cimbi eyayipatelele kwimpato yabantsu- ndu ekupangweni kwemipu. U Mr. Hay wayeyichase ngokuti u Rulumeni upa- nga abantu abaninzi ababemnceda, abantu abandilekileyo ababengakatazi bani, kodwa ababesenza umsebenzi wabo; wasoloko ke engakwicala le netevu ezito- bele umbuso zilinga ukuqhubela pambili. Ngalo lonke ke ixesha abengu Mhleli welopepa yasoloko iyinkalo ajonge kuyo le yokuba atetelele ontsundu. Abantu ababechase i netevu ngeloxesha basazi- chasile nangoku ; kungoko bangamamke- liyo u Mr. Hay. Basebaninzi abantu abangafuniyo ukuba abantsundu tnaba- fundiswe nakwelo balunge kulo. Inko- liso yamafama ikweloqela, kuba ati, "i netevu ezifundileyo asizifuni ezifame- ni zetu, kwaye kunjalonje zingamavila azaneliswa li 10 a. ngenyanga, nesikotile sombona ngemini, imfundo enjalo ke isonela izicaka zetu." (Lenteto ute uyi- bone kwipepa lase Bhai ibhalwe lifama. Kokubonwe lilo oku ukuba imfundo isanganisa i netevu ; ekutetelelenі kwalo amafama lite kwesosithili bolingetandi ukuba kubeko i netevu ezikwaziyo ukubhala nokulesa.) Maninzi atnadoda anjalo akufupi nati, anteto zinjalo, achase u Mr. Hay kuba engavumelani nawo ngalomcimbi wemfundo. Ngesi sizatu onke amadoda akoyo apa ebefanelwe kukuyipaula lendawo ; ayiqonde kakuhle imfanelo yokutuma u Mr. Hay okokuba ayekusimela e Bandla. Ndimtembile ukuba uyakuyikangela ngobuhlobo imi- cimbi yemfundo ngakontsundu. Qini- sekani. Utanda imfundo kwabantsundu, waye elangazelela intintelo yotwala kubo. Ngecata levoti umnqweno wake ngowo- kuba kuvote abafanelekileyo nabanqwe- nela ukuqhubela pambili komzi ontsundu. Oluhlobo lutsha lwevoti luyaku- shiya pandle jmpi exoliswe kukuhlala ebubomvini-oko kukuti impi engateni kukuqhubisa pambili ngapandle kokuba ikwazi ukulesa nokubhala ayisayikuze ivote. Yindawo ke eyakukutaza ukuba i netevu zifunde nebezingakukatalele, (abasemqulwini bona abasakucukunyi- swa zezizinto zonke.) Le ingaba ibinge- yona nto ibifunwa ngabebenga inganqu- ndwa ivoti yabantsundu; kodwa kokona uyakunxunela pambili umzi; badaneke. Elinye inqanam leli lokuba izihlobo zaba- ntsundu zinga lingapantsi ilungelo lokuvota ukuze zibo nako ukungena ititshala. Kowam umcamango uknfa- nele kanye u Mr. Hay ukuba ngumlomo wetu. Uhlala e Kapa ; kunjalonje ungu- mfo onesitnnzi kona; kodwa ulazi lonke eli lasema Xoseni kakuhle; kwanento esingaba siyazilangazelela. Into ezililu- ngelo kwabantsundu uyazazi, waye eba- vela kanjalo; ndicinga ukuba uyeyona ndoda ingayalezwayo emzini ukuya e Palamente abe ngnmmeli wesi siqingata.

U MR. J. K. BOKWE nto:—Njengofunda ikoranti zesi Ngesi nesi Xhosa unga angaposa abe mabini. Kuko amadoda ati xa afuna ukunyulelwa e Bandla azixele ukuba angabahlobo bontsundu etembisa izinto ezininzi ezilungileyo ayakuzenzela abamnyama ukuze awibhe ivoti zabo. Kwintlanganiso zabamnyama afike atete nto yimbi kunaleya ayakuyi teta kweyabamhlope, alibale ukuba kuko abantsundu abazifundayo inteto z iwo. Ute bebefanelwe kukuqiqa kakuhle into ezibanga obobuhlobo. Kulunge ngape- zulu ukulwa notshaba olusekuhleni, kti- nokuba uxwitane nento apa eza ngama- zwi nezenzo zobubele, kanti ngapakati yingcuka eqwengayo. Ontliziyo-mbini ingaba ngumhlobo onjanina? Inteto enjalo ayingebhekiswe kwinene esiteta ngalo. Ukutsho ke u Mr. Hay. Kuba yena ngexa awayengasekeleze nto kwabantsundu wamela ukuba angadlelwa ndlala ontsundu, waye bakuposisa enga- sayi kunqwanqwa ukubabonisa—kwa- njengokuba etete njalo namhlanje. Sifu- na amadoda olohlobo atembekileyo enya- niso e Palamente afike abe nesitozela, aye napina apo akoyo efumana imbeko kolutshaba nongelulo. Mhlaumbi ama- wetu angaba awazi ukuba ipepa esinalo e Qonce, ipepa elisipakela indaba nesitike sipalazele kulo inxwaleko neziroro zetu ukuba ebusaneni balo lancedwa ngama- doda anjengo Mr. Hay, kungokunje lomelele, ubuko balo buyavakala kulo lonke. Nditeta IMVO ZABANTSUNDU. Masixase indoda eqhube njengo Mr. Hay lo, umhlobo wetu omdala ongazange adinwe siti.

U MR. MANGATI GULWA, wakwa Gaga, urorele ubufutshane besaziso ngentla- nganiso, kuba bengabanganako ukuhla- ngana kakuhle ukuze babhunge kakuhle ngendawo emaze zibekwe pambi kwake. Uyambulela u Mr. Hay ngetuba alenzi- leyo ukuba bambone bamazi nokumazi, nokuva izimvo zake.

U MR. MATAYO DUNGELA ubalule ubu- kulu benqaku elikankanywe ngu Mr. Hay ngokumalunga nentintelo yotywala kwabamnyama. Ute bona banga bunga- tintelwa utywala, kodwa ke uyazibona izixaki ezipatelele kulontintelo, waye ke eziva enyanzelekile ukuba abuze ukuba yena u Mr. Hay uyakuyitinina lendawo? Ute ucinga ngokuba kufuneka lukutaziwe ngapezulu udidi olufundileyo luvulelwe imisebenzi.

U MR. TSHUKA FITI ute, waqala ukuva ngomhlobo wake ongu Jonas okokuba kuko inene elingu Mr. Hay lase Qonce elingumhlobo omdala wabamnyama. Uyakolwa okokuba nguye lo uteta nabo. Uvuyisiwe kukumva eteta ngoluhlobo. Ute ukuba ubengumvoti ubengasakuba safuna kunge ngenxa yoko akuve namhla, kodwa ngenxa yobungqina ngo Mr. Hay abuvayo ngomnye ontsundu ngexa ekwa- ye kungeko voti.

U MR. MATAYO DUNGELA ute, nam ndaye ndingummi kwa Hleke ngeloxa ubesaku.a futifuti ngokumela imfanelo nobubele buka Mr. Hay ngakontsundu. Besifanelwe kukuxasa yena.

U MR. MFAZO N. GALELA ute, ngapa- mbi kokuba aye kulontlanganiso ube- funda inqubo engapambili ka Mr. Hay, uke wancokola ngaye nabamaziyo, ke ngoku ndizivele nje ndawonyo nobu- ngqina babanye abazi netevu ndigqiba ekubeni ndimtembise inxaso yam.

U MR. MALONI TOTO uvakalise olwake uluvo lokuba u Mr. Hay utete inyaniso ngendawo yotywala ukuba buyinto yo- kukweleliswa kuba bulonakalisa ilizwe. Ukankanye imbangi yokuba abantu babe bunqumnqesi ukusebenza kuma- fama.

U MR. HAY wenze impendulo kwinteto zamadoda wati, kuko obuze ukuba ndo- tinina ukubupelisa utywala. Ndiyaku- kwenza oko ngokuhlala into le ndiyiku- mbula ukuze ndixelele abasukuba besiti abantsundu abasebenzi ukuba oko kuba- ngwa kukuba nibenza ukuba basele utywala. E Natal abuvunyelwe utywala ; akuko mntu mnyama unokubufumana. Apa sibuvumele ngoko kunzima ukubu- kupa. Mayelana nomcimbi wokusebe- nza, ndiyavuya ukuba ndiwusondezile namhla, kuba ndingangi ndingawupe- ndula ngokwam, ndinga ndingabuyela e Kapa nditi yiyo le into efunwa ngaba- ntsundu. Imfundo akayinikelwa ukuba imenze atyebe umntu. Kucingelwa ukuba imenza ukuba onwabe ngapezulu, kuba uti akuwugqiba umsebenzi abe nokuhlala pantsi alese amapepa nokuba yincwadi abenokuva okungapezulu. Kanti ukuba kuko umsebenzi onokwe- nziwa ngumntu ontsundu ufanelwe kukuba awunikwe xa kuvuleke ituba. Njengeyokutolika. Kodwa nabo bafu- ndisiweyo bati ngamanye amaxesha bangaqhubi kakuhle, njengokuba esiti omnye azinikele ekunxileni, ekuti umntu ofundileyo ontsundu akwenza lonto adyobe abanye ngesosiposo sake. Enda weni yokurorela ububi obutwelwe yimpi yemfundo ngetuba labanye, ngeninika ulutsha icebo lokuba lunxweme unxilo, ngoko bangehliseli pezu kohlanga ugxe- ko nemali ezincinane. Walate ukuba ukuba umntu upetwe kakubi unokuyi- xela lonto nokuba ngumantyi uyakupa- twa ngesiko. Abasebenzi mabanyaniseke.

Emva kwalamanqaku upelile umsebenzi wentlanganiso. Ngemini elande- layo usinge e Sheshegu u Mr, Hay.

INDABA .

E BHAYI.

[NGU NTAMBANANI].

Tyovi—tyovi—tyovityo—uxolo Mhleli ukub.i nd.kotuse ngamakwelo, uqondele kumsebenzi ongaka ukuba inkulu " ipepa lakowetu," uxolo, toro, andina- kuzinceda, andiva, ndibulakufesa e Greenland, kanti ndiyakudinala e New Zealand ; into ke leyo engenakwenziwa nayiyipina intaka, inditet' ukuti ne *Frigate Bird* ingadud' inqumama, ndi- fung' inkwali, tyovi tyoviyo.

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Mabo! ibilap' ikwayile yakwa Zulu, qa, inanjo, ngo G, 7, no 8 yale igqitileyo. Singasuka siti tina " kade beneta" aya- vuma ama Tshaki; anentokazi ka Ms me, etsala ingoma pezulu, ane *ngxu- kuma* ka Msane, qo, ehla u doh ilushiye udaka olo Iwaka Iwafikelelwa ngu Ma- kadu (into yaso Maceteni aso America), ize yone. no " Dyan Krap." Ezinto zihla e Town Hall apa'm, kwasa ngo Ngqibelo besimka, yekoko ukusinga e Kapa uku- bhekisa e Ngilanti sasala site ngna imi- lomo.

