

PASCOE (u FOLOKOCO.)

NYIAZI apo ngingamfumana kona, Uyazibulisa izihlobo zake ezintsundu. Ufuna ukuzikumbuzwa ukuba usandulu kufumana into eninzi yempahla ezintsha ezivela e NGILANE :—

IZIHLANGU ne SHUZI!

EZABAFAZI u SHUZI 3/6 nge pair
” EZINEMITYA 4/6 nge pair
EZAMADODA „ (ezomeleleyo) 7/11, 8/6, njalo njalo
” EZIKULENI (Bluchers) 8/- nge pair

Ingubo Zamadoda Zokunxiba (ngokukodwa) Ezokutshata —Uyezvana.

Asiwalibebe Namanenekazi Ilokwe Ezimhlope ze Setini ziqala kwi 30—Qonda i £1 10/- qa. Izigubungelo. Amagqabi. Ezokutshintsha Ilokwe, no Ndiokwe, njalo njalo. Eyengeji neyokutshata imisesane Amacici, njalo njalo.

[TYALI no PRINTI zake ziyalicimilanga, Ningazilibali ITYALI zake.

[FLANELE ziqala kwi 3d. nge yard. [kavala zamabhayi zobusika ezinoboya 6d. ngo yadi [KELEKO e Brown 3d. ngo yadi—ummangaliso.

KWA FOLOKOCO

Nge Nqu-“SALUF,” Ezantsi Kwetyalike yama SKOTSHI,

E QONCE.

Umanyano Ngabasebenzi Abantsundu, Limited.

E RAUTINI.

Amaneni ayo Ntlanganiso Yabapati ngala :—
GEO. ROULIOT GEO. FARRAR C. S. GOLDMANN
H. F. STRANGE A. BRAKHAN G. A. GOODWIN
T. J. BRITTEN GEO. ALBU. T. J. M. MACFARLANE

OLU Manyano Iujonge:—

- Ukufumana inxaso yezilauli zendawo ngendawo ekufunyanwa kuzo abasebenzi abantsundu.
- Ukuvcelela onke amatuba okuba abantsundu bahambe kakuhle ukubeka e-Rautini nokubuya, ukulungiselela impakco, nepasi zokuhamba, nehaleli zokukwela kulolwe, kwenzise imvelwano nabantsundu ukuba bobuyisa ixabiso elitile kulomali, ngokomnqoppiso owoti wezwe.
- Ngemvume noncedo lo Rulumente ngamnye, kuhlanganwe ne Nkosi Zabantsundu, nezibonda, zicacisekwe ngokuzelayo ubume bomsebenzi e-Rautini, kwalatwe namalungelo anokuzuzwa kolu manyano, kwenzi we konke okungabanga ukuba kufunyanwe inani elifanekileyo, ngamaxesha eline. Iabantsundu bokusebenza Emngqumeni, Zonke incwadi mazibekiswe ku

Ngocingo: “Labour,”
Johannesburg, S.A.R. Mr. ERNEST SHEPPARD,
P.O. Box 2,344.

Rand Native Labour Association (LIMITED)

The following gentlemen constitute the Board of Directors:—
GEO ROULIOT GEO. FARRAR C. S. GOLDMAN
H. F. STRANGE A BRAKHAN. G. A. GOODWIN
T. J. BRITTEN GEO. ALBU T. J. M. MACFARLANI

The objects of the Association are:

- To secure the support of the authorities of each country from whence Native labour is drawn.
- To provide every facility for the safe travelling of Natives to and from the Rand ; to arrange for food supplies ; also, travelling passes and, funds for railway fares, under agreement with Natives to refund such a portion thereof as may be mutually arranged.
- Under the sanction and aid of the several Governments to interview Native Chiefs and Headmen, with the view of fully explaining the conditions of labour at the Rand, and pointing on the advantages secured by the Association; and, generally, to do all that is conducive to providing an adequate and continuous supply of Natives for service at the Mines.

All communications to be addressed to
WILLIAM GRANT, General Manager.
i Telegraphic Address: “Labour,”
Johannesburg, S.A.R. Mr. ERNEST SHEPPARD, Secretary
P. O. Box 2,344

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Iblauzi ezintsha ezimhlope 1/6,1/9,2/-, ne 2/6 inye
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Iblauzi ezintsha ezimhlope ze hempe, zine ko nezihlahla 2/11, ne 3/6 inye
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I satin emhlope enamabala, 1/6,2/- ne 2/6 nge yadi
Isatin e Cream enamabala, 1/6, 2/- ne 2/6
Iqiya ze Silika ezinamabala, 5/- inge
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Icloak zabantwana ezinde, ezimhlope nezi luhlaza 5 - ne 7 6 inye
Iminqwazi yabantwana emhlope ye satin. 3/- ne 3/6 umnye
Iminqwazi yabantwana Cream ye Satin 3/- ne 3/6
Iveyile ezinkulu zokutshata, 5/-, 6/- no 7/- inye
Amagqabi omshakazi, 2/-, 2/6 ne 3/-
Amajikazi amatsha e Silver, 1/- nge pair
Amajikazi amatsha e Goldite, 1, 6 ne 2/- nge pair

IMPAHLA EZINTSHA ZIVULWA YONKE

Ye GUSHA

I DIP EKA LITTLE.

Abafuyi be Gusha abantsundu mabafune i Dip ye Gusha ka LITTLE xa ke bafuna yona maze banga tabati nanye yezi zinga, pantsi kwayo ngokulungla!

EKA LITTLE
I DIP ENGU MGUBO
Yeyona i Tshipu ne Lungileyo kwezi kqyo.

IKO KWINDAWO ZONKE,
EDIPU ENGU MGUBO
Yeyona ilungileyo, nenamandla ekupiliseni imihlambi ye gusha.

NGAMANANI BOBALELA
MORRIS, LITTLE & SON, Limited,
PORT ELIZABETH.

ORSMOND’S PREPARATIONS

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High PAMPHLET.

ANTI-RELAX
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HERBAL OINTMEN
FOR NEW AND OLD SORES, SKIN DISEASES, RHEUMATISM, PAINS IN JOINTS AND MUSCLES
SPIRITS, INFLAMMATORY SWELLINGS.

QONDANI APO AKONA:
(Ujongene no J. HODGES & Co.)
QUEENSTOWN.

PREPARED BY G. E. COOK,
MEDICAL HALL,
KING WILLIAM TOWN

CONSTRUCTION OF DIPPING TANKS

TENDERS will be received
by the undersigned up
to Noon on
Saturday, 29th Inst.
for the Construction of SIX
DIPPING TANKS, in the District
of Nqamakwe, at spots which will
be pointed out to the successful
tenderer.

Specifications, which include
the construction of collecting and drainage kraals,
may be seen at the office of the undersigned.
The tanks to be generally of the same
description as those constructed throughout
the Colony, in terms of the requirements of
the Government Agricultural Department.
W. C. SCULLY, Chairman
of District Council and Resident Magistrate,
Nqamakwe. Resident Magistrate’s Office,
Nqamakwe, 5th May, 1897.

UMANDLA WE NQAMAKWE.

UKUHAMBA, UKUKWELA, NOKUHLALA EKAYA,
UKUHAMBA ISIKOLO, NOKUSEBENZA EMASIMINI.

Ezo Bisseker, George & Co. Izihlangu
zihle nase mehlweni; ziyamhlala
kamnandi umntu, zinjalonje ziyaxolisa.

Bonke abalesi be MVO NELISO LOMZI bayanyoyiswa ukuba bezekulomzi, banyoyishoia ukuba bezekulomzi, batenge into abazitengayo kona.

Bisseker, George & Co.,
INDLU YESI
HLANGU-ZENTSHINGA-YENDLOVU,

PORT ELIZABETH
UMCHIZA KA.
LUMSDEN.

UMFULAWENYA Esisifo asinto yimbi ngapande kokuba sisuke siwugabe wonke umzimba ngaxesha nye. Sigala ngokumana umntu eqaqazelwa yingqele, kude kube buhlungu ngenalo nemigqolo, njalo njalo, ize kufike Intloko ebulungu, Nomqala, ne situkutezi, nokutamba. Ukuba utqalwa zezi zifo funa ibottle ka LUMSDEN Yokunyanga Umfulawenja (Influenza Specific) olungele Inqcele, Intloko, njalo njalo.

IXABISO 2/- ne 2 6 nge POSI.
UTENGISWA KUPELA NGU
R. LUMSDEN & CO.
MACLEAN STREET,
King Williamstown.

G. PERKS NO NYANA

E QONCE,
YEYONA NDAWO YOKUTENGA
Imisesane yoku “Ngeja,”
Imisesane Yokutshata,
Amacici Namehlo (Spectacles).

