £2 engenazo inyanga entolongweni.—*Mbulali no Ni- nise* ngobudlwengu ku Catherine Person • u Mbulali utiwe nka nge 5 iminyaka kwanemivumbo e 36; u Ninise utiwe latsha ngommyaka 3 no 30 imivumbo — *Margaret Sevan no Walter Payne,* ngo- kufihla usana lwabo abaluzala bengeka bandakanywa ngomtshato; bafunyenwe bengena tyala ngamaceba, bakululwa — *John Kunz,* umsuli mahashe, ngobudlwe- ngu Kwintwazana eminyaka 8 ; ugwetye— Iwe iminyaka 5 etsala nzima nemivumbo 36. *Henry April,* kwangobudlwengu ku mfazi ka Ngqono ambhomele xa indoda ibisati itenga ubuvilikitshane bempahla evenkileni. Ugwetyelwe 5 iminyaka nemivumbo 36. *Timothy Monose,* ngobu— dlwengu kunodyuwazana; amaceba amfumene enetyala, watiwa nka ngo 5 iminyaka nemivumbo 36,- *Willem Smit Charles Simpson, Frans Prinsloo no John Williams,* ngetyala lokunxakamela

ii. Pettit iwotshi netyatanga, neponti eneshumi. Amaceba abafumene benetyala; u Williams wanikwa iminyaka 3 etsala nzima, u Simpson ngesibini amadoda amabini wona atiwa fatsha ngonyaka onenyanga ezisibhozo.—*John Banks* ngokubhomela u Piet Majola nokumenzakalisa, bebebangisana iigebhotile yotywala; udliwe £10 engenazo inyanga 6 etsala nzima. U Banks ubeselegqibe inyanga 3 entangeni — *Edward Alvarez,* ngokutengisa izikumba zobu bhuru ku Thomas .Sugden, ote wazitenga ezazi okokuba zezobusela ngenxa yokutanda inzuzo. Amaceba abafumene benetyala u Alvarez ugwetyelwe unyaka onenyanga ezintandatu. Ijaji ekugwebeni kwayo intshengula engu Sugden ite kuvinto elusizi kakulu ukubona ingwevu engangaye isebenzela ububhuru endaweni yokuba iqube umsebenzi ngenvaniso nangokutembeka, ngako oko seybti makahlaule £59 engenazo inyanga 6 entolongweni.—*Samuel George Williams,* Unobhala, ngobubhedengu bokuba ubugoxo bemali yo Messrs. Guthrie & Co. emva kwenteto ende umbanjwa lowo unikwe inyanga 4 etsala nzima.

I-TATI E RAFU.-Pambi ko Judge Barry etolikelwa ngu Mr. van der Graaf kwi nteto yesi Bhulu, kwano Mr. Plaaties kweyesi Xhosa; kuziswe ematyaleni elika Jan *Swanepoel* ngobusela behashe wayeko wasentanjeni kabini lo Jan. Namhla bamte ntsi ngamitatu etsala nqi.

U *Plaatje Ackerman* ngokuhlaba u Jack ote wagaxeleka xa u Plaatje wayengxolisana nomfazi wake, suka u Jack azipose pukati endlwini aselesonda kwisanxu esingumninimzi. Ati ngokungayitandi lento u Plaatje amosele esifubeni nge sitshetshe alahle pantsi. Akubangako bungqina buzeleyo ngawo lomcimbi; u Plaatje ke udliwe i £2 engenazo iveki ezi 6 etsala nzima—*Charles Spalding* Ingesi no *Danster* Umxhosa, ngobusela benkabi ezimbini zenkomo zokutengisa u Spalding, ukululwe ngamaceba sekunzima. L *Danster* Umxhosa amyekile wagwetyelwa iminyaka 3 etsala gadalala —O *Magerman Qwasha,* no *Pom Batye* ngobusela begusha ezintatu abucacanga ubungqina; bakululwa.

