

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba akange- lise lamayeza abalulekileyo.

- COOK Iyeza Lesisu Nokuxaxaza. 1/6 ibotile. Elika
COOK Iyeza Luokohlela (Lingamafuta). 1/6 ibotile. Elika
COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile. Elika
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COOK Iyepils. 1/ ngebokisana- Eka
COOK Incindi Yezinyo. 6d. ngebotile. Oka

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COOK Umgutanya Wamehlo. 6d. ngesinyanya Oka

COOK Umcaza we Cesine. 8/6. Niqondice nknba igma ngu

G. E. COOK, Chemist, E QONCE.

Ngawenkohliso angenalo igamalake. J. VENTER & CO, (MBANYARU.)

Xonxa, Hewu, Bolotwa, Macibi, YIZANI ndivule Ivenkile IZANTSI KWE MARIKA, QUEENSTOWN.

Nditingisa ngamani epantsi kunezinye Ivenkile zalomzi anditengeli ndiyayazaza. Ikhuba litengwa ngokubonwa, ndingumhlo- bo wenu omndala a

J. VENTER & CO., MBANYARU str302

ISAZISO S Stephen's Mission Church, e Bhai

T. CALDERWOOD, UMTETELI- MATYALA Umlungiseleli-Mihlaba, njalo-njalo. ZE QONCE.

ISAZISO. U R. W. Rose-Innes, Uyawazisa Umzi Ontsundu ukuba ubuyile, nokuba usaya kuyinyamekela yonke Imicimbi yaba Bantsundu apatiswa yona njengokwangapambili.

NGEMFUNDO. I SIKULA RENTOMBI esiyi Shaftesbury Home, Peetlon. Esi zikulu sipumla ngolwesi TATU, 15 JUNE, 1892. Siya kuvulwa kwakona ngolwesi TATU, 20 JULY, 1892.

Intombi ngoku zifundiswa ukwe- nza Ilokw kwanezinye intlobo zomsebenzi wokutunga. Kongezelelwe ezinye izifundo kwisebe le Sikula. E. W. H. STURROOK, Umongamelikazi. June 7th, 1892,—147

ISAZISO. TRANSIEI NATIVE TEACHERS' ASSOCIATION iya kadibana kwa Capt-VELDTMAN, EZAZULWANA nge 13th ka JULY, ngo 10 a.m. Ikomiti iya kadibana kwakona ngobusuku obungapambili. THEO. M. NDWANDWA, Chairman, 1st June, 1892.

UMANYANO NGE MFUNDO- (Native Educational Association.)

INTLANGANISO yoln Manyano iyakuba se Mngqesha ka Mr. P. Tyamzashie ngomhla we 12 JULY, 1892, ngolwesi BINI evekini, yoqala ngo 10 o'clock kusasa. Onke amalunga ayabongozwa ukuba ??? abeko. WILLIAM WALTER STOFFLE. Secretary. 3lat1306

ISAZISO. UKUVULWA kwe Tyalike EZELENI lika DWASHU.

KUYAZISWA kubo bonke ukuba kuya KUVULWA IYALIKE yase ZE. LENI ku DWASHU nge CAWA, JULY 10. Intlanganis zibe ngo MYULO. Izihlobo tawo onke amacula na Mahlelo ziyacelelwa ukuba zibeke ngalonnini. W. B. P.UBUSANA

H. F. TEMPLE, (U-TEMPLE OBEFUDULA ESE NGQUSHWA) Umqondisi- Mteto, Umlungiseleli Micimbi Yomhlaba, Uleta Ematya- leni, e MATATIELE.

Kumimandla yo MGWALI ne BUTYWA, Qonda- ni mayelane nevenkile eku MUNYU.

KUYAZISWA ukuba a Mr. C. O. KIDD, owaziwa ngelokubha ungu CHARLIE ; " upumile, akasenanto nalo Venkile. Nokuba Umpati wayo, ngoku ngu Mr. WM. HIBBINS (u "WILLIE") Ngoko onke Amatyalala ale Venkile makahlulwe ku "WILLIE" (Mr, HIBBINS apo oyena selengunya.

Njengokuba bekunjalo kwase kuqalekeni kuyakumana kunjalo nakalokunje.

Awona maxabiso makulu aya kurolelwa UBOYA, ne ZIKUMBA.

INKOMO ezitengisayo unokuzifumana naninina ota- ndayo kwi Venkile yake

KU MUNYU KWA HALA

P. S. JEFFREY, KWA.

Umtengisi Wento Yonke, NOTENGA KONKE OKUTENGISWAYO,

E- KAMASTONE.

UNOLANGAZELELO lokunga angazisa abemi be Hewu lonke—be Kamastone ne Oxkaal ukuba uchopete ukutenga uboya begusha uboya bebhokwe. Isikumba ngamantani apezulise arolwayo napina. Ofani ngofani bempahla bahlahi beko ngamaxabiso angakazalwayo nangubani. Wapulelwa kakulu ote kutenga epete imali.

Lomti ubalulekile ngokutengisa, kwinto eninzi etengiswayo IYALI EZINTLE. IBHULUKWE ZEKODI ezihlala kakuhle, zingqingwa, akuko zinokusigqita. IZILANGU EZILUSHIGA. 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 bezze apa ngapambi kokuba baye kwezinye indawo nemali yabo kwanoboya babo.

P. S. JEFFREY, E-KAMASTONE.

Farmerfield, near Salem, 3rd December, 1891.

MR. JNO. GAVNT, Kingwilliamstown. DEAR SIR,—Ndiyalincoma kakulu iyeza lako Lezilonda, njalo-njalo, onditumele lona; ndiyae ndiya kukubhenger a oko ngangoko ndinako.

Ndibenzise kupela intsimi ezimbini nobusuku bazo. Ekumanqaliseni kwam okukulu kubhele kwako impawu zaba nchono " kobesifa. Ngawona Mafula alungileyo, nakupilisa kungumngaliso ezilondeni, njalo-njalo, endaka ndawubona. Nceda unditumele kwakona enye ibhoki- naba, ndiyifunela omnye umntu okwa nezi- londa, sakuba zona zahlukile kwezovoku- qala. Owoquqala yena ngohlobo ezazimba- mbe ngalo ndandingatsho ukuba angabuya apile. Ubekade esebenzisa Amayeza aba mhlape nawa Bantsundu; onke lomayeza akanceda into. Nditi, ngapandle kwama- tandabuzo, iyeza lako lamceda. Manditshonele apo, owako otomamileyo u STEPHEN S. MDLIVA.

AMAFUTA EZILONDA, (OINTMENT.)

OKA HAYWARD UMQA OYI DIP

Augqitwa yeza ukhulambu- lula Ibhula Ezigusheni, Yitshoni kwi Venkile enimele zona ziniyale- zele ko

BAKER, KING AND COMPANY, EAST LONDON

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 nji kwe sisu. Izifo ezise Mbilini, Ubutatuka Intswela butongo, Ubutatuka be ngqondo, Izifo zesi Fuba, nen' eninzi yezilwelwe zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu bese Afrika. kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawullinge pleze. Lishipui, ibhotile zi- sheleni zontatu, izise Iyeza elinga tata intsu- ku ezilishumi. Ibhotele nganye ihamba ne- ncwadi ene nteyo yesi Xhosa.

Lilungiselelwa umninilo kupela ngu G. E. COOK, KING WILLIAM'S TOWN, linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke ikoloni.

W. & C. GOWIE. GRAHAMSTOWN. Address for Telegrams, "OATLANDS," Grahamstown.

PAUL XINIWE & CO., King Williams Town

AMAYEZA ADUME KUNENE, KA

JESSE SHAW (U-Nogqala) E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumninwi, ngenxa yoku ngqinelana kwawo nezo zifo enziwa zona ; ngenxa yoku kuleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu- pantsi bexabiso lawo; ngenxa yokucoceka ekwe- niweni kwawo; ngenxa yokungabi nasikwa letyefu; nangenxa yokuba enziwe ngemifundo enginwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umcaza nganzange unakupilisa ukuluma kwe nyoka, nezinye inuntu. ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo. UM- AFRIKA (Africanum). Umcaza ongenzi xesha ukulipilisa Izinyo. UMFUNO YEZA (Herbal Tincture). Elingoviswayo zingqangqambo zendlebe, neze bunzi, nokubeta kweloko 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 omi okupilisa ukuqagamba komzimba, Ukuti-Nqi kwa malungu ukuzakla, njalo, njalo. UMDAMBISI (Soother). Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku gada iziswana ezikatazayo zentsana, nesabantiwana.

UMATINTELA (Antispumodio). Umcaza, wokupilisa ukuqagamba nezitepu nezinye inkatazayo. UMOMELEZI WASE INDYA (Indian Tonic). Iyeza elilunge kunezi- kwizifo zokuba batataka, nokingatandi nio itiywayo. UBUGQI MAGIZI (Healer). Amafuta okupilisa mistinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine). Into elunge kunene etanjisiwayo ebanza bubebu- hle bugude ubuso. UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa " Lelona " xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzalisekileyo zatwina nea kwi bhoflana nezi- tofilana ngazinye; eziti zakulandela ngokufez- kileyo akaze angapilisi lamayeza. Ngenkungabiko kaya, nandiu, namhambi ungenawo lamayeza esi- rweq sokulumkela okungekeli.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemica, e Bhofole, atengiswayo ngenxa nge bhokisi nange Ibhotele namangqosa ake kwi- nkoliso yedolopu zale Koloni yonke, o Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— 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 Bhai—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 NEURALISM RHEUMATISM

LUMBAGO RHEUMATIC GOUT

SCIATICA RHEUMATISM

GOUT

Alikaze linqatylwe kupilisa Izlfo Zamatambojsinqe, Zentloko. Lingqinwe ngamawaka. Umenzi walo kupela nga

J. JONES, Cape Town.

LIKOKUTENGWA NAPINA.

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 nji kwe sisu. Izifo ezise Mbilini, Ubutatuka Intswela butongo, Ubutatuka be ngqondo, Izifo zesi Fuba, nen' eninzi yezilwelwe zama Nkazana, njalo, njalo.

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PAUL XINIWE & CO., King Williams Town

IZAZISO ZAKOMKULU.



ZISHICILELWA NGE GUNYA. EZESIQINGATA BASE PEDDIE.

ISAZISO. KUBBENI IRAFU YEZINDLU (Hat Tax) xesha lokuhlulwa kwayo lipela ngo 31 DECEMBER, 1891, ite yalitala, bonke abasesemva ngemali cabo bayasiawa ukuba baya kusiva emteweni ngapandle kokuba babuye baziswe.