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Mabo ! kuseso Nqweba kodwa apo kuko " brave ladies," nditsho ngesimanga endasibona kona ; kuti xa sihla e Station sisinga emizini epesheya komlambo, sizinto zombini ililedi eli lesitatu elalize kusikaulela. Sifikile emlanjeni, sifike unamanzi ekubonakole ukuba sikulule ibhulukwe; livakele lisala ine- nekazi lisiti, " hayi, insan' ukukulula, ndoniweza," latsho okwenene lamana ukusitata ngamnye. Mabo! ayengapina amasoka, asimfazi luhababa.

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Mabo! its high time okokuba abantu abantsundu bazizame indlela zokupume- lela. Zisene ivenkile zabantsundu apa, eyesihlanu yatshona ngokungaxaswa kakuhle. I "Coolie" zifikile esineni, ekubonakala ukuba zingati zlke zafika eshumini, angatsala nzima ama Indiya ; kho wanendawo yokuhleka umzi ngeliti, " abababafo zizibhanxa" ukude batate umsebenzi opantsi woku "kula," ngoku nyaqonda okokuba *these men mean business,* qwaba ke.

Mabo! yamandi ke kona i Anivestile nge 10 ku April, o Wesile, inkonzo zemini yonke, kusasa—Mr. R. King, emva kwe- dinala—Rev. Mr. Macferson wo Scotch Church, ngokuhlwa ingu Rov. R. Xhala, wase Natal ; yaye indlu izele yakuma ngo- mbombo, ekute kwakubalwa imipefumlo engeneyo kwafunyanwa 860. Ingoma yo choir ngeba ibiyolile ukuba umvumisi ibingu Titshala, k ko ibingutnlungwana apa abate ngu Mr. Coseley, oto wahlala ku Sankey sakuba tina besilindelo i Anthems kuba ibingumhla omkulu.

Mabo! sadlala ke kona lapo epikinikini, uyabona, saman' *ukunikinikizela,* siti si- kowaso Tshatshi umdlalo, sibe sikowase Wesile, siti siko "Boys and Girls" sibe siko "German Cekwa" ingu Mr. P. Wauchope (ucela xolo) odlalisayo e Wesile, ingu Mr. J. Wauchope (Satyu) e Tshatshi. Elugqatsweni i prize itatwo sisigixa sika Mpahla, Ezekial; kwelesibi- ni iqela bashiywe ngu Nampi Booy (Borom). Zite noko ziwugcobisayo umdlalo into zo Mdolomba, hayi, sako sona isikowu ngokungabiko komfundisi (Rev. Dlepu) no Mr. P. Rwexu.

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Mabo! ngokuhlwa sitsalele ngapandle kwo Bhai, kwi Tea Meeting kweka Rev. J. Masiza ityalike, isenzelwa ukwaka indlu entsha yokubedeshela. Abantu ababangako kakulu njengesiqelo, kuba inkoliso yayise Town Hall ukuya kupu- lapula i choir ka Mr. Mdolomba. Sibu- cite kamnandi nbusuku, saman' ukuphu- nga, saman' ukucwila, saman' ukupula- pula izipitshi ezimnandi zo Messrs. Joseph Nomana (ugaga Iona), nezo *J.* Klass, nezo Wauchope, yamana ukusivisa ingoma into ka Dundu u Johny ne choir yake yase Dukula, uveva ke !

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Mabo! oko ibiyintonina abantwana ukubhala amaxego. o " MVENI," noke niman' ukupoxeka. Ixego ibingento ipatwayo Emaxoseni, kuba bekutiwa liti lakukumtikila kutshotshozelo unyaka wonke, ze bati abanyo linjengenkunzi ye mfene, eti ukuba waka wayivisa ubuhlu- ngu ngo 1800, kanti iyakukuvisa kwalonto ngo 1900. Into embi kukuba siti sakuka- ngela sibone ukuba isoyeyo "Ngcaye- cibi," akukabi "sufficient." Poor P. W. de felle is gettin tin.

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Mabo! ama Tempile abenentlanganiso emnandi kunene, kweyase Rabe ityalike ngo 20 April, iyeyokupulapula inteto ozaziyakunikwa *zi* "delegates" zondlu yendlu ezinkulu ; ingo Revs. I. Wauchope no 11. Kayser ezase Maxoseni, ingu Rev. Morris (wa.se Tshatshi), wase Robertson, ingu Mr. Gregon wase Montique, ingu Miss Hooper wase Dayimani, no Mrs. Merring waso Vusita, bonke aba banike inteto ezimnandi kanye ekute ekuvalweni kwasayina babatatu, owesine ibingu Rev. Dower we Union Church yama Lawu. Yayawa qwela i Kwayile yase Wesile.

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Mabo! elokugqiba, kuyinto embi ngo- ku *isizini* ivaliweyo, yo-yo-yo, azi siza- kuzilibazisa ngantonina? O! nali izwi, uti oka Kadi into iso " Futi Bholeni " apo indoda inokushenxisa onke amahlaba asemzimbeni, libaleke kakuhle igazi. Ivalwe isizini xa i club ziqalayo ukwanda kuba bekusekuko ne "Silver Wing" ne " Universal Provider " yakwa Ntam'bo- mvu Location ; kumaxa beliza kumana likheta ukuti—yoku, mabo ! Vityo-vityo -vityo—iyabeka nje.

Imvo Zabantu.

"INTETO YE BHAYIBHILE."

MHLELI WE MVO,—Abantu abatanda uku- bhala, bekalaza ngenguqulo entsha ye Bhayibhile, bamelwe kukuti bagqale inteto eyabhalwa ngazo kuqala. Enye iti—enda- weni yokukalazela amazwi awangenayo kakuhle ezindlebeni zabantu, aziwa nokwa- ziwa ngama Xosa, bamelwe kukuti bewalata wona amazwi angengawo awesi Xosa, tina bafundisi abamhlope asinakupika, asina- kuteta ngegunya siti :—elilizwi neliya asili. zwi lesi Xosa. Umntu ezalelwe wakulela ema Xoseni, nguye ongafeta ngegunya ; ngokubi, nokuba uli Ngesi, nokuba uli Jelimeni, nokuba ungumntu mnina ute yena waqala ukuteta ngesi Xosa pambi kokuteta ngenteto ynkowabo.

Inteto ye Bhayibhile yokuqala ibiyeyama Yodi, isi Hebere. Yonke i Testimente Endala ibhalwe ngalonteto—Incwadi zika Mosesi, ka Yoshua, Yaba Gwebi, Zembali Zobukumkani bama Yodi, Incwadi yama Culo okanye ye Ndumiso, Incwadi ye Mize keliso ka Solcmon nezinye_incwadi zaka, ne Zibaprofeti—zonke zibhalwa ngesi Hebero—mayelana neminyaka emakulu matatu, ingekazalwa Inkosi yetu (300 years B.C.), i Testamente Endala yagnqulwa kwi nteto yama Grike. Lenguqulo yaziwa eba- ntwini ngegama lokuba yi " Septuagint," ngenxa yokuba yenziwa zizazi ezingama- shumi asixenxe anezazi ezibini (72), eligama "Septuagint" liti ngokukunyushwa, " A- mashumi asixenxe." Inguqulo le njengoko senditshilo, yatiywa ngelogama lokuba iyi "Septuagint," kanjalo elogama ababhali baqele ukubhala Iona ngokufutsha ne ngokuti iyi ' LXX" Izibhalo Ezingcwele ze Testa, mente Entsha zabhalwa kuqala ngesi Girike —mayela neminyaka emakulu matatu, emva kokuzalwa kwe Nkosi yetu. Yonke i Bhayibhile, i Testamente Endala ne Testamente Entsha, ynqala ukuguqulwa kwi nteto yama Roma (i Latin igama layo), ngabantu abaninzi—elowo waguqula nje ngokuqonda nokucinga kwake—malunga ne 381, A.D, (iminyaka 384 emva kokuzalwa kwe Nkosi). Kwenziwa inguqulo ebalule. kileyo yindoda enkulu ye Tshatshi yase Roma (i Roman Catholio Church), Igama lenguqulo ngesi Roma luba yi " Vulgate,"—ukutabatela kweloxesha (384, AD) kude kube namhlanje kwenziwe inguqulo ezininzi ze Zibhalo Ezingcwele—osingnqulo zinoku- funyanwa kuma Ngesi, kuma Jelimeni, kuma Fuleutshi nezizwe zonke apo bikona aba- koliweyo. Eyetu inguqulo endala (yesi Ngesi) yenziwa malunga no 1611. Kodwa ngeloxesha isi Hebere besingakafundwa nje. ngokwanamhla. Namhlanja kusand' ukwe nziwa enye inguqulo ngesi Ngesi—ipambene ngendawo ezininzi nanguqulo yetu endala, ngokukodwa kwi Testamente Endala—leyo yabalawa, (nditi) kuqala ngesi Hebere. Kanti ke noko, tina ma Ngesi asipiki sisazinje 'kuba apo angeniswa kona amazwi amatsha esiku- ndleni samadala, kungenxa yokuba lawo madala awateti nto etetwa si Hebere e Testamenteni Endala : okanye ngesi Grike kula Intsha. Ezinguqulo zombini, i " Sep. tuagint" (LXX), kwane "Vulgate" zizelo iziposo. Isicatshulwa se Zibhalo Ezingcwele esicatshulweyo ngumbhaleli wako wase Kimbili siyakungqinela oku :

Psalm viii: 5, (inguqulo entsha yesi Ngesi) : " Thon madet him (man) but little lower than *God."*-— " Umsilelise (umntu) kancimne *ebu Tixweni."*

Heb. ii : 7, " Thou madest him a little lower than the ANGELS"—" Wamncipisa umzuzwana Kwiz TUNYWA ZEZULU."

Watsho u Paulos ecapula kwa won' ama- zwi ka David, kodwa eteta ngesi Grike ngokwenguqulo ekutiwa yi " Septuagint," engateti ngokwesibhalo sika David ngokwaso kanye. esibhalwayo ngesi Hebere. Wati yena u *David umbhala ubu Tixo* (ngesi Hebere " *Elohim "* Bati *abaguquli bake—o* LXX—*babhala Izitunjwa Zezulu."* Ngesi Grike " Angelous "

Ukusilela okanye silelisa—elilizwi kuya- bonakala okokuba libhalwe kabini e Testamenteni Entsha.

