

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, JULY 4, 1889.

[No. 242

John J. Irvine & Co.

KING WILLIAMSTOWN.

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, is 3d, is 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)

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, 5d, 6d nge yadi

Izitofu ezibugqi—6d, 7d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,

u-ALUVENI.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

E GRAHAMSTOWN.

Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 31- inye. Ikaliko

Emhlope ne Brown, iqala 2d.

Amicako etungelwa kwi Blanket, iqala 4(1d Ezona Ntlobo zintsha ze Print, 3d, 4% d., ne 6d. yd.

Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye.

Iblanket zoboya ziqala 5.1- inye.

Amabhayi 21- Elinye ; i Cotton Sheets 1,6 inye

YONKE IMPAHLA YABATSHAKAZI!!

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

INGUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.

IBHATYI ZE KODI, ziqala 10s. inye.

IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 1d. inye.

IBHATYI ZE STOFU, ziqala 6s. inye.

ISUTI Emhlalayo umfana ifishini entsha, 21s. IHEMPE, 1s. inye.

kutenga apa ngokvalatiswa yi "Mvo" maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (1), uyakubuyela ayinikwe isheleni ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAMS TOWN

GEO. B CHRISTIAN & CO

KING WILLIAMS TOWN.

PLOUGHS!

[19, 55, and 75.1

Plough Beams, Handles, Shares, Bolts, Wheels, etc.

IRON POTS, with long legs.;

RED OCHRE

CORRECT SHADE.

COFFEE, TEA, SUGAR, RICE, etc.

ABAZELWEYO.

KEBE.—E Katikati, ngomhla we 14 June, 1889, inkosikazi ka Mr. JOHN P. KEBE, ibeleke Unyana.

ABABHUBHILEYO.

MAHLUTSHANA.—U CALEB MAHLUTSHANA, unyana omkulu ka Rev. CHARLES MAHLUTSHANA. uhubhele kuza Matole, ngo May 27, 1889. Zonke izihlobo maZarukele lowo mbiko.

LANDELLA.—U ELIZA LANDELLA, intombazana ka ISAAC no SARAH LANDELLA, ibhubhe nge Cawa, 9 June, 1889 ; yayizelwe ego November 10, 1885.

SOMNGESI.—Ngomhla we 17th June' 1889, kubhubhe u ELISINA SOMNGESI e Rini. obudala bake, 15 years. Abahlobo mabatukele lowo mbiko. Izihlobo zomfikazi zibulela umsebenzi owenziwe ngu Mr. J. B. Magwaca ngexesha lobunzima.

ISIKULA SE NTOMBI.

SASE Ncmera (Shaftesbury Home) sivalwe nge 19 JUNE. Sobuya siwuqale kwakona umsebenzi ngo JULY 25. u Miss Sturrock ulindele ukuba zonke intombazana ziwuqale kunye umsebenzi wazo ngolo suku.

Bonisani Madoda.

IHASHE eli bomvu lilahleka emntwini e Qonce, emagqubeni. Litiwe cipu indlebe yokohlo, upawana ngase mva; line nxeba pezu komkono wokohlo, nokudumbana pezu kopupu lomkono wokohlo, ne ntumpa ngapakati komlenze wokohlo. Olifumeneyo eli hashe malise ku Mr. Editor, we Mvo, e Qonce, mhlaumbi ku Nkani, e Toleni, pesheya kwe nciba ; londoda youfumana umvuzo wayo.

KUFUNWA.

U TEACHER olitolwa indoda enofifi nge solfa, £7 10s. kunye ne school fees nge kota, indawo yokuhlala woyifumana ze. Awuqale umsebenzi wake ngo July 17, 1889. Oyiifunayo indawo le wobhalela, atumele amapepa ake esimilo, ku Rev. SAMUEL SIHUNU, Caledon Street, Uitenhage.

Umenzi Wezihlangu.

Mna ogama lingasezantsi ndiya zisa kubo bonke, abakufupi nale Dolopi okokuba ndingumenzi we Zihlangu ndaye ndingabizi kakulu ngoku lungiselela amaxesha, umsebenzi ndiwenza ngokukawuleza nange nyameko kunye yonke into esakuba itenjelwe kum,

J. P. MANYISANE, Shoemaker.

Barkly East, 31 May, 1889.

OLUKA

Gowie Uluhlu Lwezityalo.

Zika MAY.

I ROSES

Lixa

IMITI EBEHLE IVUTWE

ekuzi

I-STRAWBERRIES

milisola.

Oluka Uluhlu lwe Koses, 1889

Uluhlu lwemiti Yeziqama,

GOWIE Idiliya amanye amatyolwana aneziqamo, 1889.

Zitunyelwa zingenandleko kofunayo.

Elona xesha lokatyala

ETSWELE ELEKULU

NE

Ertyis

KWA

W. & C. GOWIE,

GRAHAMSTOWN.

Omanyano nge Mfundo.

[N. E. A.]

NGOLWESI-BINI lweveki ezayo, July 9 ngexesha le 11 kusasa, yi Ntlanganiso Yomnyaka yo Manyano nge Mfundo Emgqakwebe ka Mdingi. U Miss Ellie Meyile nya kulesa ipepa nge "Mpilo Yomzimba" (The Health of the Body), Bays kulesa amapepa no Messrs. D. Bolan, A. H. Maci, Aaron Mali no Miss Figilan.

BEN. SAKUBA,

Hon Secretary.

King Williams Town, July 3, 1889.

UBUSIKA 1889.

BAKER, BAKER & Co.

Baneke impahla yabo eninzi, intsha ye ngubo 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.

DYER no DYER,

EQONCE

BASAND'UKUFAMANA ngenqanawa ezisand'ukuvela

kwelipesheya kolwandle, impahla eninzi ukongezelela kwimpahla yabo kakade, baneke ngoku:—

IMPAHLA YAMADODA,

Isuti ze zitofu —

Ibhatyi, Indulubhatyi, Ibhulukwe—16s. 6d.

Isuti zama kwenkwe—4s. 6d., 5s.;

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

Ihempe zokusebenza—1s. 3d., 1s. 6d.

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

Ibhulukwe zezitofu—3s., 4s.

Isuti Zokutshata.

Isuti Zobufundisi.

Izihlangu zentlobozonke, njalo-njalo.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi

kwe ofisi ngase mcantcatweni.

IZAZISO NGE “MVO.”

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlaulela ‘IMVO ZABANTSUNDU’ ukuba intlaulo:— Erolelwa Ikwata, xa ifike kwange nyangayokuqala..... 3s. Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

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

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

Iveki.

E DAYIMANI indoda engu John Ward yedye komnye wemingxuma enamanzi atshisayo apuma ezi injinini ezisebenzayo ziwa kupela kona, yanyulwa kanti seyiqigibele ukatsha, xa kwangobo busuku.

ITOLA esebulorweni yase Nciba ibulewe yi Palamente, kwanyase Gqili e Alvani.

ABESUTU abasixenxe ababe gwetyelwe ukuxhonwva e Kokstad ngokubulala abahambi abata, katiweyi Ruluneli mabasiwe esiqitini mnyaka elishumi.

IMPI ka Valelo ingene ku Macwera ka Siyoyo ku’, enyanga ifileyo yatimbu 50 enkomo, amahashe amahlanu, na 70 gusha, aseleyikupa ama Cwera, zaila. Kugalele eka Mdedelwa impi kweka Valelo xa ibambene shushu, ajika ama Cwera, kwasala amadoda asibozo ; kweka Valelo kwafa mutatu, ingxwelera zako macala omabini.

KUMBULO obufakwe ngu Colonel Griffith e Palamente ute u Sir G. Sprigg ukupendula, u Rulumente akanamoya wokuyicela le Palamente ukuba yenze itayitile zobuzwe kwiziqingata ekwa Centane, Willowvale, ne Dutuya ezifana ne tayitile eyanikwa Amamfengu ngu Sir Henry Barkly ngomnyaka we 1871.

MALI ekulayishwa ngayo ukusuka e Alvani ukuya kwezindawo: Johannesburg 11/; Pretoria 12/; Lady Brand 3/6 to 4/; Wepener 1/9 ; Rouxville 1/; Bloemfontein 4/; Smithfield 1/6 ; Heilbron 9/; Winburg 4/; Bushman’a Kop 1/6; Senekal 4/6; Lady Grey 1/ ; Clocolan 3/6 to 4/; Herschel 9d to 1/; Maseru 3/ to 3/6 ; Fickaburg 4/6 ngekuLu.

KWIVEKI ezintatu eziziqitileyo kufike e Natal inenzana lase Ngilani, lizakutshata nendoda eyalifilisha ngokubona umfanekiso Abizwa amagama, iyatengela ilwaki yokutshata, satengwa isonka somshato, Ilwamiswa nosuku lokutshata Suka ngobusuku be Cawa shwaka umfana, washiywa ipeshana etafilini elithi “ndisinga e B(ella)ir/hakubha.” Nanamhla.

U NKANUNU SCHURMBRUCKER ute e Palamente u Rulumente uzilungiselele ukwaka ibuloro e Xesi ezibukweni lendlela chamba ngayo i Posi ukuya e Rini, kuba ingati yenziwe ku Nqobokazi itye imali eninzi kakulu. Ite Ipalamente make isikwe ku Nqobokazi kukungelwe indleko eyakuyenza.

U MR. WARREN ungenise e Palamente umtandazo ka Mr. William Ntsikana nomnye wase Perie, batandazela ukuba iziqibeli ebugatengiswayo kuzo utywala zandiswe nokuba u Rulumente enze amaceko okubutintela kwabantsundu.