W. RUMBOLD PIERS, Imantyi, Kwi Ofisi ye Mantyi, Peddie, Slat May, 1892.

ISAZISO. BANTU bonke bayavuswa ukuba banga- fumane beme kwimihlatyana Yako. mklulu ecandweyo, sokuba kukuyipina imihlaba elunge kwi Sebe Lemihlaba ne Misebenzi Yakomkulu, kananjalo nokuba kulemihlaba Yakomkulu ingenabasi, njalo- njalo, kuba kwaye kusitiwa uza kuhlala nje okwexeshana, ngapandle kwegunya le Mpatiswa Mihlaba ne Misebenzi Yakomkulu, obekileyo, namhlanje ziyabulawa, nabani, na kengoko ngaba ami kwimihlaba yelo- hlobo makashenxe kwangoko.

Ngomyalelo, W. RUMBOLD PIERS, Imantyi, Kwi Ofisi ka Mantyi, Peddie, 16th May, 1892.

ISIQINGATA BASE BHOFOLO. ISAZISO.

Ukunyulwa kwe Bhodi zokupata Imizi ngoko Mteto 20 ka 1881.

KUYAZISWA apa njengokuba kubhalwe kwi Siqendu Seshilano so Mteto No. 29 we 1881, okokuba intlanganis yaba Voti base Nrukwabo, abapakati kwemida exeli, weyo ngo Sishumayelo No. 72 sika 1884, nakwi Lokeshoni yase Blinkwater, napakati kwemida exeliweyo nge Sishumayelo No. 54 sika 1883, iyakuba ngolwesi TATU, JULY 6, 1892, ngo 11 o'clock kusasa, ngetsha lokunyula i Bhodi Zokupata Imisi yezi Lo- keshoni sezikankanyawe ngomyaka opela ngo 31 August, 1892.

Kumzana wase Nrukwabo intlanganisio iyakuba kwi Ofisi yo Mongameli wama Mfengu, e Nrukwabe apo. Kumzana wase Blinkwater intlanganisio iyakuba se School Room, e Blinkwater. Abavoti abasemqulwini okanye abantu abanemanelo yokuba ngabavoti, abemi pakati kwemida yale Mizana, bakufanele ukunyulwa. Kunyulwa abantu abatatu.

Maxa Imantyi ite ayabiko nokuba yi Justice of the Peace, nawupina umntu ongumvoti angakwela kwisihlalo sokonga- mela nayipina intlanganisio yoluhlobo (ngo- kwe Siqendu 4, so Mteto 7, we 1884). E. B. CHALMERS, Umantyi.

Kwi Ofisi ka Mantyi, Fort Beaufort, 81 May, 1892.

IMIHLABA ELAHLIWEYO- E KAMASTONE.

ISAZISO SIKA RULUMENI—No. 485, 1892 Kwi Ofisi yo Mpatiswa Mihlaba Nemisebenzi Yakomkulu, E Kapa, 9 May, 1892.

KUYAZISWA apa ukuze baqonde bonke, ngokwemimiselo ye Sahluko Sokuqala ngo Mteto we Mihlaba Elahlweyo, No 3 ka 1879, obuywe walungiswa ngo Mteto No. 24 ka 1887, okokuba Lemihlaba ilandelayo ekwi Sithili sakwa KOMANI; ikangelwe njenge- lahliweyo ngohlobo ekuchazwa ngalo apo, nokokuba u Rutumeni aya kuyitela kuye ngomhla wokuqala ka NOVEMBER, 1892, ingutanga yabehla yabekelwa amabango ngabaninyo kude kube lolosuku, nokuba imali ezilitala zihlawulelwa ku Mantyi we Sithili eso, njenge nacezelo ese Sahlukweni apo so Mteto.

CHARLES OURREY, Umpatiswa Ongapantsi Obambileyo.

1 Benya Intsimi Nesiza Lots 118 ne 23, Zangokwe; irente elityala £2 10s ne £1 5s; iqalela 1 January, 1887.

2 Meyiva Sishuba ; Intsimi neciza, Lots 292 ne 105, Hukuwa; irente elityala £8 10a ne £1 15s, iqalela 1 January, 1885.

3 Lamano Sishuba; Intsimi nesiza, Lots 800 no 107, Hukuwa ; irente elityala £3 10s ne £1 15s, iqalela 1 January, 1885.

4 Zaehariah de Beer; Intsimi neciza: Lots 282 no 86, Hukuwa; irente elityala £2 10s ne £1 5s, iqalela 1 January, 1887

5 Kwiyana Baam; Intsimi nesiza i Lots 116 no 32, Upper Dedima; irente elityala £2 10a ne £1 5s, iqalela 1 January, 1887.

6 T. Tomansa ; Intsimi nesiza : Lots 125 ne 66, Romans Laagte; irente elityala £2 10a ne £1 5s, iqalela 1 January, 1887

7 Ngalo Basso ; Intsimi nesiza: Lots 109 no 2, Romans Laagte ; irente elityala £2 10 ne £1 5s, iqalela 1 January, 1887.

ISIQINGATA SASE QONCE. ISAZISO.

Ukunyulwa kwe Bhodi zokupata Imizi ngoko Mteto 29 ka 1881.

KUYAZISWA apa njengokuba kubhalwe kwi Ofisi yeza Seshilano so Mteto No. 29 we 1881, okokuba intlanganisio yaba Voti base Piriye ngo 10 a.m. napakati kwemida exeliweyo, nase Mngqesha kwi Hotele ka Ordemann ngo 10 a.m., nase Neemera ngo 9 30 a.m., iyakuba ngolwesi TATU, JULY, ngetuba lokunyula i Bhodi Zokupata Imisi yezi Lokeshoni sezikankanyawe.

Abavoti abasemqulwini okanye abantu abanemanelo yokuba ngabavoti abemi pakati kwemida yale Mizana, bakufanele ukunyulwa. Uluhlo lwabavoti lunokubonwa e Piriye kwi ofisi yemantyi okanye kuni we Chairman ye BhoDi; Emngqesha kunzi ka Mr. Ordemann okanye kwi ofisi ka Mantyi; e Neemera kunzi we Chairman okanye kwa Mantyi.

I Justice of the Peace, nawupina umntu ongumvoti angakwela kwisihlalo sokonga- mela nayipina intlanganisio yoluhlobo. LOUIS GERARDI, Obambele Umantyi, Kwi Ofisi ka Mantyi, Kingwilliamstown, 16 June, 1892.

Ololiwe baka Rulumeni,

BELASE MPUMALANGA.

NGOLWESI HLANU, JULY 1, 1892 nasemva kolosuku, kuyakubako ingu- qulo ezibalulekileyo kwi Treni Zabambhi, ngenacezelo ngazo zikangelani kwi Time Tables ezishicilelweyo.

Ngolwesi NE, JUNE 30 Ire- ni ka 3'30 p.m., evela e MONTI, iya kubaleka iyokuti ga nge KOMANI ingadluli; Abahambi abaya kwi Zitishi; ezingapaya kwe Komani, baya kusebekwela kwi treni esuka e Monti ngo 11 a.m., e Komani ngo 84 p.m.

J. O. PATERSON, Traffic Manager. Traffic Manager's Office, East London, June, 1892.

IMIHLABA ELAHLIWEYO ENXUKWEBE.

ISAZISO SAKOMKULU.—No. 279, 1892. Kwi Ofisi yo Mpatiswa Mihlaba Yakomkulu Nemisebenzi, Cape of Good Hope, 19 March, 1892.

KUYAZISWA apa nkuze beve bonke, ngokupatelele kwi mimiselo ye Sahluko Sokuqala ngo " Mteto we Mihlaba Elahlweyo." No 8 ka 1879, owabuya walu- ngiswa ngo Mteto No 24 ka 1887, okokuba obekileyo, namhlanje ziyabulawa, nabani, na kengoko ngaba ami kwimihlaba yelo- hlobo makashenxe kwangoko.

Ngomyalelo, W. RUMBOLD PIERS, Imantyi, Kwi Ofisi ka Mantyi, Peddie, 16th May, 1892.

ISIQINGATA BASE BHOFOLO. ISAZISO.

Ukunyulwa kwe Bhodi zokupata Imizi ngoko Mteto 20 ka 1881.

KUYAZISWA apa njengokuba kubhalwe kwi Siqendu Seshilano so Mteto No. 29 we 1881, okokuba intlanganis yaba Voti base Nrukwabo, abapakati kwemida exeli, weyo ngo Sishumayelo No. 72 sika 1884, nakwi Lokeshoni yase Blinkwater, napakati kwemida exeliweyo nge Sishumayelo No. 54 sika 1883, iyakuba ngolwesi TATU, JULY 6, 1892, ngo 11 o'clock kusasa, ngetsha lokunyula i Bhodi Zokupata Imisi yezi Lo- keshoni sezikankanyawe ngomyaka opela ngo 31 August, 1892.

Kumzana wase Nrukwabe intlanganisio iyakuba kwi Ofisi yo Mongameli wama Mfengu, e Nrukwabe apo. Kumzana wase Blinkwater intlanganisio iyakuba se School Room, e Blinkwater. Abavoti abasemqulwini okanye abantu abanemanelo yokuba ngabavoti, abemi pakati kwemida yale Mizana, bakufanele ukunyulwa. Kunyulwa abantu abatatu.

Maxa Imantyi ite ayabiko nokuba yi Justice of the Peace, nawupina umntu ongumvoti angakwela kwisihlalo sokonga- mela nayipina intlanganisio yoluhlobo (ngo- kwe Siqendu 4, so Mteto 7, we 1884). E. B. CHALMERS, Umantyi.

Kwi Ofisi ka Mantyi, Fort Beaufort, 81 May, 1892.

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ISIQINGATA SASE QONCE. ISAZISO.

Ukunyulwa kwe Bhodi zokupata Imizi ngoko Mteto 29 ka 1881.

KUYAZISWA apa njengokuba kubhalwe kwi Ofisi yeza Seshilano so Mteto No. 29 we 1881, okokuba intlanganisio yaba Voti base Piriye ngo 10 a.m. napakati kwemida exeliweyo, nase Mngqesha kwi Hotele ka Ordemann ngo 10 a.m., nase Neemera ngo 9 30 a.m., iyakuba ngolwesi TATU, JULY, ngetuba lokunyula i Bhodi Zokupata Imisi yezi Lokeshoni sezikankanyawe.

