

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, FEBRUARY 21, 1889.

[No. 223

OLOLIWE BELASEMA XOSANI.

I Tournament ye Bhola e Qonce.

FEBRUARY 20th, 21st, 22nd, 23rd, 25th, and 26th, 1889.

AMAXABISO okuhamba ngalooiwe ayakutotywa kuze zonke. izitishi xa umntu esinga e Qonce, kananjalo ololiwe ababalekayo baya kongezwa ngeloxa. Ingxelo ezeleyo yobonwa kumapepa ashicilelweyo.

T. R. PRICE, Traffic Manager. Chief Office, East Landon, February 1889.

BAKER, BAKER & Co.

Impahla Entsha & Iveki zonke.

KUSAND'UKUFIKA

Into eninzi yempahla elungileyo Nakwabantsundu.

Iilungele elixesha langoku amaxabiso apantsi.

Isuti ze Twidi, Ibhathi ezinkulu, Ibhululwe, Ihempe, Izihlangu,

NJALO, NJALO,

INTLOBO EZININZI ZEZONTO.

Kaniye, nibone Impahla entsha eyanekeiweyo ngo

Baker, Baker & Co.

E QONCE

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge KWA J.P. JAMESONE & Co., e QONCE (Kingwillianistown), Ezinjengo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

--- UNGAMLIBALI ---

J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

ISAZISO.

IBHASO le £10 liyakunikelwa naupina Ontsondu Lumanyano Lwabalimi bomahlulo wase Xalanga oyakwenza eyona Tanki yokuhlamba Ibhula ezigusheni, nobuhlanti obungemi manzi, eyakudlulisela kwezinye ngapambi ko 30 Afay ozayo.

CHARLES J. LEVEY,

16t29

Umongameli.

OLUKA

GOWIE

Uluhlu Lwezityalo

zika FEBRUARY.

IXESHA LOKWINDLA lilunge kunene kwinto sokulim

HLWAYELA:

IMBEWANA ZINTO EZILUHLAZA. I-Beet, Broccoli, Brussels Sprouts. Jkapetshu, Koli, Celery. Iminqate, Imbotyi (French), Knol. Lettuce, Itswele elibehle lilunge. [Kohl lertyisi, Parsnip, Radish Spinach. Turnips, njalo-njalo.

EZE FAMA. Sweeds, Mangel, Ikapetsu. Sugar Beet, Lwcerne, Rape. Ikofo, Knol.Kohl, Tshikiri, njalo-njalo

INTYANTYAMBO. Pansy, Godetia, Phlox, Daisy. Carnation, Foxglove, Verbena. Eschscholtzia, Stock, Larkspur. Mignonette, Pensternon, And all other hardy flowers.

Tyala Itapile zase Busika.

TYALA i Bulbs of Hyacinth, Iris, Snowdrop, Narcissus, Tulip, and all Cape Bulbs, for Spring flowering.

W. & C. GOWIE,

GRAHAMSTOWN.

Ilungelo Kubafuyi.

Ukufandeswa kwe Mpahla.

HERBERT HOWARD.

UHLELI elungiselele ukutengisa abantu Inkomo, nenye impahla emva kwe Malike. Abatengiswayo bolungiselelwa kwamsinyane. nantwana zezinye ngo 11 ngolwesi-Hlanu bonke, pambi kwe Ofisi yake engakwa Cook.—27t57.

Ukuvulwa kwe Tyarike

Emachubeni.

KUYAZISWA kubo bonke ukuba inkonzo zokuvulwa kwe Tyarike yase Machubeni, e Batenjini, ziya kuqalwa nge Cawa, March 10, kude kuye ngo-Mvulo, March 11.

- Eze Cawa inkonzo ziya kuhanjiswa kwi Tyarike endala ngo Revs. J. Goduka, A. Mabula, J. Sikwebu
- Intlanganiso enkulu eyakungena kwentsha i Tyarike ngo-Mvulo iyakopatwa ngu Rev. R. Lamplough.
- Ukumka kemhla kongena eye mali ekuya kubako yakati kwabateti Revs. E. J. Warner, W. S. Caldecott, M. Limon, J. Mahonga, S. Mzamo, no Messrs. J. Tingo-Jabavu, S. Sigenu, etc., etc. Izikolo zakwa Bangindlala nezezinye indawo ziya kuvuma.
- Ngokuhlwa kongena i Tea Meeting Bayacelwa bonke abantu ukuba zebabeko kuzo zonke esinkonzo.

JAMES M. DWANE, Umfundisi. 29t28 H. KALIPA, Igosa le Bandla.

ISAZISO

Intlanganiso eli liso lomzi Ontsondu." (Isebe lase Komani).

NGOMNQWENO wamadoda alalusileyo Ilungelo lomzi ontsondu entweni zonke kubonakala kuhlalengeni abantunya bemizi emele umandla wase Komani, uku kangela into emayenzwe ngu mayelana nonyulo oluzakubako lwelungu lendlu yengwevu. Intlanganiso ke yatnadoda angabatunywa yoba ngo 11 o'clock, kusasa nge 1st March, 1889, e-Queenstown, emzini ka Mr. R. T. Nukuna.

R. T. NUKUNA, Sec. and Convener.

ABATSHATILEYO.

KOTI-MAGWANYA—Kutshatiswe ngu Revd. W. S. Rubusana, e Peelton, ngo 29ih January, 1889, u EBENEZER BEN PHILIP KOTI, unyana omkulu ka Philip Koti, no FRANCES JOHN MAGWANYA.

ABABHUBHILEYO.

NGALWANA.—Kubhubhe, kwa Qobo-qobo, ngo 27 January 1889, u ALFRED N. NGALWANA.

MCANYANGWA.—Kubhubhe e East London, ngo 2 February, 1889, u ESTHER MARY ANNIE, usana luka A. J. no J. J. Mcanyangwa, obelutandwa, obelushiywe ngunina ngo 19 January, 1889. Izi hlobo mazamkele lowo mbiko. 29t28

BINASE.—Ku Seplan, e Batenjini, ngo 25 January, 1889, kubhubhe u JOHN ADAM BINASE, inkosana yakwa Ntaeshe. Elinye igama lake bekusitiwa ngu Mlandelwa.

DYER no DYER,

E QONCE.

BASAND'UKUFAMANA ngenqanawa ezisand'ukuvela kwelipesheya kolwandle, impahla eninzi ukongezelela kwimpahla yabo kakade, baneke ngoku :—

IMPAHLA YAMADODA, Isuti ze zitofu — Ibhathi, Indulubhatyi, Ibhulukwe—16s. 6d.

Isuti zama kwenkwe—4s. 6d., 5s.

Indulubhatyi zamadoda zezitofu ziqala kwi 2s. 6d.

Ihempe zokusebenza—1s. 3d., 1s. 6d.

Iminqw'azi yezitofu, 1s. Etambileyo, 1s. 3d.

Ibhulukwe zezitofu—3s., 4s.

Isuti Zokutshata.

Isuti Zobufundisi.

Izihlangu zentlobozonke, njalo-njalo.

John Irvine & Co.

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s

IBHATHI ,, ,, —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, is 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinshwayo—2s 6d, 2s Ud, 3 s 6^

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

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

Lpiinti ezisand'ukufika—3d, 4d, 5d, 6d, /d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5d, 6d nge yadi

Tzitofu ezibugqi—6d, 7d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nempahla epilileyo.

JOHN J. IRVINE & Co.

u-ALUVENI

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ne nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

Iveki.

E JOHANNESBURG, amagcisa (XI) ebhola ese England, enze 291, u Abel yedwa wenze 114, n Read 40. I Transvaal, XV, yenze j nge let. Innings 161 nge second 88. Laba lidliwe i Transvaal.

E NATAL, injinze zase England ayidle i Maritzburg XXII nge Innings ne 3 runs. Ama England enze 164; Abel 48, Read 28, Uylett 22. Yaza i XXII yenza 92.—Kwi Match ye English XI vs. Maritzbrg XV—Amapesheya 176, i Natal 85, kwi Second Innings ama Natal 81. Yadiwa i Natal.

INTWAZANA ka Mr. D. Little, kumandla wase Monti, ilunywe liramba elikulu, uyise ulifnxe inxeba ngomlomo — kwadyodywa ngeyeza lika Kropf. Isingisela empilweni.

NGUMTYUTUMEZO mye ubholsik e Zeleni, Gqunube, nakuma Jamani ase Donqaba.

E BLOEMFONTEIN ngesicoto esikulu kuko ileli elibelilele pakati kobusuku nabantwana ababini ijinzi ezinyaweni, indoda ingeko labetwa ngumbane nenja leyo kwapela. Kanti abantwana abotukanga nokutuka, sebeqonda bakuvuka ukuba unina ubhuhile.

ITITSHALA ye Bhulu kwisikolo esikwifama ka Mr. Philip De Wet ngase Tarkastad ite ngolwesi-Hlanu Iwengapaya cakupuma isikolo xa inqutula indlela zendodana engn Lombard, yabetwa ngumbane lahlanza uselwa, umqube kodwa u Lombard. Lo Titshala ushiya into eninzi yentsapo.

A MA FAMA amabini ama Bhulu u Tobias Grobler no Wellem Labusoagne, balindise. Iwe Ijaji yimantyi yase Dodoloro ngokuba ibhotile ezimbini ze brandy nepeperment kwiflora abebeyilayishe e Komani.

BAKANKANYA isifo samahashi e Monti. Ezizifo enophahli kakade zibangwaluhlaza oln lukoyo.

