

# Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d]

KINGWILLIAMSTOWN, N GOLWESI-NZ, APRIL 18, 1889.

[No. 231

OLIWE BAKA RULUMENTE.

EMPUMALAMGA.

I-HOLIDE YE EASTER, 1889.

KUYA kubuyelelwa nge Tikiti zo hambo olunye ukusuka nokuya kuzo zonke Izitishi kwi migama engapezu kwe mayile ezi 70 kutatela ngom VULO, 15 APRIL, ne mini ezilandelayo, kude kube ngomye um VULO, 22 APRIL, zinokufunyanwa ezoku buyelela ngo hambo olubuya ngapambili mhlambi ngom VULO, 27 MAY, 1889.

Kwi migama emnyile zi 70 ne ngeneno ezi Tikiti zoqala ngolwesi TATU, 17 APRIL, nemihla elandelayo, kude kube ngum VULO 22 APRIL, zofunyanwa ezo hambo lokubuyelela olopela ngapambili mhlambi ngom VULO, 20 MAY, 1889.

Ukuze bahambe kamnandi abuya ku kwela ngexa lezi Holide i Treni iya kubaleka futi, ukucalucalulwa koko kukangele emapepeni ancanyatiselweyo.

Abapati abazi lungiselelanga ku quka, naku twala, naku nikela na Mpahla nina nokuba zaqumana ezi layi ehwayo nge GOOD FRIDAY nengom VULO we EASTER.

T. R. PRICE, Umpati.

I-Ofisi Enkulu, E Monti, April, 1889.

## I Dip ka Hellier.

NJENGOKUBA ngonyaka opelileyo ike yatengiselwa kakulu amafama. Ayincome kakulu okokuba lelona yeza lingenangozi litshipu. Namhla kambe njengokuba yenziwe yalunga ngakumbi, itotywe nangenani ngomlinganiselo wesahlulo sesine.—I-gallon enye igalelwa kwa 100 lamanzi (alandelayo).

Inani zi 8s. nge gallon.

Amagosa ayaKtibiza kwalonto ndawonye nenxamleko zokuyitwala.

F. TUDHOPE,

Market Street, Kingwilliamstown.

## Inyama ne Zonka

Nento ezinjenge kofu no swekile zitengen. ko

### BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

### BUZANI

Kwi venkile zangapandle enilunge naze Impahla engaba ziyitenge

### KWA J.P. JAMESON & co.,

e QONOE (Kingwilliamstown),

Ezinjongo zi Blankete, Amabhayi, Ingubo zokunxiba, Izihlangu, Ihempe, ne Qhiya.

--- UNGAMLIBALI ---

### J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

## DYER no DYER,

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

IMPAHLA YAMADODA, Isuti ze zitofu — Ibhayti, Indulubhayti, Ibhulukwe—16s. 6d.

Isuti zama kwenkwe—4s. 6d., 5s.

Indulubhayti zamadoda zezitofu ziqala, kwi 2s. 6d.

Ihempe zokusebenza—1s. 3d., 1s. 6d.

Iminqwazi yezitofu, 1s. Etambileyo, 1s. 3d.

Ibhulukwe zezitofu—3s., 4s.

Isuti Zokutshata.

Isuti Zobufundisi.

Izihlangu zentlobozonke, njalo-njalo.

J. E. DREXLER.

INGCIBI yemiti no Mlungiseleli wo Kungcwaba. Ngezantsi kwesitora sakwa Aluveni. Kingwilliamstown.

OLUKA

GOWIE

Uluhlu Lwezityalo

zika APRIL.

I-ROSES.—Ixsha lokutyala liqalile.

*Lixsha lokutyala (Strawberries) Amaqunube lifikile.*

IMITI YOKUHOMBISA IMIZI NE-YE. HLATHE.—Eli lelona xesha lokuyi milisola.

Umlhlabi mawulungiswe kakuhle, kumbiwe izigingqi ezikulu zokunyimisa.

INTYANTYAMBO —Hyacinth, Snow, drops, Tulip, nezinye intyantyambo zasebusika neza sentlakohlaza zisenoku tyalwa.

IMBEWU.—Hlwayela i Tswele Elikulu, i Tarnip, i Beet, i Kapetshu, i Letese, i Radish, i Parsnip, i Lucerne, i Mangile, njalo, njalo.

Imbewu ze miti namahlamu ne ntyantyambo ezilukuni zisenokuhlwayelwa.

*Hlwayela i Eryis Ngenyanga ezayo.*

KWA

### W. C. GOWIE,

GRAHAMSTOWN.

KO TITSHALA.

Kufunwa.

U- TITSHALA (wendoda) kwesinye sezikolo zangapandle zase St. Matthews (Mtwaku). Awuqale umsebenzi ekutwaseni kuka April. Abe ngenesiqiniso so Titshala. Kunqweneleka ngakumbi olilungu le Ramente yase Tshatshi. Owufunayo wobhalela ku

REV. CHARLES TABERER,

St. Matthew's,

Keiskama Hoek.

NO TITSHALAKAZI onesiqiniso so Titshala, wokuncedisa kwi sikolo se Ntombi e St. Matthew's (Mtwaku). Ongum Ramentekazi wase Tshatshi angatandeka ngakumbi. Abe namapepa axela ngesimilo sake.

Owufunayo wotumela ku

REV. CHARLES TABERER,

St. Matthew's,

Keiskama Hoek,

31411

Ikaya Lendwendwe.

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

R. T. NUKUNA & Co., Calderwood

Street, Queenstown.

## G. Frauenstein Kauze kubona IBHATYI ezi

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyiyenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

Imfele, izikumba, umbona, iugqolowa,

Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

### KUTENGISWA

### NGOKU.

I Jersey Zama ledi zamabala ne itlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6,6.

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

Ikausi zamaledi ezitshipu, ezona ilungileyo ziqalela kwi 3d kuseyi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kulenx' engapambili.

### W. O. CARTER & Co.

Kingwilliamstown.

## John J. Irvine & Co.

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, 1s, 1s 3d, 1s 6d, 2s

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

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s 6

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

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokumbelweni). 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, 7d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

## JOHN J. IRVINE & Co.,

u-ALUVENI.

## UBUSIKA 1889.

## BAKER, BAKER & Co.

Baneke impahla yabo eninzi, intsha nengubo ze ndidi zonke.

## Kauze kubona IBHATYI ezi

### NKULU

### Kauze kubona I-SUTI

### Kauze kubona I-BLANKETE

### IHEMPE, IMINQWAZI, IZIHLANGU,

NJALO, NJALO.

### Azizanga zibeko ezinjalo ubutshipu

zihleli zifika.

## BAKER, BAKER & Co.

EQONCE.



[APRIL 18, 1889.

yiswa nguwise, okwesi bini wabuyiswa yi ncwadi ye gqweta lake. Babeke bali abanye makamlingise ngokumbeta akavuma. Mhla batskata kwakuko umfo ongu Arthur Giles owasuka wangana naye kwangalomini, akavuma ukuyauga indoda. La maxesha aman'ukuzimela kuvakala ukuba uneuto no Giles lowo. Ngo March umfazi kwavakala ukuba uzele, indoda ayizange idibane naye soloko emkayo. Icela ukuchitwa komshato. Kutete amanginaamabini, kwavunywa ukuba uchitwe umshato.

NYONDO NO NYONDO.