ABANTU abuvela emsebenzini e Kimberley bayapela kupangwa, ngeveki egqitileyo kubanjwe abelungu abahlanu e Free State ngokupanga abantu abamnyama endleleni.

U MR S. B. SHAW ititshala endala yase Salem kuse selefile ehoteleni yase Rini ubesiya e Kapa entlanganisweni yotitshala Ubengabikwa nto.

UKUSITWA kwelanga situnzi senyanga eyekuoyatela endleleni yalo ngentsasa yolwesi-Hlanu olugqitileyo, kubutisile abaninsi kumawetu.

EKUWUKOXISENI kwake umteto omtsha we Pasi u Sir G. Sprigg ute isizatu ku. kuba u Mr. Di Vet owungenisileyo esifa engenakuzwa e Palamente’

ISILIVERE ebhawe ecaleni lomzi wase Greytown, incoonywa ubuninzi ngabemi bayo.

NGEVEKI egqitileyo abemahlanu amatyala ababulali e Johannesburg, bobahlanu abo bafileyo ngabantu abantsundu.

INGXOXO nge rafa ye khepekhepe ingene kwele ngwevu ibandla le Palamente akwabiko nalinye ixego elivula umlomo woku. yimela, avuma onke ukuya mayife. Seku, kutshwe isaziso sokuba lonyaka awukuba. sabhatalelwa, kodwa abanamatyala amadala basamelwe kuwahlaula.

U COLONEL GRIFFITH ungenise e Bandla icebo lokuba kwakwiwe i Buloro e Mbashe, asaxoxwa.

ABAFU baka Price bate gaxa pezu ko gqoloma e Barkly East bezingela impangele Bayidubule izikoti zalishumi leyo nyoka alwangenwa uhlwaya lwentaka babaleka bayishiya.

ABESUTU baro-ela ekaya bayawushiya umsebenzi koma Kimberley. Iyawa yindyobe ke,

AMAXENE atile ayekucela u Rulumente wase Transvaal ukuba alintelele isiko loku. sebena nge-Cawa emingxuneni ye Golide yase Johannesburg. Ute ukupendula uyakulinga kodwa ufuna ukuzikhutaza ngako konke i Komponi ezimbayo.

KOMNYE umzi wabantu abamnyama e Nxuba kufike umhambi ebonakala ukuba unxilile. Unikwe indawo walala. Ute kanti ubekwe esililim somninindlu kwati xa kulalwayo wapakaniswa esiwa kwenye indawo, usuke warola ibhoso wamhlaba amaxeba atnabini amabi umninindlu, wapuma wahamba. Ubanjwe wasiwa entolongweni apo alindiselwe Ijaji.

UMZI wase Qonce uyapela nga Matepile, akuko sicalata ungemboniyo umntu one libhni.

YINYANGA yokuqala le ye Kwata, ekufuneka bengene ngayo abaqalayo ukuyitabata *Imvo*, ukuzo bakwazi ukuwagcina amaxesha abo okubhatala.

SOLOKO kute kwavunwa, utywala bama. zimba babuninzi ezilalini ubuxila abunga. ngoko bebungako ezidolopini.

NGATI eli asiloxa lokudlala ibhola, asazi ukuba indlali sakowetu ziyikangele njanina zona lonto.

INGOZI yolomlo ayiqeleki. Kuhle isiyongoyongo esilutsi ngo.Mvulo, kulo Mgqwa. kwebe use zantsi. Intwana ezucinane zabantwana bezizodwa endlini, yati enye xa ivula idakiso le mbiza wati lenye umlilo ezingutyeni. Bafike abantu abancimileyo seletshe wonke umngapambili kwada kwase busweni akabona nangamchelo.

AMA Portuguese amhlute ngamandla uloliwe wa Mangesi ose Delagoa Bay. U Rulumente wa Mangesi sele tumele inqanawa ezintatu ze mfazwe ukuba ziye kukhusela umalungelo ake kwelozwe. Elipantsi, kuvakala ukuba ama Portuguese ahlange na Mahbulu ukutshitshisa Amangesi apa e South Africa.

EPALAMENTE , ngobusuku bolwesi-Hlanu olugqitileyo kuqubene u Mr. Sauer no Sir T. Uington engxoxweni yokungarafiswa kwempahla eya e Free State, wati u Mr. Sauer u Sir T. Uington ngumlahlekisi we Bandla. Omnye ubhelele ku Mhlali. Ngapambili wati utukwiwe, ute U Mhlali. Ngapambili ku Mr. Sauer makayiroxise lontoto. Kute emva kokuba begibesilene ngamazwi amafutshane arabaxa wayi roxisa.

NGOMHLA wa 31 ku July, yintengiso ye miduka ese Sikiti sase Ngcoobo, e Maqwatini.

KUBATABATI be *Mvo* ababhatala ekuqaleni kwe kwata, yiyo le ke inyanga yokubhatala. Yoti isakupela kungene isikisipeni.

NGOLWESI-TATU olugqitileyo inkosi zase Mampondweni angeneni u Nqwiliso no Gwadiso, besidibene Emntata ukuba zivisane ngezipitipiti ezingawuni kupela pakati kwazo. ’

INQWELO ebinempahla ka Rulumente isuka Emntata, ite xa ingase Gungululu ayipanga Amampondo impahla ezitweleyo.

AMAGQIRA ate makake ashenxe e Kapa u Mr. De Wet Umpatiswa-Micimbi-Yaba. ntsundu ingenxa yokugula kwake.

IZIHOBO zika Rev. A. Kroof ziyakuvuya ukunwa ukuba unikwe iwonga lokuba yi Doctor of Divinity, libotwe lemfundo lase Berlin, ngenxa yokusebenza kwake ekugquleni e Bhabhile yesi Xhosa, noko. ngamela ukushicilelwa kwayo pesheya. Siyavyuisana no Dr. Kroof.

ABATUNYWA be Pasi sibalindele ukufika emakaya namhlanje ukubuya e Kapa.

ICEBO lokufuduswa kwabantsundu e Glen Grey ebelingeniswe e Palamente ngu Mr. Joubert lixoxwe ngobusuku bolwesi-Bini olugqitileyo. U Sir Gordon Sprigg ulichase ngomoya oshushu, wati lonto yokumana kufuduswa abantu abantsundu iyakudala imfazwe isipelo sayo. Anyanzela ama Bhulu, kwada kwahlulelwana, abati mabafuduswe ba 24; abangavumiyi 35, oyiiswa Amabhulu. Yitsho “Gxalek! emveni!, nyana womfundisi, myeni wakwa mfundisi!”

Imvi Zabantsundu.

NGOLWESI-NE, JULY 4. 1889.

U LO YI SO.

IPASI Entsha iroxisiwe e Bandla. Ludaba olo olwamkelwa ngembulelo enkulu ngumzi wonke ontsundu, kuba le Pasi ibe iwuqubule umzi awabi nalo nexesha lokuba udibane wonke. Kodwa indawo ezibe nako ukuhlangana zisebenze ngobukalipa bobudoda, lwavakala uluvo lomzi ukuba lunye ngale Pasi Intsha. Asisokucalucalula zindawo ukuti ezitile zisebenzile ezitile zilele, kuba seyipilele yonke inkatazo. Isimbonono sengcingo nencwadi zamawetu ndawonye neza bamhlope akabanga nakusinyamezela u Rulumente.

Ngxatsho ke ntzokawetu, into entle yile niyenzileyo yokuti kwakuhlathywa umkosi awe kuzo amadoda angayi lindi impi ukuba mayide ize kungena ekaya.

Siyambulela no Rulumente ote nakubeni bekubonakala ukuba uzi-

misele ukuwenza loMteto, wati akuboniswa ubukoboka ne nkatazo eya kudalwa nguwo weva wawuroxisa.

Siyawubulela wonke umzi omhlope osuke wema ngazo zombini ukukalimela ukubulawa kwe mfanelo nentlalo ntle yabantsundu.

Asisoze siyeke ukubabulela abahlobo bohlanga abase Palamente, abayilwa lento kwamhlana yati gqi ukuvela kulo nkundla Sitshe kwelo gchudwana linga 25 elinga zange lihendwe zinteto ezibusu xa zizezezinga —cloqelana elite nakuba lingako lema emipini yalo, alaxelisa abanye abate bakubona lowa mkosi ungapaya umkulu bayilahlah imipu yabo baya kungena kona.

Siyawubulela amadoda akowetu anga Batunywa o Rev. E. MAKIWANE, Messrs. ISAAC WAUCHOPE no J. TENGO-JABAVU, ate enengxakeko zawo ezinkulu azishiya ngenxa yohlanga Iwakowawo. Anisokubhatalwa lulo ntzokawetu, novuzwa ngu Yise walo.

Namhla uloyiso lusisi tsa semizamo eyenziwe ngemvisiawano.

Ngekwabana nje nango Tung’umloso ukuba uluvo lomzi lwalulunywe. Kodwa wati ngenxa yokurutana kwawo wdwa; ngokusuke uqekeke pakati, i Ruluneli le imkileyo u Sir HERCULES ROBINSON yatumela ku Rulumente we Nkosazana ukuti lo mteto awuna ngozi. Namhla ingozi oyenzileyo ibonwa nangose beleni kuba lawa 45 ebesiti e Palamente mawumiselwe lo mteto ixalenye yawo ngeyi ngazange iyibone lo nkundla ukuba umzi ontsundu wawusebenze ngokuvana. Nakule into besekulo abapongomileyo kumawetu. Lento ililishwa, ukuba ayikangelwa ngumzi isaya ! kudala ingozi ezininzi ekuya kuzalwa ngati nasizizukulwana esizayo.