U-FOLOKOCO

### NGOKU AKATENGELI UYADYARAZA!

# BANTSUNDU! BANTSUNDU!

NINA BASE

## CALA NABESOSITHILI,

NANZO IGUTINYUZI.

### U-FOLOKOCO (Pascoe) wase OONCE

UVULE IVENKILE ENKULU

## E- CALA

Leyo ibisakuba yeka WEBB, kwibala le Wariki. Manibe Nilungisa Amehlo. Impahla Entsha Iyeza.

KUNI BALUNGE

### E-MONTI NAKWESOSITHILI!

NIHLALEL UKUWELWA LITAMSANQA.

Uyakuba pakati kwenye ekupheleni kuka OCTOBER. Uyakuvula lovenkile ingakweyizihlangu yo SMALE & Co.

### U-FOLOKOCO (PASCOE)

# OXFORD STREET.

Kwezindawo uyakuqhalaba ofani-ngofani bempabla engazanga yabonwa E-CALA nase ZILANDANA. Efikile u FOLOKOCO ayeihla kwaoko amanani empahla " shap, too."

Pakati kwako konke oku kugilana ninga mlibali apo

## E QONCE

Apo nombona ngokwake (salufu).

### NGE ZANTSI KWE TYALIKE YE ZIKOTSHI,

KINGWILLIAMSTOWN.

# GIBBERD & BRYANT

KING WILLIAMS TOWN

## LIFANDESI

### ZONKE ITYALI NGAMANANI ATOTYIWEYO.

EZONA PRINTI Ngamanani Atotyiweyo

IZISULU EZINGATETEKIYO KWI NTSALELA

ZEMIQULU (Remnants).

# GIBBERD & BRYANT.

## Imvo

### Zabantsundu.

UMZI NE "MVO."

U BUXAKAXEZI elikubo ipepa ngetuba lendleko zoku-

hanjiswa kwalo, kusibangele ukuba sicinge nzulu kwezicawa zigqitileyo ngomsebenzi lo. Sitabata elituba ukubeka pambi komzi esinye sezigqibo esifike kuzo ukunceda kwa umsebenzi wawo ukuba ungabhekiswa ezinzulwini zolwandle lilitye elinzima letyala elinxityelelwe emgaleni we Mvo ngabalankela bengaliposi nto ipepa. Sikangele, sakangela, safumana ukuba akwenzeki ukuhlanganisa isheleni ngantatu nangane kulo lonke olubala luyi South Afrika. Indleko iqala kwasekutunyweni kwencwadi ixesha lababhali; ixabiso lamapepa nezitampu, azibuyiselwa sezisheleni ntatu. Ngapezu koko, akungangandleko ukushicilelwa kwemfumba yamapepa angangenisi luto ngapandle kwendleko yodwa ekuhlaleni ukushicilelwa kwawo; nezitampu zokuwatuma. Lamapepa angahlawulwayo ayindleko ngokupindweyo — kuqala akangenisi luto; okwesibini emka nemalana etunye-lwa ngabanga umsebenzi ungabheka pambili, ngoko asishiywe size. Ngezi zizatu singe singawazisa kwakusesentloko umzi ukuba kuxesha elizayo amapepa ayakwenziwa ngalawo bayakuba bete abaninwo batumela imali ukuba bawenzelwe. Ixabiso lincinane lesihelani ezintatu ezine sikisipeni ngenyanga ntatu mzi; akubonakali ukuba linokude lenziwe ityala nakumntu ose Kimberley nose Bhai nabanye abakude. Ngeso sizatu maze bangotuki aba-

## IMVO ZABANTSUNDU (NATIVE OPINION) JULY 7, 1892

### ISAZISO KUMHLAMBI.

Bonke abanemali ezingamatyala kwi MVO babongozwa ngentobeko ukuba bazikaulenze ukuzitumela ingekapeli lenyanga u JULY, ba- ngalindeli kubhexeshwa ngezinye indlela. Abahlolo mabasivele nge- tuba lendawo ezikaulenzileyo ezi- funa imali kuba uqingatisile u- nyaka

### ISIKOLO SENTOMBI.

ISINALA YENTOMBI yase Mgwali (wakwa Ngqika) iya ku- vulwa kwakona ukuqala umsebe- nzi ngo 18 JULY, 1892. M. W. HOPE, Umongameli.

## Iveki.

LIBALELE nje kweli ziyana kwelangase Kapa.

U JUDGE BARRY, Umongameli we Jaji zase Rini usahambele kwelama Ngesi

IPALAMENTE yase Free State yahlukene ngohvesi-Tatu lwepelileyo i Veki. okwalonyaka.

U MR. BLENKINS, imantyi entsha yase Herschel ifike kona kunye nenkosikazi yayo ngeveki egqitileyo.

U MR. JENVEY Oyi Stationmaster e Komani umiselwe ukuba yinkulu encedisayo yololiwe opetwe e Monti.

U REV. PROESSOR BREBNER, M.A., (Aberdeen), Umongameli we Mfundo wase Free State usate gxada kwelama Yerepe.

UMBUSO wase Transvaal wenze amanguliselelo ukuba angameng ama Swazi apo e Transvaal ngoku inyatayo ingqakaqa.

U MR. C. II. RHODES, umdibanisi mayeza wase Kimberley obeke kwatiwa ufe ngebaqo kufumaniseke ukuba uzibulele ngokusela ityefu.

INGXOXO enkulu yomcimbi wenguqulo yomteto wokungeniswa magama abavoti iya kuqala kwi Palamente yase Kapa ngo Mvulo weveki ezayo.

KUTIWA kuko umshumayeli ontundu wase Dulcies Nek, Herschel, ojukejuleke kukufa xa kanye bekupakati kwenkonzo. abeyihambisa kwezicawa zigqitileyo.

IXABISO elihlanganisweyo kuyo yonke i Koloni ukunceda kwinkwazi yase Mauritius lifikelele kwi £4000, etl ke i Ruluneli icinga ukuba kuyakwanela.

IQELA labaguquli Bezibalo Ezingcwele- le lipezu kokuquba umsebenzi walo ngaleviki. Abafundisi abakoyo ngo Revs. Dr. Kropf, no E. J. Barrett, E. Makiwane, W. Philip, no Walter Rubu- sana.

ELINYE kumadinjala ase Qonce eli- ngu Weeks elafumana lesihwaka ngezi veki zigqitileyo lifunyenwe selidada kwidam lamanzi aselwa ngumzi elinge- ntlakomzi ka Mr. Weir, ekubonakala ukuba lizibulele ngokuziposa kwesi siziba.

U MR. HOLT ORES imantyi yase Middelburg ufuduselwe e Hay kwimi- qwebu yangase Dayimani, indawo yake inikwe u Mr. Roux. Liti ipepa kungezizatu ezinjengazaka zaxelwa ngum' bhaleli wetu u " Ranuga " andu- lulwayo u Mr. Okes. Ubclaulwa bubu Bulu.

SIMNQWENELELA ubom obumandi obude umhlobo wetu u Mr. J. Festire Soga, igqira lempahla la Komkulu, nje- ngokuba ezakubandakanywa no Miss Chalmers, inzwakazi evela e Edinburgh. Umshato umiselwe ukuba se Monti ngaleviki, ekufikeni kweladi elo elize ngenqanawa.

yakubona amapepa abo eshunu- kela kuzo eziveki ngokuba kungeko mali angaquitywa ngayo. Kubona- kala kuquitywe kupela amapepa abatumele imali, ngati yiyo kupela into eyakusincipisela lendleko itsho angena enqanaweni amanzi etyala ngokude abe buyitshonisa. Imali ese isikweliti ilungiselelwa ukuba inikelwe amagqweta akwiziqingata abakuzo abanezikweliti ayihlanga- nise ngendlela ezibonwa ngawo. Ezizinto azisakwenziwa ngapandle kokuba babe banikwe izzaziso ezihle abahlolo. Ngati lilungelo kwa- labantu bakowetu ukuba bangavumi ukuba babe namatyalana ayimvu- tuluka njengala e 3/6 ngenyanga ntatu; kodwa kungalunga bete olukoza balutuma kwangapambili; kanye umntu atume 7/- ze apumle inyanga ezintandatu; de kugqitise kotume 13/6 apumle nyaka.

### INGXELO YE KOMITTY YE GLEN GREY.

NGENYE imini apa e Palame- nte u Mr. FAURE ubeke pambi kwe Bantla Ingxelo yaba- picoti abebesand' ukuba se Glen Grey ngabekutunyiwe. Ingxelo le ayikashicilelwa, ikolise ngobunqhi- na, nezigqibo ezisekwe pezu kwabo, zeqela lo Messrs B. H. HOLLAND, JOHN FROST, M.L. A., no JANSE VAN RENSBURG, M.L. A., elaye lalatelwe isipicota umiwo Iwe Glen Grey. Bokumbula abalesi ukuba iminyaka emininzi umhlaba wase Glen Grey uselokolo usebangweni—ama . Bhulu esiti untundu alunamfanelo kuwo. Ite lento yabeta umzi waselokolo uhleli bucopa. Kumane amaxesha ngamaxesha kuzanywa ngabantu ukuboniswa ngalendawo, kwada kwezinyanga zigqitileyo kwandu- lulwa abatunyiwa abaye u Kapa ukuya kuchazela u Rulumeni inteto yaba Tephabu. Ubufambatise u Rulumeni elokuba yimfanalo nobu- lungisa bodwa ayakubenza, xa abesusa abake abatunyiwa ukuba baye kuqonda lendawo ibanga ikhonye kuma Bhulu. Njengo- kuba besazi abalesi, ivunywe inga- vunyiwa i Komishoni kuba kusaziwa ukuba zibe zisiti ezingapambili zingemki zingemkanga nomhlaba ; aye ke namagama amadoda ale Komishoni engaqeleke kwinto zo- kuncedisisa kuti bantsundu.