Ukwaliwa kwa umfazi yindoda ngorexezo. U Nyondo uhlala esikolweni kwa Brownlee usebenza esi tiveni sika J.U. J. W. Weir. Waye tshatiswe ngu Rev. J. Harper mhla nge Kresmesi ka 1883. Bahlala kakuhle nomkake iminyaka embalwa, suka ngo 1886 akazi ukuba kuhle ntonina. Ubeke afike ezitshixele pakati endlwini; adle ngokuti bakungxolisana umfazi asongele ngeliti ndoze ndikwenze into embi. Ngobunye ubusuku wati shwaka akabuya. Ngo January 21 wamfumana elele no William Umvalo endlwini yake waya kubiza abanye abantu bafika besalele. akabi sa kanyela Umvalo. Aba naba ntwana soloko batshatayo. Kungqine isibonda sakwa Brownlee ukuba naso sababona ngawaso amehlo belele. Kwavunywa ukuba uchitwe umshato.

UMHLABA WASE WOOLSELEY.

U Advocate Tamplin ute u Mr. White ucela ukuba avunyelwe awu tengise lo mhlaba. Wawu tengelwe imbedelenge za pesheya nge £2,160 zatangelwa nezinto zokuwusebenza zenzelwa ne ntlalo nge £7,000! kanti ngamaqitala angakwaziyo ukusebenza umhlaba. Ngoku bemke bonke, kufuneka utengisiwe kwako intwana ebuvayo kuba iyonke imali ecitwe kona iku £10,000.

Ite i Jaji lento iya kungaba ukwenziwa kuba ke lo mhlaba wawutengiswe kubantu ngabantu, ngamnye kubo unc mfaneko yokwaziswa xa uza kutengiswa. Makuzanywe limbi iqingaloku wutengisa kuyiwe nalo ezi Jajini e Rini.

STIKAMA NO NOMTOBI PEKE.

U Stikama umangalele umfazi wake ukuba abuye ari ukuba akabuyi kuqalwe umshato. Beseke laya e Rini labuyisela apa. Babetshatiswe ngu Rev. J. Harper ngo June 1875, ngoku umfazi upongomile akavumi kubuyela endodeni sele neminyaka esitoba emkayo kuyo, uti akakatali nokuba wachitwa umshato. Iti indoda nayo ayisamfuni ngoku kuba kudala emkayo, mawucinywe umshato. Abazange babe nabantwana oko batshatayo. Ite i Jaji iyakolwa ukuba angati etunyelwe umyalelo wakomkulu ukuba makabuyele endodeni angabuya.

U Advocate Sampson obemele u Stikama ute xakunjalo ke makwenziwe imyalelo embini; owokuqala ube ngowokuti makabuye, owesibini ube ngowokuti makuqalwe umshato, ngexa elitile maze abeko.

Ite ukugweba i Jaji makaze abe sendodeni yake ngomhla we 15 May, ukuba akayangama maze abe se Rini ezi Jajini ngomhla wa 28 ku May aye kubonisa ukuba kuko isizatu na sokuba ungaqawulwa umshato.

OCELWA UKUDLWA.

Umhlaba wo Mary Lavinia Edwards no Alfred Sydney Edwards ucelwa ukuba udlwe. Babeboleke imali i-u Mr. Sydney Hill isityebi esikulu sase Bristol e Ngilani, bamisa umhlaba wabo nge £630. Bane mhlaba embini omnye wamiswa nge £1,400, kodwa ixabiso lawo nge £500. Ngoku u Edwards uti yena benomfazi wale abanayo neti "hau"inja, batshonile. Kucelwa amatyala ke ukuba anike igunya lokuba idliwe levo mhlaba. Kwavunywa.

F. SCHMIDT NO HAIHAI MAQUBELA.

U Schmidt umangalele u Maqubela uti wapule umqopiso wokumtengisela ifama yake ngokoke makabhatale indleko ezi £250. U Maqubela unefama enle e Bholo ebubanzi buzi mokolo ezi 730 crafelwa £30 ngonyato. U Schmidt uyayingwenela kakulu le fama, akamalisi butongo uti uyayitenga. Uti u Schmidt wavuma u Maqubela ukuba ayitenge nge £1,200 amnike esandleni lomali, kwati kuyasa wave selelele ngomhlana esala. Umfo ka Maqubela obemelwe ngu Advocate Lardner-Buke uzikumshela ngokwake akafuna tofiki elixa abafana abaka base Lovedale bebetlikelwa. Babongazange benze mngqopiso ubhalweyo.

Emva kwenteto yamangqina i Jaji igwebele u Haihai Maqubela, yaziposa pezu kuka Schmidt zonke indleko.

CARL F. PAPER NO A. LUCK.

Lamadoda axabana mhla kwakupendlwa imbangi etshonise umzi ka J. Simon, suka emva koko kwatsha isita esikulu se habile sika A. Luck; esiziflora ezisibhozo. Uyezimangalela u Paper ngokumanela, wagwetywa kuba engambonanga. Suka kwalahleka ipulwa yake nesityi emva koko, wati patati kwabantu zibive kwangu Paper. Ngoku kwe Paper ummangalele, uti makamhlambe nge £2,000, kuba emngcolisile ngoku fane amangalele nangokuteta kakubi ngaye.

Emva kwenteto yamangqina ite i Jaji wayefanele u Luck ukummangalela u Paper ngokutsha kwesita se habile yake kuba waye bhulisa efuna ositshisileyo. Apo aposise kona kukumtuka ngobusela, unetyala ngalonto makabhatale i £5 nendleko; ezokummangalelwa ngesita indleko zibhatalwe ngu Paper.

Eli libe lelokugqibela. Apele ngolwesi-Bini ngedinala amatyala ayeqalwe ngolwesi-Hlanu.

In a county court near London recently there was a trial to determine the ownership of a dog. The Judge couldn't make out from the evidence which claimant was the real owner, so he made one stand on each side, while the officer held the dog in the middle of the room. Then he told them both to whistle and the officer to release the dog at the same moment. When this was done the dog bolted through the open door. "Call the next case" was all the comment the Judge made, although the litigants stormed.

"I don't see why you should sneer at my engagement ring," said a fair girl with a flush of indignation on her cheek as she faced a rival belle; "it's a good deal prettier than the one you wore three years ago, and haven't worn since." "No, dear," replied her friend, with a cool far-away look, "not prettier, but quite as pretty. It is the same ring."

Isemile—4/6 to 4/9 ngenxowa

Imbotyi—5/ to 10/ "

Ihabile,—9/ to 10/ ngekulu "

Amazimba—10/ to 14/ ngenxowa Umgubo—16/ to 21/ "

Umbona—13/ to 15/ "

Ihabile ezinkozo—15/ to 15/6 , "

Itapile—15/ to 25/ "

Inqolowa—13/ to 13/6 ngenxowa "

E MONTI (April 13.)

Ihabile,—5/5 to 5/6 ngekulu , ezinkozo—6/3 to 7/6 , "

Itapile—5/6 to 9/9 ngekulu

Ubona—4/3 to 4/7 ngekulu

Amazimba—6/9 ngenxowa

Imbotyi—5/3 to 5/1 ngekulu

Isemile—3/6 to 4/3 ngenxowa Umgubo—8/3 to 10/9 ngekulu Inqolowa—4/6 to

IMVO ZABANTSUNDU (NATIVE OPINION).