I OFISI zakomkulu zimiselwe ukvalwa ngo 4 p.m.

ABAFU ababedlala ngase Tinara nge Sabata engapaya benzeke into embi. Ute omnye walinganisa omnye ngompu esithi angandubula, suka kanti ukukumisile watho yangena elisweni. Kuke akwalindelwa ukuba apile, kodwa usingisela empilweni omnye lowo.

KUTIWA kuko intsapo ebnelwe ngumina ngase Colesberg. Kuti kugule abantwana abahlanu yimasisi, acetyiswe umina nkuba asebenzise i sulfar (sulphur), suka ngempo-siso abape umgutyana we dip ka Cooper. Sonke esosihlanu sifunyenwe sesifile kusasa.

KWASEKUALENI konyaka lo umfo ongu Scott Peshey u namnqale umqala ngesithshetse sokuceba indeyi.

Kweozexa bekangele abantwana bebe, kade bebalama. Ibhayene yezizindluzi ngevanyo ngokude kanti indoda ikoku kuqonda nje umfazi ukonye. Bebe sebe. minyaka i 38, betshatile.

IQELA (7) lamalungu e Palamente ase Free State lifike e Monti ngolwesi-Hlanu. Licelwe ngumongameli womzi lowo, nanga. manene ene Bizinisi e Qonce ukuba azeku, bona izibuko lase Monti, anganti kanti ayakulixhasa kwi Palamente angamalungu ayo ngokumandla indlela kaloliwe eyakuba lilungelo kwelizibuko.

U COUNT TELEKI ufumene icibi elitha Empakatinu ye Africa elifana neli kutiwa yi Tanganyika. Ulite igama lokuba yi Rudolph.

U MR. A. DOUGLASS, opakati komnyadala wonyulo e Rini, uke wanentlanganiso naba bantsundu, abazibopelile kwelokuba bomvotela. Anga angaxhasa amawetu, azingogotele kwelineni zonke ivotana anazo. Izigwinta zomzi ontsundu—amanaxha— singavuya kunene engabangako e Rini.

IPEPA lase Mtata liva ukuba ngesi sicoto sikulu sike sako izulu lidlale e Baziya kumfo omnyama, nomfazi nabantwana abate bonke abo bantu.

NGOKUBETA kombane koka Ngwiliso siva ukuba kunukwe Abatwa ababenikwe inkomo ukuba benze imvu, kutiwa babete Abatwa iya kufika nemibane imvu.

INDODANA emhlope iye kumkombe oyi African e Bhayi, yahlala kwada kwemka ibhoti yokugqibela, etc noko ingabhatlanga kuba bengalungiselelwanga, — Ikamteni yositemele yameyeka wada wafika e Durban, Natal, apo asiw ematyaleni wadiwa £5, okanye inyanga.

PAMBI kwe Jaji e Maritzbrg, e Natal, Umzulu ogama lingu Mfanawendlela ugqwetyelwe iminyaka 20, ikati 30, ngokubhomela inkazana.

U MR. H. C. CAMPBELL umiselwe ukuba abambe u Judge Shepstone ofayo, kumatyala amakulu Abantsundu e Natal.

UMBUSO wama Jamani ude wabangela ukuze bakululwe abafundi ababanjwa yinkosi engu Bushiri ngase Zanzibar.

KUWE ikepu elikulu kwelase Europe ngomhla we 10 February, ngangokuba bangahambi ololiwe.

NGASE Pretoria kubetwe ngumbane, ngesipango so 2 February, Umxhosa nenkabi ezisibhozo.

IRAMENTE yase Rabe yama Ngesi ese Beaconsfield, icela u Rev. A. F. Bulner obepete abantsundu ukuba abe ngumfundisi wayo njengokuba u Rev. W. Hay, M.A., ekutshwe kukungapili.

ULAULO lwase Transvaal lwazisa ukuba luya kumnika £100 oxele abantu abakupe baxoma emntini umbulali wendoda apo nomfazi a Milhorat, e Steynsdorp. Sekufunyenwe isihlanu.

UMHOLI-ZIKOLO, U Mr. J. H. Brady, M.A., ukutandla wase Rini.

INKOSIKAZI yomfi ixeko u Mr. G. Wood, wase Rini, ibhnbhe ngolwesi-Ne wegqitileyo, ubudala 79 iminyaka.

UMBONISO wezilimo wase Ngqushwa uya kuba ngo 5 March.

IMANTYI yase Bhofolo isafumene ixesha lokupumla, iyakuke ihambele e England.

NGEVEKI egqitileyo kuko indodana etshone e Zwaartkop, ngase Tinara.

UMBHALI wentlanganiso yase Queenstown unqwenela kwakona intlanganiso yabatunywa bemizi emele lomandla, ukuba knzanywe ukuba ube kuluvo olnye. Intlanganiso eyayise Komani nenye eyayise Mount Arthur znezamkele u Yuzi. Kule ntlanganiso yo 1 March, emeny we ngesaziso, kube kunqwenelwa izihandiba ezinjengo Messrs. Rengge, Zwedala, Sigenn, Makasi, Nomtleke, nezinye ezimele imimandla ngemimandla yaba Tembu, ziko.

UQALE izolo Eqonce (20 Feb.) umnyadala webhola pakati kwe XX ye Cape Mounted Rifleman ne XI yendali zase England. Kungene i England emini emaqanda, yapuma selijikile ilanga yenze 148. Engene amaqakamba (C.M.R.), afise kwamaboni, lati lifika ixesha lokunqumama ngo 6, kwakufe 15, sona isikora simi ku 30.

SIBULELA inenekazi elimhlope elisitumele inteto nge “ Yona Mfundo lfanee Intombi ” zetu bantsundu. Njengokuba eli ilelokualala ipepa chivela kwinekekazi elimhlope, siyatamba ukuba alisakuba lelokugqibela.

Imvo Zabantsundu NGOLWESI-NE, FEB. 21, 1889.

Icebo loku Tungumlomo.

SIBE singalindele kwipepa le *Cape Argus* icebo lokuba abantsundu ba Tungwe kwakona imilomo entweni zotnbuso. Elo cebo libekiswa kwi ntlanganiso enkulu yabatunywa bama sebe embumba yama Bhulu eza kudibana e Metele ngo 4 March lo. Iti i *Cape Argus*, “ Enye into “ ebfanelwe kukangelwa, neya hwmkeleka Kwi “ Bond, kukuba ilungelo lokuvota “ Lupakanyiswe ngapezu kwentloko zabatunywa akaze,, Kungabiko “ malungu e Palamente aya kuhlaziswa ngeli kukuba anyulwe “ ngabantsundu. Akukonto yenziwayo embusweni, xa ivoti zinikelwe abantu abangalikumbuliyo “ negama lomntu abamvotelayo,, “ abangazi nento nangomcimbi “ omnye opatelele embusweni. “ Ukuba simi kweli lungelo langoku “ levoti elishishinge umntu wonke, “ masesingena ke ekunyanzeleni “ imfundo, ukuze izokuseyenziswa “ ngengqondo ivoti.”

Lexoxo iyikubulayo i *Cape Argus* asipike lamamhla. Lalisushu ngemfazwe ka MLANJENI ukumiswa kwe Palamente yase Kapa. Kwati noko izititi o Hon. WILLIAM PORTER zazimele ilungelo lonsundu ukuba abe nelungelo naye ; lokupendula embusweni apantsi kwawo, isininzi samadoda sati makangabi namfanelo, wobonelwa ngabamhlope. Ide lonto yakulanyulwa ngamapakati Enkosazana e England, ukuze lingabi ngapezu ! kwentloko zetu nje ilungelo. Naninina emva koko belinokufunyanwa ngokulula igqela elikulu kwi kundla yase Kapa ukuba limele ukuba atungwe umlomo ontsundu entweni zombuso. Imvelo ziya beyisa abanye abantu, abati bangangi nabanye banganemfanelo abanazo; kodwa kuhlala kwabako I ingqandendana ezimele ubulungisa nako pantsi; zaye ngoko zisekeleze ukuba bonke abapantsi kolaulo naba ngamahlwempu bonwabe: banele, bachume nabo. Waye ngoweliqela lokugqibela umnuzana u Mr. PORTER, owati ngezo ngxoxo zika 1852 wavakala esiti, “ Ndiyanyanisa kakulu ukuti ukuba le “ ibi ziyule yam yokufa emhlabeni, “ ndibe ndingayikangela njenge-sinye sezono ezikulu endingaba “ ndizenzile ukuti, xa kumiswa “ inkundla yezimvo zabantu bale Koloni, ivoti yam ndiyinikele “ kweli kakuba owona mbindi “ womzi raawunganikwa zwi entweni zombuso.” Uqube wati akayi qondi ingqondo engati “ omhlope “ makanikelwe ilungelo lokupendula “ embusweni, hayi kodwa yena “ omnyama.”

Zipantsi kakulu kwezetu ingqondo izizatu eziyibangela ukuba

Cape Argus yenze elicebo. Kuqala iti kuko abantu ababa sezintlonini kuba bevtowe ngabantsundu. Sakuba zwindini. Ngawapina lomanene asezintlonini, kuba kambe xa kufunwa ivoti, akuko usemnyadalenzi uzicekisiyo ezabantsundu. Wayengati oziva engagentloni bemvotela abantsundu, abazise kwangen’ engapambili ukuba ivoti zabo akazifuni.