KANANJALO XA UFUNA
UKUHLAZIYA IWTOTSHI.
MARKET SQUARE,
Kingwilliamstown.

IKAYA LABANT’SUNDU,
NE VENKILE.
e QONCE nase MONTI.

IQIYA ze SILIKA, ne TYALI ZOBOYA ezimfumfum—ziyalala, zishipile ; ne Ngoma (Tonic Soft) ezimnandi, ne English-Kafir vocabulary.
PAUL XINIWE, General Agent,

Market Square, King William’s Town.
ISAZIZO!

NDAZISA umzi wakowetu ontсандu ukuba ndisand’ ukulwla IKAYA LABAHAMBI e Kei Road; bonke abantu bofika kulungiselelwe ukuze bonwabe, nabe ngawo banokufumana izixaso. Ezantsi kwendlela yanqelwo i ngase Station. Igma : ST. I qr.]
GEORGE MBAMBAZA.

UCELA AMEHL0!
NGO LAULO.
SABEKA pambi kwabalesi beta kwegqitileyo ingxoxo engokungatjenjwa ko Rulumeni ka Sir GORDON SPRIGG i Bandia. Kwafumana ukuba ngamandla kweziqayo zamadoda lawo mahlalane angu Rulumeni, abangoyikileyo ukuti abantemni u Sir GORDON nowaba ba 36, baye abati makangakutshwa be 31. Kwe!i nani lokugqibela kuko amagama amadoda anjengo DR. BERRY, Mr. JONES no Mr. TAMPLIN, abangaziwo ngabavoti ukuba angamabhetyebhetye, awayenulwe kuba esiti akantemni u Sir GORDON nolaulo lwake, akolwa ngu Mr. INNES. Lamadoda ajibilike ngepanyanzu, amshiya enyanjeni u Mr. INNES. Kakade oza abe sembusuzeni kubanyuli bawo, ngokodwa abantsundu, abangezizo impampila ezimka nabe mimoya yonke. Ati ukwenza oku akatso ukuba ayantemba u Sir GORDON, kodwa kukuba esoyika ukuba ulaulo luya kuvela ko Mr. SAUER no Mr. MERRIMAN kunye nama Bonti, abangatenjanyo ngama Ngesi ngento zase Transvaal. Ke owakuti unzi awuteni kuypati ngezo zinto, uteni kukuba u Mr. SAUER engumf0 omeleleyo ukumela ubulungisa kwabantsundu, angati nokuba uquba nama Bonti, ngeze Transvaal, kwazeka ukuba abantsundu baya kupumla. Mayelana nemcimbi yabantsundu umanyano lo Mr. SAUER ne Bonti lubhelete kumanyano lwaowo no Sir GORDON. Oko sekubonakele ngoku kuba u Sir GORDON, ngabula Mr. INNES, selezenza mhle kuma Bhulu ngenqubo egadallala ayihlokomisileyo ngakutsundu lonke ngokodwa kwelaba Hambleti, ati imihlaba yaya kuyihluta ayinike abanhlope. Siyiyeka nalonto, asibom tina apo ebeyakungena kona ama Bhulu no Mr. SAUER. Ukuba o Dr. BERRY bebelandele umkoti wabo u Mr. INNES, waqutshwa u Sir GORDON, ngekhuleni into ehala ililelwa yokuba ama Ngesi amanyane ngabavoti bulanti, kwadibana iqela lika Mr. INNES ncalandla u Sir GORDON, kuba u Mr. INNES ubengasakuxhasa u Rulumeni wama Bhulu. Eiqela limanyinye beliyakuba lelona likulu, lingene ke lilaule. Lonto inqandwe zivoti zamadoda ebesivamnye DR. BERRY no Mr. TAMPLIN namanye ngokusuke abe ngamabhetyebhetye; asisokuze siwalibale. Abanyuli bawo banga bangawakumbula ngexesha levoti.

LUTI kunye impilo ka Lord losmead iyatembisa. Umhlekazi uye uyati qaca e Englane, wakaulelwa zindaba ezuluzisi zokubhbbh kuka Sir William Robinson obezalana naye.

KUTIWA U Mr. Giddy, wase Kimberley, umiselwe endaweni Yokuhlusa Amatyala kunjikelele wesiqingata se Mpumalanga, esibhokwe lise Rimi. Maninzi amadoda akade eyilalele londawo, adamisweyo yilonto.

UMZI wase Kokstad uya kwenzela u Mr. W. E. Stanford, Imanty Enkulu, ingxikela yomgobo, pambi kokuba emke ukuya e Kapu, apo aya kuqala umsebenzi wokongamela ‘Abantsundu. Ngamana wapumelela,

KUBONAKELE kuti ukuba imali ezi £1,000, oluti ucingo lwa Pesheya luka Reuter kugqitywe ekubeni u Lord Rosmead amikwe yona li Komkulu lama Ngesi, ipantsi kakulu. Ezinye ingcingo ziti yi £10,000. Kutwa u Lord Wolsley wazusa £25,000 ukuxola kwemfazwe ase Ashanti.

KUPUNWA
UKUPELENI kuka June umpirite Ontsundu we Church of England, kwane Titshala enesingiselo, yoku patiswa umzi kwane sikolo, pantsi ko mongameli. Kobhalelwa ku Rev. J. GORDON, Queenstown. Kutunyelwe namapepa ezimilo. [3205
ITITSHALA Ezintatu Ezineziqiniseלו—ngakumbi ezingama Tshatshi—ukuba ziwuqale umsebenzi emva kwe Holiday ka June lo. Abawufunayo lo msebenzi yobala, batumele namapepa abonisa izimilo, njalo njalo, ku
REV. CHARLES TABERER,
S. Matthews, Keiskama Hoek.
May 12, 1897.[3275

KUBIWE OR KULAHLEKE.
BONISANI—Ndiilahlekclwe ngama Hashckazi Amabini, nge 8 march, 1897, elinye LIMFUSA, linesindola este cwi emqolo; elinye liyiponi EBUGWANGQA ekanya ngenipakoti, linopawu ngaswaka kwelinye yise kahle, nolinye encinamni yendlela, kwangelwala limenqa elinokufikelela Olandisayo wovuzwa kamnandi, atumele ku Reed Maudry, c/o P. McGlashan, Culuca, Qumbu. [3135

BONISANI. — Ndiilahlekwe lihahse lam ngobusuku bo Mgqibelo, kululwala heli bobhekclwe. LIMTUQWA, LIMFUSA, line mbasa encinane ebunziSmquinyulo we Pakati isingqi, lindawowo yokutiywa yisali ekungcineni kwesingqi emagxeni, isiboba litluthshane, limhlope inqina langasemva ekunene. Ayaqala ukupuma amabamba ngasentla, amangqala aqingqiwe, indlebe yasekunene icandive. Olandisayo wovuzwa atumele ku THOMAS MBAXA, St.Marks. [1

YIBA—Inkosikazi ka W. B. Yiba, wase Mkgansio, izuze INTOMBI ngomhla we 24 April, 1897. [1

LANDU—E Johannesburg ngomhla we Good Friday, Inkosikazi yakwa Joville Landu ibeleke UNYANA. Namhla umzi wakwa Ndyoko uvukile. Abatshatshile.

MBELLE-SMOUSE.— Kutshatiswe e Colesberg, ngo Mgqibelo, 24 April, 1897, ngu Rev. G. SCHOLTZ, V.D.M., u ISAIAH BUDWANA, wase Kimbili, unyaka omni ka mfi u M. W. BULLER, base ekeselolweni no MARIA, intombi yamazibulo ka J. no E. SMOUSE, base Norval’s Pont. [1

MABENGEZA—Kubube nge Cawa, 18 April, 1897, e Zeleni, u Mrs. SANAH JOSEPH MABENGEZA, umfazi obetandwa kakulu yindoda yake. Ushye usazi lwenkedama ezintandatu. Ushye 3 ubuyele kwindoda yake no ninazala ukuba ze bayongele abantwana bake. Ufele e Nkosiini. Izilifobo mazanelle. [13135

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UMANDLA WE NQAMAKWE.
UKWAKIWA
—KWE—

Imvo Neliso Lomzi.
Abaxasi mabangatumeli umnye wabo nge zitampu ze peni, kodwa nge Pupa Posi. Kude kungabani eze izi nezinye.