### !CONCERT YAMA TEMPILE.

Ngo-Mvulo ogqitileyo sifumene itikiti esinika imvumelo yokuba singene kwi Concert ya Bazili-Tywala (True Templars) bale dolopu yase Qonce. Njengommiselo sibe lapo kwapambi kwexa le sibhozo ngokuhlwa, kodwa awuqalwanga umsebenzi kwada kwafun' ukuba ngu 8'30 ngokufika kade kwabavumi. Isikutali esikulu u Mr. Lambert saququza ukulungiselela abantu encediswa linenekazi elingu Miss Meeken ebe ligcine umnyango lisebenza njenge ndoda 11-ncediswa ngu Mr. E. Myimbane. Ayibanga nkulu intlanganiso, abantu balingene izitulo zalondlu, kuko iqela elimnandi la Belungu. U Mr. Lambert uvuvule umsebenzi ngokuchaza into abajonge kuyo bona qela la Bazili ngale migudu bayenzayo yokusindisa abantu elunxilweni. intwana emasiyipaule kwase ntloko yeyokuba kuko amanenekazi atile akowetu ekufuneka ndfundiswe ukuhamba kwa maledi xa anxibe izihlangu, ayakuze ahlazeke emzini.

Kuqalwe ngokuvunywa u *Oh my comrades*, yi kwayile yalivuma kamnandi. Kulandele ixilongo lomti (flute) livutelwa ngu Mr. M.F. Kobe, ebeta u *Gartering Home* ikwayile imncediswa ngokuvuma i chorus. Ulibete kamnandi, kodwa i keys isuke yanyuka kakulu ekwayiloni. Uya kuba yingcibi akuzifunda zonke i keys zexilongo. Senga abapati ngebenze i 'Programme, ngenxa yokungabiko kwayo asiwazi kakuhle. amagama amaculo abevunywa. Kubuye kwavunywa, waza u Mr. Newing ofike sekupakati ukuza kongamela intlanganiso, wacela u Miss Young, inenekazi elimhlope, UKuba libete i Solo nge piyane. Wacwama, umntwana womlunguzi, ate noko avakala mnandi la maqam awenzayo sati akwaba ebvuma nangomlomo. Kulandele i Quartette evunywe ngo Messrs. Kobe, W. Palinja, Miss Elsie Mnyabigo, no Miss Lizzie Mnyabiso; ingoma ebe mnandi kakulu ezindlebeni, noko amazwi akavakala ngokucacileyo. Kulandele jivavavu ekutiwa ngu *Don't stay late* to-night livunywa yi kwayile; lahlanjilulwa yingoma evunywe ngu Miss Elsie Mnyabiso eti *O, carry me back to my home once more*, wavyivuma wangati nomoya lo siwupfumlin kulendu utshintsheke wabetele. Kupinde kwa ikwayile ngenqoma enandipekayo, yalandelwa ngu Miss Young kwakona epinyani, lagoduka kaloku i Ngesikazi layi balekisa iminwe langati alisadlali Kucelwe u Mr. Joseph Z. Nomana ukuba atete. Usukile wateta ngesi Ngesi wenza i speech. Uke wafun' ukoyika ekuqaleni, wabuya wacombuluka. Ulandelwe yi kwayile evume u *Forward Soldiers* kammandana. Usukile u Mr. Lambert walesa ibali eliluzizi kakulu ngesiqamo esenziwa bobutywala kutwa yi Rum komnye umntu owaye butya kakulu, owati ezintukwini zokubhubha kwake wamana ukukala ngokuti makapiwe itonsi leRum adambise ukutsha; nemitandazo, namanzi nantoni, azincedi Into, into eya kudambisa yi Rum, wada watshona golokoxo esitsho. Kulandele ingoma yenzilo emnandi kunene. Kucelwe u Mr. T. Palmer ukuba atete. Uzincome kunene ngemisebenzi akade eyenzela uhlanga oluntsundu, waqakumbela ngokuvuma u *Sowing in the morning* amvume ngobudoda kanye encediswa yi kwayile i chorus. Kuhlalyelwe ele Sixhosa, elivakeleyo ukuba fane balixakamfula nje alilungiselelwanga. Lilandelwe ngelivunywe nge noti o d, r, m, ngokupela kwamaculo, kwaqakunjelwa ngo God save the Queen.

Ikwayile inkulu ngokwaneleyo, ide yafun' ukugqita. Amazwi abavumi amnandi kakulu, kodwa uhlobo abafanele ukuma ngalo kufuneka luqwalaselwe kakulu. Lo msebenzi waba Bazili use nyanga ntandatu uqaliwe ngu Mr. Lambert, kuyabonakala ukuba uya kuvelisa isiqamo esiqaqambileyo exesheni. Nangapande kokuba ingumsebenzi oxabiso likulu eluhlangeni olintsundu, ubemhle kakulu nase mehlweni sakuqonda ukukhatalelwa kwawo ludodana nomtinjana walapa. Asikolwa ukuba kuba pulapuli kuko oke wati akayazi into abeze kuyenza.

## ABALIMI NA BARWEBI.

*Uboya*, —. Kgo April 12, kule malike butengiswe ngoluhlobo: Obuvasiweyo 8.5d ngeponti; obunga vaswanga 5d ne 5.5d ngeponti; oburabaxa nobumnyama 3d. nge ponti; obe sayibhokwe 6.25d ne 7.25d ngeponti. Emsitweni omkulu wase Ngilani kunyuke obuvasiweyo bodwa, kubonakala ukuba abafuyi belilizwe abasokuzaza kakuhle nonyaka nje kuba obalapa uboaya abuvaswa.

IMARIKE.

E QONCE (April 13.)

Ibhotolo—9d to 2/8 ngeponti

Ihabile—2/9 to 4/1 ngekulu

Itapile—1/3 to 3/3 ngenxowa

Umbona—2/9 to 3/6 ngekulu

Amazimba—7/ ngekulu

Isemile—2/11 ngenxowa

Umgubo—9/ to 10/ ngekulu

Inkuni,—5/ to 22/ ngeflara

EDAYIMANI (April 12)

5/6 ngekulu

Inkuni—5/ to 18/ ngeflara

The sun never sets except in the west, but a hen will set anywhere. This shows how far more liberal-minded than the sun a hen is.

## EZABABHALELI.

HUNTSHU! YAHLABA NGOLOKUNENE INTO KA BLAINE. HI! HI!

NKOSI MHELELI.—Kade sihotile, sizitokotile, sihombele umsebenzi opambi komzi wonyulo; singatandi kuzipangela siman' ukuhola sibohiya, sipokela.

Indawo endibangela ukuba ndiconiseke yete gqi ne *Mvo* yomhla wa 21 ku March, eti — Amadodana awafel' inyaniso (nati iba nomdintsi into ekankanya u Sprigg no Nkanunu), yatsho yati, aqubude pambi komfanekiso awutyetyishileyo, ngabula lonteto, u Sir G. Sprigg.

