

Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, MAY 30, 1889.

[No~237

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

E- GRAHAMSTOWN.

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2.5d. yd. Amicako etungelwa kwi Blanket, iqala 4.75 yd. Ezona Ntlobo zintsha ze Print, 3d., 4jd., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye /blanket zoboya ziqala 5/- inye. Amabhayi 21- lilinye ; i Cotion Sheets 1/6 inye.

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I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand' ukuvela e-England.

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Isuti Zokutshata.

Isuti Zobufundisi.

Izihlangu zentlobozonke, njalo-njalo.;

ABATSHATILEYO.

GANTSHO—XANTI.—Kutshatiswe •Ndwana ngomhla we 23rd April, u Mr. BODY J. GANTSHO, wase Queen's Town, no Miss ELLEN M. XANTI, intombi yase Ndwana. Ngumshato ohambiseke ka kuhle kange.

ABAZELWEYO.

MOMOTI.—E-Graaff-Reinet, ngo April 21, 1889, Inkosikaai yakwa Rev. WILLIAM P. MOMOTI izibule ngo Nyana.

31630,5.

NTSEPE.—E Ntsikizini, ngo 16 April, 1889, Inkosikazi ka JAMES NTSEPE ifumene Unyana ongowesibini kwabahleliyo. 31630,5.

NCAPO.—U Mrs. BOOT NCAPO, e Peelton, ufumene u Nyana ngowama April 26th, 1880.

IMIBIKO

MABOMBO.—Kwenzakele kumngxuma we De Beer's Diamond Mining Company, ngobusuku bomqibelo emvako 12 o'clock, ke tina lomfo asimazi ikaya lake kakuhle abanye bati ngowase Qohi ngase Bedford, igama lake ngu TORBERT XAMBA MABOMBO. Ke imali yake iko ikwi gqira lale Company, ke aze ati ubani ongumhlobo wake abalele ku Dr. GEORGE BENJAMIN DREW, xa afuna ukwazi nge mali yake. —RICHARD JAYIYA, W. E. Compound, Kimberley. 31630,5.

SAKUBA—U-THEODORE GEORGE SAKUBA, unyana omnci ka Rev. JAMES B. SAKUBA, wakwa Tuku, Fort Peddie, ulishiye elilizwe ngobusuku bolwesi-Ne, 10 May. 1889*6 Rouxville, O.F.S. Izihlobo mazamkele lombiko. Ubudala ubeseleminyaka 18, nenyanga 6. Izihlobo zalendodana zinga zingavakalisa ngelituba umbulelo omkulu, nozikuleyo, ngemigudu emikulu, eyenziwe ngu Mr. W. N. no Mrs. Somngca base Rouxville; kwano Mr. Augustus T. no Mrs. Bell, base Herschel, kwimini zake zokusqibela elizweni.

Metsho Mlesi!

I QONCE~NGE PASI.

UMZI ontsundu wohlangana kwa Bhulumeli, ukuze uxoxe ngalomteto we Pasi uxoxwayo e Palamente, ngo MGQIBELO, Waleveki, 1 JUNE, ngo 3'30 p.m., ze kungasali namnye emakaya.

J. TENGO-JABAVU.

OLUKA

Gowie Uluhlu Lwezityalo.

Zika MAY.

I ROSES

Lixa

IMITI EBEHLE IVUTIWE

ekuzi

I-STRAWBERRIES

milisola.

Oluka Uluhlu lwe Roses, 1889

GOWIE Uluhlu lwemitiYeziqama,

Idiliya, Namanye amatyo-
lwana aneziqamo, 1889.

Zitunyelwa zingenandleko kofunayo.

Elona xesha lokutyala

ETSWE! E ELEKULU

NE

ERTYIS

KWA

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

IKAYA* lifudukele e Marikeni kumzi obungoka Donian, ngo-Mvulo. Kangelalondlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali lezindlu, zinkulo.
PAUL XINIWE,
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Address Market Square.

UBUSIKA 1889.

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Baneke impahla yabo eninzi. intsha ye ngubo ze ndidi zonke.

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ESUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20a
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Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.
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3s 6d

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, 5jd, 6d nge yadi :

Izitofu ezibugqi—6d, 7jd, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu senempahla epilileyo.

JOHN J. IRVINE & Co.,

U-ALUVENI.

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela 'IMVO ZABANTSUNDU' ukuba intlaulo:— Erolelwa. Ikwata, xa ifike kwange nyangayokuqala..... 3s. Erolelwa Ikwata, ifike emva kwenyangayokuqala 3s. 6d.

Kuvulelekile ukuba otandayo awuhlaulele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

Ngangoko kunokwenzeka intlaulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

Iveki.

NGO MVULO (27 May) kubeko ingxoxo eshushu kunene kwinkundla ye Palamente e Kapa pezu komteto omtsha ye Pasi. Lomteto ungeniswe ngu Mr. le Wet, Umpatiswa-Micimbi yabantundu, ote ukuyichaza into ekujongwe kuyo yile: Kukuba bonke abantsundu babekwe kumgangato omnye malungana nokupata i Pasi. Abantu abangabandakanyiwe kulomteto ngama Lawu, nama Bhasitile, nama Koboke.— Ute ukuhlala pantsi u Mr. De Wet, kwema u Mr. Douglass, ote lomteto mawuqetulwe uyakuhlala inkululoko kubantu abaninzi abamlumeleyo Umtan' Omhle.—U Mr. Innes ute lomteto awufuneki nganto waye ulibhongo nje kodwa, awunguwo owobulungisa, unjalonje ungowembandezelo, njonge ekucapukiseni nasekucudiseni abantsundu ebekufanele ukuba sibabonise ukuba asingabo abagonyameli.— Amanye amanene atetileyo ngo Sir T. Upton, Messrs. Lord Q C., Hockly, Capt. Brabant, Messrs. Mackay, Hutton, namanye. Inqanyulelwe ngo 6 o'clock ingxoxo.

INGXELO ezelelo zalomcimbi ziyakubonakala kwelevekile ezayo.

INDLALA nesifo esibhubhisayo ekutiwa yi kolera—ezonto zitwele amehlo kumahlulo otile we Madras. Kufa amawaka ngeveki egutywa yi kolera leyo.

KUMANENE eli letu anikwe amagama odumo ngomhla ye Nkosazana (24 May) kuhlokonyiswa elika Dr. Dale, no Mr. John Robinson wase Natal, abenziwe i K.C.M.G., no Mr. C. F. Blaine wase Bhayi owenziwe i Knight. Lawo manene ke azakwaziwa ngamagama okuba angu Sir Langham Dale K.C.M.G., Sir John Robinson K.C.M.G., no Sir Charles Blaine.

UMKOMBE oyi "German Emperor" unqutywe ngeveki egqitileyo ngomye pyi "Beresford," kulwandle oluyi English Channel watshona. Batandatu ubatshone nawo.

U MR. C. J. DOVEY (Ugxabhagxaha) obekwi Ofisi yase Xesi, umiselwe ukuba yitiloki yemantyi apa e Qonce.

KUKO Umzulu ofe esipitipitini ebisiko ngase Johannesburg ngo 12 May, pakati kwama Zulu nabamnyama besangase mpumalunga.

UMFO otile ontsundu udlwe £2. ngokusuka enze ubumenene Emabeni yase Qonce, ati ihabile yake ihlulobo olutlile nge sample, kanti ukuhlala oku kwayo itolunye.

I PALAMEMTE yase Transvaal imise umteto ukuba ama Bhulu angamahlwempu anganyanzelwa ukuba arafe.

KUVAKALA ukuba u Bishop wase Rini uyakubuya e Ngilani ngo June nesitandatu mhlambi isibhozo sabafundisi abatsha, abayakwabelwa indawo ezinjenge Richmond, Dordrecht, Alexandria, Seymour, Peddie.

INKOSIKAZI ye Nkosi apa edumileyo yama Rilikwa u Mrs Adam Kok ubhubhele e Kokstad ugo 18 May, seleminyaka i 90.

Ngu Rev. F. J. Green Umhleli we *Nkanyiso* yase Natal.

E FRANCE kuko intokazi ete yakukhov', ukurodomsha abantwana bayo abahlanu, yafunyanwa xa izama ukuzibulala ngesikele, izinqamla umqala; irazule umtambo ose ngqwmibeni.

NGALOMHLA we Nkosazana wokugqibela (24 May) Umhleli ubekumbuzi ukwugqibela umnyaka wake wamashumi asinxenxe (70)

NGU Mr. Miller isandla senkosi yase Swazini endaweni ka Hofi (Mr. Shepstone).