OMNYE UMTETO OMTSHA

URULUMENTE unomnye umteto awungenise e Bandu, wokupatwa kwaziqingata ngama Gqugula ekutiwa zi Divisional Councils. Lamagqugula ebhleli eko kade, ngawo la abiza irafu zehleli, ngawo la abiza irafu yezinja. Ngoku Lamagqugula anikwa igunya lokulaula imfundo kwiziqingata zawo, anikwa namanye amagunya, namandla abengenawo ngapambili.

Amalungu ala Magqugula ebenyulwa ngabavoti bonke abamhlope nabantsundu ; ngoku iguqulwe lonto, abavoti be Palamente abanalungelo lokuba ngabavoti ba Magqugula eziqingata. Kubavoti bama lungu Amagqugula eziqingata linyusiwe ixabiso elenza ukuba umntu abe nemfanelo. Ukuzwe umntu abe ngumvoti makabe nomhlaba nokuba yindlu exabiso lingamashumi (E75) asixenxe aneponti ezintlanu. Yenziwa ngabom ke lonto, kuyaziwa ukuba abantu abantsundu abanamihlaba nazindlu zilelo xabiso, nabanazo banibalwa. Ngabelungu abanamaxabiso angako, ngoko ke kubonakala ukuba ayakunyulwa ngabo bodwa amalungu ala Magqugula eziqingata. Umzi ubungekawapapeli la Magqugula, ute ukuqala ukungati uzakushukuma kwafakwa irafu yezinja. Nakuyo awenzanga nto kuba awulitabatanga icebo lokuba wonke ubhale imitandazo yokuyichasa lerafu.

Namhla ke la Magqugula eza kunyulwa ngabamhlope bodwa nje azakusebenza rabaxa kuba selelve ukuba abantu abamnyama abayivumi irafu yezinja. Olo lurabaxo ke ayakulwenza kungaseko temba lokuba angatshintshwa amalungu lawo kufakwe alungileyo kuba ilizwi lomntu omnyama alisokupulwapulwa ngenxa yokuba akanguye umvoti into enlungelo lokuzipendulela. Ukuba lomteto awuqondwa ikwangomnye Utung’umloso kungokuba uziswa ngesinqe ifihliwe intloko yake ukuba angaqondwa.

Xa umntu ontsundu selevallele ngapandle kwelungelo lokupendula akunyukutya, akucinezela ngabapati siqingata, sekulula nase Palamente ukuba kuvele ilungu liti leya miteto yeziqingata mayitatwe yenziwe eye Palamente, ibe iyapela into ebetiswa, atungwe umloso ngonapakade umntu ontsundu. Lomteto ke, akufuneki ukuba ude umile ingca, kufuneka uchasise usemtsha nje zintlanganiso zemizi ngemizi ontsundu.

INGCINGO.

[ZIVELA KU BATUNYWA]

Ekapa, June 26, 1889.

Umteto wokubulala Irafa ye Khepekhepe! ngqityiwe, kwa no Mteto wokubulala itola ' yase Nciba ngqityiwe li Bandla elingapantsi ngapandle kwe nchaso. Inyatelo elilandelayo ngo Mteto we Pasi ushenxisiwe emva awamiselwa lusuku. Inteto eninzi epuma kuma gumbi akomkulu iti lo Mteto uya kulahlwa. Abatunywa banelisiwe zintlanganiso abaxe nazo no Rulumente kwana malungu abe wubhala lo mteto. Abatunywa bamkelwe kakuhle ngawo onke amaqela. Ukufuduswa kwa Bantsundu i base Glen Grey ukungeniswe ngu Joubert i kuya kuqwalaselwa ngolwesi Ne Iwe vekii ezayo

E Kapa, June 27. 1889;

Umteto omtsha we Pasi uroxisiwe emva kwe dinala namhlanje.

I Herschel ne Pasi.

[NGU ISAIAH B. MBELLE.]

Ngomhla wa 21 ku June. 1889, izizwe zahlanganisana e Bamboos Spruit, [kuse Luqalo ke apo.—Ed. kwa Kleinbooy. Umgcini-Sihlalo u Mr. Joel Gundwana, wachaza ubungqongqo bale Pasi, wayivumela itlanganiso okokuba IXOXE. U Mr. Assegai Mbuli ubonise okokuba le pasi unyuyiwe kuyakufuneka itatwe nge mali. Amanye amanene ateyato ngo Nkosi Mhlohlakulu, Captain Torn Manxeba, Mr. Hofmeyer, Mr. Rwayi-Rwayi, nabanye. Intlanganiso igqibe kwelokuba kubetwe ucingo luyke ko Messrs. Sauer and Ormond, abameli be Herschel, bachase i Pasi. Yakuqunjelwa kakuhle intlanganiso emnandi. Silubetlele ucingo nge 24th inst.

I TEA-MEETING.

[NGU M'BHALELI WETU.]

Jansenville, 11th June, 1889,

Ngobusuku bo-Mvulo ngomhla we shumi ku June, bekuko i tea-meeting j e Jansenville, ingenele endlini ye Cawa i yase Westle, ibe yenzelwelwe ukuba kufuzwe

ITYALA LENDLU YE-CAWA.

Kwiminyaka emlambini edlulelwe ama Wesile alunge kulomandla azimisela ukwaka indlu ye Cawa. Okunene ayaka ada ayizigqiba. Igqityiwe kubonakale indlu le isetyaleni nganashumi asixenxe i eponti, abati bamana ukulincipisa kwada kwasala i f5. 4s.5, kupela. Ke le tea-meeting ibe yenzelwe ukufaza lemali ibesilityala. Babebaninzi, bezintlanga ngentlanga.

ABANTU ABEBEKO.

Bekuko u Rev. D. Msikinya no Rev. James Van Rooyen wase Dipende, abebetike ngomhla wa 7 apa e Jansenville. Ngapandle kwabantsundu kwakoko neqela elinobom lama Bhulu alomzana wase Jansenville. Ekubeni i rufuwe intlanganiso le ye tea-meeting u Rev. D. Msikinya, ukankanye u Rev. James Van Rooyen kwintlanganiso ukufaneleka ukuba atate isihlalo ngobusukho emva koku usele u Rev. Van Rooyen ukuba eze ngapambili abe ngu

MGCINI-SIHLALO.

Uze ngapambili u Mr. Van Rooyen waza , wati pambi kokuba ahlate wenza intshayelelo emnandi ebonisa ukuba kuhle nokufaneleka kokuvana kwe ramente nabafundisi nazo, nokuba ukuvana oku ngamandla. Waza wenza amazwi amnandi exela ubuhlobo obudlala anabo nomfundisi wale ramente, etshilo udullele.—

KUMALUNGISELELO E TEA-MEETING.

Kumalungiselelo ayenziwe vave iyi tea nomculo we choirs ezimbini evama Wesile neyase Ndiipende. Evama Wesile yayipetwe ngu Mr. Ndubela eyase Ndiipende ipetwe yindodana yelo bandla. Kuaqalwe nge ukumtya ze tea namapetelo ezonkana. bate rwarwarwaba baqigiba, waqala Umgcini-Sihlalo ukumana ebiza ozi choirs ukuba zivume, okunene zivume zatsho ngento emnandi kunene yati lentlango yase Kalo ene nolosha kunene, sabona ukuba Oza kuba nokwakala nayo ngento zokukanya, solo ze choir ka Mr. Ndubela zibe mnandi kanye kwaza kwagqibelela ukuba myoli ukupulapula u Mr. Petros kwi solo yake. Igqityiwe imvumo bapinde kwase tea ni nentwana zama petelo kwatiwa wahlawahlu ngamagalelo ambalwa zabekwa pantsi intonga kwapulapulwa

ABATELI.

Kutete u Mr. Sotlani kuqala, otsho kamnandi ngamazwi entkazo kwinqubelo pambili; kwaza kwalandela u Mr. K. Mapella, naye utete kamnandi nokukodwa akuti: “ Kulungile ukuba abamhlope, Amabhulu, angabulalisi ngezandla kuba noko kungaba Oza kuba nokwakala nayo ngento zokukanya, solo ze choir ka Mr. Ndubela zibe mnandi kanye kwaza kwagqibelela ukuba myoli ukupulapula u Mr. Petros kwi solo yake. Igqityiwe imvumo bapinde kwase tea ni nentwana zama petelo kwatiwa wahlawahlu ngamagalelo ambalwa zabekwa pantsi intonga kwapulapulwa

EZABABHALELI.

[Asizitabeli pezu kwetu inteto zaba Bhalaelani.—EDITOR *Imvo*.]

UMONA.