Esesibini isizatu se *Cape Argus* kukuba amawetu engena kulikumbula igama lomntu amvotelayo. Sikwa sisizatwana sobuntwana. Tina sibe singesesisiti makahlutwe ilungelo embusweni umbhali we *Cape Argus*, nxa ngaba ulibe igama lenteto yase mzini, masiti Lelesixhosa elinjengo QIMNGQOSHE NGXANGXENI, abengati omnyama alikumbule kapukapu, kanti akusa- kubanjalo kumlungu. Angaba udlelwe indlala omhlope xa kutiwa matungwe umlomo kuba engena kulikumbula eligama Lesixhosa. Kodwa kuba ontsundu engena kulibiza kakuhle igama lika POWELL (Umchokeli we *Cape Argus*) okanye u LE ROEX, unokuseletungwa umlomo. Isizatu sesitatu selipepa sikwa seseyekileyo. Liti ababantu abanalo nofifi ngengxoxo zombuso, kangangokuba bengena kuphapha. Abo bantsundu banjalo tina asibazi; abo ke baziwa yi *Cape Argus* baya kutiwa nina ukufunyanwa ? Umhlabi zivoti angaba kambe uya kuhambisa novi wo Iwento zombuso ukuze kuqondakale abazaziyo ingxo- xo zombuso nabangazaziyo. Ngati kuti i *Argus* ilikupe elicebo ingali- cinganga, kuba lingena kuanjiswa kweli lizwe.

UMONAKALO ONGENAYO.

INGWEVU yakwa Ndlovukazi yaka yabhekisa ilizwi eliyi ntloko. Yenza umbuzo ukuba ivoti le sasizimela ukuba zesahlukane na ngayo ? Sati tina emxhelweni kwanga akungenjalo. Kwa usemi umzi ontsundu into ekukwahlukana komzi osatanda ukuma ibi- ngacingwa. Saye singatsho ukuti ibingeko into yokuba bayibone ngokubona abantu ngabantu into esazeke ipambi komzi. Kodwa bekuti kutetwa nje kanti kujongwe ekubeni kuqosheliswa kwinto enye; aya kuti ke amanye amadoda ancame amazwi abawatanda ngokuqonda ukuba umzi, nabuka uweva, uluvo lwawo aludulule kuwo. Umzi obusebenza ngale ndlela ubukolisa ngokuvana nokumanyana. Yaye lento umanyano ingamandla.

Ungati umzi uqale uvelele ngamadoda atanda amazwi awo ngapezu kwento yonke, — amadoda angakunoneleliyo ukugqala apo uluvo lomzi luduluselekona—sazeke usemngcepekeni wokupalala ube sisulu kwintshaba. Kanti ke uza kufumana ube ngumzi wamafoko- tshela nje okudlala, ngungakangelwe ngqondo ityulu kuwo. Amadodana akowetu angaba ayakolwana kukuba umzi wakowawo utabate eso sikhlo emehlweni ezizwe ezingekagqibi kusiqonda tina bantsundu ? Asisokuba zinto zokufeketena ku- bantu abanengqondo abangabase- mzini ? Itenjana ebisenalolo tina ngalomzi wakowetu ibiseleli—ukuba njengakwimini zamandulo siya kuma singoyiki pambi kwentlanga pezu kokupendla eyona nyaniso igqite ezinye. Kanti ke ngokwenjenjalo sizifumanela igama nakwa- bazintshaba, lokuba singabantu abangefumane babanjiswe ngomququ; kodwa singabantu abapendla eyona nto igqite ezinye apa emhlabeni nase zulwini —Inyaniso. Xa siza kuba ngabakangela ubuso— balindele u good boy nalapo kungeko nyaniso, niti sosindana kumacebo okutungwa imilomo nje ngabangayaziyo into abayenzayo— abanokt qwtywa nje ngomhlambi wegusha.

KUPINA UKUPENGULULA ?

“ KULE minyaka igqitileyo ubuke wada wapants' ukuyi khalala umzi ontsundu ivoti, usiti ubulawa yiyo Uba kuvota uhlelwe zinzima embusweni, uze wakupinda kongezeleleke amanye amashwa. Bade kumandla wase Dikeni ngo 1884, bazimisela ukuba abasakuvo-

ta ngapandle kokuba babe bavota umntu okwangowelabo ibala. Ukuze nje lowomzi unyule u Mr J. k ROSE-INNES, Junior, wase Kapa, sewusenziwa kukuba ungomelele i ngamanani evoti ukuba upumelelise obala limnyama, owawufuna yena wona, kuba ungasamtembi omhlope. U Mr. INNES, enyuliwe, ubonakalisile kuye wonke kuba, ukuba yinto ekoyo Umxhosa omhlope, u Mr.

INNES nguye. Saye sixela pakati komzi ukuba, lento ivoti ingati idlokovile nje, kukuba ingapatwanga ngesoko layo siti bantsundu. Sisuke ukuvota kwetu sakangela kumadoda agqatsiweyo, umfo onobubele kwizicaka zake, sati nguyena ulungileyo; wati ngati usingxami,] akanalusini futi nescicaka, sasesisiti ' usikohlakali. Asayivelela kanyo yona eyona nto isihomo sevoti, ukuba unantsi ogqatsiweyo uyakwazina ukukangelela izizwe amalungelo. Yaye ke ikholisile, kwawetu amakade bona, into yokuti i umntu ekutiwa ulungile ezicakeni, kanti sisiralume entweni zokulungiselelwa komzi wonke, ati lowa kutiwa akanabuncoko nezicaka, kanti ekupateni umzi nguyena. Utshaba olungena buyambo lwama lungelo oluntu oluutsundu pantsi kombuso ngumfo onegxekwe bani ngempato yake yezicaka nabahambi efameni yake. Siteda u BHOKOLO (Mr. R. M. BOWKER) ngapa ngase Somersset.

Abahlobo, nabameli bemfanelo kwizizwe ezintsondu embusweni o Mr. SAUL SOLOMON no Mr. JOHN J. IRVINE, ubungewafumane engamadoda anabuncoko kakulu nezicaka zawo. Xa sisenjenje singqumza inkolo ekoyo yokuba umntu olunge emzini wake, ukulungele ukupatiswa imvaba yomzi wonke ngelotuba. Ivoti ete yalili- shwa kuti bantsundu yebite yakolisa ngokusekwa kwimvimvithshane enjengale siyalatileyo Isaya kuba nobunzima kakade ivoti engakangelioyo ukuba uoani uyakwazina ukupatela uluntu.

Umfo ka BLENT lo ukankanywayo kulevoti iza kubako ubese Palamente ngegesha apa kuke kwapuma imiteto ka Sir G. SPRIGG ete yaluduba kunene uluvo lomntu ontsundu. Isandla sake ebepakamisa futi futi kanye no Sir G. SPRIGG kwinto ezinjengo kwuhlutwa kwemipu, ukutshiswa kwenkomo, nokupe- njwa kwemfazwe yase Lusutu, waye ebecasene shushu no Mr. IRVINE umhlobo wenene. Nanamhla akafihli ukuba uya e Palamente ukuya, komeleza izandla zelonene ezipolelweyo okwangoku Kodwa ngenxa yokupata kakuhle kwake izicaka, kuvakala ukuba makubeni wabengu- mncedisi wemiteto yembandezelo kontsundu, kuko kwa abantsundu abazimisele ukutuma yena e Palamente, bamxweme uYuzi indoda ebisipakamisa isandla kwakudala kwicala elizicisileyo ezizinto.

Ngowona mbulelo wohlangana lo kumadoda amhlope azikanyele ngati? Niti ipina ingqondo yomntu ontsundu xa ivoti yake isahlukana pezu kwento ecace kangakanana nje? Singaba sise ngumzi ovipendlayo nu inyaniso, noyibonileyo na imfanelo kwivoti engakangelioyo Enje ngale siyixelayo eyasizisela; inxwaleko—ivoti esebenzela ukuba izizalise i Palamente ncamadoda aselezibonakalisile ukuba awamveli ontsundu ebunzimeni. Livoteni Kambe clophukuphuku, sova, singase moyeni.

Amanqaku.

IPEPA lase Qonce eliyi *Watchman* liti u Mr. Blaine uyakuvotwa nangabantsundu ngapandle kwe buto- elingqatshi ngegozo lo Tingo- Jabavu, elifuna abantu abaya kwenza ubulungisa ngendlela elikolwa yiyo. Heliwenie kuko ubulungisa obnobdwa ayakwenza bona u Mr. Blaine, esingati noko tina bantsundu i singabelele sibi bubulungisa—ubulungisa obaziwa nguye no Sir Gordon ati uyela ukuxhasa bona ukuba bangawi haxa sazeke bebekwe emingcinekeni zizenzo zabo ezigwenxa? -----

KUVAKALA ukuba amapolisa adlala ngabantu abantsundu ukuba baniba, kuba esiti abanapasi. Abamba nabapete amaqaga obuvoti, ati mababe nenewadi ye hashe. Asisakunangaliswa emva koku esiti mababe nenewadi yengubo aba zinxibileyo. Akuko inteto uti okweleyo makabe nenewadi ye hashe. Umfeto okoyo ngowomntu oqubayo. Ngalento amapolisa asicenge sokudliwa ngumntu ambambezele ngapandle kwesizatu esisemntweni. Umntu makaboka awafake egqwetweni abize indleko zokubanjelwa kwake xa ebanjwe ngento enjengale. Ogqibela ngaloinini.