Mr. Blaine ngumfo onamava angena kunditeka kuye wonke Ubani otanda ukuba izinto zime njengoko zinjalo. Xana ati izinto ezitile

nezitile uyakuziMela, sinako ukumtemba tina simaziyo ukuba uya kukwenza oko. Amava ake abangele ukuba ixenye yomzi ivale indlebe kuyo yonke into etetwa ngokuchasene naye. Omnye umntu angavela ati amava ake ngawokutinina? Ngento yo Nongqause, into ke leyo eyaziwa ngumntu wonke; ixenye ngokubaliselwa, abanye ngokuzibonela. Mini isizwe sakwa Xhosa sasigutyungelwe lilifu elimnyama lokufa; sisifa yindlalala, kusifa imntwana, infazi, inkwenkwe nkwe, intombi, ewe liliboli. Umfo ka Blaine bendawonye nomkake bavela bakwizela labancedi, bakupa imali zabo. Sikona ke isizwe esingati hayi onjalo akangesiveli? Mandihambise nditi—ngale mfazwe idlulileyo tina besivana nomva ndedwa xana izihlobo zetu bezintanganantanga liziyile, zicalulwa ngokucalulwa ukunikwa amatyala azo. Lilelayizolo ngokwendlala, kwavela kwa umfo ka Blaine otete

ngoxolo, wamkenqela ngencwadi u Rulumente yokumtozamisa, webonono. Sikonake isizwe esingati hayi onjalo akangesiveli? Mandihloblise nditi—umntu lo ugwetywa yimisebenzi yake yangapambili, ugwetyelwa yiyo kanjako. Yiya emzini ka Mr. Blaine nge Sabata, ubone abantu bamanye amafama besiya kona, baya kwenzani? baya etyalikeni. Umfo lowo umise indlu yayo, unomshumayeli okwa yititshala embhatala ngemali yake. Yiya kona ukuba uya kufika kuko izihandiba zotywalana? Inkoliso yeramente yalomzi ngabazili. Onjalo, onyamekele imipefumlo yesizwe sakowenu, ngangokuba akupe imali zake, asakele nezindlu zetyalike, sikona ke isizwe esingati hayi onjalo akangesiveli?

Emihleni yosombawo u Sandile, efikile kunzi ka Blaine, imbone etavata esiti akunikwa ikofu ne tea, hayi, ndifuna utywala, u Blaine ngezivana

3

elimayana — Sandile musa ukusela, — atsho amvimbe. Ndifutshanise nditi ngayo yena lemfazwe ipelileyo wayepelekwé ukuziswa Emtonjeni ngama Sandile, akonakalelwa nayintwana encinane. Ukuba amaqaaba, abantu abati lingafa ilizwe babe zidwengu, abamenzanga nto isiqu nempahla yake yonke, bebe gwetywa yintonina? Ndinga umzi ungaqonda ukuba ezindawo uyazingulungula kuba zenzelwa abo zenzelwa bona, ziko indawo eziva kukulungeka ekuqubeni kuka Mr. Jabavu, kuba ukutsho selesenza imisondlo kwabo ate meqe amazwi abo abawenzayo, kwabo babe ngena kunyulwa ngenxa yesimilo sabo sangapambili sokumtiya umntu ontsundu.

Umfo ongu Mhleli wenze umtyangampo mnye uti—yibani yimbumba yamanvana; kodwa umoya welipepa liyi *Mvo* ukuba Mhleli walo uyakuliyekelela ngoluhlobo lihamba ngawo, libhongo lomtyangampo, woz’ uti umntu watsho. Lendawo yokuti isicukujijana ufike sichopele isoko, andiywa kammandi. Ngati ndikangele eyona nto kuhlazisana, nesindandani selipepa ati umntu ndoka ndiinan’ ukugamelana.

V. K. NTSIKANA.

MUMANYANO NO A. M.

NKOSI MHELELI.—Andina nctio inintshi ku A. M., kuba akuko nto ayitetayo utung amabenywa. Kusekukheleni ukuba u-A. M., kumhlana aqubisana nayo le ncwadi iyi Educational Manual, kanti nditsho kuba uqinisekile ukuba inaye yedwa mna andinayo. Ndinemmyaka ndiyiqwalasele lencwadi nangoku ipakati kwencwadi zam, angati ukuba u A. M., akakolwa ndiyitumele ku Mhleli ayibone, kodwa abhatale mdlako zokuyitumela. Emva kwe ndweksha engancedi bani u A. M., uqkumbele ngokuti kuko imiteto esiboba i *Rules for Schools in the Transkei Territories, ace* ayitolike ngolwake uhlobo ati lemiteto nakuba isitoba, xa ikunyushwa kakuhle tieta lento: Ukuba otitshala bayayigcina lemiteto, abasokugxotwa endaweni zabo; kodwa ukuba bayayibidzela bayakugxotwa.” Ngendingazange ndfzikataze ukuyipendula neyokiqala incwadi ka A. M. kuba ndandimqonde kangaka ukuba akeva. Isi alam-dengi lento itetwayo, sikhala pantsi komhlaba okunene. Kawu ggita indlebe tata, kutiwa Otitshala mabenzelwe indawo yokubhenela bakudlelela indlala ngabanati babo. Kulencwadi yako akuyixeli londawo vobukhenela, into oyenzileyo kukcela imiteto eyebelwe ukugxotwa ngo titshala kupela, efana neyamabanjwa aselegwetyiwe wona amise wa imiteto etile yasehubanjweni ahlala pantsi kwawo, kanti anokugxunywa nokuba akayapulanga kuba ngabagwetywa abangasokubhenela ndawo. Lemiteto yapesheya kwe Nciba ogwagwisa ngayo ayinamsebenzi. Wati u Mr. M. N Galela akudlelwa indlala ngumlundisi apantsi kwake, wazibaka e Kapa ku Dr. Dale, yabuia impendulo isiti xa ititshala ingenakuvana nomlumlisi oyipetyeyo, u Rulumente akanakuti (interfere) gxababa; ayateta lenkumsho yako yokuti “ukuba otitshala bayayigcina lemiteto abasokugxotwa & c.” Kucace okunye ukuba u A. M. ufane wangena ngegqudu entweni angayaziyo.

MUMGQAKWEBE NO MANYANO.

MHELELI *Wemvo* kawundincede undifakele lemigcana imbalwa. Ndaka ndabona epepeni lako lika January indawo eti intlanganiso yo Titshala iya kuba kwa Mdingi, Emgqakwebe. Nditi elam ayiposile eyona ndawo amalungu abekekeleyo entlanganiso, lendawo ayifanele kanye ukuba intlanganiso ebekeke kangaka ingakuyo, yayiyitumela ngapambili, kodwa kule iminyaka ayiyifanele kanye betu. Yayike yako nge 1882 yamnandi kanye, yankulu, oyikumbula amalungu ayeko ngezo mini. Nanzi zizatu zokuyicasa kwam ukuba ingabiko