LILLO eli iyeza lika Mbendeni elipilise amashumi amatatu enkabi ku 32 abesifa:— Igxebeka eliluku le McDougall's Dip, negxebeka eliluku elinye letyuwa—ezogxebeka zipitikezwe ebhotileni emananzi abandayo. Isezw kwakona ngemini elandela. yo ukuba ayipilanga ngemini yokuqala.

U SIR CHARLES MITCHELL ufike ngo mkombe oyi *Norkam Castle* ukuza kubambela u Sir Arthur Havelock oyi Ruluneli yase Natal.

IPOLISA lase Bechuana land elingu Gilmore ligwa igqwetyelwe ukuxhonywa ngokubulala elinye elingu Barry Bebesele.

UMHLEKAZI i Ruluneli nentsapo yake batik ile kwelase Ngilani, luti ucingo kufun'ukuti kuqiniseke ukuba wobuyela kwakweli okwexeshana elitile.

IDAZINI yamaqanda e Johannesburg ihamba kwi 7s

ISIKOLO sakwa Rulumeni sase Zwaartkop, Natal, sokufundisa Amazulu umsebenzi simi ngamlenzana mnye. Kuqala amanani ehle kwi 15 ema ku 10, sika kwakubon' ukuba kuujalo abaleka ouke amakwenkwe.

UMPONDO ka Siyoyo ute eyokuba emdeni wadutyulwa ngunyana ka Ekron wafa akufika ekaya. Ubuseka buyanda emdeni.

E TINARA kubikwa ezokubhubha kuka Mr. John Dolley, obeyi Mayor yalomzi, kwano Mr. F. H. Brice B.A., obefudula engumongameli wesikolo sabamhlope sakona.

IMITI ye orange ingenelwe sisifo kwa Mankazana ngase Kobonqaba, ibola ingcambu, kuguquke ibala lamagqabi.

NGO MVULO (27 May) kuhle isihlelegu e Pretoria. U Mr. W. Jonker, Umhleli wepepa eliyi Volksstem umdubule wafa umfazi wake, waza wazibulala ngokwake kwangalo pistoli. Ubusemnyose unyaka betshatle, bebesebenosana.

NGOMSO, 31 May, Imantyi u Mr. Dick uya kuba nentlanganiso nomzi wase Mgqwakwebe ka Mdingi ukumisa isibonda endaweni yomfi u Mr. Joseph William Dikweni.

IMPI entsundu esebenze e Qonce izigatle intlanganiso enemelwa i Pasi kwa hulineli. Wobona umlesi kwakwimihlati yeli pepa lanamhla. Bekufanele ukuba kungasali namnye umfo ontsundu ongengomlungu. Nantsi into yako!

Imvo Zabantsundu

NGOLWESI-NE, MAY 30, 1889.

IPASI ENGGONGQO.

UMTETO omtsha we Pasi sinawo pambi kwetu. Sibhekisa umbulelo womzi ontsundu kwi *Cape Argus*, ipepa lase Kapa, elite lakuqonda ukuba ingxoxo ye Pasi iyakungena ngo-Mvulo (27 May) layitshayelela kwango - Mgqibelo ngeneteto ebukali yencaso, cyalata ukuba ukuba izimiselo zale Pasi bati mayimiselwe o Sir G. SPRIGG, bezingalungela abantu abasentolongweni. Yenjengalo i *Argus*, iwungcikiva nangamanye amazwi—ukuba umteto wobuntwana, obekungukunjulelwe ukuba ubungabekwayo ngamadoda acingayo pambi kwamanye. Incoma ubugadala bawo, ize iqohelise ngecebo lokuba inkundla ye Palamente iwuqetule. Tina asizanga siwuve umteto oxakeke njengalo.

Intloko zalomteto ukohlakeleyo zizo ezi:—

1. Wakuba umisiwe lomteto kuyakuba yinto engapandle komteto ukuba naupina umntu ontsundu abeko nakuyipina indawo pakati kwemida yale Koloni ngapandle kwe Pasi ebhalwe ngu mantyi. Ayakuti efunyenwe engenayo adliwe £1, okanye yinyanga engati ibe namanzi etyuwa entolongweni.

2. Inokuti imantyi kwi Pasi zokuhamba immisele ixesha ontsundu ayakuti lidlule, abe sicenge kwizohlwayo esezixeliwe.

3. Abantu abanegunya ukubuya i Pasi kontsundu ngamanene ekutiwa zi Justice of the Peace, ngamapolisa, zi Felkornet, amadindala, nasipina isimamhlaba; bete ababantu abaneliswa yi Pasi, okanye bamfumana engenayo ontsundu, okanye wala ukuyivelisa, banokuti basebembamba bema pambi komantyi, oyakumpata ngomteto.

4. Abantu abavelisa amaqaga ngomteto No 17, 1864, bakubuzwa i Pasi bakululekile.

5. Abaqeshwa bayakun ikwa olwabo uhlobo lwe Pasi.

6. Abaziwayo izimilo banokunikwa i Pasi eyakubanceda isituba sonyaka.

7. Aba bayakunikwa amaqaga bakuwacela:—Abafundisi, Ititshala, abapumelele imviwo zebandle lemfundo, i Kileriki, abemi imihlaba exabiso ili £10, abanenqwelo ne pulu, abafundiswe amashishini, abaminyaka mitatu besebenzela abelungu.

8. I Pasi zokuhamba zobuyiselwa kwaku mantyi owayezibhalile adliwe afakwe entanjeni xa engakwenzanga oko.

9. Efile umnini Pasi mayibuyiselwe kwakulowa wabeyi bhalile.

10. Unokunikwa entsha oyilahl ngemposiso.

11. Ohlute umntu i Pasi uyakudliwa i £10, okanye inyanga ezintatu.

12. Owenze ubumenemene bokufuna i Pasi uyakudliwa £5.

13. Ofumane wabamba umntu wodliwa £1, nendleko.

14. Lomteto ubhekiselele ku Mxhosa, Imfengu, Umtembu, Umsutu, Umzulu, Idamara, Ikorana, Umrolong, Nomtwa. Abantu abangapandle kwango ngama Lawu, Amabhasitile, Namakoboka.

Lento ayinto yimbi kwezetu ingqondo ngapandle kobukoboka. Umzi ontsundu maulivakalise ilizwi lokuwuchasa. Makubetwe ingcingo yimizi yonke, yakuba ihlangene, zibhekiswe ku Sir GORDON nakubameli bayo, ibabongoze ukuba uroxiswe lomteto. Usaxoxwa. Lilo eli ixesha esingateta ngalo. Akusakupendulwa xa sewumiselwe.

Amanqaku.

U MR. T. SAMBALA wase Mgqwakwebe ustumele inteto engo "Mbuliso," esiyifumana iyingxelo yentlanganiswaa eyayiko kwase Qonce apa. Isiko emcimbini wofuhlolo, ukuba abalungiseleli banga unghalokonyiswa amapepini, kukusike batumele itikiti kubapati beposi abanga ingabhegezwa kulo intlanganiso yabo, ukuze abapati bepepa batumele oyakuba ugamelho abo. Oku akwenziwanga into eyalata ukuba bekungeko mnqweni ukuba lengxelo ibonakale kwelipepa. Kuko nenye into esinazi ukuba uyayiqonda lomhlobo w'etu. Initeto yake ikholise ngenito okwazekayo ukuba zezinokupikiswa, beko nabangazipikiswa. Sibhekisa kuye ke ukuba aku lunge nga pezulu na ukuba ingxelo eyakuvusa izinja ezileyo ngomntu ekunganqweneleke ngxolo ngaye, ngizwa ngabo babesentlanganisweni, kunokuyihlokomsa izengoko kube kukhoxhwe isikumi somhlakoti; kudlulise ukuba iyekwe ingxelo.

KUKO umtandazo obhalwayo ngabamhlope base Queenstown, Glen Grey, nase Dordrecht, ozakutunyelwa e Palamente, wokuba abantsundu bonke bafuduswe e Glen Grey. Umtandazo uti abantsundu baye bebekwe e Glen Grey okwexeshana kodwa—iminyaka elishumi; ngoku ipelile. Abantsundu balwile, abazipatanga ngesimilo, ngoku mabafuduselwe kwa Qumbu naku Tsolo ute umhlaba unike amabamhlope. Abatandazi bati mabafuduswe kwangoku abantsundu e Glen Grey ukuze kuptele iziroro, kuba beqinisekile ukuba abantsundu nabamhlope abanaku h'ala ndawonye ze kanti kuyakubako nto ilungayo.

SIKANGELE nje inkatazo iyawaqala. Sabe sisazi tina ukuba iyeza ukuze siwuhlabo ukuba kuyulwe abahlobo betu esesibazi, ingengabo abazitshoyo, ukuya e Palamente.