IJAJI E QONCE.—U Judge Barry uhleli apa ngo Mvulo nemini ezilandelayo ingu Mr. Lardner-Burke Umtshutshisi-matyala. *John Mtyenene* wase Mgwayi ngobusela begusha ezi 44. Ugwetyelwe iminyaka 4 esebenza nzima wadliwa £10 ngapezulu.—*Tayise Dyassop* i Netevu, ngobusela benkabi ezintatu kwanezinye ezimbini zomlungu. *Limisiwe.-Rambu Peters,* Ilawu, ngobusela bempahlana ka Eliza Nogalabe. Ugwetyelwe iminyaka 3.—*Joseph,* ngobusela begusha ezi 6. Ugwetyelwe inyanga 18.—*Minto Gaxa,* ngokubulala bebesilwa u Jack Yantolo. Ugwetyelwe inyanga 18.—*Peter Maci, Capu, Dontsa Maci, Fakani, Folosi no Jadezweni,* base Mtwaku, ngokubulala u Bekani edabini lentonga. Emnye udliwe £12, engenazo unyaka entolongweni etsala nzima.—*Barnes Malgas no Moses Malgas,* base Kubusi, ngokubulala u Isaac kwidatyana elibeko ngokuti ngokunxila abete omnye wabo. Bakulu-Iwe ngamaceba. Akuko xesha lokungenisa atetwe mva.

Native Opinion

THURSDAY, MARCH 24, 1892.

VICTORIA EAST,

THE lamented death of Mr. STEPHEN JOHNSON, the genial member for Victoria East, last Friday, necessitates another bye-election in that constituency. Mr. JOHNSON'S best friends have ever been ready to concede his glaring deficiencies as a politician, yet as a colleague and a member of Parliament he played a part that will render his removal to be felt in the House for some time to come. It would be too much to expect that the constituency could succeed once more in hitting upon a gentleman of the late member's unique and peculiar parts; but the chance is open to it to return in Mr. JOHNSON'S position a gentleman of transcendant abilities and special aptitude for Parliamentary work and public life generally. We refer, of course, to Mr. WILLIAM HAY, of Capetown; that is, if report is correct that he is standing as a candidate soliciting the suffrages of the electors of Victoria East. Apart from the advantages to a constituency in having a representative resident at the seat of Government to watch and promote the interests of his constituents during the long weary months when Parliament is not sitting (and Victoria East has had a foretaste of this when the present Attorney-General sat for her in the Assembly), the electors would, in many other respects be most fortunate in securing Mr. HAY as their member. Mr. HAY, a gentleman who has received an education of a far-reaching kind, for many years occupied the chair of the *Cape Mercury* which he edited with conspicuous ability and conspicuous courage making it a real power in the land. He has thus been in the best possible position to thoroughly understand public questions; and these experiences, placed at the disposal of a constituency, would be of tremendous service. It has always appeared strange to us why some of the ablest men in the country who drive the quill in the columns of some of our leading contemporaries seem disinclined to take to Parliamentary life, seeing that the very nature of their business, necessitating a careful, painstaking, and incessant examination of public questions, would make them better fitted for the career of politicians than many a man now pursuing it; and here, we frankly confess that we, for one, should have braved the elements long ago, did we not groan under the sentimental, but palpable, deadweight of our colour being black. This, however, by the way. But. joking apart, it strikes us that the marked success as public men, of erstwhile journalists like Mr. GONLONTON, Mr. FAIRBAIRN, and Mr. BIDWELL, of the *Uitenhage Times,* in the remote past; and Mr. HOFMEYR, Mr. SCHERMBRUCKER, and even Sir GORDON SPRIGG to-day, would have encouraged more gentlemen connected with the Press to come forward as candidates for seats in Parliament. Then, legislation respecting matters affecting the craft would not be so much directed against the industry as has been the case these past two decades, when good paying advertisements have, by some singular fatality, been torn, as it were, from the very mouth of the newspaper man and swept into the capacious maw of the insatiable and unsatisfying *Government Gazette.* Moreover, as a worthy Colonist, of good repute, who has long laboured in the cause of light and freedom in this country Mr. WILLIAM HAY has strong and irresistible claims on Victoria East or any other constituency which appreciates real merit, the question of non-residence being neither here nor there in the atmosphere of the House where members have to do, not so much with the question of whence a man comes as that of what he is capable of. In honouring Mr. WILLIAM HAY by returning him the Electors would, we are satisfied, place Parliament under an obligation by giving it one who would be a real acquisition by reason of his mature and robust convictions on public affairs, and a member who would in every sense be above mediocrity. Need we argue further the wisdom of having so desirable a gentleman returned ?

