

IMVO ZABANTSUNDU

(NATIVE OPINION)

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

IXABISO 3d)

KINGWILLIAMSTOWN, NGOLWESI-NE, AUGUST 30, 1888.

[No. 198

Umnyadala we Palamente Entsha.

Kwintlanganiso ebingepuzolo e Qonce apa kwi " Barkly House," kugqitywe ngazwinye okokuba icala elimelwe ngalomanene ebehlange limise ngapambili amagama amadoda amabini, ayakuma, ayakuti u Mr. W. J. Warren, M.L.A., abe ngomnye wawo, nokokuba abanyuli bacelewe ukuba banganqopisani namntu ungoyena bayakumnyula ade onke amadoda ayakuma abe pambi kwabo. Nokokuba u Mongameli afake isaziso kwelinye lamapepa alomzi, ngayo lendawo Nokokuba i Committee yamanene ingati yongezelele yakubona amanye amanene nokutabata onke amanyatelo okuquba izigqibo zale ntlanganiso.

23 August.

A. W. REID

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

*Uboya begusha, nobe seyibhokwe, Intsiba
ze Nciniba, Izikumba, Imfele, Im-
pondo, llapile, njalo, njalo.*

Utenga ngawona manani makulu ase
Markeni nge CASH.

(Kulandlu ibi no NGOMTI).

Abangenisi bempahlaya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu
uziKetela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla,
njalo, njalo.

E MariKeni, Kingwilliamstown.

Baker, Baker & Co.

ABATENGISI BENTLOBO ZONKE ZENGUBO.

E-QONCE (Kingwilliamstown),

Batengisa ncoku

Idyasi Zobusika, ziqala ku 13s. 6d. zinyuke.

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Nezinye ingubo zobusika

Ngamaxabiso akwanjalo ukuba pantsi.

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Baker, Baker, & Co.

E-QONCE (Kingwilliamstown).

Invama ne Zonka

Nento ezinjenge kofu ne swekile zitengeru ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

ABABHUBHILEYO.

MAQUBELA.—Kubo bonke abazalana nam, nakubo bonke abazalana nenko- sikazi yam, u Mrs. MITLE H. MAQUBELA, kuyaziswa ukuba yena ushiyile nge 21st July 1888. Ugule inyanga ezimbini. Wasi- shiya nezwi elimnandi, noko kunzima, lokuti zemgandilileli nizililele okukokwenu. Ke ubhubhe ubudala bake xa bukwiminyaka emashumi mane anesine, anenyanga zosixe- nxe, ekuseni, mayelana nexesha lesitatu. Ngomnqweno omkulu wabazalana naye, sagweba ukuba aye kuachwatywa e Rwarwa. Wunchwatywa nge 25th July, 1888, ngu Rev. E. Makiwane. Banga bonke abazalana naye ban- awamkela lompana.

HAIHAI MAQUBELA.

BoIo. 9d3.

ABATSHATILEYO.

SIKWEBU—RUBUSHE.—Kutshatiswe e Sanerville, Peddie, ngo Mvulo, 20 August, 1888, nga Rev. J. B. ukuba ence- disana no so.soka, n THOMAS into enoi ka Rev J. Sikwebu, no LOUISA (LOUIE) intombi enkulu ka Mr. John Rubushe wase Sauerville (Tyityaba) Fort Peddie. 9d3.

KUBABHALELI BAM.

BAHLOBO nababhaleli ndiyabazisa ukuba ndifudukile e Port Alfred. Ikaya lam lizakuba se Port Elizabeth ngomhla wokuqala ka September, 1888.

Nalu uhlobo lokundibhalela : _____

E. NQUKA,

R. M. Office,

August, 1888.

Port Elizabeth.

kwabafuna ukutitsha

kufunwa Otitshala Ababini (2).

(1) E Mount Fletcher, Griqualand East, kufuneka ititshala enoknwnqonda umsebe- nzi. Isikula sinabantwana abamashumi matandatu (ngamanye amaxa nangapezulu). Umvuzo ngamashumi omane eponti ngo- nyaka nendlu, namasimi. Osifunayo makatumele kogama lingapantsi, atumele incwadi ezibonisa ukuwulingana kwake umsebenzi onjalo. Makabhalelele isicelo sake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.

Mount Fletcher, Griqualand East.

(2) E Khetekhete, Griqualand East, akona kufuneka ititshala enokuwuqonda umsebenzi, abantwana bakwa ngamashumi amatandatu. umvuzo E40 ngonyaka ne- ndlu natnasirmi. Osifunayo makatumele kogama lingapantsi, abhalelele isicelo sake ngesi Ngesi.

STEPHEN MAKHOBOTLOANE.

Mount Fletcher, Griqualand East.

KO TITSHALA.

KUFUNeka kwi Sikolo sase Ndwana, i District yase Cala, i Titshala enoku- fndisa isi Bhulu nesi Xhosa, kunye nesi Ngesi. Onjalo angabhalela u

REV. E. J. WARNER,

Mount Arthur,

25, 7, 88.

Lady Frere.

KUFUNWA U Titshala we Sikolo sa Bantsundu e Kimberley, nmvuzo ngama E75 ngonyaka. Umntu olisoka ufunwa ngapezulu. Ofunayo wobhalela ku REV. J. S. MORRIS, Posno Street, Beaconsfield.

KWABANTSUNDU.

DIVULE Ikaya le Ndwendwe. EMONTI (Hanover Street). Ndine stali ezikuhl.

ENOCH MABENGEZA & CO.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kuni batumela izi tampo nokuba yi mali chamba ngepepa 1- posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilis Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqibile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

Kubatabati be "Myo" e Bhayi.

KUYACELWA kubo bonke abatabati be "Mvo" abase Bhayi, abamapepa ebepuma ngo Mr. J. S. Adams, okweli lase Maxhoseni ngokunje, ukuba basitumele i address zabo kwakamsinyane.

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Ingubo Zobufundisi

Kwimpahla yetu yentlobo zonke, songezelele Ingubo ezibuhlungu, nezinye intwanantwana Zabafundisi.

Amanani ezontwanantwana, nentlobo, zinkutunyelwa nakuyipina indawo kwelilizwe, kofuna ukuva ngawo.

Iminqwazi yo Bufundisi, 7s. 6d. umnye.

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Ikolala zobufundisi, 7s. 6d. nge dazini.

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Ibhulukwe ezimnyama ze diagonal, ziqala 10s. 6d. de kube 22s.

Ibhulukwe ezimnyama zelakana ziqala, 13s. 9d, de kube 20s.

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E-QONCE, KINGWILLIAMSTOWN.

John J. Irvine & Go

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI " " —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe " " —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, is, is 3d, is 6d, 2s

Ihempe ze fulaneli—is 6d, 1s 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s lid, 3s 6d

Kuko i Bhulukwe ze kodi ezitile (ezona zohlobo)
7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d. 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5 d, 6d nge yadi

Izitofu ezibugqi—6d, 7 d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO u-ALUVENI.

Umhlaba Otengisayo.

UMHLABA ongu Lot I., omi e Debe, ubukulu bawo zi acres ezi ngama 21 ne poles ezingama 28. Itida yawo : ngase mpumalanga-ngentla, nangezantsi, umi ngendlela ycuqwele ; ngase mpumalanga-ngezantsi, umi ngo Lot H.: ngase ntshonalanga-ngentla, umi pgo Lot K., umhlaba olinywayo. Owufunayo angabhekisa ku

GEORGE WHITAKER,
Kingwilliamstown.

Umemezo kumzi wonka Ontsundu!

Umelo lomzi e-Palamente

Ukumelwa kwabantu e Palamente yinto enkulu kunene, kuba kulapo zimiselwa kona zonke into zombuso. Amalungelo ombuso siwalindele e Palamente, saye singenakuze siwafumane ukuba lonkundla ikolise ngamadoda antliziyo zingentle ngakuti bantsundu. Into ezi- lungileyo embusweni singazilindela xa ite i Palamente yayinkundla yamadoda alungileyo, esiwatembileyo ukuba angeze enza into embi kuti

Kuyanyulwa ke ngoku, kulo lonke, amadoda okuya kulonkundla. Kufuneka shushu ukuba amawetu adibane emizini yawo, avane epolile, ngeyona nto ekufaneleke ukuba yenziwe ngawo, njengokuba kupitizela nje ; emaninzi amadoda akankanywayo nga magwangqa.

