

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 25, 1889. _____ [No. 245

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EQONCE.

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ABATSHATILEYO.

JABAVU-NDLAZI.—Ngomhla we 18 ku July, kutshatiswe e Healdtown, ongu Rev. Gana Kakazu u JONATHAN JAMES unyana wokugqibela, ka John Jabavu, wase Healdtown, no FANNY ANNIE, intombi yokuqala ka Thomas Madanga Ndlazi.

PELEM-DE YOUNG.—E Kimberley, ngo June 11, 1889, kutshatiswe nga Rev. The Hon. A. V. Lyttelton, M.A., u MESHACH PELEM no LENA FREDERICK DE YOUNG (late of Bishopstowe, Natal).

MAGEZENI-NDARANA. — E Heald Town, ngo 9 July, 1889, kutshatiswe nge Rev. Gana Kakaza u ROBERT LAMPLOUGH MAGEZENI unyana womfi u Mr. Tom Magezeni, no ELLEN-NDARANA, intombi enci ka Mr. William Ndarana, wakwa Wezo, Fort Beaufort.

ABAZELWEYO

TSEWU.—E Main (Qwebeqwebe) Tembuland, ngomhla we 13 -Juy, 1889, ngo Mgqibelo, inkosikazi ka Rev. EDWARD TSEWU, ibeleke Intombi.

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

ABABHUBHILEYO

MYEKWA.—Ndibika ngosizi olukulu ukubhubha kuka STOKWE MYEKWA, wace Bhobhotyane, obhubhele e Hospatala, apa e Kimberley, ube ne fiva eyamqala Eskwatini e French Company, waza waya kubhubhela e Hospatala; Ubhubhe nge 19th June, 1889.—TOM MMANGO.

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

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

GUZANA.—E Debe, ngo June 12, 1889, kubhubhe u NATISE GUZANA. Izihlobo mazamkele lowo m'panga. Usishiye ngoxolo. Ute " masisale sisilwa idabi lezono, yena ulilwile woyisa ngo Yesu."

Kufunwa e-Qonce Kwangoku.

ISICAKAKAZI ESILUNGILEYO esintsu. ndu, esiwaziyo umsebenzi- Ofunayo waya okanye atumele ku Mrs. REID, kwindlu ka Mr. WELLS, No. 7, Grey Street. Ibe ngumntu onezinqiniso zesimilo. Umvuso ulungile.

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UBUSIKA 1889

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u-ALUVENI.

wati bona abawufuni lomteto kwelo labo. Baye beya kuyala indawo yokuba ungeniswe kulo,—omnyama okwelo labo ukululekile. Ute kodwa into yaya kuyenza kukuba abantu bomteto wake bangacukunyiswa ngulo, bati nepepa lawo balipate bangalipati ngokutanda kwabo. Lomunwana uncome ukuswela umbulelo kwaba ntsondu, ute ukutyebisa lento sebesebenza namafama namhla kuba kwabonakala nkmba bona Mabhulu abasoze babambisane nabantsundu. Baye bebeke bazama ukumncedisa ontsondu ngexesha lolaulo lokuqala luka Sprigg, balichasa elonene ekuhlutweni kwe mipu, nakwi nofazwe ya Besutu, nakwinto ezininzi ezazisenziwa kwabantsundu lolo laulo. Kuti xa kunjalo kubeko unyulo e Alvani liti icala labo (babe hlangene no Mr. Sauer oko) limise n Mr. Nicholas de Wet, elakwa Sprigg lomise u Mr. Dowling, suka abantsundu bazifake ku Mr. Dowling ivoti bamshiya owaye ngoya kumela icala labo kuba ene gawa le Bhulu. Wancama yena lomini. Ute Umhleli elinga ukucacisa yaye yona ingena kutiwani into leyo yayitetwa ngu Mr. Hofmeyr. Ude woyiselwa kwelokuba oku kungaqondani kuko kumacala omabini. Simshiye sanelisiwe etembisa ukuba woka ahlangane no Sir Gordon. Kuti emva kwe dinala ange uya e Palamente u Mr. Jabavu esishiya sibhala, abuye kamsinyane emapikana esiti

UROXISIWE UMTETO, sise siyiquqla naloncwadi sibhala yimbi yombulelo, sixela ukuba siyagoduka. Kwezinye indawo esike sazhambela ndingaxela ngentolongo enkulu esaya kushumayela kuyo nge Sabata apo sifike ingumfana ingumfana ontsondu. Sati sakubusa asufamana ukuba bavela e Dayimani ikakulu ngabaginye imbokwede. Enye into eyenzeke sikona e Palamente kupeliswa kwe rafu yama phekepheke. Ngomcimbi wofuduso lwa Batembu sati pambi kokuba simke saka saroronya izimvo zamalungu semka sanelisiwe ukuba alikupumelela icebo lokufudusa. Into esigena kuba singayikankanyi bubulele nempoto entle ayibonakalise kuti u Rulumente, waye ngokwenjenjalo ebeke umzi ostimumleyo. ute kwayilonto abantu abakulu bomzi wase Kapa. Site nati salinga ukuzipata ngendlela yokuzse singawuhlazisi umzi wakoweto, enditembayo ukuba sipuwelele ekukwenzeni oko. (Kwadunywa.)

