

Lirolelwa 3s 6d nge Kwata (itunyelwe ingekapeli).

—:0—

Unokuhlalela wonke Unyaka ngokutumela 13s 6d nangalipina ixesha lonyaka.

Izaziso Zabazelweyo, Aba-tshatileyo, ne Mipanga, irolelwa 1s. ngexesha ngalinyo ezingene ngalo.

[Vol. XIV. No. 726]

IZAZISO ZAKOMKULU.



ZISHICILELWA NGE GUNYA.

INTSHUMAYELO.

NGU MHLEKAZI U SIR ALFRED MILNER.

Ummumzana we Grand Cross Wodidi Olubalulekileyo lo Saint Michael no Saint George, Ummumzana Ongumpwa- ti Wodidi Olubekekileyo lwe Bath, Irluneli Nompoti Oyintloko we Koloni Yomntan’ Omhle ye Cape of Good Hope e South Afrika namazwa- na, nezibhaxa zawo, Nompoti Owo- ngameleyo Womntan’ Omhle, njalo njalo, njalo njalo, njalo njalo,

EKUBENI kute kwafumaneka kum okokuba kuko kumazwe Abntsundu apakati kwemida yale Koloni, into eninzi yemali ze silivere, esezikutukile, ezingafanelekileyo, ezidllekileyo, nezona- keleyo: nase kubeni kufuneka imali zolohlobo zinqunyanisive ekusetyenzi- sweni: nase kubeni Ulaulo Lomntan’ Omhle lute ngenecha lwavuma ukwananisa ezomali zonakeleyo zinjalo ngezi lunguleyo nezifanelekileyo, zamaxabiso azo. Ke ngoko, pantsi nangamandla ama- gunya nemfanelo ezipuze kwam, ndiya shumayela, ndixela, ndisazisa, oku kula- ndelayo:— 1. Ukususela, nasemva kosuku lwale Nishumayelo kude kusekuqukwa nosuku lwamashumi amatatu ananye ka March, 1899, nayipina imali Yomntan’ Omhle ye silivere, ekutukileyo, engafanelekileyo, edlekileyo okanye eyonakeleyo esetyenziswa kulomazwe Abantsundu akankanyiwelwo angapakati kwemida ye Koloni njengoko kuxelweyo yi Nishumayelo Yomhlekazi Irluneli No 25 yomhla we 3 ku February, 1882, elunge nokuba kukubanina okona, iya kwamkelwa yamanisive ngemali ezilungileyo ze silivere Zomntan’ Omhle, ezifana nazo kwane zelo xabiso lazo, kwi Ofisi neyalipina isebe le *Standard Bank* apa e Koloni.

2. Onke Amagosa Akomkulu, Abase-benzi, Abapati, kwa Nabahloli, nabanye abantu abasive ngunyeni bayaqulwa ukuba bazise ngokubanzi le Nshumayelo kubo bonke abantu abapantsi kwabo, okanye abanokuhlangana nabo, ukuze bati abantu abangaba banazo bakaulenze ukuza kwamanisa ezomali zikutukileyo, zingafanelekileyo, ezidllekileyo, okanye zonakeleyo bafumane imali ezilungileyo nezizizo, ngohlobo oseluxelwe ngentla pa.

3. Amagosa ala *Standard Bank* aya kuba nokumamela ukwamkela ngokutshintsha njengoko sekukankanyi- we nayipina imali esel’ ikutukile, ingafanelekile, yonakele, yaye lonto ibisenzelwa inkohliso, umhlaumbi ukuze ibe nokwamkelwa yona yonakele njalo ngegemali elungileyo, nefanelekileyo ye silivere esetyenzisiwayo ngoko, okanye yonakele ingasenayo nemfano, nenka- ngeleko yemali ekoyo ngoko.

TIKO SIKELWA INKOSAZANA!

Oku kwezizwe pantsi kwesandla sam

Nesincamatiselo sale Koloni ye Cape of Good Hope, ngatomhla wokuqala ka September, 1898.

A. MILNER,

Irluneli.

Ngomyalelo Womhlekazi Irluneli Bhungeni.

J. GÖRDON SPRIGG- No. 254, 1898.

ISAZISO.

IRAFU EZINGAMATYALA.

E QONCE.

KUYAZISWA kubo bonke abantu okokuba, ukuba irafu esekufuneka ihlulwe yeminyaka emibini ngenqepeluzi kwezindawo zikankanywa ngapa- ntsi apa, ayihlaluwangana pakati kwenyava- nga ezintatu, ukususela kolusuku, u Rulumente azumisele ukuyicima i Taitle, aze umhlaba awuzitelle kuye ngokwe Siqendu sesibini Somteto No. 27 ka 1887.

Umntu owanikwa yena lomhlaba kuqa- la ngu Jim Tshoko. Usuku lwe Taitlete Ummunzo 21, 1881. Ukucawza komhlaba, Lot No 5. Ububanzi, 14 morgen 560 rq. rds. Apo ukona: kumlanga- na ongu Mquwama, kwa Qobobojo. Ityala lerafu 618, yexesha elisusela ku September 27, 1896. Eye stampu 2/-, Igama lomntu obhalwe kuye ngu Koppj Jantjes.

Kwi Ofisi ye Mantyi, E Qonce, Septemrber 1, 1898.

E. GARCIA, Civil Commissioner.

Imihlaba Elahliweyo

ISAZISO SAKOMKULU.—No. 743,1898 *Kwi Sebe Lokulima, Cape of Good Hope, 17 August, 1898.*

KUYAZISWA kubo bonke abantu, ngo- kwesiqendu sokuqala “ Somteto we Mibhala Elahlliweyo,” ongu No 3 we 1879, owahlonyelwa yimieto No. 24 ka 1887, No. 15 we 1895, okokuba ezi zipwanga zila- ndelayo zemihlaba, zikumandla wase Qonce, esziyenge lahliweyo ngokomteto, nokuba u Rulumente vyakubuye azibathetle kuye ngomhla we 16 FEBRUARY, 1899, ukuba pantsi kwelo xesha akubanga ko bayibangayo, bahlale nerafu ezityala kumantyi walo mandla, njengoko kufuneka njalo kwesi siqendu sesikankanyive salo mteto. *CHARLES CURRY.*

Mbhali ongapantsi kwi Sebe lokulima.

komhlaba ukumandla wase Qonce, obalelwa ukuba ulahlwe. Umntu owanikwa yena lomhlaba kuqala ngu Peter Polo; usuku lwe Taitlete ngumhla we 13 July, 1869, ukucawza komhla- ba ; Isiza Lot 1 Block E Prrie; ububanzi 22 poles; intsimi lot 94, ububanzi 6 acres ityala lerafu £3 2s 6d, ukususela 1st January, 1893. Umntu obhalwe egameni lake Peter Polo. Umntu owanikelwa yena lomhlaba William Boezak, usuku lwe Taitlete 20 E February, 1896, ukucawza komhlaba, isiza Lot 2 Block C Mt Coke, ububanzi 32 Poles, Intsimi Lot 36 Mt Coke, ububanzi 6 4 Acres irafu elityala £3 2s 6d, ukususela ku 1st January, 1893 Umntu obhalwe egameni lake William Boezak. Umntu owanikelwa yena lomhlaba Uswelc usuku lwe Taitlete 20 February, 1868, ukuca-zwa komhlaba; Is za Lot 8 Block A Mt Coke, ububanzi 22 Poles, Intsimi Lot 49, ububanzi 6/6 Acres irafu elityala £3 2s 6d ukususela 1st January, 1893. Umntu obha- lwe egameni lake Usweli. Umntu wanikelwa yena lomhlaba Da- lister; usuku lwe Taitlete 25 September, 1890, ukucawza komhlaba Isiza Lot 15 Dikidikana, ububanzi 141R 107F, irafu elityala 12/6 ukususela 1st January, 1894. Umntu obhalwe egameni lake Danster.

NELISO

Umntu owanikelwa yena lomhlaba Ngora Magadi, usuku lwe Taitlete 12 December, 1890, Isiza Lot 40 Dikidikana, ububanzi 141R 107F, irafu elityala 15/ ukususela 1st January, 1893. Umntu obhalwe egameni lake Ngora Magadi.

Umntu owanikelwa lomhlaba yena David Ntabeni ; usuku lwe Taitlete 15 August, 1887, ukucawza komhlaba, Isiza Lot 9 Block O, Peulton, ububanzi 141R 70F. Intsi- mi Lot 7, Block B Peulton ububanzi 1 M 534R 112F, irafu elityala £3 2a 6d ukusu- sela 1st January, 1894. Umntu obhalwe egameni lake David Ntabeni.

Isaziso Sakomkulu. No. 813. 1898.

Kwi Sebe Lokulima Cape Town, 12 September, 1898.

KUYAZISWA apa kubo bonke abane Ziqiniseko zokuba bangaba Nini bezi Qwengana zomhlaba eziku mandla wase Xalanga, ezibalulweyo ngezantsi apa, ukuba ngamandla kokuba bakusoko ngokwabo, elowo kwesela, isiqwengana, njengoko kufuneka njalo ngoko Mteto we Siqendu Sesibini wezi- qiniseko zabo, kwixesha LENYANGA EZINTATU ukususela kusuku lwesi saziso, lo mhlaba iya kutatyatwa kwa- ngu Rulumente ize inikwe kwabangayi- bangayo abate bamkelwa.

CHARLES CURREY, Umbali Ongapantsi kwi Sebe Lokulima.

Audit Folio 15, Lot No 17, igama lomni- niwo Jacob Gqamana, ububanzi 7 1/2 morgen, usuku lwesiqiniseko 6 May, 1892. Audit Folio 24, Lot No 36, igama lomni- niwo Nasani Ngqubo, ububanzi 5 morgen usuku lwesiqiniseko 6 May, 1892. Audit Folio 33 Lot No 46, igama lomni niwo Moss Wenemar, ububanzi 6 morgen usuku lwesiqiniseko 6 May, 1892. Audit Folio 35, Lot No 81, igama lomni- niwo Joseph Walters, ububanzi 3 morgen, usuku lwesiqiniseko 11 May, 1892. Audit Folio 47, Lot No 57, igama lomniwino Sibani Adams No 2, ububanzi 8 morgen, usuku lwesiqiniseko 11 May, 1892. Audit Folio 95, Lot No 171, igama lomni niwo Loni Tyakiwe, ububanzi 7 morgen, usuku lwesiqiniseko 9 June, 1892. Audit Folio 96, Lot No 172, igama lomni niwo Lindani, ububanzi 5 morgen. Usuku lwesiqiniseko 9 June, 1892. Audit Folio 99, Lot No 175, igama lom- niniwo Stephen, Frederik. Ububanzi 8 morgen. Usuku lwesiqiniseko 9 June, 1892. Audit Folio 177, Lot No 225, igama lom- niniwo William Lama. Ububanzi 7 morgen. Usuku lwesiqiniseko 25 August, 1892.

Audit Folio 185, Lot No 378. Igama lomniwino Klas Masiza. Ububanzi 8 morgen. Usuku lwesiqiniseko 25 August, 1892. Audit Folio 190, Lot No 384 Igama lomniwino Samuel Yolo. Ububanzi 10 morgen Usuku lwesiqiniseko 25 August, 1892. Audit Folio 194, Lot No 89, Igama lomniwino Richard Ruse. Ububanzi 5 morgen. Usuku lwesiqiniseko 27 October, 1892. Audit Folio 193, Lot No 475, Igama lom niwino John Africa. Ububanzi 10 morgen. Usuku lwesi Qiniseko 16 December, 1892.

Audit Folio 246, Lot No 478. Igama lomniwino Elsie Piet. Ububanzi 5 morgen. Usuku lwesi Qiniseko 16 December, 1892. Audit Folio 302, Lot No 225. Igama lomniwino Philip Fenga. Ububanzi 10 morgen. Usuku lwesi Qiniseko 22 Decem- ber, 1892.

Audit Folio 334, Lot No 116 Igama lomniwino Stephen September. Ububanzi 6 morgen. Usuku lwesi Qiniseko Decem- ber, 1892.

Audit Folio 334, Lot No 183. Igama lomniwino Jan Qali. Ububanzi 15 morgen. Usuku lwesi Qiniseko 22 December, 1892.

Audit Folio 375, Lot No 113. Igama lomniwino Charles Ngase. Ububanzi 4 morgen. Usuku lwesi Qiniseko 22 Decem- ber, 1892.

Audit Folio 392, Lot No 189. Igama lomniwino Tyes Gunuza Ububanzi 12 mor- gen. Usuku lwesi Qiniseko 22 December, 1892.

Audit Folio 429, Lot No 576. Igama lomniwino Thomas Lambani. Ububanzi 6 morgen Usuku lwesi Qiniseko 28 December, 1892.

Audit Folio 449, Lot No 315. Igama lomniwino Booi Gumu. Ububanzi 6 mor- gen. Usuku lwesi Qiniseko 28 December, 1892.

Audit Folio 466, Lot No 564 Igama lomniwino John Jonggo. Ububanzi 5 mor. gen. Usuku lweei Qiniseko 28 December, 1892.

Audit Folio 528, Lot No 682, Igama lomniwino Simon Mateza. Ububanzi 6 morgen. Usuku lwesi Qiniseko 7 January, 1893.