"IMVO" ayinakuba ingawuniki icebo umzi kulelixesha nje. Eletu ke icebo lelokuba maube ngulowo umzi udibane uyicikide le- micimbi.

Mauti ungowakwa Mdushane udibane kwinkundla yawo; ungowakwa kwane udibane kweyawo ; Umabandla, u Qoboqobo, Idebe, Incamera, Ikubusi, Umgwali, Umnyanda, Mgqwakwebe, njalo njalo neminwe. Ithe lowo utiume indoda evakunata ukuteta kwawo ikuse

Iveki.

IMBUMBA. ya Mabhulu imise isebe e Ndenxa.

IMIKHOSI yabantsundu ebiye kwi mfazwe yakwa Zulu kutiwe mayiye ngamakaya.

KUKO izipitipiti ezikoyo kumandla wase Transvaal oyi Zoutpanaberg. Kulwa inkosi ezimnyama zodwa, o Maraba, Mata, no Elands. Kusapumelele u Eland, obleti kwi ntaba ezinqabe kunene.

I NKOSI engu Njabel ya Maawuwa ese ine minyaka emihlanu ebunzimeni e Trans- vaal itumele isicelo ku Lualo lwa Mabhulu ukuba ikululwe. Elinye lamapepa akona lincoma ukululama kwake pantsi kweso- hlwayo, laye listi akungebiko ngozi ekuku- Iweni kwake.

SEBEBABINI kupela ngoku abantu abalelo yo yi fiva apa eke yaduma kunene ngase Hankey.

BAYITSHO kunene e Dikeni imasisi.

UMVO wase Njaruni ongu Maqingqa ichebesha weyela eliwani kufupi nalowomzi, wafa kwaoko.

NGOMTETO omtsha we Palamente ngoku. pata kakubi isilo umntu unokudliwa £10.

IBE ntsuku ntatu i Palamente njengokuba ibibizelwe ukuba ihlale kwakona, yapela ngo. Mgqibelo oqgitileyo (25 August).

UBUYE wagqiba kwelokuba ahlahle e Rini u Mr. R. Solomon, M.L.A., oko beke kwati- wa uza kuyakuba ngummi wase Kimberley.

UCINGO oluvela kwelama Ngesi luvakalisa umpanga ka Mr. Henry Richard, M.P., ine- nge belivakala pakati kwababuzeli baba, ntsundu, xa nga besoniwa kweli, kwinkundla ye Palamente yakona.

I PALAMENTE yase Free State imisele ukuba umholokazi ka President Brand afumane umamkelo we £600 ngonyaka, ngapandle kwe £500 ayakuti atenge impa-

UMONGAMELI omtsha we Free State, ekungeko matanda ukuba uyakuba ngu Chief Justice Reitz, uyakusitabata isihlalo ngo January 1889.

ABANTU abafa kulunywa zinyoka e Indiya ngo 1886 ba 22,134.

AMADODA amabini alinde amatyala amakulu ngokubulala enye emtanyini obukwa Tsolo.

KUVAKALA ukuba u Rev. C. Pamla ungomnye we Komiti yamagwangqa ase Qonce asebenzela ukuba abavoti balomandla bame- Iwe ngu Mr. Sohermbrucker (Tshambuluka) e Palamente, endaweni yokuba bamelwe ngu Mr. R. Solomon njengokuba kunjalo ngoku. Umvangeli omisiweyo wale Komiti pakati kwabantsundu base Qonce ngu Mr. Sam Sitela wase Mgqwakwebe.

NGOLWESI-BINI lwegqitileyo indodana emhlope engu Arthur Rogers yase Timara yapuke inqamba ngokuti ibizamana nenye kudlalwa, ebiyihluta le bhola ikatywayo, baye kuwa bobabini.

U MR. MCGLASHAN (Magala) wase Dikeni ubhale incwadi kwipepa lase Qonce i *Watchman* encoma inqubo ka Mr. Innes e Palamente, nokuba ete ngoku wamkeleka nakuma- gwangqa awayengamvumi e Dikeni ngenxa yokutembeka kwake.

U MR. RICHARD SOLOMON, M.L.A., naba ukuba uza kubehle abe nentlanganisano nabo bamtumelayo e Palamente—abanyuli boma- ndla wase Qonce.

wenyaniso namhla kukubi—into ke leyo ebanga ukuba umntu ahlahle enesihomo, nenteto yake inesitozela, pakati kwebandla, ati akuteta ani- kelwe indlebe ngabo bonke.

Enye into enkulu endodeni eya e Palamente libuto evana nalo. Ngapambi kokuba ubani alingenise icebo uqale avane nebuto angomnye walo, kuba kuyakufuneka ukuba amadoda ebuto elo amxhase ente- tweni yake. Kufun' ukuti kunqabe ukupumelisa amacebo ati ubani awangenise ngapambi kokuvana nabo avana nabo ngompunga. Yiyo ke lento ungapfika abaziqondayo ezizinto benga bangazi futi ukuba u Mr. Nantsi lo ungowalipina iqela? Kuba engoweqela elitanda inyaniso nemfanelo, kuqinisekile ukuba kulula ukuba ancedisane neqela elo lake ukutetelela ezonto zintle kunene embusweni. Kanti ukuba ungo- weqela elihambisa amayelenqe, na masheyi ngakontsundu, kukwaqini- sekile ukuba obobuqela babe abun- ngeyixhase kufaneleke into elungi- leyo.

Kuyo yonke lento ke koyisa elona qela lininzi lamadoda.

Amanqaku.

SIVA ukuba i Bandla lase Ncamera li- wujonge kunene umhla wokukhumbuzi i Jubilee yo Mfundisi walo, u Mr. Birt; sebeqalile ukulungiselela, bekegele kwinda- woko yokuba ziyakuba zininzi izihlobo ezintsundu ziyakuvula kwindawo nge- ndawo ngalomni. I Jubilee imiselwa usuku lwesi- Hlanu 21 September. Siva ukuba izinto zalowomhla ziyakuba ngo- fani- ngofani; ze ngapezu koko zibe zezi- yakudala uchayito olukulu.

IBENYE kokwetu ukuqonda into elungi- leyo eveliswe kukutshatyalaliswa kuka Sam Binda ngumtombi wemali yamaphe- kepheke wase Rini. Abafundi bokumbu- la ukuba u Binda wagwetyelwa zinku- ndla zonke ze Jaji—eyase Rini neyase Kapa; kodwa akabanga nakufumana mbuyiselo, kuba kube kungeko mnto umnyanzelayo u Rulumeni ukuba ahlaule indleko angaba uzenzelwe ngabo bampateleyo. Le Palamete ibiko imise umteto wokuba aziphahle indleko ezize ngolohlobo. Sisho ngoko ke ukuti ku- pume into elungileyo ekufeni kuka Binda.

KUYA kucaca ngokncaca ukuba irame- nte ezikwela Mangesi azisazivule njengo- kuba beke zazivula izandla zazo ukurola imali yokuxhasa Iizwi pakati kwezizwe zabahedeni ezikwamanye amazwe. Aqa- lile ke amapepa eramente ukubonisa ukuba, kutinyelwe kubahedeni abafu- ndisi abangakuluna mali inzisi. Elinye lalamapepa lalata ukuba abafu- ndisi abamhlope banendleko enkulu. Lona lithe inkolwana yalo kubafundisi abamhlope incinane ngapaya kokuba babe ngabakubeli bentsinde estiyeni se Nkosi. Siyavumelana namaqaku eli- pepa, esingaleka elokuba bakohlisile nge- zimini ukuba ngamanene angenzi nto ngapandle kokupata imali ashumayeke kanye nge Sabata. Inkutulo nenyamako yabafundisi bakudala abamhlope ye Lizwi pakati kwabahedeni ayisabonakali kakulu ukuba ingaba iseko.

U DR. DAUMAS wase Alvanj usand' ukuncedisa umntwana ka Rev. D. J. van Velden umfundisi wa Mabhulu Wase Smithfield. Lomntwana iminyaka mihlanu- nu ezwele eyimfama wave akokelwa. Umpate kwakabini u Dr. Daumas waba nokubona, noko kuluzizi uvakele esiti uyabona uyise, kwanonina. Lululu uvuyo lwabazali ngaloxha.