Acts vi : 1. " Abahlolokazi babo *bebesi- lela"*—Uti u Rev. J. W. Apple yard, " bebe- lityalwa," isi Ngesi " They were neglected," okanye "overlooked'

2 *Cor.* viii : 15. " Owabuta okuncinane akabanga *nakusilela"*—Uti u Mr. Apple yard, " Akabanga nakuswela," isi Ngesi " He had no lack."

Andifuni ukuzimisela ndipike no " Mgi bis' Onenkomo," kwanabani. Ndingavuya ukuba abafundi bako bangandixelela ukuba elolizwi lokuti, " Ukusilela," lizwi lesi Xosa, as lilo sinina, ukuba lilo, litinina ngokuku nyushwa? Ngapandle kwezondawo e Bha yibiletii kuko enye indawo encwadini ka John Bunyan ekutiwa " Luhambo Lomha- mbi " (Pilgrim's Progress), ishicilelwe ngo 1875, page 80 line 25—apo kubhalwe kona elilizwi lokuti, " Ukusilela."

Mandiyeke sendibhale kakulu; kodwa ndiyatemba oko ndikubhalileyo kotakazele- Iwa ngabafundi bako—Ndingowako

C. FRED. PATTEN,

Umfundisi.

NALO ITAMSANQA MZI OSE DIKENI.

Namhlanje nina mzi wase Dikeni nase Ngqushwa niwelwe litamsanqa ngalomfo ka Hay odumileyo, ozenzo zisemehlweni kuhlanga oluntsundu. Niwelwe litamsanqa elingakanje namhla ize nibe " Yi- mbumba Yamanyama" ngalomfo ka Hay, nizinikele yena zonke ivoti zenu, niyeko yonke inkita eti—inokumkange- lela ontsundu amalungelelo ake. Lomfo ungu Mr. Hay yindoda emisebenzi engahambi isitela, akabuki buso bamntu bodwa, kodwa uyalulwela uhlanga Iwa- kowetu nangasese kwetu. Lumkani madoda akowetu! Abatengisa ngevoti zabo mabangabiko namhla; enditemba ukuba umzi wakowetu lendawo sewuyi- kangele ngendlela efanelekileyo. Ku- ngaba lihlazo lamahlazo ukuba umzi ontsundu ungabuya umva kulendoda yohlanga; kodwa noko ako amadoda esibeke intonga zetu kuwo kwezo zithili. Ukuba u Mr. Hay ebepambi komzi wase Qonce nase Komani, andikolwa ukuba bekuyakubako ukungapumeloli kwake. Ize namhla nifele ku Mr. Hay ntozako- Wetu. Ndim,

UM DATIWE.

UMANYANO NGEMFUNDO.

MHLELI,—Ndifuna ukupendula u Mr. S. Sonjica wase Debe. Ndiyakuvumela mzalwana, ngeli uti kuko omdunyelwa nomdanjelwa. Bele ngepondo abo bantu mhlaumbi lomntu wapikisana nentla- nganiso ipelele, ivumelana nawe ukuba intlanganiso mayibe kuti apa. Ngoko asisena kubavumbulula. Ngenxa ye President efundileyo newaziyo amasiko entlanganiso ezinjengalo, umcimbi lo ugqitywe ngoxolo, kanye betu nange- mfanelo ngu Rev. E. Makiwane, sabeta sanela nati ngendawana esibe siyiroxo- zela. Ngako oko ke masazise ngokuba- nzi nangamagama amakulu, ukuti:— *Siyayamkela intlanganiso yo Manyano Ngemfundo tina malungu kunye nomzi wonke.* Esinga ke akungebiko kutanda- buza kuyo yonke into elilungu lom Manyano okokuba vazi ukuba intlanganiso ise Mngqesha ka P. Tyamzashe ngo July ozayo. Igugu lomzi walapa ngale ntlanganiso asililo nalo. Ndakuva beteta ngayo bangadana kunene keyafana neyase Mkangiso; kuko asebeqala ukuyilungi- selela. Ngoko yazini ukuba niyakuli- ndwa kakulu ekay' apa ngeloxesha. Manditshonele, ncincilili.—Ndingowako otobileyo,

PETER TYAMZASHE.

Mngqesha Mission Station,
April 25, 1892.

INTSEBENZO EBALELEYO.

NKOSI, — Kuko indawana engapandle ko Mkangiso ebizwa nge Rode lakwa Ndlambe, eyaqalwa ngumzalwana owa- ziwa ngokuba ngu Cebani. Ebengu Mvangeli, wasebenza endaweui enzima ngenxa yokutiywa kwe Lizwi, kuba yile ndawo ibino Mlanjeni. Uti nxana ayi- balisayo u Cebani impato yokuwuqala kwake umsebenzi we Nkosi kube lusizi. Noko ngozingiso kwaguquka imizi esi- bhozo, kukwako neimzi emitandatu evela kwezinye izikolo. Kanipawule, lomfo wase Mazangweni ebezama nentlambu- luko yangapandle; ingxande zisitoba, ezine zisemhlabeni welali pakati kwa maqaba. Lomzana unetyalike eyakiwe ngezitena. Kulusizi njengokuba waku- tshwayo nje ebuvangelini ngaleminyaka yelanga lompunzisa ngenxa yokusweleka kwemali; ngoku umzalwana selequba ivenkile e Rode. Lento isuka indiku- mbuze u Mr. T. Ngxwashula owaqala umsebenzi wehlelo lama Wesile e Bhayi, waba yintoni wakuhluma umsebenzi? Ndisuke ndikumbule u Mr. John Zuma owaqala umsebenzi e Dayimani. Ube yintoni wakacuma umsebenzi? Lomfo ka Mtoba ukutele ekuteteni nase kwe- nzeni. Onyana bake ababini ubafunM- sile, omnye ufundisa e Kubusi, omnye ufundisa e Mgqwakwebe; nangoku into- mbi zake zise Mgwali. Lomfo nzikuta- lele intlanganiso zomzi, uvoto ulukuta- lele; ndaka ndawabona amagama empi yase Rode engaba voti. Into endiyipau- layo ngamanene ase Rode—kukungaziyi intlanganiso, uhlala eharnba yedwa u Mr. W. C. Mtoba. Elokuqoshelisi, ka- mbe intsebenzo ye Gospile yintlambululo yangapakati nangapandle, kuba nama- gunya olaulo kvveli lizwe ati umntu oyindoda ukuze abe nezwi embusweni makazikataze ngomnquba ahlala kuwo. Ngxatshoke mpindini yase Rode ziqa- beni izindlu ngekalika. Make ndime apo okwanamhla.

OSE CIBINI.

NGOZILO.

NKOSI,—Zimbini indawo ezifuna uku- qwalaselwa ezipatelele kupicoto lozilo kaloku nje, ezizezi:—(1) Ukuhanjiswa komteto omisela ukuba abantu babunqu- mamise ngokwabo utywala (local option). (2) Ukunqandwa kwentengiso yotywala kwi Netevu zelilunge kwelase Mpumalanga.

Eyokuqala yezindawo iya kuqwalaselwa ngokuzeleyo, igqitywe apo igqitywa kona kwintlanganiso yamahlelo yama Tempile eyakuba se Bhayi ngo October lo uzayo ; eyesibini iya kungeniswa kwindlu zo- mbini ze Palamente—Engapantsi neye Ngwevu, kule palamente izayo.

Ke ngoko siyabacela bonke abemi bile Koloni ukuba babhekise imitandazo yabo e Palamente ngetuba lokuba Umhlekazi Iruluneli ilenze Inqila ekungena kute- ngiselwa umntu ontsundu utywala kuyo, lonke elilunge kwimimandla yelase Mpumalanga. Umteto ka Tixo, nama- lungelo etu njengabemi beli lizwe, aya- sinyanzela ukuba siwuqube lomteto. Umantyi womandla omkulu nobalule- kileyo kulo Koloni undixelela ukuba onke amafama kulowomandla wake angawabeka amagama awo kulomtanda- zo. Abantu abantsundu beli lizwe aba- kwazi ukubusela ngobungcatu utywala, ekuti kengoko angasola kanti utshonile, utshonile lowo. Saye isiqamo soluselo siya kumbula ekubeni banqabe kanye abasebenzi, Amafama ngoku kwindawo ezininzi kunqabile ukuba emke emaka- ya ukuya Etyalikeni Enkulu (Nachmaal), yaye lontlalo isiya ingatwaleki ngoku- ngatwaleki. Ubungqina obabekwa pambi kwe Komishoni apa yokupicota utywala, babonisa mhlope ukuba abantsundu ngokwabo bafuna ukukuselwa. Ngobu- ngqina ebufumeneyo i Komiti igqibe kwelokuba ibhekise lenteto ku Rulumeni yokuba kumandla omkulu welase Mpu- malanga kule Koloni kuyafuneka, ngenxa yelungelo loluntu lonke, nangenxa yemitandazo yabantsundu, ukuba bu- ngatengiswa kanye utywala kwelo.

Ukunquba kwabasebenzi kulun' ukuti kube mandundu, yaye ko ibingaba siso- hlwayo sika Tixo esisifaneleyo ukuba bekungade kwenzeke ukuba sizifumane sinyanzelekile ukufuna abasebenzi kwa- manye amazwe ngemivuzo epakamileyo, kuba sisuke sabasanganisa abasebenzi Abantsundu abo beya kuti xa sibapete ngobulumko babe luncedo kumafama. Kuwo onke amazwe azimeko zifana neli letu, abemi bamandulo awo abatengiselwa utywala. Ababufumani e Transvaal, e Free State, e Natal, kwela Bahlambeli, e Lusutu, kwelakwa Mzilikazi, ngoku- kwanjalo e North America, nase New Zealand, njalo-njalo. Siyakuba siyasile- la kweyona mfanelo yetu inkulu ukuba asitanga sicele le Palamente izayo ukuba yenze imfanelo yayo kulomcimbi inkulu kunene. Akuko nto inokwenzeka lunga- danga olona luvo lomzi ngalomcimbi lubhengezwe, lokuba—uninzi Iwabantu bale Koloni luyavelana nendawo yokuba mayibekelwe indlebe imitandazo yaba- ntsundu.

Kuko inteto emalunga nelungelo lokuvota, ebingafanelo kulahlekisa bani, esetyenziswa ngabo banqwenela ukuba kulaule Ibrandi. Xa ingabantsundu ngokwabo abacela ukuba bangatengise- Iwa utywala, yimfekoto ukuti lonto iya kwenzakalisa ilungelo labo njengabavoti. Ekuqutyweni komteto we Local Option nluugelo lokukwelelisa utywala ngaba- (itu ngokwabo), akuko bani uke wapa- amisa indawo kakuba londawo yenza- kalisa amalungelo abo njengabavoti. Kanti ko noko ezindawo zombini zifana nqwa ekuqutyweni kwazo.

