

### Ololiwe bo Rulumeni

WELASE KAPA.

### Umboniso wase Kimbili,

NGOKUMALUNGA nalo Mbonisi wase Kimberley itikiti Ze First, Second, ne Third Class ziya kutatya e Monti, Qonce, kwa Komani, Aliwal North, nakuzo zonko izitishi ezisendleleni nendawo zokuma kololiwe welase Mpumalanga ukuya e Kimberley imihla yonke, ngamaxabiso atoyiweyo axeliweyo kumapepa ashicilelweyo, nge treni ezisuka e Monti ngo 11am, e Qonce emini emaqanda, Queenstown 8 4 p.m., nase Aliwal North ngo 7 50 p.m. Abafuna. itikiti bozifumana ngokuti baye kwi Station Masters zezitishi ngezitshi kwintsuka ezimbini ngapambi kosuku loku- nduluka, baye beya kuzinikwa njengokufika kwabo. Ezititshi zopelela lixsha yakufa inyanga kususela mhla Zanikwa. Bonke abahambi be First, Second, ne Third Class maxa befuna ukubuya, mabkwaize oko kwi Station Master yase Kimberley kwintsu- ku ezimbini pambi kosuku lokunduluka.

Ireni Zabahambi ebekwaziwe ukuba ziya kunduluka, iveki zo- nke, Emonti ngo 3'10 p.m., Eqonce 4'35 p.m., Aliwal North 1135 p.m. ngolwesi NE; nase Queenstown ngo 215 a.m., Burghersdorp 3 20 a.m. ngolwesi HLANU, ziyakupe- liswa emva kolwesi NE, nolwesi Hlanu, 22 ne 23 ku September.

A. W. HOWELL, Chief Traffic Manager. Chief Traffic Offices, Capetown, September 15, 1892.

### GREAT AFRICAN ORSMONDS

### PREPARATIONS

#### The GREAT AFRICAN

THE STANDARD DOMESTIC FOR FEVERS AND COMPLAINTS. Vida Pamphlet.

### THE GREAT AFRICAN

#### BLOOD

Unrivalled Tonic for FEMALES.

Specific for Kidney and urinary Disorders.

For COLIC, DIARRHCEA, OYSENTERY and SUMMER BOWEL COMPLAINTS ANTI-RELAX

### THE GREAT AFRICAN FRUIT PILLS.

For Liver, Stomach and Bowels. The Cure for Piles and Constipation. Are Mild and Effective.

### THE GREAT AFRICAN

#### HERBAL OINTMENT.

For New and Old sores, Skin Diseases, Piles, Rheumatism, Sprains, ??? in Joints and Muscles, Inflammatory Swellings. PREPARED BY G.E. COOK

### MEDICAL KING WILLIAMS TOWN

#### Kufunwa.

### ISIBONDA NE DINDALA.

KWI Lokeshoni Yabantsundu ese East Bank (Isolo) Emonti, kufunwa ISIBONDA esikwa LIDINDALA. Abayifunayo indawo leyo mababe ngabakwaziyo ukulesa nokubala. Oyiifun- meneyo lendawo kuya kufuneka ewu- qale umsebenzi ngo October 1, ozyayo. Umvuzo £3 10s. ngenyanga. Kubale- lwa ku

### P. H. POTTER INSPECTOR

Municipal Native Location, EAST LONDON. 31922

### Ukwaziswa Kwezihlobo.

Abazweliweyo.

G AWE.—Inkosikazi yakwa Samuel P Gawe, e Herschel, ibeleke INTOMBI ngo 17 August, 1892. Yeye situu leyo Intombi.

MTOMBENI.—Ngomhla we 29 August, 1892, kubhubhe e Mousa, Oxkraal, u MVBANA MTOMBENI. Izihlobo mazamkele lombiko. Ubudala ubekwi 73 iminyaka.

T SENGIWE.—E Qonce ngo 11 September 1892, kubhubhe u JANE TSENGIWE, (abanye abantu bebe mazi ngokuba ngu JANE SHOSHO. Ugule intsuku zatandatu, waya ekupumleni kwake ngolwesi-xenxe. Izihlobo ezikude

M QEDAZWE.—E Nxukwabe ngomhla we 4 ku September, 1892 kubhubhe u THOMAS MQEDAZWE, obelindindala lase Nxu- kwebe apo. Umke ngovuyo. Izihlobo mazamkele lombiko.

### Abameli Micimbi.

T. CALDERWOOD (LAW-AGENT),

UMTELELI-Matjala: Umlungiseleli Mihlaba, njalo-njalo, e QONCE.

CHARLTON & CAMPBELL, (LAW AND GENERAL AGENTS).

ABHALA iminqopiso yengqesho, neyentengiso mihlaba, neyoku- bolelwa kwemali, namatjala abutwa ngokutshetsha. Amatjala atetwa kwinkundla ye Mantyi, e Lady Frere, nakwi ofisi yase Bolotwa. Ikaya e

LADY FRERE.

J. KUZANE, (LAW-AGENT),

MATYALA uwateta nakuyipina i Ofisi ya Pesheya kwe Nciba. Umteleleli Fmatjaleni. K U - T S O L O .

ASAPH MAKUBALO, (LAW-AGENT),

UMTELELI-Ematyaleni, (obese Ngqushwa), uwuquba umsebenzi Ematyaleni. FCACADI NASE ROI OTWA.

R. W. ROSE-INNES,

UMTELELI, njalo-njalo. Uyawa- zisa umzi ontsundu ukuba ubu- yile, nokuba usaya kuyinyamekela yonke Imicimbi ya Bantsundu apatiswa yona njengokwangapambili, E - QONCE .

H. F. TEMPLE,

UMTELELI, njalo-njalo. U-TEMPLE obefudula ese Ngqu- shwa. Umqondisi-Mteto, Umlu- ngiseleli Micimbi Yomhlab; Ueta Ematyaleni napina, Ikaya

E-MATATIELE.

PHILIP ROZANI,

UMTELELI Ematyaleni kuzo zonke Inkundla Zamatjala e TRANSKEI: Nomqokeleli wezikweliti, njalo-njalo. Ikaya: IDUTYWA . st t493

### AKA

### GAUNT

AMAFUTA EZILONDA,

(OINTMENT.)

Farmerfield., near Salem, 3rd December, 1891.

MR. JNO. GAUNT, Kingwilliamstown.

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

Ndilisebenzise kupela intsuku ezimbini nobusuku bazo. Ekumangalisweni 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- londa, 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 Into. Ndiiti, ngapandle kwama- tandabuzo, iyeza lako lamncea.

Manditshonele apo, owako otozamileyo u STEPHEN S. MDLIVA.

Ixabiso 1/-, Ngeposi 1/2.

KUBHALELWA KU

### J. GAUNT & CO.

CHEMIST, KING WILLIAMS TOWN.

### KWA KATA.

### Isali!

### Isali!

### EZINGONOXESHA,

### IKULU

### LIPELA.

### IXABISO:

### 21/ KUPELA!

### W. O. CARTER & CO

### EQONCE.

### HAYWARD

UMQA OYI

### DIP

Augqitwa yeza ukuhlambu- lula Ibhula Ezigusheni.

### Yitshoni kwi Venkile

enimele zona ziniyale- zele ko

### BAKER, KING

AND COMPANY,

### EAST LONDON

### Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxaza. 1/6 ibotile.

Elika

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

Aka

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile

Elika

COOK Iyeza Lepalc. 1/6 ibotile.

Ezika

COOK Ipils. 1/ ngebokisana.

Eka

COOK Incindi Yezinyo. 6d. ngebotile.

COOK Umca Wstepu Saba- ntwana. 6d. ngebotile.

Oka

COOK Umgutyana Wamehlo. 6d. ngesiqunyana

Oka

COOK Umcaza we Cesine. 8.6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Ngawenkohliso angenalo igama lake.

J. VENTER & CO.,

(MBANYARU.)

Xonxa, Hewu, Bolotwa, Macibi,

YIZANI ndivule Ivenkile EZANTSI

KWE MARIKA, QUEENSTOWN. Nditengisa

ngamani apantsi kuncinze Ivenkile zalomzi; anditengele ndiyadyaraza. Ikhuba litengwa

ngokubonwa, ndingumhlo- bo wenu omdala u

J. VENTER & CO.,

MBANYARU. st30

### AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala)

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumninjiwo, ngenxa yoku ngenelana kwawo nezoz zizi enzelwa zona ; ngenxa yoku kaulaza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu- pantsi bexabiso lawo; ngenxa yokucoceka ekwe- niweni kwawo; ngenxa yokungabi nasikwa letyelu; ngenxa yokuba enziwe ngemifano engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umcaza onganzele ungakupilisi ukuluma kwe nyoka, nezinye ininzu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu inkatazayo.

UM-AFRICA (Africanum).

Umcaza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswayo zingangambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasezo, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKHILA (Embrocation).

Amafuta omti okupilisa ukuqamba komzimba, Ukuti-Nqi kwa malungu ukuzakala, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESHILAHLA

(Confection of Rhuubarb)

Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispumodio).

Umcaza, wokupilisa ukuqunjelwa nezitpe nezinye inkatazo.

UMOMELEZI WASE INDIA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba batataka, nokungatandi nto iyitwayo.

UBUGQI Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebona bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiva " Lelona " xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe nokuzaliskileyo zatiwa nca kwi bhofilana nezitofilana ngazinnye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweze sokulumkela okungekhali.

Akandwa onziwa ngu JESSE SHAW, Igqira elisebenza ngemiza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolpu 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 Bhuva—B. G. Lennon & Co.

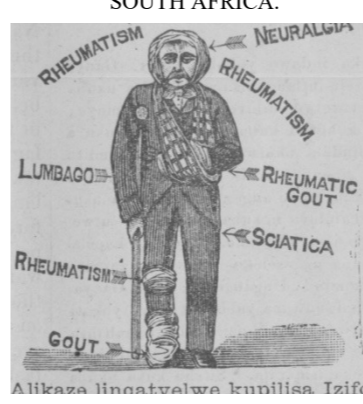
Engusha—W. A. Young, E q.

Ikaya lawo o Fort Beaufort kwa Nogqala.

ISEBENZA NGOBUGQI.

### I-RHEUMATICURO!

IYEZA ELIKULU LA SE SOUTH AFRICA.



Alikaze lingatylwe kupilisa Izifo Zamatambo

Isinqe, ingaqambisi Zentloko.

Lingiqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

OLUKA

### Gowie Ulahla Lwezityalo.

Luka SEPTEMBER.

IXESHA. —LE—

### NTLAKOHLAZA

IXESHA

LOKUHLWAYELA.