UMHLAMBI osebenzela ukuba akutshwe u Mr. Solomon kunyulwa u Tshambuluka (Mr. Schermbrucker) endaweni yake e Qonce, uzimisele ukuba uwahlule pakati umzi ontsundu, ukuze ungabi nasihlahla sakunyula oyena mntu sinokumtemba ebandla. Siva ukuba besekuke kwayiwa kuvingelela amawetu ase Peelton ngawo lomcimbi, kodwa akolwe yeyokosa ama- gwangqa yimibuzo engapumelanga ntweni. Enjenjalo wona anengqondo. Yitini nobona eyona nto niyakuyenza ngalomini.

UKUJIKELI KWE JAJI.

Ngesi siqingata sonyaka umgwebi uya kupulapula amatyala kwezindawo:— Cradock, ngo- Mvulo, 3 Sept., Somerset East, ngolwesi- Tatu, 5 Sept., Bedford, ngolwesi- Hlanu, 7 Sept., Fort Beaufort, ngo- Mvulo, 10 Sept., Kingwilliamstown, ngolwesi- Hlanu, 14 Sept., East London, ngolwesi- Ne, 20 Sept., Queenstown, ngo- Mgqibelo, 22 Sept., Dordercht, ngo- Mgqibelo, 29 Sept., Burgersdorp, ngolwesi- Tatu, 3 October, Alwal North, ngolwesi- Hlanu, 5 Oct., Colesberg, ngolwesi- Bini, 9 Oct., Graaff- Reinet, ngo- Mgqibelo, 13 Oct., Uitenhage, ngolwesi- Tatu, 17 Oct., Port Elizabeth, ngolwesi- Hlanu, 19 Oct.

EZOMELO E PALAMENTE.

ALBANY.—U Mr. R. Crosbie obelilungu ngeletinyaka mihlanu Kqitileyo ugqibe kwelokuba abuye azibeke pambi kwabanyuli ukuba aye kwi Palamente entsha.

IQONCE.—Amanena atile alomzi agqibe kwelokuba amamkela u Mr. W. J. Warren, obelilungu kakade. Elinye iqela lingenisa igama lika Tshababuluka (Mr. Schermbrucker) ukuba atabate indawo ka Mr. Solomon. Babunqamneqi abaxhasi baka Mr. Warren ukumamkela u Mr. Schermbrucker u Mr. Solomon yena ubesawo umnqweno wokumela lomaadla wase Qonce e Palamente.

ENGQUSHWA. — Amagwangqa omandla wangase lwandle ebenentlanganisano ngo Mgqibelo ongapaya, ebeponganyelwe ngu Mr. Bill Tarr, kwifama ka Mr. J. W. Welsh, nkucinga ngokumisa i Komiti yokusebenza kunye neyase Dikeni eyakuvumolana ngama- lungu, u Mr. Paul Timm oxhaswe ngu Mr. Currin ucebise ukuba u Mr. Busse abize intlanganisano eyakuba so Wooldridge ngo 1 September.

UMBIZO.—Zipina ezamawetu intlanganisano ngalomcimbi mkulu kangaka E TINARA—Kuvakala ukuba abayakunge- na kumnyadala wonyulo kwesi sitili nga Mr. J. Tudhope no General Nixon ababanga- bameli be Timara kakade, abaye abakanka- nywayo ngo Messrs. John Mackay no J. A. Holland. I Bond iyakungenisa u Dr. Vanes no Mr. Mohr. Singavuya kunene ibe yinyaniso ukuba u Mr. Mackay uyakuvuma ukungenisa. Yindoda lonto

QUEENSTOWN—Kwinteto ayenze kwa Da- liwe u Dr. Darley- Hartley ute engeae e Palamente nyakuxhasa impato ka Sir G. Sprigg. Sibe simazi engumchasi onshushu wempato yalo mnumzana, ngokukodwa, xa u Sir Gordon afuna nkuyibonakalisa lompa- to ekwenzeleni abantsundu umteto.-- Umzi e Komani ufuna kuhambe u Dr. Bery, waye no Gqira lowo engekatho ukuti akusakuya.—Amanene abemele esi sitili kakade o Messrs. Frost no M. du Plessis azanekele ukuba anyulwe kwakona.

EBATENJINI. — Kuvakala ukuba u Mr. Martin Snyman, we Mbumba yama Bhulu, uzimisele ukungena ecesisini yesihlalo esi sino Colonel Griffith e Palamente ngoku. CAPE TOWN. — Amabhulu akupapamele ukungena e Palamente. Kwabaya kungena ecesisini yokumela i Kapa, kukankanywa u Mr. D. P. Abaafi.

GEORGE.—Abanyuli busisitili basakolisiwe kunene ngummeli wabo, u Mr. Vintcent, babuye bacela kwayona

ALBANY.—U Mr. Crosbie no Mr. Jos. Trower, bavakalisa ukuba banga bangamela esisitili u Mr. Crosbie ubelilungu kakade. I NGQBHWA NE DIKE.—U Mr. Timtnt sele- sebenza e Ngqushwa ukuba kunyulwe yena, akayihoyile nemvumelwano efunwa nga. magwangqa ase Dikeni. I Bond ebineutla. niso ngase Ngqakuyi ifuna u Dr. Pope no Mr. Johnson, laye ipepa lase Dikeni lifuna u Dr. Pope no Mr. Johnson. E Ngqushwa abamhlope abavumelani nokumanyana ne Dike. Ngasi isakubuya ibe ngumqasalako. GRAHAMSTOWN.—Ubuye waduka u Mr. A. Wilmot oko ebeke wangati uyangena kum- nyadala wonyulo e Rini.

EZEUNGAPAKATI.

(IVELA KU MBHALELI WETU.)

UMVULO WE TYALIKE.

Joasenville, August 1888.

Ngomhla we 12th August, kwakuvulwa ityalike ye Bandla lase Wesile, e Jansen- ville. Inkonzo yakusasa ipetwe ngu Rev David Msikinya, umfundisi welo Bandla. Amazwi ngala: "Lwaza u sapo luka Sirayeli Iwanikela ekutwasisweu kwe- ndlu ka Tixo inkomo ezilikulu linye, inkunzi zegusha ezimakulu mane." Ite indoda ka Tixo yakubalisa ngokwakwiwa kwe tempile yesibini, ingxako, nobunzi- ma obabupezu ko sapo lwakwa Sirayeli, ndakumbula imigudu yake neyabantu xa babesaka le tyalike. Wona ose Bhayi owati: "Banqatshize Mfundisi?" wanya- nisa, ndiyibone apa lon Eyisemva kwe dinara yapatwa ngu Rev. W. B. Rayner, u Mongameli wesi Qingata. Amadoda anika inkomo ne bhokwe, kodwa kwi cala loku nika imali ndabona amadoda ase Karroo ukuba azifumbenze izandla zawo, ngokutsho manene ako- wetu ndiquka nabamhlope. Kanjako, nda paula u Rev. J. Joubert, M.A., u Mfundisi wa Mabhulu, epelekele sininzi se Ramente yake, kwa mnandi kakulu ukuya amazwi akutazayo epuma kwi ndoda yase mzi. Samangaliswa kakulu isininzi sa Mabhulu ukuya u Mr. Adoniai Roro (umvangeli) esoma ulwimi lwabo ngohlobo olucacileyo noluvakalayo. Amadoda anje ngala afanele ukungenwa ngabantu bakowetu. Ngo Mvulo ngoku- hlwa, sangena e Tea Meeting isihlalo sapatwa ngu Mr. G. Hyman, Postmaster, u Mr. Samuel Ndubela epete i Choir. Site sisamana ukutya intwanantwana ezimnandi, seva u Mr. Norden seletetela ifandisi le cakes. Ibe yinto ente ukubona amadoda akowetu ezifenga zonke. Sanika umbulelo oshushu ku Mr. Edward Caliste umaki walendulo otabate unyamezelo lokufeza lomsebenzi mkulu kangaka.

UMHLOLI ZIKOLO.

Ngolwesi- Ne lwaloveki kwagaleleka u Mr. Crawshaw, Acting Deputy Inspector. Wawuquba usebenzisi wake ngendlela enganika inkutazo kwi tishala ezipele lomsebenzi. Kulondawo mfo ka Jabavu ndakolwa zimbambulu owamnika zona ngapambi kokuba awutabate lomsebenzi.

"Unzondelelo."

