

Imvo Zabantsundu.

(NATIVE OPINION.)

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IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, AUGUST 8, 1889.

[No. 247

ABATSHATILEYO.

FIGILAN-LLOYD. — E Solomonvale, Tembuland, kutshatiswe u PAMBANI FIGILAN no SARAH ANN LLOYD, intombi ka Mr. William Lloyd wase Ngoobo.

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

SIDZUMO-MPOLOLO. — E Sauerville (Tyityabal, Peddie, ngo 4 July, 1889 kutshatiswe ngu Rev. J. B. Sakuba, u PETRUS P. SIDZUMO, unyana omkulu ka Philip Sidzumo wase Zeleni, no EVELINE ELLEN MPOLOLO, intombi enkulu ka James Mpololo wase Sauerville.

ABAZELWEYO.

TSEWU.—E Main (Qwebeqwebe) Tembuland, ngomhla we 13 July, 1889, nge Mqgibelo, inkosikazi ka Rev. EDWARD TSEWU, ibeleke Intombi.

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

LOKWE.—E Mbokotwana ngomhla we 5 June, 1889, u Mrs. JONATHAN LOKWE, wafumana intombi. "Yanga ingapila ubomi obude obanentsikelelo."

Kufunwa Utitshala

WE WESLEYAN Mission School, Philipstown. Intlaulo £60 ngonyaka aqale Ikwata ezayo. Makabe ngosimilo sihle. Makubhalelwa ku Rev. HARVEL WILKINSON, Colesberg. July 27, 1889. Itl.£

OLUKA

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Ngo AUGUST

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ZIMAZI zimbini ; zibomvu zombini; ziyanyisa zombini ; iminyaka yawo—enye imazi iminyaka mihlanu, enye mine ; zanyisa amatole abomvu ; omabini ngamaduna ; omabini, noko elinye ububomvu balo abucacanga, njengokuba esexhonti nje libambe uknba ngati libu mfusa. Ondilandisileyo angavuzwa. Alahleke ngo 4 July, 1889. Ndita, SYIKIEI MACKINON, Etyeni, Tsoio, via Umtata.

I ADDRESS.

ABABHALELI bam mabazi ukuba ndipumile e Sauerville, Peddie. Zondifumana incwadi zam xa zibhalwe ngolublobo : Petrus P. Sidzumo, Wesleyan Mission School, c/o Rev. P. Mpinda, King Williams Town.

I ADDRESS.

KUBO bonke ababhaleli bam : Mabenjenje:— Julius S. Tshamca, Etanga, c/o J. Altenkirk, Esq., 3tl5,8 Ibika, Transkei.

I ADDRESS.

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Izihlangu zentlobozonke, njalo-njalo.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

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BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zinilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO.

Zonke Intlobo Zabatshtatayo Kwesi Siqingata,

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika. Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,

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

EZABABHALELI.

SINGASE MOYENI.
NKOSI MHELELI *Wemvo Zabantsundu*. Ndincede undifake lemgcana imbala. Kute kolunyulo lugqitileyo, ati amadoda akevana, akabi moyamnye, waye esiti Umhleli yibani njenge mbumba yamanyama, wawuhlaba kuzo zonke indawo, wabaxela nabahlobo beta abamhlope ekufuneka benyulwe. Wati akuba u Mr. Solomon elahwe ngamawetu na manye amadoda anjengo Mr. Solomon wati u Mr. Jabavu, udoba ngase moyeni. Kanti okunene, suka gqi ipasi apa elukumi, azavela namhla into ze Pelem, no Nkosi Umhalla, basuka benyukela entla. Yawavela intlaba mkosi ka Jabavu, wavuti nitya wakuviwa nangose Gqili. Watsho wati nafa lutshaba, suka oku okweneze umzi wonke wazwinye, kanti uyasinda. Ye kani ukungeva bafondini nizigayise okweni ukwazi, kanti anincedi luhlanga, nilufaka iko ngenloko. Kufuneka amadoda anolwazi eyene namanye anolwazi, kubonisiwane ngenito. aqinise intlanganisio. Andifuni nokuzikankanya zona ezintsana zase Mgqwakwebe, eziti ziyazi kanti azazi. Yena u Mr. D. Makoliliso ungumntana (Baby) ofunda ukuteta, makapalupale into emadodeni byeke indoda ukuti iteta kanti ayiyiva into eyitayeto.

Uze ungapezi ukwenjenje mfana ka Jabavu ukulwela uhlanga lakowenu. Watsho umfo wapantsi kwamabati mhla kwanvulwa u Mr. Blame wati Hi! Hi ! vahlaba ngelokunene, watsho wachaza vena watsho wati nakuba ndisazi ukuba wondenzela imisondlo umfo wase *Mveni*, namhla kunjani? Kumnandi, kubi. Wanga unghahlala uhleli. Ntlaba mkosi nto ka Jabavu Mti umpungumpuny awukwleki, Mtati oqele ongangonywa zembe, Nkunzi empondo zibomvu kuhlal ezinye, Yahlaba eyasemlungwini neyase Mahhulwini.

Ndoyekela oka Mtakati noka Gxaleka, Bake bayibaze.

Mandiyekde, ndim.

K. W. Town, June 5, 1889.

OSE QONCE.