### W. & C GOWIE,

Abarwebi nge Mbewu ne Zityalo.

GRAHAMSTOWN.

Address for Telegrams,

" OATLANDS," Grahamstown.

Abafudukileyo

UHLOBO LOKUBHALELA. THOMAS

GONGXKEA, Xokoxna,

Tsolo.

### IZAZISO ZAKOMKULU.



ZISHICILELWA NGE GUNYA

IZESIQINGATA SASE MONTI

ISAZISO—No. 124, 1892.

Kwi Ofisi yo Mpatiswa-Nocanda, Capetown, 17th July, 1892.

NGOKWE Siquendu II., so Mteto No. 15 11 we 1887, kuyaziwa apa kumntu wo- nke ukuba ezizizila Zomhlabi Wakomkulu, okumandla wase NDEXXA, ziya kutengiswa nge fandisi, pambi kwe Ofisi ka Mantyi, e NDEXXA, ngesesha lesihumi kusa, ngo ngolwesi NE, 22 SEPTEMBER, 1892, ngokwezimiso zalomteto ungentla, nangezimiso zelifundisi ezibalulweyo, nezicanti zixelwe ngalomhla we Fandisi.

Isiziba ngasinye somhlabi siya kutengi- swa ngemali, ezichonywe ngayo, waye ote wabhidha ngapezu kwabanye, kananjalo ngemali engengapantsi kochonywe ngayo, eyakuba ngowutengileyo, umtengi ke lowo koba kokwaka ukuyihlala yonke ngaxanye nokuba yinxalenye yayo ngalomhla we Fandisi. Ekoti ke

(i) Kurgoko ntlaulo ngalomhla wefa- ndesi isahlulo seshumi siroliwe nge- nyanga ezintandatu, ize isinye isahlulo seshumi siroliwe kwinyanga ezilishumi linabini ezilandela umhla wefandisi

(ii) Ukuba imali ehlaulwe ngomhla wefai ndesi ingapantsi kwesahlulo seshuma isisalela sesahluko seshumi sohlalul- ekupeleni kwenyanga ezintandatu, ize isahlulo seshumi esisaleleyo siroliwe kwinyanga ezilishumi linabini kusu- seta kumhla wefandisi.

(iii) Ukuba imali ehlaulwe ngomhla we fandisi ipakati kwesahlulo seshumi nesahlulo sesihlalu, isisalela sesahlulo sesihlalu sihlulwe kwinyanga ezilishu- mi linabini emva kwe fandisi clo.

Inzala yezontlaulo yoba ziponti zone ekulwini ngony ka ; ekoti ukuhlalwa kwa. so nenzalo leyo kuqiniselewe ngabameli abafezekileyo ababini ngokwaneliseka ko manyi—abameli abofika bazibopelile kunye nangabanye ukul a ngabo abanetyala, be- ngena kuzilandela nangantoni.

Indleko zomcanda, njalo njalo, netyatitile zohlalwa ku manyi, nakubani onguwumbi owonikwa igunya loko kwangalomhla we fandisi.

Unotenga lowo wofika abhale umnqopiso ngezahluho, ezine nezihlalu emva ukuba wohlala inzala—eziponti ezine ngekulu, angati ukuba wayerole ngomhla wefandisi ngapezu kwesahlulo sesihlalu, aselewe nzela umnqopiso isisalela semali yentengo leyo. Unotenga woba nelungelo lokuhlala lanini yonke mhlambi isahlulo semali ya- lomnqopiso, kungengapantsi kwamashumi, omahlalu eponti.

Umfanekiso walemihlaba, kwakunye ne zimiselo zefandisi zingabonwa kwi ofisi yo Nocanda e Kapa, nakwi ofisi yomantyi e Monti, J. TEMPLER HORNE, Surveyor General.

Lot No. 5,275, ekutiwa ngu Alyth, obukulu 465 imokolo, 62 square roods, uxhonywe nge £235 itaitile 12s. 31.

Lot No. 5,277, ekutiwa ngu Beau Reveil, obukulu 634 imokolo, 297 square roods, uxhonywe nge £320; itaitile 12s. 3d.

Lot No. 5,713, ekutiwa ngu Glen Benno, obukulu 9181 imokolo, 585 square roods, uxhonywe nge £160; itaitile 12s 3d.

Lot No. 5,772, ekutiwa ngu Termination Hill, obukulu 837 imokolo, 279 square roods, uxhonywe nge £120; itaitile 12s 31.

Lot No. 5,777, ekutiwa ngu Mountain Side, obukulu 1 060 imokolo, 34 square roods, uxhonywe nge £530 ; itaitile 12s 31.

Lot No. 5,787, ekutiwa ngu Glen Airy, obukulu 322 imokolo, 249 square roods, uxhonywe nge £165 ; itaitile 12s 3d.

Lot No. 5,788, ekutiwa ngu Motley, obu- kulu 642 imokolo, 547 square roods, uxh. nywe nge £325 ; itaitile 12s 3d.

Lot No. 5 795, ekutiwa ngu Tsitsa Gorge, obukulu 392 imokolo, 48 square roods, uxho- nywe nge £200; itaitile 12s. 3d.

siyintonina tina njengesizwe—into ezini- nzi zokukanya, nenkululeko esihlelile pezu kwazo zingezike na? Ipassi ezingo- ngqo kwezize zangandwa ngobanina ukuba babangapumanga abafana bo Jabavu. Makwani nento zo Wauchope zize ziyintlele e Kapa? Amacebo e Mvo ngelenokupulapulwana, lipetwe ngumfana nje kaloku elopepa, u wena? 4. Kwindawo oti, “Umzi maukulumele ukukolelwa ngabafana abangekabi n- makad-ebona.” Kumbula kaloku, ukuba ukusatyelwa kwako ngumzi ontsundu, xa wawutata lendawo yokuba ngumse- ngeli wawo, akuzange usatyelwe nguwu kuba esaziwa amakad-ebona ako kwinto zombuso. Lamkelwa ipepa lako ngumzi ngempembelelo zalomadedana afundileyo kwimzi yakomawawo, lawo uti namhla nje makalunyukelwe wakuba ukwile eledini yokupata nokuviva ngumzi ngenxa yempembelelo zawo. Manditsho- nele ngeliti, intshumayelo yako namhla nje ayivakali, nokuba ingaba inabantu ebagobozileyo bafanelwe kuputunya abobantu babuyi bashunyayezwe.—O- wako obekileyo, A. H. MACI.

Peelton, 10 Sept., 1892.  
[Yingqondo yomfana kupela ebinga- sweekelwa kuyiqonda inteto yetu “ ngokudlala ngento zombuso ” ukuba ising- swe ekwalateni umonakalo onokuhlelwa umzi ngokuti abangqondo zingekafikisi ubafundisele ukuba babatate izitulo zaba- dala, abanamawa, ukukokela entweni ezenzelwa uhlanga. “Ubheno” lungene ngendlela zokulinganisela into enokuhla xa into zomzi ziyakutelwa pezulu, kungeziva kakuhle ngenqina entweni eyenziwayo, njengokuba bebuya kwenje- njalo abadala. Ikwangamaci abafana okuyi u “A. H. Maci” etetisa Imvo ngokuti ayipangalalisi ngapaya kwe Qonce ukukangela into zomzi— sakuya zwindini—aze ukwalata ubuhandiba bo mzi atete ngenlanganiswana kwayabace Qonce, eyayingatunye bani, eyapaka- inisa isioro ngomteto obunonyaka uxowwa, nayo ikwena oko seyihleli i Palamente kwakubon- ukuba uxowwa beko ababaqondi bento zombuso siyayisolwa ngabo. Sibona kwa amaci olutsha kwinto yokuti kuhleliwe- nje, kwapakati komzi omnye, kanti o “ A. H. Maci ” banabantu ababenza ngendlela yokuba into niazingagqiti kubo, ukeze bati kwakwenziwa umbuzo bagogolele abantu ngokuti kukuba zingegqitanga kubo. Umeta ngabafana abalwa Ipassi Engqongqo nje wena—o Makiwane, Wauchope no Jabavu uti ekugazini ukuba ukeze kubeko oko kupumela kwidibana intloko zabadala, bangabo abafana abafana yakubon’ ukuba kwalempi ibatama eyafano lomini yaye isiti yimfেকে যাবত্বান্তা into eyenziwayo. Lento yekhassa kuba lento imelo yona Imvo ukuba mayingavunyelwa ukuba into itatelwe pezulu ngabafana bedibene bodwa bengatunye bani, bengalutabatang ngokubanzi uluvo lo- mzi, ngeliti bangumzi. Into ziyakumana ukuba nezipitipi ziyakuvunyelwa lonto. Akuboni kwimzi ene Bodi, kwalilwa kulilwe, kwemiwa kumize ezi ofisini, zati nje izitulo zamadoda amakulu zokupata umzi zatatyatwe lulutsha- Kanjaqo ngokupapulwa kwe Mvo yi- mposiso ukuti kubangwe kupakanyiswa kwayo ngo “ A. H. Maci ” kwindawo aba- kuzo, kuba isiqu sakamtabati we Mvo, Imvo, njengento zonke, ukuba iyapul- pulwa, kukuba izamela ukukwifumela inyaniso nemfanelo umzi.— EDITOR.]

INTYANTYAMBO ZOHLANGA.  
NKOSI YAM.—Kaundinece undifakele lamazwana. Kwindawo yokuqala, asi- koku nokuba nditusizi ukuti lomcimbi utiwa ngumhlobo wam ondimtandane kunene u Mr. B. K. W. ungomnye wemcimbi ebanzi, ofuna ingqondo zokade sibona. Ndikuvile ukwelvana komhlobo wam, nezimvu ezizena kuzinceda. Zi- ngatolina xa zingena malusi nje. Beku- nje yintonina ezizena bezinomalusi hai, bekungenje oko, ibisiti iyakuba- banjwa ngu dyakalasho niyive ngesikolo. Namhla azikali negusha. Ngani, kuba azinamalusi. Elokugqiba, ngapandle ko- kuba zibe nomalusi, ndinosizi ukuti kwamle- mhlobo wam Mr. B. K. W., uya- kuba njengento egxwal- emswameni nokuba sewavela nalinga iseko akusayi- kuncedana nto, de intombi zibe sesweni. Gqibi ke. S. W. B.  
Johannesburg, 9 Sept., 1892.