Eli ligama lengxowa yabantsundu base Wesile e Natal, ingxowa eyenzelwe ukuxhasa abavangeli nabafundisi abantsundu abahambisa ilizwi kubahedeni. Ibako kanye intlanganisano ka "Nzondelelo" ngonyaka, iramente ezintsundu zitumela abatunywa bazo, bepete imali ezibutwe pakati kwazo. Eyanonyaka ibise Veru- lam, baye abatunywa bevela e Durban, Georgedale, Indaleni, Impola, Highflats, Edendale, Maritzburg, Driefontein, Jononoskop, nase Dundee. Iminkelo yanonyaka ifike kwi £85 lfs. 3d. ingapa- ntsi kweyeminyaka yangapambili. Isi- quma semali ka Nzondelelo singapuzulu £1200. Zibe ntsuku ntatu intlanganisano zika " Nzondelelo " e Verulam, zaye zi- hamba kwane myuselelo.

EZA. SE BHAYI.

IZIQINISELO ZABAVOTI.

Inani labantu abasebe wafumene ama- pepa abo okubonisa ukuba bangabavoti ukuzisa kolusuku (24 August) likulu elinamashumi mahlanu anesitandatu (156.) Abamagama asemqulwini waba- voti banokungakatali ukuwafumana ama- pepa abo, kufuneka ukuba bamane befuna benunuswa ngawo. Abona bantu bawaxameleyo ngabaya bati mhla mnene kwakutiwa mabanikele amagama abavuma besiti bona basateta indawo yokubhenela pesheya ngokutungwa kwa- bo imilomo. Namhla bayalila—kodwa into emandi kukuba bengalili ngamtu. Ute omnye wabo kum. "Kaloku mfo ka Dyoba wena uliliso lomzi, ngevuilifakile wena noko igama lam." ndite akulitanga eloliso kuba ufuna ukuba lityapake nga- kwapula umteto. Akusani ke ngokik kodwa ngexesha elizayo umzi wakowetu uya kupapama ngapuzulu.

Omnye umfana obehambele kulamacala angase Colesberg apo umteto we pasi unqongqo, utene gaga namapolisa elipe- te ipepa lake. Ate "Hei, Jeki ipi ipasi yako?" Ute yena "Andipati pasi mna, ndahlanjwa yi voti watsho walirola elipe- tshana walibeka ebunzi wati uyabona ke udimpemvu. Lahleka ipolisa, lati, D—d it's hardly big enough to white wash his y face" latsho lantlala ifashe ngezitende lamshiya!

Into esixaki noko kulamapepa kukuba engaxeli ndawo angaziwa ngazo lowo ulipeteyo ukuba lefaka, ngapandle kwe gama.

Omnye umfana olincoko apa ubefundu- lula abanye, abangenawo amapepa, ngo- kuti wobaqeshisele elake nge £2 18 ngeuyanga, ngokuba lomali ngomnyaka yenza eliya xabiso lendlu anokuba ngu mvoti ngalo umntu—i £25. Yena ngo- kwake uti uyakuviwa kwa ngevumba ukuba akalali kona endlwini enomle yeponti ezintlanu. Lomfana ndimvumi- le lincoko.

IMPI YE HOPISI.

Kudibene ngamhla utile u A no B ngombuzo wokuba sisono na ukutengisa nge hopisi. A. Audiyifumani e Baibile- ni ukuba isisono ihopisi, aliko negama layo.

B. Kanene ubufudula ungomshumaye- li welizwi ?

A. Ewe, kodwa bendicasa konke oku- balulweyo e Zibhalweni, nangoku ndise- njalo.

B. Iziquamo ekutiwa sobazi ngazo abantu zibalulwe zonke na ezibhalweni, zabizwa ngamagama azo?

A. Andisenjani mna kwinto etetwa yi Baibile, uti yakuteta ngesiqamo ndilande kwakuyo ukuba zipipina ezo zicaseneyo nayo.

B. Xanene ndaka ndakuya ushumayela ngesi Xhosa usiti masiyekwe, sisono, kubhalwe kusipi isahluko ngaso?

A. Isixhaxha asinaluncedo mntwini, nosityayo asimhlutisi, nopa ngawo akazu- zi nto. Bubendenge ukutya isixhaxha.

B. O hi! Kwezinto zingakankanya wa- nga ngagama ufika wena ukete ezinga- hlutisiyo, nezinganiki nzuzo uzenze isono, zize ke ezo zihlutisiyo, ziyebisayo uzitini?

A. Mfondini asivisisani.

B. Hayi, pendula, ziyavisisani; i brandy ne beer nejin aziko e Bhaibhileni ziyabatyebsa ke noko abo batengisa ngazo. Utini ngazo ?—Pendula, uyeva.

A. O, i brandy iyatyebsa, uti ke ngayo ndititiana kuba bendite isixhaxha asinge- nisi nto?

B. Yabona mfondini, ukuba ukonza isisu sako, siso esingu Tixo wako, akuwe- dwa kolonquilo, kuba banjalo bonke abe lizwe, into embi kuwe kukuzimela nge Bhaibhile, uxele amanyange abengena pantsi kwe ndlovu, asi. ele kwangawo xa ayinqumla imiboshwa Yimazi ekabayo ubona le ncwadi, uyakwupaka amanyo.—Hamba. Wahamba.—Toto.

Ukubanjwa kuka Dinizulu.

Ezo cingo, ezifike nge 24 August, zezo- kuba u Dinizulu ubanwe yi ukumandla ya Mabhulu, ka Lucas Meyer, wanikelwa ku Mangesi. Elinye hmapepe ase Natal liti ulawo lwama Bhulu lutumele ku Di- nizulu icebo lokuba azinikele. Makube kungeleco lento kwakalayo ukuba lowo mtshawe selesezendleli zama Ngesi.

EZABABHALELI

UMELO LWABANTSUNDU.

NKOSI.—Kwiipepa lalo le 16th inst., ndibone isiqendo esenziwe ngu Mvoti wakwa Komani, ati njengokuba isondela ixesha lokunyulwa kwanalungu amatsha abayakuba ngabatetela bona, ndikolwa ukuba naye akakudeli ukuyuswa kwabo ngulowo ubavusayo. Ite mize ivoti zabo baziluzise bavane mma Ngesi, aze aleke ngliti bona bangabavoti, maba- waqonde kakuhle amalungu abayakuvu- tela wona ukuba makinanke isitembiso kuqala, pambi kokuba kawayinye, isite- mbiso sokuba ayakubenzela onantsi nomi, pambi kokuba bawanyile. Oko kundi- baugela usizi nedano elikulu ukuya amazwi anjalo, o Mvoti wakwa Komani, ongenaye namnye urmlobo -wake ose Palamente ngoku olwea ilungalo lake kubo bonke awabanyulayo. Nditi Mvoti wakowetu apa ku Komani kuwo onke amalungu owanyule ukuba aye kukute- telata e Palamente ngawakubandezelayo amisa imiteto yokukuvota nokukuvala umlomo, ukuba ungaeti ukaakanya u Hofmeyr, oti ukwENZE umntu, andiyazi indawo otsho ngayo, ndikolwa ukuba yilendawo wati bonke ibavoti mabaku- lulwe kumteto we pasi, ndikolwa ukuba uyitakazela kakulu lowo, sevuqonda ukuba ukweza umlungu, yiyo indawo ekanyileyo kuwe. Ndkolwa ukuba aku- qondi ukuba unika amaudla okuba kugalelwe utywala kowako umlomo na— kowomntwana wako utywala obuya kubanga ukuba, wena mlungu bumini unganikabo ukulwela wena ngokwako. nomhlobo wako nonfana wako, akuy kubanako ukubalwela ukuze babenako ukungena kobo bulungu ukubo wena. Nditi kuwe Mvoti, amalungu akulwelayo kuyo yomihlanu jemhyaka, ngwezinye izitili, ngamadoda mgazange anike tembiso kubanyuli bivo, akazange abacele nokukanye ukuba bawanyule. Mvoti obekikeliyo, ndikucela ukuba uqwalasele *Imvo Zabantsundu*. Inene elibekekileyo elihlela indaba zolopepa, likubeka konke okutetwa ngamalungu e Palamente. Kangela inteto zelungu

le Dike ne Ngqushwa, nela Pesheya kwe Nciba, ako namanye owovifumana inteto yawo yayame ukukukusela, kodwa ekungeko nalinye kuwo elanyulwa nguwe. Pulupala inteto zo Sivewright ngomnye wamalungu ahamba esaneka izandla, etembisa ukuba ayakwenza ona- ntsi nonantsi, uvumela ukuba kumiswe i Feltkorneti imantyi zokugweba ama- tyala ezicaka zamafama, ezingabantsundu, njengoko waziyo nawe ukuba, zona kanye i Feltkorneti zityene kanye nontsundu, oko ukubona ukunga kulungelana, wayetembise njalona Embo. Kum kubonakala ukuba otombisayo akafanele ukuvotelwa, anikwe ilungelo lokuya kuxhasa i Bondi yama Bhulu. Undixolele nkosi yam, ngobude bencwa- di, woti nawe uzame ukuyifinyeza. Ngetomba elikulu ngayo lencwadi ukuba ndoyibona cepeni elizayo; ngombuliso omkulu; ndingomnye wabanyuli. Queenstown, 17 August 1888.