Kuluvuyo ke kuti ingxelo yeliqela iki lise ngokuti namhla izinxweme indlela zokubulala. Si- tsho kuba kuqala ikokelise indawo yokuba, pezu kobungqina buka Rev. E. J. WARNER yaneliswe ukuba umhlaba ungowaba Tembu kakuhle. Ngapezu koko, nanga- pandle kokungena ebalini, iseke pezu kwezizigqibo ezibalulekileyo zika Rulumeni. Kumnandi kwa- kona, kwindawo yesibini, ukuba i Komishoni ifike nakwisigqibo soku- ba akubonakali nebala elinye eli- ngahlutwayo kuba Tembu. Le Komishoni ibe ifunelwa ukuya kuhluta umhlaba, kodwa ifike yenza esika BILAMI wakudala, owati ebe- tunywe ukuba aye kushwabulela usapo luka SIRAYELI, wafika walu- tamsangelisa. Into yokuba ama Bhonti esiti isiqingata simiwe ngamarabhele, ifika iti ngayo i Komishoni nakuba beko abarabhe- layo, kodwa bambalwa ngangokuba kunganzima ukubakheta ; enye into oboburabhele baxolelwa. Ngoku- patelele kwixesha elizayo i Komishoni ibona ukuba elowo anikwe ipepa lesiqiniso sakwa Rulumeni ngomhlaba awulimayo neziva kuko- lisa ukuba yi £2 12s, kubeko naba- ya kubulelwa ngemisebenzi yabo yokukonza u Rulumeni ngefama. Ndawo ifike yasikwasilima, esinga- sakungena kuyixoxeni namhla, kukuba i Komishoni isiti umgqali- selo wokungatengisi mawube ngo- weminyaka emitatu kupela. Le- ndawo iseyeyokusicita. Ngayo i Komishoni injengomntu opa nge- sinye isandla into ayahluta ngesi- nye Umanina ukuba umgqaliselo ungabi ngowokuba ungatengiswa kanye ngapandle kwamakanya odwa ; okanye ube iminyaka imashumi mahlanu nokuba likulu Ingxoxo isahlalele ukuba nkulu pezu kweli nqanam.

Umzi wase Rabe nowase Wesile apa e Kimbili uvuyiswe ngokukulu zintshumayelo zika Rev. John Adams azenze pakati kwayo esiti, akwaba izicaka Zosombawo ezikwi ngxngwana zonke zingamana ukulivela elilase Kimbili.—Hai' lento umntu omnyama, azi obubudenge buyakuze bupume nini- na kuye? Ungati Mhleli ufike kule Rail- way Station yase Kimbili, ufike abanmyama begalelwe kule yona yenkomo inqwelo— zixole ke inatwa kuba aziyivuli imilomo iti ewuvulileyo umlomo ingeniswe kwindawo ititiki yake emalatele kayo. Bantu bako- weta bane Kimbili, yikangeleli lendawo nyivule imilomo, Isatshonela apa " Intake " Nkosi yam.

## Impawana.

Imvumo yentsapo yase Tamara e Ann- shaw, pantsi ko Mr. Alfred dolilo ngolwesi- Tatu Iweqitileyo iyanconywa. Ama-Gu- nu-kuwebe ate enza into ngaziwayo ukuba ake ayenze ngendlela yokukhutaza ngemali neminikelo umsebenzi onje. Kuyasivuyisa ukuqonda ngezimpawu nangezinye ukuba umzi wakwa Kwane ungxamele ukubhekisela kwelona cala linefa. \*\*\*

Pakati kwezinye impawu ezinyisa amate ezingalutwayo ngumntu owaluse ukhuluma komzi wakowabo; singakankanya ibala eli- bonakala pakati kododana Iwesika Kama- Asisakuwabiza ngamagama ; kodwa nobati okolisileyo ukuwazi woti wacema Gqunu- kwebeni akanakuba angayiboni inguquko ye Lizwi engeneyo kumadodana akwa Kama kuleminyaka mibini. Ilike ingundaba mlonyeni into yokuba kungeko—madodana esika Kama amsulwa ebuxelelweni boselo lwendywalwa. Sivuya kunene ukuti namhla ulutsha luyazopula kulomgqobo ngeyona ndlela—le yokululamela imfundiso ze Lizwi. Kulowomkondo ke mpindini yo Sombawo u

Elinye icapaza emasilikankanye elalata ukuba uhlaele ukuvuna umzi wakwa Kama ngokuzinikela kwawo njengomzi—oko ku- kuti ngobukosi bawo—Enkonzweni yo So- matamsanqa—lobhele liqondwe. Leli: apa e Qonce asinto yaziwayo ukuba umntu omnyama atenje ngabamhlope ngangokuba ade abekwo kwindawo engapaya kwetafile kwiudlu zwenkile atengele. Kodwa mabini amadodana antsendu azivulelweyo ezozihla- lo omabini ngawesika Kama; omabini ngawase Mxumbu; aye omabini engawe Lizwi; omabini angabashumayeli kwimvaba yase Wesile apa e Qonce siteta o Messrs- M. Kobe okwa Dyer & Dyer; no Chas' Madosi kwa D. Keivy. Kulento sibona ukuba umntu wakwa Kama uhlaele ukuvuna isigomo esihle ngokunyanisa ku Tixo, oko ube uke wangafundisa kwabonakala ukuba isigomo ngamanxila. Ngoku kubuya loma- nxila ! Kulondawo!

Singa amadodana anjengala amagama siwabululeyo angama kakuhle kwezindawo akuzo, akumbule ukuba, nakwakubeni ese- benzela iziqu zawo, into enkulu kukuba esebenzela igama lenti emzini omhlope, esite ngokungatembeki kwabebelwenge nga- lemisebenzi ngenx' engapambili, sasisenjani sokungatunjwa sonke lina bamnyama. \*\*\*

Uzilo luhamba njengomhlo wesikota pa kati komzi ontundu. Siyayiva tina kuba kusekupumeleleni kwalo esiyakuba ngaba- ntu. Naku ukuyilwa kwene itempile kubalishi ngumbhuleli: — Zovuyiswa izihlobo zetu ezingabazalwana nodade ukuya ukuba umhla we 8 May, 1892 yabingumhla wokumiswa kwe Temple apa kwa Gqumahashe Kuqala kungene intla- nganiswa yengxoxo yotyalwa emva kwe dinala ngo four, esihlalwani ingumzalwana u Mr. Ndongo Matsihkwe. Uyivule intla- nganiso ngeculo nomtandazo, walesa kwe Yesibini Yokumkani (ii Kings, iv. 40). Emva kwengxoxo ezenziwe ngalamane alandelayo u Rev. P. J. Mzimba, T. Mbilini, M. Ginxha, M. Bokwe, M. Manganyi, Zeph., Nyiki nabanye, kuhanjiswe umsebenzi wokumiswa kwetempile kungabangako ba- pumayo empindini. Isihlalo sitatyatye ngumzalwana u Rev. P. J. Mzimba (R.W.T.) (1) Kunyulwe amagosa, kunyulelwe ababa- zalwana nodade kwizihlalo ezilandelayo: — Zephania Nyiki, Chif Templar, Samson Faku, Vice Templar, Lintje Ethel Jakatya- na, Secretary, Dinah Mbilini, Treasurer, Tsewu Mbilini, Chaplain, Andries Sotnyo, Marshal, Mdyogolo Nkuntsu, Inner Guard, Witbooi Duma, Outer Guard, Kate Mbilini, Assist. Marshal, Metu Ginxha, Past Chief Templar. (2) Kutiywe i Temple igama lokuba Likwezijakwa Gqumahashe. Yapuma intlanganiswana. \*\*\*

Noko ayinqwenelekile into yokuwaxoxa emapepeni amaxabano eramente esingangi- singawakutaza, kuba lingazala ngawo lipela ipepa- kuba, njengokuba zininzi izikungu, akwanjalo namaxabano. Lamanqaku Entaka Yelebombokotwe" siwafaka kuba alandela inteto eyayikwasepepeni: —

Intaka ibiyawapumile itamba, kuba kusa busika nje ipuma ngamaxesha atile, ite ekutambeni kwayo yobona ingaku kwipepa lako le 16 June ugokumangala kwegosa umtandazo- liwunika ngo Rev. Pescod. Umbuzo, Intaka ewubhekisa ku Dayimani " umbhali welinqaku ngulo, lo (Pescod) waba lomtandazo) inkonzo yayibanjwe nguye na? Nokuba lalisazi nto na igosa ngobuko baka? Nokuba weya kutatyatwa ngubani- na ? Ukuha belisazi ukuba yimini yokwa- zisa umfundisi soyibona indawo yalo, endi- tembayo ukuba lakuzipendulela, leda yindoda emdaryayo ukuba ayindefane iyenze into kungeko apo iseke konat- ukutsho ndiyakolwa ukuba wondpendula ngomoya opolileyo kulombuzo wam "Dayimani."—YINTAKA YELEMBOKOTWE.

## Imvo Zabantu.

INTETO YE BHAIBHILE ENTSHA. NKOSI MR. EDITOR.—Ndinceda ndifakela lamazwana okupendula umfundisi obekeki- layo u Rev Fred. C. Patten. Ndiyakolwa ukuba impungutye yona yayilumkile kuno Mr. Patten kuba yona yaqala ngokuzilinga idilibe, yaza yati zakuyiqubela yandula ukuzinyelisa ; ke u Mr. Patten uqale ngo- kuyidela imbuzo yam, kanti uzakuti xa ati uyisipendula suka inkaba yaxing' etyeni. Indawo azizisileyo umfundisi azipenduli mibuzo yam, ukubiza nokumemeza asinto nye nam. Mandibonise kwangalendawo, ukumemeza inkululeko kwababanjiweyo, noko lenetso ingaqondakaliyo angeva noko umntu sikuba kukuti nikululekile, kanti ukubiza inkululeko kwababanjiweyo yinto elahlukileyo kuba kukuti, inkululeko mayi. putne kwababanjiweyo ize kuwe, kanti ukuxela inkululeko kwababanjiweyo kuva. kala kamnandi. Kulendawo, onendlebe zo- kuba makeve, akoko nentwana le abonisa ukuba kwakumenyenza kanjalo no Mr. Patten akabonisi nto yokuba siqonde ukuba kwakumenyenza, ukuba kupela kwendlela ukufundiswa kuka Mr. Patten le yokufane umntu amhlale- edizeni ; ndingantela pity, kuba akanakwenza balandeli banintshi. Ke zonke indawo eziveliswe ngu Mr. Patten azisixhasi esisahluke sa 61 sika Yisaya kwi vesi 13, ngokoke umfundisi woyisive kukuyixhasa indawo yokuba ivangeli yani- kwa ngokumenyenzelwa. Intungululo, um- fundisi usenze ukuba sisivise ukuba elizizwi aliko esi Hebereni nase Singesini, knba uti mhlope. " Andazi nteyo yimbi inelizwi esingantela into etetwa leli le Sixosa lokuti ukutungulula." Hoor i hoor! besisisho nati, kanti ke libekwa yini apa? Ngoku sifunda enye into entsha, yokuba amazwi abange- nawo esi Ngesini nase Hebereni ayafakwa kule Bhaibhile ; tina Maxosa into enje siti ukuyibiza ngumgqobo. Kanti lento yo- kuti uyazasina isi Grike nesi Hebere zi blinkers kupela, nokuqobisa ukuba le Bhai- bhile kungabuzwa nto ngayo, sisuke siyi- ginnye ndumbu; kubonakala ukuba tina Maxhosa siyimikwa le Bhaibhile ngokwase Rome. Okunene u Rev. Bekwa makalate ezine indawo kuba intshumayelo ngome. mezo ayixhasaki ; intungululo umfundisi maye akayiboni esi Hebereni. Bupina ke ubungozi bemifundo encinane, ngapandle kokuba imbuzo yayo ixaka izilumko nezazi. Undixolele Nkosi Mhleli.—Ndingu OOM PAUL. Ikego lamzuzu.