UKUCITWA KOHLANGA.  
MY DEAR MR. EDITOR.—Ndifuna umzi- ukwenza ambalwa malunga nomtshini endawobona e Mveni, owavutisi kuyo koba kuxhelwe e Xhutyukela, kuba sanikwa imfundo eLomfo wayekalazela o Xmessrs. Malasi no Pelem ngokuqonda kwam— umfo oyoyika kakulu. Indoda xa iteta into iyacaca. Ke andazi nto andifaka ngayo ezenzelwe zalamadoda kuba andi- m-Tembu; ndlangangqinelani nangento tenzenzo ezintathu yazo. Into endi- ngayitetyayo koka Malasi ndingati:—  
Waliwe nje  
Akubonina wena Nkobonkobo.  
ingoma yabalwiweyo; nditi koka Pelem  
Uxam wapusile, nanko  
Evele ngombombo entsaseleni.  
Mna soloko ndamangaliswa, ndati nqa yile mfundo yetu ma Xhosa, Nokuba sanikwa imfundo ecedayoyi nokuba sanikwa imfundo ebulalayo; i nokuba yile ati u Rev. Fred. C. Patten iyingozi— ndiyakulwa ukuba yile yokugqibela eyomtu ontsundu. Nam ko bendimama ukutsho xa ndifunda izenzo zo Malasi no Pelem nezo Tumbusiva, nezento eni- nishi efundileyo ese Mpumalanga neserna Dayimani, ukuba itenina lemfundo yetu ma Afrika lento ingena buyambo. Ezi nye izizwe iyazibandakanya imfundo, izenza imbumba yamanyama, itlaka no xolo, ize ngapaya koko izinyuze izeuze abantu. Ngapuzo kwako konke oku izenza ukuba zifundane, zinezidane ngo- kwenyosi; akuko bani unokungaya pakati kwama Ngesi. Kangela ama Jamani, ama Frenshii, njal- njalo; kangela ama Afrika ase America— amakobeki—abantu ebesifanele ukuzidanela, nokuzibuzwa xa sibawona nbesifanele kutata umzekelo nesifundo kuwo. Nditi, itinina le yetu imfundo lento ingena buyambo? Itinina le yetu imfundo, lento ingena kusinceda nakancinane? Itinina le yetu imfundo, lento ijika ibulale kwatina? Mna ikakulu lamadoda afundileyo akoweta, la anxa- xhileyo, ndiwakangelwa njengezantsu za- kwa Faru, o Nongqaise, o Nkele no Mlanjeni. Zati izanuze zika Faru u Mosesi akubeta ngentonga yake kwa- puma intwala namasele namatumba, zasuka nazo zavelisa intwala, amasele, amatumba ngobugqi bazo, zasuka zawu- bulala okunye umzi wakwa Faru njengo Malasi no Pelem, abati andaweni yokuti lomela kwa Jabavu noka Kalipa basuka umzi bangamela ukuvubulala ngapuzo kwe Bond; endaweni ukucubedana nala madoda basuka bagalela ngakuma Bhulu. Naku ke apo okufutka kukona sika aba Tembuh ababohiyawa. Ukuba lonto yanziwe ngama Ngesi kuma Ngesi, bebeyo kuphoxwa, kwenzive opoty abafana nabo batshiswe ngu- ; mhlambi batanji- swc ngeteifa bafakwe intsiba kuba ngama- gwira angatsho uhlanga lwakowawo. Mandingene k wizinganeko zengxoxo yam. Umfo ka Mafongosi, u Gama, wati mihla wati ufuna ukwenza into yobudoda ukwenzela uhlanga lwakowabo wawula

inkantini kofi-shopu e Bhofolo, kwasuka kwabulawa umntu wakowabo wase Ngqu- shwa enxille, enxilswa kwabutywala bento ka Mafongosi, wabulawa ngum- Fshaka esiti uwenze manzi umbede wase Endaweni yokuba oko Mafongosi wancipise elilishwa libutywala usuke walandisa ngokwezanaso zika Faru, uwa- idilanga lwakowabo lwancipa ngumzi omnye ngenxa yake. Nantsi intlanganisayo yezilumko zoda ete Imvo yalungisa ukuti yeyolutsha, endingati mezu kwayo yonke impi etata ipepa letu emtshakane mibini ingasahluli. Ingcinga entye esinokubanyo ngabo kupela kukuba mababe bangabafileyo.” Ngati yinto enge- nziwayo nayi Mvo leyo—Linje, balesi.

Siyavuya ukuba ukuba impi yesika Yantolo, kwa Nomadoto, eTyume imi ezi ofisini icela ucano Ngamona yalufumana Oxhisa lifilike ukuba sizimele ukufenza amasiko elixhisa lentlalo—amasiko asema Ngesini, ngokukodwa kulento yocando Saye zinginyawisa kunene kukuba ukuba nezinye indawo ezingekacendi siyawomela. Kuba ulapo kakade owona mkondo.  
Ukuteta ngoacando Iwempi yakwa Mqalo kusikumubza into yokuba impi yesika Mnyanda esapa e Qugqwala sekumzuzi yadibanayo ngelokuba kucindwe. Iqube iyakuba lonto suka kwavela isiduba nini— ekuvele ngapa Imidushane, kwama kwelnye icala kwukwa Imiqhai ka Jali, yonke lompi iyaxambula’ entweni, esingayifumaniyo eyona ntloko yayo, noko seke senza ukuyingawa inteto. Umcimbi lo u Rulumeni yenze wunikelele abapicoti — alate imantyi zombini zize Qonce o Messrs. Holland no Dick, suka isalanda injani i Komishoni, eminye imizi iye kwakono. Into echange ukuba ziyawize emagqweteni ngento yo Komishoni ikohle nemantyi kuba kufunwa inyaniso yodwa nje. Nati ke kusixakile ukwazi ukuba makabe azakwena ntonina. Kodwa ayakube ababushulisi abantu ngemali kubo kulapo kungeko nto eyakufunyanwa ngamagqweta. Eletu tina kumawetu ibilelokuba kuroxwe kuwo ku- ngekabiko zindleko.  
Kuko abantu abangati bengenela ukufe- keta kupela engxoweni yetu zombuso. U Mr. N. Ganya Wella wakwa Bhuluneli ungxamile ukuba ubulelwe kolodidi. Abalesi bomkumbula ngengxoxo eyada yavalwa abaye benayo no Mrarab ekoyuyilwa kwe- ntlanganiswana. Namhla nguye obhala lencwadi iti :—

EDITOR IMVO.—Ngobheno lwe 15 Epalame- nteni—Mhleli Wezimvo, ndikucela ukuba uke undifakele lemibuzwana imbala kuwo mna uti, ubheno lwevathenayo seluse- mva.” Nditi ke elotlalya nyana lelomtu owayemiselele ukukungelelwa umzi ingozi ewuzelwayo, kwatwa naze awumene ngayo yonke iminyaka lize. Into siyive emapeeni sekusitwa igqityiwa, eselitsi ilungile; as zike ukuba yeyona nto wayemiselwe yona na leyo ukuyigqiba into enjengale, agwebwe uluvo lomhlaba nenge angawazisa- nga. Lomzi ungakananjnye utwelwe luluvo lomtu omnyena, sibuzo yake ukuba ngumzi lowo uti lendawo yelani ilungile? Ufaneko umzi ukwenza isipitipiti esinje xa ungenaliso liwukangelelayo. Nditi nokuba isibheno sesisemva silungile siyaqal’ ukwama, masitekeke ngoko kwaziwe nakomkulu ukuba lendawo siyayiqala ukuyiva. Ihyala laziva ngokutetwa. Umzi bulalwa liliso liso nokuba wenza isipitipiti sisenza selo liso eso umbangeli woko. Nako ke apo. \*\*\*

O, Kubhanelwa iliso ngonkabi ! Hai sivile ; kodwa ngati kuzityala ubudenge bokungalifaneli ilungelo entweni zombuso oko kwenjengalo. \*\*\*

Siyiyeka indawo yokuba u Mr. Ganya wayenzenze intlanganisayo yokubonisa ukuba yona akatwelwe luluvo Umntu omnye; nokuba kungaba kubuye kwatnina ukuba abuye alindele ukutwala luluvo lomtu omnye; singafikelele siki kuye mayibulelwe Inkosi ukuba umzi ungazanga wawuma ukutwala naluluvo nokuba lolobanina— utwe- lwe yinyaniso nemfanelo yetu kupela. Wangamama ungaseloko watwala zezonto umzi ontsundu Ungabananzi o Mr. Ganya, abati kwimigudwana yabo bhtityileyo yokuti mawutwala ngabo umzi, kanti banabantu abavuyelo ukungama umzi ungenozini ukuzo bazokuhleka isiqarala. Sitsko kuba ukuba ubebona umonakalo, naye enomtu amjongi- lweyo ukuba awusongo, ngenelente ayisingile emntwini lowo ngalonto. Sekumandisi ukuba longozi ingezyi eyakonakalisa nto ibihleli oko kakade.

Amava e Jelicmai ngenti ezipatleleleko. Imini awangekangelwe panti kwendlu yenkulu. Elinje lize lilexela ipepa lase Monti ukuba imbityi ezhilwayelwe kwalisa- twasa ihlobo azihlali. Zingemva silwanya, na esizokananyisa kanye ; kodwa ezalwa, okanye ezhilwayelwa apo bekulinyenze zingah- lala de kuba nini.

Ofun’ ukungodwa iti :—  
Hina manene, lisiko lapina eli lenziwa sithi bantsundu, ukuti umntu oyinkazana noko selevela emenzi wake kube kusatwa Miss So and So, noko selenyanana nento, mbi xa indoda yake ibuhleliwe mhlambi kwalene? Kanene sukuba kungaswava elogamana ngokuti oku endiswe ukuba uzokuba ngu Mrs. So and So na? Mincane namanekazi, kamindincede, lento mna indikakile ngokuba emi Ngesini ayiko lonto apo satata koma eligama, ngokuba ivakala kakubi kum, endingaziyo ke ukuba ingaba ndenziwa bubunginga na leuto ndingayi- vayo kamandi ! Ke ukuba lisiko lasema Ngesini kulungile, kodwa ukuba asililo bobona bungingabo obo, ukufumane umntu umnike iwonga agqite kade kuloh. Ukuti Mrs asililo ihlazo kumntu obende kakuhle, ayinakuba ihlazo indoda yake umntu yakufa nokuba ihleli ukuba wayendele kayo. \*\*\*

Kuyasivuyisa ukuba e Colesberg kuko intlanganiswana eli Liso Lomz , epapame kanye. Elinye ilungu layo libe libhalke Imvo lifuna ingqondo ngecebo ebelenziwe mayelana nokunywula kwamalungu ama Bhunga apeti Izinqaba. Naze into angebezikataza ngazo abantu, kunokuba lubheno olumhlaba thehohfo ipela. Ku ngakubho lentlanganisayo ipumelilele ilungu nokuba linye le Divisional Council. Siyi- nqwenelela impumlelo.