Eyona nyaniso yile yokuba kubambene u Tixo no Mammon (ubutyebi). Wonke oliso lingatyatshazwe yinzuzo uyakubona oku, waye onguba unokuqonda emolwe kubona ukuba uselo selusuke Iwa *isisono Sohlanga,* esiyakuti sibe nokubuzeka ngaso ukuba asitanga senze imizamo yokusik welelisa kweli letu. Wonke ubani unyanzelekile ukuba angene— indoda, umfazi ngokufanayo. Imitandazo yokuya e Palamente imelwe kulungi- selelwa kwangoku, ize ke *isayinwe* nga mawaka abantu itunyelwe e Kapa eku- twaseni kuka June. Amapepa okubhala imitandazo anokufunyanwa ku Mr. Samuel Tonkin, kwi Hofmeyr Chambers, Capetown, unobhala wetu owupeteyo lomsebonzi, kodwa ko nalupina uhlobo omfutshane Iwesicelo olutyekele eku- ngqunyuzweni kotywala kulo lonke elaso Mpumalanga lunganolisa, kwaye bekungalunga ngapezulu zite izicelo ezo azabhalwa nganteto-nye. Onke amaba- ndla achaseno noselo abongozwa ngoku- shushu ukuba atabate amanyatelo abu- kali nakamsinyane ngalomcimbi. Xa ngabi kuyafuneka kungenziwa nentla- nganiso zabantu bonke. Olumanyano lucela " imbumba yamanyama," ukuze sibonise yakudibana i Palamente ezayo ubushushu namandla entshukumo yokuba abantsnndu bale Koloni basindiswe ekuzibhubhiseni ngoselo. Owako, etc.

A. WILMOT, Umongameli

Umhlati wa Barwebi.

IMARIKE YAKWA KOMANI —NGO Mgqibelo, 30:—Inkuni 48/ ne 50/ ngeflara ; Inkuku 6d ne 1/l inye ; lhabile 28/ ne 31/ ngekulu lezitungu ; Itapile 4/3 ne 11/6 ngengxowa ; Amatanga 3/ ngedazini ; Umgubo 11/6 nge- kulu ; Ibhotolo 1/2 no 1/6 ngeponti ; Ama- qanda 1/7 ne 2/2 ngedazini ; Ubusi 1/ nge- bhotile.

IMARIKE YASE QONCE, Ngo Mgqibelo, 29 April. —Ibhotolo 1/6 to 2/6 ngeponti, Ama- qanda 1/10 to 2/ ngedazini, Irasi Eluhlaza 6d ngekulu, Ihahile 1/1 to 3/10 ngekulu, Itapile 4/ to 10/9 ngengxowa, Umbona 4/ to 6/6 ngekulu, Amazimba 4/6 to 6/9 ngengxo- wa, Inkuku 8d to 10d inye, Amadada 1/5 lilinye, Ilamuni 2/7 zilikulu, Amatanga 1/7 to 3/6 ngedazini, Umgubo 8/ to 9/6 nge- kulu, Ingqolowa 6/ to 11/6 ngekulu, Inkuni 6/ to 31/ ngeflara,

UBEKO LWELITYE E BOLOTWA.—Lom- sebenzi ube ulungiselelwa kwityalike eyi S. John Baptist, kwakunye ne Bazaar, ubuyiswe umva. Sewuya kuhanjiswa nge Queen's Birthday, 24 May. Abahlobo abantsundu bayacelwa ukuba zebabeko kakulu ngumfundisi u Rev. M. A. Maggs.

ISHESHEGU NE VOTI. — Siva ukuba mabini amadoda antsundu e Sheshegu, amadoda ashushu ngecala lika Mr. Ballantyne ngenxa yezivivi zobumelwa- ne zakutsha-nje. Bekunganjanina yaku- gqitywa ngumzi lento ngeridlela entle—ukuba esosibini sivunyelwe sizifake ku Mr. Ballantyne; uze umzi wona uqube indoda yobulungisa ngakumzi ontsundu wonke—u Mr. Hay. Sinqanda ihlazo mzi ngokwenjenje.

Native Opinion,

THURSDAY, MAY 5, 1892.

ABOUT THIEVES.

THE Bond Congress is no longer the " big gooseberry " of the year; indeed, judging from the space given to it in the metropolitan papers, it may be classed with the " very small potatoes." One member did indeed claim for the Stellenbosch gathering the full authority of parliament, but the remark was passed by those who do assemble at the Cape St. Stephens, no doubt with the feeling of "Ah, my dear boy, you're not in it." Of course there was a discussion on locations, squatters, vagrants, and the everlasting pass law, but the *Cape Argus* boils the potato down into a small compass Mr. VAN NIEKERK, a delegate, as it appears, from Herbert, wanted to see " that issuers of passes and owners of landed property should issue passes to which there should be a counterfoil so that they could be traced but his resolution to that effect was lost, and well it might be seeing that in the course of a long discussion " bitter complaints were made that the Kafirs forged passes for stolen horses and cattle, and that dishonest white men in the Herbert" — note that, in the Herbert—" and other districts supplied Kafirs with passes so that they could convey stolen cattle from one district to another, which were bought by the former (that is by the dishonest white men) far below their actual value." If counterfoil passes were kept of course these white men might be brought to justice, and yet the resolution to have this convicting record was lost. We wonder if our people taught these white men to steal, or if Natives learnt it from their masters. On this the Congress was probably silent. But we have it now, on the high authority of the Bond, that white men *m more than one district* are cattle thieves, and that they incite our people to steal, even adding to their guilt another crime, that of forging passes. That our people should steal when taught by white men we regret, but cannot be surprised at. White people are much given to set themselves up as models ; and it is even said of some of our people '' He is nearly as good as a white man " Such phrases now appear to require careful consideration. What we regret in the interests of our people, who are being Jed astray, is that no resolution was carried—or even proposed—to the effect " that every member of the Bond be required to assist in bringing these dishonest white men to justice-." Surely the leaders of the Bond are not going to ensure the Governor and Ministers (Mr. SIVEWRIGHT specially, we presume,) for travelling on Sundays, and then leave white thieves who demoralize the Natives, to pursue their nefarious business undisturbed.

THE FRANCHISE.

THAT the Government Fran- chise proposals will go through the crucible in Parliament is becoming clearer and clearer as the time of the assembling of that body draws near. One of the fires between which the suggestions ex- plained by Mr. SAUER at Aliwal North must pass is that kindled by the Farmers at Cradock, on the one hand, in the form of a resolution directed against any alteration ; and the other consists of that of the Bond, which is still rivetted to the plural vote. If both these sections are sincere—a point which we are not at present in a position to discuss—there can be no doubt that the debate on the Franchise next session will not to be the tame affair which many people anticipate it will be The question will resolve itself into one of general ship, and the leader endowed with sufficient strategy in the Parliamentary fight will achieve success. In regard to the forces that the exigencies of next session will call into existence, a question has been addressed to us by the *Independent* (Kimberley) as to who will be the leader of the revolt against the Franchise reform. We should say that the man most in earnest on the matter must naturally take the leadership. That man is not far to seek. The Gallant Member for East London, Captain BRABANT, has shown his sincerity, if in nothing else, at all events, in this matter of the Franchise, He is a capable and effective debater whose singleness of purpose and in- dependence are recognised throughout the land, and we should very much like to see his resources as a commander of men transferred from the bloody field of battle to the equally important, though bloodless, struggles associated with Parliamentary campaigning. Captain BRABANT'S name comes readily to our mind by reason of the speeches he has delivered lately, more especially the one made at the East London Oddfellows' Dinner last week, in which he strongly urged the organisation of a political force to counteract the Bond on the Franchise business. It would be the wisest and best thing to do to give him a free hand while under the inspiration, and were the Eastern members to trust him as commander the frontier districts would get more out of this franchise controversy than Mr. HOFMEYR bargained for.

Topics of the Day.

PONDOLAND. WE have more confidence in the Government than to believe that they would be so green as to make a *casus belli of the* mere question of receiving Mr. Scott as Resident by the Pondos. It has been again and again stated on behalf of the Pondos that, while they are prepared to accept a Resident, they are in the unfortunate position of, rightly or wrongly, harbouring suspicions about Mr. Scott, and no principle seems to us to be involved in any action Government might take to meet the Pondos in this respect by appointing another officer.

DON'T SHOOT COLONEL. MR. SCHERMBRUCKER, who, before Easter, was an- nounced by the *Watchman* (which, by the way, ought to know) to be visiting his constituents returned to Capetown on Saturday last without making a speech. Kaffraria is so pleased with the performances of the present Government that she is in no mood to listen to mere clap-trap declamation of the Ministry for theatrical effect; and the reason now assigned by the faithful *Watchman* that the Colonel had been on private business bent, will be read with a smile by a listless public.

THE VICTORIA EAST NOMINATION. THIS function comes off on Friday next week, when, no doubt, the for- mality will be gone through of nominating Messrs. Ballantyne, W. Hay and Joseph Wood for the seat vacated by Mr. Johnson's death. The polling will probably come off a week later when we hope to see Mr. Hay at the head, placed there by the intelligence of the electors to the great advantage of the constituency and of the country. The Peddie section of the constituency will doubtless be pleased to learn that Mr. Hay has already been interesting himself in the welfare of the district in Capetown; and has succeeded in getting Government to include the Line Drift scheme in lieu of the Convict Station bridge among their proposals for next session.

THE N. E. CIRCLE VACANCY. IT is not yet clear who shall definitely enter the lists as candidates for Mr. Michau's seat. The Bond Election Committee has not yet met to fix upon its man; and the party who were termed the Independents in contradistinction to the Bond) at the Council Election do not appear to have made up their minds. This much is certain, however, that Mr. Philip Watermeyer, member for Celes- berg in the days when the Bond had not blighted the politics of the Midlands, has been sounded and conseted to stand, He was an enlightened member and a fair debater ; and he would bring culture and intelligence to bear on the discussions of the Upper House. We trust our people in the Circle may give him cordial support.

WESLEAN CONFERENCE. THE sittings ofthe Wes- leyan Conference, which was held at Cradock this year, were brought to a close on Wednesday week. In the judgment of those who are frequent attendants of those gatherings it is ranked as the most successful Conference that has been held. The work it transacted Was considerable and it had to deaf with some questions of no small moment. All were dealt with in the most perfect temper, and, as far as present lights serve the best decisions wore arrived at. The veteran missionary, Rev. Jas. Scott, who had the honour to preside on so unique an assembly is to be congratulated on the way in which he conducted the affairs of the Conference; and it is to bo hoped this auspicious commencement of his term of office as President of the Conference may characterise the whole year. Indications are not wanting that it will be so, as wit- ness the signal services Rev. Thomas Cook has begun at Port Elizabeth. Rev. James Thompson, M.A., has been designated President for next year.