KWINGXOXO ze Palamente ezikweli lanamhla, umzi ontsundu lwofumana indawana mayelana nomhlaba wase Kamastone, efuna ingendo zamadoda. Sibhekiselele kumbuzo kaMr. Du Pulusi, nempendulo Yompatiswa - Mihlaba. Umzi ontsundu mautze uyitumkete into yokuba i erf ezirafu ilityala zingaweli ezandleni zama Bhulu zakuba zizivulelwe wonke ongazitengayo. Umzi wase Hewu ngewudubana kwangoku uyindwebele lonto, kuba engene ama Bhulu pakati kwawo kukubhangazeka kwabantsundu.

INTLANGANISO ZASE HEALDTOWN.

Intlanganiso ezinkulu kunene ezazise Nkukwebe ngolwesi-Hlanu (24 May) lwegqitileyo, zahambiseka kakuhle kunene. Isizekabanani sazo—kukuba umzi wase Healdtown uzama ukwaka indlu yomfundisi ontsundu. Ngokwesicelo se Komiti

ZOMBINI INTLANGANISO,

Eyasemini neyangokuhlwa zaye zonganyelwe ngu Mr. J. Tingo-Javavu wase Qonce. Urole ngokumekayo umhlambi xa kukhunjulwa ukuba umzi ufunyenwe intlanganiso usekuxakekeni—ulalikelele kunene yimpahla ngetuba lezi zifo zizubhinqisileyo umzi ontsundu. Ogche ezase Batenjini, nezelama Mfengu intlanganiso, akangencome kuba ubuninzi babantu bebonakala benikela ngentliziyo ezingangi zinganikela. Bangati ngabantu abeze entlanganisweni bengaqibanga ukuba banoento abayakuyirola. Yiyo into esivigxekileyo tina. Kwelangase Batenjini, ili indoda nokuba yinkazana, oko isigqibeko ukutimkela emsebenzini ngakumbi owe Nkosi. ikurule ngentliziyo echayitileyo izidle, ongade uti kwelo nehlwempu lisitipye. Owase Healdtown yena uyayincoma intlanganiso erolileyo kuba ivelise £25 pezu kwe £50 ebiselitenjisive.

INTLANGANISO YE TI.

Eyangokuhlwa ibe kulondlukazi inkulu yesikula. Ayabingabantu pakati bevela nasema. Hofofolo nakwimimandla yase Dikeni. Into ezisiva pantsi kwempumlo zityiwe zada zasala, yaye intlanganiso izaliswe ngumoya omhle, wobubele.

UNDILEKO.

Umongameli akabanga nakuzibamba ukuba angaluvakalisi uluvo lwake ngendawo yokundileka nesimilo sentlanganiso. Intsapo ebimnizi kakulu ibonakalise into esibesingasaghele kuyibona into ebizile yemvalole. Yabeta lonto sa funa ukuti sibe neteriba ngentsapo kuba ikolisile ngoku ukuswela intobeko iyezipete ngokwayo, engabeki bani lbe yimbasa entle kunene ke leyo yalomsebenzi. Into eyenziwe yintlanganiso enkulu yangokuhlwa ibe ku £35. Ya nqanyulelwa xa kukona ungxamileyo umzi. Sinetemba lokuba eyona ngxelo izelelo yalomsebenzi sobuye siyibhengeze.

U REV. STEPHEN ADONIS.—Lomfundisi wase Tshatshi kwelama Mpondomse, upumile ebufundisweni ngokurakala isixhaso ekubonakele ukuba asanelele nokondla intsapo.

INGQUSHWA

[NGU M'BIALELI WETU.]

25 May, 1889.

ILANGA.

Lisabalele ngokoko kweli, kunzima ke kuba abantu bebe sebe zinkele bonke ekulimeni ozi ngqolowa nozi habile nozi rasi — abase zikolweni namaqaba ngokufanayo; nakuba kumaqaba kuseko ayiveka ibolele emasimini xa afumene amazimba awanele ukugqiba unyaka kuselwa amabele ka bungane.

ISIVUNO.

Abanye bazulize abanye basonge izandla njengabase Nxruruni abatshtyalaliswa sipango. Indawo ezine ndyebo li Rura nase lunxwemeni lolwandle lonke pakati kwe Nxuba ne Xesi kude kube se Mazizini. Kuleyo mimandla ndiyikankanyileyo kuko isivuno esihle kunene salo mbona bati "Yifasi" owahlwayelwa emadizeni engqolowa.

IGUMGEDLE.

Ati amadoda amakulu imbangi yokuba atyafe amadolo kule ntlanganiso yo Manyano lwase Ngqushwa yasuka yaba Ligumgedle lo nantsi no nantsi, ati nabekwe anomonde wokuyi landelanelala, atyafiswa kusuke kuti kwakuhlanganwa kutetwe ubusuku bonke knsiswe, ngentwana zcincinane—akwabiko zixoko zinombo ziwatsalayo. Kubi ke kuba ngoku ihlangeneyo i Palamente bekufuneka le ntlanganiso imane ukudibana ivisana indaba, itabete amanyatela kwakuvakala izinto ezitwetwa e Bandla xa zibonakala ukuba ziya kuza ngobunzima nobukali pezu komzi ontsundu. Bekungafuneki kade ukuba aple

AMABALA ENQUBELO PAMBILI.

Kwagqibela ngo March ukubako i Concert ene Timiti ngeyaye nziwe ngu Mr. Mwaaha. Emtati, eyabaneliswa ababeko. Ngobusuku be 24 May bekuxhanyulwa ebeye nziwe ngu Miss Mgqanda e Boll (Tuwa). Nakuba izizwe zingabangako kakula, indlu yona izele kakulu. Yavuma kammandi intsapo ye kwayile. Into esiyincomileyo kukuvimba kwabantu xa bekubekwa imali nezinto, kuba lomgqobo ubungowoku qweba imali yokutenga izitulo zesikula. Ibe ngu Mr. Kwababana yedwa orola ibokwe. Lento benzima kangaka ukulungiselela indlu yomsebenzi omkulu fanaba yilento yokuba nabo abakakwazi ukuzilungiselela.

INDAWO ZOKUHLALA.

Abakokeli nabeshumayeli balapa basahlala ezindlini ezingqukuva ngapandle kwabambalwa; asazi nokuba lonto ingaba lupawu lokuqubela nokuba lolokubuyela emva kwempemfumo yabo kusinina, mayibe lulo kuba into engapakati komntu ibonwa ngabanyo ngemisebenzi ayenza ngapandle. Akubonakali sizatu sokuba amagqoboka angabonakalisi kupuma kwawo entlalweni yase buqabeni ngokwaka izindlu esizi ngxande. Nababemane besitele ngokuti abana kwaka ndlu zexabiso emihlabeni engayo yeziqu zabo abakuzimela ngandawo ngoku kuba u Rev. E. Gedye ne mantyi benze imizamo epumeleleyo ngomhlaba wase Ngqushwa ekaya (Durban), nase Mtati (Newtondale), wawuma u Rulumente ukuyikuhlala leyo mihlaba ukuba itatwe ngabanye abantu. Le mihlaba yaecandwa kudala, eminye ayaze itatwe, eminye bafuduka abaninzi yasala ilinywa ngabambi. Mininzi ke, kufunwa abantu bokuyingena. Imali yokuyitabata ayingapezulu kwe £2 10s. kunye ne tayitile, uya kafa ke lonto. Yiyo nalento abavoti bebancikane kangaka akuko zintlalo. Amadoda abenamagiza amnandi enkomo aza kude ahlwempuzeke kuba kungene

UTSHABA OLUKULU.

Umbendeni ngoku wenza into engazange ibonwe kweli lizwe, upikele ukubulala ukomokazi ziyizekile inkabi. Abantwana abaqale amasi ungafika iziswana zibomvana kanti bahluti inkabe. Wanyanisa nowati

AKUKO KUFA KUHLA.

Ngomhla we 10 ku May lo, intokazi yomye umzi Entloko yabonwa seyifile izixhomile emnti kumfula okufupi nekaya. Isizatu ezibulala ngaso asaziwa kuba asimntu ubeke axabane nabani; Into abenayo emzimbeni bulwelve, sekunzima ukufikelela ezintlobeni, ute kutsha nje wabulawa lunyawo, yamkaleka okunye lonto. Uzixhorne nge seyidukwe emnyama eyihlomele emnti ngenantwana yomzi.