## Ipalamente.

SUSUKU XVI.—(MVULO) 27 JUNE.

### Ibandla Lengwevu.

Inkoliso yomsebenzi ye zipendulo ze- mibuzo ezilunge no Mr. Innes. Mayelana neebe lemfundo ute u Mr. Brady usakuke ancedise hlemdwe de awuqonde kakuhle u Dr. Muir umsebenzi. Ipendulwe eminye imibuzo enganencasa yaluto; kuxutyiswe umntu weqetya ongeniswe ngu Mr. Botha, ockidwe de kwangu 5. Lahluhana Ibandla.

### Ibandla Lokuqala.

Ukutuysho Iwemiteto yomanyano ngo- ncedwano (benefit), novendlela ezinzima. luminyele lonke ixesha lijikile, ilanga.

SUSUKU XVII.—(BINI) 28 JUNE.

### Alihlalanga Ibandla Lengwevu.

### Ibandla Lokuqala.

Umcimbi omkulu walumini we ngengxolo enkulu yo Mgcini-Ndyebo, u Mr. Merriman, owenze inteto enconywa ubuciko. Uvalalise ukuba imali engeneyo ngonyaka opela 30 June, 1892, iku £1,495,307, yaye igqitile entseti enyaye icingelwe yona, kunjalo nje ilixabiso eliqitite onke ake angena engxo- weni yakom kulu ngonyaka. Ebutwe ema- zibukweni elwandle yi £1,334,291; evele kwintsebenzo yotolwe £2,010,525. Inci??? Iyi £4 268,826, kudibene nentwana eziyakongwe- zela umncemo iyakuba yi £229,848. Urulu- meni ucinga ukwaka imincanano nge £ 15 4,440 ; £16,476 ukwaka izikolo kwindawo ngendawo; £20,000 ukwaka i Museum e Kapa.— Kutete u Sir. G. Sprigg ebomisa inda- wandwana mayelana nengxelo; kwalandela u Mr. Wiener no Mr. Douglass owalate ubu- kuba betyala. le Koloni ngemali ezabolekwa kudala esiti ngoko, engazibali i Netevu limi kwi £176 pezu kwentloko yendoda emhlope, ate kufuneka kukangelwe ukuba kurafiswe idayimani —U Mr. Hay walata imposiso ka Mr. Douglass ukungabali abafazi abenza ibhotlo no Netevu esiya zihlambuluka yonke iminyaka. Utelekise ukhuluma kweli nelaso Victoria apo ngenxa yembindlebe ozimhlope anyanzelekileyo u Rulumeni ukuquba imisebenzi ukuba azondle.—Kula- ndele e Messrs. Barnato, Jones, Schem- brucker, Tamplin, no Keyter, ependule u Mr. Merriman lahlukese ngo 6 ibandla.

SUSUKU XVIII.—(TATU) 29 JUNE.

### Nanamhla alihlalanga Elengwevu;

### Ibandla Lokuqala.

Sixoxo esikulu sibe ngokusebenza kom- teto Wotywala, ngokukodwa e Dayimani, mayelana nokangatengiswa kwabo nge Cawte, sindulule ngu Mr. Barnato. Omnye umntu oqhuba ixesha ngowokuxaswa kwe siqingata ekusebenzeni indlela ezinzima, ate u Mr. Soehmbrucker u Rulumeni utenga ivoti zesiqingata atyume uluzinceda, ape- ndule u Mr. Sivewright ngeliti makube bebeqele nkwenjenjalo o Mr. Schembruck- er oko bebe pete, ngoko uba abo babalande- layo bayakwenza kwalonto Kwahlakwa. Lahluhana ngo 6 p.m. ibandla.

SUSUKU XIX.—(NE) 30 JUNE.

### Ibandla Lengwevu.

Namhla kweli Bantla ingxoxo enobom ibe ngomcimbi wabesbenzi abantsundu ate u Mr. A. Fanre (ingenyayo Umpatiswa-Ba- ntundu) kufuneka u Rulumeni esebenzise ama Xhosa kololwwe kuzokukuleluka izicaka zabo kwalo lingase Kapa. O Messrs. Wilmot, Wienand no Innes bate izicaka zonakalisa burywala. Lendawo isingiswe kwi Komiti eyicalwelele oko— U Sir G. H. Stockenstrom undulule ingxoxo pezu kololwwe we Qonce ne Cookhouse use- kelwe ngu Mr. Peacock, u Mr. Innes ute seyacandwa indlela. Ubudo bazimayile ezi 117, indleko £965,009, ingxolo ezifu- nwayo zempahla ehamba ngalendlela aku- ngebelula ukuzifumana. Lahlukeno ukuba lidibane kwakona ngo Mvulo elibandla.,

### Elokuqala.

Lisingete umcimbi wokungeniswa kuka Mr. Dennis Doyle kumsebenzi wakwa Rulumeni ngu Mr. Saner kusohlwaya uhlobo okwenzeka ngalo oko — U Captain Brabant undulule ingxoxo pezu kokuba kumiswe ontamini abayakuncedisisa amapolisa ku- masela, U Mr. Palmer ute bangawana masela. U Mr. Warren uxhosa u Capt. Brabant, exhalise u Mr. Hofmeyr namanye amalungu lipu mehle icebo. Ibandla lahla.

SUSUKU XX.—(HLANU) 1 JULY.

Kwakwelibandla olusuku lutatyatwe yi. nteto ka Mr. Sivewright, engabanga nabani nyigibayo, peza komcimbi wamalungu esiteko ololwwe pesheya kwe Ligwa ukuya e Johannesburg nase Pretoria.

## Indaba Zamabandla.

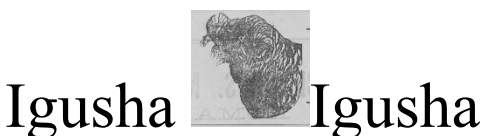
[NGOCHOKELA EZAMABANDLA.],

### IWESILE.

Sitemba ukubeka pambi kwabafundi belipepa ingxelo ye Konferensi yama Wesile yatonyaka, ebihlangene e Cradock ngo April odlulileyo. Asibanga naku- kwenza oko ngenxa yezizatu esingeni kuzo ngoku, kodwa oko silindele ukuiwe- nzela umzi kwalandelayo amanqaku esiyakwangenisa ngamabandla. \*\*\*

U-REV. THOMAS COOK.—Okwanamhla sifuna ukwenza amanqaku ngebambo yomvuleleli owela pesheya. Esisiteka so Pezu-Konka siwagale e Bhai umsebenzi. Kwenzeke umsebenzi omkulu apo kuma Ngesi, babengapezu kwamakulu amatatu abazinikele ukuba ngecala lika Kristu, Uke wanomsebenzi awenzayo nakwaba- ntundu obekwamhle nakubo, nakuba amamani abazuzekileyo singawazi wona, Ukusuka e Bhai uye e Kimberley kwaba kwanjalo nakona, abazinikeleyo banga- pezu kwamakulu amane kona abafunya- nelwe i Nkosi. Akuba ezezile kwele??? kotwe usinge e Blomfontein, yahamba naye imvuna, yalikul elinamanci ma- hlani evisa apo. Ukusuka o Bloemfontein uye e Johannesburg intsuu ezimbalwa ngezontsuku zimbalwa kufi- maneke abaguquki abangapezu kwama- shumi asibhobo. Kweziveki zigqitileyo ubese Queenstown chambisa kwa umse- benzi awutunyiweyo, kuma Ngesi ku- xelwa abantu abakumakulu amatatu abangapezu kweminyaka 14 ubudala. Ushumayeke nakwabantsundu apo e Queenstown. Apo akona ngoku use Monti. Yindoda ewela isono ukuba sisono ngendlela engeqeleke kuzo ngababanzi kweli, yaza yaba imlenko omsebenzi eyutyonye. Intsebenzo yake nakuba ingum- Wesile yojenge uncedo lwabo bonke abantu, nazo zonke iremnte; kwezindawo abesebenza kuzo- banini abangawamanye amabandla ngobutyalike abazuzekileyo. Wanga Uminimisebenzi angawucumisa umsebenzi wesisicaka sake kuzo zonke indawo ayakuti aye kuzo. \*\*\*

Abashumayeli base Natal benlanga- niso yabo bodwa emana ibako iminyaka yonke— kucetyiswana kuxoxwe ngezintu ezincedo kubashumayeli. Eyokugqi- bela bebanyo ku June lo. Nantsi into bashumayeli abantsundu, landlani uku- ba mifuna umsebenzi ebantwizelwe ngu Tixo ukuba umyiolele.



## Igusha Igusha

# I-Nicotine Excelsior I-Dip Yecuba

(Ilelona yeza Lokwekwe Ezigusheni),

## LIGQITA ONKE !

I-GALLON ENYE, izanyiswe kwi 150 i- gallon zamanzi abandayo zinokuhlambu- lula 500 ne 600 EGUSHA emva kokuba kucetyiwe.

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AMA MORAVIAN.