Audit Folio 539, Lot No 611. Igama lomniwino Elias Binase. Ububanzi 6 mor- g.n. Usuku lwesi Qiniseko 7 January, 1893.

Audit Folio 546, Lot No 616. Igama lom- niwino Edw rd Pamwana. Ububanzi 4 morgen. Usuku lwesiqiniseko 7 January, 1893.

Audit Folio 557, Lot No 683. Igama lom niwino Mateza. Ububanzi 10 morgen. Usuku lwesiqiniseko 7 January, 1893. Audit Folio 775, Lot No 206. Igama lom- niwino John Moina. Ububanzi 10 morgen. Usuku lwesiqiniseko 7 January, 1893. Audit Folio 810, Lot No 598. Igama lom- niwino Mazuu Kili. Ububanzi 5 morgen. Usuku lwesiqiniseko 22 April, 1895.

ISAZISO SAKOMKULU.—No 863, 1898 *Kwi Ofissi yo Mpatiswa Koloni, Cape of Good Hope, 29 September, 1898.*

LUMKANI.

UKUNYANZELWA KOKUBHALWA KWABAZELWEYO NABABHUBHILEYO

Abanga kwenziyo ukubika kwa Rulume- ntwe Abazelweyo Nababhuhileyo baya la- nyukiswa apa okokuba base sicengeni soku- mangalelwa pantsi ko Mteto No 7 ka 1894, wobhalo lwaba Zelweyo naba Bhabhilwe. Ukuchazwa kwedlela zolubhalo, nemimi, so yomngcwabo, iziqiniseko zama Gqaba, njalo njalo, e Qonce ezintle zinoqakufunyanwa nakuyipina i Mantyi, Obambele Umbhali, Umncedisi wo Mbhali, Hekorneti, Igosa le Polisa, Umpati we Posti, Umpati we Sfishi sika Lolhwe.

NOEL JANISCH. Umbhali Ongapantsi wo Mpatiswa Koloni.

Isaziso Esibalulekileyo se Bhunga

LOMZI WASE QONCE.

Ngo Qapulo

NGENXA yokufuna ukutintela uku- ziswa kwengqakaqa kwesi Siqi- ngata, i Kansele yale dolopu yenze amalungiselelo okuqapula bonke abau- zisileyo, NGAPANDLE KWE NTLAULO. Uqapulo olo lobako yonke imihla emva kwedinala pakati kwe yure zo 2 no 3, kwi Ofisi ye Gosa Lempilo, e Town Hall.

Ngomyalelo,

SAMUEL W. SCOTT, Town Clerk.

Town Office, King William’s Town, September 26, 1898.

IMVO ZONTSUNDU

NATIVE OPINION.

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

KING WILLIAMS TOWN, CAPE COLON'S, WEDNESDAY, OCTOBER 12, 1898.

W. JEFFERY

AND CO.

Babonisa impahla yokuqala efikileyo yokuvela kwehlobo neyehlobo.

Imiqulu emitsha Yelokwe, Impahla entsha evela e Manchester. Imiqulu emitsha yempahla yokunxiba, Impahla entsha kwigumbi elingapakati, Ikausi ezintsha nayo yonke impahlana encinane, Iminqwazi emitsha, kunye nezinto zokuyihombisa. Impahla entsha yentlobo zonke.

Ngamanani nangokulunga azina-mpahla apa kwele mbokotwe:

YIZA UZIBONELE KUTUNGWA

Ilokwe eziodolweyo ngamanani adelekileyo Ilokwe zokutshata zibalulekile

Afafuna ukwenzelwa impahla ziaqelala kwi 42/- i suti

YINTO ENINZI IMPAHLA ONGAKETA KUYO.

W. Jeffery & Co., E KIMBILI.

UMLILO! UMLILO! UMLILO!

KUMLILO obute tapu kwizitora zo DYER no DYER, kuko imfumba ye

TYALI

Edemeshekileyo- Sizitengisa ukususela kwi 3 6 inye Lituba elihle lokufamana ityali elungileyo ngemali encinane.

Sisand’ukaqaqa ekalazi ezine mfumba entsha ye MINQWAZI yetu edumileyo eyi “ Tsi- Ezine,” inani zi 3/6 Umnqwazi ongumangaliso ongowelo nani.

IMPAHLA YE BHOLA

yeli xesha sinalo. Impahla yetu yeyona inintshi kweli lase Maxoseni Onobhala be Bhola kunga balungela behhale kuti ukuza kucela amaxabiso etu ngapantsi kokuba batenge, ukuze ke babone amanani etu entlobo zonke zempahla ze Bhola-

Siwatoba kaphule amanani, ukwenzela amabuto e Bhola, saye sineyona mpahla yengeibi

I PRINTI

Ngelixesha sizamkele kakulu saye sinoku bonisa uluhle oluhle lwentlobo zetu ezintsha ezintsha ezi 5d ne 6d nge yadi—ezibanzi nezitambileyo- Sibalele sikutumele isa- mpulu, sokwenzi oko ngeposi yokuqala

OWEN_&_THOMSON,_E_Qonce.

The Singer Manufacturing Company.

EKUBENI imise i Arente e Qonce ngoko, inoku fumanisa nalupina uhlobo alufunayo umntu lwe

SINGER SEWING MACHINE

Ngendlela kuqala yokuqeshisa kurolwa 10s. ngenyanga, ade umtengi aye kufikela kwixabiso layo. Amaxabiso e Mashini zezandla aqalela kwe £7 anyuse, kwapulwa 10 per cent, xa imali irolwa kwaoko; oko kukuti 2s. epontini.

O Mashini bayamelwa ixesha elitile ekuyakuti ukuba wonakele ngapambi kwalo alungiswe ze. Ne Arente zinoku bafundisa abatengi indlela yokusebenzisa i SINGER SEWING MACHINE. Zonke incwadi ezibuzza ngazo ne odolo kwaba- zifunayo zobbekiswa ku

M. ARTZ, Queen Street, King Wm’s Town.

Itamsanqa kuma Fama Antsundu.

AMAFAMA antsundu akazi ukuba aziyekele indyebu ngo- kungayilimi ITSHIKILI Isetyenziswa Kakulu apa e Koioni ngabantu abamhlope nabantsundu. Ngamawaka waka eponti zobunzima be Tshikili ezivela kwamanye amazwe ziza kweii, kanti inako ukulinywa. I-akili kweli iyalینگenisa i shumi leponi.

Lixesha lokulinywa kwayo eli u SEPTEMBER no OCTO- BER, emva kwemvula. Ilinywa kumhlaba omvungumvungu. Ayityiwa zinkumbi, ayingenwa nayi rusi. Yinto yokulinywa kengoko ngamafama antsundu. Make ilingwe.

S. SALOMON, Umenzi Wekofu ne Tshikili, E QONCE.

SOLOMON S. T. DAMBUZA,

Umcweli no Maki, e Bai,

WAZISA umzi wakowabo Ontsundu ukuba unokuwakela IZINDLU nge Zinki, namaplanga ngapakati, Azihombise; ITYALIKE ezine Mphala yazo yonke; E Bayi na PINA ape Afunwayo. Ngexabiso elepanti.

Wenza ne BOKISI EZINTLE nge £3 ihlalwe kwaoko; EZABA- TSHAKAZI, ezine drawers ngapantsi, £2 10s, Indleko zokutunyelwa zihlalwe ngulowo sukuba eyifuna.

S. S. T. DAMBUZA, Raleigh St, Port Elizabeth



LEMINYAKA I 18

IGQITILEYO,



SINGENISE KWELI LIZWE I-Blankete Zoboya.

EZILUKWE NGOBUGCISA OBUBODWA. Igama lazo

yi “*EXTRA NA VY or MATROSS*”

Kungeniswe ngabanye intlobontlobo ezifana noluhlobo; esiqgibe ke kwelokuba SIZIPAULE i BLANKETE ZONKE ngopawu esilugqinisele na Komkulu ngohlobo lwemifanekiso le yongamele lenteto.

Ukuba ufuna IBLANKETE YENENE, kangelisa kunene ukuba inawona umfanekiso we NGONYAM A kwelinye Lamasondo ayo.

ZONKE EZI BLANKETE ZIZEZINQATAND ATYUZWAYO! ZONKE EZI BLANKETE ZILUNGILE ZITE GUNGQU! IBLANKETE NGANYE IYAYIVELA IMBOLA!

Kwivenkele enitenga kuzo ke bizani

Iblankete ezinomfanekiso we Ngonyama.

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

AGO ZIPAKULWA KONA KUKO **JAS. W. WEIR & CO.**

Ngabo bodwa abanokubhala lomfanekiso we Ngonyama. **TRANSKEI PIONEER COMPANY,** [LIMITED].

(Isekwe pantsi Komteto we Komponi we 1892).

Ingxowa (Capital), £5,000; Isahlulo, £1 sisinye (kungenwa nge 2s-6d) I Botwe (H ad Office) : TSOMO, TRANSKEI.

I Banki (Bankers) : The STANDARD BANK OF SOUTH AFRICA. INJONGO (OBJECT).

I LJONGE ukutenga imihlaba, izindlu, iziza, ukwaka izindlu, ukuzikulula nokuzilungisa ziqeshiswe, mhlambi zitengiswe kwakumalungu, etc. QONDA—Luhlangabeza isikalo sokunqaba kwemihlaba nezindlu, lujonge ukupumelelisa imizamo yabantsundu ekutengeni imihlaba nasekwakeni izindlu ezilungileyo.

Ukufunela Abantsundu imihlaba.

Izahlulo ziaqalwe ukutengiswa nge 6th JUNE, 1898. Zonke incwadi ezingo Manyano mazitunyelwe ku Nobhala. Izicelo, ishare nge P.O.O., or Bank Note, Cheques (Izitampu Zeposi azivumelekile) nendawo ezinga zingaqondwa kutunyelwa ku Nobhala wo-Manyano.

S. MILTON NTLOKO, Secretary.

ADDRESS TSOMO, TRANSKEI.

Royal Mail & Passenger Carts KEI ROAD TO UMTATA AMAXABISO ALULA.

ABANINIZO bayazisa ukuba amaxabiso bawatobe kakulu okuya kwindawo zonke.

Kei Road to Umtata (Single), £3 10/-; Return Ticket, £6 6/- Ipassile ukusuka e Qonce 6d- per lb., kuqukwa onke amaxabiso. I Arente apa e Qonce ngu

I KAYA LABANTSUNDU,

LADY FRERE.

NDAZISA bonke abahambi abantsundu pakati kwe Komani ne Cala ne Ndwwe. Ukuba ndigcina I-Kaya Labahambi e Lady Frere (Cacadu). Aba- ntsundu bamkelwa ngobubele obukulu. Impato intle.

Nalo ekungeneni ngakwi Post Office, Yiyona Hotele yokuqala epata kakuhle Abantsundu. Nakuya kuyo.

UMNINILO NGU **THOMAS SKINNER.** **COMMERCIAL HOTEL, LADY FRERE.**

IKOMPONI ENTSHA YASE JAGERSFONTEIN YOKU- *MBA NOKUPANDA. LIMITED.*

Umnngxuma wase Jagersfontein.

Amadoda apilileyo, awomele-leyo owuzuza umsebenzi.

Imivuzo Iyamkeleka. kutyiwa kwakona nempato intle kakulu.

The New Jagersfontein Mining and Exploration Co. (LIMITED).

JASERSFONTEIN MINE *The General Manager Intimates that able and strong men*

will find work, Good Wages. Food Free, and Good Treatment.

“IMVO ne TOLE” LIPUMA NGOLWESI-TATU

IVEKI ZONKE

Litunyelwa kwindaw

Build up the Body

And you fortify yourself against disease Nothing is so successful as SCOTT'S EMULSION for building up a weak constitution.

After Fever

One loses flesh and feels weak, and fever will ever recur till the system is strong enough to withstand it. Just take

Scott's Emulsion

Every Doctor will tell you how he has seen them, weak people grow robust, strong, and healthy by taking this great medicine.

Thousands of Mothers

Give SCOTT'S EMULSION to their babies, and take it themselves too, because it makes rich, nourishing blood, and ensures baby a sturdy growth. Nothing is so useful for Coughs, Colds, and Chest Weaknesses, and it should be taken by

Every Consumptive.

OBTAINABLE FROM ALL CHEMISTS AND STORES

THE TEST OF

DR. TIBBLES VI-Cocoa IS IN THE DRINKING

AND

IT CAN BE TESTED FREE

THE BEFORE WRITE TO US For Dainty Sample Tin Postcard will do which will be sent post free, if when writing you name this Journal

Address: Dr. TIBBLES VI COCOA, Ltd., 21 Castle Street Cape Town

LIVERPOOL AND LONDON AND CLOSE INSURANCE COMPANY.

Accumulated Funds, 31st December, 1896—£9,956,421

Income Exceeds £2,295,000

Claims Paid Exceed £33,859,000

Fire Insurances effected at Lowest Rates

Head Office for South Africa—Colonial Mutual Buildings, Cape Town
Manager—WILLIAM HAY.

Branch Office for the Frontier—Downing Street, King Williams Town
P.O. Box 6] Local Secretary—HOWARD MARKS.

PASCOE BROS.

"Kuba litengwa ngokubonwa" utsho u FOLKOCO, e QONCE.