IZIZATU zokuba abase Bhai abamhlope batumele umtandazo ngenphepheke, kukuba besiti, kwaye kutiwe ekumiselweni kwalo liya kuba yirafu yexeshana kodwa. enye into ungenelwa zimali ezininzi u Rulumeni ngoku, angayiyikelele. Ie ingumtalo ebantwini.

EKUBENI beke lati ipepa lase Mtata u Mr. Scott ungene Emaampondweni, waya kuma e Zalo engacebisamananga nama Mpondo, kanjako u Nkosi u Sigcau utumele isigithmisi esiteta kakubi siniti asimfuni, mapume,—elase Kokstad ipepa liti akuko nyaniso kwelo kuba u Mr. Scott utonyulwe inteto embi ngu Sigcau. Kuyinyaniso kona ukuba utumele inteto evakalisa ukungenelwa kukutonyulwa indoda ezakuba ngameblo ka Rulumeni kodwa inteto leyo ibiyendilekileyo.

UKUBA, njengokuba abachasi baka Yusi besiti ungowe Bond, ingaba i Bond izizimvo zika Yusi ngomcimbi wokulungiswa koinhlaba ulungiselelwa abantsundu nangepasi nangotungumlomo, nangemfundo nangompunga omhle ngakontsundu—siti ukuba i Bond izezizimvo, besingavuya i Palamente izalisse ngamalungu e Bond olubhlobo. Asitena tina ngaluma umntu ubizwa ngalipina igama, ungowalupina uhlanga, umhlope, umnyama, xa singenasizatu sokumtandabaza, xa engazanga, wasikhilisa, njengokuba sesike sukohliswa sibona ngo Folose no Bleri, esiti uyakumela ubulungisa bodwa, makavotelwe siti. -----

WENZA imposiso u Rulumeni ukugqiba kwelokutumele u Mr. Scott e Mampondweni, engacebisamananga nama Mpondo ngento leyo; kodwa asitandabuzi ukuti into awayijongile kwakukunqisa uxolo, ngokuti abenomntu oyakuntumela indaba ezinyaniso ngelo, ebekungati kungenjalo kuvele impambano ngendaba zobixoxi. Ebesateta into evakalayo nama Mpondo kweli ebesiti, ebesateta kakuhle no Rulumeni ngapandle komntu ongu Scott, yaye amava ekubka kubako ukupitizela kwentoto pakati kwe Nkosi no Rulumeni ngapuzulu, bakuteta nongamehlo ka Rulumeni, besiti ke akuko sizwe simnyama ke satonyulwa umntu onjengo Mr. Scott esingalwa- nga no Rulumeni. Ezi zizinto zokuba bangambazisane kuzo kakuhle u Rulumeni nama Mpondo. Xa enyanzelwa ngamandla u Mr. Scott sifun' ukuti singaqondi apo kuyiwa kona.

SEKE sawenza amacapaza ukubhekisa kwizipakati ezipatiswe imicimbi yesitili sase Qonce ngendawo ye rafu yezinja, siniti siyatamba ukuba yowuphlapula umtandazo otunyelwe yintlanganiso yase Qugqala, ukuze babone ixabiso lokutandaza ngendlela zoxolo zombuso wama Ngesi; kuba kungenjalo vosuke seluhlala ngokuncama umzi, waye omnye ebeke wati abantu abancamileyo benza into ezizezokuncama. Kodwa siva ukuba igqungula lite lakufumana ukuba lomtandazo ungowesibhaxa esinye salomandla uli Qonce lapendula ngelokuba linosizi ukuba lingenakuyiyeka le rafu jezmin. Siyatamba ukuba amawetu ojokisa ngakomhlolokazi wakudala ade ayiyekeze intloko i Divisional Council ngemtantandazo nabatunywa.

DP. JOHN MAVUMA NEMBULA.—Elinene lakowela lintsundu, libufande ubugqira nge- soko lase Mangesini. U Dr. Nembula ungo wokuqala kuti luhlanga lumnyama oyiubele itu udo yake kwada kwakwinqanem lokuba atabate itailele yobu M.D. Ikaya lake lise Natal Emanzimtoti. Ukuze afumane lemfr. ndo, uti ngo 1881, xa abudala bu 21 iminyaka awele nomfundisi u Rev. C. S. Pixley, webandla lase America, aye naye kwelakowabo ukubaluncedisa ekubhaleni inteto ye Bhaibhile Yesizulu eyayishicilelwa. Kuba u Dr. Nembula yizintlela nesekubhaleni, unesiqiniseklo sokuba ukufezile ukubhala la se Oberlin College, U.S.A. Uti ke amshiye eskolweni u Mr. Pixley, sukayena agqibe kwelokuba angabuyeli kwelokowabo engayifazanga imfundo yokuba abe liqigira Ute ukuyihlalela imfundo wamana esebenza ngamaxesha eholidie nangamaxesha eyule sakupuma isikula. Into enkulu awasebenzisa yona yaba kukubhala i *visiting cards* zamanene. Kuti eku. qaleni ko 1887 emva koviwo ibandla lemfundo lase Chicago (University of Chicago) lemniko iwonga lobu M.D. Nje ngabantsundu sizingca kunene ngokupumele'a kwake. Kuti bantsundu unjengala dayitnani yafunyanwa nqngala, eyalata ukuba ziko nezinye ngapantsi. Sakukangela indawo ufikelele kuyo u Dr. Nembula, sikumbula nokwa tetwa yingqondi yasema Ngesini u Bacon owati “ Nantonina azenyenzile umntu, umntu senoku yenza,” sisati zinkulu zinto asaza kumpumelela kuzo amadodana ase Afrika. U Dr. Nembula ugqite apa e Qonce eku feni kuka January, efuna indawo yokuhlala asebenzise abugqira, ucelwe ngu Dr. Stewart ukuba ake ahlale e Lovedale Kundlu apa yamayeya yayifidiula ipetwe ngu Noqakata (Miss Dr. Waterston).

UKUTETWA KWAMATYALA ZI JURY.—Pantsi kwalentloko, nmbhaleli omhlope uti ungu Mhlobo Wabantsundu (Transki) walata ukuba ilungelo lokuhlalae Jurini lelomntu wonke ongumvoti, laye lisekwe ekubeni italala lomntu livike lumelwane lwake. Bekuti ke wakuhwala umbozo, wakubabamba abantu ngento abangakolwayo zizo. Ijuri ibakusele eburalarumeni bombuso abantu. Laya italala lomntu lingenakutwata kakuhle xa izimvo zabapulupala ityala ngahambi ngomkondo omnye. abantsundu abavnlwele ilungelo nge. ayb nje omantyi, pofu ilungelo labo emntweni; ngesosizatu maninzi amatyala abantsundu abangatwata ngemfanelo kuba esuke anikelwa kwabamhlope abangateni noqala oqalakisweyo. Abantsundu banokulungisa ngokwabo lento xa batandayo. Umyoti ngamnye anganyanzela imantyi ukuba imbhale pakati kwe Jury.

LOVEDALE.—Leseshoni iqalileyo itembisa ukuba yona yenye yezineziqomo ezihle. Inani lentsapo engenyayo likulu. Kufike ingcatuala zetitshalae ezintsha u Mr. Lowe, M.A., ovela e Rondebosch College, obambele n Mr. Roberts osaweliseyo, kwano Mr. J. G. Tooke, B.A., otabate indawo ebike ya- banjwa ngu Mr. H. Brinckmann.—U Mr. J. John Knox Bokwe kukona afumene ixesha i loknputnla, ekubeni ebeseholoko esebhitisini ; lomsebenzi ngeholidie. Uye kusela umoya e Aliwal North iveki ezimbini.

ABAXHASI BE "MVO."

Sivakalisa, sibulela ukuba lamanene namanenekazi amagama alandelayo ngamali ufike ngo January 1889. "Ningadinda nangof iso," unjalo umbulelo wetu —