USELO KWAKONA.—Elinye isirakazi lomfa- zi e Matatiela lize ngekupakazi elikulu lati liyagoluka kanti ihlaba ngazimbi indlela, Issa itshoba ihlaba ngumbete kuveki egqityelo.  
IMVULA KWAKONA.—Ine kunene kwakona kweli, iqale ngobusuku bolwesi Hlanu wonke Umqibelo nobusuku bawo. Linge lisite emini nge Cawa, labuya latsho kunge ngokuhlwa. Nomhlaba uqondile. Imilambo zele.

OUR Alice contemporary men- tions as an interesting and encouraging fact the desire of the Natives of YANTOLO’S Location at the Tyume sources, to secure individual titles to their lands; and we believe this is the only settlement in the district of Victoria that still lagged behind in the matter of taking up individual titles to its land. It is very gratifying, therefore, that of their own accord the people should now be coming forward to ask Government to issue to them titles to land they have lived on from lime almost immemorial according to their antiquated Native fashion of communal tenure. We have reason to believe that this Tyume community is not the only one that has lodged with the Government a desire to have its area surveyed and allotted to individual occupiers by legal title. This is quite an experience of recent date with our people to readily come forward with such a request to Government. It is a well-known fact that in the not very remote past, much Government money has been spent in vain in surveying some Native Locations into individual plots, which the inhabitants of Locations point blank refused to take up the titles; and Government gave up this labour of love, feeling no little discouragement. We hope now the authorities will recognise that the people are in earnest when they say they want individual titles. The education that has been going on for years in this direction is beginning to bear fruit. Let our Government meet the people in an open manner, and provide them with what they want. Heretofore, we regret to say that our Government has been dilatory, and seemed not willing to give a ready response to Locations that have applied for surveys. But the time has arrived that Government shook off this lethargy, and quitted itself in a way becoming its position. Let it come to terms with the Locations people submitting their holdings to the English law; and let the land question be settled once for all. The lines on which it could best be settled were indicated some years ago by the Native Laws and Customs Commission, the recommendations of which have so far not been carried out. We trust the fiery zeal of the present Attorney-General for great reforms in matters, like the Liquor Law, affecting the social being of

## Impawana.

Asikuko kweli kupela abafike abatab ti mapepa bakataze alenzi mapepa endaba, ngokuti bakatazele ukungawarumi ??? Spectator yase Melbourne, kwangukudinwa yilencakato ite :—Sicinga nzulu ngoku bhala inteto eyenziwa xa sukuba umntu efile mezu kwayo yonke impi etata ipepa letu emtshakane mibini ingasahluli. Ingcinga entye esinokubanyo ngabo kupela kukuba mababe bangabafileyo.” Ngati yinto enge- nziwayo nayi Mvo leyo—Linje, balesi.

Siyavuya ukuba ukuba impi yesika Yantolo, kwa Nomadoto, eTyume imi ezi ofisini icela ucano Ngamona yalufumana Oxhisa lifilike ukuba sizimele ukufenza amasiko elixhisa lentlalo—amasiko asema Ngesini, ngokukodwa kulento yocando Saye zinginyawisa kunene kukuba ukuba nezinye indawo ezingekacendi siyawomela. Kuba ulapo kakade owona mkondo.

Ukuteta ngoacando Iwempi yakwa Mqalo kusikumubza into yokuba impi yesika Mnyanda esapa e Qugqwala sekumzuzi yadibanayo ngelokuba kucindwe. Iqube iyakuba lonto suka kwavela isiduba nini— ekuvele ngapa Imidushane, kwama kwelnye icala kwukwa Imiqhai ka Jali, yonke lompi iyaxambula’ entweni, esingayifumaniyo eyona ntloko yayo, noko seke senza ukuyingawa inteto. Umcimbi lo u Rulumeni yenze wunikelele abapicoti — alate imantyi zombini zize Qonce o Messrs. Holland no Dick, suka isalanda injani i Komishoni, eminye imizi iye kwakono. Into echange ukuba ziyawize emagqweteni ngento yo Komishoni ikohle nemantyi kuba kufunwa inyaniso yodwa nje. Nati ke kusixakile ukwazi ukuba makabe azakwena ntonina. Kodwa ayakube ababushulisi abantu ngemali kubo kulapo kungeko nto eyakufunyanwa ngamagqweta. Eletu tina kumawetu ibilelokuba kuroxwe kuwo ku- ngekabiko zindleko.  
Kuko abantu abangati bengenela ukufe- keta kupela engxoweni yetu zombuso. U Mr. N. Ganya Wella wakwa Bhuluneli ungxamile ukuba ubulelwe kolodidi. Abalesi bomkumbula ngengxoxo eyada yavalwa abaye benayo no Mrarab ekoyuyilwa kwe- ntlanganiswana. Namhla nguye obhala lencwadi iti :—

EDITOR IMVO.—Ngobheno lwe 15 Epalame- nteni—Mhleli Wezimvo, ndikucela ukuba uke undifakele lemibuzwana imbala kuwo mna uti, ubheno lwevathenayo seluse- mva.” Nditi ke elotlalya nyana lelomtu owayemiselele ukukungelelwa umzi ingozi ewuzelwayo, kwatwa naze awumene ngayo yonke iminyaka lize. Into siyive emapeeni sekusitwa igqityiwa, eselitsi ilungile; as zike ukuba yeyona nto wayemiselwe yona na leyo ukuyigqiba into enjengale, agwebwe uluvo lomhlaba nenge angawazisa- nga. Lomzi ungakananjnye utwelwe luluvo lomtu omnyena, sibuzo yake ukuba ngumzi lowo uti lendawo yelani ilungile? Ufaneko umzi ukwenza isipitipiti esinje xa ungenaliso liwukangelelayo. Nditi nokuba isibheno sesisemva silungile siyaqal’ ukwama, masitekeke ngoko kwaziwe nakomkulu ukuba lendawo siyayiqala ukuyiva. Ihyala laziva ngokutetwa. Umzi bulalwa liliso liso nokuba wenza isipitipiti sisenza selo liso eso umbangeli woko. Nako ke apo. \*\*\*

O, Kubhanelwa iliso ngonkabi ! Hai sivile ; kodwa ngati kuzityala ubudenge bokungalifaneli ilungelo entweni zombuso oko kwenjengalo. \*\*\*

Siyiyeka indawo yokuba u Mr. Ganya wayenzenze intlanganisayo yokubonisa ukuba yona akatwelwe luluvo Umntu omnye; nokuba kungaba kubuye kwatnina ukuba abuye alindele ukutwala luluvo lomtu omnye; singafikelele siki kuye mayibulelwe Inkosi ukuba umzi ungazanga wawuma ukutwala naluluvo nokuba lolobanina— utwe- lwe yinyaniso nemfanelo yetu kupela. Wangamama ungaseloko watwala zezonto umzi ontsundu Ungabananzi o Mr. Ganya, abati kwimigudwana yabo bhtityileyo yokuti mawutwala ngabo umzi, kanti banabantu abavuyelo ukungama umzi ungenozini ukuzo bazokuhleka isiqarala. Sitsko kuba ukuba ubebona umonakalo, naye enomtu amjongi- lweyo ukuba awusongo, ngenelente ayisingile emntwini lowo ngalonto. Sekumandisi ukuba longozi ingezyi eyakonakalisa nto ibihleli oko kakade.

Amava e Jelicmai ngenti ezipatleleleko. Imini awangekangelwe panti kwendlu yenkulu. Elinje lize lilexela ipepa lase Monti ukuba imbityi ezhilwayelwe kwalisa- twasa ihlobo azihlali. Zingemva silwanya, na esizokananyisa kanye ; kodwa ezalwa, okanye ezhilwayelwa apo bekulinyenze zingah- lala de kuba nini.

Ofun’ ukungodwa iti :—  
Hina manene, lisiko lapina eli lenziwa sithi bantsundu, ukuti umntu oyinkazana noko selevela emenzi wake kube kusatwa Miss So and So, noko selenyanana nento, mbi xa indoda yake ibuhleliwe mhlambi kwalene? Kanene sukuba kungaswava elogamana ngokuti oku endiswe ukuba uzokuba ngu Mrs. So and So na? Mincane namanekazi, kamindincede, lento mna indikakile ngokuba emi Ngesini ayiko lonto apo satata koma eligama, ngokuba ivakala kakubi kum, endingaziyo ke ukuba ingaba ndenziwa bubunginga na leuto ndingayi- vayo kamandi ! Ke ukuba lisiko lasema Ngesini kulungile, kodwa ukuba asililo bobona bungingabo obo, ukufumane umntu umnike iwonga agqite kade kuloh. Ukuti Mrs asililo ihlazo kumntu obende kakuhle, ayinakuba ihlazo indoda yake umntu yakufa nokuba ihleli ukuba wayendele kayo. \*\*\*

Kuyasivuyisa ukuba e Colesberg kuko intlanganiswana eli Liso Lomz , epapame kanye. Elinye ilungu layo libe libhalke Imvo lifuna ingqondo ngecebo ebelenziwe mayelana nokunywula kwamalungu ama Bhunga apeti Izinqaba. Naze into angebezikataza ngazo abantu, kunokuba lubheno olumhlaba thehohfo ipela. Ku ngakubho lentlanganisayo ipumelilele ilungu nokuba linye le Divisional Council. Siyi- nqwenelela impumlelo.

OUR Alice contemporary men- tions as an interesting and encouraging fact the desire of the Natives of YANTOLO’S Location at the Tyume sources, to secure individual titles to their lands; and we believe this is the only settlement in the district of Victoria that still lagged behind in the matter of taking up individual titles to its land. It is very gratifying, therefore, that of their own accord the people should now be coming forward to ask Government to issue to them titles to land they have lived on from lime almost immemorial according to their antiquated Native fashion of communal tenure. We have reason to believe that this Tyume community is not the only one that has lodged with the Government a desire to have its area surveyed and allotted to individual occupiers by legal title. This is quite an experience of recent date with our people to readily come forward with such a request to Government. It is a well-known fact that in the not very remote past, much Government money has been spent in vain in surveying some Native Locations into individual plots, which the inhabitants of Locations point blank refused to take up the titles; and Government gave up this labour of love, feeling no little discouragement. We hope now the authorities will recognise that the people are in earnest when they say they want individual titles. The education that has been going on for years in this direction is beginning to bear fruit. Let our Government meet the people in an open manner, and provide them with what they want. Heretofore, we regret to say that our Government has been dilatory, and seemed not willing to give a ready response to Locations that have applied for surveys. But the time has arrived that Government shook off this lethargy, and quitted itself in a way becoming its position. Let it come to terms with the Locations people submitting their holdings to the English law; and let the land question be settled once for all. The lines on which it could best be settled were indicated some years ago by the Native Laws and Customs Commission, the recommendations of which have so far not been carried out. We trust the fiery zeal of the present Attorney-General for great reforms in matters, like the Liquor Law, affecting the social being of

THE MALAY continue to hold meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

## Native Opinion,

THURSDAY, SEPTEMBER 22, 1892  
DISCONSOLATE BOERS.