apa zezi—apo kuko kona ama Sipiligi nama Tshambuluka ingasiwana? Awangewatatina wona amahashe amalungu awase nase sikiti ngobusuku? Ngati bangayenza mna lonto. Kodwa ke nantsi eyona nto inkulu nditeta yona: Iya kutinina intlanganiso ukuxoxa izinto pakati ko Sipiligi no Tshambuluka, ngati mna ayikonwaba nokonwaba. Esi sixeko sika Mdingi sasiyifanele, siyilungele kanye lentlanganiso yomanyano, kodwa namhla kona asiyifanele kanye. Ngobusuku bomhla we 4 kule nyanga yayi yintlanganiso yokugxotwa kwe Titshala ngabazali abatilke abazintloko zalomzi, bati mayimke kuba ayikwazi ukufundisa, batsho besiti nantsi sesinayo esifuna yona. Ayiko ke ititshala katetwa nje, kunjalo nje ayinotiswanga. [Sike sayi bona lo Titshala iti ise tona. -Ed. *Imvo*]. Abenzi bezi zinto ngama Sipiligi lawo ndiwaxelileyo. Indawo enje ngale ingade iziwe yintlanganiso yomanyano na? Apo kugxotwa utitshala ngapandle kwesizatu, ngani, ngokuba engatandwa. Le titshala lilungu lo Manyano ayingebi nakuyilungiselela intlanganiso xa kunjé. Upambene umzi uqekeke pakati ngale ndawo ka Titshala, kanti elona cala linezipatamandla zalomzi leli litshutsbisa utitshala, iqela ledyakini, imitika yonke, nditeta abakokeli, abashumayeli be Lizwi ngabo kanye o Sipiligi no Tshambuluka, ngabo abachasi kanye. Esi sixeko sindikumbuze i Yerusalem, isixeko esikulu sama Juda, apo bekubhedeshelwa kona u Tixo oplileyo, kubo izazi nezi lumko ngezwi le Nkosi, kodwa yati yakufika i Nkosi. Umsindisi elizweni, yati yakusibona yasililela ngenxa yezenzo zaso, yati kubashumayeli nedyakini zaso zifana namangcwaba amhlope aqatiyweyo ngapandle, kanti ngapakati azele ngamatambo abafileyo. Sinjalo esi sixeko mna ndisikangele ngamehlo, sihana ne Yerusalem eyalilelwa ngu Msindisi akuyibona. Yeha! yeha! Mgqakwebe ka Dikweni ogama laizukile, namhla ubulala utitshala ngapandle kwesizatu, ngoku Uzibizela amashwa ngesenzo esinje ngesase Yerusalem esalilelwayo ngu Msindisi. Wasililela umfo wase Mangesini esi sase Mgqakwebe pambili eyokushumayela kona wati—Oh, Mgqakwebe! Mgqakwebe akwaba intshumayelo ebezikade zisenziwa kuwe bebenziwe kwezinye indawo ngekukudala zaguqakayo,—watsho elinganisa. Namhla ihlile lonto. Mandipele Mhleli ndobuya ndivele. Ndim.

OWAYEKO.

[Umbhaleli wetu ese Mgqakwebe ute ititshala eya kuze ihlale kulo mzi ye filisha intombi yakona.—Ed. *Imvo*.]

IMPENDULO KUN YANA KA YOLISWA.

Uxolo manene, ndiza kuteta mabini matatu ningotuki ukuti nteta ntonina lomntana, ndiza kucacisa elilizwi lika “pa” kulomntu oti malitshwiwo nase makaya lingabi yinto ye *Mvo* kupela. Ke mna nakuba ndingumntana, ke ndive amakosikazi esiti: “Inkosi e loluhlobo akungezi bulali ngayo, inkosi eti ise ndlwini yayo inge ngumhambi; indoda eti ukukubiza kwayo kufuneka usuke ngokwe konxwa; iti ukuba iti Mary, itsho lukuni, kufuneka nento obuyipete ukuba ife njengokungati ubizwa yingwe. Akumako ke ukuti papa ukusabela kuba uyotuka. Indoda eti ukutya ekaya ufike ngati itiya imi noko ihleli, kuba ayitandi nokubona ubuso bako.” Mangapina amanene oke uhambele kuwo ufike ilizwi elipuma kuwo litambile ukubiza u mamma kuze ati pa kuba ubizwe ngobubele nguyise? Kula manene atshatshato mangapina asafanda ukuwaka namakosikazi ahambe ebona intwana ntwana nje ngabelungu, ukuze ati kangela apa ma, aze ati yena yintoni papa? Umlungu uti,—*Look here girly*, etsho kwinkatakavukazi yexegwazana, lize liti ko lona—*What is it pa?* Nitshona nina kwawenu amakosikazi? hai. Ke uti u papa lo ngowezi *strangers* na, nazo zingati nqa wakutsho kuba imbonakalo yenu nifana nazo ezindlwini. Uti ufika ungumhambi ubone ukuba lomfo udikiawe ngokungati udikwe linqata le hangu etyebileyo ngumfazi wake. Akanakubako upapa kulondlu kuba okunene zeke “selingono platane” intliziyo zabo. Kwelitshatileyo, nelingatsatanga, yimfaninye; afuna ukuhamba ebonisa amaledi intyatyambo ngapezu kwamakosikazi. Lingaxola kufiwe malihambe nawo. Inkosikazi ingati tu, amanye seluti noko uko endlwini, ubone ukuba selefuna pandle, kuba kuko umfazi apo. [Tsheli! kuhle uku binza nge ntshuntshe zintokazi zakowetu, binzani nange ngqanda.—Ed. *Imvo*.] Pumani namakosikazi ukuya ecaweni, pumani kunye nokuya kuwaka, nokuya endlwini ningakokelisi utendo pambili iti indawo yenkosikazi itatwe lutendo. Bamhani izizalo zamhla kwatshatwa, nobeyo opapa kumakosikazi (ngokukodwa lowo uti liyangqiba), ezonto wova sele sitsho kuba lelotalando, nobubele bona obusentsweni, ingeyiyo inkwalambesa le ikoyo ezindlwini.

Okwesibini, uti noti gxada nje e Dayimani, seniko kade. Uti onoplatane abo kutetwa ngabo yintoni? Umpefumlo womntu xa adikwe yinkosikazi, sele banjwe ngumteto, zeke selese Dayimani; omnye xa selengumtvalo komnye, selengavuyayo nokuba kuteni, use Dayimani lowo. Umntfana womntu angahamba ematafeni elila, iko endlwini indoda, zeke seyise Dayimani leyo. Elinye iqela lifika ngo 12 o’clock ebusuku livela kwa Nopotri. Nalento uti akuko bafazi besibini, ninabo. Bati abase dolopeni kanti bebhatala nje irenti zingambini, ufike kuko amaledi abhatalelwayo ngamanene—la kutiwa ayatendwa, kanti ngamakosikazi esibini, aqeshe izindlu ngemali eya kuvela kuwo. Ufike ne titshala ezi zisiti bendinamatyala encwadi ezitile nezitile, iye kunonantsi iledi elitendwayo endaweni yomfazi, ufike selisiti—lomfazi undidime ngobuxcelegu.—kanti kunzima nesepa le, imali incencezela ko Miss Nantsi, sababona ngomnye umhla bekobana.

Okwesitatu, nge bhasile akatetanga, lusizi lomntu, nangesicelo wehle entloko akwabonakala kuti ukuba uyacele ukuba siyiyeke, kuba sidiniwe nayintlalo, nayi mpatu, nakudinga, nakulila, kungeko nento ayitetayo kuba kuko nento embi eniyenzayo, anixeli xa into ningayifuni, niyapoxa ngati. Kwanjengokuba sinjalo ngentlalo ukusipata kwenu senyelwa nangeyo ma intlalo, kudala bona bebenjenemixaka kobawo ukuzidla ngabo, kwanjengabelungu, mna nidikwa befika abazazi. Nise Dayimani Mtaka Yoliswa, musa ukuba satsho. Ekufunzeni akafunzi, yinteto yenu idikile, abantu nibapete kubi, akuqondakali nenene

3 zenu, nobuxoki benu yinto nje. Nobubuvila nilila ngabo ngati nifana iqinga lokuba kutiwe balahleni nitate bambi. Kule ndawo yomncunuba andikvuva ukuba utini ke, yi for shame Duncan leyo njengokuba kutshiwo kwelinga pambili.