NKOSI MHLELI WE “ Mvo,” kawundifakele lemigcane kweli pepa le audience. Ukupakama yinina mzi wakowetu ? lomona, nale nzondo. nale ntiyiwano, noluhlebo, nolu moso lwezimilo lwavela pina? Lungaba lwasukela ku Kayini sinina? Ukuba ngaba kunjalo u Kayin waba ndawo na ke beyond the bright blue sky? Hai. Ist envious, lomona usukela ekubeni omnye umntu engenziwe into ezifanelekileyo ezikumnye umntu'. Kanti ke mzi wakowetu ontsundu, Ur omnis Theoiss did not curse us, ukuba bonke abantu bangabi nazo izinto ezilungileyo. (MISSING TEXT)".mzi ite i Bible indoda iyakudla ukubila kwayo. Xa ngaba mzi sakulindela amalungelo amahle sicambalele" ngase buhlanti soze siwafumane? The Bible says, go to the ant thou sluggard and be wise, uyeke ukumonela emva.—2nd. hatred, yavela pina. kwaku Kayinina? then if it be so, did he get any place above the sky? No. Inzondo yiyona nto inkulu omzi wakowetu ukuzondla umntu kungeko sizatu sibonakalayo, bade ngamini itile babhole iqinga bambulale. Uto in Moses ubom ngobom. Lenzondo ide igqibelele kona kofundisiweyo umntu. kutiwe tyini uzipakamisile uzenza irevexu. Wakuteta isi Ngesi hide uhlanga lumfaka i poison, lube ngokwalo lunceda into, kanti hai aluwufumanga umphefumo. Ngenyaniso ndinosizi olukulu umzi awusoze uyifumane incubeko. Ndiza kuyixela i reason.—luya kuyeka imitayi yotywala, nolunxilo kupela. Utywala kwabo ibe yikofu noluselo kangaka i brandy, uti umntu akunxila zipume zonke i manners zake. Yinina luhlanga, pambili, samkubuyela emva taranani madoda lomona, lenzondo, oluhlebo, olumoso. lwezimilo lwavela ekungacubekini. Nibonanje wona amagawanga aWamonatan ngobutyebi. SebENZANI ininzi, into enkulu ingabi kukutwala ingxowa zebhokwe nelanga linge kati rise ukuya kufuna i K. B. (umqomboti). Amanene abelungu akayi enkanti ni futi, tina enkanti sivaya, where is civilization there? let us move forward our Lord will show us the good way, because civilization will lead us to the home above. Mandipelele. ndim,

J. J. BHALELA ELIVINI.

Emiqorweni .Springs, 24th June, 1889.

ITSHATSHI YASE ALVANI.

NKOSI MHLELI, — Kungumngqweni wam ukuba ndikucele nkosi ukuba undifakele lembuzwana ilandelayo epepeni le *Imvo Zabantsundu*. kuma Tshatshi:— I. Kuya funekana ukuba umshumayeli we Lwazi lika Tixo abambe namanxilo emiqombotini, or ezibhurantini? — II. Kulomona lenzondo, silisesesho spinidwe kabini, sigalwe kusasa kanti kuya kubuyez kwaziwze sona ngokuhlulwa?— III. Kulisiko lase Tshatshi na ukuba umntu enze imitandazo yentloko yake etyalikeni ayiyike encenywadi?—IV. Kulungilela ukuba umntu ayinxilele endlini yake i “Saplasti” ezo selebenyela ehlala emncokola nabantu seloya mbete? Tina bantwana abazelewe e Tshatshi asizazi ezonto; sibuzo nje sifuna ubengqina kwi Nkuluz ze Tshatshi ezakulela kulowo rasebenzi. Siyadana sakubona ukushutya komsebenzi apa. Kuti naxa kufike umtandisi omhlope isuke letoliki iti iya tonka; ati umfundisi xa ati, “Our life is uncertain,” ati yena, “Ubomi beta buya pendula.” Ezonto azisixolisi tina. Mandiyike, ndim,

UMTSHATSHI.

OSWELE ISIQINISELO.

NKOSI, MHLELI, we *Imvo Zabantsundu*.— Kaundincede undifakele lemigcane ngosizi endibuhonayo; ukutsho nkosi, bendungazi ukuba namapeza eziqiniselel avatetwa. Kuthixo kufike apa u Joel Ndima, umfo one Honour, wati wapumela e Mtwaku, wavakala esiti ufuna ukuvula isikula, kwatiwa makake abambe kwesangokuhlwa, lati ikaba lalininzi esikuleni ngoku ba sivulwa ngumntu onsesingileyo. Yafundisa indodana leyo nkosi yam, kwati kwasekugququliseni incwadi yesibini kwaziwama, yati kwasekubizeni amagama yabiza ngendlela epambukileyo endingazange ndiyive. Ngokunqumela imnto ende, ndingatwi wati ukugqula ekugama liti born, wati ngumliho; kwabuzwa i Honour ngabalapa, waziboni wawelisa calanye, sati sakutosa abahlo igama lalelekile Mr. Ben Sakuba, komye igama lake ngu Joel Ndima. Uti ngafundisa nase Nqonce, sisela bani mzi wakowetu ose Qonce, nangalamagame ake mane ukuba ningamazina, nangempumelelo yemfundo yake. Mandithonele nkosi yam, ndiyabona ukuba ndintyuntyle, kodwa ukuba bendinexesha bendake ndichaze. Ndim owako.

UMVELI WOHLANGA.

Kimberley, June 23, 1889.

NKOSI, — Ukupendula lencwadi ingasentla ka “Mveli Wohlanga,” ndiyavuya ukuwawa umkondo weziqiniselel zam, ezalahlaka pesheya kwe Neiba. Ndandicele umsebenzi ku Archdeacon Waters wase Sidutyini wandinika, wasuka wati xa abhalela ku Sir Langham Dale ngam watumela iziqiniselel zam. Kanti kudaka kwazo oko. Waba ngabhalele e Kapa k usuke kutiwe zabuyiswa. Ndada ndemka pantsi kwake, naye wabhutha “ Umanzi ” ndingazange ndidibane nazo iziqiniselel zam, ndasendicela u Sir Langham Dale ukuba andenzele i “ Copy ” zazo. Ndima kuvuya kakulu ukuba umzalwgame u Joel Ndima azitumelele apa e Qonce um kwange posi yokuqala. Owako,

BEN SAKUBA.

Kingwilliamstown, July 1, 1889.

BAFUNDISI NIYE PINA?

NKOSI etandekayo kum andimtu ukatazayo, kodwa namhla ndiya kukataza. Nantsi into, kuko into esendine mnyaka elishumi indipete, mhllekazi ndidifakele yona kwelo pepa lamane. Tina singumsebenzi wabafundisi abadala, nabo bonke ababantu bakoyo; basifunela amalungelo komawobo, basimisa endaweni zokuma izikolo, kuba bebhona ukuba sihlilel kubi pakati kwama wetu. Wahamba ke umsebenzi, nerona

zahamba, bavela abashumayeli abanga bhatlalwayo nababhatalwayo, naba vangeli kude kwavela abafundisi beta nabosapo. Wonke ke umzi ude waqonda ukuba lufikile ukanyo, labonwa ilanga. Bate ke bakushenxa yaqala yabangwa imhlaba yezo zikolo, bachitakala abantu, bangena kumafama bahlala imali eninzi kunene, zada zapela inkomo, bebla abantu emfuywene, nomebenzi we Lizwi wondleka nzima. Amadoda amadala adlula nokulima ne nkomo nomhlaba. Ke xa kunjenjenje akuto ndoda ngavelayo isincedna kwande imhlaba kuti? Nditeta kuma nene ase Palamente, azivelise ngoinyo omhle wotande nemfesane; asinadawo umhlaba ulvallekile kuti, kunjalo nje sifumbene simana ukwenziwa inkata. Lento singabonclwayo nanga bafundisi kutenika? Kaloku bati bakufika abadala bacela owakomkulu, izikolo bazipiwa ngabalowo mhlaba, ke mna andicingi ukuba Rulumeni we Lizwi angadlulwa ngama qaba ukucinga. Yilonto nditi bafundisi tetani namawenu, "msani ukusiyekela kwabetu, abana kuteta nala madoda adume kunene ase Palamente. Abantsundu bahamba ngencwadi kwanje ngamagaba, andicingi ukuba lingo ngena izwi labo. Taruni bonjanya bomaneli, mafa ne Nkosi, matwala-ndwe yezulu, velanji zapela igusha zoyihlo. Funzani. Mandipele namhla uxolo. JOHN MAPONDO. Emonti, May 25th, 1889.

ABAXHASI BE "MVO."

Lamagama alandelayo ngamali yamkelwe ngo April no May. Umbulelo wetu kubaxhasi beta abo bamagama siwalandelisayo ngulo " ningadinwa nangoms." Sitsho kunjani :—