Ngomhla wa 20 kwaku May lo intombazana ebisako apo Entloko izimelela e Rura icande kwake ndada zase Nxuba ukuya kungena kweze Gqira. Ite gaxa pezu kwesi dumbu somntu biqalele yabona igaci nembuqe kulo ndlelana. Ipange ngokukangela entloko ukuba yinene ufite na yabona igazi lingumtombo ukupuma nge mpumlo namngomlelo, yabaleka yabuya. Uye kuhlatywa Engushwa umkosi, yanduluka Imantyi namagosa ayo. Bafike singaseko eso sidumbu, indawo ebine gazi igalelwe umhlaba namagqabi, amatye anegazi equyudwe, nangoku lowo mntu akakafunyanwa apo afihlwe kona. Lo mandla ikwa ngulwa kwabulawelwa kuwo into enkulu kamfi u Booy Nginda engu Isaac, isahluko sesokuba kweyake imbuge yokubulawa inyawo zezabantu abanxibe izihlangu, ekubeni kulo izinyawo ezize.

Ngolwesi Hlanu akutshona kwelanga kute xa kugqitywa imidlalo ye Lesisi yomhla wokuzalwa kwe Nkosazana, umfana osebenza kumaqamba wawiswa lihambe kwelu kuni indlela ngentloko kwafikwa seludwamba. Utwelwe wasiwa kwa Gqira ote akuba emcofife umzimba wonke wati akuko temba lokupila kuba ngati thlung lentamo lapukile. Akuko kufa kuhle, nobulewe sisisu nayintonina soloko ikukufa konke kuyafana.

ULWALUKO

Lise mandundu isiko lokwaluka kweli lase Ngqushwa nase zikolweni. Ngoku linga ukulungqumza abafundisi bade babakupa eziramnteni abanye abazali abantsapo ingene ndluhase ngentliziyo yam yonke ulwaluko, kodwa lento yokukutshwa kwabazali ngenxa yentsapo andikolwa yayo Abapati betu basukela pezulu kwinto yokukupi. Andikolwa ukuba Umsindisi oko wayesese mihlabeni wayesuka lula kangaka ekukupeni, okanye wada wenza umzekeliso ati ukuwukukumbela "ziyekeni zikule zo-

mbini hlaze nincotule nengqolowa elungile. yo." Yenye yezinto endingakolwayo ukuba yandisa ubulungisa le yokuvalelwa isula belingxamele, iya kwandisa ubumnyama, ngokukodwa kweli lizwe kuba

YI NGQUSHWA EMNYAMA.

Abantu bakude bati bakuya kusitiwa yi Ngqushwa Emnyama bangabi salindela nto ilungiloye nenobom ingapuma apa, kanti ke akunjalo Ziko zona izinto ekutshwiwo ngazo. Enye yezonto yibrandi. Intshinga yomzi ume Ngqushwa—udodana—lweyele ngelomkono eziselweni. Ukuze ube lidiyentilimani elivana nentloko epambili yawo apa yiba ngumseli we ntlobo ntlobo zendywalwa zase mlungwi. Ikaba lonke lipelala *Emgqoncin*. Bona obu bumnyama busulela kuko msizi, hayi ngapezu komsi zi wembiza ungingqwa babo ngati buya pateka nangesandla wakubuvuva ngenminwa. Uti nokhulayo ukufika exabisweni lobudodana ayele kona. Uti nofikayo ngodumene uomsebenzi one wonga eyele kona. Noyinkosi weyele kona. Yinto ke leyo ebete izidenge ezingamaqaba abazi sayazi itfundulo ukuba owona msebenzi wayo yintonina. Taruni! kaba lase Ngqushwa. twize! umziweyela!!

IBALA LABADLALI.

U Meja Wharton uti ngako kodwa ukuba ukudlala kwabamhlope kulunge njengemhlaba abadlali kuyo, kuya kubalungela.—Mna nditi ngako kodwa ukuba imihlaba yabantundu ilunge njengokudlala kwabo kuya kuba lungela.

Ungafumana futi abantsundu bedlalela kumaxetuka namalinde. Into engelele kwenzakalisa mdlalo, kodwa ngokuba intloko nemhambo zabadlali. Ndinomntu endimaziyo owalahlekelwa ngamazinyo e Bhayi ngenxa yomhlaba ombi.

Ibhayi laka latabata ibanga elihle ngokulungisa imihlaba ngo 85 no 86—kodwa ngoku bendikona ngale season ipelayo ndifike libuyele emva ngalondawo.

E Komani ndafumana amadodana akona ewusebenzile kakuhle umhlaba okwe pitch, noko wawungebanzi kakuhle kangangokuba i bowler enamaqhanga yayingayipoke ngapandle ukuze ibhola ibete eludimni iyeke ezintongen.

E Qonce akuko nkatalo kakulu Fan' ukuba kungenxa yokuba kuko i "Victoria Grounds," enokufunyanwa nangubanina oyibhatalelayo kwi Council.

Irini lona selutse lati ukwenza isono ngalendawo ebholeni lanuyula ukudlala peza kwe "Ntaba Yezono" kwa uti zishil emalandalaha. Ingxelo ze match ebidlalwa kona ngo 20 ku April, pakati kwe "Tiyopiya" yase Bhayi ne "Accidental,"—Awu ! neligama lihlahla kakubi—yase Rini, iti omnye wemka eyinxwelwe ngokubetwa ibhola pantsi kweliso. Liyacelwa i Rini ukuba lahlakane ne Ntaba Yezono, kukangelwe indawo engenasono (of course ekufupi ekaya).

Kwalo ngxelo incoma ubuninzi bati boneli kuba yayi kwayi picnic yase Witsale. Amanenekazi aqaqamba ngokuhomba kakuhle; wanga ungafika nase makaya awo kunjalo.

Ububele buyanconywa e Rini likaba le "Tiyopiya." Benzelwa i Tea ehonjiswe buboko bama nemakazi. Kwenziwa inteto ngamanene amacala omabini.

Yivani, nipaule, netyise ze nibhonxise nina zindawo zisaqala ukungena emdlalweni webhula. Andifuni nokubiza ngamagama Amacala adlalanayo makenjenjalo ngokubekana ngobuntu, nangobude, ingabi bubu mpi.

Kanjalo makufundwe imiteto. Ndimangalalise kukuba kubeko abantu abati badlala ibhola kanti abazazi ezindawo ndiza ziqapaula.

Kwa kutoswa icala eloyisileyo ngeqashiso linokunyula into eliyantandayo ekungeneni nase kunga ngenini.

Ngase bholeni, ilelo linokusebenzisa eyalo ibhola entsha. Asinto ikoyo ukuba i match idlalwe ngebhola eke yaqaqeka yaza yajikelezwa ngomdandasholo womtungo.

Nge watch yosuku olunye xa egqitywe amangano okuqala ngamalacala omabini nokuba elinye lingene okwesibini laza lapela ixesha kuba kwahlula amangano okuqala. Kodwa ukuba kungene icala elinye lapela ixesha, mhlambuzi bengapumama bonke nabelo cala okanye lapela ixesha lingene nelinye icala bengapumama bonke, iya kuba yi drawn game (engaqitywanga).

"Accidental" 1st and 2nd Innings :— Zuma c and h Makwena 0, run out 4; Williams b b Makwena 2, b Ross 13; Mzini b Ross 0, b do 0; Peters b Makwena 4, b Christian 0; Mahlanga b Makwena 1, run out 1; Lutu run out 3, b Ross 4; Mtomba b Ross 4, o Pezisa b Christian 5; Danga o and b Makwena 0, wilfully struck ball 18; Mapikela b Ross 1, b do 0; Nzungu not out 0, do 0; John b Ross 0, b Christian 0. Extras 9, 11. Totals 24 56.

...

"Ethiopian" Mzamo b Lutu Oc and b Mahlanga 7; Sout b Mahlanga Oc and 1 b do 0; Matakane b do 7-----; Tshona run 1 out 9; bLutu5; Christian b Lutu 0, run 1 out 7; Makwena b do 0, not out 3; Roos do 2, —; Pezisa c Danga 7-----; Hlati c Mapikela 0, c John 2; Lwana c Mahlango 0, -----; Ngeni not out 0; not out 8; Extras 20, 7. Totals 45, 39 for 5 wickets, yaba i " Accidental " ifamene i accident nge 5 wickets and 4 runs. Ndiapanse ukuti tsbotsho kuba nezi extras zingaka ndiyakolwa zibangwe ngumhlaba ombi ku fast bowling ka Lutu no Mahlango.

I PALAMENTE.

Rulomhlali siya kuzama ukumana siphakela amawetu indaba zenkundla esigondayo ukuba umzi ungatanda uzivile. Kambé e Palamente kukwako into emenzi yengoxo eti noko ikoyo kanti ayinamandlaemhlambini wakowetu. Akungebe luncedo lwani ke ukuwudaba umzi ngento ezinjalo. Entweni ezingamandla sipaula kiquala ukuba u Mr. de Wet unike isazio

NGOMTETO WE PASI.