SWAZILAND is still the sore point with the Transvaal Government. What it is that they are going to do with it has never been clearly stated. As it stands the South African Republic is very large and wealthy. To govern it properly would tax the ingenuity of the most ambitious statesman; and certainly Mr. KRUGER has not shown much opacity in ruling his already large country as to encourage the hope that with his boundaries extended Swaziland-ward he would improve his modes of administering affairs. He, however, does not seem to think so. Such being the case it is sincerely to be hoped that Her Majesty’s Government will absolutely refuse to entertain the question of handing over the country of the Swazis to the avaricious Boer unless it be the desire of the people themselves that they should be so disposed of. It will be a scandalous thing to do on the part of the British Government if they should make away the Swazi territory for a mere idea. The Transvaal Boers are exercising their bad exclusive government on an area of country large enough in all conscience; and until they show that they can rule better than they have shown in the case of the *utlander* who is white, it would be perfect folly to entrust to their accursed sway the hordes of Swazi blacks. When we consider the pig-headed stolidity in wrong action of the Transvaal Government, it is hardly conceivable what could be the basis of a conference between the High Commissioner and Mr. KRUGER, mooted a short while ago. If the object is to urge strongly on the Transvaal to prove to the world that it can deal sympathetically with people other than the favourite *burgher*, then the projected Conference is a step in the right direction ; other wise they are traitors to the British Empire and are chargeable with consummate folly who would have it assemble for the purpose of battering away the Swazis to the grasping, selfish, monster of Boer despotism under the guise of republicanism.

OUR Alice contemporary men- tions as an interesting and encouraging fact the desire of the Natives of YANTOLO’S Location at the Tyume sources, to secure individual titles to their lands; and we believe this is the only settlement in the district of Victoria that still lagged behind in the matter of taking up individual titles to its land. It is very gratifying, therefore, that of their own accord the people should now be coming forward to ask Government to issue to them titles to land they have lived on from lime almost immemorial according to their antiquated Native fashion of communal tenure. We have reason to believe that this Tyume community is not the only one that has lodged with the Government a desire to have its area surveyed and allotted to individual occupiers by legal title. This is quite an experience of recent date with our people to readily come forward with such a request to Government. It is a well-known fact that in the not very remote past, much Government money has been spent in vain in surveying some Native Locations into individual plots, which the inhabitants of Locations point blank refused to take up the titles; and Government gave up this labour of love, feeling no little discouragement. We hope now the authorities will recognise that the people are in earnest when they say they want individual titles. The education that has been going on for years in this direction is beginning to bear fruit. Let our Government meet the people in an open manner, and provide them with what they want. Heretofore, we regret to say that our Government has been dilatory, and seemed not willing to give a ready response to Locations that have applied for surveys. But the time has arrived that Government shook off this lethargy, and quitted itself in a way becoming its position. Let it come to terms with the Locations people submitting their holdings to the English law; and let the land question be settled once for all. The lines on which it could best be settled were indicated some years ago by the Native Laws and Customs Commission, the recommendations of which have so far not been carried out. We trust the fiery zeal of the present Attorney-General for great reforms in matters, like the Liquor Law, affecting the social being of

THE MALAY continue to hold meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any attempt at these gatherings to argue the terms of the Act of last Session ; while on the other hand a disposition shows itself in every sentence to introduce extraneous things, like slavery, having no connection with the Bill. If, as we have been credibly informed, His Excellency the Governor assented to the Bill after receiving an intimation from Her Majesty’s Government that there would be no objection to his doing so, then it becomes a question whether these people should trouble about what is a wild-geese chase.

THE Moslems of Capetown held meetings DEPUTATION, over the Franchise Act, although the enthusiasm seems to be on the wane, judging from the dwindling down of those who attend. Two were held last week, and a resolution was arrived at to send a deputation of three to England, owing to the difficulty of getting signatures in the Colony. There does not appear to be any

Ulungiselelo Lwendwendwe.

Ukutya Nokulala e Kimberley.

MNA ugama lingezantsi ndazisa wonke Jimzi wakowetu Ontsundu, ukuba ndivule eyona ndawo Izoliso Yokutya, Nokulala, ukulungiselela abaya kuzi kwesi Sayikayika so Mboniso zisa kubako. Ndi-biza awona manani apantsi ngokutya, no-kulala. Ndiya kuhlala ndilindele ingcingo kwabo baya kufona ukuputunywa 9 Station ukuze bangalahleki kuba umzi ubanzi.

A. N. J. NKOMO, Kimberley.
Telegraphic Address : “NKOMO.” t610

UKUXHASWA KWELISHISHINI.—Akwancele kuwunqwenelela impumelelo umsebenzi wokumisa kwe Mvo; kodwa oyena uno-ncedo ngoyakutumela itita i noko axake. kileyo.—LT.

OKONA KUXASA “IMVO.”—Kusokola ngako konke ukuba imali yabatunyelwa ipepa ifike ngamaxesha eyalatelele wona. Efike mva ifika seyinyelele imbiza.—ST.

## Iveki.

U MR. FROST, M.L.A., weyela emfuleni.

EZIMVULA beziko zide zakupatelela nase Natal.

OKWELAMA Mfengu uti sebehluti kona yimvula.

NASE Mbo, sifumana ngencwadi ezive-la kona, ukuba zininle.

UGALELEKE ngolwesi Hlanu lwepeli-leyo uloluiwe osuka kweli, e Rautini.

AMADODA amabini afutaniselwe ngu mqqu ebelele, afa, ngapa e Picketberg.

IMVULA zeveki engapaya zada zaya kupatelela e Karo—koma Bhoobhofolo nase Picketberg.

NGENTSUKU zeveki ezayo Umgwebi walatelele e Qonce ngolwesi-Bini, 27 September, ngo Mgqibelo, 1 October Emonti.

IMISINGA ite yangxamela ukungena esixekweni ngalemvula e Dikeni ng- ngokuba enye impi inyanzeleke ukuba izishiye izindlu.

UQWITELA olukulu e Japan ngaleveki idlulileyo lubulele amawaka amatatu abantu, kwawa izindlu ezikumawaka amashumi amane.

U MR. RHODES no Sir James Sive-wright banduluke e Kapa ukusinga e Kimberley ngeveki egqitileyo. U Mr. Sauer no Mr. Innes babuyele e Kapa kwangaloveki.

AMAHASHIE amatatu e Posi kunye ne-ngxowa yeposi emke no Mtontsi kufupi nokungena kwawo e Kobongaba ngeveki egqitileyo. Umqubi nabahambi ababini basinde emangxashingashini.

INKOSAZANA ne Pakati Elikulu elipa-tiswe Imicimbi ye Koloni batumele inteto zocingo kubapati be Zibisibini evulileyo e Kimberley ukuvakalisa ulangazelelo lokunga ingapumelela kakubile.

EZELE Nkosazana elilunge e India zezokuba ama Rashiya arole apuma e Pamirs, isixeko abeke amasodati akona ukusikonza xa nje imigudu yokugqibela yendeda siya kufika siyinukunenze ?

### Imvo Zabantsundu

NGOLWESI-NE, SEPT. 22, 1892

#### IVOTI YABANTSUNDU.

U KUPATSHANYELWA kwe-nto zevoti ngabantsundu kuyinto esand’ ukubako ; baye na-sebede babubona ubuxabiso bayo besengumhlanjana kodwa ongepi xa kukangelwe umqulo womzi ositi bantsundu. Ixabiso levoti yenye yezinto enokuti ngazo *Imvo* ibe nokwenza intshukumo pakati komzi wakowayo, nakwakumbeni lontshu-kumo ingekawaneli umzi. Inkulu kodwa sakukumbula ukuba iqale kwakuleminyaka isixenxe nesibhozo igqitileyo. Xa kutetwa ngento ezinevoti pakati kuyafuneka ukuba umzi utete ngokululama okukuiu : utob’igazi, ngezizizatu : (1) Kuqala ivoti yomzi isebutataka ; akuka-biko nendawo enye eyaneleyo kuyo ukungenisa nomntu omnye e Pala-mente—bai, nomhlope”. (2) Kwi-ndawo yesibini ibisanceda kwi-ndawo ekuti kubeko iqaqobana labamhlope, elingena butshaba ngakuti bantsundu, ebesifike site-lele kulo ke tina ngezovotana zetu lakuba lite lasondeza emyhadaleni inene elingena butshaba ngakuti. Ezindawo zalata ukuba ivoti yetu isaxomekeke kwabamhlope. Keka-loku kuba kusaquba kakuble ke, lisaman’ ukuti lipumelele icala esi-ngene kulo sileloqelana; oko ku-kuti oko bebengekaveli aba bafike ngokuwupitizelisa umzi kwinto zombuso, bewahlula pakati ukuba ungabi yimbumba enye entweni oeyenzayo, ote ke ngamanye ama-xesha awapumelelisa Into. Euye indawo emasiyikankanye kukuba amabala ekoyo woko nalovotana yontsundu awamangapi, awela ka-ncinane kwisandla esinye. Sitsho kuba ivoti yabantsundu inokufu-nyanwa kulemimandla :—(1) East Griqualand (Embo); (2) Tembu-land (aba Tembu noma Mfengu); (3) Aliwal (i Herschel)”, (4) Wode-house (inxalenye yaba Tembu emele i Dodoloro) ; (5) Queenstown (inxalenye yaba Tembu abamele i Komani kwane Hewu); (6) King Williamstown; (7) Victoria East

(I Dike ne Ngqushwa); (8) ne Fort Beaufort. Ezike zindawo eti ibenento eyenzayo kuzo ivoti yabantsundu ukuba isetyenzwe ngendlela yobulurako. Zindawo zisibhozo kupela; kwaye kwezindawo, njengokuba sesitshilo, kungenzeki ukuba senze nto sedwa ngapandle kokuba sibe sinobuqelana kwakumayana, wawusiti wakungela ixesha ekwativa uya kuvu- Iwa ngalo yi Ruluneli, inge yinteto nje kodwa leyo okuya kwakungekabiko nento le yokutelekisa kongaziyo nonga- zange ayibone ukuba yinto eba njanina lento kutiwa yi *Exhibition*. Abayili basibhekile isandla epulweni baginisa nqi — amatsha-ntliziyo asemlungwini, mfondini awenza into amishise ukuyenza, zenzeke; kuye kwaya kancinane yaya ivutwa lento lada lagxumekeka ibhotwekazi elikulu kunene lendlu engalingani nandlu ikoyo ekayapa, zamana zisima ngomna iziqto-eyinto. Amehlo abeselebonmva kukujonga

### Umboniso\_wase\_Kimberley.

[NGU DAYIMANI.]