FOR SHAME D.

UKULAHLWA KOHLANGA.

MR. EDITOR,—Nkosi yam Mhleli wepepa lohlanga, kaundincede ngendawana encinane kwesositebe samanene akowetu. Into endinayo ngumangaliso omkulu ukuba ndibone inteto ka Mr. Pelem epepeni lase Queenstown. Ndafuna ukuba kutenina lento u Mr. Pelem seyingumntu ohamba efaka indaba kumapeja ase Komani; kanti u Mr. Pelem ngumntu ondawo inkulu envabeni yakowabo. UKutsho nditi akuncedi nto Mr. Pelem, uhlanga lona ululahlile nokokuba uti kutshiwo ngoka Jabavu, oka Jabavu nditeta u Mr. J. Jabavu. Namanye amehlo abona kakuhle, izizatu zokululahlala kwako uhlanga. Into embi Pelem yilento usuke weze imfundekelo yamazwi amaninzi, uhlanga lona lulahlilwe ngu Pelem. Ingubo maxa sukuba seyindala iti noko ufana ukuyixola uyibeka iziziba ibe ingasavumi, uyakwapuka kukuxola yeka, uhlanga lona ululahlile, akubonina? Unepepa lako lakowetu apo unokuti xa uteta into ubhale kulo. Kuba kaloko wena uteta nomzi wakowenu. Bekusitiwa ulahle Amangesi yinina lonto ubhale epepeni lawo? Yona inteto le asililo ihlebo, mna mandikubonise uhlanga lona ululahlile. Yeka u Mr. Jabavu, u Jabavu ngolilayo kwanjengam, nabanye bakowenu. Peza ngamazwi Pelem sode fina singakulileli. Numa nawe uti okunene ndihlahlilhe uhlanga, kakade kunjalo. Uyapuka kukubopa amaxonya eziziba zokutunga lendawo yokululahlala uhlanga. Taruni ngendawo endiyitatileyo yimvaba yam nam. Ndipele ngendawo eti Pelem yeka u Mr. Jabavu, uhlanga lona alumntu unga Mr. Pelem, lulahlilwe kade, nohlanga olu ungabi wena kutetwa iziduli, kutetwa abantu. Ufane waxhomana noka Jabavu. Wayepi? Wayete lahla uhlanga lwako? Akasakuba yisepa oka Jabavu yokuhlamba izizatu zako eluhlangeni lwakowenu. Uxolo mzi wakowetu ngepepa lenu, ndenziwa ngumntu akabomi. Ndim.

Tembuland.

April 11, 1889.

SIHLOBO SOHLANGA.

NKOSI, MHELELI, — Ndifakele lamagama na andidli ngakukataza. Mhleli we *Sigidimi*, lamazwi ka “J. D. M” inqayi ingena ngentlontlo, nga unyanisile ukubeka ititshala zase Rabe nabashumayeli ukubeka izimilo zabo epepeni lezandaba. Indawo oposita ngayo yile yokuba wayengemdlu watywala lamshumayeli wakwa Shushu. Kanti lonto ingabenza nabaninzi ukuba bakwazi ukuzipata. Indawo esikwasilima kum yile yokubalula ityalike etile ngati wenza mhlope elake icala, ziko izinto ngelake icala ukuba ebezaneke njengezi epepeni bezivakufana. Ezinjengomshumayeli owati akugqiba ukushumayela nge-Cawa, wati kwangokuhlwa watata amahashe ase Mount Frere, ka Matandela nelomfo ka Nqenqa u Makinise, wayengemdlu watywala nalowo wena uti ebahlala esiti utywala abulunganga. Waye ngum Rabe na ke lowo? Sisake siyishiye ke lendawo yomshumayeli ebekutiwa ngu Mpolofite. Umfo owayeshumayela kwa Bhaca apo, obedla ngokuti ibengumntu oyinkazana oba likolwane lake. Waye gqereza apa Emgqakwebe *ka* Mdingi wagxotwa yi ncwadi *ka* Mr. Mashiya.—Ed. *Imvo*.] Endinenkolo okokuba uyazazi wena “J. D. M.” ezondawo. Ndingumpati wesi *Gidimi*, andizanga ndizibone ezondawo. Kangela amacala onke mzalwana, kungoko elabhalwayo elilizwi liti “icetyana elisesweni lomzalwana.” Ndim.

OWAKWA BHACA.

Mount Frere. February 23, 1889.

## IBALA LABADLALI.

ETHIOPIAN C C. vs. SOUTH END UNITED C.C.

Nge 2nd March kwadibana ezi Club ingentla emhlabeni we South End United. Yoyiswa i South End United nge 51 runs. Kuqale kwangena i South End United yapuma ne 34. Ngu Mr. Rose kupela umntu owenze inani elinobom, kodwa naye wenze i chances ezininzi engele pume engenzanga nto, kwano Mt. Harness ngeye ngenzanga ne 10 ukuba la madoda mabini ebenqakulwe kwakwibhola zokuqala. Ingene i Ethiopian ayilandela amadoda ibhola eyisukela azinxekenxeke, atshintsha i bowlers akayeka, noko akwanceda nto. O Messrs. Makwena, Pezisa, Tshona, and Rev. Gawler, bawenze amanani abo ngokuncomekayo kanye.

SOUTH END UNITED.

T Collonette b Makwena 1, C Marks b Makwena 0, J Moens b Makwena 4, Langford run out b Ross 2, A Bunness b Ross 0, Saunders c Lwana b Ross 2, Rose b Rosa 18, Boyce b Ross 0 J Bunness not out 6, Caithness b Ross 1, H Marks b Ross 0. Total 34.

ETHIOPIAN C.C.

Rev J W Gawler run out b Bunness 24, H J Pezisa b Collonette 15, F Makwena run out b Bunness 8, R Christian b Collonette 3, D Ngqina c H Marks b Collonette 4, K Tshona b Bunness 18, Geo A Ross b Rose 2, J D Mzamo lbw b Rose 0, D Hlati run out b Rose 2, G Sout not out 2, S Lwana b Bunness 1. Extras 6. Total 85.

IMFECANE CRICKET CLUB.

Le Club yeye kaba lase Guwa, i Captain yayo ngu Mr. William Johannes. Sekuka tatu idlala nekaba lase dolopini (Butterworth Town) iloyisa. Beke lamema elase Zazulwana aleza. Ngoku lifuna ukudlala i Club yabelungu. Apa e Transkei lise ilona kaba lipambili ngebhola, yimpi eva. nayo ne Captain yayo. Soze sinazise nya- kana loze likutshwe elikaba lase Guwa.

It is said that a St. Louis man who saw a picture of the stoning of St. Stephen bought it under the impression that it represented a base-ball umpire being mobbed for giving an unpopular decision.

APRIL 18, 1889

## Native Opinion

THURSDAY, APRIL 18, 1889.