Kukwako no Guqulo lwase Ngcobo lwe - Testamente (ene Vangeli ka Mateyu), kurolwa 4d ngenqwadi enye, 3s 6d nge dazini yazo (akirohla nto nge pos). [1

Kuseko ekhono, embalwa, kwi mifanekiso yo mhlobo wabantsundu—umfi u Saul Solomon ; neka Sir Henry Loch, obe yi Ruluneli kweli lize. Abayifunayo botumela ipeni ezine (4d.) ngomfanekiso umnye, funyelwe nge pos. Kobhalelwa ; kule Ofisi,

INGOLWESI-NE, MAY 13, 1897.

IVEKI.
KUVULWE i ofisi yocingo kumzi wase Ngqamakwe. Siyuvuyisa nabo.

AMA Grike arwaqele, ke ngoko imfazwe ebipakati kwawo namaTarki ipelile.

U MR. INNES, Q.C., M.L.A., unduluka ngosuku lwe 9 ku June lo uzayo, ukusi-e Englane.

U DR. FALKINER, owaye wele no Lord Rosmead ukuba abe ligqira lake, ububele e Southampton ngo Mgqibelo.

SINOSIZI ukuya ukuba u Landipasi ungene ezinkomoti zombhelo wetu u Mr. Africa Cindi e Slootfontein, ngase Barkly West.

KUBABHALELI : Sifumene inewadi evela e Mcewula, Kamastone, ekalazela ukungahanjelwa lipepa. Singavuya umbali way esiintle igama lake, ize ilungiswe londawo.

ABAFUNDISI abaguqula Izibalo ngesi Xosa, abahlangama kabini ngenyanga, badibene kule dolophu ngawelwe. Abakovo ngo Rev. Dr. Kropp, Dr. Ross, Peter Kawa, edaweni ka Rev. W. Philip.

C. P. MATYOLO, E Qonce,
USAHLELI
QONDISISA APO AKONA
Kwi Bala le Malice.

WENZA Izihlanga Ezihle “konkena,” ngawna manani apantsi. Zinokutinyelwa nge Posi kulo lonke elimiweyo. Ezona zihle, ezona zomeleleyo, ezona zitshipu zentlombo zonke, uhleli enazo.

G. P. MATYOLO, Boot and Shoemaker,
Market Square, King Williams Town,

Ngobudala.

UMR. ALEX. STEWART, Imanty yase

Rafu, kunye ezinye ezininzi, zicelwe ukuba iroxo emsebenzini kuba zifike kwiminyaka emashumi matandatu ubudala. UKutetelela eso senzo e Palamente, u Sir GORDON SPRIGG ute : “Abantu bati bakuba kweloxabiso badle ngokungabi nakuwufeza umsebenzi wabo njengakwiminyaka elishumi elinamihlanu engapambili ” Kamsinyane emva kwalento kuvakaliswe ukuba u Sir u JORDAN upete owamashumi matandatu anesinxeko umnyaka. Ufasele ebu Nkulwini noko aminyaka masbumi omatandatu anesinxeko. Yintsoni!

Abantsundu ne Jubulu.
NGENKOKUBA amawetu la emtanda kangaka nje u Kumkanikazi, kuluzisi ukuba liyewke lidlule ixesha le Jubulu engabanga nanto ayenzayo yokukumbuzwa ulaulo olude lo Mntan ‘mhle. Njengoko azayo ubana labani, kumntu ontсандu u Kumkanikazi sesona siqinga sika Rulumente. Ngabantu abangancama yonke into, kude kube sebonini nabo, ngenxa yonina u Kumkanikazi. Asingeti-nqa ukwala uninzi wezipitipiti,—ukuba azinjalo zonke—ezike zako kwelilizwe, pakati kwabamhlope be!i nabantsundu, bezibangela kukusuke kubonakele ukuba omhlope, ngolaulo lwake, ngati uxamesa bona ku Kumkanikazi wabo abamtanda namane. Eyonanto ishicileleke entliziyanyo yomntu ontсандu kwelilizwe, kukanga angalaulwa Pesheya li Komkulu le Nkosazana. Xa kunje ke Lungaba lusizi oluluku ukuba ababantu bancedawwa ngokuba benze uluto, ngendlela ebonakalayo, lukubonisa ukuyitobela kwabo Inkosazana. Lifa nelele ukukangelwa icebo lomumnzana obalulekileyo walomzi, okade ebatalakele abantu abasiti, elilelokuba Abantsundu bomandla we Qonce—

—erona siqingata sikulu sabantsundu ngamanani — bala nokuba yi sikisipeni emnye kulomfanekiso wobhedu wo Kumkanikazi, aya kuniswa kulomzi. Yinto ke abangayikangelayo, bazidle ngayo ngamaxesha ezayo. Ukuze lento ipumelele kufuneka kufakwene intloko zimantyi, nabufundisi, nezibonda ; ekutembeka ukuba kodalwa Ikomiti msinyane, kubeko icebo elipunyeczwayo.

AMANANI EZINTO.
NGEVEKI EPELILEYO.
E QONCE—Ibhotole Is 3d ne 2s 3d ngeponti, Amaqanda Is 5d ne 2s ngedezini, Irasi eluhlaza Is 11d ngekulu leponi, Itipile 4s ne 10s 3d ngekulu, Umbona 8s ne 9s ngekulu, Amazimbo Is 6d ne 8s ngekulu, Inkuku Is 1d ne 1s 5d inye Amatanga 2s ne 4s 9d ngedezini, Imbotyi 5s 9d ne 7s 9d ngekulu, Inkuni 8s ne 30s.

E MONTI.—Ibhotole entsha Is 3d ne 1s 9d ngeponti, Amadada Is 9d ne 2s 3d ilinye, Amaqanda Is 9d ne 2s 9d ngedezini, Inkuni 6s ne 30s ngeflara, Ithabile 5s 3d ne 6s 9d ngekulu, Inkuku Is 3d ne 1s 9d inye, Amazimbo 5s 3d ne 5s 7d ngekulu, Itipile 4s ne 8s 6d ngekulu, Amatanga 3s ne 4s 6d ngedezini.

E RJINI.—Ibhotole Is 1d ne 1s 9d ngedezini, Irasi 6s 6d ne 6s 2d ngekulu, Imbotyi 14s ngekulu, Isemile 4s 3d ne 4s 6d ngekulu, Amadada 2s 8d ne 2s 10d ilinye, Umbona 8s ne 9s ngekulu, Amazimbo Is 6d ne 8s ngekulu, Inkuku Is 1d ne 1s 5d inye, Ubusi Is 9d ngebhotile, Umbona 5s 9d ne 6s 6d ngekulu leponi, Amatanga 2s ne 2s 9d idezini, Itipile 6s 6d ne 7s 6d ngekulu leponi, Ikwakwini 4s ne 6s 6d inye, Ikwakwini 6s 6d ne 10s 9d, Amatanga 2s ne 5s 1d ngedezini, Icuha 5d ne 7d ngeponti, Ikwakwini 4s 1d ne 9s 6d inye, Inkuni 15s ne 1s 5 ngeflara, Impondo 3d luhlayi, Ingolwala 10s ngekulu, Izikalwa zimbandala 6s 6d sisinye.

E KOMANI.—Ibhotole (entsha) Is 1d ne 1s 7d, (enetyuwa) 9d ngeponti, Irasi 5s 6d ne 6s ngekulu leponi, Isemile 5s 6d ne 7s ngenxowa, Ikaheji 3d ne 9d, Ikolihlawa 3d ne 9d inye, Amaqanda Is 9d ne 2s 3d idezini, Inkuni 30s ne 5s ngeflara, Ithabile 5s 6d ne 8s ngekulu leponi, Inkuku Is 1s ne 1s 6d inye, Ubusi Is 9d ngebhotile, Umbona 5s 9d ne 6s 6d ngekulu leponi, Amatanga 2s ne 2s 9d idezini, Itipile 6s 6d ne 7s 6d ngekulu leponi, Ikwakwini 4s ne 6s 6d inye, Ikwakwini 6s 6d ne 10s 9d, Amatanga 2s ne 5s 1d ngedezini, Icuha 5d ne 7d ngeponti, Ikwakwini 4s 1d ne 9s 6d inye, Inkuni 15s ne 1s 5 ngeflara, Impondo 3d luhlayi, Ingolwala 10s ngekulu, Izikalwa zimbandala 6s 6d sisinye.