BANTSUNDU! Bantsundu!! Sicela amehlo enu apa. Kenazibona na

Impahla zetu Ezintsha eziveza e England. " Especially " ezo ZAMANENEKAZI NAMANENE.

ITYALI! ITYALI! ITYALI!

ITYALI ZOBOYA (ekutiwa zeze Velvet) ziqalela kwi 4/- zide zize nakulipina inani elifunwa ngumntu.

ITYALI EZIMACALA SABINI ziqalela kwi 9/- Ukuba ufuna ITYALI yiyo le Ivenkile ofanele ukuketa kuyo. Zizali zana, ingezizo ezo zaziwa ngokuba zeze Gusha-Bokwe (imigakwe), zinamabala amilibe, ziqalela kwi 2/-.

ITYALI ZELANGA, uke wazibona? IMPAPHLA ZOKUTSHATA, apa kulapo zikona ILOKWE ZOKUTSHATA (ngeyadi), zenziwe ngokomlinganiso. *BATSHAKAZI*: Kangelani ukuba ILOKWE zezu zenziwe ngu Mtungi we Lokwe wetu osand' ukuvela e England. Ukuba nenjenjalo imishato yenu yoduma. Amagabi Entloko, Iveyile, Izihlanga, Iimi-nqwazi, Izityezisi, Ilokwe Zangapantsi, njalo-njalo. IQIYA ZETU ze SILIKA zise zodwa, niyaqonda kodwa?

Impahla Zabapeleki abangamkanzana, Emigcane Yokutshata nyoku Ngeja (apina amadodana?), Ibrotschi, Imitya Yomqala, Amacici (iselesane ne silivere). Impahla Ezizilokwe, Ikwiliti, Ifaskoti, njalo-njalo, Iikeleko, Iprinti ne Flaneceti.

ISUTI ZOKUTSHATA Esezenziwe, nezenziwa ngokwe odolo, nangalupina uhlobo olufunwayo. Izinti ezenziwe nge odolo zase England zifika ngeveki ezi 8 okanye ezi 9. Izihlanga Zamanene ne Shoes, Ikrabantchi, Amaqici, T Suti ze Blue Sgrace ziqalela kwi 15/11. Ithempe Ezomeleleyo Nezokusebenza. Imikala, Isali, ne Haltite.

Incwadi zizifika naye Post zitungiselelwa kamsinye ngenyamke, Ipatloni nencenzelo efunwayo iziyatinyelwa kuye wonke osukuba etumela. Akubizwa nto nge ngumntu.

Ningamlibali apo nombona kona u FOLOKOCO ngesiqu (Saluf) ezantsi kwe Tyalike yama Skotshi, e Qonce. Nguye u

FOLOKOCO (INDODANA).

Ofuna ukutenga into Entsha?

IMPAHLA ENTSHA!

NGAMANANI ALUNGE NAMALININA ONGABA UNAYO.

IPRINTI EZINTSHA ezimabala mancinane, ezi pinki, mauve, cau-de-nil, tyali, 6d. iziyadi.

IPRINTI EZINTSHA ezimabala mahle zokutunga iziziba. 6d. iyadi IMIQULU YELOKWE ZANGAPANTSI ye Flanecette enemigca I-FLANELETTE EZINTSHA ezimabala amhlope namnyama, 6d I-FLANELETTE e pinki ebanzi ebsakubka yi 9d., ngoku yi 6d. iyadi I GERMAN PRINTI ezintsha ebsizakubka yi 9d iyadi ngoku 7 1/2 iyadi IPRINTI EZINTSHA ezi blu, ngokwe-sibakabaka nezi nevu blu, 6d iyadi

ITYALI EZIMINYAMA EZE KASHMIYA, ezintle, ezine-misebe, 6/6, 8/-, 9/-, 10/6, 14/6, 16/6

ITYALI ZE KASHMIYA ezi feyni, ezinamabala akanyayo 6/6, ne 7/6. Ezehlobo, Llama, ezingenamabala, Morone ezi Pinki, ezi Blou 5/- ezexabiso.

KAUZE KUSIVELELA.

Ubone ezona lokwe zitungwe kakuhle nezona zimfanelayo umntu apa edolopini zokutshata, ezona fihshu zintsha.

KWICALA LAMADODA uyakubona eyona minqwazi ye Stroyi mihle nge 1/-, 1/6, 1/9, 2/-, 2/6. Iminqwazi etambileyo ye Felt neyo-meleleyo, 2/-, 2/9, 3/-, 3/6. Ezona bhulukwe zilungileyo ze kodi, 9/6. Ibhulukwe ezomeleleyo ze Twidi, 6/9, 8/6, 10/-.

Ithempe ezitungileyo ezomeleleyo zamadoda, 1/-, 1/6, 2/-, 2/6, 3/6. I-Krke-sibanti zamadoda zitshipu, 6d, 9d, 1/-, 1/6. Ibatyi ze Kaki, zoku drila, 5/9, 6/9. Ibhulukwe ze Kaki, zoku drila, 4/9, 5/6

Zinokufunyanwa zonke kwa

GIBBERD & BRYANT,

E QONCE.

Iziganeko Zekaya,

Abazelweyo.

XALA.—Ngomhla we 29 September u Mrs. Xala wase Dundee, Natal, uzuze INTOMBI.

SIDZUMO-MAKAPELA.—Ngomhla we 26 September e Mafeking, Bechuanaland, inkosikazi ka Petros M. J. Sidzumo izuze INTOMBI. Bayipala kakuhle.

Imibiko.

TENGO-JABAVU.— E King Wil- liam's Town, ngo 26 September, 1898, kutatwaye kufufu obekusagazini, egule inyanja 9, u TENGO YATES (BYNG), anyana otandekayo ka John ne Eilda Tingo Jabavu. Ubudala ube minyaka 3 ne nyanja 5 intsu ku 6. [31210

MADIKIZA.—Kusitele kukufa nge 19 September, ebusuku, kwa Tsolo u MADIKIZA MAQONCE; ubudala bake 93 iminyaka. Yindoda etete ama-zwi amandi, abomise ukuba i Nkosi yayo iyilungisele. Izihlobo ezingabalelwa- nga mazanele ngulombiko.

NTSIKO.—Kusitele kukufa nge 24 September e Qugqwala u SAMUEL NTSIKO; ubudala bake 84 iminyaka, ebesomelele. Ebepete iklisi ezimbini esaziquba kakuhle; umkele Enkosini. Izihlobo mazamkele lombiko.

Uyabulelwa umzi wase Qugqwala kakulu ngoancedo olwenziweyo kumsebenzi.

BANI. — Kusitele kukufa u Mrs. ALFRED BANI wase Boomplaats, Gala, ngomhla we 6 October, 1898. Umkele Enkosini. Wayelaza ukuba umtandazo wabafazi mawungayakelelwa. Izihlobo mazamkele lombiko.

Kubulelwa kakulu u Mrs. Hendrick Janeki, Rev. S. Mvambo, no Thomas Vazi.

Kufunwa.

KUFUNWA umntu okwaziyo kakuhle ukupeka, abe ngumntu ofanelekileyo, wonikwa umvuzo ofanelekileyo. Abayifinyanayo londawo botumela ku Mrs. DUNCAN, Reserve, King William's Town.

KUFUNWA itshabalalazi yokuncedisa kwisikula semini sase Zwaarwater, iye yanemava ombenzezi, zintuzane. Yovuqala umsebenzi ekuvalweni kwezizikula ngo October ozayo. Kobhalelwa ngentlalo nemeko ku Rev. D. B. DAVIES, Mount Arthur, Lady Frere.

Bonisanani

BONISANI.—Ndiilahlekeli ngamhase abe. YIMAZI EMTUQWAKAZI enekolo; elinye LITOKAZI ELIBOMVU linekolo, isiqing sisigqoke; elinye YINKONYANA EBOMVU eliduna, ikwanokolo. Olandisayo wotumela ku ADRIAN ABELS, Seplan, Askerton.

BONISANI.—Kulahleke e Dutywa inkabi yehashe empemvu, ebo- mvu bantsundu, enqina limhlophe lona kwene langambiphi. Imcebela elinyamama pambi kwendlebe yase kunene, intamo yalo ipakamile, linopuq omhlophe enjineni lase kolho kwasa semva. Olandisayo wotumela ku NTUKU NGWENZE'. Bolotwa, Idutywa.

BONISANI — Amahashe amabini, abomvu, elinye lenziwe izikweyi ezintatu, elinye licandele indlebe yenene lenziwa isikweyi nakweye nxele, ngaphe ntsi esingcali noko lixibulke ngokwe obumhlophe, isihlobo lipotene, ubudala bako 6 years. Agoso amanyazi angambiphi omabini kwelokwala, ubudala 8 iminyaka, elimfusa alima nqano, iminyaka nime, itokazi usilo tam lonq. Olandisayo atumele ku QORANA NOABENI, Qona, Etwa.

Ezinye Izaziso,

ISAZISO.—Bonke abaxabi bati baya kunjanzeka okokuba ikwata self' ine xesha ipelile, amabancede ngokusitume- la intlalo uba, bati abasebefumene i accounts zabo bancede bangalibuzeni. Abangekazifumani bangalindli ukade tze kubizwa.

Sure Cure

for Colds

When the children get their feet wet and take cold give them a hot foot-bath, a bowl of hot drink, a dose of Ayer's Cherry Pecto- ral, and put them to bed. The chances are right in the morning. Continue the Pectoral a few days, until all cough has disappeared.

Old coughs are also cured; we mean the coughs of bronchitis, weak throats and irritable lungs. Even the hard coughs of consump- tion are always made easy and sometimes cured by the continued use of

Ayer's Cherry

Pectoral

Your own doctor will explain this to you. He knows that wild cherry bark is the best remedy known to medical science for soothing and healing inflamed throats and lungs. You may rely upon Ayer's Cherry Pectoral to stop your cough. Beware of worthless imitations. The name Ayer's Cherry Pectoral is blown in the glass of each bottle.

DR. ROSSMOND'S

PREPARATIONS

GREAT AFRICAN

REMEDY

THE STANDARD DOMESTIC MEDICINE FOR FEVERS AND COMPLAINTS OF THE THROAT.

ANTI-RELAX

GUARANTEED SPECIFIC FOR COLIC, DIARRHOEA, DYSENTERY AND SUMMI BOWEL COMPLAINTS.

BLOOD PURIFIER

FOR KIDNEY AND URINARY DISORDERS, ECZEMA AND ERUPTIONS, SPRAINS, RHEUMATISM, UNWIRLWED TONIC FOR FEMALES.

FRUIT PILLS

FOR LIVER, STOMACH AND BOWELS PILES AND CONSTIPATION. ARE MILD AND EFFECTIVE.

HERBAL OINTMENT.

FOR NEW AND OLD SORES, SKIN DISEASES, RHEUMATISM, PAINS IN JOINTS AND MUSCLES, BRUISES, INFLUENZA, AND ALL AFFECTIONS.

PREPARED BY G. E. COOK,

MEDICAL HALL,

KING WILLIAM'S TOWN

zwa kwamadodana, ukuze abe no- kwazi ukuba pakati kwezinto ezifuna ukusetyenziswa ngumntu ongqondo ihluziweyo ngooqesho ; ukulima kuyenye yazo. Uhlanga oluntsondu lonke lupile kulima nokufuya impahla, ke ngoko ukuba lendawo iyashiyywa kwinqeqesho yolutha, ungaba umzi uyakuyilahla indlela yeyona nto ingamadoda emipheni yawo; ube uya kupila yininake? Indoda endulula icebo elinje enyokuhlophela ngumzi, iktutazwe ngamadoda apambili, kuba indulula icebo lokupilisa umhlangano.

Kwisibhono esenziwe ngunyulo lwase Vryburg, Stellenbosch nezinye indawo, kuko amatemba okuba ziyakupimela. U Mr. Palmer ne Sibhono. U Mr. Palmer abe lilungu lase Somerset East, ngati ufun' ukucama ngoku kwisibhono sake abekade esi- quba ngamatemba amanuku.

Umshato we Rululeni. Kuvakala ukuba i Rululeni izisa kuke iwele msinyane. Kutiviya iya kuthshata nenzwakazi engi Miss Chamberlain, intombi yoli Pakati le Koloni.

Unyulo lwase Tembuland. Unyulo lwase Tembuland (itsho i *Gape Register*) lufumaneka njengokuthso komntuwaya we Nkundla Ekutaku ukuba lomelwa mpela, nangokuba singazi ukuba kotivwana. Kubonakala ukuba kumelwe kucoko- nziwa olutha.

I-Museum e Qonce. Indlu ekutiwa yi Museum ekuhlanganiyelwa kuyo izilo ezingxulwa ingca, nezinye izinto ezibumangaliso, iivulwe ngemvela enkulu yokuTata oluphelelyo ngu Mrs. J. W. W. ir. Kuhle. U Mr. Weir wenzwe amnaku adlekayo ngebaliayo.

Umzi Nokulima. Njengokuba inile invula kusuku kwabalasela kumzi wakowetu ukunqaba kwenkabi zokusebenza. Kanti ke akuncedi luto ukulila ungenzi nto. Ngekuputunywa amagaba ngamadoda nabafazi nabantwana, lingacitwa ngokulila okungangenisi luto ixesha. Nesife siyanceda ekwindla!