Ingxoxo ngalo mnto igale ngo-Mvulo Amapépa anengxelo asikawufumani, ngelotuba ke ingxelo zengxoxo ngalomcimbi zoqala ukubonakala kwi Mvo ZABANTSUNDU ze vekzi ezayo.

IRAFU YE PHEKEPHEKE.

— U MR. VAN HEERDEN (omele i Graaff Reinet), ubuze ngolwesi-Tatu, 22 May ukuba, njengokuba inconywa ukuzala nje ingxowa Yakomkulu, u Rulumeni nya kucingana ukuyipelisa kanye i House Duty; kume irafu endala kakade i Hut Tax.

U SIR GORDON SPRIGG ute, u Rulumeni seleke wawukangela umcimbi wokuyipelisa irafu ye phekepheke; angaba usanyanilele xa esiti baninzi abati kunqweneleka kungarafiswanga kanye. (Kwahlekwa.)

MR. FULLER:—Ngu mgcini-Ndeybo (Sir G. Sprigg) ngokwake owayikankanyayo lonto e Rini. Mr. Douglass: Hear hear.

U SIR GORDON SPRIGG ute, woti xa apete imicimbi yerafu asike ebonyeni kwilungu lase Rini (kwahlekwa). Ukuze lemimcimbi ingemali woyikumbula xa anika ingxelo.

UMHLABA WASE KAMASTONE.

U MR. M. J. DU PLESSIS ubuze kuba patiswa ukuba zingapina izigqendu zomhlaba wase Kamastone kweziva zi 128 ezigqeshileyo.

U MR. SCHERMBRUCKER upendule wati amashumi amatatu anesibhozo ezi Erefu kwavakaliswa ukuba aza kubuyela kwaku Rulumeni. Ite irafu elityala ye i Erefu ezine yahlalauwa. Ezo azitatatleyo u Rulumeni azika lengalengiswa ukuba zizengwe nangubani, kodwa kuvulelelele nakubawina ukuba azizenge ngoku.

NGOMELO LWE TRANSKEI.

U COLONEL GRIFFITH ubuze kwi nkulu yolaulo ukuba ikona emcamangweni ka Rulumeni into yokungeniswa unteto wokongezelela inani labameli e Palamente e Tembuzi nase East Griqualand? Ite nyakenye wayeke wawenza lombuzo kodwa impendulo yaba yekubona u Rulumeni akakazilungiseleli ukwungena lowo mimbini.

U SIR GORDON SPRIGG upendule ngelithi okwesake isiqu akayichasile into yokuba inani labameli lungelelwe. Inani labavoti liyalingana nenani lezinye izitili; kodwa akaboni ukuba angeniswe umteto oya kuba ngowezi zitili zodwa. Nezinye indawo kwase Koloni zenze isimbono zifuna abameli. Kodwa kufuneka beke babalwa abantu ngapambi kokuba lomcimbi upatwe. Kwaye kuvakala ukuba ulaulo lwe Nkosazana lucinga ngokubalaba abantu ngo 1891; nabo ke nase bebala ngelo xesha ngoku abaninzi anezinye ngamanani.

U SIR THOMAS SCANLEN ute Imibuso yama Bhulu ingazi izimisele ukubalaba abantu ngonyaka ozayo; bekunganjaniya zicelive zipatamandla zalomazwe ukuba ziseziinda de kube ngo 1891.

U SIR GORDON SPRIGG ute bebengeka bhalelani nabapati balo mabhotwe.

U MR. SAUER ute abase Transvaal sebezimisele ukubalaba abantu kwangoku.

U SIR GORDON SPRIGG ute kuya kutunyelwa kulo mabhotwe kuwelwe ukuba alinde de kube ngo 1891.

EZABABHALELI.

AMABANGO ASEMJDWINI.

MHLELI we Mvo ebekekileyo ndincede undifakela lamazwana ukuba ukuba ayakunwenjani kuba kumbhala ndikukatazayo. Ndifakela lenteto ipendula eyenziwa ngumntu ozibiza ngom Gqunukwebe. Indawo yokuqala umntu lowo ubanga mhlambi ukwefele lobupakati akuba kusitwina lonoko ka Seya ungu Tele unguye kanti, kuyavakala entetweni yake ukuba lento ingumpu akayazi, uba yena umpakati lo vinkosi, mandimxelele kamsinya lento umpakati Emahoxeni nase mlungwini ngumntu okonzileyo, into ke eyenziwa ngulomfo ka Seya owabusa ku Nkosi u Kama umfo ka Cungwa, kwasebafumani bake, sonke isihlalo sake wasifumana emehlweni omhlambini wonke wase Mjadwini, ngokutdanda kwake yinkosi ngenxa yobuciko nokunyaniseka kwake. Andikanyeli ukuti umfo lowo akankosana yakwa Gwali, nditi kodwa isigalo sawo wonke umsebenzi wake noka yise u Seya wasembusweni use Magqunukwebeni, akuko Mgqunukwebe wenyanso, anditeti ezizinto zinekwele zingazange zivakale namagama azo eluhlangeni ezimana ukulinga ukunyelisa abantu abamisebenzi idumileyo yokumisa imizi yakomawabo. ongayipikisayo lonto, malunga nesityalo esendleleyo kuyo yonke lenteto esokuti lomfo ka Seya no Mbanga umfo ka Marelala omkulu babefuna ukubambisa inkosi kulemfazwe ka Ngayecibi, akuko nyaniso kulonto nam ndingumfo wase Mjadwini ndiyayazi lonto, kulo ibhunga lemfazwe kwe lakwa Kama umzi omininzi wawufuna ukulwa no Rulumente, kwala lomfo ka Seya okwenyaniso yaqala inkosi ukulikupa ilizwi layo lokumomeleza, nabo ubungqina beyam into, Inkosana senegama ema Gqunukwebeni eyawisa into emnzi jabanta yabanjwa kanye ngu Nkosi lowo u W. S. Kama, wenza ubungqina pambi kwe manyi bokuba lendoda izama ukulwa no Rulumente weyelisele no Gonya ka Sandile, uhenda nento emnzi yesizwe ukuba silandele yena, lamadoda ke kade ase Mjadwini ayeselenekwele lobu pakati ngaku Tele kuba umfo ka Cungwa owayebuse kuye wayeselefile belinga ukumshitshisa ku lenkosi intsha unyana wake engu W. S. Kama, yiyo lento bangavumiyo ukuyincoma imisebenzi yake elungileyo e Mjadwini, kanti yona iyaziwa ngabo bonke, nenkosi, xa sukuba isezingqondweni zayo ezizolileyo ingavinqina. Mandipele ngombufiso kuwe Mhleli nditemba ukuba uyakundiceda ngale ncwadi, ndikwangu

MGQUNUKWEBE.

Indwana, January, 1889.

U DUNCAN KWAKONA.

Mandikucelo Mhleli undinyamezele ngokundifakela lencwadi. Ndingati kuqala incwadi yam ebonakele kwi Mvo indimangalisile nam, kuba ke ukutsho ndime kopi yayo akunqinelani nakancinane, kube kunjalo nje ingatanga ukupuma kwayo kum iye ku Mhleli we Mvo, kodwa ihambe kubafundiswa abatile endinengxelo yayo lencwadi evela kubo ekwanayo kunganqinalani nomo wencwadi yam. Umhleli welipepa ke linene, kuba ke nesa similwana sokulinganisa intulo wasiyekn, ngoko ke mandimnike imbeko ngokuyeka. Ndingati ndiya mtuka bafundi belipepa woyikumbula yena lonto ngendhlela yomoya omhle. Ndingati mayelana nalo Scanlen uyi ngayiqayi kumawetu, andazi kwa Ngqika nase Fingoland izinto abazifumeneyo ngenxa vake, kodwa apa eba Tenjini apo ndondhlwe ndakulela kona, andikumbuli nto ngapandle kwalamagama alandelayo endingaziyo nokuba bulungisana obenziwa kuwo ngu Rulumeni ka Scanlen lamanene:—U John Sigenu, Wm. Sigenu, Tiwani Ngose, S. Kalipa, Kalipa, P. Kula, M. Renqqa, Nqane Nobewu, Morris Mxaku, T. Makiwane, J. Mgeodo, Jamjam, Thos.