Messrs R Kusse, H Kanana, A Njikesa, Messiah Tsoko, Jno Zamzang, Zech Jno Sasopo, John A Ntsiko, Rev P Mpinda, Messrs Joseph Mpinda (adv & sub), Jno Mule, Mat Magabela, Jno Sigenu, A Mpila, Jantje Gcinu, D Gwele, Jonas Mabula, Cekiso J N Mgabela, Buzani Ngoma, Jno Kantene, Jno J Sulu, Jno Kama, Hlati H Nella, Jno Ntikalo, Jno Ndawo, H Maqungo, M Mlandu, Barnabas Toyi, D Bulube, C Bulube, J J Mcanyanga, R J Ndungane, T E Sepuru, Tiyi G Soga, W Sobekwa, Geo Mgudlandu, Nath Matodlala, E Hughes, M J Poswa, Jas Sokupa, Joel Jack, Geo Franz, Rev W Holford, Messrs Cranmer M Sebata, Makabeni Dlamini, J M Ngcezu, Jnr, N Galea, J S Sutton, R P Rexe, Kiviet Swaartbooy, Thos Matumbu, J G Dlamulo, Geo Kwababana, Bill Kwinana, Rode Tea Meeting (adv), Aug Tingo Bell, S B Bell, Tom Mapikela, Jas Gontshi, Klaas Menze, Mrs J J Adams, Messrs J N Mabange, Mkululi Num, Johannes Makanya, Geo E Cook (adv & sub), J P Kebe, W T Kote, Enoch Magongo, Adam Mazwai, Thos William, Danti Mbelle, Africa Mazwi, Chas Mgndlandu, Wm Balfour, John Mafongoo, Mfunzana Many, Ia, Petros F Soga, Thos Tele, Chief Lubenya, Chief Zibi, Rev Jno Nakin, Messrs Jacob Sidlane, Jno J Mlandu, G Hoko, W Frolyk, Palmer Kula, Africa Elephant, Solomon Sibene, Rev G Kakaza, Fadana Salakutey- Iwa, H C Kildasi, Elijah Shosha, Rev S Gudula (adv & sub), Messrs E V Hands, Jno Tete, Jas Kulati, Elijah Mkuli, Rev H Mtobi, Messrs Melani Vella, Piet Phillips, J B Gantsho, E Mayekiso, Solomon Mavedu, Robt Platjes, Jas F Maqamba, Tom Gaqa, Kali Newwana, Andrew Mtintso, Albert Kwatsha, Philemon Gxagxisa, John Langa- Geo Tyinika, Jonathan L Mdledle, S Maqula, E J Mqoboli, Rev W Philp (adv & sub), Chas Mahluthana (adv & sub), Thos Ngxwashula, Klaas J Ganca, W V Budu- kazana, T P Mqayise, Jas Makhele, Elisha Mda, David Bikitsha, Robt Maecambe, R T Nukuna & Co, Jende Ntusi, Jos D Mzimba, Tshuka Konongo, Elias Franz, J J Ngcaku John Qinga, J J Biyana, Geo Little, Headman Bawulashe Manetsana, Fred Jonas, Anthony Sigobongo, Thos Martinus, Ven Archdeacon Gibson M A, R Tshele, P M Lokwe, Stephen Zwaartbooy, Klaas C Luzipo, Miss Jane Nquka, Messrs Beni Mavi, Chas B Zwaartbooy, Rev M M Mokone, Messrs Chas Kuzwayo, Jer M Tabane, Jas Ngaza, Fynn Mashiyi, Palmer Kula, Daniel Mbeje, John Jonas Skosana, H Hlahle, Evans & Co, Rev E Sigudu, Mr E Msimang, Messrs K Kayo, W A Forbes, T M Sobalube, Willie Menze, Plaatje Eland, Frank Badi, E E Madlamba Pearce, Geo A Ross, Wm Nonnganza, Booi Kwinana, Peter T Antonio, Z Qambule, Nz H Ngalandu, Jas Nyanda, Rev W Stumbles Messrs Sam Silomo, D Kalaka, W Njikelana L Meginca, W E Stanford (Chief Magistrate) E J Zaula, Jas Maqungo, Jno Dingana, Rev J Moyedi, J M Vimbe, M L Gqamllana, Fynn Mashiyi, Patrick Xabanisa, A E Jobe, Paulus S Mokone, Nicholas Sibanyone, Sindapi Jack, Petrus Sidzumo, George Kobi, Wm Zozotyana, T B Matolengwe, Xalisa, Cekiso Dliso, King Wms Town Corporation (adv), James Samyala, P M Selate, P S Kuzze, J S Kuzze, Rev Luke Msimang, Ntame Dana, Wellington Hogana, Resident Commissioner Basutoland, Revs Jacob Nealo, Jno Sikwebe, Messrs Robt Goodwin, William Wauchope, James Msqungo, Wm Mdledle, Abram Bali, Rev W Girwood, Messrs James Madaki, Cubuka Mqobololo, Billy Nobatana, J 8 Adams, N Sikhesa, Beck Dladla, Andries Kleis, Revs Chas Taberer, P Sihlali (adv & sub), Messrs Job O Xego Simon Gqodi, Jehi Masingala, D Binase, Titus Mabe, Theo Ntsomi, Dlongwana Myoli John A Nkovo, David Kwatsha, F Sidziya, W Kiva, Philip Mucumi, Obediah Mucumi, Andrew Ntyingili, David Nuzuo, Wm Mvndwana, James Ntsepe, Webster & Dodd, Peter Tyamzashe, Abner Molefe, Steph Mdliwa, W A Siwisa, J J Taho, John Masiza, Tom Ngwendin, Isaiah Mbewu, Messrs J Sipamla, Jno F Mazamisa, Rev J D Mjila Mrs Myndla, Rev E Nyovane, Rev M September, Messrs Booi Qunqu Mgweba, Solomon Mwabala, James Sokupa, Tom Zimana, Mbali Nchuka, Chas Thomas, John Masiza, Mahashe Mxabela.

Edolopini e Gcuwa seligqityiwe ilitye lokusila ingqolowa. U Mr. Charles Matz, umninilo, uti sekumi ngenxa yendlu yokubeka ingxowa ezifikayo. Nantso into ebheniyifuna mzi ndini wama Mfengu, Magcaleka, Mangqika, nama Ndlambe esika Blyth.

Imvo Zabantsundu ziyawa puma nendaba eziyole kunene zentlanganiso yama Wesile e Qonce, nokuxela apo iya kuba kona ngo January wonyaka ozayo. Sihlabekakabub kwelazwi elite u Mr. Jabavu ukutshelwe ngapandle kwe ; ramente yintlanganiso nomfundisi wayo ose Qonce, u Tshaliisi Pamla; sabuya ' imvalo kamsinya lisakuti ubhehile u Mr. Tingo-Jabavu, nokuba intlang niso ibagwebile o Rev. Tshaliisi Pamula kunye nabakokeli bake ukuba oka 'Jabavu bamdledla indlala engonanga ' nento. Siyabulela. Bafa abantu abafundileyo ziyidasi, necedani nanko omnye wabo efelwe lizwe e Cumakala, &c.

U Mr. Lawrence, umfo ontsundu ongum America, wenze ngezandla zake lento ijikelezayo inamahashhe omi (Merry go round), awungetsho ukuba yenziwa ngumfo ontsundu ose dolopini yase Gcuwa. Yonke imi Gqibelo edolopini apo yimiqodi ukuya kwelo eloxakaxaka.

Lento mzi wakowetu iya ndikataza kakkulu mandiyitete kuni. Ndiiti olwam uluvo lolokuba apapo igama lihlokoma ngamandla makubekwe amagama amabini anje ngala sendenze isixoxo sawo ngasentla apo. Mayahluke impumlo nephulo, umxo nomxxxaxa. Amagama amaninzi eningahlanga nawo efanele isigana esitile ndamncoma kakulu u Mhleli we *Mvo Zabantsundu* ngalento yokufaka u h. Kuyabonakala ukuba isenkulu nangoku imiposho eyenziwa ngabelungu, sifilike masiyikangele inteto yetu, sibonisane kakuhle ngobuzalwane.

EYONA MFUNDO IFANELE INTOMBI.

[SISIHLOBO SAMANKAZANA ABANTSUNDU] Ndiite ndakufunda indawana eteta ngemfundo yamantobazana kwiwepe lika Jan, 17 ndakolwa, ndati ndingangapaya amazwana nam ngokuba kudala ndiyibona lento, ndiyiteta, kubantu nga-banye.

Kuqala ke manditi,ndiqonde, imfundo yencwadi yentombi andiyideli, lonto inkulu, kodwa nditi musani ukudela imisebenzi. Kendive abanye besiti " eyam intombi iyakuba yiledi ifunde iyazi ne crochet" iyintoni he lonto. Ham ndingeyingeni andiyiqondi; kodwa umntwana lowo uvilwe akayilbalanga. Uti ke xa afikileyo esikoleni ngenye imini axelelwe yi Teacher ukuba enze imisebenzi zibe, acunuke ke afumano ayenze ngokudangala ekumbula ukuteta kuka yise ekaya.

Imisebenzi yendlu ayinaku- delwa, nanzi nentombi ze Nkosazana yetu u Victoria zafunda yonke imisebenzi Yendlu. yendlu kwamnitungo kunye nemfundo yencwadi nezinye izinto. Kendiyibone ngosizi lento i Teacher itshate intombi engazi misebenzi yendlu, imali yayo incinane kanti umfazi wayo akakwazi nokuvasa noku ayina impahla yake nemitungo akayazi, nanko ke u Charles esiya entlanganisweni ye Teacher engena collar akanamntu wokum ayinela, impahla yake irazukile, abengatsho kulowo , amtungene ati hayi usidnile ngoku umkako makafunde naye.

Ngezonka : — Ndiyabona ukuba siyakude sibe kukudla okuhlala kusendlwini zabantu. Ewo ndeya kwamandi ngoku kendahambela kwelicala lase Tsomo ne Gos ne Gcuwa, ukubona abantu. bevuna ingqolowa eninzi, ndicinga, ndati lishesha lokuba intombi zetu zifundiswe nokwenza izonka ezikolweni zetu, ingamoshwa lengqolowa intle kangaka.