MR. J. TENGO JABAVU: Emva kwengxelo efezekileyo yomhlobo wam u Mr. Makiwane andisakuba sawubambzela umzi. Ndingati u Mr. Makiwane uqube njengoko kunjalo : yaye ingena kuba nyaniso mbini inye into. Sibulela imbeko osezele yona umzi, ukusitemba kangangokuba usipatise lomcimbi. Silingile ukuba singawuhlazisi koko kuni. temba kwawo. (Kwadunywa.)

Amanqaku awenziwe ngamadoda omzi asina situba sawo kwela namhla.

U MR. I. WAUCHOPE, E BHAYI.

Etyalikeni yase Rabe e Bhayi, bekulo ingqungqutela yemizi yonke yabantsundu base Bhayi, ngokuhlwa kolwesi Ne, ukuzwa kuba indaba zabatunywa ku Mr. Wauchope. Kube kuse kuntsuku umzi uzingxamele indaba, uxakwe kukungapili kuka Mr. Wauchope, owati efika ukuvela e Kapa wawa nzima ngokutukhulana.

Sibhalo satatayawa ngu Rev. J. Pritchard aphahle ngo Revs. B. S. Dlepu, no Gawler. Emva kwenteto emfutshane, u Mr. Pritchard ucele u Mr. Wauchope ukuba enze indaba.

Ute—Lomteto wazalwa ngu “Mteto.” (De Wet) ngomhla we 27 May, waphcelelwa nge 7 June, zizandla ezi 45, waze wabhubha nge 27 June, xa unyanganye uzele. Kutiwa ubulewe kukugula kuka yise; Amagqoboka wona ati ubulewe yimilanduzo ezenzenzo; yena uti uqutywe yiminyanya. (Kwahlekwa.)

Uhambise wati—Ubuqili babufumene ku Mr. Innes omdala, uyise walo uye Palamente. Bafike ixego libambelele labeta zatshona izikhuba ezimbalwa ezamava obuxego e Pasini—ukulunga kwayo, nobudenge babantu abantsundu ukude bayi chase, lukuchaze lada laqononondisa, kodwa limangaliswe alawubuta, zinkami zabatunywa.

U Rulumente ulinge ukubonisana ukulunga kwalo mteto pezu kwomiteto emiyo ye Pasi, watsho wati “niyazina ukuba ningabanjwa ngoku ngomdala umteto?” Watsho kwe ceke embilini, sakukumbula ukuba kanene ingenziwa ngabom lonto uqube bangabuyela bakatazwe ngabatunywa bemidaka. Emva koku uzame ukucekeca inteto yabatunywa kuba esiti ibangwa likwele lokuba Amamfengu esike aditywa nawa Xhosa. Ute ukuba ukuba omnye kubo ngum Xhosa, nako eyakutshona e Kimberley apo kuka umteto we *Pasi* engqongqo. Ubuye wabuya apo bakuti abatunywa, siginye idayimani kabamina tina Emakhosent lento senzelwa umteto wamabhada amana eginyelana amanye ? (ngokutsho kuka Sir Thos. Uington). Unge angati mfi kulo utubo — waroxa, Indawo ebemandla ngababantu bamana bevathshala behamba emafameni abelungu, ekubonakele ukuba inyawo zimiswe kulo ndawo.

Emva kwenteto ende ngomhla wesibini zishiyene inkunzi zijamelene kungeko ivumayo ukugoba, zahlukana ngelithi “Asinazwi limbi—hambani umcimbi wenu wo kangelwa.” Impendulo ngelithi umdaka Ewe ke sivile, kodwa ke simke emakaya umzi wahluke kubini, inkoliso isiti u Rulumente situlu akeva mtandazo — soke sizilazile e Kapa side sibone apo kusingwa kona.” Ahlwa amadoda akuliva eli, nati kwayola ezingalweni seva ukuba siyosele.

Sipume ipulo, sangenela lamashumi mane aneshilani—clona dabi likulu! Bate o Messrs. Makiwane no Jabavu bebambene kwelinye igumbi namafama ama Ngesi eqela le Bond, wabe yena (Mr. Wauchope epatene nama Bulu ngenetso yawo zalila !

Umpeto wenteto wenzwe ku Mr. Hofmeyr, abati bepuma kuye abatunywa ngo lwesi-Ne wafa kwalomini umteto we Pasi. Ugqibe ngokubulela umzi wase Kapa omhlope abapatele pezulu, wabanga ukuba ibe nzima nento abayitayeto, wabe nawo ubangwa nakukwamkelwa okubekekileyo abakufumene ku Rulumente wabenza amanene.

U MR. DLEPU ucelele umbulelo womzi u Mr. Wauchope ngokusivisa indaba, nakuba. tunywa ngumsebenzi wabo omkulu abawe.

nzele uhlanga; watelelwa ngu Mr. Gawler, wesuka umhlambi wema ngenyawo.

MR. BALLA : Ndbulela ulutsha olufundileyo ukuba lungapike namakwele entshaba zalo, lusuke lona luhambe lubheke pambili. Zininzi intshaba zomntu ofundileyo. Kwa bamhlope unentshaba, kwabe bala lake ukwa nentshaba. Ukuba bekuye abantu abadala abangena mfundo ngeyimi namhlanje le Pasi. Ubulela *Imvo* ngokubeka lomcimbi kamsinya pambi komzi. Ubulela iliso Lomzi e Qonce, kunye no Mr. Jabavu kuba bengalibalanga kuceba into engapele ndawo, besike banqumqula.