Ukungxamela "Imvo." Ubuxoki abangxwala ngabo abo ntu ngunyulo obeluko bubange ukuba nabeye ngakatali bayinyamelake. Uti omnye —: Ngenxa yokusebenza kwe Mvo umzi ungxamela ukuvuka, ndiqonda ngokuba uyingxamela kanye ukuyamkela IMVO. Nceda, uba ituba ungene umzi. Ndiyate-mba, uyakulamkela imigaba lika Mr. "

Siyambulula ubulobo. U, Cwango lungena kwi Mvo nase zingxoxweni zamadoda (ezipitileyo zona) lugenayo."

AMANANI EMALIKE,

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Ibhoto 2s ne 2s 6d ngeponi, Amadaza 3s 6d ne 3s 9d leptoni, Amaqanda 1s 3d ne 1s 6d nge dazini, Inkuku 2s 3d ne 3s inye, Itapile 14s ne 18s nge 100 leptoni.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Ibhoto 2s ne 2s 6d ngeponi, Amadaza 3s 6d ne 3s 9d leptoni, Amaqanda 1s 3d ne 1s 6d nge dazini, Inkuku 2s 3d ne 3s inye, Itapile 14s ne 18s nge 100 leptoni.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

NGolwesi Bini, 10 October, 1898.—Amaga- nda 2s 9d ne 3s 3d ngedazini, Inkuku 1s 9d ne 2s 6d inye, Amazimba 17s ne 19s nge 100 leptoni, Umbona 17s ne 18s nge 100 leptoni, Itswelwe 15s ne 18s 6d ngenxowa. E BHAL.

IPALAMENTE

UCANUQO LWELAMA MFENGU.

OMAKUQWALASELWE.

NKOSI.—Ngati kungafaneleka okokuba njengokuba intshumayelo yokucandwa komhlaba wase Transkei unawakwazi ukuseka, ngumntu masendivulwa indlelo kuwo lomcimbi. Kakade njengo mcinbi okoukuma umhlaba ungumcinbi onganfu ni kuovulwa iye kodwa ngoburara, ngokungakumbi uokukuma izizwe lonke ecingkakandwa. Wona Transkei ongenisa ukuba uyazi ukuba kukade kusenziwa intlanganisano, kukuxowa, kuninzi okubhalileyo nokutiyeqo ngokucandwa kwalo mhlaba. Usoleko ungumntu wase Mfengu, unawakwazi ukuba nakoloku nye, ukuba umhlaba wabibe ngendlela eyakuba luncedo kubaninwano, nangendlela eyaku—ba lilela kwizizukulwana sabo. Intshu-mavelo epumlelo ibonisa ukuba uncando lungumtso wase Glen Grey kwazi—ndi ngatezi ngamantswana eta aguzulwa. Ndicinga ukuba yindawo engeyiqondwa ke leyo, kuba wona umtso wase Glen Grey avukalali kakuti ezisvini zamado—da : ngokudawo unemida ekubonakala ukuba uyinxowa endala, yona ungangi ubugalele nye ukuba zecwe. Ngenawo yanika uyazi umntu ukuba zecwe, ngokuba iukucumis into abanyaka kakade lomtu unkwila ilifa, kodwa ke ngoko meto lo namhlanje siyeta pezu kwawo, nokuba indoda ibinonywa omnye kupela —yakufa lonyana akanaoko ukuba ayigcine yombini lomhlaba ilifa aliko ke apap ngangapande kwalandawo ke, endangizi kuma pezu kwawo ziko nezinye. Abalesi bopaula ukuba umntu pantsi kwalomtso uyakupakulwa njalo avuhluhwe lomhlaba ngenxalenye zye zizatu ngawe zinye :—

(a) Xeshikweni afakwe entolongeni ngetvala lokuba wanikwa unyaka.

(b) Xeshikweni kuyakubonakala ukuba akawulimi njalo, utshu-mavelo omnikazi sasizisa senyanga ezintatu, engawulungisanga ngeloxesha alafikelewe ngawo.

Ngangapande kwevindaungo umntu aka nyoko okuthe ngawo lomhlaba. Kulandawo ngamntu ukuba lomhlaba uze ungangi ngawo, ize enyaka nto ipuhliye iye vimejingcikele ukuba akawulimi, mawuhluhwe. Ndicinga ukuba xa ucinwa lomhlaba ngawo, ngawo ngawo, ngawo lomhlaba kwizizukulwana sasema Mfengweni. Andisayi kungena kwindawo yokuba ama Mfengu ayafuna, akufani sinima ukucandwa umhlaba wawo? Kuba kwaba baxaxa indawoyokuba mawutini nina ukucandwa kwawo. Andiboni nto engabanga ukuba sinxudzele, ukuba siyakuvicipota yonke into sikangele esiyifunayo nesinyagonyu, okungileyo nendawo yonke. Singanokupumcelela ukuba iminqweno yento izifzwe kakuhle, indawo ezingamadlala zizilungise. Ndicinga ukuba amadoda omzi avakuziyekela ezindawo zikule, omzi azilungisa. Kwanijengokuba besendishilo okuti ndivulva indlela kupela. Andisayi kukhumbela pambili.

S. MILTON NTLOKO.

ITAITILE ZOKULUNYUKELWA

[NGU P. FIGLAN.]

Ngokumayela nale miteto yale kaliti kutiwa yeyase Gowa—oko kukuti yim-titeto ezakufakwa kulo kaliti, ngamafuza ndingawukatazi umntu, ndibiza lento. Xa bekutitwa ngomteto wase Glen Grey ububi bawo, bezifno ezibalwe kulo kaliti kambe, ndizinye izinto ezizandle kwamawetu, ndizinyebokusis bokuba ngamakosi e Kantscele, tokungalela anyanya izikoloni njalo; xa nina ma Mfengu mihlaba umhlaba enawunikwayo, waqiniselwa kuni, onganfanyo nalo weto ba Tembu bane Xoxa, ekutiwa xa kutetwayo ngawo ngoka Rulowende; ke lo weto awunjalo, nirazulu lokucandwa yenu ngokusukela lomfanekiso we kaliti! Naka umntu wase Mfengu, xa yama nobusela, nenyanga, ezi 12 ngawusebenzisi umhlaba, njalo, uzinye izacana ezizyakuba kulo kaliti; nobupe-lisana ubusela ma Mfengu kuqala? Njengokuba umteto wamavifa, nowerufu uyakubagxolela emisebenzini abantu, botinna ngenziyana zili 12. Ndithe lencedwa yokunikelwa komhlaba wama Mfengu irazulelwa ikaliti olulohlobo na? Abelungu abemi pakati kwenu bevenkile bona benzela ikaliti enye na? Mzi wakowetu wase Guwva, nanifuna ikaliti enye na? Ukuba kunjalo, umntu avukulila ngama yama Mfengu, uti narazulu incwadi ngawe nge kaliti enjena, engeze kute ngwe nepapa ebalwe kuto ngumntu oqonda umhlaba. Apa e Koloni ndifumana ingabantu ngokunokwabo abafuna ucando, bacandwelwa i morgen ngantatu, oko kukuti ikaliti ezintandatu, kunikelwe i kaliti eziphileyo, kungena ngale noboko. Inanina le kaliti ilungileyo ingavumi kupumela i Neiba, ekubonakala ukuba ixinge ngawo lo mlambokazi mku. Ke mzi wakowetu nditi, zifikile iminye zizokungaba ko-mhlaba, iyoyu lento kuvavala ama-zibuko, ungekaliqondile umzi ixabiso lomhlaba. Kuba pakati kwakulo, kuba ashumi ositoba anesitoba akalazi ixabiso lomhlaba; umhlaba uyinto engazelwento ngama wetu, bambalwa kwizizwe zabantsundu abalaziyo ixabiso lomhlaba. Ukuba kwaye kucitve zinkomo zolandi-puka, ezigula, ezizulu ezinkomo zolandi-puka, ezizulu ezizulu zamannani anqabileyo, obutywala kutiwa xa kuselwa bona kuqutywa ubulungu, kwatengwa imihlaba ngekuhubuleka. Umhlaba yimbangi, liliha eligqelata kwinzala yomntu kude kuse kwizizukulwana. Ndithe ke mzi wakowetu wase Mfengu, xa kutshone amadoda amadala koba yintoni na kwizizukulwana esizayo? Kumntu ongenamhlaba kunzima nokuhamba kwelizwi lika Tixo kwizizwe esisebukobekeni. Lento kutiwa yikaliti ema Ngesi yinto enkulu, egqelata kwizizukulwana, atilungileyo ukuba akuba akuko sizwe singebiyu, usale umhlaba udawula ilifa ngabantwana, nezizukulwana. Akuboni kuma Ngesi nomntwana uvule amehlo, nejaji, no-mfundisi uvule amehlo emhlabeni, elixa umntu usukuzana ngamabongo obu Kantscele nyoa ngqelba pambili begama. Ukutsho mzi wakowetu nditi ukuba ikaliti yenu iya kufakwa lemigaliselo ibonakalayo, asiyo kaliti, yimbekole. Sibata, umgibe we kaliti, umfanekiso wenkholiso, odalwe libunga lamatshini-tshini e Liki. Ningade ma Mfengu nirazule incedwa yenu egqelata, emi-kusileyo? Ipi kaliti yenu? Umr. Capt. Feldtman watenjiswa ukwenzelwa ikaliti efana nezalapa e Koloni, ngani ukuba le kaliti ingafani nezalapa e Koloni? Ukuba umhlaba uyacandwa mayibe yikaliti efana nezalapa e Koloni. Lomkelani ese mpu ezintafwa nayini-kela ngenango; kotwa ngo Rulowende ngo ngawo nabuziba nina, enganinvanzeli ngoko. Kufanele into zo Molteno ukuba ziyipumcelelise lenkalo.

INGOZI EMBI.—Uti umhbalileli.—Kwake kwapantsi ukuhla into embi e Jumpers Deep G.M.Co. ngobunywe ubusuku. Kute kuba e Transvaal akuko zinkuni kupela ngamalalhe esi Kwami sakwa Bobo kwabaswa imbaulta ngama Tshangana. Ite ke yakuba seyilungile kwafuneka abani-niyo besondele emilivweni apo ekubo-nakala ukuba abantu abaye bepakati kwendlu leyo babe ngepezu kwama-ninzi amabini namatata. Kute ke xa irawulweywe imbawula savakala isitonga sento engaziwayo. Satshe ke kwandazwa kwamaskizizi, idanemeth ekungazange kwazive okokuba yangena ngendlela nina emahlatheni. Yatshe kwazuka imbaulta leyo, zati iziqingwe zayo zangena lula emizimbini. Amanxeba amasiziki kakulu emizimbini yabantu. Kodwa ke kwaba kuhle kuba akubangako nam-niye oshkelawo, basiva ezi Bedella.

Ityalike Nezikolo.

I WESILE.

U Rev. A. S. Sharp, obefudula ese Mafeking, unyuselwe kubongameli be-remente yama Wesile kwa Mzilikazi esikundleni sika Rev. Isaac Shimmin, omkude umsebenzi e Engd.

IDIPENDE.

[NGUMBHALELI.]

Ngokungafikeleli ezintlanganisweni kowayenyulelwe ukuba ngumbaleli kwi Mvo, nditve masendikwenzela lamaanqakwana ngolumanyano lwama Dipende kutiwa yi Union ebebenzi e Tinaro ngo 21 ne 28 September, 1898.

AMAGOSA OMSEBENZI.

Umongamelel ibingwa Rev. S. J. Helm wase Rini—ugxiba olusifanefe isihlalo sato sembeko kwada kwati pezu, epa-hlwe kwesokholo ngu Nobala we Union omntsha, iciko elikulu into ka Ritchie wase North End, e Bai, ngase kunene izi Joint Minute Secretaries, o Revs. W. Oates, no H. Evans, BA..B.D.

INTLANGANISO.

Bezigena intlanganisno kwiyalike ka Rev. Mr. Ferguson. Inani labafundisi belinga 35.

AMALUNGU AMATSHA

e Union ngo Revs. Messrs. Evans abe-mbele u Revs. J. Pritchard e Bai, no Le Pla wase Kapa. Kwavuyiswana nabu ngendawo abaze kwizizwe kulungilelwe lweli izizwe ka Rev. W. J. Döwer obizelwe ku Komani ngabamhlope. Kwalisuzi ukuba ngenozu eyehlele u Rev. T. G. Jones wase Hackney okokuti awiswe libahise; noko ke kuvakala ezokusisinga ebutelenti.

UMPI OCAITILEYO.

Kwadunywa yintlanganisno kwakufundwa incwadi "yompi okuyaitileyo" e U Rev. Arderne wase Kapa, izizwe i £100 entlanganisweni kwezi izizwe kuzoyay; esitshu ufa ukuncedisa kumsebenzi we remente zase Maxoseni ezibuqwe ngu Landipasi nezinye intshaba.

ABAHLOKAZI.

Kusakwa ingxowa yesonolo sabahlokokazi babafundisi. Umfundisi ngamnye onga owakwase angamlingiselela kule ngxowa worola 21s; kufi mhlanga ku-bube omnye wabo bayitshulelo lomntu, yi-vomke ekoye engxoweni ngeloxesha inkwe umhlokokazi walowo ubhileyo, kwand; ukupindwa kwakona kukolekwe kwalo 21s, eyakumana isiti ke yonke ekoyi mali inkwisa ote wavela umhlokokazi, indoda ibingwolumanyano.