Makohliso, Revd. Mahonga, apiwa ifarm zinkosi zatiwa sanction ngu Rulumeni zaye ezifarm zise mawakeni ngamanye kude kuye esibinini baye kanjalo ababantu kunye nendingabalanga benza imibulelo emikulu ezinkosini kodwa ezofarm bazahlutwa abanye bafumana amakulu ngamahlano emokolo (500) endaweni ye 2000 abanye 250 mokolo abanye bazi hlutwa kanye ngoko ke ngubaniya Umtembu ongandixelela isizatu sokupangwa kwabo? Waye ngubaniya u Rulumeni ngeloxesha? Ngu Scanlen in 1882. Babena Abatembu kwi Tembuzand Commission babeneza kuye wabalaha njenge ngenge. Utsho kuba yona i Morgen system itembisa ntoni elungileyo? Anditi umhlaba obumiwe ngu Bambonduna no Sinqungati wawutimba wabuyiselwa ngu Sprigg kuminiwo u Matanzima, hi wona oko Dalasio anditi ukwabuyiselwe ngu Sprigg kuminiwo u Gangelizwe.

Ipi lamapahla kwatiwa masiyitshiye ukufa kwelizwe siyknknyibuyiselwa ngu Rulumeni? Upi lowamhlaba kwatiwa e Dordrecht masiwulwele siyakuphiwa wona? Anditi watshona kwakungena u Scanlen. Ndisateta izinto zexesha lika Scanlen zodwa.

Anditi wayingceta nje ngezimja impi yase Mhlanga leya ibisibombo somkosi wetu ngemfazwe kunnye ne Nguba ukwang Sprigg ote wavelatisa ku Qumbu, utsho ukuba lomhlaba ka Gangelizwe ukuqalela e Kowa (Slang River) use e Gubenza utinjwe ngani wayengalwi nje yena?

Ukutsho ke nkomo zika zondwa zosopitshi, nani nkomo zika noni mabandla Omtwakazi obelennye, nani nkomo zika nxamele ka kota zika ncanatshe zika gabula ukula zonokwinahla zika zika malamba ayendle, xokani akuxanyenwe ngani ngu Sprigg no Scanlen, kuxanyenwe ngobukulu nemali. Funani Umxosa aye e Palamenteni nibone ukuba sopikisana na.

DUNCAN S. MAKOHLISO.

[Kwa eyokuqala lwanje ngale sizishicilela njengoko zafikayo, ngokuti singazivisisi, saye sisiti umninzo uyayazi yena into angayo. Lengxoxo iyavalwa kuba iyinkani engenacwadi zimiswe kuyo inyaniso.—EDITOR *Imvo.*]

EMAMPONDWENI.—Umbhaleli wetu uti—

Malanga nentsuku zokuqala kuyo le itinyo inyanga kudlule Inkosi u Nathaniel Mhala, kweli lama Xesibe, esinga kuma Mpondo amakulu ehamba neqelaa lamapakati ake. Ute xa ekwesitisi sama Xesibe gwaqa nomfo ongum Xesibe etwele inyama ngehashe yati ukuba idlule inkosi, kwako ntwana imnyo yabuzo ukuti unantonina lento ungasheixiyo endleleni? yaselishloma isabhokwe emehlweni wamtsho ngesangenge soduma ebunzi, viapantaa ukumkupa amehlo, wayifaka intsilane inkabi yake yebashe yanyakaza yamshiya apo. Suka lomfo ubetweyo we we elukuni imbhokothwe eti makati tyho enqentsu wamposa. Yemka intyewu. Abanye abant besibesi makamsamanishelc ku Manti (u Leary), uti yena lowo Mxesibe ubengmoyisanga lowo Mguni useylikumalalela zibabuyayo, aze ake amtyele ukumkwitali nge qakata (ibhunguza) lake. Anjalo amanye andlela zinemiswanc. Lento ngumzekelo mnia? kwabantsundu, kuti xa kutiwa ababantu bantsundu zizilo iti lento inge yinene. Abantu abamhlope ababenzi obububi kuma wabo. Ide kube mhlambini ngabantu kutiwa zitigehenga, mhlambini ngamanxila ngabaloyikiyo nehlozo. Abantu bakowetu mabahlonelwe ibala elintundu, njengama-gwangqa chlonipa elawo. Ukufane isidenge Somxesibe sibetwe kangaka lento ingapekulu ukubambi nasesonweni lento bubona bugebenga, nobugqwira obungatetekiyo. Nangapandle kokoyika u Mdali-tonozko lento ibubuntu igciniwe ngabantu abaninzi abangena Tixo wenyanso kubo, kwanabo bengenalonoffi nge manners.”

ILISO EHEWU.—Intlanganiso Yeliso Lonizi vangena e Eardly ngo 27 April amalungu emaninzi kunezinye intlanganiso. Ngenxa yokungabiko kompati Sihlalo u Mr. Cawood Sishuba wanylwa abe nguye. Ezayo intlanganiso yamiselwa kwase Eardly, u Mr. J. Sishuba abe sesihlalweni. Emva kokuxoxwa kancinane ngokungabiko kompati sihlalo, wacelwa u Mr. J. Mtombeni ukuba afunde ipepa lake ngezindlu, waha. mbisa ke ukulifunda ipepa lake ebondle into ezingamalungelo nezengingawo kuzintlobo zezindlu, esiti olona hloba emasi. Iwake zingxande. Emva kokulifunda amant atete ebomisa ukubaluluka kwepepa.

Native Opinion

THURSDAY, MAY 30, 1889.

THE text of the Native Pass Law Bill, which the Government are getting Parliament to make law, is now before The severity of the provision

of the Bill is simply outrageous. As has been observed by the *Cape I Argus*, “no subjects of the Queen outside the walls of a gaol should

have imposed upon them” the provisions of the proposed new system of Passes. The Legislature is asked by the SPRIGG Government to enact that “it shall not be law “ for any Native to be at any place “ within this Colony without a pass, “ certificate of citizenship, certificate of registration, or other protecting instrument.” No exception is made in favour of Native Ministers, Native Teachers, Land owners and others. All Natives are at once reduced to the same level, and it is to be unlawful for them to be anywhere in the Colony without a pass or certificate,—which they must carry about everywhere, and be prepared to produce at the demand of any J.P., police officer, field-cornet, constable, or owner or occupier of land, on pain of twenty shillings fine, with the alternative of a month’s imprisonment, with or without spare diet and hard labour. No one is to be allowed to issue passes but the Resident Magistrate or other persons who may be duly appointed by Government Certificates of registration can be granted to residents in locations, villages, or on farms, so that they move about freely while within these limits: Annual passes can be issued to “ deserving Natives ” to travel within a certain district; and certificates of citizenship can be granted to ministers, graduates, teachers, clerks, tradespeople and so on, but of course even these favoured individuals must always have the certificate about them, and be ready to produce it with meekness when required, on pain of fine, or imprisonment with hard labour, and possible spare diet. Well may our contemporary, the *Journal*, remark, after examining the Bill, “ So nearly has it become a crime for a Native to exist in “ the land which was once his own.” Our people have been placed under a heavy debt of gratitude to the *Cape Argus* and the *Journal* for the outspoken manner in which both those journals have condemned this atrocious measure. We cannot do better than give what our contemporaries say, merely saying, in passing, that we cordially agree with all they say. The *Journal* concludes a leader on this subject with the following sentiments, which would do credit to the heart of anyone who sets store by the British name and nation:—

We regret the introduction of this Bill, and cannot endorse its provisions. It will be regarded by registered native voters as a distinct breach of the recent legislation (Mr. Hofmeyr’s Exemption Bill) by which their position was assimilated in all respects to that of white I voters, and in particular no pass was to [be demanded of them. Natives of honest and respectable position, who are j a numerous class in all parts of the I Frontier, will resent the treatment which places them upon a level with rogues and thieves. We doubt whether the Bill will be a protection to the farmer. It will harry the decent native classes, while it will not prevent rascals from slipping about as they do now. It seems to us likely to drive away from our midst, honest men object to be treated like a sort of ticket-of-leave men, and to leave us only those who have no character to lose. We hope, and we have indeed no doubt, that the Bill will be thoroughly discussed, have the utmost sympathy for position of farmers, exposed as they are to the constant danger of robbery? but we doubt if a Pass-law will help them much, and we think it an odious piece of class legislation to inflict upon even the most respectable of the native people the necessity of carrying a pass.

The *Cape Argus* enters as strong a j protest against the Bill as the *Journal*. Referring to some grumbling which prevailed within the walls of Parliament that there was no work afforded the members by Government, our metropolitan contemporary points out that there is work enough, in opposing clause by clause a Bill which in any country in the world except South Africa would be received with astonishment, not unmixd with curiosity as what sort of legislators they could be before whom such a project could laid with the faintest chance of success Having examined the preambles o Pass Laws at present on the Statute Book the *Cape Argus* deduces the important fact that

Passes were originally a protection peaceable native immigrants, by relieving them from the operation of law! I intended to protect colonists from savage invasion. They have since developed into passports, the obligation to procure which rests with one section of the colonial population only, and the uselessness of which, by the testimony of every Farmers’ Association in the country, is next to nothing.