September 15, 1892.

MHLA WAVULWA.

Bati yi “ South African and International Exhibition.” Yayingati yinkulisa bantwana nentsomi lento ukuqala kokucetwa kwayo ngabayili bayo kulomzi mhla mnene, babam- hlope obunobuhlobo kuti, esiti ke sesisayama kubo nevotana zetu ezingepi. Ke ngalomteto mtsha ezindawo ziya kuhlala zabanazo ivoti kuba ikakulu *Exhibition*. Abayili basibhekile isandla epulweni baginisa nqi — amatsha-ntliziyo asemlungwini, mfondini awenza into amishise ukuyenza, zenzeke; kuye kwaya kancinane yaya ivutwa lento lada lagxumekeka ibhotwekazi elikulu kunene lendlu engalingani nandlu ikoyo ekayapa, zamana zisima ngomna iziqto-eyinto. Amehlo abeselebonmva kukujonga

UMHLA WE SIBHOZO

ku September umhla wokuvulwa. Ufi-kelele umhla ongaziyo yalicham leholide engabhalwanga nakwi Almanak, yayimini entle neyocaito ebe nobupitipiti namangxashingxashi kwakuasa, umzi uwaxhome ngokwanelisayo amalapu (flags) ukuxhumisisa umhla, kungasiteteki kona kunzi womboniso kuba apo lapu ijidla nomoya kupela bubuqelele bamabala ngamabala kuyo yonke indawo abenokuxhonywa kuyo. Kwalile ukuba ibe ngu 10 kiloko atapuluka ngenxa zonke ama Valanti kwalaula ibhatyi yase Ngqushwa (Roobhatyi) yodwa. aye ecelwela e Natal Ground amabato e Diamond Fields Horse, Victoria Rifles ne Kimberley Scots. Uwapitizelise futi owatetisa umfo wakona kwati ngo 1130 wawarozisa yangu *gum-tarara* ukubhe-ka kwindlu yomboniso, yafika tempi yeye ugcadlalala pambi komnyango omkulu zingewalise apo i Mayors, Town Councillors, i Jaji, Amagweta, Military ne Naval Officers nezinye izidwangube zondawo ngendawo, aye etsole mu eyi-gibisele nzulu ingubo yakowawo lama-doda. Kancinane pambi ku *tubelufu* ubonakele eti qapu umhle i Ruluneli

U

SIR H. B. LOCH

enxibe ezobungangamsha, eno Lady Loch namanye amanane ekalinyini elandelwa lihlokonidiba lama valanti likwele ema-hasheni, baye abantu beyinyambalala kuyo yonke indlela bepatelele esangweni. Ute isihla u Mhle ekalinyini ukungena ebhotwe yayisitsha ingoma ye Nkosaza-na. Kwenziwe amatitilele okuvavula : ngenomga nenteto ye Mayor neye Rulu-neli ewuvule egameni le Nkosazana ngesitshixo se golide ne dayimani abha-selwe ngaso u Mhle omva koko—yayi-man’ ukubodla nzima ngapandle inka-nunu—wavulwa njalo Umboniso. Iqale ukuvulelwa ngo 3 o’clock emva kwedi-nala impi engena nge 2s , yampompoza kwabala kwahlala yintambo inye. Ima siyokungena ngo seven, sati kwasiseso sangweni amehlo aselebizwa zilmapana ezingamawaka-waka ezilunyekwe zacha-nciswa kuyo yonke igadini le—into entle, yancomeka ; side saya kungena ebhotwe apo sifike saxakwa apo soqala ngakona nalapo sogqibela ngakona ukubona izi-nto. Mabo i ngalaba luhluku lokuband-za ipepa ukuxela ubukulu balendlukazi, ukuhonjiswa kwayo, amakazikazi

EMPAHLA NEZINTO NGEZINTO ezicwangcwiswe emagumbini onke, ewe, nokupulupula ingoma emnandi kunene ye Viennese Band evela pesheya—intoni-na, into osuke ujikeleze ke nifondini uye kudinye amehlo nemilenze nje. Side senyuka saxhomekeka egalali (gallery) pezulu kwende nebanzi egalali omabini endwini, apo ke uti waktuka-kwela panti wakubona ukupitizela no-kupambana kwabantu ezanti, ufumane ubenengcingane yokungati sewubona i London ngokwawo ngokuyiva kwabayi-bonileyo. Sipumo sesitruqkile apo sa-tela wa zezinye izinto ezngapandle, yaza yati into yokugqibela equmbele yonke into esiyibonileyo ngalomhla yayimidlalo emihle” nomangalisayo yemiflilo (lire works), into ke leyo etsho sancama intli-zinye, nekungeko si Xhosa sakuyichaza—no, andiso mna. Au, ma Afrika! Hina midakandini!! Naze niti naka nabona ntonina, ningavib mangale nyhlikityiwave yomboniso? Make kuyekwe ukunge- ngqwa ngase zintlanti kupikiswana ngo zilimela no canzibo no celizapolo ; kulu- nwa kupela izigidi zabantu bokuzakubona Umboniso Omkulu okwelembokotwe no- nva-ka invanekazi ezintatu.

KWAYILE YABANTSUNDU ye Exhibition. Sekulixesha abafundi bako bemana ukubona amanqaku ngayo kususela kwinyanga eyayilwa ngayo u April ngo Rev. J. S. Morris. Iqale ukucula pezelo pambi kwezizwe nenteto, lizele lipupuma panti napezulu egalali elibhotwekazi lomboniso. Ngo 9 o’clock umfo ka Callum uyigalele e platformi impi yake, imelwe luxwebhu lwe *pro-gramme*. Inconywa ukuqhutywa kaku- hle kwemvumo yilempi ; bati yalile kona kwi *pieces* ezine, isho yaponomva yama-nakudaduma indlu ku “Let the hills resound.” “ Intlaba mkosi,” Iwaditika udonga akurumbi ku “Ripe Straw-beries” no “ Excelsior.” Into engaba-nga nakuvakala kakuhle zi *pianissimo parts* ngense yokushixizi kwenyawo zabantu Umhle i Ruluneli no Lady Loch nerola bafike seyibupela i pro-gramme, esiva ukuba Umhle waneliswe kakulu ngulomculo. Le Choir isamelwe kukunika i Konsati ezintandatu este- inbanyo ukuba amalungu ayakuzinyame- kela kwakona i practice aqinise. She he ! ma Afrika kulondawo, kwakona futi!!

#### NGOZILO

ICULO LAMA TEMPILE ENENE.
1 Hlabani umkosi bazili benene, Umhubbhis’, uselo, uselopakati; Kulila intonga, lifile ilizwe ; Pumanzi bazili bapela abantu.

2 Intshaba zininzi, idabi lenzima ; Xohani ma Tempile, niqubul’ ukolo, Nime ngenyawo, binqani inene, Nivuta lutando, guqani ngedlo.

“ Somandla, Sombawo, sindisa uhlanga ! Bheka ungangeki ; Soyise Wenceba; Katiza abaqubi bomcimbi wozilo. Kuwe sindlele, ngawe sakweyisa.

Meokeli, kaulfaka eliculo ezindabeni zako kuyo *Imvo*. Ilya kucuiwa ezintla- nganisenwi zama Tempile nokubi nxa zivulwayo nanxa kuza kupunywa. Ingo- ma yalo kungalingana elipapileyo, nokuba telivumya kwele 126 emibuthweni eziko- lo ezisema Xoseni. Malifundwe kuzo zonke i Tempile, Iiya kushicilelwa kwi- ncwadi entsha yezimisele zenkonzo ezitempileni. Abapati be Tempile baya- celwa ukulingenisa lide lazive livunye ngabazili bonke.—HENRY KAYSER. Umo- ngameli, wepakamileyo i Tempile, Alice, 12 September, 1892.

## Umhlati wa Bambi.

IMARIKE YA E QONCE —Ngolwesi-Tatu, 21 September.—Ibhoto 3/6 ne 3/9 ngeponti ; Amaqanda 6 1/2d ngedazini; Ihabile 3/ ne 4/6 ngeku; Itapile 7/9 ne 13/9 ngeku; Umbona 7/9 ne 8/ ngeku; Inkku 1/1 inye; Ikwakwini 6/3 inye; Amatanga 4/3 ngedazini ; Umgubo 12/6 ne 18/6 ngeku ; Inkuii 7/ ne 20/ ngeflara ; Ibatata 4/3 nge- kulu.

### INDABA

E BHAYI.

(NGU XAKALASHE)

Isikula se Cawa sase Wesile sibaluleke ngeqela elikulu labantu abadala, kuko ititshala eziliqela naza Ngese ezilumelane. Kuhle ukubona ama Ngese elifunda- la umntu ontsundu u Mr. Ebenezar Marcla umongameli waso. Lomfana uyavazi umsebenzi wake, kuba kusoloko esisikula sabantsi kwake, sachuma umangaliso; forward Ebi. \*\*\*

I Rabe liyakuhlala lisemva ngesikula se Cawa ngenxa yexesha esenziwa ngalo, ulutsha nabantu abakulu abanatuba na-bantwana abanaxesha laso. \*\*\*

I Entertainment eyavisenziwa lusapo Iwase Rabe lwesikula se Cawa yabaluleka ngenmidalo emiatu. 1. Igqira elalitya- nda umntu likupa izimanga esiswini sake, laza labuya lomtungu. 2. Umfo owayeceba inwele zomntu ote kanti akanamali yokuhlala, waza wafakwa entolongweni. Drink less and pay your Barber. 3. Umfo owayebonisa ndlela yokufihlisa, nokungcya umntwenyana, noko wabuya waliwa ngokungxamela ukwanga qo. \*\*\*

I sacred concert ebisenziwa pezolo yi Choir ye Edward’s Memorial Church nabahlabo abamhlope ibukulu beza kunene abantu. Ingoma yonive ngoku- suke iquqiswe; ipele i programme abantu bengekaqondi, yi new fashion leyo, batsho abantu bayo. Ngenene kushiyanwa ngotyefezo noko ngati akuqondakali nje, abanye bayagxeka, abanye bayancoma, abanye bati onantsi bebonisa ngomfo lento bekungazi; abanye badanile bebeba ayisoze yapumelela bengo nje. \*\*\*

Imitshato yase tyalakeni ibe mine kule veke, abafundisi kudala benganawufumani umpako ngokusuke ikaba ligojele emala- nyeni. Kushiyanwa ngezantya nonyaka nje ukusuka kwibhongo lokufuna abafazi. Lumka ntombi ungashiywa emva kwe-nyanga ezintandatu. Linga! linga! ku- nzima pambi kokuba uqayise nge ngenji. Ukwenda akunagcisa, kupela kusa eshwe- ni elisisiqumo sobudenge ke.