ISIFUNDO SE BAIBLE.

SE CAWA, 16 OCTOBER, 1898.

Ukuhlaziywa kwe Temple II Kron, xxiv 4-13.

Inkonzo ka Tixo into mbini, ikuwakwemkela nokupa. Xa niya endlwimi ka Tixo, niyela ukuze namkele kuye usindiso, uxolo nonxolelo, namandla Omoya Oyingcwele, niya kungqo nokuba nibe nezinto ezintsha ezintsha, iziqu zenu, indumiso yenu, nemali yenu. Esisi samahlma isifundo singale-ndawo yokugqibela kwezi zinto.

1. Imali iyafuneka emsebenzini ka Tixo. Indlela ivulekile kalokunge ukuba Uizwi lishunyayelwe kubahedini, kodwa umsebenzi utintelekile kuba kungoko mali yoyakwela izikula nokuhlala abavangeli.

2. "Yikaulenzeisni lento" (yesi 5). Abanye benu bayavuma, kodwa abakazilingiseleli. Msani ukuza njengabo aba Levi, nikani msinya, nikani futi, ukuze umsebenzi ka Tixo ubambele pambili.

3. Umsebenzi wabizwa ngamabini ngabunakunika, kukuba beyicta imali yabo kwizinto ezizindawo (vesi 7), aze ke ngoko u Satana amkele oko ngekwa-mkelwe ngu Tixo.

4. Ukupa ngumsebenzi owonwabisa-ayo, (vesi 10). Ngekwa izwi lika Yesu, ukupa kusikeleleke ngapuzulu kokwamkela," (Izenzo xx 35).

5. (Vesi 11 ne 12). Ukuba imali yee Nkosi isesandleni sako, yipate kakuhle, ucite ngenqongolo nangentlekelelo.

(Vesi 13). Itempile esimelwe kuyi-luhla bebhite, oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki babiza bebhite oshkelawo lendlu eni-bayase Yerusalem, kodwa virement ka Tixo eyakiwe ngamatye apilileyo, (I Peter ii 5), ngokuba ubukumkani bezulu bufana nabantu abaka indlu, aye amatye emaninzi, kodwa udaka lungeko, kuba abengebebhuxolwa be-nqena. Ngoko abaki

Itole Le Mvo

KING WILLIAMS TOWN, OCTOBER 12,1898.

UMXOSA-MFENGU.

Kwayena lomhlobo wam kuzo ngokutshiswa ngu Rhodes. Yi Nale yokuba amalungu azi owalahla isikolobb sake (ngokutata *Independent* aka- i namsebenzi indawo ka Jabavu?) waka wabala naluncedo, yena ucinga i ukuba epepeni lesi Ngesi wati, “ *Imfazwe* ngalawo kanye amalungu ontsu- *yamakaya—civil war—ingaba* ndu, wona apakati—agweba *litamsanqa e South Africa.*” Azi inyaniso kumacala omabini. wayeteta lo Nongqause Ngezindawo ke ucacisela ushunuyelwa ngoku na pakati ko intlanganiso, ngelinye icala Mxbsa ne Mfengu ? zingumbuzo kummemi wentlangaqiso. (Omnye: That’s it).

NGO MR. C. T. JONES.

Ukukutshwa kuka Mr. C. T. Jones e Bai ngu Mr. Rhodes kuqondise U Mr. H. Swaartboy (utitshala untsu- ndu okokuba iko lento wase Rabe, North End Branch) ute ibungwa ngati. Kuteni indoda lendawo ka Sawala kuye isimanga ebivotele ukungaku- tshwa kuka —ukuba kutiwe yi Bond. Intaka le Rulumente amaxesha ama- bini yaziwa ngentaka ehamba nazo alandelanayo, nete yavotela uhlobo elulo. Leke ingu Sawala lomteto wokwabiwa kwezitulo, uyilumana ngalo lonke ixesha esixelelwa oko- kuba ngowona ihamba nentaka ezingo Innes, wona, igxotwe ngu Mr. Rhodes?amadoda abo. Enye indawo Kuteni evakaliswayo yeyokuba u Sawala ubalekele kwi Bondi —kuba esekeleze imali kuma Bulu, kanti nanku emangala isihlalo sobu Speaker sine *nyikiliyawe* ongabu- funiyo ubjaji ngenxa *yendyikityela* yemali, ekude kutiwe yontsundu kuba enga angalaulwa ukwamkelwa kwaso-sesobomi ngemigaqo eyalatwa ngo mfi Saul bake bonke. Ezindawo wanekela Solomon, Sir George Grey nabanye, intlanganiso, zingumbuzo namhla engekho nje e Palamente ?

U MANA KA SOLOMON, inene

lamanene, umfo ongayitandiyo inkohlakalo nenkohliso, umfo Speaker sine *nyikiliyawe* ongabu- funiyo ubjaji ngenxa *yendyikityela* yemali, ekude kutiwe yontsundu kuba enga angalaulwa ukwamkelwa kwaso-sesobomi ngemigaqo eyalatwa ngo mfi Saul bake bonke. Ezindawo wanekela Solomon, Sir George Grey nabanye, intlanganiso, zingumbuzo naelive icala kummemi nkomponi yokushicilela ipepa? Sazi okokuba zibhalwa ngaba Hleli oko- kuba kuko mfuneko yazo. Akuko mfuneko yokuba nditi lomgca uti “Tixo sikelela Inkosazana,” usingete into enkulu ngako oko ubungafuneki nganto okokuba usetyenziswe nxa ku- hanahaniswayo.

ULAULO.

Umzi mawungalibali okokuba noko sizilaula ngo Nqapela Ndikule “ sipetwe pesheya ekungati kuko ukuvukela umbuso we Nkosazana uve uze ubone intshumayelo (Proclamation) kwipepa Lakomkulu. Njengoyingenayo nalenkonzo ingena ngolwesi Bini, kuba ndicinga ukuba nayo yeyomzi, ndinga abashumayeli balonkonzo bangatata icebo lika Mr. Rhoees ku Mr. Sehreiner “ Just drop it,” okokuba ninga umzi ungeza nakweyenu inkonzo yekani ukucula u Bokwe, nitandaze nge Mvo, nishumayele u Jabavu, niqukumbele ngokuzibhengeza nokuzama ukuqekeza umzi ngokugqweta izinto ngentshwaqane nangengcikivo engumangaliso. Andazi nokokuba izalwa ngu mona, likwele, lulunya, nokokuba yinzondo sinina.

Utyapile unqande mfundisi womzi— Mr. B. J. Ross, usizi kukuba kusitwa “ Asiva Maneli.” *O tempora, o mores!* Mzi ontsundu olumanyano Iwama- zwe asezantsi kwe Zambezi (United South Africa) kufuneka lujongwe ngamehlo abomvu ngumzi wonke, uhlafe ubeke indlebe, kuba e Transvaal, Orange Free State, Natal, Bechuanaland, nakwa Mzilikazi (Rhodesia) asina Ivoti esinayo, encinane kunene, ikule Koloni kupela, yaye injongo yale “ federation ” iyi “ equal rights to every white man south of the Zambezi.” Umzi maungahiliziswa zinteto ezima- mand i zonyulo.

UKULUNGA.

Umfi u Cardinal Manning wati, “ Xa umntu endixelela okokuba uyindoda elungileyo andingeze ndangena naye epikeni ngezinto zexesha eligqitileyo. Ixesha eligqitileyo leligqitileyo. Na- ngona esandleni sam ndingaba neza- latiso ezifezekileyo ngetyala lake, andize ndateta ngalonto. Ndiya nditi, ‘ Mhlobo warn, uti uyindoda elungileyo. Ndiya- vuyiseka ukuyiva lonto. Asisayi kuxoxa ngezinto ezigqitileyo. Asingebi na- kuvumelana kulongxoxo. Kodwa ixesha elizayo lipambi kwetu. Ukususela kwelixesha uze uqube njengendoda elungileyo. Nam ndoti ndikupate njengendoda elungileyo.” Nomzi ontsundu utsho kula manene e Nqubela awati azizihlobo zetu. Leminyaka mihlanu izayo sonikangela okokuba ezi zitembiso benizenza xa nifuna ukuti sinipe ivotana zetu nozifeza na?

INKONZO ENOMDINTSI.

Sidiniwe yinkonzo engena emzini ngolwesi Bini. Ivulwa lemihla ngokucula u Bokwe! Bokwe!! Bokwe!!! Umtandazo ube nge Mvo! Mvo!! Mvo!!! Ze itekisi nentshumayelo ibe ngu Jabavu I Jabavu!! Jabavu !!! Izeke iculo lokupuma ibe lelo- kuzibengeza nokuzazisa, kuba ke sibone incwadi ziqukunjelwa ngoluhlobo:— “ Mna AB., Umtati wendaba,” “Esenu isicaka C.D.,” “ Abakonzi bomzi E.F., u Mgcini Sihlalo no H.G. u Nobala.” Azi inlesi lemfeketo uke uyibonena kwezinye indawo? Ndinenkolo ukuti baninzi kuti abangamaziyo u Mtatindaba we *Cape Times*, umbhali wama Nqaku ango Mgqibelo kwi *Cape Argus*, Umbhali manqaku e Ncoko kwi Mvo, Umgcini-sihlalo no Nobhala we D. F. *Advertiser*, Ltd. Kona ngolunyulo uke walesa isixwexwe sentshumayelo ebhawle

alimkatelele umntu wolunye uhlanga, zeke ekulauleni kwalo lizilungiselele Iona lodwa, lingazikatazi ngaye omnye ongelilo Bulu. I Bonti ekusekweni nase kuqubeni kwayo—kukukusela nokuqubela pambili amalungelo ama Afrikanders. Nemiteto emibi ngako Ntsundu iqale ukuyisingata yakuba icingwe ngalama Ngesi endiwakankanye kuqala.

U MR. HOFMEYR.

Andazi nokokuba umhlobo warn owa- lahla isikolobo sake ngokuti uza kulwa nawe kwezombuso uyazina okokuba umteto we *Strop*, owawujonge ukutya- bulu u Kafile ezifameni waqetuliwa ngu Mr. Hofmeyr; ngokunjalo nomteto wa 89 we 1887— umteto owenzelwa ukulula u Ntsundu ongumvoti kwintshutshiso zemiteto ecinezelayo, erabaxa necalulayo. Ngokufutshane, umteto obeke u Ntsundu kwisiganga so Hlope, wangeniswa nguye. Ikwa ngu Mr. Hofmeyr owacasa umteto wokuhlutwa kwetu imipu.

IMFUNDO UMHLAMBULULL.

Ngokwenje-nje ndinga ndingaonqondisa umzi wakowetu okokuba imfundo iya- busasa uburalarume bemvelo eBulwini, ngako oko ilungu le Palamente singa- bozikataza ngobuhlanga balo.

Isininzi sabagwebi kweyona nkundia inkulu yamatyala (Supreme Court) kwelilizwe ngama Bulu; kukona um- Xosa ongati izigwebo zayo ziyacalula ngakumntu kuba emnyama ? Unotshe.

ABENQUBELA.

Ngolunyulo into zo Venter (Coles- berg), Oom Fannie Le Roex (Victoria West)—ngabula Mhleli we Mvo, uhleli kwi galari ye Palamente —no Sir Pieter Faure (Paarl) amadoda avotela umteto we Stropu, bebizwa ngokutiwa ngabe Nqubela!

Itole Le Mvo

NGOLWESI-TATU, OCT. 12, 1898.

Izifundo Zolunyulo

(NTSUNDU.)

Incwadi ka Mr. R. B. Milwana engo “Qekezo Lomzi” ontsundu yebaluleke kunene, ekungaba kuhle ifundwe ngo- coselelo olukulu nguye wonke um- Afrika. Kuluvuyo kum ukuti idabi ebeliwiwa yi Mvo ngolunyulo livule amehlo abantu bakowetu abaninzi. Bekuyinto elula kum-Ligi ukugqubela utuli emehlweni omntu ontsundu; ibe imibuzo yake imibini kupela. (1) Ufuna ukulaulwa li Ngesi nokokuba li Bulu na? Uyazi um-Ligi okokuba umntu ontsundu uyakolelwa ngokubanzi e Ngesini kunase Bulwini. Kodwa ke untsundu oselubona luyazi okokuba kuko

AMA NGESI NAMA NGESI nje

ngokokuba kuzo zonke intlanga kunjalo. Ako ke nama Bulu alungileyo, ako nakohlakeleyo. Nakuti ke bantsundu kukwanjalo.