Kuko indawana endifuna, ukuteta yona nani makosikazi abantsundu, yile yokunxiba kwentombi zenu. Ewe zonke zineratshana lokuti inganganxiba kakuhle intombi yam, kodwa kangela ukukolisa ukuba buxumbulu intombi zenu. Ndoke nditete ngento endikolisa ukuyibona. Nanku u Sarah epiwa imali nguyise yokuba azitengele ilokwe elungileyo nanko ke ekauleza ukuya kutenga ati ndifuna into etshipu, aboniswe into ezingenatnsebenzi ze 4d nge yadi, ati ewe ndakuyitenga ibeninzi zendiyihombise ndiyakutenga ne lace ne braid, eyinto ke ayitenge ngolwesi-Hlanu, ati ndakuyinxiba nge-Cawa, ipatroni akanayo, uti ayinani ndakuboleka ku Emily, u Sarah yintokazi enomzimba, enkulu, kanti u Emily yintwazana enci-

nane, ayisike ke itungwe ngo-kunxama, amazantsi uyakufumane arazole engawalinganisanga abuye ndiyakuyihombisa ndiyixelise leya kedayibona ixonyiwe evenkileni (engazi ukuba lolokwe itungwe ngumntu oyingcibi) sekuhlwile ngo-Mgqibelo ilokwe ayikatiwa nqa, kutengwe isibane abe etunga ubusuku obo. Kawukangele ke nge Cawa nxa anxibayo, ilokwe iyaruqa ngemva, iyatviswe ngento ezininzi, lace ne braid zifane zabekwa, nangut nontungo sewupuma. Mini ihlanjwayo ke lellokwe ayina msebenzi; kufanele ke ukuba uyise ati—ezizinto zase Mlungwini azina msebenzi. Enye into kukufumana kutengwe ilokwe ezindala zepati. Ke ndabona into enje: Intombi yomlungu epantsi kakulu, yaya emdanisweni inkxibe ilokwe ebomvu, entsanyuntsanyu, ndati kuyo, kodwa imali yako akuyilahlina njengokuba ilokwe ungena kuyinxiba emini nje? Wati ukupendula, andiyilahli, ndiya kuzitengisela entombini entsundu ngemali . engapezu kwale sendiyivolirole. Okwenene ndayenzela usizi lontombi intundu.

Sendike ndaxela nje nentombi ebuxumbululu, ngoko itete ngale inengqondo. U Mary uyifumene imali yokutenga ilokwe, uyacinga ngokuti ndiya kutenga enjani, evenkileni akete into elungileyo engapumi ibala, atenge i lining, angawa

libali amaqosha, izipeliti nerali, ati ndiyakufuna nentwanaye lace ukwenza i collar, Efikile ekaya uya kurola ipatroni yake, kodwa ukuba akanayo, uya kuqaqa leya h lokwe yake indala asike ngayo, atsho kwiqabane lake limlinganisele ngezipeliti ize ide imlingane. Amazantsi uya kutsho kumntu amlinganise ifike esitendeni, ingaruqi pantsi; lellokwe ayisokutungwa ngobungxamo kulahlwe yonke u eminye imisebenzi, ade alwe nomina ati, inani indlu ungayilungisi nje?

Njengokuba ke ndateta kangaka, mandike ndihombise nakwenye indawo, eyile yemitsato. Andititi nawe nkosikazi esisityebi, kodwa e nditeta nalo oyakuti mini kwenda intombi yake abehamba ekatata izihlobo u zake ngokucela, nangokuboleka ezivenkileni ukuze kunconywe kutiwe, wawumkulu umtshato ka Nantsi ! Andizi : kunicacisela lento, nonke ningapakamisa amehlo niyibone inkatazo yale mifshato ekutiwa kusalungiswa ngayo. Ewe lemishato mikulu inenkatazo ezininzi, kulindwe kube kudala, kude zotshatwe, ati ke nomyeni nezihlobo zomtsihakazi f basale nezikweli. Kangela ke akukonto endlwini yabo, akuko nenkomo yokusenga ebuhlanji, ade ati umyeni andinakuhlala ekaya ndiya kumka ndiye kwele golide ndifune imisebenzi kona; asale umtsihakazi ade axgotwe i lucuku lomzi wake abuyele kwa sekaya.

Kuwe nokosikazi entombini eza kwenda kunani Kanye wakubona ukuba sekutetive uti ngezomalana unazo uqale ukufuna i calico ne print, nento ezinjalo, nibe nitinga ezinto nganye zide zanele, zide zanele ezompahla uya kuyinika zona intombi yako; ziti zakugqitywa ukutungwa zisongelwe ebhokisini. Uti kwezo zemini yomtshta- to ufune i muslim emhlope enokuhlunjwa (eyakuti emva komtshto ibe yilokwe ye Cawa); entloko unani umnqwazana otungwe nge muslim ne lace. Kodwa ukuba ufuna i veil, tenga i muslim i uyiqukumbele nge lace (wobuye ayisike ibe yijakiti); manxa ufuna i flowers, zinani ezi zise ntsimini nokuba zezase- i ndle, (zizona zitandwayo zii ledi zapeshey). Ingangati ke lentombi xa itshintshayo inkxibe ngokuhlonipa. Nantsi ke enye indawana endipantse ukuyilibala, ukuba uyanxiba izihlungu kawuqale uzilinganise ukuze uxangelisi into endayibonayo ngeminyaka engapambili. Ndamdimke nomfundisi saya kwisikolo sangapandle, kwa kutshata umntu om-kulu ixesha ladalisifikile, waye umtsihakazi engekafiki; nadada ndaya kwela kwindlu akuyo, ndafika kuzanyanwa nezihlungu, kwatwaga azingeni, azizanga zilinganiswe. Zada zafakwa izifende i zingaugenanga. Yati lentombi pofu i ibifanelekile.yoniwa kukuqwalala kwayo.

Ngezidlo zomtshto ndinga- qitisi ukuzenza ngapezu kyalonto nayo kanjalo ingabi sisidlo sokunxila nengxelo. Ndingangati kuni zihlobo kancinge niti, aba bantu beishata nje abasikatanzanga ngokucela, masike sibape abantant bakuti intwana zokubeka kulendlwana yabo. Ungalibali kambe ne iron, ukuze u Charles angahlaziswa mini aya entlanganisweni.

Intlanganiso eliliso lomzi.

(ISEBE LASE QONCE).

Intlanganiso yabatunywa bemizi ebizile kwisikolo sika Dikweni ngolwesi-Hlanu, isingete (1) levoti izakubako. Amadoda ateta ngobuciko aba ngo Messrs. John M. Mkobeni, J. Dikweni, W. C. Mtoha, C. Makula, C. Mpondo, 8, Mnyanda, esiti into ka Mr. Blaine intle, kodwa ipuma kwancedisakubandezelwa kontsundu ngemi. pu, ngotshinyonga, ngemfawo za Besutu, namahla esaya kuxhasa icala elazisayo ukuba lelilokwa yimiteto egadalala ngako ntsondu. Abona u Yuzi ongancedisanga kwezonzo. O Messrs. Klaas 8 Mlonjeni, Sam Sitela, Mati Tonga, bema bachaza impato ka Mr. Blaine yabahambi, nezicaka efameni, eto umzi mayingapatwa into yezicaka kuba ihlungelo lake, enye into ubhasi akantonye kwizicaka zonke. ide yalanyulwa ngevoti, abafuna n Mr. Blaine 5, abachasileyo 25. (2) Kugqitywe kwelokuba kubhalwe umtandazo oya kutunyulwa e Palamente ukuya komeleza amadoda amele ukuba Irafu eyi House Duty ipeliswe. (3) Kukangelwe indawo yokuba indawo ezifanelwe kutumela abantu kulentlanganiso zingekayiboni into elunge kunene ukuba zibe nentlanganiso emakaya, zokuxhobisa abatunywa. Kugqitywe kwelokuba, (a) umzi uzime ukumisa intlanganiso ngobu Felkomet oko kukuti indawo nganye epantsi kwe Felkomet, ibe nentlanganiso yayo. ukuze izinto ezijez ngemvisiswano ngokubhalwa, nokutunywa kwemintandazo, nokulogiselelwa koku ngeniswa kwamagama abavoti zifezwe kwindawo abanokufikelela kuso bonke abantu, (5) Ukuba Umbhali wentlanganiso (Mr. Tingo-Jabavu) alungiselele imigaqo embalwa yentlanganiso zolohlobo. —uwugqibe pakati kobusuku umsebenzi intlanganiso, baye bebeko ngokumnandi abatanywa bemizi enjengoma Ncemera, i Qonce, Mkgangiso, Guggula, Rode, ne Debe no Mgqwakwebe.

EZABABHALELI.

UNYULO OLUZAKUBAKO.

NKOSI—Kwiwepe lako lowe 7 lwemiyo, uyikanyeza mpela inteto yokuba u Mr. K. Hughes ungowe Bond—ongaba ukutyete oku andimazi, kodwa u Mr. Hughes ngokwake uti, oko ebese Qonce, unguye owe Bond. Angaba uhroxise emva koko na igama laka ? Uti kwakona kumanqaku ako, akunyansisa ukuba u Mr. Hughes umchasi le uliwe ongezantsi.