E KIMBERLEY.—Isemile 6s 6d ne 7s ngenxowa, Irasi 13s ne 14s ngenxowa, Imbotyi 40s ne 42s ngenxowa, Ithabile 8s 6d ne 10s 6d ngekulu leponi, Amazimba 16s ne 19s ngenxowa, Umgubo (ongaseyikileyo) 26s ne 28s 6d, (osefivweyo) 31s ne 34s, Ithawa 18s ne 19s ngenxowa, Umbona ngawanga 13s ne 16s, oxuyileyo 12s ne 14s, omhlopo 12s ne 14s ngenxowa, Umgubo wombona omhlopo 17s ne 19s, owogwangqa 17s ne 19s ngenxowa, Ithabile (ebhulivweyo) 19s ne 20s ngenxowa, Amatswele 14s ne 17s ngenxowa, Itipile 14s ne 17s ngenxowa, Icuha 3d ne 4d ngeponti, Ingolwala 24s ne 26s ngenxowa, Ibhotole (entsha) Is 3d ne 1s, elandelayo Is ne 1s 8d ngeponti, Amaqanda 2s ne 3s idezini, Amadada 2s 6d ne 3s inye, Inkuku 2s ne 2s 3d inye, Ikwakwini 5s ne 8s 6d inye, Ilyuwa 6s ne 7s ngenxowa, Ikalika 5s ne 7s ngenxowa.

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E KIMBERLEY.—Isemile 6s 6d ne 7s ngenxowa, Irasi 13s ne 14s ngenxowa, Imbotyi 40s ne 42s ngenxowa, Ithabile 8s 6d ne 10s 6d ngekulu leponi, Amazimba 16s ne 19s ngenxowa, Umgubo (ongaseyikileyo) 26s ne 28s 6d, (osefivweyo) 31s ne 34s, Ithawa 18s ne 19s ngenxowa, Umbona ngawanga 13s ne 16s, oxuyileyo 12s ne 14s, omhlopo

U Mr. Thomas Ockelhurst, umfyo omhle onesimo ongti wase wali Soldadi, osele kumnyaka emashumi nintandata ananye ubudala, ubhelangeno nombhalo lo e Oriental Hotel, De Beers, Kimberley, ekute kwako incoke emondla esiyakana pambi kwabetsi betu. U Mr. Ockelhurst yindoda akade hamba, ude wafikelela kwindawo ezininzi, ade noko amdala sole kubile wane mihlali yokuba abahambaham, into ke mnyo engakolisi kubako kwabesini samadoda xa seletsimle. Kude kwakutsho nje u Mr. Ockelhurst engumti wase Molteno, ubehambeni e Kimberley ekute ke kwako lenoko ingezantsi apa, waye unywe wake ingwokuaba abhote asingwe nanzima nintandata pambi kokuba kupelpe inyanga ezininzi, kwe kulahlala imihla yake yokupela kunye nosapo lwake:—"Ndixelelwe ngu Mr. Turpin, umtengisi mayeva olapa, okokuba uyazi temba kakulu i Pink Pills zika Dr. Williams ukuba ziyaphila, endize kukubaza ukuba uqonde ntoto kuzo," uqale wenjenjalo umbhalo emva kokuba ezaziisile:—"Kuyinyanso oko," lipendulile laisho elincine kutswa nalo, ndaye ndifanle ukuzimela kuba mandlisa kwinqangqambo yamatambo, zandisindisa kwezinye izinto ebezayungelela." Ute ke umbhali lo wavalakisa umnywe wokuba esisifo, ade ke u Mr. Ockelhurst wenjenje ukusichaza:—"Ngomnyaka we 1854, xa ndandihlala e New Orleans, e Melika, ndahliwa yi Cesine ene ngangqambo yamatambo, kwali noko kwaku nzima, ndaba ndokuphila. Kude kwakutsho nje u Mr. Ockelhurst, ndahliwa iingqangqambo yamalungu, ndabe ndaphila utsho simo. Iminyaka emininzi ndaba ngumntu ophileyo, kodwa kute mayelana nezinga ezilishumi elinambini ezidulayo, xa ndandihlala e Molteno e Koloni, yabuya yandihla ingangqambo yamatambo ndase kukakuzekeni okukulu, kuba ndibhala lokuba ndibuyilelo sam esidala emva nosapo lwake nosapuzo lwake eyile ntando yam. Yati ingangqambo yakolisa emilenzeni, inlungu zide zaya kupatlela enyongeni, zati neywayo zam zdumbha. Ndizwa kunzima ndokuzimela. Umhlobo wam wase Molteno ute akuba ngokufa kwam wandicibisa ukuba ndilinge i Pink Pills zika Dr. Williams zemidwele, ade kwazi bendisoloko ndima nje wabemi lamayeza anconywayo, andalivuma icebo lake, wandimela umhlobo wam, wati ukuyandikwelela ibhotile yezi Pills ukuba ndibhala ukuti ndoko ndizilinge. Ndavuma ke ndakwazi ukuzisibezisa ezi Pills. Ndamanganyisa kukufumana emva kwentsuku ezimbini ukuba inlungu ziyaphila, yati ipela ibhotile yokugqala ndaba sendibhelele. Ndati gqolo ngokuzisibezisa ezi Pills ngokwemigqaso ebekweyo kwezi bhotile, ndabehle ndaphila, iminyaka ingangqambo ndakuba ndigibhe ibhotile yezibini zati ezi Pills zavalungisa umzimba wam, endize kude kude ngoku. Sekumayela nenyanga ezilishumi elinambini ndiphile, endinokuti ngokuqinisekileyo andikaze ndibuyelele ingangqambo yamatambo. Inkolo yam inkulu kakulu kwezi Pills, ndaye ndizivalaza ngokubanzi kubantu bonke nam andalukani ne bhotile zayo, ndaye ndilumcele into engekheleli.

Kunokugqoka kwive lamava ka Mr. Ockelhurst akahlukile kwamanye. Amavaka amadoda namakanzu kulo lonke ilize ayavuya namhlanje, kuba nenempilo namandla, yonke lonto beyzelwe zi Pink Pills zika Dr. Williams zemidwele. Iminyaka ingangqambo yafinyanwa igqira elikumkulu, aliphisi ingangqambo yamatambo kupela, kwane yamahlaza, isinqe, ukufa kwecala nezolobolob, kokwizwakanisa kwesizifo ukungabeseni kakulu kwakutsho, intlobo ezibuhlungu, njalo njalo. Ezi Pills ziza ziyanelanga Dr. Williams Pink Pills for Pale People, zizengiswa kwidulu zamayeza nase zizonen, ziyawaka umzimba emva kokusenzeka zizima, ukupatlela kwengqondo nokungazilumkeli. Eli yeza selidume kangaka apa e Safafika ngaukubona noko amayeza atile afana nalo, ezinwe ngabawebhi abantandimali, abalinga ukukhulisa abantu ngokutinye into abanokufumana inzuzo enkulu ngayo. Xa ke ufuna i Pink Pills zika Dr. Williams ngayo, ngakutsho nje kanye, Apa a Safafika zizengiswa ngebhotile ze glass (ezinye antoni) zimbhalo we Komponi ka Dr. Williams okwipela ehwanganga elitive nka ebhotlini, ngandlale kwepaketi. Abantu ukaze bancedeke mabakumbule ezindawo.—I Pink Pills zika Dr. Williams "azike" zizengise uye dazi, amakulo okanye nge ounce. Ukuba unwebhi ukunika ezi Pills ngenye ziti ndlela (okukalelele nokuba ingawanga na) zizima ukukhulisa, lumkani ke.

Zizengiswa ngabenzi bamayeza nabawebhi, Kurovira 3s 6d nge bhotile ezinye, Kurovira 17s kwi Dr. Williams Medicine Company, Capetown, eyotume la i dozen ibhotile.

IZIQINGATA NGEZIQINGATA. [NGABABALELI BETU.] E GOLI. He, ingekulo ukuba akama amanaku, maninzi wona kulonkazi nkulu kunene unenyambalala yabantu bamazwe ngamazwe. He, masendibekela entloko, kuba zimini izinto angazicolulayo umntu ologisa. Kute apa ngamanzana itile yombha we 12 ku April, ndafika apa ndivela empanidini, ndafika into ka Ngwangwa, umpati wabagawo ontsho, equzakile nomntjina namadoda, ndabazwa ukuba okiti umntu kwi bandedeke kwagutyawina ngubulwisa into ka Wauchope eza nva kwenkulu. O, yini! i-iyangapi? Hai iyagokuya! U Qodolo Sikodolo, Kutuk' inyangi kukubizela aboni esiguqweni. He, intonke, ndase ndihlala nam kuba kunika intanga yam. He, yangena ifonduzi kulovalyake yase Wesile ise Location, yabho yati ngayelwe zibe betu. Masendibhele vaulapula umzi ama Bhatisti, Silamsi, kuba umlo lo chebukuzo umntu wonke betu ngendlela ezininzi. Ewe, kuba kuko iqela elingekwatli badge (lomxaka wezinzi) ngenye nento ka Kamalo, u Ben.