Kuma Ngesi ako akohlakeleyo, azama ukucinezela nokulaula umntu ontsundu ngendlela erabaxa nengeyiyo eyobulungisa. Inkoliso yawo ngaweza kwelilizwe engamahlwempu, esuka e *Home* engazelwe nto, afike atyeba apa, yaye injongo yawo iyeyokuba ontsundu ahlale ezantsi ebuntwini, abe sisicaka unapakade kanapakade. Ngawo la ayefuna u Tung’umlomo, imipu sayi- hlutwa ngawo. Imiteto ye pasi ezi- ngqongqo zase Monti, e Dayimani nase Natal zangeniswa zapunyeleliswa ngawo ; ngawo la acela ku Oom Paul imiteto erabaxa kunene yase Rautini; ngawo la angavumeli abantu bakowetu ilungelo lokuvota nokuhamba emacale- ni ezitalata e Natal. Ilungelo lokuvota lale Koloni lenyuswa ngawo. Imfundo yetu e Natal awayixasi wakuba ufike ku Standard IV. Imiteto ye pasi za- ngokuhlwa yaveliswa ngawo; ngexa lika Landipasi, ngawo la ayesidipa njengo- kungati eso site senkomo sikuti bantu bamnyama; umteto woranelo ema Mpondweni wenziwa ngawo; imihlaba yetu ihlutwa ngawo ngesheyi lokuti sivukela umbuso. Imfundo yetu ayicase ngangokuba okokuba waka wafutwa e simnareni awasayi kukuvumela okokuba usebenze ezikwatini zawo. Ikwangawo ke nala ati komnye umfundisi ontsundu wase Monti akuba eya kucelela impasalala zakowabo indawo zokuma, “Asinandawo, maziyokusebe- nza e Bblani.”

Ako ke

NAMA NGESI ALUNGILEYO azama

okokuba u Ntsundu alaulwe ngendlela yobulungisa, ati naye usisidalwa makafundiswe avulelwe onke amatuba okumqubela pambili, anikwe aboniswe amalungelo anokumpilisa kobu bomi nakobuzayo. Ngawo la siti sakukala ngokuti " safe butywala bomlungu " asisabele azame amacebo okusisindisa nokusinceda. Ngawo la ati kwakuveliswa imiteto erabaxa neyobubhru, naxa ixoxwayo alinge ukusitetelela nokusikusela; ngawo la ancedisana nabafundisi betu ekusikupeni ebunya- meni naseburwadeni asise ekukanyeni nase kupucukeni.

NGU OOM PAULI NA?

(2) Ufuna ukulaulwa ngu Paul Kruger nokokuba ngu Mntan’ omhle i Nkosa- zana u Victoria na? Uyazi um-Ligi okokuba umntu ontsundu ulutanda ulaulo Iwe Nkosazana kude kuti peza. I Bulu elingafudanga ngemvelo

IZIFUNDO ZONYULO.

E Bhai.

(NGUMBHALELI.)

October 4,1898.

Kuko intlanganiso ebibizelwe umzi e Rabe ngo 29 September ngu Rev. W. B. Rubusana. Isatyelwe kakulu ngumzi. U Mr. Balfour esesihlalweni.

U Mr. Rubusana ute ukubalapa pambi komzi wase Bai asikuba ezokufundisa umzi ngombuso esipantsi kwawo, kodwa njengomfundi naye uze kuncokola, nokwalata izinto ezingaba, ngelinye icala, zisayisitele inxenye yabantu. Waye yena ngokwake engahambi nendawo yokuba umfundisi mangabi nanto nezinto zombuso nolaulo, umsebenzi wake ube kushumayelaqa. Yena ucinga ukuba kuko izinto. ezipatelele entlalweni yomntu, ezifanelwe kengoko kukukangelwa zipapelwe ngumfundisi ukuze abe nokushumayela kubantu abahleli intlalo entle neyonwabileyo. Uqube wacaza amaqela la aman’ukuvakala e Palamente. Wati ukwanda nokuba zininzi kwezihlalo ze Bondi kukuba ama Ngesi ixesha eli ebengayi ncnelele nganto imali ehlaulwa ilungu ngexa i Palamente ihleli (nyanga-ntatu) eyi £1 16s ngemini; ngoko ke izihlalo ziyekelwa kumahlwempu ama Bulu, ati ke wona axole kukwamkela loma- lana kuba engena kungenisa ngapezulu kwifamana zawo ngemini. Ngendawo yokungaxasi amalungu etu amadala kunyulo oludlulileyo kukuba eyi Bondi; yaye into yokuba yi Bondi ebalekele kuwo ingahlambi nto kuyo yonke lonto. Oko ke wakubona ngokwake e Kapa ekwi Speaker’s Gallery. Ke ngala eku- tiwa zi “Independent,” yena ucinga ukuba ilungu linoncedo kontsundu betele lise “Bondi” umhlaumbi likwi “Progressives” kunokuba libe yinto esesitubeni. Watsho wazekelisa ngokuti: “You are better off use zulwini or esihogweni kunokuba ube sesitubeni. (Iilizwi: Yininale mfundisi!). Ngoko ke akawalandeli konkena. Noko ke uyawuvela umzi wase Bai ngokulahle- kelwa ngumhlobo wawo u Mr. Jones. Ngo Mr. Pelem ute akazani nganto ngo- kuza kwake apa e Bai. Ayinyaniso indawo yokuba watunywa nguye or yintlanganiso. Ke elokugqiba ungeni- se umcimbi wokwamkelwa kwepepa lake.

NGO MR. M. BELEM.

U Mr. W. Pikoli ute akayiva kamna- ndi indawo yokuba umfundisi akanka- nye igama lika Mr. Pelem engeko apa, kananjalo kumcimbi ole kwinto eku- hlangenwe ngayo. Unyulo lugqitile, waye no Mr. Pelem engacitanga kuti “buxe” nesigqibo ngokubako kwake; yaye lonto ke ikukuzinika ubuso obuhle ebantwini voti. Ivoti esinayo, encinane ukukankanya umntu engeko engena kuzipendulela. Utile : Uyateta!) U Mr. Rubusana ute imbangi kukuba igama lelo nene ulikankanye ngenxa yokuba ukaulelwe ngalento esafika— ukuba u Pelem lo wamtumela nina ukuza kulahlekisa umzi; qa ke.

U Mr. T. Mkoti ute yena lendawo ka Pelem ilungile ukuba ikankany we, kuba umzi walahlekelwa ngokubako kwalo mfana ka Pelile, angaziyo ukuba waye zokufuna ntonina, etunywe ngubanina. Ke ngendawo yezihlobo zwa ezidala, kuye yena icacile into yokuba zizi Bondi, bezifanele ukungavotelwa, uyawabulela amazwi nencazelo ka Mr. Rubusana. (Utile: Ayikacaci indawo yobu Bondi bazo kuti. Kuhle.)

IPEPA.

U Mr. S. N. Katta unge angaqonda eyona nto lentlanganiso ibizelwe yona yiyipina, uko “Umbuso,” iko le

yokuba kutatwe ipepa?

U Mr. S. Mawele ute yena usakolwa lipepa le Mvo, nenkokelo yalo ayilahle- kisi mntu kwezinto zisapitizelisa umzi.

INGESI NE BHULU.

U Mr. W. Wauchope ute izwe uli-gqibile wada wakufika naku “Oom Paul ” e Rautini, apo wabona kona ukuba umlungu “ ubomvu ” wonke. Kwinteto ecinezela ontsundu kwelo. Bebesiti xa baye e Pretoria (Ekomkulu lama Bulu) betunywa ngumzi, balatiswe amapepa asayinwe ngama Ngesi, acela ukuba ama Bulu ayimisele lomiteto, batsho bati: “Hai, abelungu babomvu bonke madoda. (Omnye: Uyateta Nqodolo!) Ke noko kunjalo kuko nembeko enkulu ati ayifumane umntu ontsundu ofanele- kileyo kwizipata mandla zama Bulu, eziti ukumbiza umntu ohlambululekileyo : “ *De Gaskafte Krestling kluerling.*” (Kwahlekwa.) Kude kube ngapezulu kwinzala yase Transvaal, xa alapo angatata ngomlinganiselo u Mr. Matlapin, um Sutu. Yena unokukwenzela ipasi ikukulule nokuba kupina. Ke ukutsho, unga ingacaca indawo yokuba i Bulu alilutsbaba ko Ntsundu kuba lili Bulu, njengokuba i Ngesi lingalunge lonke kuba isuke yali Ngesi, izihlobo zizihlobo ngendalo. Ngendawo yepepa, okwangoku lisaxela ingqeqe, yona ungeva imanukuti: ntyau! ntyau! ntyau! emva kwenja enkulu, ingade ilwe kuba isazi ukuba iyakoyiswa, ibeke lonke eloxesha imfene iwugqiba umbona. Yena ke “Nqodolo” usasonge izandla de kulawe nemfene le ngokuvisisana ibulawe lupile usapo. (Kwadunywa.)

UBU BONTI—BUYINTONINA ?

U Mr. B. Sinuka ute indawo yokula- hlwa kwezihlobo zabo ezidala akayiva, kuba engayifumani ukuba yindawo nina le ezise indawo yokuba ziyi Bondi; into ayaziyo yeyokuba yi Bondi ebalekele

E B!pfolo.

MAKALAHLELWE NTONINA?

KUWE MHLELI WE “Mvo,”—Ngati isitonga sonyulo sidlule, asikadluli? ‘Mbangi yokuba ndibuze lombuzo kukuba kuko izwi ekute kuyo yonke imigudu ebisenziwa kwaqukunjelwa ngalo, elokuba makalahlwe u Mr. Tengo-Jabavu. Kekaloku ndixakiwe ukuba oku kulahlwa kuka Mr. Tengo Jabavu kusingisa pina; kuko ukuba angabi safuneka kuyo yonke imicimbi engaba iluncedo, nokuba hai kusinina, kuko ukuba abe ngumncedisi koyakufakwa esikundleni sake kusinina, kwaye kunjalonje ndingatsho ukuba u Mr. Tengo-Jabavu unguyena mntu onokwe- nza izimanga ezingenakwenziwa ngo- ' mnye umntu. Kodwa umbuzo ngulo, besesidikwe yintonina kangako nguye? Indawo yesibini, kwazona ezizaziso sizitunyelwe ngalamanene azixeli ukuba ngubanina oyakuba kulendawo akuyo u Mr. Tengo-Jabavu? Ndiyakolwa ukuba wonke ubani uyazi xa kuza kushenxiswa umntu kwindawo abe kuyo, kuyafunwa ukuba inga ngub'a- nina ongafanelwa yilondawo, okanye kukangelwe ibamba okwexeshana; kekaloku lamanene akidange asicazele. Kungoko lite iqela kulomandla wase Bhofolo lakungafumani ncazelo lawabuyisela kubaniniwo apo avele kona, laye liteta zvinye, asikafuni kumlahla u Mr. Jabavu.

Indawo yesitatu, izaziso ziti, Umhleli uhlwayela okungenyaniso ukuti abantu base Alvani basenento no Sawala ba-gqibe ekokubeni abamfuni, bafuna u Crewe ohamba nama Ngesi. Kekaloku indawo efike yandilinda ngalama- nani:—Sauer 796, Crewe 598, Botha 600. Kekaloku andazi nokuba kwelinani lika Mr. Sauer akuko bantu bantsundu, ekuyakuti ukuba akuko bantu bantsundu ndibe nokuti ke IMVO mayibe yayi-teta okungenyaniso. Kambe kulombuzo warn sendoncedwa

ngabantu base Alvani kuba bona bati abamfuni u Sauer bafuna u Kru yena uhamba nama Ngesi. Injani londawo mzi wase Alvani? —Ndim, PETER CONGWANE, September 24,1898.

Ukuteta Okutukayo.

MHLELI WE MVO ZONTSUNDU,—Kau- ndinike itutyana ke ndenze amanqaku ngo “ Hlab’ ekangele ” okwizwe elitu- ka kunene, elingena mbeko nakubani. (1) Unkabi uba akabonwa ukuba kanye nguye umpembi wobubi; (2) Kwayena uhlaba u Mr. Mlilwana elixa sincoma tina inteto elungileyo. Wazika “ Hlab’-ekangele.” Sikubonile apo udlela kona. (3) Unkab’ uhlaba u Mr. Matyolo ngenteto engena mbeko. Sikubonile. Nam ngokwam olunyulo, njengoko seletshilo umzalwana (u Tyolo) ukuti lusishiye namava, kunjalo okunene. No Mr. Ruluneli wase Cawa ndimxasa ngomqolo warn ngawe uyatuka mu radani. Ngati kumhla waqala ukwenza into. Lenteto yako “Hlab’ekangele” ifana nenteto eyayinge voti engo Dakilisi e Ncmera eyayizincoma ngemfundo. Injalo kanye le, iyagxeka. Kum ngati kufuneka kwenziwe umgudu omkulu ukuyipelisa lentlamba, nezi zi-tuko, nezinyeliso, nokuswela imbeko, ukungahloneli, ukuze kulunge. Nditsho kuwe “ Hlab’ekangele,” ngati ubucimile xa ubusenza lenteto, kanti noko uboniwe into oyenzayo, nalapo usingisa kona, necebo onalo pakati. Uyabonwa. Xa nditshoyo ba Hleli be Mvo nditi bako abakutandayo or abanitandayo. Yomelelani, sinani futi emitandazweni. Uxolo ba Hleli, botani. Ndim, oyena—HLAB’ EKANGELE.

P.S.—Yena lo ka Sibeko ngati ubedle “ungqam.” Yonke inteto ayenzileyo unkatyana ucinga ukuba IMVO iminjje imi ngaye. Hai mfana, ungacingi ukuba ungu Judge nje wogweba. Lumka, ms’ ukufeketa ufunde ukuteta wakuva

“ ungqam ” we Bar ne 3 Star. Lumka, umzi wosangana aze namazulu asanga- ne, lumka.

Ngo Mayisela.