EXTENSION AT BLYTHSWOOD. IT is very gratifying to observe that the school work is going forward quietly, but surely at Blythswood Institution under Rev. James McLaren, M.A. On Wednesday next (11th May) a ceremony will take place at Blythswood in the shape of the opening of new build- ings—a new hall and class rooms —which have been erected at a cost of £1,350. Major Elliot, C.M G., will preside and assistance is solicited in the way of contributions towards clearing off the debt on the building. At the same time the formal opening of the Girls' Institution in connection with Blythswood will take place. We wish this establishment success in other directions also.

A NATIVE ON LABOUR. THE following is the substance of a speech by a Native at an election meeting in Victoria East recently These candidates seeking election for Parliament are so accommodating while they are canvassing. They promise all manner of good things that they would do for us, but when they get to Parliament they forget all. When we go to work on the railway these very white people kick and maul us about, and when you go and coinplain to the Magistrate, full of bruises, you are told to bring an agent, and if you say you have no money you are simply told nothing can be done for you. Yet they say wo refuse to work. Even nearer home, if you happen to point your finger at a white man you are taken to the Magistrate, and he, without verifying the correctness of this statement, gives you eight months imprisonment because the white man's word is believed before a black man's. We are tired of these elections every year, and our state never improving, notwithstanding the many promises.

THE BOND CONGRESS. ACCORDING to all accounts the Bond Congress held this year at Stellenbosch was not only barren of results, but positively fruitful of dissensions. To such an extent was this the case that even the *Cape Argus,* which has for some time past taken it upon itself to pat the association on the back is not slow to say that the Bond had outlived its days. On many questions its decisions were halting and hesitating. The Franchise does not seem to have evoked the interest it has done before, possibly because the Ministerial plan which seems to have satisfied the whole country, does not promise the immediate results that were expected from the Bond proposals of last year which are the same as those fathered by Mr. Hofmeyr in the House. Nevertheless a feeble show of consistency was made in the affirmation of the resolution of the Kimberley Congress. We shall see what efforts will be put forward to carry it out in Parliament over the heads of Ministers who are against the dual vote. Perhaps the most significant act of the Congress is the virtual removal of Mr. Hofmeyr from the leadership of the party and vesting his duties in a committee of three members of Parliament consisting of the President of the Congress for the time being and two others to be nominated by him. Mr. Hofmeyr, for reasons patent to every one who considers the matter, has been opposed to this. It has, notwithstanding, been carried. It remains to be seen how he will regard so gratuitous an insult to his successful leadership of the party for the past ten years.

Isinala yase Blythswood

UKUVULWA KWEZINDLU EZINTSHA.

INDLU Enkulu Entsha (Hall), Nezokufundisela (Class Rooms), e Blythswood, ezakiwe ngexabiso elingapezu kwe £1,350, ziya kuvu- Iwa ngomhla we 11 ku MAY lo. U Major Elliott, C.M G , Inkulu ye Mantyi za Pesheya kwe Nciba nelase Batenjini, uyakuba sesihlalweni. Inkosi, ne Zibonda, nubantu belase Mamfengwini, nabezipalukana zonke zela Pesheya kwe Nciba, bayamenywa ukuze babeko ngalomhla ukuza kunika uncedo lokususa Elityala Lezizindlu, Bonke abaka bafunda kule Sinala nabazali balo, nokuba banganeno nokuba bangapesheya kwe Nci- ba, bacelwa ukuba beze bazokunceda.

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HLWAYELA Itswele, Turnip, Ika- ' petshu, Imbotyi Ezibanzi, Lettuce, Beet, Spinach, Parsnip, Imigushe, Radish, Shallot, njalo njalo. Imbewu ye Hardy Annuals ne Perennials iso nokuhlwayelwa.

Ixesha lokutyala IMITI YEZIQA- MO selikufupi, umhlaba mauhlalo i ulungisiwe.

Olu Luhlu lulungele ikakulu amacala anga- se Mpumalanga apo lunokuhluma kona kaku- hle. Saye sitemba ukuba nakwezinye indawo zoti zilingwe ukukangela impumelclo yazo.

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ISAZISO

U R. W. Rose-Innes, Uyawnzisa Umzi Ontsundu ukuba ubuyile, nokuba usaya kuyinyamekela yonke Imici- mbi ya Bantsundu apatiswa yona njengo kwangapambili.

J.KUZANE.

Umteteleli Ematyaleni, KU TSOLO.

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Aka GAUNT AMAFUTA EZILONDA,

(OINTMENT.)

Farmerfeld, near Salem, 3rd December, 1891.

MR. J NO. GAUNT, Kingwilliamstown.

DEAR SIR,—Ndiyalincoma kakulu Iyeza lako Lezilonda, njalo-njalo, onditumele Iona; ndaye ndiya kukubhengeza oko ngangoko ndinako.

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

Ngawona Mafuta alungileyo, nakupilisa kungumangaliso ezilondeni, njalo njalo, endaka ndawabona.

Nceda unditumele kwakona enye ibhoki- sana, ndiyifunela omnye umntu okwa nezi. Ionda, nakuba zona zahlukile kwezowoku- qala Owokuqala yena ngohlobo ezazimba- mbe ngalo ndandingatsho ukuba angabuye apile. Ubekade esebenzisa Amayeza aba mhlope nawa Bantsundu; onke lomayeza akanceda luto Nditi, ngapandle kwama- tandabuzo, iyeza lako lamnceda.

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Ofani ngofani bempahla bahleli beko nga- maxabiso angekalazelwayo nangubani. *Wapulelwa kakulu oze kutenga epete imali.*

Lomzi ubalulekile ngokutengisa kwinto eninzi etengiswayo ITYALI EZIN'TLE. IBHULUKWE ZEKODI ezahlala kakuhle, zingqingqwa, akuko zinokuziqita. IZI- HLANGU EZILUSUKA. KWI SWIKILA NE KOFU, njalo njalo, utengisa ezona. ICUBA LEBHULU ELILUNGILEYO. IKELEKO ye 6d. iyadi ayichukunyiswa nto.

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

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UMTETELELI-EMTETWENI,

Usawuquba umsebenzi Ematya- leni.

ENGQUSHWA.

Ifandesi!

Ifandesi!

UKUBALWA.

KWE

MPAHLA

KOMNYAKA.

IFANDESI

LIKO

NGOKU.

ISAZISO SIKA

TIKOLOSHE.

NGXATSHOKE MZI ONTSUNDU!

UTIKOLOSHE uya wubulela Umzi Ontsundu ngokumxuma kwawo. Uyawazisa okokuba akase- nanto 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 ZAKE, njalo-njalo. Impahla ekona inxenye yayo yiyo le :

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

Yizani kuzibone- la Ngokwenu.

ISEYILE, IDYOKWE, IMIQOKOZO, I WATER- FATYI. ITYEYA ne PLA-

AKUKONTO INGEKOYO.

A. J. Cross & Co.

E QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo. Elika

COOK Iyeza Lssisu Nokuxaxaza, 1/6 ibotile. Elika

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

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile Elika

COOK Iyeza Lepalo. 1/6 ibotile. Ezika

COOK Incindi Yezinyo. 6d. ngebotile. Oka

COOK Umciza Westepu Saba- ntwana. 6d. ngebotile. Oka Oka

COOK Umciza we Cesine. 8/6.

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igama lake.

IZAZISO KWA BANTSUNDU.

ZEKOMKULU LASE KA.PA.

ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU MHLEKAZI U SIR HENRY BROUGHAM LOCH. Owe Ntshinga ye Knight Grand Cross, yo- didi 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 Waba. kweta ongokutshila nemiyeyezelo ye Nto- njane, 1891," kutiwa lomteto uxeliweyo uyakuqutywa kwiziqingata ze Koloni ngo- mhlu eyakuti i Ruluneli ngentshumayelo kwi *Gazette,* iyixele ize iyimise. Ngokoke, apa ndiyashumayeza, ndixela ndisazisa ukuba lomteto sewuxeliwe uyakuhanjiswa kwindawo ezininzi zale Koloni ezi zidweli- swe kulemigca ilandelayo, kususela, nase- mva kwemihla exeliweyo apa.

TIXO SINDISA INKOSAZANA !

Ubekwe isandla sam netywina le Koloni yase Gape of Good Hope, ngomhla we 25 January, 1892. HENRY B. LOCH, Iruluneli.

Ngomyalelo ka Mhlekazi Iruluneli e Bhu- ngeni,

P. H. FAURE. No. 19, 1892.

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

NGEMIHLABA ESE GALA

ISAZISO.—No. 972, 1891.

Kwi Office Yompatiswa Mihlaba ya Komkulu, yi Cape of Good Hopd, 27 *November,* 1891.

EKUBENI u Rulumeni egqibe ukumisa ixesha malunga nemihlaba ebe icande- Iwe abantsundu kwelaba Tembu, esezantsi komda ekutiwa ngowabamhlope lokuba ba- yihlaule imali yolocando-mihlaba ejonge ekukupeni iziqiniselo zayo—kuyaziswa ke kubo bonke abalunge nalomihlaba ukuba abatanga barole £130 emnye pambi ko suku luka JUNE 30, 1892, bayakuyihlu- twa lemihlaba inikwe aboyifuna.

B. H. McNAUHTON, Umncedisi Mantyi.

Isaziso sika Rulumeni—No. 337, 1892.

Kwi Ofisi yo *Mpatiswa.Koloni, Capetown,* 30 *March,* 1892.

INYAMEKO yabo *bonke* Abafundisi be Vangeli imenyelwa kulamazwi engqo- sheliso esi siqendwana silandelayo, atetwa kwi Sahluko 21, Sommiselo wo Mtehato so Mntan' Omhle e Bhungeni, esibhalwe umhla we 7 September, 1838, ngokupatelele kwi ndawo ezibalulekileyo emazixelwe ngu Mfu- ndisi mhlaumbi ngu Mtshatisi wa Komkulu obhala Incwadi Yamagama Emitshato ekufuneka igcinwe ngemimiselo yesahluko eso, kakuba :—" Kuyakubhalwa ngu Mfu- ndisi mhlaumbi ngu Mtshatisi wa Komkulu njengoko kufunekayo, *kwanangxelo yewonga, indawo ahlala kuyo, nomsebenzi wake ngo- kule ngo.* Kwi " sampulu " zencwadi ya- magama yokuqala eyodwa, neyesibini epi. ndwe kabini, kweyokuqala ekweso sahluko salo Mmiselo oseluxeliwe, lamazwi angapa- ntsi *agononondisa,* eyona ndlela yokufezekisa incazelo yehlelo lembedesho kwana Mfundisi, ngokuti : —

Kutshatiswe kwi *Tyalike* yase *Wesile e George Town—n*goko sekutshiwo, emva *kokubiza kwam igama*

"A. B." Umfundisi wase *Wesile.*

HENRY DE SMIDT, Umpatiswa-Koloni Ongapantsi.

Incwadi Ezingena Baninizo.