UKUVULWA KWETALIKE E BETHESA. —Usuku lwe 4 kwefileyo ibe lolubaluleke kunene kumzi vrase Bethesda pantsi ko Lundi ngokulwanda kwendulo yetyalike ya-kona. Lendulo iyenye yezinkulu ityalike zabantsundu. Mhlaimbi singade siti kwe- li zimbalwa ezingako; laye neliso lombuki lisaneliswa kukufaneleka kwayo. Iti ngapakati idlulisele, ibonise ubugcisa obuku- lu babaki bayo. Abafundi ababeko ngu Revds. L. Marx (umninimzi), C. Liebich, H. Hasting wase Tinana, J. Nakin wase Zingcuka; Messrs, I. Maqungo, wase Lukalweni, Mlandu, nabanye bezikolwa- na. Kwinkosi ezaziko singabalula zibe mbalwa, u Nkosi u Lupindo Luzipo (umnini sithili), Unkosi Zibi Sidinane, no Nkosi Lubusana. Iqale intlanganiso ngo 10 o'clock wakusasa. Kwindulo endala yetyalike yabanjwa ngu Rev. J. Nakin, owayeseke lomzi kwiminyaka egqitileyo. Kwentsha ucanog luvulwe ngu Rev. L. Marx, kwangenwa ngeculo. Emva koku- kuba u Rev. C. Liebich enze isilishesho u Rev. H. Hasting utate intshumayo yokuvulwa lendulo kumazwi ati: "Kuzo zonke indawo endiyakulenza igama lam likananywele- kona, ndoza kuwe ndikuta- msanqe!." Exod. 20: 24.—Umvumo we kwaya ube ngomana uzimasa ngencasa wonke umsebenzi walomini Wanala owanambhi

IDIPENTE.

Indaba zentlanganiso yokuvulwa kwendulo yase Hackney ebite yacitwa yahla- ziywa yandiswa yenziwa ntsha yafulelwa ngezinku, yenzelwa uphala lweplanga (ceiling) nezinye indawana; kwaye kute kwangaxeshanye kwahlaziya eyomfu- ndi yandiswa. Intlanganiso ibe ngo 14 June, baye abantu bebaninzi. Kwada- neka kakulu ukuba umantyi wase Komani angafiki, kunye namanene akona. Inkululeko yomzi yase Komani (Mr. Crouch) nomfundisi wehlelo lase Dipente othlo- pe (Mr. Ritchie) nelinye inene, kwabe- beko ngu Rev. W. B. Rubusana, nama Ngcolo omabini kunye nomfundisi wase Ngotini, namanene amhlopo Messrs. J. B. Leach, C. W. Leach, no H. Dugmore, no Mr. Hill, W. Rogers, nabanye; kwabantsundu ndingapaula Umvangeli u Mr. T. Makaba, no Mr. P. Mateza.— U Mr. Jones ufunde ingxelo ete- umxasi wayo ongu Mr. Rogers yeyamkelekayo, zimbalwa ezinje eti ivulwe indlu ibe ityala ilincinane kuba lomsebenzi wonke udle £600 ete ivulwa laliselishyike- ku- pela £50. Ekuteke kwenziwa imbuto yemali, yaye ikwaya epetwe ngu Mrs. Jones isitsho kamandi, itsho ngezimhlope. Isihlalo sipetwe ngu Mr. J. B. Leach. Yapuma leyo kwaugena eyangokuhlwa ete yamndini yambi, yamndini ngexa yokurola imali nokuvuma kwezinko ezihlano—yambi ngexa yokulwa kwa- madeda efuna ukuba kutiwe cwaka xa kuvunywa ngabantwana naxa kutetwa ngumntu omiyo norola imali. Intshu- mayelo eyenziwe ngu Mr. Rubusana ngobusuku bo Mvulo pambi kwentlanga- niso ibe yencomekayo kubo bonke.

EDWARD'S MEMORIAL CHURCH E BHAI. —Nge Caw a, 12 June, ibiyi Cawa yokupe- la konyaka waletyalike ingeutla. Kusasa kushumayeleye u Rev. T. Paterson ukumka komhla, kushumayeleye u Rev. S. Sihlalo ngokuhlwa, kushumayeleye u R. King, Esq., no Mvulo elandelayo uba yintshu- mayelo.

INDABA.

E BHAYI.

[NGU NTAMBANANI]

Tramtilili: I Picnic yosapo Iwesikula se Cawa lwase Rabe ibe ngomhla woku- zalwa kwe Nkosazana (24 May) iqela lase Dukula lihle lifalile ukuya kugalela kwe- lase Maxambeni etyalikeni. Ite iba ngu 9 kwaba sekufe mnyama pandle abantu, kuba usapo lwaluluninzi (endikolwayo ukuba imbangi yoko kukuba kuvisiswa- na zitishtshala). Uluvulile ucanog u Mr. Kayser wacitiswa ngu Miss Ngeni nezinye itshshala, wayitalisa umntu, gampu igubu pambili, ingu Captain Nampi Booy incutshe, ibe yi ilaga (banner) emva kwe gubu, ipetwe sisinqaku sika Phu u Taki, nesika Wauchope, yokoko ukusinga kwindulo yomfundisi 6 Newington Road.

Tramtilili: Ufike wayifalisa apo umfo ka Kadi, yatsho ngenqoma ka Sankey ete: Weary wanderers stop and listen " nge- nto emndani kunene. Ute esate ngeha umlomo umfundisi ne nokosikazi yake, wolula u James, yekoko ukusinga etafeni lokudlala, apo u Mrs. John Kayser no Mrs. Pekana babesebe linde kona ne "bhanisi," tshintshi-bhiya," nozi " sa- ngwijiwi." Kute kuzo kuba ngo 2 yaba besubulelewele, yayimana ukutata i cab ingayekile, ukutata ikhaha nomtinjana, ngeuto entle kakulu. Simane ukujike- leza itafa sibonela imidlalo ngemidlalo, ku " Boys and Girls " umdlalisi apa ibi- ngu Mr. Samuel Maqanda, elinye iqela lamadoda amakulu lipetwe ngu Mr. Peter Rweux.

Tramtilili: Ngelinye icala kudlalwa i game ka Mr. Andrew Ross yase Di- keni u " Huhu," ngase mpumalanga kubhuqana i team ze Captain ne Vice-Captain kwi Foot ball. Mfo, imini le sibe "jolly-jolly" ngokwasemlungwini. Kute xa intsimbi isalata u 5 wayawa wolula u James, yekoko ukusinga e Ma- xambeni pambi kwalo venkile ka Mba- mbani, ingu gum, gum, gum tarara kedwa. Ufike wayifalisa apo umntu, lumana ukuduma usapo ukubulela ngo hip-hip-hip hurrah! ukubulela ulungu- selelo olufezekileyo Iwe Sunday School teachers, noncedo luka Mr. no Mr. Mrs. Mbambani, Mrs. Kayser, Mrs. Pekana, noluka Mr. Elijah Mdolomba ngoncedo Iwe kwayile yake kumculo wokugqibela, kwacitakalwa.

Tramtilili: Umculo obukule tyalike yase Dukula (24 May) wabaluleka nge "Debate" eyayipakati kwamanele ama- bini angu Messrs. P. M. Adams no S. N. Katta. Umgcin- go Sihlalo (Mr. D. Ngwana) walate entetweni

tshatweni apa eza kuhlabela, ati akuba ' esawundile' ngo "Mayingongo sapela ngamagxagxa," ziti zisate xaki intombi ati, ilanewo, inzwi, inzwi! Elamashu- mi mabini anomlenze webokwe:

Wazidala into zonke, Wena Tixo wedwa, Akundicelanga nam : Ukuba ndikuncede.

Kuyiwa ngapina lutsha ke ngoku? ma- kubuywe! O-----.

Tramtilili: "Women's Hlebazon Society." Eli ligama lentlanganiswa apa e Dukula yabafazi, eti ke ingene akumka ukuya emisebenzini amadoda, yenzelwa kulendawo kuvaselwa kuyo. . Inama gosa le Society, endobe ndikutu- mele Mhleli amagama awo ; ukuze aba- fundi be Mvo babone okokuba nabafazi balapa banemizamo abayenzayo ngoku mayelana ne Nqubelo mva. Ingxoxo onganika kuhleliwe kuyo yeyabafana ne- ntombi; Unantsi uhamba nonantsi, ima- ntsi waliwe ngunantsi ngokutshitsiselwa ngunantsi; eli dyakani unantsi alinam- sebenzi lifana nediyakani elingu nantsi. Inde ke lonto imini le. Ukuba umzi awuyikalimeli lento zininzi ihabulusaka ezizakuke zizale umova, mzi!

Tramtilili: Into zo Siyolo, nezo Katta, nezo Wauchope, zite nqi imiqole ukuli- nga ukumisa i Lawn Tennis Club e Dukula, ixesha eli 'ke kwangati kuhlinzw- impuku, kungoku esibonayo okokuba into iya iVutwa. Singakolwa inganela- nga kuvutwa ke madodana, kodwa ivu- twe yopolwe itiyiwe ke. Union is "strength," atsho Amangesi. -Yitani nca ngamacala nixeli i sardinesise sesikisipeni. Advance Dukula ! Nxa.

Tramtilili: Ndisaman'ukuwa ndivuka Mhleli wam otandekayo nalama nqaku, nditi ndise Gqebere ndibe ndingapandle kwe Bhayi, nditi ndise Maxambeni ndibe ndise Dukula,—apo kubafana banezibindi. endite damangaliswa nadadana ngenye imini ukubona enye intwana apa irole induku zombini ifuna ukubeta uyise— ingewu yexego. Goodness! ilizwe lifile site cwaka nje, ndite'ukuti mna boka bamane bepambana bejikeka namehlo o " Solomom Slow," mfi. Tramtilili: tramtilili: wu-zu, iyabeka nje.

Tramtilili: Besiman'ukuwa ngembali ngama India, okokuba abesakuti umntu akamoje, nqu ade abe lututu, kanti ke kukuncwatywa kwake oko. La alapa wona ngeba afun'ukuza endleleni, koko ndawana efun' ukuba skwaslima kukuba ubamnye umntu olusizi, lowo ke uhamba pambi kwi- kwi, inkungu le landelayo yona, wofika isidla indaba, itshaya icuba, incokola nge " banana," ne " ndongo- mani." Mabo i azitsali ngakutsala kunye madoda.

KIMBERLEY.

[NGU DAYIMANI.]

26 June, 1892.

Indaba Yintonina ? Kukuba: umzi uyatetata ndakuba ndinyatamite ngelam ndondle nokuba woda- vele umbhali oyakwanelisa o Messrs. Banochuku, Banomona, Mlomo- awunasiziba, nenduma ezinkulu " aba- kwantungwana "—yavela "Intaka ye- Mbokotwe " inomkita—he, gcinani ke "Ntshabane" no "Ntshabane" ngati alusokuba liswili lomhlwa usiba futi nganenw' apa ; yigutinyuzi ke luyo.