AT the last meeting of the Chamber of Commerce a deputation from Fort Peddie presented itself, and, in what appears to have been a very intelligent, and withal moderate manner, advocated the construction of a bridge over the Keiskama at a place a few miles below the crossing of the present main road to Graham's Town. The question is one of vital importance to our people. The division of Peddie contains a very large Native population; very law abiding and (compared at least with their forefathers), very diligent in tickling the soil to make it smile with an abundant harvest; and on the opening up of roads, as also the bridging of streams, to give them, all the year round, access to the best markets their voice should be heard about. On this question we notice one letter in our local contemporary, which speciously suggests that as the Peddie people want bread the Government should give them a stone; the writer managing to find an Act of Parliament, many years old, which allows of the suggestion that as private enterprise has received permission to construct a bridge over the Vaal, so private persons should make one over the Keiskama at Line Drift. But the two rivers are very different. Moreover, this would apply equally well to any other point on the Keiskama. The Government might say to both those who want a bridge at Line Drift, and those who advocate Convict Station Drift: "You can build bridges at your own cost, if you wish." But the Government does nothing so foolish. It has intimated that Parliament will be asked to vote a sum of money for this laudable purpose. It is the duty of Parliament to construct roads and bridges for the public, and should only surrender this duty to private individuals when the revenue is insufficient, and is likely to continue insufficient for some years, to meet current unavoidable expenditure. As the bridge is to be built if the Supplies are passed, it is most reasonable to ask that it be erected at the spot where it is most likely to be of public utility. No one has yet affirmed that the spot is either of the drifts already mentioned; but the Peddie Divisional Council points to Line Drift and asks, most reasonably, to have it, and the roads leading thereto, carefully inspected before the site is definitely fixed. There is very little direct traffic between this and Graham's Town, with every prospect of that little becoming less; and if what there is does not suffer by a slight diversion, when that diversion will develop the trade of a large and important division, is it not plainly the duty of Government, and of Parliament, to consent to the change? We do not go beyond asking the question, and joining with the Peddie Council in urging Government to have the statements put forward very carefully looked at by competent and impartial persons.

There are about 20,000 Natives in the division of Peddie. The climate and soil are of the best; and wheat, mealies, oathay, and barley, tobacco, and cotton and wool are all grown well — some of these, especially wheat, being very largely raised. A good main road running from here to Line Drift, a bridge over the Keiskama there, and a continuance of the road to Breakfast Vlei, would undoubtedly be of great benefit" to the Peddie producers. The mails would go that way, to the advantage of the contractors as passenger carriers, while wagons with produce and goods would also be able to travel, to either or both of the markets of King Williams Town and Graham's Town. So little can be said for Convict Station Drift, and so much has been

## IMVO ZABANTSUNDU (NATIVE OPINION)

advanced in favour of a point lower down the stream, that we think the Peddie Natives should support the demand for official inspection; and they should do so at once, as Parliament will meet towards the end of next month.

### HOW TO BUILD WITH RAW BRICK.

A correspondent signing himself S. in the *Imvo*, March 14, does good service in showing how a house can be made of raw brick, and consequently cheaply. More from the same practical writer will be valuable. But here are some questions and suggestions for his opinion on that of other experienced persons: All Natives are *not* as thoroughly acquainted with the science of obtaining a dry site, nor are all Europeans, neither getting the ground sloping away in all directions, nor cutting a deep drain above the house on a hill side, will absolutely secure a dry foundation or dry floor. A spring may break out on a knoll. Wet from a depth may also rise by capillary attraction, to a great height—30 odd feet in a wall—if there is *continuous* porous stuff such as clay or brick, to carry it up. What is needed is to cut off this continuousness of porous material.

This is a serious need, for damp floors or walls, cause chills and ill-health. Continuousness of porous structure can be put an end to under a clay floor or brick wall by a layer or layers of stones without separating the clay above from the clay below. A coat of coal tar laid thinly upon a layer of clay upon the stone foundation, would prevent moisture rising in the brick or clay walls, as well as would an asphalt or a plate of iron and would be very cheap; a clay floor covered with a thin coat of coal tar would probably answer well. It could also be washed. Some make good hard floors by coating with linseed oil, others with blood and fat. Floors and walls that are porous and not coated with some water proof substance, absorb dirt and matter which may cause fever and ill-health. Rain often soaks through and wets brick walls. In Natal one sees raw brick houses and sod houses (built of sods of very dense shining pot clay), coated outside very cheaply with coal tar, then whitewashed with quick lime. What proportion of *salt* and of *water* should be added to quick lime to whitewash a house outside or inside? The iron roofs should also be whitewashed with the same whitewash; the changes of heat and cold in a house roofed with corrugated iron and not so whitewashed are very great and both the heat and the cold, as well as the changes from the one to the other are very injurious to health and destructive to each person. A roof whitewashed with quicklime makes a house wonderfully cool in summer, and warm at night. A question arises whether houses may not be more cheaply and strongly built of rammed clay or ordinary clay than of raw bricks.

In Holland brick houses have long been painted, and they have a proverb about it, that paint costs nothing. There are at present very good and strong, and cheap silica paints for bricks which make them quite waterproof, and these paints have no oil in them. The question of relative cost requires calculation.

## BONISANI.

UMFANA wodade wetu wayengumbanjwa e Kapa, kudala lapelayo ixesha lake.

Untsundu unesiqu Igama ngu Tyildyon Sirura.  
Ombonileyo atamele ku mhleli we *Mvo*.  
Ndim,

LIWANI LUSWAZI.

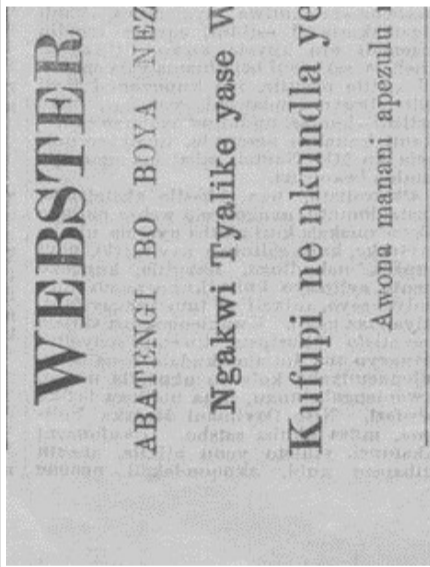
E-Bolo, April 16, 1889.

## Ukuvalwa kwe Ndlela.

NDAZISA izi hlobo kwindawo zonke ukuba indlela ye nyawo ewela eku ngeneni kwe Bholo ivaliwe, akuseko ndlela apo. Umntu ofunyenwe ebamba kona uya kusitwa emteweni.  
Ndim,

LIWANI LUSWAZI,

"Imver, Bolo Farm,"  
April 16th, 1889



## I-PILISI

# zika-Nozala u-SIEGEL.

ZOKUQHINA KWE SISU NE SIBINDI, NJALO-NJALO.,

AZIFANI neminye imitshekisane, kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotiyoti, pofu ifezekile; azibang' intlanzo kwanazintlungu zirenyayo esiswini.

Kule michiza yaziwayo ezi Pilisi ngowona ufanele ukugeinwa zizindlu zonke. Ziwageca amatumbu zonke izinto ezixakanisayo; ziwashiye chlambululekile.

Ngowona mchiza wokusuga izinto ezona impilo yomntu—ukuqhina kwo sisu, ne sibindi.