Umfo wakwa Ntamibomvu ute: Namhlanje indonga zibuyelene—singama Xhosa sonke, igwetyiwe namhla inkatazo, akuko mntu uya kabuye atuke omnye ngobuzwe. (Hear, hear.) Umfo wakwa Mpundu ute: Into embi kukuba kubulelwa ngemilomo kanti bekufuneka kuwe inkozo kuba lamadoda ebuncame ubom bawo ngokuya e Kapa.

U MR. ROOBATJE: ute Bulelani u Tixo omvusele amadoda ohlanga, kanti nichita imali zenu ngokubeka inkunzi zase Ngilani ezilala ezitalini. Funam inkunzi zohlanga eziya kutya umnti endle, zizeke, wande nmhlambi, ukuze tina Besutu sikwazi ukutandazela umzi wakwa Xosa.

MR. NGWANA: Umfo ka Dyobha ubuya esifa, umzimba unamahlaba ngenxa yenu. Aba bafana zize ningabalibali ngomso, kuba bafele uhlanga. Libuze laba lilipina i Kapa? Lapela ixesha esafuna ukuxoxa amadoda.—OKULULWE ‘PASINI.

IPASI NAMA BHULU.

Umcimbi we Pasi opambi kwe Palamente, udale abapolofite abaninzi pakati kwama Bhulu. Kude kwabako nomfo odanduluka entlango, ogamalingu *Klaas Waarzegger* (Xel’ inene), omana ebhalela kwi *Zuid Afrikaan* incwadi azibhekisa kumhlobo wake ati ngu *Oom Jan Twijfelaar* (Matidala). Kwipepa lomhla we 6 June 1889, wenjenje u Klaas Waarzegger ukubhalela ku ninalume:—Matume !—Ke ndakwazisa ngomteto omisha we Pasi opambi kwe Palamente, nangemizamo yesipani sama Xhosa, ukuba lomteto mhle kangaka ulahlwe. Mandikuxelele malume, eso sipani asitansi ngako—sitsala silale ngezisu, kodwa into embi kuso ngo *dekfel* abangeva nefoslara. Inkabi eshala pambili ngase kohlo (hot-voor) ngu Douglass, eke yanikwa imivumbo elusendweni ngu Sir Gordon Sprigg yabeta yaxananaza, noko akancedanga Into, kuba ngu *taai fel*. Isuke ukucamisa yangxamela ukuyihlala eweni inqwelo. Uyazi ke nawe malume ukuba xa i forese zingahambi kakuhle kubanzima kumbhhexeshi, ngakumbi xa ne nufsor ne opses zikatazayo. Kubonakele kunzima kanye ku Oom De Wet ukuba abe nokusigcina endleleni isipani so Katile, kwada kwatika u Sir Gordon Sprigg ne Zintya yake yesikumba se nkamela. Yeka wabeta zinala.

Kc malume ndiva ukuba esisipani so Kaffile somelezwe zincwadi zika Jabavu omana esiti, “ bambani nto zakowetu, kokona ndiya kunincoma epepeni lam *Imvo*, ndiyifake kona yonke inteto yenu eniyenza e Palamente.” Lona i Bini ne Bhofolo lihleli ngezimnyama ngabameli. Malume! Kuko ixesha elaka i Hini lanabameli ababini e Palamente, omnye wayesitulu esite ti, omnye esityakala sosala kutyelwa. Qonda ke ukuba omnye *akeva*, omnye *akavumi* ukuba. Kwabonakala lingenamntu i Rini, kunjalo namahla. Ndimangaliswe kukuba ade amafama elase Maxhoseni, akade elila ngokuba kubeko umteto ongqongqo we Pasi abe ngawo kanye ati namhla akazifuni. U Douglass no Innes i forese zesi sipani, andifuni nokuteta ngabo kuba omnye ligxagxa lidala, omnye yena (u Innes) usukela indawo yobu Attorney-General. Lamagaxa kupela azama ukuba u Rulumente adlewe ngama Xhosa, ngokuba u Jabavu umana ezifaka epepeni lake zonke ezinteto zabo ngesi Xhosa, into ke leyo efana naleya yenziwa ngu Uithaalder, mhla wawusilela ama Lawu ase Katala ukuba alwe no Rulumente. Yingozi enkulu ukudlala ngomhlo, nokusasana amalahlle ngase sitemi. Matume! Amabhulu la akazi nento le ayaziyo ngelipepa lama Xhosa; kodwa mandikuxelele, elopepa ngumhlo le pakati kwama Xhosa. Ukuenta akahfaki *remskuni* aliqoboshe elipepa, kusaza kuvela into embi. *vulastara*. Bafanele ukuba ne ntloni ababantu bamane bebhexeshwa ngu Jabavu ngokumana efaka inteto zabo kwelipepa. Badanile malume! kuba umteto we Pasi upumelele kwi banga lesibini, sevumele ukuya e Komitini. Siyazi tina Mabhulu ukuba ezimfazwe zama Xhosa nokuvukela kwa Malawu kwabangwa zinteto zo Philip kudala, namahla ke ikwa seso.”