He, ewe mfondini, mandibuyele ndingene kwakule yabaculi. Batsho mfondini abantwana bengumxube, kwelwala ka Bill (wepens) —ama Lawa, nama Xhosa, nama Nde-Sutu, nama Tshika; a we betu bavuma abantwana babantu, banga bati— Bota mpoti wete, uzemahlase uskumbula nalapo uyayo. He. Malunga negoma sibhalo a Miss Marute kweli titi: "It must be sweet to die," o, mfandini no Miss N. Koza Jongkasho, no Mr. N. J. Bhoys, no Mr. T. Ngwangwa kweli: "Kingdom Coming" He, ndingayishiyi into ka Shushu chulafindi umfandi. Ewe, ukuteta agento akupeli, mase ndiniquale ngeliti—kwaba myoli kanye, nabantwana benabe befaka izifihlelo bepetive yinto ka Mtongana, basicubula abantwana ngentsim. Ewe andingeele ndawo.

Manditi ke le concert izibhalo kwezinye ngokulala nokuzipata kakuhle komhlambi wabesibala, ewe nokuhlonela kwawo umfandisi wawo esilweleni nobu Chairman, kungeko mlungu. Ewe, kubo intwana yangelaba, njengoko amane esitsho ke amadoda eposa amanzwi, esiti uyemka ke umno obeyipete le kwaya. Azi ke yomana xa iyodwa? He, amane ebaza lombozo onke lamadoda: Mr. Maxeke (Igosa), Mr. Gumza (Church Stewart), no Mr. Bairingers. Mandipete ke ngokuti kumntu okuhle kungatshwayo ngamakhosi, kokw mna ndidliyo. Ewe ndivangqulela amanne aye nge Rev. Matlapeng no Mr. Wauchope, umbulawo.

Yabake iyaphila into ngokufunanjiswa oko mzalwana isowo nodade Wauchope isipoti sine £13 14s, yachitakala ngo 12-20 ebusuku emnandi kunene ififtuho. Oh, Mhleli i ukwenjenje sendigxawa emswareni, kuba lomfo ebezibhalne ngokukutlela izinto ezibangelala ukuba indibesho ibe nesidima. Mandicele itaru Mhleli ngayo ngxwabhili yemvutaluka engenamandi, ndizwaba buboyilo. Zimnini izinto ezingabihlalayo apa, ozi bhola ne tennis, ne Temples, nje njalo, nempato yombuso walapa kwenzini. He, ewe, ukuba andikuruqulanga ngalento inde kunene, ndingabuye ndikwenzele amanaku ngeze Good Friday ne Easter Monday le. Kuninzi okwenzekileyo apa ngelilanga, Nho! i stop Jack, uye have gone too far. Molo Mhleli,

ICUBA LICHUMILE.—Kutiva nonyaka ukuba kumandla we Stockerston lichume ngolulo oluhlangane labonwe. Akwazi ukuba liyo kutivawina ukutengiswa xa lingako. ITSHETSHI E RAFU.—I Bishop iyafule u Rev. W. Hubert Moanyangwa, obefundela ubufundisi e Rini, ukuba aye kupata elibanda, endaweni ka Rev. J. J. Kalipa aye a Monti. ITSHINTUNTU.—Untamini wese Dayimani ugweywe ukuba abesbenze nzima uyayaka wonke ngokuti imali abeyinkcwele ukuba enze umsebenzi otle ngayo, esuke ayiboke. UMANZ' ABOMUYU.—Elate Katikati liti zikolisile ukufa inkomo kangamanz' abomuy' abomuy. Eeisifo kutiva aid la ngokugaleleka emva kwemvula. Azi kotinina amapapa abantu esezulu nje ngalo landipasi. REV. R. N. MASHABA.—Umhlobo wetu u Mr. Mashaba, ose Itha Da Fogo, uti usaphila. Ngati lendawo akuyo inempilo kunezinye iziqiti. Uti abantu bele bazingcalamcala eziquamba msinyane. Ubuluca kuzo zonke izibhilo. ONYATELWE NGULUWENO.—Kufunyenwe isidumbu somfana we Bhatisti kwindlela ka lolive ngase Highlands. Namhla akukabomi umtuzayo ukuba yab' ingubani nalo. Intloko yanquma ayabiko kanye esidumbini apo.

UKUBIWA KOTYAWALI.—Iinkwenzama emhlope zase Johannesburg, ebudala buyiminyaka elishumi elinamntu, kutive mayisibenze nzima inyanga ezine, okanye irole £75 ngokutengisa ontsondu utywala. Tshosho! Ok' ibiyinina kona? NGCIBI zIXAKIWE.—Kuvakala ukuba ingcibi zase France izafunyenwe lidalulo lwase Transvaal ukuba zinyanga u Landipasi, ziti olwazo ubhobo lokeusapha iyuanceda. Tina singavya kude kwako iyeva dililo, kuba kwatshivo nokweli lika Dr. Koch. ANASUTU EZIKOLWENI.—Kwipela lase Bhofolo sifumana incwadi ka Mr. P. J. Kava, elwa nesiko lokwalwala kosapo lwama, kolwa. Uti umbhali walawedwa lento sisigalelelo kalonzi untsondu, esipanga ulusha oluninzi silahlakileyo, ngokuba kaloku umntu etenga ubudoda. Inxenye ishiya nezoloko. E DIKENI.—Intlanganisayo Manyano lomntjina Omhlope (Y.W.C.T.U.) wase Dikeni tumele umfandisi ngelinye e Palamentu ezinye ezinye umntu ka Mr. Innes ngotyawala. Umzi wase Dikeni fuda uyapapela imicimbi enye; ayepina ama Temple akona, angenzi incwadi intwinye pesheya e Palamenteni? U LAMONAPASI.—Kwivelele ipelinye kushunyayele e Palamentu ngu Mr. Faure ukuba ulandipasi nce Alvani nase Burgershod. Ute kufu isuhmi elinankomo ntatu, zixug nje ezintandatu. Katu jaloy uxele ukuba kwinkomo ezimawka matlo ezabe ziqatshelwe ngelinye lika Dr. Koch, kufu ngapuzo kwelulu. REV. SIGONYELA KAKAZA.—Sinosizi ukuba ukuba lomfundi wase Tsyome akakuyi impilo entle, ngaukubona ama Gqira ayakula ukuba makangawuqubi umsebenzi wase okwakaoloku nje. Kutunyelwe u Rev. J. Mubi obesekisolweni kwa Ndlovukazi ukuba aye kumbambala. Mastembe ukuba wobehle abe nobhetekele kamsinyane.

NANKO OMNYE U NONGQALU.—Kwelase South Amerika kavele ndoda itile igama lingu Antonio, ezi ivela entungo itumnye yi Nkosi. Hi inako ukuphila abafayo yenze izango. Kwalokuba iqela elitile selibhulu lyilandelala, inxenye ide isele nanazi alhambe kuwo. Ukuba kungaba kuto into efufa u Nongqale, yileyo. ONYATELWE YI KEBU.—E Johannesburg kunyatwale umfo untsondu yi Kebu. Ite kuba imizi yasegawu, walawaba zizibhala ziziphile ishele, sashe emqolweni. Ewile pantsi uyayelwa entloko yivili. Ababe bonela babeti akuseko mntu, yasuka inyat' ematyobozo yavuka yavutulula, yabaleka, isoyika ukuti yobanjwa kutive yapule ititari!

UMILO E TSOLO.—Ngo Mgqelo, May 8 ngelinye, yabho yati ngayelwe zibe betu. Masendibhele vaulapula umzi ama Bhatisti, Silamsi, kuba umlo lo chebukuzo umntu wonke betu ngendlela ezininzi. Ewe, kuba kuko iqela elingekwatli badge (lomxaka wezinzi) ngenye nento ka Kamalo, u Ben.

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UMILO E TSOLO.—Ngo Mgqelo, May 8 ngelinye, yabho yati ngayelwe zibe betu. Masendibhele vaulapula umzi ama Bhatisti, Silamsi, kuba umlo lo chebukuzo umntu wonke betu ngendlela ezininzi. Ewe, kuba kuko iqela elingekwatli badge (lomxaka wezinzi) ngenye nento ka Kamalo, u Ben.

Kuqala, make sijonde into etetwe ligqira, nezizatu ezilikelelelo kolo luvu, sizake sikangelele ukuba ezo zizatu zezifikeleleyo na. Lali nolulavu igqira, "lendoda inesifo sobucupo." Inyaniso zako zifike kuqala zacwangciswa ngumntu oloyo, zaza zabuya zaqinisekiswa bubungina obufunyenweyo.