Our contemporary adds: The present Bill is as oppressive as it is ridiculous. It takes no account of the vast changes that have passed over the native population, and it proposes a vast system of ticketing and registration which no subjects of the Queen outside the walls of a gaol should have imposed upon them. By one stroke, all former distinctions are to be swept away; and henceforth “ every native ” in this colony will be liable to fine and imprisonment who is at any place in the colony without a pass or certificate of citizenship. The difficulty of defining a native is met by a clause which says, for the purposes of this Act, the term “native” shall include all Kafirs, Fingoes, Tambookies, Mantatees, Zulus, Damaras, Korannas, Baralongs, and the like, including Bushmen but excluding all Hottentots, Bastards, and those coloured persons who are the descendants of freed slaves—Malays we suppose. Any native caught anywhere without his pass about him, whether by certain specified officers or by any “owner of land,” becomes a criminal.

After alluding to certain flaws in the Bill the *Argus* concludes a lively article in the following strain:— The provisions of the Bill in favour of civilized natives only emphasise its absurdity. Magistrates are authorised to issue certificates of citizenship to any native ordained as a minister of the Gospel, or who is a teacher, or employed as a clerk, or the registered owner or lessee of any immoveable property of not less than £10 in value, or of a wagon, plough and oxen, or who follows any definite and recognised trade or craft, or who has been for three years in service, and bears a good character as a servant. Such legislation is simply childish. To be effective a pass system—assuming that pass systems are of any use at all—should as strict as quarantine. Exceptions are fatal to its efficiency. Now, there will be thousands of the natives who, as voters, will be able to claim exemption from the operations of this Act under the provisions of Mr. Hofmeyr’s Exemption Act, and the men who are always demanding new experiments in Pass Law legislation will be as far off from their goal as ever. They are really fighting against natural laws. They want native labourers to be compelled to remain on the farms where they happen to be, and to be prevented from travelling in quest of better food and higher wages—whether to the railways or mines, or to ordinary town labour. The same difficulty in another form was experienced in England centuries ago, but the imposition of the most severe penalties, including death itself, did not prevent labour finding its level, and so it will be in South Africa. If the present Bill should unfortunately pass Parliament, it is safe to predict that: the present Parliament will also have to repeal it.

It is needless to observe that we shall watch further expressions of opinion on the Bill with much interest. In the House it has, we gather from telegraphic advices, already afforded a heated debate. The speeches of the members will be translated into Kafir for the benefit of our Native readers in our next.

Notes of Current Events.

ANOTHER cycle of the troubles of the Natives would appear to have commenced. The Spriggites in Parliament are at present engaged in engineering as severe a Pass Law for the Native subjects of the Queen as was ever submitted to the consideration of a Colonial Parliament. While this is going on, we read in the Dordrecht newspaper that a petition for the removal of the Glen Grey Natives, and the disposing of the land to Europeans, is being largely signed in the districts of Queen’s Town, Glen Grey, and Wodehouse, and will shortly be presented to Parliament. It will be in the recollection of our readers that these are some of the matters that have estranged the feelings of the Natives from the present. Government.

THE *Cape Argus* urges that Mr. Innes be appointed Leader of the Opposition, and, as far as we have been able to gather, no paper—*De Zaid Afrikaan*, of course, excepted—has ventured to question the supreme wisdom of the suggestion. If the present is allowed to slip without an effort being made to organize the Opposition—and the first step to such organisation is the choice of a suitable leader—golden opportunities will be lost. Doubtful men will be pledging themselves to the Ministry, who alone have anything to offer, and their sympathisers outside the House will be discouraged and disgusts I. No efforts should be spared to improve the rival party in our form of Government.

WE have much pleasure in adding our J congratulations to Sir Langham Dale, Superintendent-General of Education, on the recognition of his lifelong and devoted labours in the cause of education in the Colony, by his Queen conferring on him the K.C.M.G. May he long live to wear the honours that sit so well on him. That we feel proud, likewise, at the bestowal of the same title to a deserving member of our craft, Sir John Robinson, Editor of the *Natal Mercury*, goes without question.

THE following from the *Journal* appear to us to state, in brief, the ideal Colonial policy in regard to Pondoland:—The *Telegraph* suggests that the Colony should at once, with Imperial permission

Annex Pondoland, and move the C.M.R. to Umtata to be prepared for eventualities. The advice seems to us rash, and the step premature. If Government is well advised, it has no doubt spoken plainly to the Pondo chiefs as to the necessity of receiving Mr. Scott, and to attending to what he says. We hope that this will be the case, and thus that Pondoland will cease to be the scene of harrowing atrocities, and foreign intrigues. We could then wait for developments. In due season, portions of the tribe, or the whole tribe may apply for annexation, which is always the best way for that change to come about. But at present they are not willing, and would have to be annexed against their will. The Imperial Government would hesitate to assent to our coercing them into submission; nor do we think the Colonial Government would entertain the idea, unless the Pundos became more troublesome than they now are.

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NATIVE CARPENTERS.

No. III.

A false idea in trade is one of the chief hindrances to success in the business of a Native carpenter, as it is in most of the Colonial industries. It is the idea of securing the largest possible profits for articles made, and for work done, and it is this that has ruined most of these industries, and made the Colony dependent for everything on importation. Thus, in the Cape Peninsula, when grapes are selling during the vintage at a 1s. * basketful, raisins made from them are retailed at 9d. a pound, just [the price of Spanish raisins of the same quality, though the latter have to bear several profits, besides sea-carriage and *ad valorem* import duty. The same applies to preserves, to shoes, and to other things, and it explains a clamour raised by interested parties against a well-known Missionary Institution, because, by manufacturing tinware at English prices, it protected the Colonists from a hateful monopoly.

The working of the two opposing principles in trade—large profits and little sale, and small profits with an extensive sale—will best be shown by an example. Two brothers came first to a city’s milk-boys. They afterwards set up a shop in a crowded street and sold small wares. As they followed the same false idea as their neighbours, and had less capital, they soon became bankrupt. However, they started again on an entirely new plan. They charged the lowest prices they could; the price of every article was marked on it; and they sold for cash only. When people discovered that they could get cheap goods from them of the self-same quality as others sold at exorbitant prices, they came in crowds. The two brothers fitted each other perfectly. The one was very inventive, and devised all the new plans; he also had an admirable gift of talking to the customers and gaining their confidence. The other was the book-keeper, a severe man who tolerated nothing unless it made the ends meet. Their business grew so fast that it is a few years the profits amounted to fourteen thousand pounds a year. Eventually one of the brothers became chief Magistrate of the city and was knighted, and both became wealthy landholders.

It is not difficult to see that their plan deserved success. Suppose that a person on the old plan made ten shillings of profit for every pound invested, and sold his stock once a-year, while they were content with five shillings in the pound but sold four times as much, buying in from the manufacturers just as they wanted, they made four fives or a pound for the ten shillings of the former. With cash prices, they had also no bad debts.

The Native carpenter should follow this example. Let him have a number of saleable articles ready made, with his prices labelled on them, and at as small a profit as possible, such as boxes, stools, window frames opening like a door, tables, and a sample of large articles such as a bedstead. Customers coming in can see and buy these, and a younger brother could be got to take them round to the locations and sell them. If anyone comes with plausible promises to say that he will pay for the articles next week or when the wool is sold, the carpenter should good humouredly say, the articles will last long, and he can get them then. He should give no credit, and say plainly that with low prices he cannot afford to do so. If he begin to give credit, he may as well give up at once, and go to herd cattle at ten shillings a month to see if that will steel him a little, as he is altogether too soft for this hard world. But if he is to insist on cash his prices must be moderate.

At the present moment, when the Native community is in such want of furniture, and when the real difficulty about building square houses, regarding which a former paper was written, lies in the extravagant cost of the woodwork of the roof and of the doors and windows, Native carpenters have an opportunity of bettering themselves and benefitting their countrymen, which can never occur again. If only a few were convinced, and were to act on the principles mentioned, they would lead on others to follow their example. The hearts of all who wish well to the Native people would be rejoiced, and those especially who teach carpentry in Native Institutions, for then they could see the end in view for which they have long laboured.—S.

[MAY 30, 1889

4

ISAZISO.

U

Mr.E WARREN DAINNES.

Umteteli matyala.no Mqinisi we Mvumelwano, INGWEVU ENTSHA ifudukele e Bofolo apo “wonke umsebenzi olunge emtetweni aselelungele ukawenza.

Amatyala wovatetela kwi nkundla ze Mantiy e Bofolo, e Alice, nase Seymour (e Mpofu), kwanakwinkundla zaso (Adelaide) Kobonqaba nese Xesi kwa- Kama (Middle Drift).