Messrs D Dwasub, Tom Zimana, C Rubule, D Bulube, J J Binase, C B Majombozi, R G Mbululu, James Jinda, D Sodobakazi, Mati Tonga, K Mxatala, Africa Mbere, K Ncapayi. W Menze, S Dingiswayo, Joel Jack, Isaiiah Tsoko, Solomon Govo, D Mbaza ; Rev James M Dwane ; Messrs Wm Lutya, James Matshoba. James Gulwa, James Ntongana, Chas Mbiyana, Thomas Bottoman, Mfanzana Manyela, A M Njokweni, D Bolari, M Ngele, Martinns B Mali; Mrs 'Mhalla; (Messrs 0 Mahlutshana, Africa Mazwi, Petros Sidzumo, W B Ghalmers, Peter Hermanus, Cape Govern, ment Railways (adv), John Guzana, James M Kala, Alfred Solilo, R L Magezeni, James Ncapayi; Rev P Mpinja; Mrs Edmund Sandille; Messrs J Makhelhe, Jonathan Makhelhe, W Balfour, Pascoe Bros (adv), John Zamzam, H F Maqamba, Walter Yiba, Hon J H Hofmeyr, MLA; Revs W Philip, John Klaasen, M September, Messrs Thomas Tyamazshe, C B Zwaart, booy, Phil P' Mavavana, John Mgenela, John Mule. Sol Teka, Geo Mgodlandlu, John M Maguga, Tom Gaqa; Rev Samuel Nobe; Messrs Stephen B Zwaartbooy, Thos Hlopeni, Booy Ncapo, John Mankebe; Rev Aaron Mankebe ; Messrs P S Lusasseni, J Kentane, S D Maquina, Ben Mavi, S Sope, la, John Jacob, C Nyombolo, Bas Nguzza, Danti Mbelle, Btokwe Njie, Henry Giba, Cape Government Railways (adv) ; Revs P Keswa, Father Fraser, F G G Kayser, Mies R Makasi; Messrs E Magongo, L Tyali, Thos Matumbu, W Maitela, J Mntuyedwa, E G Mahonga, H Malcomess; Miss D Mdolomba; Messrs Wm Fana, Sami Faba, Sami Mkosana, K J Ganca, E S Makalima, Chief E S Mhlambusi (adv), Rev J M Dwane (adv) ; Messrs Mbulunga Makamba, Z S Mbewana, L Luswazi (adv and subs), J A Ntsiko, Morley Tutu, B H Gqohose, Salem Mti, McKinnon Mabamba, B Zokufa, H C Kildasi, Edward Mityapi, Elias Franz, Philemon Gxaxisa, John Kubukeli, B G Lennon and Co (adv), T Ntibili, Sami J Kutta, B Benton, Nicholas Sibanyone, J M Gundwana, Joel Mabusela, Jacob Matshobana, A Z Siyobi. Wm Mzinjana, P M Lokwe, H Driver, CC and RM, A E Njobe, Sami B Msutwana, D Makohliso, Saul Samson, M Rosendorff, Isaiiah B Mbelle. S Louw, W D Ngeshe ; Revs E L Coakes. Jonas Goduka, H Mtobi, P Masiko, Misses Elia Mtembu and Nquka; Messrs J G Kosani, D Lutuli, C T Martin, Adam Mazwai, J Mgcodo, D D To, I K Maliwa, A Ntyingili; Rev Phillip Xula ; Messrs M K Mtakati, Jy Hanns, W B Mpande, McK T Kali, S M Kumalo, Enoch Fanti, P Magaba, C Mjodi, Wm Rogers (adv), H Matwa, T Make, John James, Thos Mnyamana, J M Dyer and Dyer, A James Xinwa, P J Mayeza, Jinalwana, D Gwelc, J Geingca, Chas Tyatya, Rev J W Stirling (adv & subs), D Lutuli, J Mahonga, Miss S J Ndungane, Messrs D Dwanya, S Matolo, P D Tshacila, (Transkei Teachers Association adv), Chief Ncanywa Zibi, Messrs James Nyanda, Nath Madotlana, H Mtambo, W Lobi, Philip Makasi, Petros B Mateza, J Z Zini, Alfred Balfour, J M Fisher, J D Dengezele, Zech Maya, J M Ngeezula Junr, Songo Mhlebi, M Mbeki, J P Kebe, T Mayisela, S Mdliva, K Mck Kawa, W Mtoba, Jr, Job Motean, Max Gazo, J F Mazamisa, P Rabaza, J M Tslangela, E Nquka, S Chete, C Hlati, C Kupe, Jas Ntloko, K Kayo, Rev J McLaren, Messrs Jonas G Diambulo, P Amosi, Wm Daniel, F M Dlova, Enoch Hlangabeza, Booi Sipuka, Ph Rozani, Thos Ntisan, Josh Solilo, J J Ngeaku, Wm Sobekwa, Palmer Kula, J A Nkovu, Beet Dladla, Andries Keis, P Bosh, P Slinger, Jany Nqayi, W S Mtsewu, C A Nkosana, James Pugh, A Kwatsha, J Dingana, N Keswa, Capt O'Connor R M, Revs J Dewar, D Malgas, J M Dwane, H Matebula & Adam Masiza, Messrs Cekiso Mgabela, Saul Mankzana, Sol Bavenda, Tude Madolwana, John S Mbongwé, E E M Pearce, Wm Mtiyaka, T G Soga, J P Jameson & Co (adv & sub), C G Railway (adv), Pascoe Bros (adv), Kaff Steam Mills, Sh Mshumpela, T S Ngudle, J Qomisa, Mrs Fanny Mchayichayi Mjodi (adv), W Bottrill (adv), Bourke & Marsh (adv), George Kwababana, M Magabela, J Z Nomana, Thos Mnika, Japheth Ned, Sami Mayipase, Rev J Nobanda.

MAY.

Messrs Jonas Songelwa, Kondile Marasha J Myataza, H Lumsden (adv), Sami Mbulawa, Axe Katshane, F Salakutyelwa, Klaas P Luzipo, K Kayo, Ed Ndlangisa, Jos Magunya, J Nkomo, Philemon Sotyatu,

W B Jojozi, T A Ndlazi, P Mtshengu, Z Kondlo, W Kiva, Jno Masiza, J A Maquqo, E J Zaula, J W Mlandu, J McKoy, K Bulingwa, J N Nama, P C Nikiwe George Gray (adv), H Mashiyi, Elijah Mdolomba, Sol Sibene, umfi Sol Sibelekwana, Six Nxele, M M Magabela, Revs R Funani, S Mzamo, John Ngxola, E Nyovane, D Ntlati, W P Momoti, Jacob Maneli, Messrs J W Weir, James Jeremiah, John Nojoko, Thos P Qedazwe, E Nazo, James F Maqamba, G Gordon Figilan, Thos Ngudle, Henry S Shosha, Wellem January, D D Kedama, F Nyembezi, Beni Molefe, Naphali Mastabesha, M B Mphala, R J Mbiwvana, Mrs Joseph Kraai, Messrs W Hogana, W Tn, Jacob Cumming, M Kinasse, W C Gowic (adv), K Mquqo, H R Ngeayiya, A Mtintso, B Ncapo, Morley Tutu, Miss Hope (adv), Messrs Silas Mlameli, Patuleni Kakaza, Mordecai Ndaba, Isaac Kambule, P Mazwi, John Zamzam, Z Qambule, P N Mtshemla, J Collise Matinkina, Sol Mavavana, B V Dunckwerts. Gantsho (adv), Miss H James, Messrs S H Mnyanda, Thos Kiti, C G, Railways, John Langa, John Dlengezele, I H T Resident Commissioner Bastotland, I H T Tamplin, Public Library Port Elizabeth, Miss Sturrock, Rev J W Gawler (adv & subs), Messrs J J Mcaanyanga, A R Welsh C C & RM, Sam Mahlubi, S D Snooke, E W Daines (adv), John Sigenu, John Gaba, Thos Romo, Abram Bali, Mrs M S Dubula, Misses R Makasi Ellen R Mbuntshu, E Macutnela, Messrs Lucas Tyali, Obed Mgodlandlu, Obed Zihlangu, B Qina, Booy Mbengo, Jas Qwabe, S J Giddie, Jno Sigabi, A M Sishuba, Booi Kwaza, Martinus Tyawana, M S Tomeli, W S Kinana, S Mpondo, Jno Klaas, Jacob Dikweni, Rev Gwayi Tyamazshe, Geo R Nomana, R Ayliff, Rev Chas Bekwa, Messrs Elijah Mangqalaza, Thos Ngxwashula, James Gudla, P Q Musandaba.

Ibala Labadlali.

Nge Whitmonday kwakudibene i " Frontier " C.C. yase Qonce ne " Star of Venice " C.C. yase Ncemera. I Frontier yu club entsha equekeke kwi Champions. I Captain ngu Xinwe, Secretary Bopi, and Treasurer W. D. Soga. Le match ligazi lokaqala elipalazwe yi Frontier. Sokangela ukuba kotinna nge season ezayo. Inkwenkwezi yase Ncemera isaya kuqaqamba izingisile ngokudlala. Wozibonela ke inlesii:—

Frontier " C.C.—G Mpondo c Bassie b Sibunu 8, b Ngova 0; J Mndaba b Ncenge 12, c Richards b Ncenge 0; Xiniwe b Sibunu 8, b Ngova '24; J. Menze b Sibunu 15, b Ncenge 3; W Soga c Thomas b Ncenge 0, c Ncenge b Ngova 8; J Barnabas b Ncenge 0, b Sibunu 4; C Bopi c David b Sibunu 4, c Bassie b Mahlaha 21; J M Lotsha c Bassie b Sibunu 3, b do 6; N Dunc b Ncenge 0, b Mahlaha 4; M Kinase not out 0, c David b Mahlaha 0; C Mali b Ncenge 0, not out 0, Extras 7, 12.

"Star of Venice" C.C.—Sigadi b Bopi 1. b do 17; Tim b Bopi 0, not out 1; Richards, b Menze 1. b Xiniwe 1; Sibunu b Bopi 13, c Soga b Bopi 1; Hartland run out 1, c Xiniwe b Bopi 1; David b Bopi 3, b do 9; Ngova b Bopi 3, b do 0; Ncenge b Bopi 2, b Xiniwe 4; Bassie not out 1, c Kinase b Xiniwe 3; Capt. Mahlaha b Bopi 4, b do 8; Thomas b Bopi 0, b do 0. Extras 18, 4.