Ngo August 1889, saqala ukubonakala isifo. Umfano wawunikezwa, kuko ulucwe olungqundilili olupuzo kwiminyaka nase mazinayeni abe nama ukulussa neyanga, wayeya kufuni ukutya, ade emva kokutya neyona nto elambileyo ezise cinzelekilele entantlwa esifubeni nase maceleni. Kubhele kwangena isizunganzane sentlungu ezinkulu entlobo, yati inqinzi yadumba, ishubu njengokungqali iyatsha, yaya ikula lentlungu ise ntloko, yada yangati intloko izakusike igqibuke, wapantsi ukungemva lugezo ngenxa yentlungu ubengena butogwe emini nase busuku, wati kuba ubenga-ya into yokutwaswa umzimba — waya encipa kwake kwasala ufele namantambo, kute emva kwesisa wangemva lokholo-kholo oluamandla, ekupa izikholo kakulu. Kungelikesha ekwabonakala ngati esisifo sake sine mpaw zepapa (consumption).

Kesha ekulala u Mr. Manning (igama lomntu ofayo) wayelele ebeki, kwake kwalesha dikufuphi emnyakeni engena kupama endlini. Bekufuti abeti avuke ebhedeni ngenxa lase mini alele esofini. Ukuze nimpande ukuba waye tyafe kakulu, ubeti sa na ayakwelinye igumbi ahambe ebambebele kwimpahla ezise ndlini. Igqira elali mhambela isituba sonyaka lali u Mr. Manning inesifo sobucupo, layalaza ukuti malingenye ngokumama intloko ihlanganyela ngentlo ezishi-shu, ze abekwe ilupi eliuo ngubo (plaster). Emva kokuhambela igqira unyaka wonke," utsho u Mr. Manning ndandima ncedekanga, lali alaisena kundiceda. Kufama elinye eliti akudle temba ukuba ndophila, Intombi yomfundi wetu yandifunela unyaka atile e papa e London, icela ndandimela, waya umfo ka Mr. Henry Delph Manning wase 3, High Street, Hilguy, kufupi e Downham, Norfolk, eke watumela nobungqina obudala kamadoda abambekileyo.

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AKA NOGQALA AMAYEZA Adumile Ezityalo. ALUNGISELELWE nge nyameko nange ngondo kunzi wake wama yeza e Bofolo aye ikakuli ezive ngemiti yamazeya. Aluncedo oluqinisekileyo kwizifo enzelwe zona

Iyeza Elqinisekileyo—Incindi yokuphila ukutinywa yi Nyoka, no njalo ... 7 6 Umplisi—We sise sezazi, njalo njalo ... 2 6 Elase Afrika—Lokuphila izimyo kwakoo ... 2 6 Incindi Yezityalo—Yokuphila intloko ... 2 6 Umhlambi Omntsha we liso—Wokuphila amhelo abuhlungu ... 1 6 Umcaza we Zinyalo we Alkali—Wece ... 2 6 Elokuphila Elisha — Le Ngqangqambo Zamatambo ... 2 6 Umhlambi—Wokutsha ne Zilonda njalo ... 2 6 Umcaza omnye ne Rhuubarb—Wokuce ... 2 6 Elase Afrika—Lokuphila izimyo kwakoo ... 2 6 Umhlambi Omntsha we liso—Wokuphila amhelo abuhlungu ... 1 6 Umcaza we Zinyalo we Alkali—Wece ... 2 6 Elokuphila Elisha — Le Ngqangqambo Zamatambo ... 2 6 Umhlambi—Wokutsha

I Tole le “Mvo.)

(“IMVO” EXTRA.)

I Tole le “Mvo.”

NGOLWESI-NE, MAY 13, 1897.

“Singabantu Nati.”

LENTO ukuti into ayenzayo umntu ayifunele igama elitimba intliziyo, ibulumko obukulu ; incedisa ukuti naxa angaba uyalahleka umntu lowo, alifumane iqela climlandelayo. Bati abase sikungwini sama Kululwa, bakuba besoyiswa ngu STIFANO, bakala ngeliti, “ Simve eteta amazwi okunyelisa u MOSES no Tixo.” Isiqamo soko kutiwa abanye abantu, “ basuka bavingca indlebe zabo basuka indulumbane pezu kwake ngamxelo mnye, bamkupela ngapandle komzi bangibisela ngamatye.” Bubuciko obupambili ke ngoko, obenziwa imihla ngemihla ukuti umntu afune ilizwi eliya kutimba intliziyo zabaninzi, ati ofuna ukubuza ukuti kuteni na kanene agityiselwe ngamatye. Kanti ke akusokuyekwa ukubuzwa ngabantu abanga bangangena beqondile.

yicekiswa, ilahlekile. Njengoko sesitshilo ziyacitwa namhla isemnari ezipambili; imizi yezikolo ngawona mapandle kufuneka kusetyenzwe kuwo ukuze kugqoboke abantu. Abobantu ke baza kugqoboka ngabadaia nabakokeli. Ababafana bafunda oziqowelo nozihlangu abakabi nto, basaya kufundiswa abona.

Kekaloku kunjalo, umbuzo esinawo ngowokuti imbali ezifana nale yalomfana azikubangela na ukuti sibe yintlekisa ezizweni? Kona ukuba sikanyiselwe namhla.inyanga ezisibozo nezisitoba, zilingene ukuba na umntu angabuya engasenako nokubeka unyawo etyalikeni ngapandle kwamhla kuya kushumayela yena ? Lendawo yalomfa na yahluke nganina kwecyaba bamemeza o Mr. LAMPLOUGH no Mr. SCOTT, no Mr. BARRETT? Ukuti bayabameza siteta ukuti apo aquba kona u Mr. LAMPLOUGH kube lapo kuya kumiswa umzi kona kuba bona bengakangelelwe nto. Niti na kanene umntu makangabi sake anqumame nokuncinane, afune ukuti yinyamsona le sikuyo ? Uyaposisa na ukuti kwasebeqondile mabake bange bayacacisa ? Siyaliva ke okunene lona igama eli — ukuti “ Umtyopiya,” ukuti “Umntu ontsundu,” ukuti “ Singabantu nati.” Siliva siti, iko ezimbali indlela yokuba into engaqondakaliyo yambatiswe ngegama elitimbayo, uze “ umzi ” umke nalo kanti lomini alisingi kona apo lalivela kona. Ubutyio piya busaqutywa ngu Mr MANGENA babungade bube nendawo yokuvakala. Kodwa kunamhla singati ngesixosa, Kodwa kunamhla mfana ka MANGENA. Ubusiti kutenina ?

Kwelama Mpondo,

Ipepa lase Rini (*Journal*), liti u Rev. P. Hargreaves umfundisi omdala wase ma Mpondweni, ote waba noncedo olukulu ngemigudu yokwenaa ukuba lixole, eteta nomhlobo kwi Komfa ese Qonce, akuyo kalokujye, ute unengeniseko yokuba Amampondo axolile. Ute alubona onke uxolo ukuba lulunge kakulu. Nangauti u Sigeau angemmandi ngokuphulukana newonga lake,— njengokuba nobani ebengaba njalo— utobe kakulu ; banjalo bonke nabantu. Zingade zibe inxenye ye Nkosana azanelisiwe kukutotywakwemali zazo, zade zarora ngalonto; kodwa u Mr. Hargreaves uqokele ngeliti akuko ngozi yokuba kubeko ludiwu, kwaye kungeko nento esingisele kulo. Kuhlala ko Mpondo ukuqobisa, ake adwangeze ngeninye ixesha; kodwa uhleli ngokuzola pantisi kwepiko lolaulo lwama Ngesi.

Akuba ebuswa ukuba akungebiko sonakalo na ngokupungulwa Kwama Qakamba kweliya lama Mpondo, upendule u Mr. Hargreaves wati, Hayi. Ewe okwenene, nakubapina abantu kufuneka amapolisa okuntintela izipitipiti; kwoka ebengayi kuvukelwa u Rulumente naxa ebengeko ama C.M.R. Sitemba ukuba lamazwi angamkelwa kutenjenge kuwo, ngokukodwa njengokuba evela kumntu owazi ama Mpondo ngapezu kwabo bonke abanye abamhlope.