Atsho ke ama Bhulu. Utiininina ke wena mfo wakwa Xhosa?

KUSAVAKELE ukwapuka kwe mikombe emibini ngolu gqwitela beluko. Omnye yi *S J*, owapuke e Port Nolloth, omnye yi *Fidia* owapuke ekungeneni ko Mkomasi. Kuntywiliselwe ikapteni no matros kulo wokuggibela.

ISOINGATA. sipela somzi oyi Lanchan, e Szechun, sitshe ngumhilo ovute intsku ezine, ngale itileyo, kwafa amakulu abantu. Babalelwa kumawaka alikulu abantu abatshelwe ngamakaya. Basemawakeni abapanzizwe ngomnye umhilo kwisixeko esiyi Ostrogu, e Russia.

ELONA CEBU LOKWANDISWA KWE “MVO.”—Icebo clona lokwandiswa kwelipepa lifunyenwe ngumhlobo wetu wase Aliwal North, u Mr. J. S. Kuze. Belilandele abahlobo be “Mvo” zobehle zibonakale iziqamo. Huku ke ntozakowetu ! Uti owombuso wama Kuzo—Ndimnongqwen, ndinovyuyo. Umnqwenogowo kuba ndinga lingandiswa ipepa lohlanga. Uvuyyo, ndivuyisekile ukufumana lamanene atembekawo nabekekileyo ango Messrs.—A. K. M., T. O. H., no K. K., ukuba nabo namhlanje bengabamkeli belipepa lako wetu lidume kunene. Ngoko ndimcela Umhleli ukuba andise ipepa, njengokutsho kwake. Ndiya kusela impendulo ku Mhleli we *Mvo* kwakuyo levekwi, ukuba kunokwenzeka, sharp, owaka kaloku lomanene elapo nje kunye nemali zawo. Dubako ngenece, J. S. KUZIE. Aliwal North, July 13, 1889.

[MPENDULO]:—Mawangene kwelicebo lako amakolwa *Emvo* onke de kudakele amagama amatsha a 600. Lomini iyandiswa.—EDITOR *Mvo.]*

IMVO ZABANTSUNDU (NATIVE OPINION).

ABALIMI NA BARWEBI.

E QONCE (July 20.)

Irasi—2/3 to 3/5 ngekulu
Ihabile—4/ to 5/5 ngekulu
Umbona—3/9 to 4/3 ngekulu
Irasi ezinkozo,—4 ngekulu
Ihabile—8 ngenxhowa
Inkulu,—1d to 1/2 inye.
Isemile—3/9 ngenxhowa
Amatanga—1/3 to 4/3 ngedazini.
Umgubo—13/9 to 14/3 ngekulu
Imbotyi,—4/9 ngekulu
Inkuni,—8/ to 28/ ngefllara

E RINI (July 19 & 20.)

Inkuni—15/ to 35/ ngefllara,
Itapile—7/6 to 14/ ngekulu
Inqholowa—10/ to 17/6 ngenxhowa
Irasi—7/9 to 9/9 ngenxhowa
Umbona—10/9 to 11/6 ngenxhowa,
Ihabile—9/6 ngenxhowa
Isemile—5/ to 5/9 ngenxhowa
Umgubo—17/ to 20/ ngenxhowa
Ihabile,—3/9 to 5/9 ngekulu ,
Irasi eluhlaza—2/ ngedazini
Inkuku—6d to 3/9 inye

E MONTI (July 23.)

Irasi,—1/ to 2/3 ngedazini
Ihabile—4/8 to 5/3 ngekulu
Ihabile—12/3 to 13/6 ngenxhowa
Umbona—5/ to 5/7 ngekulu
Amazimba—4/6 to 5/ ngekulu
Irasi,—4/ to 5/6 ngekulu
Inkulu,—1/ to 1/6 inye
Isemile—4/ to 4/7 ngenxhowa
Amatanga—2/6 to 3/ ngedazini
Umgubo—10/ to 13/9 ngekulu
Ingqolowa—5/3 to 7/ ngekulu
Inkuni—5/ to 6/3 ngefllara

UMCULO.

I “Frontier” C.C. yasinika umvumo nge 16 ku July e Town Hall. Yayi ne programme emnandi esikolwayo ukuba ngezazalayo indlu ukuba kwakungawo ihlwa kunene. Asinatuba lokubalula abaculi ngabanye abangabalwanga bangacingi ukuba kukudeleka kwezenzo zabo, hayi. Sesite wonke umntu uyenze eyake indawo kamnandi, kodwa ngokungapezulu u Mr. Bokwe ku “ Bob Ridley,” no “ Say a kind word; ” yamnandi i duet “ Giving ” eculwe ngu Mrs. no Mr. Xinivwe, yanga kumhla siyivayo. Imnandi longoma yomfo ka Bokwe u “Noki” yena, waye eyidlalela kamnandi kubonakala ukuba ipuma kuye. U Mrs. Xinivwe wayolisa ku “Cottage by the Sea.” Ilizwi lalomntu liko, limnandi, angati ukuba uyalisebenzisa futi amangaliswe naye ngokwake kuyola kwalo. U Miss Puta utsho kwa wake kwe *hela*. U Miss Mnyabiso siyaqala ukunyama, unelizwi elimnandi, likulu lipolile. Ukuba ukuyamekele ukuvuma usaya kuba pakati kwe nkwenkwezi zokuqala ngemntu. Sibala ntonina betu intokazi zo Vutula nento zobani nobani ziqwitleli nje.