OUR good friend the *Cape Times* closes an article noticing the Government proposals respecting the reform of the franchise with a warm tribute to our people for the way they have always discharged their public duties as electors; and it looks forward with a degree of anguish and concern to the prospect when the Native vote shall have been swept from the Registers of the country. The grounds for this feeling are set forth as follows :—

The aboriginal vote has returned some of the most useful members to the House of Assembly ; the important constituency in which it is unknown lias always been the worst represented in our legislature. It is, of course, not because of the political sterility of the aboriginal Natives at Kimberley that the Parliamentary representation of the place is so miserably inadequate ; the fact, nevertheless, suggests the possibility of the introduction of worse evils by the disfranchisement of the the Natives. Happily this event is postponed by the provision for which Mr. Sauer appears to have adopted a needlessly apologetic tone. We only trust that by the time the registers are cleared by death the demand for constitutional reform may have gathered such strength that no government will venture to delay the general overhauling of the machine, inevitable one day in any case but forced upon us by the results of a piecemeal operation.

One fact may be stated here to show that the sorrow of the *Cape Times* at efforts to minimise the wholesome influence of the Native vote is not groundless. Of the limited number of men returned to Parliament mainly by the votes of the Natives since Responsible Government was introduced, it is highly creditable to our people that nearly 90 per cent, of the gentlemen they have been instrumental in electing have acquitted themselves so well in the House as to be offered office in one or other of the Ministries that have been formed. In the MOLTENO Government the Hon. C. ABERCROMBIE SMITH, who held a seat in the House principally by virtue of the votes of our people in Kingwilliamstown, was Commissioner. The second Responsible Ministry numbered the Hon. JOHN LAING (Commissioner) and the lion. WILLIAM AYLIFF (Native Affairs) who had received the support of the Fort Beaufort Natives at their election. Sir T. SCANLEN'S Government included the Hon. J. W. SAUER (Native Affairs), who, at certain junctures, has had to rely solely upon the Herschel Natives for his Aliwal North seat; the Hon. C. W. HUTTON (Treasurer), who also obtained the votes of the Fort Beaufort Natives^ But for the well-known perspicacity of the Victoria East Natives the country would long have remained in ignorance of the latent abilities of the Hon. J. ROSE-INNES, QC., Mr. RHODES' Attorney-General ; and had not the natives of Umzim- kulu and Mount Frere supported the Hon. J. SIVEWRIGHT the Commissioner's office would not now be adorned by a gentleman who has the reputation of thoroughly understanding the business of his Department. We have no space to enlarge upon members elected by Natives who, although they have been shining lights in the House, have, nevertheless from no fault of their own, not been advanced to Cabinet rank. The reason for the Natives' apparent keenness in these matters is not far to seek. It is admirably given in another extract from our brilliant contemporary quoted above occurring in a different article, to the effect that:—

" The Athenian citizen, though perhaps unable to read, had a far higher intellectual standard than we can find an example of in any other mass of men, ancient or modern. And this superiority was due to the part he took in public affairs, in the dicastery and the ecclesia. . . . If circumstances allow the amount of public duty assigned to the individual to be considerable it makes him, apart from the services of the schoolmaster or lecturer, an educated man."

Substituting Natives for Athenians you have what accounts for the evident penetration of our people in elections.

Topics of the Day.