OLU luluhlu Iwencwadi Zabantsundu, abangaziwayo abaninizo, olukwi Post Office yase Qonce ngo April 15, 1892 : —

Bangani Boco, Peter Bingwa, Jacob K Ceyane, Kolobile Dyobiso, Miss Ella Kondile Mku, Tatane Mdlankomo, M Mazaleni, Julius Mcako, L Mbaga, Solo John Mbusi, Memani Manxunga, Jas Mabece, Chakie Mohana, Alfred Ntelana, G Ntuli, Miss Hannah Ngudu, W Notola Njili, J Ntyweyi, Miss Esther Ntoni, Eggie Schunga, Miss Schena, Mrs M Tyatampu, Pani Talaza, Solom Vuso, Charlotte Zitumane, S Mashida, Miss N

J. P. EDWARDS, Post Master.

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 yo Ntloko we Koloni yo Mntan' Omhle yase Cape of Good Hope e South Africa, na- mazwana nezibhaxa zayo, ne Sandia so Mntan' Omhle, njalo-njalo.

NGEGUNYA nangamandla endiwaniki. weyo ndiya shumayela apa ndisaziša ukuba Umteto No 38 we 1891, ekutiwa ngu " Mteto Ohlaziya ongokuzingela we 1891," ukususela ku 1st February, 1892, uya kuha- njiswa 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. II, FAURE.

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 Oyintloko we Koloni yo Mntan' Omhle yase Capa of Good Hope, e South Africa, namazwana nezibhaxa zayo, ne Sandia so Mntan'Omhle, njalo-njalo.

NJENGOKUBA kufuneka ukuba Isiqe- ndu Seshumi Elinanye se sishumaye- lo No 154 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 sikanakanyewe ngentla, ndaye kanjaqo ndi- sazisa ukuba lomteto ulandelayo uyakuba sendaweni yesa Siqendu Seshumi Elinanye, onguwo lo :

" 11. Isiselo esibizwa ngegama lokuba Batywala ba Maxhosa siya kubalelwa kwi zieelo 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 ndiyahlokotnisa ndisaziša ukuba ukususela kumhla we 1st February, 1892, iziqendu zo Mteto No 33 we 1891, ekutiwa ngu Mteto Wokuncipisa Ubusela be Mpa- hla ne Zikutnba, 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.

Ngentsngiso-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 wakom- kulu onxulumene nowake okumandla wase Herschel: nakanjalo lomhlaba unokutengi. swa ngokwezinaiselo zilomteto ungentla : ngokoke ngokulungelelene nese 15 isiqendu salomteto, kuyaziswa ukuba londawo u Rulu mente uyakuyikangela ngolwesi-Tatu, 20 JUNE, 1892 ; bonke ke abautn aba- nento yokwenza nalomhlaba bangabhalela kule ofisi 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 ngowakotnkulu ; ukumandla wase Herschel.

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 anga- zisa ukuba ukususela kumhla we 8 ka Feb- ruary, 1892, ixesha lokuvula nokuvala, nelokuya ngomcimbi, kuzo zonke i Ofisi Zakomkulu kuye 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 kumana isenziwa ivela kwi Royal Observatory.

C. J. RHODES.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa

LAMAYEZA aya yalezwa kakulu ngumniniwo, 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 inunu.

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, Icesine 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 iziswana 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 bubebu- hle bugude ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatiwa nca kwi bhotilana nezi- tofilana ngazinye, eziti zakulandelwa ngokufeze- kileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehli.

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

AMAGOSA ALAMAYEZA—

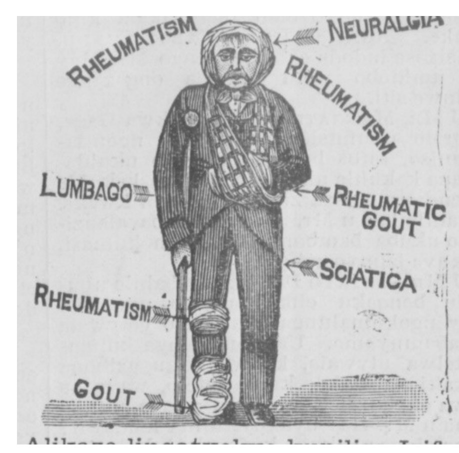
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond A Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini-E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, E q.

Ikaya lawo o Fort Beaufort kwa Noggala.

ISEBENZA NGOBUQQI.

I-RHEUMATICURO !

IYEZA ELIKULU LASE SOUTH AFRICA.



RHEUMATISM NEURALISM RHEUMATSIM LUMBAGO RHEUMATIC GOUT RHEUMATISM GOUT

Alikaze linqatyelwe kupilisa Izifo Zamatambo. Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA ELIKA.

ELIKA

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 susu, Izifo ezise Mbilini, Ubutataka Intswela butongo, Ubutataka be ngqondo, 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 nge- ngqiniseko 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

G. E. COOK,

KING WILLIAM'S TOWN,

linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Published by the Proprietor, J. TENGO- JABAVU, at Smith Street, Kingwilliamstown.

IXABISO 3d.] KING_WILLIAMS TOWN, NGOLWESI-NE, MAY 5, 1892. [Vol._VIII,_No._393

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 Kwata (itunyelwe ingekapeli) 4s ipele i Kwata ingaro-Iwanga.
Unokuhlaulelwa wonke Uny ak a ekuveleni kwawo nge 13s 6d.

Izaziso Zabazelweyo, Abatshatileyo, Nemibiko, irolelwa *2s* 6d, zingene kanye; 3s 9d kabini; 5s katatu.

DYER-DYER

KING WILLIAMSTOWN.

IMPAHLA ENTSHA IFIKA EZIVEKI ZONKE.

Umgudu uyenziwa ukugcina impahla eyona isentliziyweni kwabantsundu. Ngapandle kwamatandabuzo lendlu yeyona impahla intle AMAXABISO 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/-
Ibhatyi Ezimnyama Zetwidi ziqala	12/6

Ibhatyi ezingojobela zokuhomba ne Ndulubhatyi.

Izihlangu, Ishuzi, Iminqwazi, Amaqhina, Ikeps, Izikhafu.

Ezona ntlobo zintsha!

Ezonafishini zokugqibela!!

Into ngemali yako!!!

DYER NO DYER,

E QONCE

-A- 'Wonderful Medicine.

BEECHAM'S PILLS

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

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

Weak Stomach; Impaired Digestion; 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 amusing with the ROSEBUD OF HEALTH the WHOLE PHYSICAL ENERGY of the human frame. For throwing fevers in hot climates they are specially renowned. Those are " facts '' admitted by thousands, in all classes of society and one of the key guarantees to the Nervous and Debilitated is that Beechams *Pills have the Largest Sale of any Patent Medicine in the world.* Full directions with each box.

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

SOLD BY ALL DRUGGISTS IN THE COLONIES.

AKA

HOLMES-ROBERTS

AMAYEZA

AMAKULU ASE AFRIKA!

P ILISA.

Wokunyanga Amatumba, Ihashe Ukunchola kwe Gazi, Icesini ebangwa kukunyakama nazi zihlambo Amadlala, Izilonda, Igcushuwa, Iqhabanga, Isibindi, nezinye izikuhlane ezikolisa ukuhla amankazana.

IXABISO. 2/3 nge BhotiLe. nge Posi 3/2.

MANGALISA.

Wokunyanga Isifuba (consumption) Ukungenwa yi Ngqele, nazo zonke Izifo ezibanga ubulwelwe Esifubeni nase Mipungeni.

IXABISO,2/6 nge Bhotile, nge Posi 3/2,

LENZELWA ABANINILO KUPELA NGO

JOHN GAUNT & CO., CHEMISTS, KING W. TOWN

ANOKUFUNYANWA KUBO BONKE ABAPITIKEZI-MEYEZA.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

LEMINYAKA I 18

IGQITILEYO,

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

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 Iwemifa- 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 ezinomfanekiso we Ngonyama.

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

APO ZIPAKULWA KONA KUKO

PEACOCK BROS, and WEIR,

EQONCE.

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JOHN W. BAYES CO.

GRAHAMSTOWN.

IMPAHLA ENTSHA YOBUSIKA

KUWO ONKE AMAGUMBI.

----:o:----

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NGESIZATU sokujikeleza kwa Batunywa selipelile ixesha, nangamatiletile okulungiselela ukuza kuvulwa kwe Shishini lo Manyano, umzi Ontsundu unikwe ituba Lenyanga Ezintatu, ukususela kwi lst APRIL kuye kwi 30th JUNE, 1892. Nantso ke into yako wena ulilayo, ungasileli, " Imbila yaswela urusila kuyalezela."

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GEO. WHITAKER.

Yile Dipu ekuhlanjwa nguyo kwitanki zela ma Mfengu J. WIGLEY, Nomaheya.

R. J. BUDGE, Kotana

UMHLABA E NGQUSHWA!

NGETUBA lokuba ingafezwanga iminqopiso ye Fandesi lomblaba womfi u JOHN NTUTU elalingo 30 March, 1892, kuyaziswa kwakona ukuba kuya kutengiswa kwakona ngo

MGQIBELO, 4 JUNE, 1892,

EMINI 12 O'CLOCK,

Lofam Yazekayo kunene Yokulima Nokufuya,

Engu Lot No. 14, ubukulu 200 morgen, 587 square roods; upahlwe yile mihlaba: Lots No. 5, 13, 17, 18, 19, kubu Folkornet base Bira ;
I Quit rent yonyaka 12s. 6d.

Ngeminqopiso yokutengisa kubhalelwa ku

JESSE HILL, Umteteli-Fandesi,
Opatiswe ukwaba Ilifa.

Peddie, May 1, 1892.

ISAZISO NGO GQIRA.

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

Ikonsati (Concert) e Gcuwa

NGOMHLA WOKUZALWA KWE NKOSAZANA (Queen's Birth Day) MAY 21, kuyakubako i Concert kulo Town yase Butterworth, ekucelwa bonke abantu ukuba beze kuva ukuvuma kwe Milonji Entsundu yetu pesheya kwe Nciba.

THOS. JNO. SIKWEBU, Umpati,
Nomaheya-

ABAZELWEYO.

MACI.—Encemcra (Peelton), nge Cawa, 1st May, 1892, u Mrs. A. H. Maci ubeleke INKWKNKWK pezu kwentombi ezi mbini. 2tl25

Isaziso Esibalulekileyo.

OGAMA lingezantsi wazisa ababhaleli bike nezihlobo, ukuba inazenjenje :— WM. FAIRLIE Y. MDLEDLE, c/o Mr. S J. Kentani, Cegcuwana, R.M. Office, Butterworth.

NDICELA AMEHLO.