Native Opinion

THURSDAY, JULY 25,1889.

PIRIE was, on Thursday last, the scene of a large representative and important gathering of Natives of the district of King William’s Town to hear the Native Deputation to Cape Town on the Native Pass Bill give an account of their stewardship. Bev. ELIJAH MAKIWANE having, at some length, related the incidents of their sojourn in the Metropolis concluded by stating how kindly and courteously they had been received by the Government, and the lively interest shown by the people of the Capital in the success of their mission. The kindness and good will thus shown to them they regarded as intended for their people. That the people listened to the story of the Delegates with deep gratification, goes without saying, and it might interest some if their feelings are given in their own simple and unadorned language. One sentiment seems to run through their utterances. The Natives had given up all hope that Government or Parliament would listen to anything they may ask; and, by almost all, the Deputation was looked upon as a sort of wild- goose errand. To such depths of despondency had the Native people succumbed as regards anything good being done for them by the Government. The news, then, that the Deputation had to tell them had the effect of reviving hope, and, doubtless, the relations subsisting between them and the ruling power will improve in a corresponding degree, to the advantage of the country. Thus out of evil good has come. For although the action of Government in this matter savours of “ the setting up of a man of straw “ to knock him down,” to achieve the result attained the exercise is not a bootless one,

Tsewu Bhashe, an old man, who was the first to speak in succession to Rev. E. Maki

wane and Mr. Tengo-Jabavu, said he was thankful. He does not thank those to whom you had gone. You have been our feet. After this result he felt as if he will shake off some of the bodily afflictions from which he was then suffering. He was suddenly seized by the poetic fire and exclaimed

Huku ! Ndamtuma umntu Waya wadaka, Ndeva nge ngnangnane Lindixelela.

Tonyela Mahengeza, another old man, discerned in this the fruits of educating of their children. It was in grave doubts they sent these children, and they had hearts to venture. It is quite in the hands of these white people to make us slaves. See what I education has done.

Tangeni Tshona thanked heaven which gave us the wisdom to give up these young men, and they have succeeded. Although you mention education it had not been sent.

Mbem Njikelama said, the meeting had to do with the expression of thanks, and it ’ might perhaps be advisable to leave it to a committee, but they must have a fitting conclusion for this matter.

Green Sikundla was thankful to the youngmen before them. They have indicated the only way by which to fight the Government. I have always felt ill at ease about the way we fought Government. Today they have found a capital plan of campaign against the whites—to fight them by means of the law. This is the first Deputation that has been sent to state the feelings of the community. If similar thing had been done when the guns were taken, war would have been avoided. He related an account of what he gathered from one of the servants on Sir G. Sprigg’s farm whom he had accidentally met. He had inquired as to what sort of a master was on his farm, and the servant said he was a very good master, and he could not account for the change now he is a ruler. The speaker concluded by saying we had not been acting constitutionally in seeking redress in the past.

After Jacob Dikweni, an old man, and S. H. Mnyanda had spoken

W. K. Ntsikana made observations on the scepticism of many as to the good of sending to Government and dwell strongly on the importance of education. He concluded by nominating a committee to convey to Government the thanks of the people.

S. Sonjica seconded, and after a few more speakers

P. Mali thought they would have commenced by congratulating these young men who had ventured where nobody had ventured and come back again. Thank you. Don’t be tired even to-morrow. Thanks are also due to God. I lay not my hand only in thanking Him, but go with my feet. He has changed the lion into a man.

Vecash said these men come from a fight; and it is with feelings of veneration we now look upon them. They have taught us a very great lesson of which we had been previously ignorant. Whenever we felt aggrieved at what Government did to us we hurled the assegai, the result being orphans, but to-day a victory has been won although there are no orphans. At such a meeting all the Kafirs, the Tembus, and other Native races should have been present for what has been done has been done for all. We feel now we old people can depart in peace.

After J . Pamla and S. Sitela had spoken in a similar strain

Craig, a son of Gaika, thanked Government at what has taken place, and expressed his feeling that the Kafir nation would never have been dispersed if the course that had been pursued in this matter had been resorted to.

Throughout all the Native centres one feeling prevails—rejoicing not only over the withdrawal of the Pass Bill, but over the abolition of the House Duty too.

Notes of Current Events.

We are very pleased to see that the question of the site of the proposed bridge over the Keiskama is likely to receive careful consideration from the House. On Dr. Pope’s motion a survey of the road and site near Line Drift has been authorised by Parliament, and thus the claims of Line Drift will stand on an equal footing with those of the Convict Station Drift. Once this is done we are satisfied that there will be but one feeling where now there is divided opinion—the Line Drift site will throw the Convict Station in the shade. For the lower drift and road, when properly attended to, will develop the through grain traffic between not only East London, King Williamstown, Peddie, and Albany, but also the Transkei. On such a local question Parliament should be guided by the members of the district—and Dr. Pope and Mr. Johnson are one on this subject; so is Mr. Innes, the ex-member for Victoria East, who, we observe with pleasure, is heartily assisting Dr. Pope; and has wisely bound the Government not to proceed with bridging at the Postal route until the Line Drift survey has been carefully considered. The Peddie people—who are *the* people to be consulted in this matter—have thus no reason to be dissatisfied with the position of the question. We rejoice with them.