THE MINISTRY AND THE PEOPLE. THAT the Rhodes Ministry are steadily working themselves into the good graces of the community, every day seems to afford abundant evidence. The following is the testimony of the *Queenstown Free* Press:—"The present Ministry when formed was so strangely put together of men of such different political views that it seemed at the time to be a mere compromise Cabinet, a sort of inte- regnum during which the ??? the country were to be carried on, in fact an emergency Government: But ??? range to ??? never before have the interests of the Colony been so well and carefully guarded, its prospects so advanced, its financial matters raised on to such a sound boss as during the holding of office of the pr. sent Government. This may be accounted for by the fact that, speaking of them individually or col- lectively. never before in the history of the Cape Colony have such a set of fi st- claws men tenanted the Ministerial benches." ---------

THE "ARGUS" AND THE NATIVES. THE view to which th? *Umtata Herald* gives expression in the fol- lowing extract has long impressed the thought- fol in these parts concerning the attitude of the *Cape Argus* under present management on Native affairs. The *Umta ta Herald,* after pointing out the injus- tice of the censure passed on certain proceedings of Mr. Sweeney in intro ducing himself officially to the Tembu Chief' concludes : —" We are sorry that the *Argus* as one of the leading papers of this Colony should not take the trouble to gain more knowledge about our parts instead of expressing such crude and misleading opinions as those contained in the article above referred to. We cannot see that abolishing the Native Affairs Department will in the main alter the duties of our Magistrates or their relations and dealings with the Natives."

THE NATAL GOVERNMENT. THE sum total of the work of the special session of the Natal Parliament, summoned to re-consider the Responsible Government Bill, has been the adoption of the suggestion of the Secretary of State that provision be made for an Upper Chamber ; the setting apart of £10,000 per annum for Native purposes. One point on which the Imperial Government insisted, the reserving of powers of Supreme Chief to the Governor on legislation affecting Natives, that is that the Governor should dispense with the Ministerial advice in such matters, has been rejected. To our mind this is the all important condition, and on which we hope the Imperial Government will not budge an inch. Since our people in Natal have no audience in the Parliament of the country, it is but right that everything should be done to protect them from harsh legislation devised for them by a body that is in no way answerable to them.

A MAYOR WITH A POLICY. LAST week Mr. D. Rees of East; London received the felicitation of the " upper ten " of the port on his election again to the position of Mayor. This gentleman seems very popular with all classes, and from his lips has flowed fair utterances about the natives whenever questions affecting them have come under the consideration of the East London board. In this sense his elevation to the civic chair is also popular with the natives, who we may assure the East London public, do watch these affairs. At the meeting to congratulate him, Mr. Rees announced, as the cardinal point of his policy for the year, the building of an attractive Beach Hotel with a veiw to popularise East London in the estimation of inland visitors. May we put a spoke to the wheel and bespeak the advisability of an establishment, under the auspices of the Council, where the better class of natives in neighbouring districts might find a home in East London; seeing how extremely difficult ib is for them to find accommodation except they sponge on the already exhausted hospitality of friends. A scheme of this sort would do East London great credit among natives far and near.

ANOTHER ASPECT OF LABOUR. AFTER natives have been induced to come forward to take work in large numbers, a further question, concerning the quality of the material, crops up. It is thus referred to in the *Eastern Pro- vince Herald : —"* While the farmers are grumbling at the scarcity and badness of native labour, the townspeople are certainly no better off The house boy, or the edition of that animal at present to be found in and near Port Eiizabeth, is a being who makes one sympathise with the Yankees who had a public whipper for the correction of such intractible youth. If the house-by goes on an errand he first proceeds to compose his mind by sitting down to a smoke and a chat with the first casual stranger, as soon as he is out of sight of the house. In the house ho will only work when someone is watching him, and then so slowly that the somebody generally decides to do the work him or herself. If he sleeps on the premises he will go to the location late in the afternoon and return home at midnight or after. He is as particular about his food es Lord Randolph Churchill, and that in fact is the only thing he is particular about. His personal habits are uncleanly. When he gets his month's wages he will probably walk off and take a month's holiday. He is in fact lezy, dirty, imperti- nent, and altogether objectionable. These facts we are requested to publish by lady readers. We publish them, but as the house-boys won't road them, we fear that the result will be small. Why does not some educated native start a house-boy agency, and send to his clients only boys who can be recommended P" The only remedy for this is for an agency to be started in each of the large towns to communicate with the more decent natives who at present dread towns for demoralising effects on the young, and special contracts with respected houses might ba entered into under which the class of servants referred to in the *Herald* might be supplied. But households will have to undertake responsibilities of watching over the morals of their servants, as parents have to do at their homes, under this arrangement, and unless employers are prepared to assume these further responsibilities so long will they deal with a large class of domestics, 75 per cent, of whom consists of the self-willed and disobedient rabble that leaves its home because of its waywardness.