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

Ukuba uke waqubisana nengqele, wabe sewusiva ukuba ukuba ucotelwa yi cesine—kubuhlungu intloko, umhlana, nemilenze, ezi Pilisi zika Siegel zityiwe kanye nakabini zoyi. ebita loppgele, ayinqanda icesine leyo.

Ulwimiolunokbwetu.nomlom'crara, zibangwa kukuncbola kwesisu. Ukutyiwa kwezi Pilisi amaxesha ambalwa, kuyasihlambulula isisu, kususe uburara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke ezo.

Ngamaxesha afuti isifo, nokuba ku kutya okubolileyo kubangela intlanzo. noxaxazo. Angati amatumbu egecwe oko kunobola nge Pilisi zika Siogel zitsbabe zonke ezonto, kungene impilo.

I Pilisi zika Siegel ziyakunqanda ukungapili okubangwa kukutya, nokusela, okudlule emgeeni. Inye nambini zityiwe ngumutu xa aya kulala kosa seletanda ukuya emsebenzini wake.

Ezi Pilisi, kuba zidyoywe nge swekile, zimmnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bugqukiwe.

ZITENGISWA ZIZO ZONKE IZINDLU ZAMAYEZA

NGABANINILO;

A. J. WHITE, limited.

London England.

ELIKA

# ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

## UMPILISIWEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla buuaini, ukule naso, m kuba sihle ngayipina indlela, ezinjeng e Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka bengqondo, Izifo zesi Fuba, nent'eninzi yezizilwelwe zama Nkazana, nialo, njalo.

Kangela Enewadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe nges' Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amauiozi umnimlo, uliyaleza ngengqiniseko eliyasa ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa. nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intsu,ku ezilishumi. Ibhottle nganye ihamba nenewadi ene nteto yesi Xhosa.

Litungiselelwa umninilo kupela ngu

G.E. COOK,

KING WILLIAM'S TOWN.

Linoku zuzwa kwinkoliso yaba gcini mayela kuyo yonke Ikoloni.

SOUTH AFRICAN

## MEDICINAL PLANTS.

By ADRE SMITH, M.A.

ANTIDOTES for Snake-bite, 12 ;  
Plants for Blood-poisoning,  
Scrofua, Tape-worm, Wounds, etc.  
Specifics for Lung sickness, Red Water,  
Sponziette, Black Gall Sickness, and  
other Animal diseases.

LOVEDALE:

Price: Half a-Crown, by post, 3s

4

## BANTSUNDU! Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok' impuhla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komketetiso Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityul' ezetu zaba Tshakazi, Nokwenyani zihleli Zodwa,— Amanene, namanenekazi S'thrue, inteng' yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikitye,— Zonk' impahla zamaledikazi : Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa shilobo zetu Kude kube ngu napakade Nitenga kweya kwetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch. Church,

Kingwilliamstown,

Apo niya kumbona kona u Mr.

FOLOKOCO ngokwake (saluf).

## Ikaya Labantsundu.

IKAYA" lifudukele e Marikeni kumzi obungoka Donian, ngo-Mvulo, Kangela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali nezindlu, zinkulu.

PAUL XINIWE,

Umlungiseleli wento yonke.

Address Market Square.

B. G. LENNON & Co.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatonga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongaza umzi ukuke nqwalasele kulawo alandelayo, abahliwe nge nteto yesi Xosa.

Oka LENNON

Umciza Wokohlakholo

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Ingatana zomtshekisane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

## Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Noxaxazo.

1/6 ibottle.

Elika

COOK Iyeza Lokukohlela

(Lingamafuta).

1/6 ibottle.

Aka

COOK Amafuta ezilonda

9d. ibottle.

Elika

COOK Iyeza Lepalo.

1/6 ibottle.

Ezika

COOK Ipils

1/ ngebokisana.

Eka

COOK Incindi Yezinye.

6d. ngebottle.

Oka

COOK Umciza Westepu Sabantwana.

6d ngebottle.

Oka

COOK Umgutyana Wamehlo.

6d ngestiquyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake,

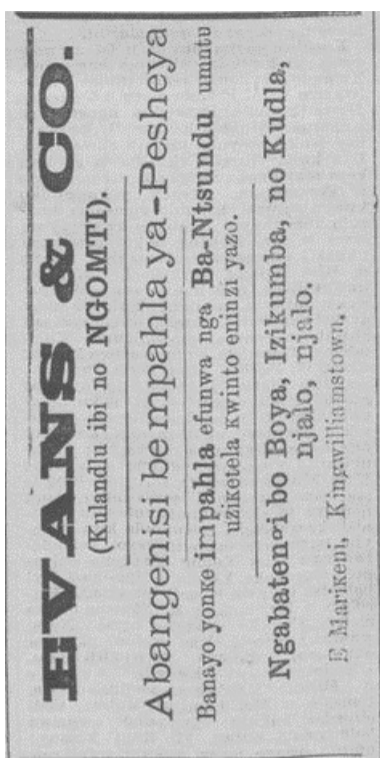
## ISAZISO

MNA ubebizwa ngeli lokuba NISINI GWANTSAs kube kungemposiso ndifuna ukuba uze ubeke eli igawa ukuba lati ela baleli bam:

NISINI MBAMBANI, Strangers' Location, Port Elizabeth.

Port Elizabeth, 8 January, 1889. 1649

Printed for the Proprietor, J. TENGO- JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.



# AMAYEZA

ADUME KUNENE,  
KA

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa wona; ngenxa yoku kaulenza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucocoka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyeni; nangenxa yokuba enziwa ngemifuno ngqinwayo ukuba ingamayeza.

### 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-AFRICA (Africanum).

Umciza ongenzi xesha ukupilisa Izinyo.

#### UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe neze bunzi, nokubeta kwentiokoyonke.

#### UMHLAMBI 'LISO (Eye Lotion)

Oyena mpilisi wamehlo abulalayo.

#### UMGEDI OHARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi ukungatandi kudla, licesine nento ezinjalo

#### UHLIKIHLA (Embrocation)

Amafutaomti okupilisa ukuqagamba Ukuti-Nqi kwa malungu ukuxuzaka, njalo najlo

#### UMDAMBISI(Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka,

Incindi yoku geda iziswana ezikatazayo zentsana. nezabantwana.

#### UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqanjelwa nezitepu nezinye nezinye inkatazo

#### UMOMELEZI WASE INDIYA

Iyeza elilunge kunene kwisifo zokuba butataka ukungatandi nto ityiwayo.

#### UBUQQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo-njalo.

#### IGUDISA (Emolliente).

Into elunge kunene etanjiswayo ebona bubebuhle bugude ubuso.

#### UMGUTYANA (The Powder).

Lisetyensisiwa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi olana ngazinye, ezithi zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko taya, nandlu, namhambani ungenawo lamayeza esirweqe sokulunkela okungekechi.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopi zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

#### AMAGOSA ALAMAYEZA—

E Qonce-Dyer & Dyer, Malcomess & Co., D Drummond & Co.

E Ngqamakwe Mrs. Savage.

E Moni—B. G. Lennon & Co.

E Rint-U. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Dhayi—B. Lennon & Co.

E Ngqusha I. Young, E q.

Ikaya lawo e Fort Beaufort kwa Nogqala.

#### UMNCWANE WESIHLAHLA (Confection of Rhubarb).

(Indian Tonic).