Kukuba : kwintlanganiso ye " Kimberley Literary Association " ngomnye um- hla, u Mr. C. P. Coghlan undulule ipike ngendawo yoku-:—"Abantsundu nge- benganikwa malungelo okupendula kwi- nto zombuso" umchasi opambili ibengu- mhlobo omdala u Dr. Watkins; kuxoxwe shushu kwada- kwavotwa, o ewe ba 11, o hai ba 3; kumaledi abeko akubangako, nelokubika elivote kwicala ellkusele i Netevu — asimangaliso, o misisi aba abayinqweneleli kakade nenqubelo pa- mbili ephuhileyo ye Netevu kuba kubo ngati bangaswela o John no Sarah ema- kitshini. Balukuni ke mfondini o noyi nangapa bo. \*\*\*

Kukuba: isikolobhana sokutolika kulomzi kungatiwa silitandile igama lakwa Sepuru ekay' apa, kuba kwi gantolo ka Tulutulu (imantyi) ngu Mr. J. W. Sepuru itoliki; kweka Mr. Williams (imantyi) endicisayo ngu Thompson Sepuru ; uku- ze kweye Pas Engongqo i ofisi ibengu Mr. Geo. Sepuru. Au! ifukamile nje ingqanga ka Moss u Dyasopu itoliki enkulu ye High Court, intw' eman' ukuti nyalulu nge " Criminal Session," nyalulu nge " Special Court " ; umf osilevu sixela ukuba uyakwazi ukuteta, i lecturer entsundu—gwedla bo, gwedla xa seleteta. \*\*\*

Kukuba: kulengxoxo ixhorayo ikoyo kulomzi ngekaba lase Posini abahleli bamapepa omabini alapa abakange ingabo babhekise nezwi elimpoqa, yada- yafu- mane yanqumka kuxubushana ababha- leli bodwa; baye bekhaba ngaw' "omane o " umnt'ontsundu " nento ka Makunga u J. C. neka Mpinda u Adam yena- uku- buxela imni le idlelwa indlala—

Kukuba: nakuba udodana lununinzi kangaka, lugwaz' utshaka kulomzi unga- bulala ucimile olusikataleleyo isikolo se Cawa, kanti lubuzwa ngabanye ukuba kutenina lungayi nje esikolweni, elowo wobeka esake isizatu: mna ndibase elwotini nge Cawa, mna ndiya e West End, mna ndiya e Toitspan, mna ndiza- kuya kwa Mgibisa- njalo ke. Pas opl' jong kerels, ifikile intang' amadoda ka Msikinya, u Maneli lo uyakue ayifake inqatshi pakati kwekaba liyeke ukuzichi- tela emimoyeni iyure zalo.

\*\*\*

Kukuba: ngeveki engapaya imvula ike yatululwa, yatsho kamndani kuba bese-

UMANYANO NGE MFUNDO.—Intlanganiso el- libandla lotitshala nabanye iyakuba se Mngqesha (kwa Dikidikana), ngolwesi Bini

Uguqulo Lwezibhalo.

[NGU REV. E. MAKIWANE.]

U Mr. Bekwa wenza indawo enkulu ukundulula ingxoxo yoluguqulo lutsha. Tina bacelelwe ukulukangela siyambule- la kakulu ngayo, kwanabanye abamla- ndeleyo. Kulamazwi endiza kungena kuwo ndinga kungaqondakala kwase- ntloko ukuba andzi kupendula mibuzo bisenziwa nokuba amazwi am, ngawam- nedwa. Endidibene ngalo nabanye lelobulelo kubo bonke abancedisileyo kuyo.

Indawo endinga ndingabonisa yona Yeyokuba akusincedi nto ukutetelana amazwi okubengana nawokunyelisane kwababha. Ii. Nenteto evakalayo ukuba neyobuciko obupambili xa ipela eku- tyileni ubuciko bombhali, nobudenge nobuyilo bomntu obepikiswa, — asivun- nto tina kulonto. Ongake ngoko anga- nceda ngotabata ilizwi elifana neli " lo- kutungulula," avakalise ukuba yena- nabanye abantu ake wadibana nabo ulazi- liko xa kutetwa ngezinja kwakupela; aze ke omnye, onje ngeko ndinjalo mna, ati yena'uyalazi naxa litetwa ngabantu. Maluuga neli lizwi ndilinganisele ngalo- ndike ndaliva nakutsha nje lietwa ngumntu ongazi nto ngoguquko olwenzi- Wayo, esiti umhlaba uyonakaliswa yena- ntloko yezikolo, ngokukodwa izikolo ezi- bantwana basajonge ukuya esutwini, kuba uti umntwana " engekutungululi njokutungulula " uve sekusitwa yindoda, ize lonto ise imenza ifamfa yapakade. Utsho lomntu kuko iqela labantu akwa- biko bahi uyotakayo lonteto. Kodwa ke endikulo lelokuti abanga banganceda baya kutabata amazwi abawakalazelayo, bakucacise ukuwazi kwabo, nokungazi- faneli kwawo indawo angeniswe kuzo.

Elinye endinga ndingalenza lelokuti ababhalayo mabaze bakolwe ukuba siya kuzikangela ngenyameko'inteto ezichasa ukusetyenziswa kwamazwi nakubasinga- sayi kupendula mapezini. Makuqonda- kale nokuba asitembisi kuba siyakwam- kela yonke into eveliswa ngubani. Site- mbisa ukuyibeka eskaleni sengqondo esinazo sahlule njengohlobo ongawa- ngulo umlungu.

Inteto zokutelekisa uguqulo luka Mr. Appleyard nolu sikangela lona azisincedi- nto tina. Nokuba olo balululelayo abanye, endingekoyo mna kubo, nditi nokuba lulo olulungu ngapezulu aku- seko lifa- rikusoxeni lonto. Oluqugu- ku ukuyo ngoku, lulo olupambi komzi ukuba lulungiswe. Ukutsho asikuko kudela msebenzi ka Mr. Appleyard, ku- kwalitisa kodwa ukuba yonke inteto esalibele kwelokuti olo luququko lwalu- lungile ise isemva, nokuba ibinyanisi. Ngamanye amazwi ndingat okulo ngxoxo angayenza, kodwa angayidibanisi neyokuncedisa umsebenzi esiquba wona ngoku.

Mandilenze nelokuti lomkondo wale- ngxoxo uti kwati Umlungu kwati Um- xosa, andiuboneli nto. Kum akum- mangaliso ukuti efika Umlungu asibha- lele i grammar eyiyu. Kum ungati abanye ababhali abazi ukuba ukuqonda imikondo (the grammar) yenteto, yinto yabantu abambalwa nakwabafundileyo, kwaye ukulanda imikondo yenteto ezi- ndala kumnika ubugcisa umntu oneso- sipo ukuze akudibana naqalayo ukufika kuzo abone izinto "zemikondo" yalpe- nteto, ayityile kwabo bayiteta ngapezu kwake inteto. Kunjalo nje umntu oqe- lileyo ukulanda imvelapi yamazwi, aqondise imilimandlela apela kuyo, unako ukuti efika afundise abantu balo- nto, ibe lonto ingabehlisi idabelise aba- fundiswa ngumfiki — ibonisa ukuba abahleli becinga ngento ezinjalo; Lama- zwi ndiaweta kuba kwabanye kungati- lihlahloz elikulu Ukuba incwadi yetu ide iguqulwe ngabelungu, ngokukodwa uku- de bat,ete amazwi ebesingawazi. Leng- uqu- lo ke yona esiteta ngayo yenziwe ngama Xosa amhlope." U Brownlee, u Chalmers, u Bryce Ross—ngama Xosa ke ezonto. Ndisamshiya u Dr. Kropf nakuba ukusazi kwake iXoxosa, nokuwu- lingana kwake umsebenzi akuyo, ndiya ndikuncoma ngokukuncoma. Nditsho lamadoda ngama Xosa. Kufunwa anja- nina? Nangapezu kobuxhosa ngabantu abawuqube lomsebenzi ngenyameko ne- nkutalo epambili, baye beyazi inteto ekususelwa nale kuziswa kuyo. Okuko- kwam mna ndingat okukona ndiwu- gqalaseleyo umsebenzi walamadoda, okukona ndicokisayo ukubuzisa ngama- zwi abeke andixaka, kokukona ndifuma- na ukuba kuyakuba sisonakalo ukuwu- shenxisa kakulu lomsebenzi kule ndawo ukuyo ngoku.

Ndiyakuncoma ndikubulela ukungoyi- swa kwabaququli sisiqelo, Nditsho ndisa- belesheya kwe Nciba isivuno sombona namazimba sibi. Kubonakala ukuba abantu bayakutenga ngamxabiso amakulu, nakuba abanye benentwana eziseleni kutiwa ayane- lele kuwupumelelisa umzi.

UZILO.—Okwangoku kuko inene lelama Ngesi u Mr. Blaiklock ojikela kweli ehamba

ISIVUHO E TRANSKE.—Kutiwa kulo lonke elipesheya kwe Nciba isivuno sombona namazimba sibi. Kubonakala ukuba abantu bayakutenga ngamxabiso amakulu, nakuba abanye benentwana eziseleni kutiwa ayane- lele kuwupumelelisa umzi.

UZILO.—Okwangoku kuko inene lelama Ngesi u Mr. Blaiklock ojikela kweli ehamba

WANTED.

FOR the beginning of the new quarter (13th July), a competent TEACHER for the Government aided Mission School at Cerya Location, division of Stutterheim ; - a married man who can play the harmonium

Umanyano Ngamashishini Abantsundu.

NGALO mcimbi ungentle, nangenteto eyabonakale kwi " Mvo," ye 19 May, pezu kwegama " Gobeletyeni," kuhlalange- Committee e Qonce egqibe ngendawo yo- kuba, ekubeni lomcimbi Wamashishini aba- Ntsundu, nenteto yalencwadi ivana kangaka mzimvo zomzi, kubizwe Intlanganiso nge 13 JULY, 1892, apa e QONCE, equka iziqingata ze Qonce, Monti, Ngqushwa Dike, Qoboqobo, Xesi, Cumakala, Transkei, Batenjini, Hewu, Herschel, Basutoland, njalo njalo ; ngokukodwa kuba umcimbi lo useziqinini nase gazini lazo. PAUL XINIVE, Ngomxwabo Committee.