Ndipendula am azwana abe kwi Mvo “Akunjalo, andiwahlutanga amasimi ka Timothy Mayisela. Kuze udade wabo wacela isife, no Coll afika ehamba naye, naye wacela intsimi. Ke lamasimi bewacela nje ngawomfazi omncinane ka Mayisela. Umkile waya ngapesheya e Free State ngapaya kwe Bloemfontein. Bubuposiso obubi bokuti ndimhlute amasimi ake or ndimpange amasimi ake. Andisiso isidenge esinjalo engati umntu ndimblute amasimi ake ewarafela. Umfazi yena umkile egxotwa ngu Timothy Mayisela. Nam lo ndingu swaar wake, ndizeek omnye udade wabo, ukuliswe ndim lo ndamsa nasesikolweni. Ke nkosi, ngo Mr. Sauer, uyazi yena u Mr. Sauer ukuba ngentlanganiso yemantyi eyayise Herschel wafika ngeloxesha u Mr. Sauer, wayenza eyake. Kwateta abantu ababini, emva koko kwateta mna, ndamncoma kakulu u Mr. Sauer ngemisebenzi asenzela yona ngo Tung’ umlomo nange Pasi Engqongqo, esasisenza intla-nganiso nasebusuku ndisiti—Kumbu’ani u Mr. Sauer, wayesiwa evuka nati ngeloxesha. Kwavakala evuma onke amadoda ase Herschel xa nditi masini. vote sonke u Mr. Sauer no Mr. Crewe. Ndikuxelela, lento yamasimi ayiko kanye entweni yevoti. Lento u Timothy uyimangalele ku Superintendent Dovey, yatetwa wagwetywa, kwatiwa ndiyitete ngokulungileyo. Lonto yamasimi ipelile. Owako onyanisekileyo,— AUGUSTUS T. BELL, Dulciesnek.

[Lencazo ka Mr. Bell iyenza bala limbi inteto ka Mr. Mayisela.— Ed.]

Inja eli Bilidokwe.

MHLELI, — Woba akuyondoda ukuba uke wayipendula incwadi ka H. C. Msikinya, wase Melika, ayifanele kupe- ndulwa ngamadoda asemsebenzini ange- na xesha lokufeketa, njengawe nje. Into inye *dez jamaar*, abe upesheya kolwandle, yaye nemali inqabile, bekuya kutunye- Iwa enye inkwenkwe eqavileyo ipate olomdubu, uswazana olubunileyo, iti kuye, hla! utu kwedini ka Msikinya, hamb’ udlale or uncokole namany’ ama “ nkwe.” Amadoda ayayitanda, eyibuka lento uyenzayo yokungapiki nento zobu- ntwana ezimana zibhekiswa kuwe nga-bafunda ukukonya, gxebe ukukonkota. Abanakuzinceda. Abanini zinteto aba- sokuze bayikolelwe lenqubo yabo, ayi-bukwa bani ngapandle kwabafunda ukulila nje ngabo; de babe namava obudoda aneleyo. Yaye iyinto eyaziwa ngabo bonke ukubainja enkulu ifundo- kelwa kakulu zingqeqe, isuke inge ayiziva zintshwentshweza nje, seyingu Yo! yo! ye! ye!! Ikukuti nqa into yokuzikataza kwakutiwa, u Jabavu ute- ngiwe. Unani ungazenzi iliwa kuba lemigudu uyenzenayo bayayenza nabo batshoyo. Ukuba u Jabavu angatengwa no Nantsi angatengwa —T.

Aliwal North.

AMAQETSEBA ONYULO.

“Um-Afrika Okulayo ” wase Aliwal utyatyanjelwa yintlanganiso yopyulo yakona yokulahlwa kuka Mr Sauer, ngentlanganiso enkulu ye 28 July, 1898, nokwamkelwa kwake ngu Rev. Jno. Msikinya ekubuyeni kwake e Herschel, nge 19 August, 1898 ; nokuhuye alahlwe akuva inteto yamadoda. Uncoma ubu- yilo obungatetekiyo ; uti:— Ndivumele ndike ndenze amabal’ engwe ngonyulo luka Sauer no Crewe, ngabantsundu. Nge 28 July u Sauer wagwetywa ngo Revds. W. Rubusana, J. Msikinya, no Mr. Mqanda, nabalandeli babo e Alvani, kwavunyelwana ukuba uyi Bondi Wa- nduluka u Rev. J. Msikinya wasinga e Herschel. Ebuyile kona ubize intlanga- niso, wayipakela

ezase Herschel, ukuba ufike umzi umi “Bhuxe” ku Sauer, wawubotoza ukuba mawuvote ku Saner no Crewe, kwavunyelwana ; wati nose Alvani bayakuvuma balandele yena. Efikile uyipakele intlanganiso, utsho wati, ufumene ucingo oluvela e Herschel, oluti namhla nje u Mr. Sauer uyicitile yonke lanto yokwahlulwa kwevoti, ya- pitizela kakulu intlanganiso. Yada yakupana ngezandla, etyalikeni ka Rev. Jno. Msikinya; kute emva kwesipitipiti esibi wavakala esiti u Mr. Msikinya mayipume impi ka Sauer, hai yavuma, kwasala iqumru lika Crewe. Isigqibo sibonakele ngomhla wevoti xana u Rev. J. Msikinya seleyindangandanga, enxibe amalapu okuxela ukuba ziyona nkunzi kumagqweta ka Kru ekutiwa yi flag ye Nkosazana (lenye) ukurolela abantsu- ndu ekuvoteleni u Kru lowo.

Intshumayelo ze Sabata eyandulela unyulo siva ukuba ubehleli kanye pezu kwabati bavota u Sauer, utsho wati abo bantu bane e Wesile, batatu e Tsha- tshi, ngabantu abafana nabantu abati akuko sihogo! Wade wati ekuyigqibeni intshumayelo yake, noko maze bangaxa- kaniswa abazalwaha abo, yoti ifika imini yovoto babe sebeluguqule uluvo lwabo. Yapitizela pandle intlanganiso ngemini ye Cawa.

Uluvo Lomtengisi Mayeza.

U F. W. CL Thomas, umtengisi mayeza e Claremont, usand’ ukuti kutsha nje “ Kuluvuyo kum ukuyaleza elika Chamberlain Lokholokohlo kubatengi bam, kuba isoloko isanelisa. Litengi- swa ngo R. Lumsden & Co., abatengisi mayeza, e Qonce.

“Imvo Extra.

WEDNESDAY, OCTOBER 12, 1898

BENSONVALE INSTITUTION.

We hear that a considerable gathering assembled at this Institution on the 22nd ult. to witness the formal re-opening. The magistrate of Herschel was present. There were also Revs. G. Weaver and F. Ellenberger (Masifisi), Rev. J. Thompson, President of the Conference was, we regret to say, unable to be present. The ceremonial consisted mainly of a dedicatory service, conducted by the Governor of the Institution (Rev. W. Baker), who said a few words as to the successful result of the labours of those who had directed the work of building, after which the Resident Magistrate formally declared the buildings open. The visitors were then shown the very capacious classrooms, dormitories, and schoolhouse accessories that now replace the very dilapidated erections that formerly formed this home of tuition; and the solid workmanship and convenient character of the whole structure were duly admired. The cost of the work of building had been £1,750, and of this there was still a large amount, about £600, to be made up. A collection was taken, when the total realised in cash and promises amounted to nearly £70, of which sum it is only fair to add Native contributions formed a pleasing part. The severe drought that overhung the opening must have had a depressing effect on the proceedings. Now that it is broken Mr. Baker should be able to do better.

QUEEN OF DENMARK.

It is matter for deep regret that the illness of the Queen of Denmark to which the Princess of Wales was summoned a few weeks back has ended fatally, a cable to that effect having been received. Her Majesty was born in 1817 and was mother of the Princess of Wales, towards whom the sympathies of all in the British Empire spread.

MOST SUPPORTERS.

The *Queenstown Representative* gives the views of a section of the Ministerial party as follows:— “ Most of the Government supporters in these parts are of the opinion that the Government should have resigned a fortnight ago, no doubt Sir Gordon Sprigg will find that opinion pretty general. If, however, he determined to resign a day before Parliament meets he will lay himself open to the charge of cowardice. If, therefore, he does not resign now that still a little time is left, he had better not resign until actually defeated in the House. The situation is indeed growing more complicated every day.”

And again:—“ The new Govern- ment—and there can be no doubt now, even in the mind of Sir Gordon Sprigg, that there is going to be a new Government—will take some time in forming, and will then have the excuse of saying that as they were given no time to formulate any legislation they are not prepared to bring any forward at all. The Estimates will of course, have to be passed and Parliament prorogued to next year. The business of the country will, in the meantime, have to look after itself.”

The Ntinde Location.

Government has been unable to entertain the application of a public meeting of King Williamstown, requesting that a portion of the Ntinde Location lying between the town and Briedbach commonages be added to those commonages, and recommends the erection of dividing fences to stop the nuisance of trespassing and im-

The Cape Telegraph Department has issued an intimation that class cypher will be entirely abolished, and messages, whether written in plain or code languages, will be passed at the ordinary rate of Is. per ten words and 6d. for every additional five or part of five words. Messages may be written in English, French, German, Italian, Dutch, Portuguese, Spanish, or Latin. Messages written in any other languages, or containing unintelligible combinations of letters, will be counted at five letters to a

Elomisipa—Lokuruneka is
 Elase Indiya lokumika mandla—Xa uno- kutyafa njalo njalo ... 3 6
 Umpilisi Ongumangaliso—Amafata ama- nxebe nezilonda njalo njalo 1
 Umgudisi—Wobuso oburabaxa njalo njalo 2/6and 3 6
 Umgubo—Wesisu segazi esesine Xesha njalo njalo 1 6
 Umpilisi we Cancer21 0
 I Germicide—Zokupilisa i Gushuwa, njalo njalo ...18 0

Onke anokufunyanwa enamapapa ngesi Ngesi, ngesi Bhulu, nangesi Xosa.

Lamanani axeliweyo ngawe botile ngapandle kwe posi.

Dale College.

The *Cape Mercury* is to be commended for bringing forward before the public the good work Dale College is doing. In any other town the praises of such an institution would rehd the skies to its advantage, but we have never been able to account for the unnecessary modesty of King Williamstown in educational matters. From our contemporary we gather that the number of Dale College candidates entered for the annual December examinations is a record, and consists of the following subjects *Science*.—Chemistry (advanced stage) 4, do. (elementary stage) 22 ; Physics (elementary stage), 4; building construction (elementarystage),6. *Woodwork*.—First year course 38, second do. 5, third do. 1; *Drawing*.—Frechand—first year—45. These examinations are entirely apart from the University Examinations held in June, the results of which were as follows:—Matriculation—1st Class 0, 2nd Class 1, 3rd Class 3; total 4. School Higher—1st Class 1, 2nd Class 2, 3rd Class 2; total 5. Elementary—1st Class 1, 2nd Class 11, 2rd Class 6 ; total 18. In the last examination 18 candidates were entered, *all of whom passed*, five in extra subjects, one in Latin, four in German. The Matriculation and School Higher lists were not so good as last year, when eight candidates were entered for the former, all of whom passed; 12 were entered for the latter, 11 of whom passed.

Sham Progressives.

At present, observes the *Midland News* with truth and force, we have a self-styled Progressive party containing several ministers who have lived on Bond support in the past and several ex-Bondmen in the ranks. The party contains members who were at infinite pains to oust some of the most honest and consistent progressive members of the late Assembly, and are now seeking to retain power by securing some deserters from the Bond The men who a few weeks ago were denouncing Mr. Sauer as “ the most discredited politician in the country” are now holding him up as an “ideal Speaker.” A sturdy reform party will not be built up on those lines.

Congregational Union.

The annual meetings of this body, which were this year held at Uiten- hage under the able presidency of Rev. S. J. Helm, came to an end last week. Among other business transacted may be mentioned the appointment of a paid secretary. Heretofore, the duties of this office have been discharged by an honorary secretary, but they have grown to an extent that one who might visit the churches was required. The choice for this important post has wisely fallen on Rev. J. P. Ritchie.—A discussion on Church Work proved a special feature of the meetings this year, it being resolved to continue and observe them in coming years also.—The desirability of forming District Associations was acknowledged since the area of the Union is very wide, and a Committee was appointed to bring up a scheme.—Missions in Matebeleland were commended to the Executive.-The Union decided not to prosecute work in Cen- tani, as the Presbyterian Missions are labouring there.—In matters of education a movement is on foot to establish central schools after the model of Lovedale. Peelton is re- opened for the girls, and Hankey may be opened for boys.—For, the coming year Rev. Charles Phillips, of Johannesburg, was elected Chairman and Mr. E. Jukes Knight, of Burghersdorp, Vice- Chairman.—It was reported that the difficulties in connection with Rose Lane Congregation, Uitenhage, still existed, —‘Recommendations were’ passed to enable Knappshope to have a Minister. —The Union had also the pleasure of welcoming Rev; S. P. Sihlali, who had just returned from A trip to England. He gave an interesting report of his mission, which had been a most delightful and helpful one, resulting in the collection of £500 for work in Tembuland. The sessions concluded with votes of thanks to those who had entered the Union.

On his arrival at Cape Town on Sunday week His Honour President Steyn was met at the station by Lieutenant-Colonel Hanbury Williams, Military Secretary, with a carriage from Government House, and drove to the Queen’s Hotel. In the afternoon, His’ Excellency the Governor called upon the President and Mrs. Steyn at their hotel.