Kwi pepa lomhla we 30th ku May, 1889, liti i Bhayi lalinyukile leza e Rini ukuba kudlala ibhola. Liya cacisa yini nje abantu elalizokubadlala, hai, Liti lali zokudlala i Rini. Tina apa sazi ukuba i Bhayi lalizokudlala ama Boys ase Kafir College. Malicacise ngo'kuba i club apa e Rini zininzi, zike ezala Malawi!, iko eyona club yase Rini apa kade ekutiwa igama layo yi Oriental. Amazwi asixakanisileyo tina malungu e Accidental ngala okuba liti i Bhayi sasieye kulihlaha emalandalaha. Iya possia owase Bhayi ukutsho ngokubala liti ikaba lase Bhayi lakufika apa labuza ukuba kuya kudlawa pina, yati i Captain u Mr. T. M. Mapikela ye Accidental etafeni apo kuba kubako kona abantu abaninzi bavumela ne Captain T. A. Ross yase Bhayi, wada wati u Captain T. M. Mapikela ku Mr. Christian ukuba ikaba alifini ukunyuka paya uko omnye umhlaba abangawufumana lula, lo wase St. Andrew's College, wati u Mr. Christian no Mr. Mapikela, kulungile paya, kwapela apo. Namhlanje liti i Bhayi lakuba likutshiwe saya kulifaka kweye Zono Intaba. Yekani Bhayi ukugxeka abanye abantu; nati ngonyaka odlulileyo nadlalala i Komani ningazange ndibane nalo ngeziqulu. Musani ukuyenza lonto manene ase Bhayi, ayimifanele lento ninyenzayo. Nati mhla apa amanene ayemkwa i speech akwabiko namnye oke wayi pata lonto. Nokuba ngu mbhalali opina obhale lomdlalo uposibile ngokuba i Captain zazivutlelene zombini ngokuba kuyokudlalwa kwelo tafa, (ngokuba noko mna andina kulibiza futi elegama njengalo mbhalali wako), ngokuba nakwelo tafa kwakwendlalwe ukubo. Ndiyakolwa ukuba umntu wase Bhayi sasimxe apo kungke bantu, wayeya kuti sasieye kumfaka entlanga. Ndiyakolwa ukuba wayeya kutsho njengokuba sendibonile nje ukuteta kwake. Mandisonge apo Mhleli ndim.—O. ONGAXOLANGA. Omnye wamalungu e Oriental C.C., Kafir Institution, Grahamstown.

ABATUNYWA benze omnye umsebenzi omkulu ukuvakaliala uluvo lomzi ngonxilo entlanganiseni enkulu e Kapa, yonga uyelwe ngu Mr. C. Lewes M LA.

UNGOALO (Mr. Streetfield) obeke eyimantyi yakwa Gwatyana wasiwa kwelipezulu, ute ekubuyeleni kwake e Ngilani wabamba ne roboshi elikulu. Ute xa alibonisa abanye abahambi enqanaweni lamhlama, wancedwa bubuko begqira.

ITHAWE lase Ngilani i Duke of Cambridge umangalelwe ngokubeta u Mr. G. E. Simms umbhali wendaba. Zisuke imantyi ikohlwa kuliteta kuba yinkegi, zacela icebo kwinkulu ye Jaji u Lord Coleridge okupe isixwe xwene senteto yokuba makwa. zeke ukuba bonke abantu be Nkosazana bayalingana emtetweni.

KUFUNYENWE amahlhe e Lady Frere.

UKUMISELWA KWELA BATEMBU.

Kwamiswa u Hon. J. W. Sauer, Umpatiswa-Bantsundu.

Umgcini-Sihlalo (Mr. W. Ayliff): Luyintonina uluvo Lwako ngokumiwa komhlaba ngabantsundu, kulunge ukumiwa ngetaitile zeziqo kunokumiwa ngobuzwe pantisi kwenkosi? Lonto ingakangelwa ekuqubeleni kwabo pambili entlalweni. Abanye kungabalungela ukunikwa itaitile zeziqo kodwa azingabalungeli bonke.

Mr. Irvine: Kutiwe kwabantsundu emva kwalemvukelo make bafane bati chu ukuhlala, lonto bayivisisa ukuba kutetwa ukuba mabati chu kuba lomhlaba uzakutwata abafunele u Rulumente umhlaba kwezinye indawo?

Ndicinga ukuba abantsundu balindele ukulungiselelwa. oku kutiwa mabati chu akutetwa ukuba basa copile, kutetwa ukuba basaza kulungiselelwa ezona ndawo abafanelwe kukuma kuzo, kulungiswe nemiteto abebe petwe ngayo.

Njengokuba wawuke wavela Inciba nje wadibana no Ngangelizwe: watini kuwe u Ngangelizwe ngela Batembu nangeli lase Rode?

Wati yombini lemhlaba mayigcinelwe Abatembu. Lo waba Tembu ngowesizwe sonke, clo gcudwana liyekulwa lenze into yalo lodwa ebasilwa ngu Tembu, ngoko ke akungepangwe umhlaba wabo ngenxa enalo. Bohlwakile abo bebuya emahlntni ngokulahlakwa yimpahla yabo. Enye into akatandi ukuba kungene abelungu abo, woyikela ukuba kungehla inkantzo; enye into nangoku umhlaba awubanele abantu; nangeli lase Rode wati makungabekwa belungu kulo, malizaliswe kwangaba ntundu naba Tembu.

Waka wahlangana no Nkosi Matanzima, watini yena?

Nave wateta njengo Ngangelizwe. Wacela ukubuyiselwa komhlaba wake otatiweyo xa bekucandwa. Wati nakuba bemlulamele u Rulumente baneziroro ngakuye kuba wawupala umnqopiso awayewenzile nenkosi zaba Tembu.

Ngelixesha ungu Mpatiswa-Bantsundu uke wada wanakana nto eyabangela u Rulumente ukuba apule idinga lake, abeke imantyi abarafise ababantu?

Andazi zizatu,okanye andazizaneleyo zokuwulahlala lowo minqopiso. Into endibe nokuyifumana kukuba kwabonwa ukuba impato yaba Tembu base Rode mayinge iyasondezwa, ndicinga ukuba baxelelwa ngu Tshalisi (Mr. Brownlee) ukuba lonto ivakuba luncedo kubo, wati ke xa iyakuba luncedo kubo mabancedise ukubhatala ezondleko zokupatwa kwabo.

Kuko incwadi ezikoyo na e ofisini yako ezibonisa ukuba inkosi zaba Tembu zavuma nokuba zala?

Andazi' ncwadi, ndingakolwa ukuba ziko incwadi ezibonisa ukuba aba Tembu base Rode bavuma, andikolwa ukuba kubo enye into ngapandle kokuba basuka baxelelwa ngomlomo ukuba u Rulumente uza kubarafisa, akwenziwanga nto yimbi yokufumana imvume yabo.

Kwixingelo yehambelo wako kwelipesheya kwe Nciba uti Amaxesibe ngefuduselwa kwelika Mhlonto.

Ewe, nditsho kuba ingati lonto yenziwe ingapela lenkatozo ahlala enayo nama Mpondo.

Kwipepa le 3 lase Blue Book [A. 52-'82] u Mr. Brownlee ubhekiselela kakulu kwelase Matalelie; u Rulumente uza kulipata nje ngelase Lusutu elazwe nokuba njenge nxalenye ye Griqualand Easw?

U Rulumente uza kulipata njenge lase Lusutu.

Akuko ngxako ke ukuba bangabuyeli abantu, ekubeni yena u Mr. Brownlee engxelweni yake esiti kufuneka aba bantu benziwe bazibhatala zonke indleko zabarwebi nabanye pambi kokuba babuyele kwelo lizwe, akuyiloyi?

Ucinga njalo yena (u Mr. Brownlee).

Mr. Rhodes: Abatembu base Rode bahlutwa izixobo?

Kwatumelwa ingxelo yokuba bazihlutiwe.

U Mr. Irvine wati apa ngomnye umhla impubayihlutwa ngu Mr. Ayliff, kunjalo?

Ewe, kunjalo, kwafumaneka xa kwakuse kusiliwa ukuba kwaqala kwalwa abantu ababe ngeka hlutwa izixobo.

Kodwazabizwa zaziseko izixobo?

Ewe, kwakuse kuko iqela le impu elinikelweyo.

Masibe seso isizatu sokulwa kwabo?

Lukulu uluvo oluti isisusa se mvukelo kukubizwa kwezixobo.

Ngale ndawo yokuba kwatiwa kondiyalwa make bati chu, uti kanene u Rulumente waye sele zimisele ukuba zeba ngabi sasuka ba kwamkela iminqopiso ayenziweyo Andikolwa ukuba xa sebebekiwe abantu emhlabeni kunga nokwenza ukubasusa ngapandle kokubasusa ngamandla ukumbala ixa owapulwa ngalo umnqopiso naBatembu base Rode, ukuze sekubekwa imantyi nje zikataze inkosi, nokuze kurafiswe?

Ndiyalazi eloexsha. nakuba usuku ndingelumisi nqo. Baqala ukuxelelwa Abatembu ukuba buza kurafa ngexa ekwakupete u Mr. Brownlee engu Mpatiswa-Bantsundu, kodwa andikolwa ukuba barafa kwaoko, ndiyakolwa ukuba baqala ukurafa ngexa ekwakuqala u Mr. Ukumiselwa kweli lizwe uti makwenziwe itaitile zeziqo?

Kwindawo ezilungele zona zingenziwa. Inxenye yeli lizwe iya kufuneka imiwe ngobuzwe ukuba kulungile ukuba ziqinise indawo ezine mantyi ngoku sikela abelungu ifama kufupi na? andiyi kolelwa lonto yokuba kumana kubekwa amagudwana abelungu pakati kwezizwe ezixineneyo zabantsundu.

Mr. Broadfield: Irafu ebibhatalwa ku Ngangelizwe ngama fama aku Maxongo yamkelwa ngu Rulumente ngoku?

Ewe, kwavunyelwana no Ngangelizwe ngalonto, wati akwamkela imali ka Rulumente ngo nyaka waziyeka ezoponti ntandatu ngefama lilinye ebezisamkelwa ipelile eka Mr. Sauer inteto.

Kungeniswe u Mr. Hemming.

Ngokungabiko kuka Mr. Ayliff, kunyulwe u Mr. Irvine ukuba atate Isihlalo uMr Irvine Uyayazi imbangi yokuba kumiswe imantyi kwelaba Tembu base Rode?

Hayi

Elilizwe lilodwa ngoku uti malitweni Eli lase Rode nditi mabalilungiselelwe Abatembu limiwe ngabo nama Mfengu amtoleleyo u Rulumente.