MAX. GAZO.

UKUTIYEKA KWABAFUNDILEYO.

NKOSI,—Ndikucela ukuba ufake epe- Eeni lomzi ontsundu lendawo,—kumbha- wenqaku elincoma ukutyiwa kwabantu abafundileyo ngamadoda amadala, atsho ancome iratshi efibonwu kwabafundileyo ngabadala abantu. Ke nditu kwinteto yako le, ndivile ngendlebe xa kutetwa- yoo ngokungela kwabafundileyo nabantu bezikolo; "Kanye ndingaqasha u Mxosa obomvu kunabantu bezikolo," atsho umlungu futi-futi. Nditya lonto, ndi- qube ndaquba ndikangela lento itetwavo ngabelungu, ndamana ndikangela oko kutsho kwabo, ndlala ndanakana nam kaloku into ezibanga ukuba sityiwe ngabelungu. Kute ukupuma kwama- dodana ezisimnareni ati bhukuqu ama- nene amhlope ikuwaqasha. awafaka ezi- tolweni zawo, lasezposiofisi zawo, akum- sba nakumagqeta nakumagqita, zonke ezondawo zamadodana afundileyo. Ke kuwo onke lawo ndiwabonileyo ngawam amehlo akuko nanye eyatwala indwe ekupumeni kwawo kwezondawo. Eba, abhala incwadizobusela, agxotwa emise- benzini abeyiuna, anxila, aseziyajini, agwetyiwa. Aye amanye esuza ezinye imvutluka zicapukisayo ku Mangesi ezingenzwe igabantu " abafundileyo. Yiyo ke into bafanekisela kuyo ukuti- ywa kwabantu bafundileyo nga Mangesi.

Mayelana nai mpi indala, nokutyiwa umntu ofundilayo, ayikho lonto ibifanele ukubako ngena yemisebeuzi ebonakala yo kuni bafuncileyo. Sikohlwe kukunini bona ngokub sangabazali, oyihlo, onyoko. Bona ukuba umntu ofundileyo siyamtanda, e- wikeni kuzela amadodana nentombi e Nkxwebe, kanjalo e Nkuru- ni, e Rini, e Mtwaku, nakwezinye isim- nari, kuzele abutwana babantu abadala ; bebefuna ukubababe ngabantu abafundi- leyoo ke. Batima ke ukuxasa into abangayitandayo gagaka umntu ofundileyo ? Ndisapumla aps Ndiyeza, mbonukutywa kofundileyo.—ndim,

NDIVE NDABONA.

INGXOXOENGABAFUNDISI.

NKOSI YAM MLELI WE MVO,—Nditu- kile kanene ukubona kwipepa lako le 23 ka August lo, isima le Bhayi libalelwa pe ati kweziqigata ezingavaniyo naba fundisi bazo, into le ndimlewe kukuyi- kenyeza, umlamibi ukufuna incazelo ngayo. " Ndinnyaka mine epelileyo apa e Bhayi, ndikweshlami ngoku. Kwi minyaka emi bendimane ukucelwa yiramente yala ukuba ndihlale omnye umnyaka kwa kwanamhla. Andazi kungevani kwe neramente endiyipati- ayinge; inye into endiyaziyo, nayo aywesingiswempatweni yam, kanjalo nayo lonkatzi uyapela mu kanye kwaxo- lelwana, yavine hopbeer, yaziwa ngu mntu wonke, kwe Mr. Editor uyabazi. Kuqala i hopber yachaswa yintlanganisyo yabakokeli, na Quarterly Meeting, nayi District Meeting, Nawe Mr. Editor wayibhala ingxelo ka Dr. Hahn epepeni lako, exela ukuba i hopbeer yase Bhayi ibutywala, neqibo ka Rulumente yo- kuba mayingawiswa ngapandle kwe *Licence*, ezona zimhlope kuye wonke umntu. Umntu wama Wesile nguwolo (C) 8. Ukuxi (yinto eyaliwayo). 9. Ukubutenga njutengisa ngubo utywala obushushu. I. Nokusela xa bauga- busezelwanga umkhulane, oko ku- kuti, xa bengokuseleli mkhulane. (F) 18. Ukutenga izinto nokutengisa ngendawo engavunyelwayo yimiteo Yimiteto yelizwe oko kukuti izinto ezifu- nala ukutengisa ukutengwa nge *Licence*. Ke ukwenza, lokutengisa, nokutenga, nokusela ihopbeer kukwapula yonke lemiteto ingem, ke abapuli balemiteto xa bangaba balitshwe abangeza babale- lwe ukuba yinxabano yo Mfundisi ne Ramente ngokukwapula lemiteto iyapela igama obu Ramente. Nokuba sebesitina amakubizwa ngokuba yi Ramente *no more than the man in the Moon*.

Enye into abantu balapa abazange baktutshwe bazupa ngokwabo. Kanjalo enye into uma ufunyanwa yintlanga- niso yabakoke ukuba unetyala, ize isi-

webo siwis ngu Mongameli wesi ngata. Ke kwisi Qingata sase Rini akuko bongani abantsundu, ngokoke into ebekiswa ibafundisi besisi Qingata ngokugweba amatyala e Ramente itshaye pantsi, enye in kupela ngumona nekwe- e, gqibike; le kanjalo lento yokut kwakubako lo komnye wabafundisi abantsundu ilenye seyiqiba ngelithi yenziwa ngabonke kukuswela imbeko kubafundisi abantsundu kupela, ekubo- nakala ukuba abafundisi abantsundu balilishwa lomhluzi wamanqina apa e Africa. Okukunjeme ndifuna umka- nyezi wam aye azibhale ngegama lake ize lesali inama izokubhaxekwa *on the right horse*.—Ibaka sako,

SAMUEL NTSIKO, Umfundisi wase Bhayi.

NGENTLANGANISO.

MHLELI wepala lamanene namanene- kazi,— Ndinga ndingapendula i letter etunyelwe ntlanganiso yase Ko- loni ebise ebe eti, masiflangape emva konyaka ndawo ngendawo sixoxe ngento zombu. Ke lamadoda ahlabekange kuma akuba wona eyintlanga- niso engadibeyo nokuba axoxe izinto zekomkulu ntlanganiso chamba nga- matunzi kwinto zombuso. Nganina ma- Koloni nisazami kwenza intlangani- so ekululekile yokuteta imfanelozenu? Ipesheya kwenciba alinakudibana ne- ntlanganiso emba ngobusuku eyoyi- kana nemini. <odwa yona inteto yenu, mayelana na ntlanganiso yonyaka ilungile kanye ukuba beningeyiyo le ntlanganiso abafundisi, eteta ngento -zeramente nesikolo. Kanilungise ma- -wetu.—OwenUpesheva kwe Nciba