U Mr. Hargreaves utete kakuhle ngokunywala kuka Mr. John Scott enkanye imantyi Enkulu e Kokstad, nokubekwa kuka Mr. Walter Stanford kwi Sebe Lemicimbi Engabantsundu. Ubancome bobabini kuba benamava, benako ukutenjwa ngabantsundu. Uqube wati umhlobo wetu lowo, izilimo zihle ema Mpondweni napesheya kwe Nciba, oko kukuti kobako indyeyo kwabantsundu. Ngesizatu sokukululwa kwama Mpondo kubulararume bawo, kubeko intshukumo enkulu yokusingisa ebu Krestwini nyakenyey, nangoku iseko. Ezizinto zonke zixela ukuba uxolo luko, kuba amakolwa, nangani engafezekile kwi ndawo ezitile zobubume butsha afundiswa bona, alahlekana nokutanda ukulwa nokupalaza igazi. Uti u Mr. Hargreaves kufuneka bebehle benziwa olofiwe, liqeqesheke msinyane elalizwe.

Elama Mfengu.

Umbaleli owaziyo opesheya kwe Nciba uti:—“ Inxelo ka Mr. Scully ngotywala obuninzi obungenayo ayi yiyo. Uxokiswe ngabatile. Ewe, okwenene ibako intwana engenayo; kodwa eminabo apo e Qonce ngeveki enye bungapezu kwesinabo nongyaka. Ndilusizi ukuti ama Mfengu abuyele emva kakulu; koke kube lituba pambi kukuba izinto zilunge. Amadodana akafuzisa yena umongo wenqubo yake mnye nalo upitizelisa umntu. Siba ngeletu siyiquba kakuhle lendawo xa siti isiputumo sayo kukuba yonke into enomntu omhlope ma-

ITIMITI E MTATA

E Caweni yabantsundu base Mtata, ngomhla weshumi elineaitandatu ku April, yangena ngo 8 o'clock itimiti. Kwafika incwadi zimbini enya iye ka Mr. H. J. Nonkwelo unobhala we pasi, enye iye ka Mr. E. T. S. Bangazi isandla kumkhuseli, zivel a ku Rev. J. S. Diakiva, umfundm ontsundu owongamele pakati ko Mtata, Xora no Mqokezo, eciti sendipezu kwentonga ndiBkela ludaba ngoku oluti mandinduluke ukusinga kwelo Mb eli, kwi Komfayatna Wesile, wayalela u Nonkwelo pkuba abeseshlalweni wahlaba ekangele, u Bangazi abengu nobhala. Le Timiti umfundisi uyenzela ukuqala izindlu ezintsha kwesama qaba isiawe, kwindawo ezine nezintatu ; yavulwa ke intlanganiso ngeculo nomtandazo ngu Chairman, wenza imbawla ebonisa abantu ubuko bebuto le. Ungcini mnyango yayingu Mr Mkosana. Izikolo ezaziko zezi Qweqwe, sinabantwana abalishumi elinesitandatu, ititshala yabo ingu Mr B Toni, sise ease Zimbabwe, sivu. nyiswa likwahlala okade ebona into enamava, ititshala yaso yokuqala u Mr D Ndiki, inani labantwana lali sibozo, ititshala yabo yayingemandi u Mr Z Matinjwa. Kucelwe esase Qweqwe ukubu singome, hai sa tsho myolana; zawa itiki, kwalandela esase Zimbabwe, saqala ngo “ Warazulwa ngenxa yam liwa lapakade,” sandweba— kuba esisibozo sabantwana asikafundi no No I. isafunda u Prayimara. Kuvume i Qweqwe, waduda umfo ka Toni, zawa itiki. Libuyele lapinda i Zimbabwe, lavakala lisiti: “ Get you ready there is a meet, ing here to night.” Hayi ke ndiyekwe iwela apo umfo ka Ndiki wenza imikuba, into etsalise imali unobhala weva selapuncukwa yi 2s 6d ngelaculo, zawa itiki. Kuvume u Mr no Mrs Mgolombane, inene elidala lalomzi, hai bavuma elilupilo liti : “ A cry from Macedonia.” Hai ndive nam sendisiti xa sicula nabo sisenjenje emigabeni ngezinko induku, yawa imali; i Zimbabwe School bavuma ioulu eliti: “ There never was a devil in the Heavens.” Hai umfo ka Ndiki watsho indlu yashukuma, yawa imali. Ndawana imbana kuko abangakuziva, bangaboni namagama abo ngokunga tati pepa. Emva koku kuvume i Qweqwe latsho myoli, lalingeko i Qokolo, nditsho abantwana. Zimbabwe School: yavuma u “ Come let us all be merry.” Hai ke abantwana bamaqaba, baxela ukozi lumka nentshontsho, baxela ne ntabanani; zawa itiki. Alibangako i Qokolo, fan’ ukuba noko yayisina, kuba le Timiti yeyakona, umzi omkulu. Kupinde u Mr. no Mrs. Mgolombane, “ He will hide me.” Tyini, sandweba, zapitizela izityudini zazizininzi. Yawa imali. Lalingeko i Qokolo, andazi nokuba lalingayazi. O Messrs. Nonkwelo, junior, no Mgweytana bavuma ingoma emyoli. Yawa imali. Emva koko lati qapu i Qokolo, ka’ ti tyini, zititshala zodwa, po ngabantwana bakona, naba onyana besibonda bobabini, o Messrs. T. Yako, no Mitiwe, ingoma “ It is well.” Hai kwavakala kwa lwimi ukuba kungoma “ izityudaka.” Yawa imali, wamfondi! Kweza i Zimbabwe, latsho myoli; yawa imali. Kwavuma u Mrs. Sikenjana i Solo, watsho kwabanda, wazixela ukuba unguni-Headtown; yawa imali. U Mr. Matinjwa ucele isiskalo sase Qweqwe, ebekako imali ukuba sinvumele u “ Writing on the wall,” bakantwaza abantwana, watsho etyeni; yawa imali. Zimbabwe latsho ngoku sangxola sonke, yawa imali. I Qweqwe latsho saduma sonke, yawa imali.—U Mr. N. Kunju uvume nentombi zomkuluwe wake zombini u “Yi- vani Ezindaba.” Yati lento yampani kuba yenze ngumfo ondwaleleyo, yamandisi, yawa imali. U Mr. C. Mkosana wenze into eyala, encoma, ebulela ubhale, noko kuba umfundisi uzama iqinga lokwaka izindlu zenkonzo ukwandisa umsebenzi we Nkosi, wagqiba, yawa imali.—Kanye ngo 10 minutes pass I l yaculisa into ka Ndiki iculo eliti: “ Attention, head, and eyes.” Hai kwawela imali, watsho batho umbhali wamanga ka Mgeci Sihlalo bakumbula imihla yobuntwana, yawa imali. Abase Qweqwe bavuma u “ Shine on,” babalisa. Kucule o Messrs. Nonkwelo, Horace, Matinjwa no Manyadu ; yammandi yawa imali. Kucule u Mgeci Sihlalo nenkosikazi ya kwake age “ Life Boat.” Hai kwasa ezingqondweni. U Mgolombane uvume no Misses Conjwa, Nocuzi, Pantshwa, Ntikinea no Dashe, kwamyoli, yawa imali.—U Mr. N. Sihawu utete wabekela inkosikazi ya kwake I/, intombi zake zombini 2/, yena I/, kwadunywa yintlanganiso no hear hear. U Mr. Nonkwelo, wase Ngqeleni, ufunde i poetry engokufa kuka Absalom. Yawa imali, zacula izikolwazi, zabulalana zona kona, amaqaba awayemana esiti u Ndiki usisonka sottu ancumisa nakumhambi awayeko; angandipikisa ukuba ayayitata IMVO. U Nonkwelo, Bangazi, Ndiki no Miss Yako, bavume iculo u “ Sing them over again to me”; hai amanene atile amhlope avele empyango ati, Cha ! luyavuma untsondu, mabacele ukuya kuvume e Masonic Hall. Yawa imali, Kutete u Mr. Noah esiti i Qokolo alizanga, uhlanga alukayiqondi lento ilungelo layo. Bebunga bangazikulula abantu beze nabadala nabantwana; Kutete u Mr. Horace Nonkwelo, watsho kwabuhlungu encoma, esiti woqulata aka, borileyo aye nako ema Mpondweni. Kutete u Mr. Rigney welinye ibala umntu omhlope, encoma ebulela. Yawa imali. Kutete u Mr. E. T. Bangazi ngenteto ebukali engena ntloni ngento ayibona ezikolweni nase dolopini apa, yamantombazana ukufika uwabone chamba edyusha ebeta ifleti nase zitlatweni, ebeta ingoma zama Mpondo, uti wakuti yini lento ifleti yinto yama Lawu nentombi ezikhohlakeleyo, isuke iti watsho etyeni, kanti kwalomntu ulindele ukweni- wa ileli ne nene, kwadunywa ngomoya omnye ukuba wonke ozimisele ifleti anoa- nywe, mayize ilahlwe ku Bili Show. Amanene awayeko ayemanintshi namaledi, into embi inkoliso yamanene awalitati ipepe akhamba eyingqiba ke lengxelo we Timita Zacula intsapo, yaba yimbuto ezolileyi. kanye nbeukekayo, Sibusizi ngokungabiko komfundisi; zacula zitiyudeni. Kwatwio intombi maziyeke ifleti ziye kudlala itenesa kwi Kaya Labantsundu kwa Bangazi. Yacitakala intlanganiso entle nemandisi knsasa ngo 4 o'clock kuhlelwa kummandi kugeotywe. Somandla egalele utandano. Yavalwa ngomtandazo ngu Mr. Mkosana, kwavunywa u “Nkosi sikelela Umntana,” lengxelo yenyanisekileyo:

J. LAMONT,

NKATULA! NKATULA!
QUEENSTOWN.