Njengokuba ubusebenzana nabantsundu nje ngale mfazwe yo 1877-8 abona bantu bamtlumaleleyo u Rulumente ngabanemihlaba yeziqu?

Ewe, Inye inkosana eyalwa inomhlaba onjalo, nayo ke wawunqabile kakulu umhlaba wayo isacine amasiko amadala ohlanga oluntundu, bona abantu aba ' bonke abanemihlaba yabo abalwanga.

Ucinga ukuba bungaba bulumko ukuzizalisa indawo ezitile zeli laba Tembu ngabelungu ?

Akuzelungi ngale minqopiso yenziweyo nezizwe zaba Tembu ko Geccelo,Ndarala, Stokwe no Matanzima.

Ucinga ukuba kungalunga kwenziwe, ukomeleza intlalo zemantyi ngokubeka abelungu kutlupi nayo?

Ewe, kwindawo iqela elikulu labelungu elinga soku xakanisa abantsundu' ukuma kwalo.

Abantsundu bayazi ukuba xa balwileyo bayakulahlakwa ngumhlaba wabo?

Ewe bayazi mhlope lonto ukuba xa boysisiwe uyakubapuluka, kodwa eyona nto bacinga ngayo kakulu xa balwayo yimpahla.

Wokumbula ukuba kwati ekupeleni kwemfazwe u Rulumente watumela u Folesi ukuba abaxelele abantu ukuba mababuyele kwasemakaya, kulungile ke ukuti sebe nomnyaka bemi batiwe tya bucala?

Inti elungileyo mabayekwe bahlale. Mr. Frost: Ucinga ukuba makungabiko mhlaba wo Geccelo no Stokwe utatwayo njengokuba belwile nje?

Ngabantu baka Ngangelizwe abo, xa bewu shiyile umhlaba bayakulwa, usele ku Ngangelizwe kuba balwe ngapandle kokwazana naye.

IiSo Lomzi e Komani.

[NGU R. T. NUKUNA.]

Lentlanganiso idibene ngosuku obelumisive. Sapawula kuvo (e Glen Grey) o Messrs. Mlanjeni, Pelem, Mbengo, Nzabe, Binase, Ntlangwana, Teka, njalo- njalo; (e Komani) Hlati, Koba no Hina; i (e Lesseyton) Sondlo, Tantsi no Malotana; (e Kamastone) Sokabo, Sishuba no Shuba; (e Zwaartwater) Mgcodo no J Mhlomi Kwanyulwa u Mr. Hlati ukuba atabate isihlalo. I. Kuchazwe indawo yokuba i Pass ibuyiswe umva ngu Rulumente.—2. Kuvunyelwene ukuba kutunyelwe umtandazo ochase ufuduso lwase J Glen Grey; kuze kutunyelwe nomnye wokuwela ucano.—3. Kuxoxwe ngemihlaba yase Kamastone. Kwagqitywa kwelokuba lomcimbi ubuyiswe umva.— ' 4. I Kamastone icetyiswe ukubhala umtandazo wokuwela ukwapulwela i quit Rents.—o. Kwagqitywa kwelokuba kutunyelwe ucingo ku Rulumente ukubulela ukulahlwa ko *Mieto we Pass*. Olotingo lutunyelwe ngo Sondlo, Pelem no Nukuna. Yacitakale ngo 11 o'clock p.m., ibinamadoda ngokwaneleyo, iyendilekileyo, nakuba kwakumana ukubako amaxesha amadoda ati arwelane bulungu engxoweni.

Umvumo e Cumakala.

Ngo 20th June, 1889, senzelwe imvumo emandli kunene yi Choral Society yesi kolo sase Mgwali, upetwe ligqadagada elikhuthele kunene into ka Ncapayi itshlaha yakona. Lifikile ixesha isihlalo sitatyatwe yimantyi yalapa. Siwabulaha amaculo singakananya elcufwe ngu Miss Bevu "O Gently Breekaney," namaculo aculwe ngu Miss Mangucu—"wattle Annie," no " How blissful is the meeting," wawacela ngendlela etsho kwaluma izisu. Siyambitshela ingumshela eyenziwe ngu Mr. Sonqishe. Kwinto ebingalindelwe nangubani kwi sikolo sase Mgwali, wonke otanda uhlanga ebeengakuba angawuboni ngokubuka umsebenzi wenkutalo ka Mr. Ncapayi ngendlela usapo lwase Mgwali oluhume ngayo. Ngenxa yokuvuma lwake okumnandi u Miss Mangucu upiwe ibhaso ngu Miss M. S. Nqadini, omnye wamanenekazi ale dolupu yase Cumakala. Pambili Mgwali!

ABALIMI NA BARWEBI.

E QONCE (June 29.)

Ihlabi.—3/ to 4/7 ngekulu Amaqanda—6d to 9d ngedazini Itapile—2,6 to 11/3 ngenxhova Umbona—4/ to 4/3 ngekulu Amazimba—3/7 ngekulu Irasi.—3/10 ngekulu Ingolwowa—3/3 ngekulu Icula lama Xhosa—2d ngeponi. Inkuni,—5/ to 30/ ngefalra

Native Opinion,

such meetings will be held until the Frontier is delivered from its greatest curse—Brandy.

Why it should be necessary to so often state the facts, and plead to be delivered from the Brandy bottle fiend, the mass of Natives cannot understand. " If the Government is a Father and we say deliver us " from this curse, why must we keep " on asking ?" But no ordinary Native desists from asking every passing traveller for tobacco; though not one in a hundred gives even the smallest piece in return. The Kafir beggar knows that only one in a hundred will respond to the request, but not knowing which one that will be never accepts " no " as a final answer. Even so the Government must be asked many times, and the request must be made in many ways. Mr. MAKIwane, Mr. JABAVU, and Mr. WAUCHOPE, did well to embrace one opportunity—that of telling Cape Town people what an evil drunkenness is. Cape Brandy is not the only drink that does harm; and not a few Natives indulge in home-brewed drinks; but brandy is the *greatest eoi'*, because it comes ready made; is easily obtained ; and is very cheap The canteen-keepers here have just agreed to retail the stuff at one shilling and sixpence per bottle ; which means that people can make themselves drunk at the cost of one penny each. For less than ten shillings a man can be kept in a state of muddle for a whole month! The Europeans have been protected. Very few of them would taste Colonial brandy ; and the high duty placed on imported liquor makes drinking very expensive. Consequently drunkenness is checked; white men, so far, are made sober by act of Parliament. It is within the province of Parliament to protect the Native in the same way, by raising the price so as to make Cape Brandy to the Kafir what French brandy is to the European—a luxury. The Legislature could do more—for instance it could rearrange the licences so that a hotel or canteen supplying Natives should pay five or ten times as much as would cover a licence for Europeans only. Parliament might even go further, by allowing the Natives on a ward or district to decide by a majority if they would or would not have canteens, allowing women as well as men to vote. If this were done the missionaries and other friends of the Natives would know what action to take; and moral influence would complete what the Parliament began. But at present the almost omnipotent influence of the legislature is arrayed against moral influence; the Natives being encouraged to go to the DEVIL at the cost of a penny each. The meeting at Cape Town was so far a success. The Chairman said " it would probably be a " very long time before they could " have another opportunity—if they ever had one—of hearing their "Native friends speak on this question." But we sincerely hope that he made a mistake. At least efforts should be made to send more delegates to Cape Town and other important places to speak, and keep on speaking until victory is secured " all along the line."

THE deputation sent by the Natives to Cape Town having secured the withdrawal of the Pass Bill, (upon which more will be said when the members return and report to those who sent them), did another valuable service by addressing a public meeting in Cape Town on the destruction caused by Cape Brandy amongst the Natives in this part of the country. We are sure that all progressive and right- minded Natives will feel that a very great favour was done by those who got up that meeting. Mr. LEWIS M.L.A. was in the chair. Messrs. HUTTON, NORTON and other members of Parliament were present. The Rev. W. FORBES, and the Rev. W. S. FOGGITT and Mrs. LEAVITT were prominent on the platform The meeting is fully reported in the Cape Town papers to all these the obligation of the Native is great; I and we can only hope that more of

Special Telegrams.

(FROM OUR OWN CORRESPONDENT.)

CAPE TOWN. June 26.—The Bill to abolish House Duty has passed Parliament; also a Bill for the abolition of tolls at the Kei Bridge passed through the House of Assembly unopposed. The next step in connection with the Pass Amendment Bill is indefinitely postponed. It is currently reported in official circles that the Bill will be dropped. The deputation are satisfied with the result of their interviews with the Government and members who supported the Bill. The deputation have been well received by all parties. The removal of the Glen Grey natives, moved for by Mr. Joubert, will be considered on Thursday week. CAPE TOWN. June 27.—The Pass Amendment Bill was withdrawn ! this afternoon.

Notes of Current Events.