NDILAHLEKELWE ngamahashe ma- tatu. (1) YINKABI EFOSI eneko- lo enkulu, nebala elimhlope esweni ngase kohlo, kwanebala elimhlope lomqobosho kwangase kohlo Likuminyaka emihlanu.— *(2)* YINKUNZANA EBOMVANA ayina bala, yaka yaruneka — izihlahla zozibini zikulu, itshoba lifutshane kukuchazwa. Iminyaka mine.— (3) YINGWEVUKAZI ELUHLAZA, amanqina amhlope omane, nakuba awangapambili engegqitanga ezi- hlahleni, linebalana elimhlope emnhlatini wasekohlo, indlebe zimfupi ; iminyaka mine

Lamahashe ulahleka ngomhla 24 April 1892. Ondilandisayo ndomvuza ngokwaneleyo—DAVID K WASA. 2t512

IMIBIKO.

MBAMBANI — Izihlobo zam ezikude nezikufupi mazamkele lomphanga wokuba u EMILLY M. MBAMBANI obetandwa ubhubhele e Nkosini yake ngo 19 April, 1892, o Belera or Uitenhage. Ubudala 17 iminyaka. 2i55

MATSHOBA,—Ngo 3 May, 1892, kumzi ka Mr. Tengo Jabavu e Qonce, kusitele ngumkuhlane u ROBERT MILLWARD BARRINGTON, unyana otandiweyo ka James no Martha MATSHOBA base Kamastone, Queenstown. Ubudala: inyanga 9 nentsuku 13. Izihlobo ezikude mazixoliswe sesi saziso.

MPINDWA.—Izihlobo ezikude nezilapa mazamkele lomphanga : Nge 30 April, 1892 ekuseni sishiywe e Bhai ngu ALPHONSE TYEKANA, unyana obetandwa ka Agnes no Jacob N. MPINPWA. Ubudala : inyanga 10 nentsuku 4.—No BALEKA DUMA VENA. Ubudala, inyanga 8 nentsuku 12.

Kubhekiswa umbulelo omkulu kubo bonke abawusabelayo umbiko lowo beza elunce-dweni Iuka Mr. no Mrs. J. N. Mpindwa kulomsebenzi. 1

Iveki.

Banyuli base Dikeni nabase Ngqushwa nyulani u W. HAY.

SEKUKO indawo ckutshaziweyo kuzo eba Tenjini.

SEKE kwawa ikepu kwintaba ze Nko-nkobe.

U PRESIDENT KREGER ugxambuza "enifuleni wenja" nqi.

F PRESIDENT REITZ nenkosikazi ubakahlele nabo " umfula wenja."

ULOLIWE osuka e Natal oya e Hamsmith uya kuvulwa ngo 12 ku July.

Dike ne Ngqushwa, ninga- mlibali umhlobo omdala. Nyulani, u W. HAY.

UMZI ka Mr. Joseph McCabe e Ko- mani utshe-nqu ngumlilo ngeveki egqitileyo.

NGATI ziya kubukeka kakulu into eziya ku Mboniso wase Kimbili ezenzi- we nga Besutu.

U MR. ALFRED E. CALDECOTT unikwe iwonga lokuba ngu Mtshutshisi-Matyala e Mashonaland.

Sheshegu musa ukulahla imbo yako ngo poyiyana. Maku- nyulwe u W. HAY.

IGQIRA elazi kakulu ngemiciza liti uqolwane uyenzakalisa xa aselwa ngo-kugqite emgceni.

Ngqushwa ne Dike ningapu- lapuli abahendi, kodwa nyulani u W. HAY.

KWENZAKELE amashumi asixenxe abantu kwindlu yemigcobo e Philadelphia kukusuka utshe umnquba.

Dike ne Ngqushwa lumkelani into engekehli ngokunyula umhlo- bo otembekileyo n W. HAY.

UCINGO olututa indaba lungene e Lady Frere ngeveki egqitileyo. Kuko inteto yokuba luya kuvulwa e Cala ngo 20 walenyanga.

INYANISO uyayibengeza kaloku-nje umzi omapepa yokuba obona busela bukulu bempahla ehambayo bulapa emagwangqeni.

Dike ne Ngqushwa nihlale ni- wubekele indlebe umhla wevoti oyakubuya uxelwe ninyule u W. HAY.

U RULUMENI wase Free State wale kwapela ukuncedisana nowase Natal kwindleko zokuhlaula i Sitishi sase Harrismith.

NGOKUNGAPUNYELELISWA kweminqo-piso yentengiso, umhlaba wama Ntutu Engqushwa ubuye wase Fandesini. Incazelo kwimiqolo yezaziso.

INGOZI embi ekufe abantu abatatu abantsundu ngokunyatelwa kwenqwelo ngululiwe yoduli obeluvela e Somerset, ihle ngase Cookhouse kule ipelileyo.

Dike ne Ngqushwa u W. HAY a hleli esaziwa ngamadoda ebandla. Uyindoda yokunyulwa.

U DR. THOMAS MUIR, Umpatiswa om-tsha wemfundo esikundleni sika Sir L. Dale, ukangelwe ukufika e Kapa ngeveki engapaya ngomkombe oyi " Spartan."

IZILIMO kulomandla wokusuka e Qonce uye kuposa e Dikeni, zezinqini- leyo kunene ngetuba lelanga nenkumbi, umzi kengoko ujongene nendlala embi.

Dike ne Ngqushwa kungali- hlazo ukutshikilela umhlobo owa- ziwa lizwe lonke. Nyulani u W HAY.

IMPI etenga e Rini impahla siyayice- bisa ukuba ize ingaposwa sisaziso esi- tsha esikwi Mvo yanamhla sevenkile yo Messrs. John W. Bayes & Co., eyi *Bon Marche.*

Dike ne Ngqushwa ukurazu- ka pakati kuyakuniswelisa ama- ndla yenzani isitonga esinye pezu kokade enilwela amadabi ngexa elibi u W. HAY.

BACINGA ngokwenza isidlangalala semvumo kulo Mboniso ozakuba se Kimbili, ekuya kudibana ikwaya zase Koloni, e Natal, e Free State, nase Transvaal.

IFUN' UKUTI yande kwizixatoto zase mlungwini into yokubuza ixesha, ze ati umntu akuti rutu ukuba akangele suke obebuza ayiti blasi, ipele into ebitetwa.

Dike ne Ngqushwa abavoti mabayamanengamacala akuzeba- pumelelise umlweli wobulungisa ngakwi zizwe ezintsundu u W. HAY.

INGXOXO ibe shushu kwi Palamente yase Ngilane ngo 18 March ngelakwa Zulu, kude kwako abati mababuyiswe o Dinizulu. lyawaxambulisa amadoda intombi ka Colenso, nyani.

U RULUMENI utumele izwi elibukali kwi Nkosi yama Mpondo ukuba yalate- le u Mr. Scott inxowa kwangoku, kwakona akupe impabla ebiwe kowakwa Rulumeni esema Mpandweni.

Dike no Ngqushwa umntu a- ngakuhilizeli ukuya kuyifaka ngo- kwako ivoti yake ku W. HAY.

INDAWO ka Judge Gregorowski e Free State inikwe u Mr. State-Attorney McGregor, olamkeleyo elowonga lobu Jaji. U Mr. Gregorowski ubuyele ebu- teteleleni pambi kwe Jaji ayakubuquba e Transvaal-

INKOSI U Bokleni welama Mpondo ungene ngoburalarume obukulu eve- nkileni ka Mr. Lamas wabiza " unodyu- wane," bemlandulele uqubule izenjana wahlahl' ucango, waposeleka ngapakati, wasela wahamba.

U REV. MR. BAXTER wase Ngilane upolofiteslia ezokuba kuyakubako isi-xwexwe semfazo nonyaka-nje; kuya kuvuka u Napoleon oya kulaula pezu kwezikumkani ezilishunii, nomgwebo oyakuba ngonmyaka we 1901.

Ngqushwa ne Dike ze nilu- qonde kakuhle usuku lokuvota. Ninyule u W. HAY.

KUMTSHATO obukufupi ne Qonce kutsha nje kute emkwelweni wawo amadoda enzakaliswa kunene ngama- hashe. Kute kanti akukabipi, eyona nto isaza kuhla ekaya. Kuti maxa " kutungwa " utywala (kuba kaloku nje kutungwa ngamagogogo), suka igo- gogo lamana ukungcangcazela, kuba iyinto engcangcazelayo kakade, suka utywala rapa kwenye indoda. Ite ngo- bushushu obukulu: Mfondini undipa- lazelela nina ngotywala? omnye, hayi yingozi; ubani, bawe kuzo kwahlokqma umnquma wodwa ekay'apa yinto yonke. Obotywala baselwa ngumhlaba. Siteta-nje inxenye ilele ngezindlu. Oku kuhla kumzi wesikolo, kumagqoboka. Nite kubekiswe amabombo pina zizi- kolo ?

Imvo Zabantsundu

NGOLWESI-NE, MAY. 5, 1892

INTO ENGENZIWAYO.

IBALANA elifutshane elibaliswe ngose " Cibini " ngesiqamo somsebenzi ka Mr. WILLIAM CEBANI MTOBA kwi Rode lakwa Ndlambe liyakuleswa ngemihlali. Umsebenzi we NKOSI ukolisile ukuti ungabi nasiqamo sipuhlileyo kwa Ndlambe, ngangokuba abanye bade bafun' ukuti oko kubangwa kukuba lukuni kwentloko zalowomzi. Ibali eliqhutywe ngumsebenzi wase Rode sinako nati ukulingqina ukuba linjalo kanye ; esinovuyo ukutelela kumbhaleli ukupakamisa umbulelo ku Mr. MTOBA ngomsebenzi ete INKOSI yamnika imbeko yokuba isebenze ngaye into ezintle kangaka e Rode. Ukuba ukuhluma komzi ontsundu entweni zokukanya bekuxele e Rode asiyazi into angeba uyiyo namhla umntu ontsundu. Ngekukuhle kanye. Elicapaza silibonayo e Rode lisifundisa isifundo sokuba apo kuko indoda enenkolo emandleni ka Tixo ukuhlambululа abantu, yati kulonkolo yaleka inkutalo nozondelelo, njengo Mr. MTOBA lo, akungetabati minyaka ilishumi ukubapakamisa abantu bakowetu ebupantsini abakubo. I Afrika ifuna o MTOBA abalishumi ukuba bavulelwe basebenze kobubungqingqwa bobuqaba belimele elasema Xoseni—uyibone nawe into obukade uyifuna. Kwala ntonina ukuba abafundisi bakowetu bangabi yilonto?

IVOTI YABANTSUNDU E DIKENI.