M. J. J.

UKUNGAVISWA NGU RULUMENTE

NKOSI MHLELI we ZIMVO ZABANTSU- NDU,— Uncede mfo ka Jabavu undifakele kulomvaba yakomkulu lemigcana ingepi imbalwa kanye. Ndiva ndinemihlalikazi emkulu kunene, ndakuya kusitiwa u Rulumente lo kanti uyanqwena ngelipe- pa le *Mvo*, ukunga angeva imvo zaba- ntsundu— ndaqonda ukuti sisakuke sipile kanti. Tina Ebatenjini apa besiba lomntu ungu Rulumente sisidlwengu, kanti ungumntu njengabanye. Yiya ke bawo Apa ke sibona izinto ezimbi esingazivi- swayo zimantyi zetu, ngometo wako ke ; mhlana kwatengwa umhlaba we dolopu wase Mtata kwaboniswa ngawo, kute ke mhlana u Rulumente ati uyawulungisa ongowake, wadla nowetu, wawongeza ke owake ugowetu, wesuka wema ngezi- mbana waqwela wema ngama Qweqwe, nauko eyakuti ngu ngo Lutshaba, le bo, kudle le. Asazi nento le ngalowo mhlaba- kazi, uku Rulumente siteta nje, singama- koboka na? Sati mhlana saxelelwa into saxelelwa ukuxhoma, sati he, kunganga- nje ke, sahlanganiswa tina Bateinbu, sapendula sati, hai, awuko umteto woku- xhoma Ebatenjini apa. Salinda, siyabo- na sibona sekuxhonywa. Lento yoku- ngeviswa neyokungaboniswa ingumteto na, we Queen Victoria. Apa Ehgcobo, Tembuland, iya sekulo umda esinga- waziyo emhlabeni wetu. Azike iyawazi, sinina i Major le womda siwuwayo apa. Enye into esingayaziyo nantsi,— ivenkile zalapa, namapoiisa alapa, lompi ke ivotela u Faku, nomhlaba weziqini- selo (titles), asaziwa tina. Nguwe ke Rulumente oti masenziwe amakoboka, izinja, senzetonina? Kadekumnyama, kusile ngoku nje. Inxhoma zalo Rulume- nte zizele yimfazwe yodwa, asiyifuni ke tina apa, sifuna ukufela kwi Nkosazana. Mandiyeke gxebe, ndavinjwa namanzi.

Ndingu LUMEK 'ISIBANE.

25 July .1888.

NGEMFUNDO.

NKOSI EBEKILEYO.—Kaundipe inda- wokulomtonbo uselwa zizikulu: ndilu- na ukuposa amazwana, ndibangelwa yi- neto ka Mr. Botoman entlanganisweni yf mfundo ebise Debe, ndipaula lendawo ati, kuyafuneka ukuba kubhatliswe wonke umntu omele isikula ngomntwana wake. Yinyaniso lonto madoda entla- nganiso, itetwa ngu Mr. Botoman. Aba- ntu bakuti luyafuneka unyanzelo kubo kwinto ezilungileyo, kuba abakawaqondi amalungelo abo kulombuso wase Mlu- ngwini, basazimatele into zokukanya. Emveni konyanzelo boqonda kamva. Eli linga litetwa ngumfo ka Botoman ndiyakolwa ukuba amadoda okukanya ayalipandipa, kanjako amanene entla- nganiso oyikutaza lenteto ide iyekufika ezindlebeni zo D. Dale. Ungene entweni lo ka Botoman. Ngati izikula zabantsundu zingaba nabantwana ngale- ndlela, kuba akuko mntu ungangumana atande ukurolo imali ngomntwana kanti akafundi. Abantsundu basafuna uku- qutywa ezizinto azikacaci kubo. Siya- qonda ngoku nje i Transkei into eyiyo xa syilinganisa ne Colony, kwinto zenqubelo pambili, ikabile, i Colony ingasemva. Yintonina eyenza konto? Lunyanzelo balike bona o Captain Blyth benze imiteto yonyanzelo kubantu ba- kuti, zonke izibonda of inkoliso yazo namhla e Transkei inezikula ezinqinise- kileyo, kuko ne lesisi, imiboniso, nezinye izinto ezikankanywayo, kumadoda ase Transkei. Kuqala walulunyazelo, ku- bo kuyinto embi, namhla kumandilundo, kupuma iziqamqo ezible. Aba- fundisi no Titshala bezikula zangapandle bangapumla nakulenkatazo, yokuteta nabazali babantwana ngabantwau ukuba babatumele esikuleni, nemali ka Titshala ingaqiniseka kunoluyekelelo. Umrumo ka Rulumente awanele ku Titshala onomfazi. Kunzima ke kubo, iyafu- neka i Compulsory Education yona kuti luhlanga oluntsondu. Lentlangani- so yo Titshala maxa incizinto eziyimiteo elungileyo epuma ngemizamo yayo, iya kutsala nobe ngacingi nento ngayo. Amalungu ayoke anga angmetela. Siyatamba ukuba u Mr. Bottoman ipepa lake lentlanganiso ezayo uya kulilungi- sejala, azivelele zonke inkalozalo lomcimbi. Ewe yindawo ebanzi, kodwa amadoda anje ngo Mr. Makivane nabanye, aka- kuyiyekelele lengxoxo njengokuba seyi- ngene ifumane ipelene emoyeni. Ngati. i progress yetu apa e Koloni ngoku ngu mqomboti nolwaluko. Qinisani izikula; zodamba ezizinto. Into embana ke ma- doda entlanganiso yile yokuba kuti emapeeni asukuba eleswa ngamanye amanene, atetelwe kakubi ngamanye, kanti umntu sazeke enze imizamo ; enda- weni yokuba akutazwe, yintshwabulo. Manditshonele okwanamhla, isicaka esi- tobileyo.

CHARLES MJODI.

St Matthew's, Keiskama Hoek, August 4th, 1888.

ABALIMI NA BARWEBI.

MARKENI

E QONCE (Aug. 25).

Irasi eluhlaza—8d to 1/2 ngedazini Ihabile —3/7 to 5/ ngekulu Itapile—6/6 to 8/6 ngenxhoma Umbona—4/ to 5/6 ngekulu Amazimba—5/ ngekulu Isemile—3/3 to 3/11 ngenxhoma Amatanga 2/6 to 6/ ngedazini Umgubo—8/ to 9/ ngekulu Imbotyi—5/ to 6/6 ngekulu Inkuni—5/ to 14/ ngeflara

E RINI (Aug. 25.)

Iraci—10/6 ngenxhoma Isemile—3/9 ngeaxhoma Umgubo—15/3 to 16/ ngenxhoma Umbona, —10/ to 11/6 ngenxhoma Amazimba—9/ ngenxhoma Ihabile,—1/9 to 3/9 ngekulu Itapile,—5/9 to 9/9 ngekulu Inqholowa— 4/3 to 4/5 ngekulu Inkuni—10/ to 20/ ngeflara

E DAYIMANI (Aug 24.)

Isemile—6/6 to 7/ ngenxhoma Irasi,—12/ to 12/6 Imbotyi,—7/ to 12/ " Ihabile,—9/ to 11/ " Amazimba—10/ to 12/6 " Umbona—13/6 to 14/6 " Umgubo wombona—18/ to 22/6 ,, Itapile,— 18/ to 20/ Inqholowa,—14/ to 15/ ,, "

Native Opinion

THURSDAY. AUGUST 30, 1888

The Dog-Tax. Much irritation has been occasioned among the Natives of the division of Kingwilliamstown by the imposi- tion of the Dog-Tax. The Divi- sional Council has to do with its imposition ; but Natives cannot be expected as yet to know where the powers of the Government end, and where those of the Divisional Council begin. Thus then the feeding that has been stirred up by the vexatious Dog-Tax is levied at the Ministry of the day who must bear all the unpopularity that is engendered by this impost. It is, perhaps, as well that it should be so; for we consider Govern- ment should never have consented to the devolution of its functions, as the guardians of the ignorant Natives to practically irresponsible bodies such as Divisional Councils are. There is no guarantee that these Councils, whose proceedings do not appear to be of interest to anyone but the Secretary, and the Road Contractor, would not abuse their powers, and carry out other- wise harmless laws in a manner calculated to irritate the ignorant and the weak. The rigour and want of tact with which the Dog Tax is being collected in the King- williamstown District is a case in point. Dogs have been shot down whose owners were still calling for more light. Under these circum- stances there is no telling what a hasty act may not do. The Secretary for Native Affairs will have to keep his eye on the ad- ministration of the Act if his term of office is not to be associated with oppression in the minds of those for whose benefit his department exists. There is talk of having the Act proclaimed in Peddie. We should exceedingly be sorry if this were done ; for the tax is not worth the trouble of collecting, while it is the source of much bad blood among the Natives. They argue, not with- out much truth and force, that in the country places they have no police force to watch their persons and their stock by night; and the dogs have shewn themselves to be as effi- cient as a vigilant police force. Of- ten, in the words of OVID, have they commended them to PALES, the deity who is supposed to watch over a pastoral class such as our people mostly are :—

Pelle procul morbos. Valeant hominesque gregesque Et valeant vigiles, provida turba, canes.