IMARIKE YASE QONCE—Ngelwesi-Hlanu, 2 July :—Ibhoto. 1/7 ne 3/1 ngeponti; A- maqanda 9d. ne 1/ ngedazini; Irasi eluhlaza 1/7 ne 2/ ngedazini; Ihabile 1/8 ne 3/11, ezi- nkozo 4/9 ne 5/2 ngekulu; Itapile 5/ ne 11/6 ngengxowa ; Umbona 6/8 ne 7/6 ngekulu Amazimba.5/ ne 6/6 ngekulu ; Inkuku 7d. ne 8d. inye"; Ikwakwini 5/ ne 6/6 inye ; Ama- UKUBACEA.—Lisagqatse ngokubalela kweli.

Native Opinion THURSDAY, JULY 7, 1892.

GLEN GREY REPORT.

THE other day Mr. FAURE laid on the table of the House of Assembly the papers bearing on the Glen Grey Native land question, which has all these years agitated the public mind in the Eastern districts. These papers consist principally of the report of the proceedings and conclusions of a Commission, headed by Mr. B. H. HOLLAND, Civil Commissioner of Kingwilliamstown, and composed of Mr. JOHN FROST, M.L.A., for Queenstown, and Mr. W. JANSE VAN RENSBURG, M.L.A., for Wodehouse, to enquire into the merits of the whole business. It will be in the recollection of our readers that the right of the Natives to the Glen Grey lands was called in question by certain Boers in the adjoining divisions ; and from year's end to year's end the agitation has been kept up for the eviction of the present occupiers. The thing was well nigh becoming intolerable. In these circumstances the Natives have been unsettled; and although the Glen Grey people are on all hands admitted to be the finest specimens of their class as a hard- working thrifty community they have been debarred from proceeding with the work of fully developing the district by the unjust referred to. The duty was thus imposed on them to do all they can to bring about a settlement of the question. A month or two back a deputation proceeded to the seat of Govern- ment to interview those in power. With every assurance that what is scrupulously fair and right would be done, it was decided that, to meet the wishes of the Boer claim- ants of the ground, the matter would be submitted to the Com- mission named. The Commission was acceded to with heavy heart by the representatives of the natives, as previously such missions had invariably resulted in the confisca- tion of slice after slice of the land of these people. Moreover, the Commissioners failed to command the confidence of the people before hand since their names at one time or another have been associated with transactions more or less ' calculated to tamper with the liberties of the Natives. But we confess to having been agreeably surprised when the moderation of the Report of the HOLLAND Commission; and we hasten to express our deep satisfaction with the conclusions, on the whole, arrived at. The Report of the Glen Grey Commission, laid upon the

though a few who did rebel found their way into the "district, this was condoned, and it would be impos- sible to distinguish them as a rule. So much for the past. As for the future it recommends that each man should be given the ground he cultivates. This by a surveyed diagram and title which it is estimated will cost £2 12s. on an average. The Commission also recommends a few large individual grants of farms for services. It recognises the principle of restriction as to the sale of titles which is the crux of the whole question of Native land tenure; but why it should name three years and not fifty or a hundred as the limit of the restrictions as to selling is not at all clear. It is round this point the whole battle of Native land tenure is to be waged, and we forbear to enter into the subject in this connexion. 'As those who were sceptical as to good being done by a Commission such As the one appointed was composed to investigate the Glen Grey land affairs, it is a pleasure to be the first to congratulate the

A BOMBSHELL.

IT is just possible that the wire may have misrepresented the Prime Minister in giving the substance of his remarks on Monday last on the subject of the direct rep- resentation of Natives in Parlia- ment. Mr. RHODE'S, in answering a question on the readjustment of Ministerial portfolios, is reported to have said that, " For his own part " he looked upon Natives as child- " ren, who ought to be dealt with " as such. He could not conceive " a system by which Natives should " be treated on the same basis as a " white man. He thought the " Natives should have direct repre- " sentation in the House, and this " would be dealt with by a Bill."

No more important pronouncement has been- made on the Native ques- tion than the one quoted for many a day; and no doubt it will be earnestly canvassed throughout the

land. Just now we have no desire to go info the great subject broached by the Premier, as we should wait for the full text of his observations by mail. But this much may be stated, that it is very much to be de- plored that Mr. RHODES should still cherish within him the misleading notion that Natives are children and that they should be treated as

such ; for the most baleful mistakes in Native policy have resulted from actions conceived in this belief. That Natives are not as far ad- vanced as the Europeans is beyond dispute; but this does not neces- sarily constitute them children. Much would be gained by taking these people as the unfortunates, towards whom the tide of Eastern Civilisation, which has made the European nations what they are, was late in coming. Happily for us we have not to exploit new

ground in coming up to what the Europeans are ; as they have built the highway of civilisation during the many centuries past; and Africans have to proceed along an already-constructed course. One

Topics of the Day.

FROM a communication SCHOOL RETURNS received from one of the Native Teachers it would appear that there is a Missionary Superintendent up country who is given to taking from the Teacher the duty of making out the School Returns. The task, per se, is a thankless one, supposed to devolve upon the Teacher; but the gravamen of the complaint of our correspondent is that this Superintendent should neglect to forward the Returns in

REV. MR HUGHES' pen MR. HAY has lately been devoted IN THE HOUSE, to a worthier object than setting Natives and Europeans in the Kimberley Post Office by the ears. He has been writing to the Diamond Helds Advertiser on what he has seen and heard at Capetown ; and, having been in the House of Parliament, he has the following about Mr. W. Hay, M.L.A.:—" I saw and heard one new member, Mr. Hay, upon whom parliamentary honours sit with ease and grace, and who is likely to make his mark in the Assembly, both as a speaker

MR. WARREN, M L A , MR. W. J. WARREN is engineering a Bill AND through the House for STOCK THEFTS, the suppression of Stock-Thefts, its object being to increase the punishment for thieves. Hardly a Session has passed ever since Parliamentary institutions came into existence without some Bill dealing with the subject being passed ; but the evil remains, all because our legislators will not believe when they are told that it is in perfecting the machinery for detecting crime that you can get rid of it; as witness the condition

WE are glad Mr. Hay FAULTY REGISTERS is going to ask the Colonial Secretary a question with a view to getting the Parliamentary Voters' Registers purged of some of the most glaring abuses with which they are swarming. Under the present process they have to pass through so many hands that some names of qualified, persons are accidently dropped in the handling. At the recent Victoria East election no less than thirty names were found to. have been thus disfranchised, although they were given right enough in the MSS Register. In this connection let us urge the great grievance of our people, whose names are, in many cases, hardly recognisable from the efforts of Field-cornet tyros in the spelling of Kafir names. This can only be remedied by appointing Native assistants to Field cornets in Native wards.

THE debts on this THE FRANCHISE subject will take place DEBATE. on Monday next when the Prime Minister will move the Second reading of the Franchise and Ballot Bill. We venture to say Mr. Rhodes will fail to prove that any occasion had occurred for the introduction of this measure, beyond the fact that a powerful party wanted it; and in these circumstances Government deemed it expedient in the public interest to bring in a Bill which, while recognising that those who have voted hitherto had not abused their

NEITHER in the Kim- berley press nor else- where has, we are glad to say, the propaganda started by Rev. James Hughes, Baptist Minister, against native young men—for the mixing of colours he advocates virtually means the elbowing out of natives — received countenance and support. This is as it should be if the white and black people are to live side by side in place and concord in the land where the lot of both has been cast. What the Cape Argus has written on this matter will be read with satisfaction by all the friends of the country

It says For several years past—in fact since Mr. Sivewright organised the Telegraph Service of the country—it has been the custom to employ native letter carriers at Kimberley. The Rev; James Hughes, a Baptist minister, has recently suggested, in letters to the Diamond Fields Advertiser, that there are in Kimberley many white prisons who are b capacitated, in account; of accidents and so on, to do the kind of work that is generally offered on the Diamond Fields, but who are eminently qualified to act as messengers and letter carriers in the Post Office. The native paper, IMVO, having protested against the removal of any of the native messengers, Mr. Hughes has written to that journal to justify, his position, and explains himself practically as above. Seeing that the arrangement has worked very well for many years, and that such a sphere of labour is eminently suited to respectable natives, it would be a pity that anyone should be found to protest against it, and Mr. Hughes himself says that be would be very sorry indeed to see any coloured man thrown out of employment for the purpose of finding room for a white person. Whether

PILISA.	MANGALISA.
Wokunyanga Amantombane, Ikhanda Ukunchola kw' ELIPEPA LIPUMA ngwa kukunyakama nazi zibambonke. Izilonda OLWESINCA Amadlala, Izilonda OLWESINCA Iqhabanga, Isibindi, nezinye izikuhlane ezikolisa <b>IKUKA ZONKAZANA.</b> Lijonge Ilungelo Lomzi kupela. IXABISO, 2/6 nge Bhotile nge Posi 3/2.	Wokunyanga Isifuba (constipation) Ukungenwa yi Ngqele, Izo zonke Izifo ezibanga ubulw'we Esifubeni nase Mipungeni. IXABISO, 2/6 nge Bhotile nge Posi 3/2.
Aliccaluli Sizwe nalu Nqulo.	

# Imvo Zabantsundu

(NATIVE OPINION)

Authorised 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. Unokuhlalelwa wonke Unyaka ekuveleni kwawo nge 13s 6d. Izaziso Zabazelweyo, Abatshatshileyo, Nemici-ko, irolelwa 2s 6d, zi-ngene kanye ; 3s 9d ka- bini; 5s katatu.

IXABISO 3d.]

KING WILLIAMS

[Vol. VIII No. 402

## INGUBO ZOBUSIKA!

INTLOBO ZONKE,

Olona hlobo lulungileyo!  
Akuko butshipu bungako!!  
Kwanento eninzi yofani ngofani!!!

—KWA—

## DYER NO DYER,

INDLU ESIKAYO NEYEZINXIBO,  
E-QONCE.

Iblankete ezintsha zamaxabiso onke. Idyasi Ezintsha ziqala kwi 12/6. Ibhulukwe Zekodi, Ibhatyi Zekodi. Iblankete Zoboya, Iblankete ezingamabhayi. Ihempe Zamadoda ziqala kwi 1/ inye. Ibhulukwe Zokutshata (ezisikiweyo zona) from 16/6. Ibhatyi ne Ondulubhatyi ezimnyama (diagonal). Ihempe Ezimhlope. Izihlangu no Maqateni; (shoes).

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LEMINYAKA I 18



IGQITILEYO,

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ZONKE EZI BLANKETE ZIZEZINGATANDATYU-ZWAYO.

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Kwivenkile enitenga kuzo-ke bizani Iblankete ezinomfanekiso we Ngonyama.

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