JESSE SHAW,
 EDICAL IBOTANIST, ETC.,
 FORT BEAUFORT.

UKOHLOKOHLU OLUBI’

“ 94, Commercial Rd., Peckham, July 12.
 “ Nkosi Etandekayo.—Andikwazi kulutyila uluvo lwam, kodwa ndinga ndingakubulela. I Lozenges zakó zenze izimanga ekundikubuleni kukohlokhohlo olubi. Kusisela okuya ndavulwa inxebe emqameli (njenge Nkosi yase Germany, kuloko ndibulela u Tixo kuba ndingafananga nayo, mna ndisapila) kwi hospiti! yase St. Bartholomew, akuko mntu ubengaba nokohlelo olumamandla kunolwam; belude lwafika ekubeni lundipelise amandla. Isikhohlela ebesilukuni, sisininzi, ngoku sitambile, ngoku ndimako akusikupa ngapandle kwenkatozo.— Ndingowako nge- nene, Nkosi, i HILL.

UBUNGQINA BE GOIRA. UBUNGQINA BE GOIRA.

“ Ronth Park, Cardiff, Booth Wales, September 28, 1893.
 “ Ndinovuyo olukulu ukuqokela obam ubungqina kwiweza lako elilunge kunene elizi Lozenges zokohlokhohlo, ngoku sevi- sibozo imivaka ndilisebenzisa kwihosi- tili vam nezivane indawo, ndalifumana lino- needo olukulu. Ndikatazwa futi do. 1; *Drawing*.—Frechand—first year—45. These examinations are entirely apart from the University Examinations held in June, the results of which were as follows:—Matriculation—1st Class 0, 2nd Class 1, 3rd Class 3; total 4. School Higher—1st Class 1, 2nd Class 2, 3rd Class 2; total 5. Elementary—1st Class 1, 2nd Class 11, 2rd Class 6 ; total 18. In the last examination 18 candidates were entered, *all of whom passed*, five in extra subjects, one in Latin, four in German. The Matriculation and School Higher lists were not so good as last year, when eight candidates were entered for the former, all of whom passed; 12 were entered for the latter, 11 of whom passed.

Tabata ezika Keating I Lozenges Tabata ezika Keating i Lozenges.

Ezi LOZENGES ZIKA KEATING ZO- KOHLELO, “ sakugqite iminyaka engu- mashimi asixenxe anamihlanu ” zagalwa- yo ukwenziwa, kukona ziyidwinyo ukutengwa, kuba akoko zilingana nazo ngokunceda ku Kohlelo Lobusika, Um- befui, no Mgqala; linye kupela elinedayo.

AZINA ZIMBI.

AZINA ZIMBI.
 Ezika Keating i Lozenges Zokohlokhohlo elona yeza kuhlulwa ilimbi okinyaneni UKOHLOKOHLU, UKU- TSHA KWELIZWI, NOMQALA, zite- ngiswa nge nkoxna ne botile ngabontengi mayeza bonke.

ABAFUNA.

Ukutengisa Amazimba, Iizibonda Zomtati, Uboya, Nezikumba.

Bofumane amaxabiso alugqileyo ngokuya ku C. E. NIXON. Ningakulibali kwa

C. E. NIXON,

Otate Indawo ka J. Newing,

Cambridge Road and Ayliff Street

E QONCE.

EKA POWELL



INCINDI YE ANISEED

INOKUPILISA UKOHLOKOHLU LWAKO
 ILIYEZA ELAZEKAYO KULO LONKE ILI- ZWE, elitengiswa kakulu ngabo bonke.

UBUNGQINA OBUNGACELWANGA.
 I DEAN YE VERGER TASK WESTMINSTER ibhala i-- Ndadetyiswa ukuba ke ndhinge i Balsam ye Aniseed; ndengeniyo, ndazuzza ukuncedeka. Ilu- nge kakulu emzimbeni nase komelezeni ilizwi.

U LIONEL BROUGH, Esq., ichule lemidlalo elaze- kayo uti “ Ndicenga ukuba filizeya elilunge ka- kulu kubantu bemidlalo, ndaye ndisoloko ndliya- leza kodade nabazalwana bam.”

U Mr. THOMAS HUGHES, Chemist, Llandilo, October 1, 1896, ubhala: Isimanga, sendinemi nyaka engamashumi amahlanu anesibini ndise shishini namhla. Ndiyakumbula uma endimka i Balsam yako yokukhohlela ngenqele, sekuzakuba viminyaka engamashumi asixenxe yenzakayo lonto?

LIBEHLE LIZICOMBULULE IZIKOHLA- UKUKOHLA KWANGOKUHLWA LI- KUNCEDA KAMSINYANE.
 QWALASELANI UMFANEKISO ONGENTLA EMAPEPENI ELLSONGELWE KUWO.

Kangelani amagama ati, “Thomas Powell Blackfriars Road, London,” kwisigqiniso sakwa Kulumeni.

Ningayamkeli Imilinganiso, Labako 1824.
 A BASE ZIFAMENI XA BAZE KUTENGA BA- NGALLIBALI ELIYEZA LIDALA LOKO- HLELO.

EKUKOHLLENI.
 EKA-POWELL INCINDI YE ANISIDI

UTENGISWA NGABENZI-MAYEZA

VENKILE KWELASE OSTRELIYA, NYUZILANI ne KOLONI ZASE KAPA.
 KWISIFUA SOMBEFU, NOMFULAWENJA, UTENGISWA NGABENZI MAYEZA NEVENKILE KWELASE OSTRELIYA NE NYUZILANI ne KOLONI ZASE KAPA Ibhutle 1s, 1 1/2I ne 2s. 6d

IBaibile ze Zisosa

KWANE

TESTAMENTE

ZINOKUFUNYANWA NGOKU KWI

Ofisi ye MVO nakwa Mr. NIXON, Qonce.

| | |
|--------------------|--|
| Lovedale | |
| Alice | ZINOKUFUMANEKA NAKWEZINDAWO . |
| Queen’s Town ... | Rev. DR. STEWART |
| Graham’s Town | Mr. R. STOCKS Mr. D. Kimberley S. BARRABLE |
| Beaconsfield | GROCOTT & SHERRY |
| Port Elizabeth ... | Rev. N. PESCOD Rev. J. S. MORRIS JUTA & Co., ETC. Mrs. STEWART Rev. T. GAMBLE KUMZI WASO |

| | | |
|--------------------|------------|---------------|
| IBaibile Enkulu | .. 9/- | nge Posi 10/1 |
| Fhotshwe kakihle | .. 6/6 | - 7/ |
| Fine Class | .. 5/6 | - 6/ |
| Eyomeleleyo ... | .. 4/ | - 4/6 |
| Fincinane | .. 3/ | - 3/6 |
| | .. 2/3 | - 2/8 |
| | .. 1/3 | - 1/7 |
| Testamente Fentsha | .. 2/ | - 2/3 |
| | .. 1/6 | - 1/9 |
| | .. 1/3 | - 1/6 |
| | EZOKUFUNDA | |

| | | |
|--------------------------|-------|----------------|
| Uhambo Lomhambi (Rev. T. | 2s 6d | nge Posi 2s 9d |
| | 2s 3d | - 2s 8d |
| | 3d | - 4d |
| | 2s 6d | - 3s |
| | 6d | - 7d |
| | 3d | - 3 1/2d |
| | 1d | - 1d |
| | 9d | 9d 10d |
| | 3d | - 4d |
| | 3s | 9d |

i Baibile Ezintsha Zesixosa qezi- tshipu 1s. 3d.

REV. L. NUTTALL, Secretary Cape Town.

AKA NOGQALA

AMAYEZA

Adumileyo Ezityalo,

ALUNGISELELWE nge nyameko nanenge ngqondo kumzi wake wa- ma yeza e Bofolo aye ikakulu ezizwe ngemiti yamayeza. Aluncedo oluqini- sekileyo kwizifo enzelwe zona.

s. d. Iyeza. Eliqinisekileyo—Incindi yokupilisa ukulunywa yi nyoka, njalo njalo..... 7
 Umpilisi—We sisu segazi, njalo njalo 2
 Elase Afrika—Lokupilisa izinyo kwaoko ... 2 Incindi Yezityalo—Yokupilisa intloko ... Umhlambi Omsha we Iisa—Wokupilisa amehlo abuhlungu 2/-
 Umcaza we Zityalo we Alkali—Wece- sine 2/-, 2/6, and 3
 Elokupilisa Elitsha — Le Ngqangambo Zamatambo 2
 6
 (Jmdambisi—Wokutsha ne Zilonda njalo njalo . .
 Umcaza omandi we Rhubarb—Wokunce- da intsansa

JABAVU & BOKWE,

UNGUMTUNGI wodidi olupambili.
 Impahla ayigcinayo yebuhlungu yodwa, netandwa ngamanene ayaziyo ento ikhahlawa zingubo zelixesha. Um- sebenzi wake e Dayimani ungowaniselisi leyo.

Amanani ngalungele elixesha
 Ubulela bonke abantsundu abase Si- kwatini nabanga pandle, ngenxaso ngale minyaka ilishumi ugqitileyo.

Itestamente Endala.
NGEMIBUZO NEMPENDULO

NGU
REV. W. A. GOODWIN, M.A.
Yaguqulelwa esi-Xoseni ngu Alfred B. Jele
Inokufunyanwa ngoku kwi Ofisi
Mvo, nge 1/6; nge Post, 1/9.

C. A. Jay & Co

BASE QONCE.
BAFIKELWA ngeveki zonke zinqa-
nawa eziza nempahla zentsimbi.
Lzinto zokusebenza, zentlobo zo- nke,
zawo onke amashishini Izitya—Ezegi asi,
Ilampu, Iparafini, Amagaba, Imihlakulo,
yentlob zonke, Amazembe, Ibedsteads,
njalo-njalo.

YIZANI KUZIBONELA,

INTLOBO ZONKE

ZE BAIBILE,

Ngenteto ye Sixosa,

Zinokufunyanwa
KWI OFISI YE MVO,"
E QONCE kwanakwa ' .

Mr. C. E. NIXON.

Lemizi yomibini Yenziwe indawo zoku-
tengisa i Baibile yi

British and Foreign Bible Society

(Umanyano loku shicilela Izibalo)

MAXABISO ezinokufunyanwa nga-
wo kwi " Mvo " adweliswe ngezantsi.
Ubani otumele imali ngokwala maxabiso
wofunyaniswa incwadi asukuba efuna
zoma.

Ukuvela kwe Mini (Rev. W.

Hunter)

Indlela Yobom (Rev. C. K. Hodges) inye

Incwadi ye Hlelo le Rabe (Rev.

W. Rubasano)

Ibali lika Nsikana ngesi Ngesi (J. K. Bokwe)

Intlaba Mkosi yo Mqamlezo inye

Ivangeliki ka Mateyu (ngokwase Ngcobo) elunge kwi Ziko-
lo ze Mini, inye

IMIFANEKISO.

Umntan' Omhle u Vitoli nge

Jubili, umnye 3d

Umhlekazi i Rulunchi (Sir A.

Milner) umnye

Imali nge *Money Order*, nokuba zizi-
tampu ze 'halafu, itunyelwe kunye ne

odolo, ngegama lika

King William's Town.

INCWADI ZESI XOSA.

ZINOKUFUNYANWA ngokutu-
nyelwa kwala maxabiso alande- layo

kule Ofisi ye

" MVO ZONTSUNDU," •

Amaculo ase Wesile a-

„ makulu 8/nge Posi 8/6

.. Ane Noti ... 3/6 - 6/6

.. Amancinane... 3/3 - 3/9

.. Ase Rabe 3/6 - 8/9

.. Imibedesho vase Tsha-
tshi 2/6 - 2/9

AMACULO ANE NOTI.

Ingoma zase Lovedale

(J. K. Bokwe) ... 2/6 - 2/9

Do. do. do. 1/6 - 1/9

Her Last Words. no

Peace of God" ... /2 - /3

Kusandu Kushicilelwa Ngexabiso le Tiki

(3d).

' Indlela Yo-Bomi '

(THE WAY OF LIFE).

—NGU—

Charles Hodges,

(IGUQULELWE ESI XOSENI.)

Inencwadi Ebhalelwe Abantsundu base S. Afrika,

—NGU—

BISHOP TAYLOR, .

We Methodist Episcopal Church.

Inokufumaneka ku Rev. R. LAMP-

LOUGH, Wesleyan Book-Room, Queen's

Town. E Natal ku Rev C. K. HODGES,

Estcourt. Nakwi Ofisi ye Mvo, King

William's Town.

Rev. W. HUNTER, umbhali

Womhlobo wabashumayeli uti Izimvo

ezikule ncwadana zezi zifu- neka kanye

kwaba Ntsundu ndaye ndikolwa ukuba

ubuko bayo bovelisa okulungileyo."

INCWADI YESI-XOSA ENTSHA

"IMBALI ZEZIBHALO."

INCWADI I.

—NGU—

REV. J. S. MORRIS.

Ebotshwe ngolusu 3s, nge Posi 3s. 6d,

Ebotshwe ngepepa 2s. 6d. „ 3s, 6d

Zinokufunyanwa, xa kutunyelwe ne-

mali, ku

JABAVU & BOKWE, King

William's TOWN