The farmers of the King Williams Town Division have already held a meeting to deal with the stock-stealing nuisance. In their proposals there does not seem to be anything new. Government, in short, is urged to resuscitate the Locations Act the only effect of which will be the distribution to certain individuals of billets to register and otherwise worry, in their little brief authority, Natives, while thieves will not be affected one whit. It is to be hoped Government will not undertake to put these recommendations into effect without satisfying themselves on the question as to whether they will be useful or otherwise. For it was only last year that a petition was presented from the farmers of Victoria East, where the

Locations Act has been in vogue for years, praying that the system should be swept away as a needless encumbrance. The Native population are also deeply interested in the subject of the suppression of thieving, which was summarily dealt with under Native law. Government might profitably ascertain the views of these people before availing themselves of the advice of the farmers, who not long ago were urging upon them a Pass Law as to the provisions of which they were themselves by no means agreed, and were not likely ever to agree. The in creasing of the police force is the only workable proposal the Dohne meeting suggested; and it has always been a mystery to us why Government did not largely employ Native policemen under such experienced officers as Sub-Inspector Wilson to track thieves. Drinking facilities must also be curtailed.

A MAJORITY has been got together in Parliament to deprive the Transkeian constituencies of the simple justice of allowing them to have fair and adequate representation in the House. Col. Griffith had introduced a Bill to abolish the anomalously peculiar to the Transkeian constituencies, that whereas every district represented in the House has two members, each of the Transkeian divisions should have one, although each of these has doable the number of electors to be found in such constituencies as Namaqualand and Victoria East. But while thirty of the most enlightened gentlemen in the House thought this should be set right, thirty- three composed of the less enlightened of the House stood in the way and prevented it.

THE Division List, on the Fair Transkeian Representation Bill might be put in here for future reference.

FOR THE SECOND READING (30)—Sir Thomas Scanlen, Dr. Pope, Dr. Smuts, Messrs. Beyers, Brabant, Douglass, Fuller, Hofmeyr, Hutton, Junes, Johnson, Jones, Laing, Lange, Lewis, Lord, Mackay, Norton, Ormsmond, Paton, Sauer, Sivewright, Trower, van der Walt, vintcent, Warren, Wiener, and Wood; de Smidt and Orpen, tellers.

AGAINST (33);—Sir Gordon Sprigg, Sir Thomas Uington, Messrs. Barry, Basson, de Vos, de Waal, A. S. du Plessis, J. P. du Plessis, M. J. du Plessis, A. H. du Toit, P. J. du Toit, Hockly, Immelman, Joubert, Keyter, Le Roex, Luttig, Marais, Myburgh, Ohlsson, Robertson, Steyn, Theron, Tudhope, van der Vyver, van Heerden, van Rensburg, van Zyl, Venter, Weeber, and Wege; Faure and O’Reilly, tellers.

FROM the Chief Counsellor of Pondoland (Chief Umhlangaso J. S. Faku) we learn that the Pondo Chief Sigcau had an interview on the 28th ult. with a deputation of Gwadiso’s Counsellors, who were sent by their Chief to intimate that he was desirous of placing himself under his protection. Sigcau has accepted him, and notified Nquilsiso to let Gwadiso alone, as otherwise he will feel grieved. This may prove the turning point in Pondo affairs, as a civil war must take place if Nquilsiso sets up his back.

WE are with those who think that the proposed Parliamentary Commission on the Liquor Traffic will not reveal anything we did not know before. The Native Laws Commission report cannot be surpassed by any report even on this subject. Intoxication is fast becoming the vice of this country. The wonder is that a Mini stay so concerned with the morals of the people as to introduce and earnestly urge on a Bill to suppress Lotteries has not seen its way to grapple with this demoralising curse. The appointment of the Commission we hail as a move in the right direction, and shows that Government is ready to look the facts in the face. It is truly gratifying to learn from the Prime Minister that the Commission will be as representative of the people of this country as possible, in which promise we trust the suffering Natives are included. The personnel of the Commission will tell.

DE PAS WET.

“ Wet ” in Dutch means Law.

The proposed new Pass law, after passing the second reading was suddenly withdrawn.

AIR.—“ *The Deil cam’ fiddling through the town.*”
The deil cam’ fiddling through the town
And dancd away de Pas Wet man,
And ilka black cries—“ Auld Mahoun,
Ye hae taen your own beget man !”
Chorus.—The deil’s’ awa, the deil’s’ awa,
The deil’s’ awa wi’ de Wet, man,
He’s danc’d awa, he’s danc’d awa.
He’s danc’d awa wi* de Wet man

In ilka kraal in Kaffirland,
And all the Colony wide, man,
They’lV drink—“
More power to Auld Mahoun
To carry the Bond beside, man ”
Chorus.—The deil’s’ awa, &c.
No “ Pass ” we’l need to travel about
In this world or the next, man :
For Auld Mahoun has danc’d awa,
Has danc’d awa wi’ de Wet, man.
Chorus.—The deil’s’ awa, &c.

TOM XOSA.