I liso Lombzi balifumanele igqira balifaka “spectacles,” amadoda ayakulinyonyi ngolwesi-Ne. Kuko imicimbi emininzi eyakuqwalasela Iliiso. Amanene aze alumke angati ngokuxoxa alityapaze; umzi uyonakala.

GRAAFF REINET.

(NGU SPANDAU.)

IMVULA.—Sifumene imvula eqale ngo- kuhlwa kolwesi-Ne (8 September), yapeza ngokuhlwa ko Mgqibelo (10 September). Lemvula isikule ebunzumi kuba beliselibele kanye kulomga amabato. Inxe- nye yemizi ngapandle ibe ise iswela namanzi okusela, kweminye impahla ibiseyifuduselwa kwindawo zempiliso.

UMVANGELI OMKAYO.—Iramente yase Wesile aye apesuluzini lokumkhlwa ngo Mvangele wayo omdala u Mr. Saul Christian, esisakaca se Nkosi sipuma ngu- xaki yokwalupala emsebenzini. Iramente yake iyakutimela i Tea Meeting eya- kubange 27 September pambi kokumka kwake. Kwane “ bhaso ” lesipaji (purse) namatubho aso. Ngokwenjenjalo le ramente yenza into ebukelayo kanye; banokubulelwa ngokukodwa abantu abasha nosapo lwesikulo lwelihlelo ngoku- tata kwabo kulomsebenzi mhle. \*\*\*

INTLANGANISO ELLIISO.—Ama Lawu, siyakolwakwanabantsundu, siwa okokuba bayakuba nenlanganiso ngokutaba nje (11/2 sept) yokupwalasela amabato aku- misa u Manyano lokuba Liliiso Lomzi Ontsundu kwizinto zolaulo nombuso. Awakwantsasana wona kakade siyazi ukuba ayakufa eke abinza. Azi abako- wetu bayakuya na kona. Yehla Franchise. Lumka ngomso imandazo siyakubanako ukuyitumela kwangexesha. \*\*\*

AMANXILAKAZI.—Selembabini ama Qe- yakazi afumene amaxesha amade, nge- uxa yokubanjwa futi ngenxa yokuxhila, sietita atunyelwe, he, e Kapa. Sekuko nabanye esekumana kuba macebeshu ukuba nabo balumane i ebhokisi kwak- uyo kxanda elwande. Lumka, umfo ka Faure uti, bayakuhamba bonke abapiki- sani nemiteto yozilo.

### Imvo Zabantu.

ULUTSHA NEZITULO ZABADALA.

MHLELI OBEKEKILEYO, — Ndivumelo ukuba ndike ndenze abembalwa kweli pepa lako lidumileyo, ngendawo ebona- keleyo kwi *Mvo* ye 8 September, etete ngo “Kudlala ngento Zombuso.” Nje- ngoko inteto yako Mhleli ibhekisecele kwintshukumo yobhono, ekubonakayo enterveni yako ukuba yimfikeketo eyenziwa ngabafana; ndinga ndingake ndenze abembalwa. I Uti, “ impi entsha aku- mangaliso ukuyibona idlalisa ngento ezibuhlungu zomzi, ibe ingenawo nama- tuba kakuhle okuhlangula ukuqonda, kuba ikakuli into zombuso zifunyanwa emapepeni,” uti wakutsho kubonakala ukuba lentshukumo njengokuba yamba- tise wonke umhlaba wase Koloni nje, wena uti ukuyikangela kwako nibe ngenidma yomandla wase Qonce, kuba ndiqinisekile ukuba oku akungekutsho *ngene*ne ukuti *bonke* abapakati kule ntshukumo yobhono bentzwa kukuba bengabanga nalo ituba lokuya uluvo Iwe qela lamapepa. Lenteto yako ingafanela uteta ngentoni omnye omnye entliziyweni yako, omaziyo nengqondwana yake kwi nto zombuso. Ayingeni xa uyiteta uyi- bhekisa kwishandiba esingaka somzi ontsundu, esinamadoda pakati kwaso anolwazi olunzulu ngokulingana nawo ngento zombuso, naxa lomadoda anga- qayisiyo wona ngolwazi aulalo kwinto zombuso, nangeniama lamapepa ama Ngese awafundayo. 2. Uti, “Kutetwa ngobhono kwakubon’ ukuba bekungakazi kwenzwe izimele elimkanda ngumzi ukwazisa i Palamente ukuba ktiko into ongakolisi weyo yiyo intlanganiso yo

“ Manyano Ngemfundo” eyavise Mngqe- sha, eyayimamadoda abekelekileyo, nana- kanyo emzi ngemizi yeli langaso Mpu- malanga, intlanganiso engxelo yagqita kwelepepa lako lidumileyo. Lontlanga- niso yanulula i Komiti yamadoda amatatu ukuba abahlele ku Rulumente axele ukuchaswa kwalomteto ngumzi onto- ndu— incwadi leyo ayingenisa ngo Mr. Sauer, Umpatiswa-Koloni, ayitumela na- ku Mr. Douglass, lungu lo Palamente lase Rint. Kubywe kwatunyelwa umnt- ndazo emveni koko ngabovoti beli lase ma Xhoseni ku Hon. Mr. Wilmot, wendlu engentla (Legislative Council), ocala ukuba lomteto umiswe kuba uyingozi kwabantsundu. Iyosocile kwahlakiswa ngaso ngama Bhulu, njengoko wabonayo nawo emapepeni ukuba ufuna ukuxela.” Ahlekisa ngaso ngokuti, siye kutumela ngo Mr. Wilmot, saba- sifana nezinye aman’ukuzihlanganisa ezichasa ukuba kungenziwa mteto wokupalaza utywala pakati kwabantsundu. Ukutsho ke nditi, ezinye amalanga yinxenye yomzi ontsundu, noko lomalinga, okweneke angeza- nga kugqita kuwe. Kukuncama ukunqumleli kwawo kule Palamente, kubhenelwa ku Mntan’ Omhle nje Nkosazana. 3. Ndingamle Mhleli, uti, “ Abafana indawo yabo kukupulapula into etwaga ngabantu abakulu.” Kwefo nditi ewe, hayi! Kuba bekunjalo nge-

### NGOKU AKATENGELI UYADYARAZA I

## BANTSUNDU! BANTSUNDU!

NINA BASE

## CALA NABESOSITHILI,

NANZO IGUTINYUZI.

## U-FOLOKOCO (Pascoe) wase QONCE

UVULE IVENKILE ENKULU

# E-CALA

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

KUNI BALUNGE

### E-MONTI NAKWESOSITHILI!

NIHLALEL UKUWELWA LITAMSANQA,

#### U-FOLOKOCO (PASCOE)

Uyakuba pakati kwenu ekupeleni kuka OCTOBER

Uyakuvula lovenkile ingakweyeczihlangu yo SMALE & Co.

## OXFORD STREET.

Kwezindawo yakuqhala ofani-ngofani bempahla engazanga yabonwa E-CALA nase ZILANDANA. Efikile u FOLOKOCO ayehla kwaoko amanani empahla “shap, too.”

Pakati kwako konke oku kugilana ninga mlibali apo akona

## E-QONCE

Apo nombona ngokwake (salufu).

#### NGE ZANTSI KWE TYALIKE YE ZIKOTSHI,

KING WILLIAMSTOWN.

KWA

## GIBBERD & BRYANT

KING WILLIAMS TOWN

# LIFANDESI!

### ZONKE ITYALI NGAMANANI ATOTYIWEYO.

### EZONA PRINTI Ngamanani Atotyiweyo

*IZISULU EZINGATETEKIYO KWI*

*NTSALELA ZEMIQULU (Remnants).*

### GIBBERD & BRYANT.

## The African and American Working Men’s Union,

INGXOWA. (CAPITAL) .... £5,000.

ABAPATI (D’recto s) <p>TETER Y. RWEXU, CHAIRMAN</p> <p>Moses J. FOLEY <p>NISINI MBAMBANI <p>JOHN G. ECSANI</p></p></p>	ABAGCINI-MZI (Trusted). <p>I MOSES D TOLEY NISIM MBAMBANI, <p>BANKERS ... STANDARD BANK <p>I SOLICITORS ..... INNES &amp; ELLIOTT. <p>I SECRETARY ... GEORGE A ROSS</p></p></p></p>
--	---

EKUBENI i “ Orders” zempahla sisatunyelwe Pesheya, Abapati (Directors,) ekwata-bateteni kubo umsebenzi banika itungelo LENYANGA EZINTATU ukususela kwi 1st SEPTEMBER kuye kwi 20 NOVEMBER, 1892 kwabafama izahlulo, batengisa nge 2,300 shares kupela!

Bayaziswa bonke abantu abahlaule imali yamangeno (???) kupela eluhambeni lwabatunywa, nakwezinye indawo okokuba imali yesahlulo zabo mabayihlaule pakati kwisituba sezinyanga zintatu ; ukuba abakwenzanga oko ekupeleni kweloxesha limisiweyo ziya kutatyatwa kubo, izeke lipele ibango labo kuzo, Abapati bazitengise kwabanye.

Okwelixesha Abapati baya kuwquba umsebenzi ngemveliso (produce) yeli lizwe, ukutenga nokutengisela, IZIKUMBA, UBOYA, UKUTYA, njalo-njalo. — I hishini lo Manyano liya kuvulwa ngo January, 1893.

GEO. A. ROSS, Secretary.

## MOSES D. FOLEY,

## PORT ELIZABETH NASE MGWALANA (PEDDIE)

UYAWAZISA umzi wakowabo Ontsundu ose BHAYI nose MAXHOSENI, okokuba kwi Shishini aselinexesha elipete, wongezelele IMPAHLA ENINZI EZIZITYA (Crockery) evela e Germany, kwane NTOLOBO ZONKE zempahla Ezingubo Zamanene nama Nenekazi; azifumana Kubenzi Bazo KANYE Pesheya (England). Ngokoke unokutengisa ngamanani afaenekilekileyo.