KUNGALUNCEDO mhlaimbi ukwalata imfuneko enkulu yomanyano ngovoti e Dikeni ukuwavusa amawetu ngelokuba, engati angxamele ukusadulelana-nje ngale voti, ayiko nokubako. Kwaye oku kuncipa kwevoti yetu kwenziwa kwanguye lo BHALINTULO bati makuvotwe yena abanye kwa abamnyama, owafunga ematyaleni ukuba umntu omnyama wase Dikeni akanamfunelo ukuba abenevoti. Kumandla we Dike wodwa inani labamnyama singawaketi Amalawu likulu, linamanci mahlanu anesixenxe (157); laye elabamhlope inani ingamakulu-omabini, anamanci matatu anantlanu (235). Kumablulo wase Ngqushwa abamnyama bamashumi asitoba anomntu omnye kupela (91) ; abamhlope bamakulu-m a b i n i anamasbumi matandat-i anomntu omnye (261). Ngoko-ke abamhlope bodwa bamakulu mane anamashumi asitoba anesitandatu (496); baye abantsundu bemakulu mabini anamashumi amane anesibhozo (248).

Sisweli-kuqonda sodwa esingayiboniyo imfuneko yokuba bayamane ngamacala abantsundu kulomnyhadala ukuze babe nokungenisa umntu oya kuncedisana nomqulu wabahlobo kwinkundla yombuso e Kapa. Siyaleza umanyano mawetu ukuze ivoti yetu sibonakale isiqamo sayo. Makungabiko abaya kuqekeka eluhlwini Iwetu olungekoyo kakade ; umzi wase Sheshegu uyabongozwa ukuba ungatengisi ngamalungelo omntu ontsundu. Enye into kukuba behleli bengeko kakade nje abantsundu, maze kulunyukelwe ukuba kungabiko namnye oyakukuhilizela ukuya kungenisa ivoti yake kumhlobo womzi wakowetu u Mr. HAY. Umvoti ufuneka eye ngesiqu; asinto inokupatiswa omnye. Mawayiqonde kakuhle lonto amawetu, Umhla eziya kungeniswa ngawo ivoti sobuya siwuvakalise. Okwangoku malibe lixapeshu ukoyisela emfanelweni yomzi amanxaxa

Impawana.

Into ebisakunceda abavoti bemimandla ye Dike ne Ngqushwa ngemini zangapa- mbili ibiyintlanganiso yabatunywa ya- madoda ase Ngqushwa nawase Dikeni kwindawo enjenge Sheshegu, agqibe odwa ngeyona nto afanelwe kuyenza ngemihla emikulu enjengalo. Namhla ifuneka ngokukodwa lonto ; ekungalunga kugqibelele upumelele umoya eke sawuti ram ukuba kuyacingwa ukuba ibeko intlanganiso yolohlobo.

***

Singa singalata imposiso engati ibange umonakalo omkulu kulevoti izakubako e Dikeni nase Ngqushwa. Umzi mawu-ngaposisi, ube wona umntu emnye uya- kuba voti mbini. Njengokuba kunyulwa *ilungu elinye* (esikundleni somfi u Mr. Johnson) elowo umvoti *unevoti enye.* Sibangwa yincwadi yenye yamadodana okukanya ase Ngqushwa ekubonakala ukuba iba umntu unevoti ezimbini. Hai, akunjalo; ungaposisi mzalwana.

***

U Mr. Holland, imantyi yase Qonce, unduluko izolo (ngolwesi-Tatu) ukusinga e Glen Grey ukuya kongamela i Komi- shoni emiselwe ukupanda ibango laba Tembu nama Bhulu kumhlaba opantsi kokongamela kwemantyi yase Lady Frere. Siyakuliva namhla ibango lama Bhulu into elimi kuyo. Kodwa kuyava- kala ukuba selecwabile, acwangcwise indawo ayakuzidwelisa pambi kwe Komishoni

Kuluvuyo ukuti namawetu awe nge- dolo, agobe isinqe, ukulungiselela elawo nawo ibango. Ibango laba Tembu lihle, sike safun' ukoyikela ukuba isipitipitana eke saman' ukuvakala ukuba siko pakati kontsundu lodwa siyakwenzakalisa, sa- buya safumana ukuba asisakukwenza oko, kuba singasekwe ntweni ngapandle kwamakwele nomimona ehleli siyazi ukuba ifike izalise umbetembetana Iwakowetu kwakuba kuqhutywa umsebenzi womzi ukuba lute alwakankanywa kwi- ndawo obelukumbulela lona ukuba luzifanele.

***

Ukuqondisa ukuba lonto seyiqalile ukunakanwa nangumzi obomvu singabeka icapaza elenziwe lelinye iqaba kwintla- nganiso ebise Mgqukwebe ngolwesi-Hla- nu Iwegqitileyo ukupulapula indaba zabatunywa e Kapa. Lite iqaba, ngoku- ngayiva eyona nto ifunelwa yona imali yamaqaba Indodana ekutiwa apo lufundile, " Ngabantu abalumkileyo ababa- hamba besenzi intlanganiso *zokusesha* amaqaba ! " Ihleke yonke intlanganiso ngokunakana ubunyaniso balenteto.

***

Kwintlanganiso ebibizelwe ukupulapula u Mr. Ballantyne e Dikeni, u Mr. Wynne utyile ngemibuzo ukuba kuvoto apa olukulu Iwamalungu endlu ye Ngwevu, wati umzi oyi Ngqushwa ne Dike elixa uzamela o Messrs. Wilmot, Brister, no Dolley u Mr. Ballantyne yena wazifaka e Bhulwini u Mr. Bellingan ivoti zake—indlela zokutomalalisa ama Bhulu. Besingalindele ukuba obugqwidigqwidi bunjalo angade akanka- nywe ngokuba uyifanele ivoti yabantu bakowetu.

***

Abanye kumawetu e Sheshegu bacinga ukuba liyakuwa izulu enganyulwanga u Mr. Ballantyne; kanti tina siti, ukuba linokuwa, belingawa ngesizatu sokuba abantsundu batshikilele umhlobo, ogama likankanywa kunye nelika Mr. Saul Solomon ngobulungisa kontsundu entweni zombuso.

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Ipepa esitemba okokaba lelokugqibela ngobalo, lipume kweziveki zigqitileyo, eli licaza intlobo zabantu—amasoka, abahlo. lokazi, abahlole, intombi, nabaso mxukuxe. leni abangaqondwayo nokuba ntombi—soka — ntonina. Abahlolokazi ngabona baninzi kuba nga 50,000, into obonakalisa okokuba amankazana atshatiswa ngapezu kwamadoda mhlaumbi ibo kukuba ati akufelwa angabisatshatwa, njengamadoda wona abuye azeke. Kwakona eku kungabangwa kukuba amanye amadoda enezitembu. Iko ke noko nendawo yokulahlwa kwababafazi abati babe njengabahlolokazi. Nga 269 abantu abangagqibekiyo ukuqondakala no- kuba bangabatshatileyo bangabangatshata- nga sinina.

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Sakufika kwiqela lomtshato sifike sifumane okokuba abantsundu bayawapa. mbili, ngakutnbi kwicala lamankazana kuba li 1,289. Akuqondakali kakuhle ukuba kungatuba linina uhlobo lento kusu. ke kwanje: kuko ukwapula umteto wesi- xenxe, nokwalana ngezinye indlela-ndlelana. Amadoda antsundu ahlukene nabafazi bawo anga 222.

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Kwabamhlope sifike sifumane bembalwa kakulu abate bakulomkondo wokuqaula imitshato kuba amadoda a 97, abafazi ba 87. Ikakulu, kwabamhlope nabamnyama kuti kanti kwinxenye apa kufunwa ukubuye kuzekwe kutsha iqaulwa nja imitshato kodwa ke inxenye yengemkunceda ngenxa yorexezo, namakwele, nezinye into-yinto. Kukwako nabahlolokazi abangonodyuwe, kwabamhlope; bebonke abake bepambi kwa Matyala Amakulu ngoqaulo mtshato nga 2,485.

Lempi itanda ukufilisha zonke inzwakazi ezi zizalwayo, mayilumka ingenzi esomfu- ndisi wase Ontario, u Mr. Martin, owat ngokumana epiwa ubuvuvu bentwana. ntwana ezintle zintombi, kanti omdala ute qo yena ufilisha le naleya; zada zantatu. Ke yiuto engenakubako uku. ziqakamshela zonke ngomtshato. Intoni inkala engumfundisi yaxing' etyeni, kuba xa atate yanye ezi zimbini ziyakummanga. lela ngokuzikohlisa. Iqinga labalinye wazishiya enyanyeni zontatu, unanamhla akaziwa apo aya kona.

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Kude siyixubusha lento yokushiyana enyanyeni kulempi intsha. Yinto eninzi ebhabhisa, neyabhabbisa, nesazakubhabhisa ihabilisaka nemitika nje ngalomfundisi sele umoya; kuba uti kaloku umntu akuba nendawo engati ite tyi, mhlaumbi ngumfa- na ozitandayo, kanti uzizekela umnqambulo wetyala kumtinjam, selute nqa ukuba angade azeke nje ubanjwe yintonina; ade ke agcayiselwe ngezizibata bata eziyakuti akungazilumkeli zimti go ibe mntu waya.

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Elixa ama Ngesi elilizwe akala ngabasebenzi abantsundu ukungabi nto kwabo, mhlaumbi kungaluvuyo kumawetu ukuva okutetwe ligwangqa elaka lase Rafu xa lalibhekisa kwelinye elalivela kwase Rafu, akudibana e Australia, liti:—" Sincedeni ngokusitumela izicaka ezintsundu, asinto lento yalapa, ezicaka zetu zimhlope zizici- ngela ngokuti zilingana nenkosi zazo, mhlaimbi nangapezulu, into ke leyo ecapukisa kakulu." Omnye wase Rafu ovela e America, uti ngalomcimbi:— "Nants' into e America apo isicakakaz sisuke sifune ukunga singaziselwa ikofu yakusasa yi *boy,* sisulelwe nezihlangu njalo njalo." Amagwangqa eli makabulele wona ukulunga kwe netevu zeli. Kakade umntu udla ngokuqonda inte akuba kwenye indawo.

Untsundu Iwe Dike no Mr. Hay.

Kwintlanganiso awabanayo u Mr. Hay nabantsundu bomahlulo we Dike kwi- tyalike ka Mr. Mzimba e Lovedale, uta- bate umkondo wenteto yake yase Ngqushwa esayibeka pambi kwabafundi be Mvo kumapepa eveki ezingapambili. Akuba etetile kuwe ezi

NTETO ZOMZI:

U MR. GEDDES wase Lovedale ute unga angenza abembalwa ngenxa yokuba u Mr. Hay engazixelanga ngokucacileyo into ayiyo pambi kwenu, ngendlela yokuba andlaleke kamnandi ezindlebeni zenu ; ndinga ndingavakalisa indawo ate wazishiya, kuba akanazisanga ukuba ungubanina: kwanendawo akufanele ngazo ukuxhaswa nini. U Mr. Hay ubesakuhlala e Qonce apo ebengu Mhleli wepepa eliyi *Mercury.* Ndilukumbula kakuhle nangoku nje uhlobo awayechase ngalo ulaulo Iweloxesha, ikakulu kwimi-