The *Christian Express* for July 1, 1889, says :—“ Its gift (the Protecting Instrument) and action towards them seems to amount to this. Now my little black man, shut your eyes and open your mouth and see what you will get ? A—Pass or protecting instrument. You are black you know, and this is For the protection of black and white. You must carry this with you, all the days of your life, everywhere you go, till the day you go down to the grave. Perhaps you had better take it with you to the world beyond. You may be asked to show it there, by some Constable or owner or occupier of land in that region. It will at least shew that you come from South Africa, and are duly accredited by the majority of the parliament of the Cape of Good Hope ! ”

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumka yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukumi. Zitengiawa 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.

OKUKUXALABA KUYININA? KWAM

Okakutyafa nokukudakumba? Kwintlungu zise siswini, lombodlo, nobu bumuncu buse mlonjeni? Kukutinina ukuti ipango lirenye, zekubuye kubeko ukungatandi kutya? Kunganina ukuba intliziyo ifumane icukumiseke, ihle, ibe lusisi, incame? Yinina ukuba umntu futi amapupa ukuba njengokungati kuko ingozi eza kumhlela, otuswe nayingxolwana engepi abe nje ngomntu lo uza kuhlelwa sisihlelgu esikulu? Ziteta ntonina ezintloko zintlungu, oku kubeta kwovalu, oku kugungqa kunjengokwocesine. okukubila ebusuku; obu butongo buziqabu bunamapupa, bungazisi kupumla kuhlaziyayo, kune newina nokuthuda, kwa nezotuso zo nomanyamanyamo bamapupa?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli wazo zonke izikhulane zabantu. Lento, kukusweleka kwamandla esiswini, okuguqula ukutya oku kutiywayo kube igazi, lokondla umzimba. Ngamaxesha amaninzi lento isusela ekutini unyatyi, ugamaxesha alungeleleneyo ukutya okukulungeleyo, ookungafumani kushukumisa gazi, namoya wapandle. Ingangeniswa kukubandezeleka kwe ntliziyo—ngokuhlelwa sisihlelgu esikulu. Ingandiswa, okanyo futi yomelezwe, ukuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingqondo kakulu, kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwano zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onke, akufa kube kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kube kungaba ngumhlobo ofika secelindiwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke ntshats lokuqala otungenela impilo nokonwaba, kukungasebenzi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yokunyangana? Ngumbuzo lowo wonentlungu sesi sikhulane. Into efinekayo liyesa elingasuke lihlaziyi isisu, amatumbu isibindi, izinto, lize lifake uncedo kwezonto zigugula ukutya esiswini, linike amandla ematsha kwizihlunu nentsinga zomzimba.

Iyeza elinjalo likufupi ngokonwabisayo. Akuzange kwibali lokuvela kwumayeza, okunqinimwe ngokulingwa okufezekileyo iminyaka elishumi elinesibini, kwafunyanwa ion??? inyanga esi Sisu ngokukaulezayo nekuqinisekileyo njenge Ncindi ka Siegel : Epilisayo, kanti ke kunamhla seyi ngowone michiza wokunyanga esi sikhulane siwaqibileyo amazwe ufundileyo e Europe, Asia, Africa, case America. Ubuqhina base, bhuleni, nangasese, obuvela kubapati mikosi, abagcini Bhanki, nevenkile, aba. rwebi, inkosi Mnqanawa, abenzi bo mashing abafuyi, nabafazi nantombi zabo, ziqinisa ngokufanayo amandla alo okupilisa.

ELAMVUSA EMNGCIPEKWENI WE NCHWABA.

Swiss Cottage, Walton-on-the Naze, August 27th, 1886.

A. J. White, Limited. Banumzetu abatandekayo,—Ukuba ubunqhina buganoncedo olutile, ukupila okubalulekileyo endikufumene ngokutabata i “Ncindi ka Siegel.” Ungabusebenzisa obu bunqhina nangayipina indlela okolwa yiyo. Neminyaka engaphezulu kweshumi elinambini kade ndibandzelwe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi nakwenza msebenzi, zaza zandingenisela ukutyufa okukulu. Kwiminyaka emitatu edluleyo bendilingwa ngamagqira andafumana kuncedakala kupi. Njengokuba ndise ndinyenyanza eziseshumini ndise dolopini ndayalelwa ukuba 'ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela. Andiyiselanga futi ndingekaziva ndingomnye unmtu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze ndiwuti ngi ngampibili komnye. Amandla akula emzimbeni kwati nokubona emehlweni kwubuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikhulane sibangwa isibindi suka bhenqwe unzimba ndingabi nakushukuma. Ndiya kubulela wena no Tixo kuba ndividuse emngcipikweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela.

*Owako okolekileyo. A. RICHOLD.

Reresby, near Boston, December 31st, 1886.

A. J. White Limited. Mnuzet otandekayo,—Incindi ka Siegel yako inentongo kakulu kulomandla, ndiya kuhlala ndisenza konke endinako ukwandisa intengo yento abayincomayo bonke abake bayitenga. Ndanele xa nditi umfazi wam, limncedile kanye kwisisu sake ebesinegali moyi, esibe simbandezele ngapambi kukulisela kwake eliyenza.

Owako okolekileyo, A. BURN.

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ISAZISO.