### E MGWALANA (PEDDIE).

Uvule Ishishini lentlobo zonke zempahla EZINGUBO, IZITYA, SWEKILE, KOFU TEA, kwanayo utye Impahla elungele Umzi Obomvu Kanjalo uyatenga zonke intlobo.ntlobo Zemveliso (Produce) Yelizwe, OZIKUMBA, NOBOYA, NOKUTYA, njalo njalo, NGENALI. 3011

ELIPEPA LIPUMA

NGOLWESI-NE:

IVEKI ZONKE.

Lijonge Ilungelo Lomzi  
kupela.  
Limele imfanelo ya Ba-  
nitsundu ngapandle  
koloyiko.  
Alicatuli 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-  
lwanga.  
Unokuhlalelwa wonke  
Unyaka ekuveleni kwawo  
nge 13s 6d.  
-----o-----  
Izaziso Zabazelweyo,  
Abatshatleyo, Nembi-ko,  
irolelwa 2s 6d. zi-  
ngene kanye ; 3s 9d ka-  
bini; 5s katatu.

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, SEPTEMBER 22, 1892

[Vol. VIII, No. 407

## DYER-DYER

KING WILLIAMSTOWN.

Kungena into eninzi ye Mphala Entsha:  
KUNGOKU BABONISA

### Ezona Fashini Zizezintsha,

Nengubo Ezifekileyo ngamaxabiso apantsi, anokufumaneka.

Ihempe, Amaqhina, Izitadi, Izihlangu, ne Shuzi;  
Ingcawa, Amafelane, Ityali, Ikeleko, i Pri-nti,,  
njalo-njalo.

ITYALI EVATWA OMABINI AMABALA—IYASOSA. Intlobo zonke zazo,  
ngamaxabiso onke.  
INGUBO ZOBUFUNDISI Ezihleli zitungwe, Nezokumejela.  
Uhlubo olubuhlungu kwi Ndulubhathi Zobufundisi, 7-6 ne 9/6. Ikolala Zobufundisi, ne  
Minqwazi yabo, njalo-njalo.  
Isuti ze Twidi ezintle ziqala 16/6—Ezimnyama Itwidi ziqala 25s.  
Ibhulukwe Ezimejeliweyo ziqala 13 6.  
Izihlangu Ezizitende Zide Zamadoda 8 6.  
Ibhulukwe Zamadoda ze Whipcord 6/- -Zilushica.  
Ibhulukwe ze Kodi Zamadoda—zamanani onke.  
Intlobo Ezintsha Zeminqwazi Yetwidi Yamaledi iqala kwi 1/.

ISIZINI YE CRICKET 1892:

Ibati ze Krikiti ezisipato siyi 'Cane enye. Ibati ze Krikiti  
ezisipato siyi Cane epindiweyo. I Gauntlets Ezintsha—I Glove  
ze Wikiti Ezintsha—I Stamps ezitsha—Ibhola ze Krikiti  
ezitungwe-pindiweyo nezi " gut sewn "—zivela kwabona  
benzi bazo bagqitileyo.

AMAXABISO AHLISIWEYO KWI CLUBS.

## DYER NO DYER,

E-QONCE  
AKA.

### HOLMES-ROBERTS

AMAYEZA.

AMAKULU ASE AFRIKA!

PILISA

MANGALISA.

Wokunyanga Amatumba, Ihashe  
Ukunchola kwe Gazi, Icesini eba- ngwa  
kukunyakama nazi zihlambo Amadlala,  
Izilonda, Igcushuwa, Iqhabanga, Isibindi,  
nezinye iziku- hlane ezikolisa ukhula  
amankaza- ua.

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

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

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

LENZELWA ABANILU KUPELA MOO

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

ANOKUFUNYANWA KUBO BONKE ABAPITIKI-ZI-MEYEZA.

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi  
kwe ofisi ngase mcantcatweni.

### ZIHLOBO EZIMNYAMA.

### U GRUBB, wase GCUWA,

USAND' ukuvela E-Qonce apo ebeketa inyambalala ye-  
mimangaliso

Isatini Emhlope, ISIHOMBO SOMTSHATO kunye ne IBHATYI, IMITIKA, IBHULUKWE (ningabali-  
veil namagqabi 40/ (iponti ezindiyanda). QONDA.—Ningazilabali IZIHLANGU ezizitende  
Izango ZETYALI, IPRINTI, (uyeve na?) Izihla- ngu, zide zokubeka " Unontisi."  
Zamaledi, Ishuzi, i Under Linen, ne Minqwazi IBHATYI ZETENIS, kwane Hetnpe zayo.  
Yokutshata. IKOFU, ISWIKILA, ITI.  
Ezamanane INGUBO ZOKUTSHATA—zinoku odolwa  
zi-  
INGUBO ZABAFUNDISI Ziyenziwa, IZIHLA- NGU, IMPAHLA YONKE YABAREYISHI.  
ne SHUZI Zamadoda, AMAQINA, ne HEMPE. Ningawalibali kanjaqo Amayeza ka GRUBB Ezifo  
Zonke.

IMPAHLA ENGABA AYIBALWANGA YIBUZE, WOYIFUMANA

T. E. GRUBB, Butterworth,

Ivenki Etengela ngamanani ase Qonce. YIZANI  
KUYILINGA.



LEMINYAKA I 18



IGQITILEYO,

SINGENISE KWELI LIZWE

IBLANKETE ZOBOYA

EZILUKWE NGOBUGCISA OBU BODWA, Igama lazo yi "

EXTRA NAVY or MATROSS."

Kungeniswe ngabanye intlobontlobo ezifana  
noluhlobo; esigqibe ke kwelokuba SIZIPAULE i  
BLANKETE ZONKE ngopawu esilungile na  
Komkulu ngohlobo lwemifanekiso 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 Ngonvama.

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

ZIPAKULWA KONA KUKO

## PEACOCK BROS, and WEIR, E QONCE.

## BON MARCHE.

### JOHN W. BAYES & CO.,

I FANDESI LE MPAHLA

KUWO ONKE AMASEBE.

-----o-----

I Blanket zamabala ziqalela kwi 1s. 7 1/2d., Amabhayi abubanzi  
bupindiweyo 11 1/2d., Imiqulu Eqaqambileyo yokwenza  
ilokwe iqalela kwi 1 1/2d. nge yadi, I "Tweed" eziqagambi-  
leyo zelokwe ziqalela kwi 3 3/4d. nge yadi, I Flannelettes  
2 3/4d. nge yadi, Ezona zilungileyo i Printi zama Jamani na-  
ma Bhulu 6 1/2d. nge yadi, Ityali zoboya ezona Fishini  
zintsha ziqalela kwi 3s. kude kube nga 30s. inye, I Quilts  
zamabala ziqala 1s. 11 1/2d., I Quilts ezimhlope ziqala 2s. 11d.  
Amakulu amahlane e " knitted skirts " 1s. 2d. inye.

Zonke impahla zihahle ngamanani acacileyo. Akuko nko-  
hliso. Kwisebe le lokwe (Drapery) ngesha le Fandesi i 1s  
ebifudula isapulwa nge xabiso le ponti iyakuyekwa.

-----o-----

Isebe lezinxibo lakwa BON MARCHE

400 ibhulukwe zamadoda (Bedford Cord) ziqala kwi 4s. 11d.  
inye, I Suti zamadoda ze Tweed 21s. inye, I Felt Hats  
ezimhlope abanzi 2s. umnye, Ibhathi zamadoda ze Tweed  
ziqala kwi 6s., I Bhulukwe ze Tweed 3s. 6d.

QONDISISANI KAKUHLE—Wonke ubani otenge  
izinxibo zexabiso eliyi ponti (ET) iyakwupulelwa 1-  
sheleni ezi ntau (3s.)

JOHN W. BAYES & CO

BON MARCHE

E-RINI, (GRAHAMS TOWN)

## J. W. GARRETT & CO.,

LADY FRERE,

### IZITORA "EZITSHIPU"

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo, Izihlangu, Ingubo  
Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu.  
Kumikwa amaxabiso angapezulu ngo BOYA, IZIKUMBU, UKUTYA, ne MPAHLA  
EHAMBAYO.

## Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & CO.)

Ivenkile YE MPAHLA EZIBUHLUNGU NGA-  
MAXABISO ANGATSHIPU.

ITYALI—Zintle kodwa ziyalahlwa, ziqala kwe- ze  
4/6 to £2 inye.

I PRINTI ezi " best " ezihlanjwayo 6d. yard.

Edluliseleyo itshipu i Satin Emhlope ne Cream

i Muslin yokunxiba enemigca 4 1/2d. yard.

I Satin Ezimhlope nezi Cream, 10 1/2d., 1/-, 1/6 nge  
yard.

Ingubo Zabatshakazi ezenziwa nge zintsha ifashini.

Iflawa Zabatshakazi. Izigubungelo Zabatshakazi.

Ingubo Zokutshata Zamadoda, Izitofu zokwenza

Ibhulukwe Zokutshata Ziyasikwa.

Ibhathi Ezimnyama ezi " best " Zetwidi.

*Yizani kuzibonela ezimpahla ngokwe-  
nu. Ngapambi kokuba nitenge napina ziyani  
ko*

## BEAUCHAMP, BOOTH & CO.

—E-QONCE. KING WILLIAMSTOWN.

## PEACOCK BROS. NO WEIR, EKOMANI

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

Ihabile, Ezinkozo, Inqholowa, Irasi,  
Imbotyi, I-ertyis, Umbona, Amazi-  
mba. bahlele benawo.

Kumimandla yo MGWALI ne DUTYWA, Qonda-  
ni mayelane nevenkile ese MUNYU.

KUYAZISWA ukuba u MR. C. O. KIDD, owaziwa ngelokuba ungu  
" CHARLIE ; " upumile, akasenanto nalo Venkile. Nokuba Umpa-  
ti wayo, ngoku ngu Mr. WM. HIBBINS (u " WILLIE.") Ngoko onke  
Amatyala ale Venkile makahlulwe ku "WILLIE" (Mr. HIBBINS  
apo oyena selenequnya.

*Njengokuba bekunjalo kwase kuqalekeni kuyakumana kunjalo nakalokunje.*

Awona maxabiso makulu aya kurolelwa UBOYA, ne  
ZIKUMBA.

INKOMO ezitengisayo unokuzifumana naninina ota-  
ndayo kwi Venkile yake

## E MUNYU,

KWA NDLAMBE

t309

-A- 'Wonderful Medicine.

## BEECHAM'S PILLS

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

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