KIMBERLEY can always have Native labour enough, while Johannesburg and Barberton, in a State with near a million of aboriginal population, cannot get labourers to keep their mines going. The reason why, might be instructive, if we (*Journal*) could only discover it; and it certainly is worth investigating. The black man in the Transvaal has hardly the rights of a human being. He cannot own land, he is always being hunted to see whether he has a pass, he is cheated (being ignorant) with impunity, the Courts of law are unpropitious to his attempts to secure his wages. The hardships, contempt, and it will that he endures are such as to make him keep aloof from connexion with Europeans. In Kimberley on the other hand, there is better pay and humaner treatment. Nothing in colonial law or custom prevents his enjoying all the simple rights of a tree man. If he has to seek redress in the Courts, Colonial Justice does not (as in the Transvaal) take a peep from behind the bandage that covers her eyes, to see whether the colour of the plaintiff's skin deprives him of all claim to an equitable decision. This difference in the treatment of the Natives in the two States compared is, we believe, at the root of the labour difficulty in the Transvaal Gold Fields. And if our explanation is correct, it is well worthy the attention of colonists, who are being tempted and pushed just now to depart from the old straight path of fair dealing towards the Natives, and to infringe upon their franchise, their freedom, and their lands. The lesson that Transvaalers have to learn on a widely extended scale, is that a hard master makes a bad servant. The experience of the United States might teach thoughtful men that the industries of a country cannot be properly developed by a population divided into oppressors and oppressed; and further, that such a state of things eventually leads to bloodshed and revolution. The little knot of oligarchs who rule the Transvaal, and who are busy bleeding and misgoverning even the new European population around them, are far enough, doubtless, from realising that their treatment of the Natives is laying up trouble for the State. Yet nothing is more certain than that a Government which denies to the bulk of its subjects ordinary human rights and equal justice, will eventually make shipwreck. This Colony, so far from being induced to imitate the vicious example of the Transvaal, will find its safety and prosperity in pursuing the humane policy which has already borne excellent fruit, though for the time it appears to be somewhat discredited.

THE Government has employed a gentleman who knows much about coal mines to inspect the Indwe mine, which the Government wishes to buy. He suggests (among many things) that Natives should be employed and that Government should "pass a law making it illegal to supply any Kafir with intoxicating liquor within a radius of at least ten miles of the mine." If Mr. Gallaway writes much more he will get into trouble, because he is trying to ruin the trade of the brandy makers.

BUT this is not all. Here is another suggestion that Government "establish a township within easy distance of the mine under the control of a Resident Magistrate of known sympathy with the Native races, to whom every grievance and every case of oppression could be referred." * Evidently Mr. Gallaway has something to learn.

BUT this is not all! Government should allow as little interference with the Natives' habits and customs as possible, especially with the admirable system of marriage settlement, which strikes at the very root of hereditary pauperism." We are glad we read his blue book. We respectfully recommend that some more coal experts should be sent for at once.

BANTU BASE RINI.

BONISANI umfana ontsundwana orwanqana, igama ngu CUMMING BELE VAZI wase Ncamera (e Peulton). Iminyaka ise sixeneni engasibhaleli, samqibela ese Eini. Omnakanayo mabhalele ku MARY BELE e Qonce nokuba ku Mhleli we *Mvo*.

Isinala yase Mgwali.

ISINALA ye Ntombi yase Mgwali (ka Ngqika) iya kuvulwa ngomhla we 17th July, 1889.

M. W. HOPE.

KUFUNWA.

ITITSHALA enesiqiniselelo sakwa Rulumente, ibe likolwa, umvuzo £48 ngonyaka e Lora. Iwugale umsebenzi wayo ngo July 17, 1889. Oyifunayo indawo leyo wobalela kamsinyane ku Kev. EDWARD MBEWU, Main, Tsomo Post, Tembuland.

KUBIWE IGUSHA.

NGOLWESI TATU olugqitileyo 26 June kubwiwe i 15 le gusha ku Ngwawu. Zibhalwe umgxabalazo obomvu kwicala lase kunene; indlebe zase kunene zenziwe inkonjane; ezase kohlo zatiwa pumpe. Umntu ozixelileyo uya ku vuzwa. Zibiwe kwa

WILLIAM MTWAZI. Ngqwam, District Engcobo.

EDUCATIONAL.

THE Peulton Native Girls' School and Shaftsbury Home closes on the 19th, and will RE-OPEN on the 25th of JULY, when Miss STURROCK hopes all the girls will be ready to resume work.

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 boxabiso lawo; ngenxa yokucoceka ekwenzweni kwawo; ngenxa yokungabi nasikwe setyefu; nangenxa yokuba enziwe ngemifuno nginwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umcaza onganenze ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umcaza ongenzi xesha ukupilisa izinyo.

UMFUNO 'YEZA (Herbal Tincture). Elingoyiswayo zingangqambo zendlebe, neze bunzi nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Elinqinisekileyo ukunceda ukungavi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKIHLA (Embrocation).

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

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umchiza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka.nokungatandi nto itiywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebona bubuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa "Lelona" xa isifo lokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezifolana ngazinye, eziti zakulandelwa ngokutezezeleleyo akaze angapilisi lamayeza. Ngokungabiko cava, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW. Igqira elisebenza ngemiza, e Bhofole, atengiswa nguwe nge bhokisi nange Bhotile manga amagosa ake kwinkololo yedolpu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
A Ngqamisa—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—& Marsh.
E Bhuva—B. G. Lennon & Co.
E Ngqusha—W. A. Young. E q. Ikava la wo e Fort Beaufort kwa Nogqala.

Ikaya Labantsundu.

LOMZI ngowa Bantsundu konke na. Sati izinto zimi ngomxholo enkundleni ye Marike, Nanamhla sitsho. Ngoku u Xiniwe une kari namahashe okusa nokuputuma abantu napina ngamanani alula.

PAUL XINIWE, General Agent.

King Williams Town, June 10, 1889.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela tutongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' emenzi yezilwelwe zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge nginiseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhofile nganye ihamba nenewadi ene nteto yesi Xhosa,

Lilungiselelwa umninilo kupela ngu

G-. E. COOK, KING WILLIAM'S TOWN, Linoku zuzwa kwinkoliso yaba geini mayeza kuyo yonke Ikoloni.

W. McGLASHAN & CO.,

(MAGALA),

E-DIKENI

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo

zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO,

Zonke Intlobo Zabatshatayo Kwesi Siqingata!

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Efuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO., E-Dikeni.

Banika awona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

EVANS & Co.

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga BaNtsundu umntu uziketela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla,

njalo, njalo.

E Marikeni, Kingwilliamstown..

BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA P.J. JAMESON & Co.

e QONCE (Kingwilliamstown),

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

---- UNGAMLIBALI -----

ISAZISO.

MNA, JACOB BOOM, unyana wesibini ka PRINS no ANNA BOOM. Ndiya nika isaziso sokuba umkuluwa wam, u. WILLIAM BOOM, ondagqibela ukuya ngaye ese Kimberley, nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaka e 21 engaziwa apo akona nondati ke ngo April, 1883, ndamalalisa ukuma kwezinto nemfanelo yokulungiswa kamsinya kwempahla engomhlaba ose gameni lika bawo, u PRINS BOOM, owa bhuba ngo 18th December, 1864, engenzanga (will) newadi ebhaliweyo ngayo lempahla ingumhlaba nje ngokomteto wabatshate ngo kwesiko lasemlungwini : Ukuba akabuyi agoduke ezekekunisa ibango lake kuyo lempahla ingumhlaba eseyixeliwe ahlale zonke indleko ezilunge nalompahla ingumhlaba kwa neze. sesaziso. Ndiya kwenza ukuba lempahla ingumhlaba iguqulelwe egameni lam emva ko AUGUST 16, 1889.1 tl6,8' JACOB BOOM, Umtata.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinile ya e-Komani. Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike. R. T. NUKUNA & CO., Calderwood Street, Queenstown.

J. E. DEXTER.

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

KOTITSHALA.

KUFUNWA UMWANGELI ONOKUTITSHA kwi sikolo se Methodist e Rouxville. Umntu oselenendlu angalunga ukagumbi. Ofunayo wo bhalela ku Rev. GEO. E. BUTT, Aliwal North.

KUTENGISWA NGOKU.

I Jersey zama ledi zamabala ne ntlobo 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 zilungileyo ziqalela kwi 3d kuse kwi 1/. Iziteyisi zamaledi zentlobo namabala onke. I Printi kongona zitshipu kunenxa engapambili.

W. O. CARTER & CO.

Kingwilliamstown.

G. Frauenstein

KWA QOBOQOBO.

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

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

WANTED.

A CERTIFICATED TEACHER for the Native School at Ntunja, in the Herschel District. Apply, with references, to I Rev. GEO. WEAVER, Wittebergen, Herschel.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenz bawo E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke ugwalasele kulawo alandelayo, abhalwe nge nteto. yesi Xosa. Oka LENNON Umcaza Wokohlolokholo Eka LENNON Incindi Yamazinyo. Oka LENNON Umcaza we Stepu (wesifo sentsana) Oka LENNON Umcaza wamehlo. Aka LENNON Amafuta ezilonda. Ezika LENNON Inaqatana zomtshekisane. Oka LENNON Umcaza woxaxazo. Oka LENNON Umcaza wepalo. Oka LENNON Umcaza wengazi. Oka LENNON Umcaza wecesina.

UMTENGISI E. BLANCK, Cegmani, Transfer.

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 komteksetiso Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S' thru, inteuq' yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, nebhulukwe zezisikiweyo,—Zonk' impahla zamaledikazi: Ngenene ze'zifanekileyo.

Siti kwaba batenga kade Ntinga dinwa zihlobo zeta Kude kube ngu napakade Nitinga kweya kowetu.

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,

Kingwilliamstown,

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise 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 COOK ipils. 1/ ngebokisana.

Eka COOK Incindi Yezinyo. 6d. ngebotile.

Oka COOK Umcaza Westepu Sabantw ana. 6d ngebotile.

Oka COOK Umgyutana Wamehlo. 6d ngesiqunyana.

Oka COOK Umcaza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ugawenkohliso angenalo igama lake.

ISAZISO?

NDIYA wazisa umzi wakowetu Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impahla efanekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene, ROBERT XHOLLA, Kowie Street.

Graham's Town, 28th June, 1889.

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