MNA, JACOB BOOM, unyana wesibini ka PRINS no ANNA BOOM. Ndiya nika isaziso sokuba umkuluwa wam, u-WILLIAM BOOM, ondagqibela ukuya ngaye ese Kimberly, nge 1884, nondagqibela ukumbona ngo April, 1883, emva kokuti shwaka kwake iminyaka e 21 enezaziwa apo akona nondati. ke ngo April, 1883, ndamalalisa ukuma kwezinto nemfanelo yokulungiswa kamsinya kwempahla engumhlaba ose gameni lika bawo, u PRINS BOOM, owa bhuba ngo 18th December, 1864, engenzanga (will) ncwadi ebhaliweyo ngayo lempahla ingumhlaba nje ngokomteto wabatshate ngo kwesiko lase. mluwgwini: Ukuba akabuyi agoduke czekungenisa ibango lake kuyo lempahla ingumhlaba eseyixeliwe ahlalele zonke indlekozilunge nalompahla ingumhlaba kwa neze. sesaziso. Ndiya kwenza ukuba lomphala ingumhlaba iguqulelwe egameni lam emva ko AUGUST 16, 1889.

JACOB BOOM, Umtata.

AKUKO RAFU YE ZINJA

IRAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo.

ABAZAKUTSHATA

Singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi

ungentla sina maledi amabini ngokukodwa okuwenza.

Ezamadoda i Suti, njalo, njalo, zinokusikwa baku zi ODOLA.

Zonke betu zipantsi ngokubalulekileyo.

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INGCIBI yemiti no Mlungiseleli woku ngcwaba. Ngezantsi kwesitora sakw- Aluveni. Kingwilliamstown.

Ikaya Labantsundu.

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

PAUL XINIWE, General Agent. King Williams Town, June 10, 1889.

Bonisani Madoda.

IHASHHE eli bomvu lilahleka emntwini e Qonce, emagqubeni. Litiwe cipu indlebe yokholo, upawana ngase mva; line nxeba pezu komkono wokholo, nokudumbana pezu kopupu lomkono wokholo, ne ntsumpa ngapakati komlenze wokholo. Olfumeneyo eli hashe malise ku Mr. Editor, we *Mvo*, e Qonce, mhlaumbi ku Nkani, e Toleni, pesheya kwe nciba; londoda youfumana umvuzo wayo.

Ikaya Lendwendwe.

SIYAZISA ukuba “Ikaya” sisaligcinile apha komani. Amagumbi, nezitale, intfalo yonke ilungile kakulu, ezantsi kwe Ma rike.

R. T. NUKUNA & CO., Calderwood Street, Queenstown.

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Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen. ko **BOURKE NO MARSH,** e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni

AMAYEZA

ADUME KUNENE, KA JESSE SHAW (U-Nogqala), E MONTI.

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

Oka LENNON Umciza Wokholokohlo
Incindi Yamazinyo.
Oka LENNON Umciza we Stepu (wesifo sentsana).
Oka LENNON Umciza wamehlo.
Aka LENNON Amafuta ezilonda.
Ezika LENNON Inqanana zomshesikane.
Oka LENNON Umciza woxaxazo.
Oka LENNON Umciza wepalo.
Oka LENNON Umciza wengozi.
Oka LENNON Umciza wecesina.
UMTENGISI

E. BLANCK, Cegmani, Transkei. ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA. Yincindi yengcambu zemiti yelilizwe.

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 butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe, zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsandu base Afrika kwanale Fiva (cesina) yase Dayimani, konakwesi sifo sabantu abamnyama liy nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elingatata intsuku ezilishumi. Ibhottle nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu **G. E. COOK,** KING WILLIAM'S TOWN, Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke ikoloni.

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 itungelwe kum, J. P. MANYISANE, Shoemaker. Barkly East, 31 May, 1889.

Bonisani Mawetu'

NDILAHLEKWE lihashe lam. Limhlope, lihashekazi, lifupi alina lupawu, upawu luse lupupini olungase kunene—luqekile ngapambili. Uncedo mawetu, lilahleke ngomhla we 26 June, ngokuhlwa e Ceru. Elihashe yimbaleki, yimini endandigqala ukulikwela lomini lemka. Alinjwa ngapandle kokulibiza ngombona. lipapile kakulu.

ELIJAH T. S. BANGAZI, Springs

ISAZISO.

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

ROBERT XHOLLA, Kowie Street. Graham's Town, 28th June, 1889.

BANTU BASE RINI.

BONISANI umfana ontsundwana orwanqana, igama ngu CUMMING BELE VAZI wase Ncmera (e Peelton). Iminyaka ise sixeneni engasibhaleli, samgqibela ese Rini. Omnakanayo mabhalele ku MARY' BELK e Qonce nokuba ku Mhleli we *Mvo*.

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' ezeziye everything. Kumbulani ivenkile leyo.

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

Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli Zodwa,— Amanene, namanenekazi Shruwe, inteng' yetu iyodwa.

Zibhatyi, zihempe, neminqwazi Nebhulukwe zezisikivweyo,— Zonk impahla zamaledikazi Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kokwetu.

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 ucecelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuxaxazo. Elika 1/6 ibotile.

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

COOK Amafuta Ezilonda Sokwelwe. 9d. ibotile. Elika

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COOK Umciza we Cesine. 1/6. Niqondise ukuba igama ngu

G- E. COOK, Chemist, E QONCE.

uba ngawenkohliso angenaloo igama lake

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