THE ALIWAL CONSTITUENCY. BEING in a day or two about to make a statement on the franchise question, it was gratifying to hear Mr. Sauer at the Aliwal Banquet to the Governor throwing out a remark from which one could infer that the rights of every section of the community had been considered in the disposal of the franchise question. Speaking of the Aliwal constituency the Colonial Secretary said, it " embraced the Afrikander Bind, of which he was not sorry to say it had some English Jingoes in it as well as a great many Englishmen who were not Jingoes, who had always supported him, and whose support he hoped to have again. His constituency had also a large native population, which had always supported him and he could well imagine when they dealt with a question like the Franchise in a constituency like that the particular difficulty and task would be to show that there was a reasonable course which he trusted would appeal to all men, and that they would say that under the circumstances they were prepared to accept what their member submitted, and encourage and give him the same confidence they had extended to him in the past for many years (cheers). If he succeeded in that he would go away happy, and should feel that he had done a service not only to his colleagues but to the country

PILISA.	MANGALISA.
Wokunyanga Amatumba, Ihashe Ukunohola kwe Gazi, Icesini eba- ngwa kukunyakama nazi zihlambo Amadlala, Izilonda, Igcushuwa, Iqhabanga, Isibindi, nezinye iziku- hlane ezikolisa ukuhla amankaza- na. ,	Wokunyanga Isifuba (consumption) Ukungenwa yi Ngqele, nazo zonke Izifo ezibanga ubulwelwe Esifubeni nase Mibungeni.
Ixabiso 2/6 nge Bhotile, nge Posi 3/2.	IXABISO, 2/6 nge Bhotile, nge Posi3/

ELIPEPA LIPUMA NGOLWESINE.

IVEKI ZONKE.

Elionge Ilungelo Lomzi kupela.

Limele imfanelo ya Bantsundu ngapandle koloyiko.

Alicaluli Sizwe nalu Nqulo.

Imvo Zabantsundu

(NATIVE OPINION)

Lirolelwa 3/6 *nge* Kwata (itunyelwe ingekapeli) 4s ipele i Kwata ingaro- Iwanga.

Unokuhlaulelwa wonke Unyaka ekuveleni kwawo nge 13s 6d.

-----o—

Izaziso Zabazelweyo, Abatshatileyo, Nemibi- ko, irolelwa 2s 6d, zi- ngene kanye ; 3s 9d ka- bini; 5s katatu.

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI- NE, MARCH 24,1892.

[Vol. VIII, No. 386

DYER DYER

KING WILLIAMSTOWN.

IMPAHLA ENTSHA

IFIKA EZIVEKI ZONKE.

Umsebenzi wetu kukugcina impahla eyona isentliziyweni kwabantsundu. Ngapandle kwamatandabuzo lendlu yeyona impahla intle IMAXABISO APANTSI kulo lonke apa Emaxhoseni

Isuti Zokutshata ziyalinganiswa zitu- ngwe mininye.

Ezamadoda, Ezamadodana nezamakwenkwana, Ingubo zokunxiba.

Ityali, Ifelane, Ingcawa, Ihempe, Iprinti, Ikele- ko, njalo njalo.

Isuti Zamadoda ziqala 12/6
Ibhulukwe Zekodi Zamadoda ziqala............... 5/6
Indulubhatyi Zamadoda ziqala..................... 2/6
Ihempe Zamadoda zokusebenza ziqala ... 1/-
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Ibhatyi ezingojobela zokuhomba no Ndulubhatyi. Izihlangu, Ishuzi, Iminqwazi, Amaqhina,

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Ezona ntlobo zintsha!

Ezonaflshini zokugqibela!!

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Inyama ne Zonka

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BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

BON MARCHE.

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22nd Yesiqingata Sonyaka

INTENGISO

Yokutshayelwa Kwempahla

SAYE SINEYONA

IMPAHLA ETOTYIWEYO

KUWO

ONKE AMAGUMBI

KWIXESHA elidluleyo sibe sihleli siwatoba amanani ngokufaneleyo—Saye sisazimisele ukugcina esosimo nangoku, sisazi ukuba akukobani uyakumka esitoreni setu enganeliswanga. Ulilobo Iwetu kukupata abantu kakuhle ukuze bamane ukuza futi kuti.