UKUPELA kwevenkile e Komani apo amafama anakuzifumana zonke izinto azifunayo.

U
J.L

Unga angacela amehlo ecelela imfumba anazo ze Tyali, Blankete, Izibhalala, Ingubo Zamadoda, Ihempe, Printi, Izihlangu, Isali, —ngawinywe yonke into enokhlangazelelwa ngumzi ontsundu, ngamaxabiso angazanga awive ngapambili e Queenstown.

Ukuze uyinakane nawe into esiyenzayo elifezekileyo ikuba 75 Eagle litengiswa nge 30/; Imixokelelwana yokutsala, yenkabi 10, 10/; Iswekile elungileyo emntu 30/ nge 100lbs ; Ikofti I/ ngeponti.

Kwakona nmemfumba yengubo ezingonoxesha, zonke ngamaxabiso abaluleke ngobupantsi. Lilo eli ixesha labalobob betu bangapandle ukuba batenge,

IMVELISO.

Awona manani apezulu anokufunyanwa ngo Boya, Izikumba, Imfcele, ukudla, njalo.njalo, njalo.njalo.

J. LAMONT,

Kwi Boloro yakwa Komani,
QUEENSTOWN.

QONDANI KAKUHLE

—UKUBA—

INCINDI KA GREY

—YE—

LINSEED

ISE LELONA

YEZA LIPAMBILI

EKUKOHELENI,

ENGQELENI

KU MFULAWENDA

Lipilisa kamsinyane apo amanye
Amayeza anqatyelwayo.

Walumkeleni amayeza afana nalo, kanti ngawenkhohiso.

Bizani elika GREY, nize niqonde kakuhle ke ukuba nifumana lona kanye, Elyeza livangqiwa ngabo bonke, njengokuba intengiso yalo ebanzi isalata.

UMNINILO NGU ;

G. E. COOK,

CHEMIST AND DRUGGIST.

DOWNING STRSET & CAMBRIDGE ROAD

KING WILLIAMS TOWN.

Linokufunyanwa ku Barwebi. Abapitikezi Mayeza, nase Zitoren kuyo yonke e Koloni.

IXABISO : 1/6 IBHOTILE.

OKA KEATING UMGUBO UBULALA
OKA KEATING UMGUBO UBULALA
OKA KEATING UMGUBO UBULALA
OKA KEATING UMGUBO UBULALA
OKA KEATING UMGUBO UBULALA
OKA KEATING UMGUBO UBULALA

INCUKUDU,

INTAKUMBA,

AMANUNDU,

OQONGQOTWANE,

Awuna Ngozi Ezilweni,

Awuna Ngozi Ezilweni.

AwunaN Ngozi Ezilweni.

Awuna Ngozi Ezilweni.

Awuna Ngozi Ezilweni.

Awuna Ngozi Ezilweni.

Awulingani nayeza ekubulaleni INTAKUMBA, INCUKUDU, AMAPELA, OQONGQOTWANE, AMANUNDU nezinye izidalwa zolohlobo. Abazingel-bowufumana lomgubo uluncedo ekubulaleni intakumaba ezinjeni, kwangokunjalo kwinjana zama ledi.

Abantu bayalunyukiswa ukuba baqonde ukuba zonke ipaketi zalomgubo zimobhhalo ka Thomas Keating; xa ungenkoyi sukuba iyinkohliso. Utengiswa nge tins kupela.

Abantwana aba Bulawa Zizilo, Abantwana aba Bulawa Zizilo, Abantwana aba Bulawa Zizilo, Abantwana aba Bulawa Zizilo, Abantwana aba Bulawa Zizilo, ezonakalisa impilo, Elika KEATING IYEZA LEZILO lenziwe ngezinto ezilhlaza ezilungisiweyo, elifike ngokuka ngeleka nangencasa yalo, lakufanela ukuba NGUMCIZA WEZILO ezingapakati Lilungiswe kakuhle alinangozi, laye lenzelwe ikakulu abantwana. Litengiswa nge nkoxana ne bhotile, ngabo bonke abatengisi Mayeza.

Umninilo, THOMAS KEATING, London

“Imvo” Extra.

THURSDAY, MAY 13, 1897.

F. C. and U. P, Mission Churches

[LETTER TO THE EDITOR.]

Is separation of the F. C. and U. P. Mission Churches from the Home Church advisable?

In a Union of the Kaffir Presbyterian Church with the Colonial congregations, there is no need of the former to lose their hold of the Church, at Home by setting up an independent Church. The second letter of Rev. Brownlee J. Ross is simply a repetition of the first. He never attempts to grapple with the main question, whether separation is in the true interest of the Native Church ; but raises a disputation on very subordinate matters, which could not decide the real issue. Whether subtle teachers of error would accept review and censure from imperfectly educated Native ministers, as so *in their opinion*, without appealing Home, or else leaving the Church, may be left to common sense. The opinion expressed that all infant Churches require to have control, instance even the Church of Jerusalem which was prevented from, imposing Judaism on the Gentiles by the deputies from Antioch and the Churches of Ephesus and of Galatia, endangered by false teachers, leads Mr. Ross to persist in asserting that my opinion of Native office-bearers is that they are “ ignorant and troublesome,” and that the Native is “ flighty and ignorant,” as also that this opinion is based on a thoroughly Colonial fallacy. All this is destitute of truth. The Native elders are men of worth, possessing much of that common quality—common sense, and are always ready to listen to reason ; while the Kaffirs are a law-abiding people, very governable by those who treat them with strict justice and firmness combined with sympathy. I repudiate Mr. Ross’s constructions about control, which simply amounts to the power of opinion, coming from a venerated authority. The control he means, exists solely in imagination, and as to a thoroughly Colonial fallacy, and the opinions based on it, the more honourable course for him would be, to deal with those whom he has in view as the authors of these opinions, and not to attempt to fasten them on me.

I wish to end this fruitless disputation, and will state a few facts for the general readers of IMVO. Whoever chooses may regard them as merely opinions.

1. The Colonial Presbyterian ministers amount to 27 in all; the missionaries are as many with double the number of adherents; and there are about four Native pastors. 2. What can 27 congregations do financially for the Missions, when they are hardly- more than half-supporting. There are 7 Institutions to support, and the income of Lovedale from Home, taking the average of many years, cannot be much below £2,000 a year, if you include salaries, grants for building, and money raised by Dr. Stewart personally for buildings and workshops, &c.

3. The very mention of the Missions being under the care of an independent Church will throw a wet blanket on sympathy with them at Home, where they will regard their work in planting and aiding the Native congregations as over.

4. Following up this decay of interest, the Foreign Mission Committee will gradually drop their grants to the Missions, and refer them for aid to the self-dependent Church of which they are members. The Wesleyan Society did so, but their Churches were more or less ready. Our Churches are not ready.

5. The Native Churches on this side the Kei, with their Native ministers, have rejected separation from the Free Church at Home. The Native members beyond the Kei do not know the consequences of so irretreivable step as separation.

6. The expectation that the missionaries will be continued many years at their present posts may prove disappointing. They may be ordered forward. The Church at Home may ask, as they did in India, how many Native pastors have you planted in congregations after sixty years work? How many students have you sent to be educated for the ministry ? 7. Two Congregational pastors were consulted on the Native church losing its hold of the Home church. One was the late President of the Union, the other a well-known missionary. They deplored its unwisdom.

8. Possibly some such solution of the difficulty as this may be found. The Colonial congregations should enter into the Union with the missions, leaving the Home synodical connection untouched, and thereby refrain from inflicting a great injury where their presence would be a blessing. They have a great trust to undertake in guiding the Native church, and in sharing in the evangelization of Africa.

Yours, etc.,

ANDREW SMITH.

[It is hoped this will end the discussion about Presbyterian Union. Each has had two letters and that seems ample.—ED