This not without strong cause when it is borne in mind that the people were years ago despoiled of their guns by the Government, and may, without dogs, be an easy prey to thieves; for it must be re- membered that to escape the 2s. tax per dog, a great many of that faithful tribe must be sacri- ficed. We understand the enormity of the plague of dogs in towns where there are police; and how important it is that it should be put down by all means. We fail to see that there is any demand for stern and summary measures against dogs in the country where people are not policed.

The Bond NEVER prophesy un- less you know Lord BEACONSFIELD 18 Queenstown. reported have said. A short while ago we ventured to prophesy that our friends of the Afrikander Bond, having failed to secure a verdict in their favour in the Supreme Court in the matter of the Glen Grey Parliamentary Registra- tion, would move heaven and earth to discredit Mr. EGBERT GARCIA, the Civil Commissioner of Queenstown, and that proposals would be made to have him removed. We knew the men we were speaking about when we made this prophecy, and happen to know, moreover, the nature of the relations that subsist between the present Ministry and the Bond. When, then, we ventured to prophesy in respect of this case, it was not because we did not know. Already the *Zuid Afrikaan* has taken the matter up, and thus interprets the mind of the Bond concerning Mr. GARCIA :—

Mr. Bamberger is removed from his post as C.C. and R.M., at Hanover, and pnt into an inferior office, because he kept the savage element of the colonial population, an element causing much trouble to the farm, era, in order in a manner displeasing to the weak-minded philanthropists. Mr. Garcia, C.O and B.M. of Queenstown, who made use of his official position to secure the majority at elections in his district to barbarians and " blanket friends," and who, according to the Attorney-General and the committee on the Queenstown Registration, has thereby contributed to an infraction of the law, is praised by that same Attorney-General as an excellent officer and will probably be left unmolested in his lucrative office in which he assisted at the violation of the law. The officers in the Civil Service could not be told more plainly that they may fearlessly defy Parliament and our farming population, and aid the triumph of baroarism, but that the least violation of the feelings of those who entertain the Exeter Hall principles, or who, for party reasons, profess to entertain them, is promptly punished. " Boers take care," is our advice and answer hereto.

This is what the Attorney-General had said in his place in Parliament of Mr. GARCIA :—" He had known Mr. " GARCIA for many years, and he knew "him to be a man of the most upright " character, and one who would not " on any consideration do what was " not right." All who know Mr. GARCIA could, we feel sure, honestly endorse the opinion of Sir THOMAS UPINGTON regarding him, and would hold, besides, that no mean or un- worthy motives actuated him when he had the Registration Cases before him. And yet on the sole dictum of the Bond such a gentleman is to be spotted for a sacrifice to propitiate the anger of the goddess Bond over the Glen Grey Native Registration case

It remains to be seen whether the Ministry will prove pliable enough to carry out the orders of the Bond.

Editorial Notes.

ELECTIONEERING has been taken up in earnest by a section of the community that holds the opinion that Kingwilliams- town has been misrepresented in the last Parliament. And the way canvassers talk of what their special nominee will do for the constituency, if only *he* is elected, would lead one to suppose that Parliament exists only for Kingwilliamstown. It seems to be forgotten that in that Assembly is represented the remotest division of the Colony, and that a gentle- man, however esteemed among us, has to impress some seventy-five others, who come from other centres with his ability, integrity and pluck before he is listened to seriously. In the House the fact of a member residing among his constituency or not does not count. What is he capable of is the question. The best of causes has before now been lost in that Parliament simply because it was placed in the hands of a man who had lost caste and was not taken seriously by the House, although he could electrify his admiring constituents.

If it is permitted to estimate votes in sections, we have uo fear in asserting that there is no vote in this Colony that is exercised with more discrimination and judgment than the Native Vote. This may be gathered from a study of the men it has helped to send to Parliament. In deciding upon a representative in Parlia- ment our countrymen do not bother themselves with the childish idea about the residence of a candidate being a necessary qualification for a member that is respected and listened to in the House. They dismiss such nonsense as unworthy of the consideration of sane men. With them the primary consideration is will their member command respect, take a creditable part among the men of light and leading who are being sent by other places to Parliament. Of course the locality that rears a genius is entitled to all credit it can receive for that fact; but people are apt to make a huge mistake by supposing that in the heat of debate members care a dump about the place of residence of the member for a particular constituency.

WHEN then at end of the career of a Parliament stock is taken of the members sent by constituencies, it is most gratifying to us to find the men whom the Natives were instrumental in returning creditably mentioned as they are in the following extract from the *Cape Argus* :—"The only members of the old Opposition who have got on ' with the House are Mr. Sauer and Mr. Innes. Mr. Sauer has improved his position, both personally and politically in the House. Some old scores have been completely forgiven, and his really able handling of the apparently hopeless Junction question won for him the regards of what in Parliamentary phrase we now call ' an important section of this House.' He has saved his constituents from the permanent injury of a ruinous railway scheme, and that without sacrificing any general support he might hope to secure. Mr. Innes, too, has shown that the real way to the hearts of the country members is not by a shameless surrender of conviction, in order to meet a frequently false estimate of their views. The *jong kereel* is first favourite with the back benches, and will enter upon the work of the next Parliament with far better prospects than those with which he began his Parlia- mentary career."

SPEAKING of Mr. Innes, who is alluded to in such flattering terms by the *Cape Argus*, reminds us of the fact that there is a possibility of his being absent in the next Parliament, since the constituency for which he sat appears disposed to dis- card a gentleman who is popular with all sections in the House, and prefer another man who does not possess the ability to achieve a tenth of the distinction he has secured. Instead of glorying in the fact that they are represented by a man of weight, influence and talent; the Vic- torian electors are sulky and fretful, and

this not because they are opposed to him on any question of principle ! We are aware that Mr. McGlashan, of Alice, has written to the *Watchman* and denounced us for having made " an untruthful statement" in saying that the sitting representatives of Victoria do not possess the confidence of the electors. " Upon what grounds (asks Mr. McGlashan) does it [*Imvo*] come to the conclusion that the electors of Victoria East consider their present representatives unworthy of their confidence? Simply (he goes on to say) because some five or six are pro- posing to offer themselves as candidates, and this before they know whether or not any will be wanted. If it is upon such flimsy grounds that the Editor of the *Imvo* draws his conclusions, then his readers are to be pitied. Our two repre- sentatives have both worked steadily and consistently for the interest of the division, as well as for the Colony generally. True the election of our senior member having been carried by the Native vote was rather distasteful to some of the European electors, but that has been proved to be on unfounded prejudice. Advocate Innes has risen higher in the estimation of the constituency every session. True, he has sometimes opposed the Ministry, but he has often voted for their measures. There has been no log-rolling with him, and he has always voted according to his convic- tions, and this cannot be said of some of ol his colleagues." It must no doubt do Mr. Innes' heart good to read Mr. McGlashan's sentiments respecting him. But we cannot be expected to take what that gentleman says for gospel; and must tell Mr. McGlashan that until he and those who have become Mr. Innes' sup- porters in Alice come forward as men and ask him to contest the seat, we prefer to stand by the views we have already ex- pressed and which he has only attempted to refute.

"If says the *Alice Times* the present [ten] candidates *all* mean to stand [for Victoria East] then it is just as well for the progressive or Colonial party to throw up the sponge and look on." Who comprise the progressive or Colonial party may we ask ?

In a lengthy article the *Cape Times* commends, we are glad to observe, the policy propounded by an esteemed con- tributor to our columns, "S," for the settlement of the land question in Native reserves. The subject is new ripe for any Government that is anxious to do some real benefit to our people and to the country.

THE LAWS OF HEALTH.

ADDRESSED TO YOUNG MEN.

NO. II.

BREATHING PURE AIR.

The air consists of four parts of nitrogen and one of oxygen. When we breathe the oxygen we draw into the lungs turns the dark coloured] blood to a bright red by uniting with it. Oxygen supports life and for that reason used to be called vita air. It enters into union with the blood and is not breathed out again. What we breathe out is carbonic acid, a poisonous gas. A burning candle in this strongly resembles the human body. It takes in oxygen in order to burn, and gives out carbonic acid. If a glass cover is put over it, the candle will soon become dim, and is then extinguished for want of oxygen to support the flame. Something [of the same kind takes place] when a number of people sleep in the same Kafir hut with- out chimney or means of ventilation. The air they breathe out is poison, and they go on the whole;night breathing-in this foul gas, and thus poisoning their blood. Were the walls and door of the hut sufficiently air-tight, they would die, just as the candle is extinguished for want of oxygen. They certainly do not die im- mediately, but [this bad] arrangement brings death to too many in the long run.