U Mr. Hughes uke wadibana namadoda I ebhizinisi ase Komani, e Monti, nase Qonce, yaye ingxoxo ingololiwe Weza kweli ukuza feutetelela uliwe ekungeko mntu mhlope, ngezantsi kwe Stormberg, oke wawukangela lomcimbi, ungabomyo ukuba yimposiso, noya kuwenzakalisa . ihambara yezibufu lase Monti, nabanina ovelisa izinto kweli lase Maxhoseni. U Mr. Hughes uphelelise konke (njengokuuba incwadi yake kwi " East London Dispatch " ibonisa) ukuqondisa amadoda ' i ezitora namanye, atuba nguye oyaziyo ibhizinisi yawo ngapezulu lookuba eyazi. Uliwe osuka e Bekesdorp oya e Norval's

Dayimani, uya kusibophelela kwindlele enye yokuya e Rautini nase Dayimani. Ingaba yinto etshipu ukwenziwa, kodwa uya kuba dudu noko ngelo nani. Kodwa qiniseka ukuba uyaya e Palamente u Mr. Hughes, uya kuyenza yonke imigudu ukumela lonto kangangoko wayemi apa pambi konyulo. Nantonina engatetwayo echase le lutuli kodwa oluposwa emehlweni etu. (Ngati kum lisheyi, mhlaambi yinto egqite isheyi ukuti xa uloliwe wangapantsi epumelele kwindlu engezantsi akasakumchasa kweyengwevu. Intomi, siyazi ukuba kwangapambi ukuba lomcimbi ungene kwindlu engezantsi uyakuba selenze konke u Mr. Hughes, exaswe liwonga lake lokuba ngowendlu ye Ngwevu, ukuba kwenzeAie akufunayo. Kodwa oko akufunayo akusakungqinelana namalungelo efama, nabe bhizinisi belase Maxhoseni, nabemi beli wangapantsi kwe Stormberg, nakuba kungaba- ncedayo abambalwa abangasentla. Incite yemali yakomkulu, nemisebenzi yakomkulu eyonakalise eminye, konke kusenzelwa Bekesdorp.—inzi. Oko ngekungavumyelwa ukuba kubuye kwenzeke. Ndingozibalela ukuba wazintwana ngemcimbi yololiwe, kuba ndike ndasebenzana nayo iminyaka etie. Ku- langoxoxo u Mr. Blaine uya kuba ngummeli onokutembela kuno Mr. Hughes. U Mr. Blaine useko pakati kwetu. Isimilo sake namava ake, abanga UKuba simtembe. U Mr. Hughes uneminyaka engenati, waye ezibandakanye neqela embusweni elibonakala, kweyam ingqondo, lingasebenzeli lungelo labantu bonke beli lizwe, ngakumbi elabantsundu. Andingi ndingagabadela ukutabata indawo epeeni lako ukunika izizatu zesigqibo sam. Ndingu.

T. E. DUCKLES.

Impendulo Kubabhaleli.

JOHN SIDENGE.—Umteto awnnyanzeli bani ukuba asenze nge Kresmesi ; awungibi osebenzayo ngavo.

Inene elitile libalisa ngobubele elabenzelwa e Dordrecht. Liti " bobokubhalwa ngamagama egolide" lugasuke ibe yintonina xa bete bonke abenza, nabelzelwa ububele letnihla, bakangele ukuba bufakwe epeeni ?

ABALIMI NA BARWEBI.

E QONCE (Feb. 16).

Ihabile—1/7 to 3/ ngekulu
Irapile—7/ to 16/3 ngenxhova
Umbona.—2/6 to 2/10 ngekulu
Iraasi—3/8 to 4/3 ngekulu
Isemile—2/3 to 3/3 ngenxhova
Umgubo—6/ to 9/ ngekulu
Imbotyi—4/7 ngekulu
Inkuni,—6/ to 28/ ngefllara

E DAYIMANI (Feb. 16.)

Isemile—4/6 to 5/ ngenxhova
Iraasi—10/ to 12/ "
Imbotyi,—8/ to 10/ "
Ihabile,—6/ to 9/ ngekulu "
Amazimba—10/ to 13/ ngenxhova
Umgubo—16/ to 21/6 ngenxhova
Umgubo wombona—12/ to 19/ ,,
Umbona—11/ to 14/ "

of differences in ideas as are to be met with within the purview of political controversies—tempting as such an undertaking is—that we dwell upon this subject today. But on the present occasion we have an instance of what Professor DRUMMOND mentions, in a passing remark made in the course of a very learned and most interesting disquisition by our contemporary, the *Cape Times*, on the progress of the two rival religions of the world—Christianity and Mohomedanism. Our contemporary speaks about " the "dense mass of Kafirs within our " borders who may truly be said to " have no faith." Now, as a member of the races to whom the *Cape Times* makes reference, we venture to correct the writer on this point. Long before the Christian Missionaries came to this land, the ancestors of the Natives within the borders of these states had a faith—and a pure faith it was. They firmly believed in the guardian care of the Spirits of their Fathers. To the *Parentales Umbrae* the Kafirs offered sacrifices in time of sickness and affliction, and certain tributes were made to them in the form of first fruits. They were as devoted to their worship and to the forms and formalities connected with the same as the most fanatical Roman of ancient times. Then again, our forefathers, like the ancient Romans, did not content themselves with the worship of the Shades of the Dead. The position that JOVE held in the mythology of the Greek and Roman nations, was occupied in the worship of the Natives by A Great Unknown, whom they ignorantly worshipped. It has been handed down from generation to generation that when the *Manes* did not avail in putting down pestilence, drought or any other calamity, an appeal was made to The Great Unknown. So striking is the resemblance between the beliefs our Kafir ancestors held, as well as certain of the customs that obtain among the Natives still, with a great many of the customs to be found in the Old Testament, that we have often been inclined to think that the religion and the customs that obtained among our heathen countrymen must have been a corruption of the Patriarchal faith and customs—the worship of the Shades of the Dead taking, in process of time, the place of the worship of the true GOD revealed in Scripture. We have thought it necessary to mention j these facts in refutation of the somewhat wild statement that the dense mass of Kafirs may truly be said to have no faith ; and to urge that, far from this being the case, the Kafirs with their own faith were certainly not far from the Kingdom which forms the basis of the Scripture revelation. The work of propagating Christianity among the Natives could, to our mind, be easily, effectually, and rapidly done by proceeding on the lines pursued by St. PAUL at the Areopagus, by simply telling the Natives that the purpose of Christianity is to reveal to them the Great Unknown whom they ignorantly worshipped.

Notes of Current Events.

It is a matter for regret that there should exist a suspicion that some among our Police Force are in gross ignorance as to the nature of the law relating to the carrying of passes by Natives. We have received several letters from Natives complaining of vexatious detention in their journeys by members of the Police Force. Persons holding the Native voter's certificate who are thereby exempted from carrying a pass, are subjected to much annoyance by Policemen who demand a pass for the horse on which one may be riding. The Cattle Removals Act is silent on animals under saddle or yoke, and there is no law under which the members of the Police can arrest Natives travelling on horseback¹ for being without a pass. Next time we shall have the Police demanding passes from Natives for the clothes they may have on. The worst of it is decent and honest Natives are subjected to such I indignities, and we won't be surprised to hear soon of an action against Policemen³ who may indulge in the pastime of³ harassing Native travellers claiming 3 damages for there wasted time and illegal arrest.

³ THE *Kaffrarian Watchman* writes:— s " Mr. G. Blaine, one of the candidates for j the Legislative Council, has addressed several meetings of Natives in the district⁶ during the last few days and has been t well received. Surely the Natives cannot v do otherwise than look upon Mr. Blaine ' as their friend in the truest sense of the⁶ word. There must be few indeed who 0 can stand up and say he is not their friend, t and if such there be they must indeed be⁶ evil minded, or must belong to the halt-⁶ crazed Tingo-Jabavu-class of enthusiasts who with puritanical fervor clamor for an idol or anyone who is hypocritical enough to acquiesce. Quietly in their wild notions of right and wrong." If the " Natives are going the way the *Watchman*

mantyi o Mr. Bell no Mr. Liefeldt nezinye, isohlwayo besiya kuzixela ukuba asiyifumi lento ubusula.

Pont, akanakuyenza into eya Anvenziwa , nguloliwe oya kusuka e Bekesdorp aye kudibana nosuka e Colesberg ngapaya kwe Bethulie kwakunye nongapantsi kwe Stormberg oya e

lhabile—17/ to 17/6 „
 Itapile—15/ to 18/ „
 Inqholowa,—13/ to 15/ „

Native opinion,

THURSDAY, FEBRUARY 21, 1889.

PROFESSOR HENRY DRUMMOND in his most recent and most entertaining work on “ Tropical Africa ” has a very humorous remark on the evident difference of ideas that prevails between the Europeans on the one hand and the African Natives on the other. So desirous has he been to arrive at the real feelings of the Natives among whom he had been travelling that he says, “I often wished I could get inside an “ African for an afternoon, and just “ see how he looked at things ; for I “am sure our worlds are as different “ as the colour of our skins.” There is much meaning in this observation. And a Native who, like ourselves, has, for over a decade, taken a keen interest in the political controversies bearing upon the Native policy of the Government of this country would readily acknowledge the justice of what Professor DRUMMOND says. Heaps of instances in the relations of the European and Natives in this country can easily be cited to show that in many respects white men see things in a light different from that in which they are seen by black men. Were this more generally recognised, there is no question but that the country might have been spared many of its troubles which have been in most, if not in all cases, the baleful consequence of ignorance on this one point. It is not, however, with a view to mention instances

would have them go in the coming: election why resort to the cacophonous epithets such as "half-crazed" in describing a supposed class of the Natives that will not follow it. Let the Natives who are following the *Watchman* lead, observe that they are not going to have "their notions of right and wrong respected after they have voted to order, but right will be meted out after Sprigg-Blaine notion as in 1879-81 period and since.

THE friends of the weaker races and of justice will be pleased to learn that the Aborigines' Protection Society has no intention of abandoning its useful and humanitarian work now that its late energetic Secretary has gone to his reward, for we find that Mr. H. R. Bourne takes over the Secretaryship in place of the late Mr. F. W. Chesson. We wish Mr. Fox Bourne as equal a measure of success in this important and delicate office as was achieved by the late friend of the aborigines of the world, Mr. Chesson.

WE understand that Dr. Nembula, whose arrival in these parts we announced a few issues back, will probably remain at Lovedale for a year, where he will attend to the Institution Dispensary, which has been for sometime closed. The post is by no means an unimportant one, as, when Miss Waterston was in charge, beyond serving the Institution, it drew patients from the large Native districts of Victoria East, Fort Beaufort, and Seymour—allleviating much suffering which would otherwise go unrelieved. We believe, if the facts connected with this department of the Institution were fully represented to the Government, it could not but move even a Minister most apathetic to Native interests to place a sum on the estimates to assist in such needful work.