Ukuguqulwa kwe ziqiniselo ze mihlaba, amafa, Ingqeshiso namanye amapepa ibhalwa ngokwesemtetweni unzenza ngobangcala aze awatumele.

Uwunyamekele kakulu umsebenzi wa Bantsundu.

Paulani kakuhle.—U Mr. DAINES pambi kokuya kuvula kwake pesheya we Nciba waye kwi Ofisi ka R. W. ROSE-INNES, E Qonce.

E fandesi lo msila Wakomkulu

Kwisitili sase QONCE.

Kwityala le Nkosana, u Gembe, undimangele, no Mkutukana kwanabaye abamangalehwa.

NGESIGWEBO se Jaji eyayise

Qonce ngo April 13tb, 1889, ngelotyala lingentla, kuyakubako ifandesi e Qonce, ngo

MGQIBELO, JUNE 8,

Inkomo ezilandelayo, ezizezi:—

IMAZI 6

INKUNZI 2

AMATOKAZI 7

AMATOLE, 4

INKABI 2

R. W. ROSE-INNES, Deputy-Sheriff.

AMAYEZA

ADUME KUNENE,

KA

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu: nangenxa yokuba enziwe ngemifuno .ngqiniwayo 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-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture). Elingoyiswayo zingqangambo zendlebe, neze bunzi, nokubeta kwentlokoyonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamhlo abulalayo.

UMGEDI OKARAYO (Herbal Alkaline Aperient).

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

UHLIKIHLA (Embrocation). Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantvana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASH INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiyiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa “Lelona” xa isifo sokubamba igazi sendele.

Izalaliso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nea kwi bhotilana nezitoflana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungeke okungekehli

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

AMAGOSA ALAMAYEZA— *E Oonce*—Dyer & Dyr, Malcomess & Co., U Drummond & Co. *E Nganamakwe*—Mrs. Savage. *E Monti*—B. G. Lennon & Co. *E Rimi*—E. Wells. *E Dikeni*—R. Stocks. *E Komani*—Mager & Marsh. *E Bhayi*—B. G. Lennon & Co. *E Ngqusha*—W. A. Young E q. Ikaya lawo e Fort Beaufort kwa Nogqala.

IMVO ZABANTSUNDU (NATIVE OPINION)

BUZANI

Kwi venkile zangapandle enilunge nazo

Impahla engaba ziyitenge

J.P. JAMESON & Co.,

e QONCE (Kingwilliamstown),

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

- UNGAMLIBALI -----

J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi nenkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

NDIYAZISA UKUBA,

Ndiyayifandesa Nge Cash,

Yonke impahla yevenkile yam Ingubo, Iblankete, Iprinti, Iswekile ne kofu, nento zalowomkondo.

Otenge impahla exabiso liyiponti ubuyiselwa isheleni ezintatu, kunjalo ukuhliswa kwempahla.

Oku kwenzelwa ukuba lempahla ikoyo ikwelele indawo impahla entsha ezayo.

QONDANI KAKUHLE.—Levenkile asiyiyo eyokufuna isonka, into esipile ngayo kuku Vasa Uboya. Lempahla iza ivela kubaxhasi, abati bahlaule’ngayo endaweni yemali.

J. M. THORNE.

LITTLEGO, ROISE RIVER.

EVANS & Co

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla yaPesheya

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

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

E Marikeni, Kingwilliamstown..

I Dip ka Hellier.

NJENGOKUBA ngonyaka opelileyo ike yatengiselwa kakulu Namafama. Ayincome kakulu okokuba lelona yeze lingenangozi litshipu. Namhla kambe njengokuba yenziwa yalunga ngakumbi, itotyiwe nangenani ngomlinganisek wesahlulo sesine.—I-gallon enye igalelwa kwa 100 lamanzi (alandelayo).

Inani zi 8s. nge gallon.

Amagosa ayakubiza kwalonto ndawonye nenxamleko zokuyitwala.

F. TUDHOPE,

Market Street, Kingwilliamstown.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwesisu, Izifo eziso Mbilini, Ubutataka, Intswela butongo, Ubutataka bengqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsku ezilishumi. Ibhotile nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E COOK & Co

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke

Ikoloni.

G. Frauenstein

KWA QOBOQOBO.

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

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

Kwelinye Ipiko kuko nomfo otunga izihlangu zentlobo zonke.

Kukwako ne Butcher’s Shop, ne Baker’s Shop;

KUFUNWA.

IKUMTSHA no MVANGELI. Indoda eseyinendlu ingalunga ngapezulu ofunayo wobhalela ku REV. J. THOMSON, 2123to30,5 Idutywa.

KUFUNWA

UTITSHALA onesimilo esinbinwayo; Ongu Mkristu, ongaseli tywala. Abe nesiqiniselo sokufundisa. Onendlu angalunga ngapezulu. Ufunelwa i Rode, East Griqualand. Wobhalela ofunayo ku

REV P. HARGREAVES, 3it6,6

Emfundisweni, Pondoland.

BONISANI

SILAHLEKELWE yinkabi yehase ebomvu, engati inde, ishoba lihluziwe, kwinqina lokohlo kuko indawo edumbileyo pezu kopupu, kwa kuwo lowo mlenze wokohlo kuko intumpa ngapakati; okunye kuko isiva pezu komkono wokohlo, noko sesipolile sihleli sibonakala sibushwabana; linopau kwi ndlebe yokohlo yacandwa incam malanga ngasemva, noko kungapunywanga encameni pezulu; ubudala balo likunyaka wesihlanu, lipuma amabamba hgapantsi. Eli hashe lihahleka emntwini E Qonce ezinqweleni; emagqubeni, ngo April. Olifameneyo malitumele kum E-Toleni, wovuzwa kakuhle. 3it6,6 S. P. MPONDO, E-Toleni.

ISAZISO

MNA, JACOB BOOM, unyana wesibini ka PRINS no ANNA BOOM. Ndiya nika isaziso sokuba umkuluwa wam, U-WILLIAM BOOM, ondagqibela ukuva ngaye ese Kimberley nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaka e 21 engaziwa apo akona nondate ke ngo April, 1883, ndamalatisa ukuma kwezinto nemfanelo yokulingiswa kamsinya kwempahla engumhlaba ose gameni lika bawo, u PRINS BOOM, owa bhuba ngo 18th December, 1864 engenzanga (will) ncwadi ebhaliweyo ngayo lempahla ingumhlaba nje ngokometo wabatshate ngo kwesiko lasemlungwini : Ukuba akabuyi agoduke ezekungenisa ibango lake knyo lempahla ingumhlaba eseyixeliwe ahlauge zonke indleko ezilunge nalompahla ingumhlaba kwa nezesesaziso. Ndiya kwenza ukuba lompahla ingumhlaba iguqulwelege egameni lam emva ko AUGUST 16, 1889.

tit6,8

JACOB BOOM, Umtata.

OFUNAYO

NDIFUNA umkuluwe wam igama ngu JANI elinye ngu XHAYIMPI. Seleneminyaka elishumi elinambini alahleka; Ndimva ukuba wayese Gqili Herschel. Uyise ngu JANUARY, elinte MBAZO, Yimfengu, Ibhele isiduko Lijwara. Omfumene nomvile aze atumele kum, WILLIAM JANUARY, e/o J. KIRK, Molteno. 16t305

B. G. LENNON & Co., Abatengisi bamayeza nabenzi bawo E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

*Umciza Wokohloko*hlo

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umciza we Stepu wesifo sentsana

Oka LENNON

Umciza ivamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Inqatana zomtshekwane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza ivepalo.

Oka LENNON

Umciza wengozi.

Oka LENNON

Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangeliso lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.

Elika

COOK Iyeza Lepalo.

1/6 ibotile.

Ezika

Ipils.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

COOK Umciza Westepu Sabantwana.

6d ngebotile.

Oka

COOK Umgutyana Wamehlo.

6d ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G.E. COOK, Chemist, E QONCE. uba ngawenkohliso angenalo igama lake.

BANTSUNDU!

Bantsundu! Bantsundu!

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

Lilo eli:—

Kuko Venkile apa e King, Kekalok’ impahla yayo Ikup’ ezezinye everything, Kumbulani Ivenkile leyo. Umniniyo utiywe ngamakosikazi Ngapandle komteketiso Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S’thrue, inteng’yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikwiweyo,— Zonk’ impahla zamaledikazi : Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa aihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch. Church,

Kingwilliamstown,

Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf).

ISAZISO ESIKULU

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izitampo nokuba yi mali chamba ngepepa l. posi (P.0.0.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile wo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza.

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