The world is always growing older, and experience throws light on the effects of sleeping in crowded, badly aired apart- ments. In Europe during the middle ages the plague came round every few years, and no wonder when the sleeping apartments, used even by people of rank, were such stifling dens as are still to be seen in old castles; and in our modera cities typhus fever, of which the plague is only a more malignant type, haunts the crowded abodes of the poor. Typhus, however, is little known among the Kafirs. The germs of this fever cannot breed here; the air is too pure and dry, and the people are out all day breathing it. The effects of breathing foul air take a different shape. Another germ takes the place of the typhus germ—the poison- germ or bacillus which causes pulmonary consumption. When these germs enter the lungs of pure-blooded people, they are either thrown out by mucous ex- pectoration, or they are killed by excess of oxygen. This action of oxygen explains why people with a consumptive tendency frequently recover by leading an open air life. When the same germs are inhaled by 'persons whose blood is impure from breathing foul air, they find in them a fertile soil to breed in, and beginning slowly, they soon develop galloping consumption.

Smoke and damp air' are also very deleterious to the lungs. In Manchester, a damp and smoky city, almost a third of the deaths is due to chest diseases. The action of smoke, however, is indirect and one can hardly say that smoky huts are an appreciable cause of consumption among the Natives.

There is another source of impure air different from those mentioned—exhala- tions or gases from putrefying animal

and vegetable matter. This hardly affects the Kafirs in the rural districts, but it does in a considerable degree the Kafir Locations in towns. It applies most of all to the towns themselves, including the European portions, and the streets occupied by coloured people. You have only to go through the streets on a dewy evening to be convinced from the horrible smells, that we are not far beyond the dark ages in the application of sanitary rules. The effect of these putrid exhalations is to fit the blood to breed the germs of typhoid or enteric fever—not typhus—they do not actually generate the fever but render a person liable to catch it as tinder does a spark. Professor Tyndall found on the high Alps the inhabitants living amongst dirt, and yet fever was unknown, because no one had brought the germs there. These germs are not far to seek here, and they are frequently present in the putrid exhalations referred to.

The remedy for bad ventilation in Kafir huts opens up a large question, which cannot be taken up in this connection. Suppose you introduce a chimney—the best ventilator—a but becomes intolerably cold from the draught up, and from the wattle and daub walls being so thin; and you find you must have a house of raw brick, with two or more rooms. This is what every educated Native should make up his mind to have, and could they but know from seeing the thing done, what an easy business building in raw brick is, a good many intelligent Kafirs would try it.

People should never sleep in the same hut with persons having infectious diseases, or in the advanced stages of consumption. Doing so endangers the lives of the whole family. Persons who are ill may have much greater comfort by being cared for in a separate place till they recover.

The ventilation of Native churches and schools is important. A church can be

nokusela, okudlule emgceeni. Inye nambini zityiwe ngumntu xa ayakulala kosa seletanda ukuya emsebenzini wake.

Ezi Pilisi, kuba zidyojwe nge swekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bugqukiwe.

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LAMAYEZA aya yakuzwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucekela ekweziniweni kwawo; ngenxa yokungabi nasikwa

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulupilisa Izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta k wentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORABAYO (Herbal Alkaline Aperient).

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

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinve.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

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Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

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Into elunge kunene etanjiswayo ebona bubebu- hle bugude ubuso.

IMIGI ITYANA (The Powder)

Izalatiso zendlela yoku wasebenzisa zishicilelwe m-okuzalisekileyo zatiwa nca kwi bhotilana nezi- tofilana ngazinye, eziti zakulandelwa ngokufefe- kileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rw'eqe sokulumkela okungekehli.

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

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ZOKUQHINA KWE SISU, NE SIBINDI, NJALO-NJALO., AZIFANI neminve imitshekisane, kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamafyotyoti, pofu ifezekile; azibang' intlanzi kwanazintlungu zirenyayo esiswini.

Kule michiza yaziwayo ezi Pilisi ngowona ufanele ukugcinwa zizindlu zonke. Ziwegaca amatumbu zonke izintloko ezixakanisayo; ziwashiye chlanibululekile.

Ngowona mcbiza wokususa izintloko ezona impilo yomntu—ukuqhina kwe sisu ne sibindi.

Zilucango lokutintela icesine, nazo zonke intlobo zezifo, ngokususa emantunjini yonke into ebanga ukufa. Zisebenza kakuhle, ngokukauleza. pofu ngapandle kwe ntlungu.

Ukuba uke waqubisana nengqele, wabesewusiva ukuba ukuba ucotelwa yi cesine—kubublungu intloko, nm- blana, neinilenze, ezi Pilisi zika Siegel zityiwe kanye nakabini zoyi- chita longqele, ziyinqande icesine leyo.

Ulwimi oluqukhwetu, nomlom' crara, zibangwa kukunchola kwesisu. Uku- tyiwa kvvezi Pilisi amaxesha amba- lwa, kuyasihlambulula isisu, kususe uburara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke ezo.

Ngamaxesha afuti isifo, nokuba ukutya okubolileyo kubangela intlanzi, noxaxazo. Angati amatumbu egcewe oko kunchola nge Pilisi zika Siegel zitshabe zonke ezonto, kungene impilo.

I Pilisi zika Siegel ziyakunqanda ukungapili okubangwa kukutya,

QONDANI!

KWABO BEBEPAKTSI KWA MAGOSA.

KUKO inguqulo eyenziwayo ekuhanjiswa kwemicimbi yeli pepa lendaba, Imvo Zabantsundu.

Bacelwa bonke, abebe pantsi kwa Magosa kwindawo ngendawo, ukuba bayitumele ngokwabo, ngokute nqo, bangabi sayihlala ku Magosa imali yendleko yepepa, Itunyelwe ku Mr. J. Tengo-Jabavu, Office of Imvo Zabantsundu. Kingwilliamstown. Omali ifikileyo woyifumana kwaoko i Lasiti yake

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Otandayo angawublaulela awugqibe Uliyaka, ngokuquka i Kwata ezine.

WILLIAM WELLS, Umabhala

BANTSUNDU! BANTSUNDU! BANTSUNDU !!!

KWABATETA isi Xhosa siti, " Posani amehlo apa." Kwabo bateta isi Bhulu siti, " Kuk hier zoo." Kwabo bateta ulwimi lwe Nkosazana. siti. " I ook here."

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, " Ityali zetu " especially ezdba Tshakazi, umhleli zodwa emhlabeni lalocwe zokutshata esezitungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangan (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:

Inauba zamadoda zokutshata ezitunqwa kade nezinokwenziwa kwofunayo — Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :

Amadoda ati ngu " SIGINGQI." Abafazi bati ngu " SILINDI." Umteketiso, ngu " FOLOKOCO."

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N DICELA amehlo kuni mzi wakowetu ngomfana ontsundwana, amagama ake Jim, Mbeki, akayise abraham Gobongwana Kinass. Wagqityelwa ese Kapa nge 1882, naku Mr. John James, nakwaba. nye abafundisi bamahlelo amahlelo apo e Kapa nakwezinye indawo. Ondilandisayo angatumela kwi editor ye Mvo, nokuba

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Ulngisa amafa. Ugudla amagama e Tayitile. Uquka izi kweti zi Bhatlwe kwa ngoku.

Yonke into ayi ptiwayo ifezwa ngokukauleza.

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Ezibangwa kungcob kwe Gazi, nokuba sihla bumini ukule naso' n- kuba sihle ngayiba indlela' ezinjenye Hashe, izi ezise Lufe- leni, Ukujaduka, Ukuli nqi kwe sisu. Izifo ezise Mbilir. Ubutataka, Intswela utongo, Utataka be ngqondo, Izifo zesi Ful, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapiweyo nendlela elisetyenziswa ugazo, ibhalwe ngesi Ngesi, Jelimeni, si Bhulu ngu Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umniniluliyaleza nge- ngqiniseko eliyenza ukuba liyi pilisi nko- liso yezifo zabantsundu ba Afrika. kwa- nule Fiva (cesina) yase eDayimani, kona kwesi sike sabantu abamnya liyi

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Ngase zantsi kwase Marike eCalderswood Street pambi kwehotel ka Faltein abelungu bathi ngu Webber no Maggadaza (Hadnot) niye Kufumana yonke into ilungile

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