IMPAHLA ETUNGIWEYO, NEYOKUTSHATA yenziwa ngolona hlobo luhle, nangawona manani apantsi.

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EZILUKWE NGOBUGCISA OBU BODWA, Igama lazo yi ‘ ‘ EXTRA NAVY or MATTROSS.”

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esigqibe ke kwelokuba SIZIPA- ULE i BLANKETE ZONKE ngopawu esi- luqinisele na Komkulu ngohlobo lwemifa- nekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YEYENE- NE, kangelisa kunene ukuba ina- wona umfanekiso we NGONYAMA kwelinye LAMASONDO ayo.

ZONKE EZI BLANKETE ZIZEZINGATANDATYU- ZWAYO.

ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU IBLANKETE NGANYE IYAYIVELA IMBOLA.

Kwivenkile enitenga kuzo-ke bizani Iblankete ozinomfanekiso we Ngonyama.

Ziya kubako kuzo zonke ivenkile za Pesheya kwe Nciba nase zidolopini zonke.

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Iflawa Zabatshakazi. Izigubungelo Zabatshakazi.

Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Ziyasikwa.

Ibhatyi Ezimnyama ezi “ best ” Zetwidi.

Yizani kuzibonela ezimpahla ngokwenu

Ngapambi kokuba nitenge napina yiyani ko

ZIHLOBO EZIMNYAMA.

NANTSI INTO

U GRUBB, wase GCUWA,

U SAND’ ukuvela E-Qonce apo ebeketa inyambalala ye- mimangaliso :—

Isatini Emhlope, ISIHOMBO SOMTSHATO kunye ne veil namagqabi 40/ (iponti ezindyanda).

Izanga ZETYALI, IPRINTI, (uyeva na?) Izihlangu, Zamaledi, Ishuzi, i Under Linen, ne Minqwazi Yokutshata.

Ezamanene INGUBO ZOKUTSHATA—zinoku odolwa zitungwe.

INGUBO ZABAFUNDISI Ziyenziwa, IZIHLA- NGU. ne SHUZI Zamadoda, AMAQINA, ne HEMPE.

IBHATYI, IMITIKA, IBHULUKWE (ningabali- bali Onzonza).

QONDA.-Ningazilibali IZIHLANGU ezizitende zide zokubeta “ Unomtatsi.”

IBHATYI ZETENIS, kwane Hetnpe zayo.

IKOFU, ISWIKILA, ITI.

IMPAHLA YONKE YABAREYISHI.

Ningawalibali kanjaqo Amayeza ka GRUBB Ezifo Zonke.

IMPAHLA ENGABA AYIBALWANGA YIBUZE, WOYIFUMANA

T. E. GRUBB, Butterworth,

Ivenki Etengela ngamanani ase Qonce. YIZANI KUYILINGA.

IFANDESI LIKA MR. T. H. KELLY.

IFANDESI ELIBALULEKILEYO.

KUMZI ka MR. T. MORIARTY, e Blyths Station, Ngqamakwe, Trans- kei, kuya kutengiswa, ngo

MGQIBELO, APRIL 2, ozayo.

IBHOKUVA, ine Tentyi epakamileyo, kunokutiwa intsha (ilungele kanye abantu abanosapo xa baseluhambeni; IKARI, isalungile kanye ; INTAMBO ZAMAHASHE AMABINI, Zintsha; ISIPANI Senkabi Ezi- tsalayo, Simnyama, siwufanele umsebenzi; 20 INKOMO ezingumxube. 100 LEHAMILE Ezityebileyo, (ziya kuketwa kwezi 200): 86 INKABI ZEBHOKWE, ezi Seyi nezingezizo; 20 AMABHALI ECUBA LAMA- XHOSA Elilungileyo. Nenye into eninzi yempahla ekangelwe ngomhla we Fandesi.

T. H. KELLY, Umteteli-Fandesi. Butterworth,

12 March, 1892.

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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, Amazi- mba. bahlele benawo.