THESE are some of the thoughts raised in the mind of the *Port Elizabeth Telegraph* by Dr. Nembula's success in medical studies chronicled in these columns some weeks ago. There is no reason to despair of the future of the [Kafir] race. It can produce doctors and clergymen, and it is well-known that Kafirs are born lawyers; all they require is polishing. The fact, however, of a qualified Kafir doctor of medicine practising legitimately will tend to do away, with much of the formerly prevalent superstition and preposterous and dangerous remedies applied by witchdoctors. Kafir quacks will have no greater opponent, we may be sure, than Dr. Nembula, who, if his merits and qualifications are as they are represented to be, need not fear a cold shoulder from any European or colonial member of the faculty. It is only by education and training that the Kafir "can be utilized. The education and training of this Kafir M.D. have cost nothing either to the State or to the public, for he paid for both himself. If he settles down in Port Elizabeth he will receive fair play, and will, no doubt, do much to benefit the hundreds of those of his nationality who live on our locations. At all events we believe he will have a fair chance given him."

"THERE are indications in more than one quarter (says *Grocott's Penny Mail*) that attempts will be made to further tamper with the franchise in the direction of greater class restrictions. Even so Liberal a paper as the *Cape Argus* says—"The other reform which we should think I would find favour with the Bond, would be such a raising of the franchise as would make it impossible to taunt any member with being returned by votes o. which he need be ashamed." This is of course a side thrust at the native electors. There is, doubtless, plenty of room for improvement in the political education of not a few of both natives and of a large class of Europeans of various nationalities in the Colony. But he who would again disturb, or run the risk of disturbing, the natives by a further restriction of their electoral rights, is not the friend of the Colony. If it can be shown that real evil is done or danger created by the civil privileges granted to the natives, then there is ground for cautious legislative action. But to raise every few years the question of further cutting down those privileges is a wantonly mischievous course, and a poor return for the growing loyalty and peaceableness of the natives."

SIR HERCULES ROBINSON'S term of office expiring within a month or two, any speculations in England as to his probable successor are at present peculiarly interesting. The *Pall Mall Gazette* writes: "By far the most important appointment, from an Imperial point of view, that has fallen to him to make must now be exercising the mind of Lord Salisbury.—Who is to succeed Sir Hercules Robinson as High Commissioner of the Cape? South Africa is the key of the Empire, and the High Commissioner holds a much more difficult and dangerous post than the Viceroy of India. The Marquis of Lorne is hardly strong enough. Lord Reay might suit the Dutch, but he has had no Colonial experience. Lord Dufferin is not well enough. Lord Carnarvon would be an admirable High Commissioner, but I doubt whether he would take it. Altogether the question is very difficult.

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SIYAZISA ukuba "Ikaya" sisaligcinile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakuln, ezantsi kwe Marike.

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ISAZISO

ITYALIKE yase Independent ese-Cala lyakuvnlwa ngo February 28, ngolwesine evekimi. Isihlalo siyakutatyatwa ngu C. J. Levey, Esq., E.M. Ngokuhlwa yoba yi Tea meeting. Umzi wase Batenjini Mamfengwini uyamenywa ukuba uze kunika izandla.

SIMON P. SIHLALI, 29th 21

Umfundisi.

Vingcani Amazibuko.

KULAHLEKE e Qonce ngolwesi-Bini, January 22, inkabi ye haabe egwangqa, esinqe sitobileyo, esingci side, etrapilayo. Line balana elimhlotshana entaayeni ngecala lase kohlo. Ikaya lalo kukwa.

MBALI NGCUKA, 29th 21

Emgwali.

E. WARREN RAINES

(INGWEVU ENTSHA),
UMTETELELI WAMATYALA
kwa no MQINISI we
M VUMEL W ANO.

(Obesakuba kwi Ofisi yegqweta u R. W. ROSE-INNES wase Qonce).

Ukwangu Mhluzi wamatyala ejaji pesheya kwe Nciba.

E GCUWA.

Amatyala uwateta kwi nkundla zemantyi zase Gcuwa, e Dutywa, e Tsomo, kwa Centane, na kwa Gatyana; kwa nezibheno namatyala e Nkundla ezingapezulu.

Amatyala abantsundu uwanamekele ngokukodwa.

Ukwabiwa kwa mafa, ukwananwa kwezinqiniselelo, iminqopiso kwaneminye imicimbi ebalhwayo yenziwa ngenyameko ne nkatalo enkulu.

Nguye yedwa i Attorney (singateti ngamagqwetana nje Law Agents) pesheya kwe-Nciba, enezinqiniselelo ezi tandatu, ezifume nene kwi Bhotwe le Mfundo lase Kapa (Cape of Good Hope University.)—2121.

AMAYEZA

ADUME KUNENE,
Ka

**JESSE SHAW (U-Nogqala),
E-BHOFOLO.**

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya zab zwa kakulu ngumniniwo, ngenxa yoku ngqinelna kwawo nezoz zifo enzelwa zona ngenxa yoku kaulenza. uku nceda oku ngawenzakalisi unzimba: nzenxa yobupantsi kwexabiso lawo; ngenxa yokucoceka ekwenzaweni kwawo; nsenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ontrazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Naxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum). Umciza ongenzi xesha ukupilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoviswayo zingqanjambone zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abululayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatari kudla, licesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafutaomi okupilisa ukuqambaba komzimba, ukuti-Nqi kwa luatluugu ukuuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswanazikatazayo zentsana. oozabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwanzitipu nezinye ukatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Ilyxa elilunge kunene kwizifo zokuba butataka, iwkungatandi ufo itiyiwayo.

UBUGQI (Magine Healer).
Amafuta akupilisa msinyaneukusikwenzelonda njalo njalo.

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebulhe bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenzisiwa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatjiso zendlela yoku wasebenzisa zishijejlwe izokuzalisekileyo zatwa nca kwi bhotilana nezi ojlana ngazinye, eziti zakulandolwa ngokufezekileyo akaze ahgapilisi lamayeza. Ngekungabiko, nandlu, namhamb i ungenawo lamayeza esirweqe sokulimkela okungekchhi. Akandwa enziwa ngu JESSE SHAW, Isqtra elisebenza ngemciza, e Bhotofolo, atengiswa nzuwe nge bhokisi uange. Bhotofolo nangamagosa ake kwimkoliso vedolopu zale Kolouyi yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess i Co., D Drummond & Co.
E Ngqamkwe Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—E. G. Lennon & Co.
E ngqasha—W. A. Young, E-q.
Ikaya lawo e Fort Beaufort kwa Nogqala. -

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, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH,

EVANS & CO

(Kulandlu ibi no NGOMTI).

Abangenisani be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu uziketela Kwinto eninzi yaza.

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

E Marikeni, Kingwilliamstown..

ELIKA

ORSMOND

YEZA ELIKULU

LASE AFRIKA.

Yincindi yongcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, iziio ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Ixswela nutongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jeliuini, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi mminilo, uliyayaza ngesi ngqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona j kwesi sifo sabantu abamnyama liyi ngoba. Kawulilinge please. Litshipu, ibhotile zi sheleni zontatu, izele liyeza elinga tate zintuku ezilishumi. Ibhotele nganye ihatnba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

L'noku zuzwa kwinkoliso yaba geini mayeza buyo yonke Ikolqni.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyiyenxile. Ungumtengi wento zonke ezibutataka ezilukuni. Zitengiswa ngamaxabiso alula, adisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa, Ndzirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunca izi-hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

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Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebbalele kuna batumela isi tampo nokuba yi mali ehamba ngepepa 1- posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 3/6 nkuba imali tunyelweyo igqitile yo; buyiswa namayeza.

JESSE SHAW,
Igcisa Lemiciza,

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I Jersey zama ledi zamabala ne ntlobo zonke. Izihlangu ze njolobha kwi 4/6 kuse kwi 6/6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse kwi 7/6.

Ikausi zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu ku-nenx'engapambili.

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H. J. BATTS, Hon.
Secretary.

Kingwilliamstown,
27 Nov., 1888. 2t2S,89. 4

KWI VENKILE YASE QAUKENI

UNGFUMANA : Ityali, Iqhiya, Ihempe, Ibbatyi, Indulubatyi, Idayasi, Iswekile, Ikofu, Izikela zokusika nezokucheba, Izihlangu, Izikal i zemihlakulo, Izikonkwane, Intlobo-ntlobo zamayeza okudipa ngamanani apantsi, zilunge kwayekwa. Unika awo. na manani makulu ngo boya, izikumba njalo.njalo.

EMGWALI WAKWA NGQIKA

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BONISANI.

NDILAHLEKELWE ngu mnakwetu selene minyaka emibini engeko s hlknana eyakufuna umsebenzi etna Bhulwini, ngase Hope Town. Igama ngu No weniso or Pita Mqobololo, ngu Mgwevu isibizo, okanye ngu Mpondomise. Waye hamba ne nkwenkwana yodade Mlonyem. Omvayo apo akona abhalele Eqonce ku Mr. J. TENGO-JABAVU.

Ndim,
CUBUKA MQOLOLOLO.

Sand drift 29t14

J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Ku ngcwaba. Ngezantsi kwesitora sakwa Aluveni.

Kingwilliamtown.