UKUBANA KOMNTU NOTYWALA.
Umntu notywala ngamasela amakulu kunene, aye lamasela etandana noko ebanayo. Umntu ububa utywala ngenxa yokubutanda noko bonakalisa ubuntu baka emburweni yabantu abapucukileyo, abanobuntu. Utywala busisono bumba umntu ngokumtunya noko ngati huyamtanda, ukuze buti bakumbamba bumtshabalalise. Umntu uya buqala utywala buzi hlaele amane ebuba ukubusela kwabanye abantu, bumlande ke bona ngendlela zabo bume bumb, bumpange, ewe bube bumbulale. Omnye umntu angati hai buyatengwa apo butengiswa kona njenge zinto zonke ezifunwa ngumntu; ke ngoko abuso sono. Umntu owenjenje ukuteta uya libala ukuba xana umntu aya evenkileni uya ekuleni kuba esiya kutenga izinto ezilungileyo. Kodwa owotywala yena uya ngamatunzi enkanitini, abe ke ngoko engina ukuba utywala obu busisono kuba kaloku sisono yinto eyenziwa ngamatunzi, ebiwayo ukwenziwa kwayo Umntu ububa ixesha elide utywala kant akasayi kuze azuze nzuzo kubo, kana njalo akasoze akolwe, anele bubo. Utywala abaneli ukumba umntu impilo nobuntu baka, koko busuke bujike buke libupela bumbambe, aze ahlazeka azive ukuba ubuntu baka buhlutwe butywala umumbanwa wabo. Buale kaloku bumse kwi nkundla yakona—enkohla kalweni, bitwise izigwebo zokuba ulinxi la, uyindlavini, uyinto yase ziplangeni uyinto yase meveni. Wonke uban ububayo utywala makalumke mhlan: bumbambayo uya kuwisa ezi zigwebe zingnta, uya kutoka mhlanga enxib waludaka esitalatweni ukuba utywala bumbambile, xa buti kuye uye are my prisoner. Ukuba amatempile afum ukwenza ubulungisa kumzi ontsundi makazinge amasela utywala, ukub; avenzile lento ayakuba ayawufeza umcimbi wawo, kuba xana engekule lama sela utywala buya kupela ubunxhli kuba buqala ngase ngobusela. Ama nxila ayakubako ngameleko kade, kodw akusayi kube savela tyambi, amatempil elinge elicibho lingnta—ukuzingel amasela utywala. Ndim.

15th July, 1889.

XAKALASHE.

TEMBULAND.
MHELELI WE *MVO Zabantsundu* kawu needise ngokufaka embaveni apo lama zwana etu. Kwiipeka le 11th July, 18b. sive inteto ka Mr. Sauer awayiya Ngangelizwe nakumninawa wake ongu Matanzima, beteta ke ngomhlaba wabebaba bokupela eyona nyani, beyikupel ke u Rulumente wabo, besenziwa kwa ngumteto ka Rulumente owat osatshoso nanamhlanje ukuti—Isibambiso asiya kwapulwa kungeko sigqibo yonke ke lonteto uyayinyatela ngenyewe u Rulumente. Sitsiho ngani ke, nalonto yokugqala, yemka inteto leyo no M Sauer, ayapendulwa ngu Rulumente yanga ayimpulwapulwa. Obu kubokobo bubike. Emva koko, roqo ngemvimvitshane apa. Eyokuqala yile—u Rulumente uyasihluta impilo yetu, uyasihlawulisa ngamahlati etu; pofu siyi kubagcini singebanga, asuke u Rulumente ati masibhatala. Yimeko yobukoboka leyo. Safa betu. Eyesibini yini Siva u Rulumente seyemisa abake abakangeli, ebamisela kwa kumahlati etedela abebeko, abetu,—abemiswa zinko emhlabeni wazo. Hayi into imbi uke ngingamona nganto u Rulumente bakubona abantu bezolile, kanti vena ucinga " unxakanti." Safa betu. Nale midayidana, nezi zibonda-bonda ngaveba ufina imfazwe ngo. Iyabonwa yonke longcapukiso yake. Tina Batembu siti uyaxoka ubawo lowo, kuba kwayena usenzele itafitile izolweli, wanika ukuba masimlindlele kuyo. Ubupakati kwayena—iyahlalenze nenze imfazwe, nento le, asikuyilahla. Ziyazi zonke imfanolo zomhlaba wetu, asonanga. Into eyabuya yoniwa ngu Tembu kanene emmqosipweni or elucebanweni lwabo no Rulumente ziyipina? Hai ayiko. Yonke ke lento inenjeje yabubukoboka. Ndingu.

NYONGWANE
[Zanele zifika incwadi zalomhlobo wetu zihamba kulo mkondo wale. Uku umzi wakowabo ucento ongayiqondeni kunanina wakuyibuzo ngombuso Rulumeni kunokulila epepeni kumboliswe nto kubani. Ibingavisiseka lenteto xa ube ungasivisanga, wake uzibikile, no Rulumeni. Oluhwahwi lona, alunaluncedo.—EDITOR *Imvo.*]

ISIKUMBUZO SIKA CAPTAIN BLYTH.

Umhlobo omhlope wohlanga, obhala ezifihla pantsi kwegama lokuba ungu Ebenezer Sanders, wenza lamazwi ngomcimbi wesikumbuzo owawukankanye kwelipepa ngeveki egqitileyo : "Ndiyavuya ukubona ukuba abantsundu banominqweno wokunga banganento abayenzayo ukukumbula u Captain Blyth. Kuko inteto enge Hall e Geuwa ; kodwa i Hall iyakuma iminyakana embalwa, iyakutanda ukumana ilungiswa, kuyakufuneka irafu zokuyihlalela, kanti isigqibo iyakusetyenziswa ngabamhlope base Geuwa. Kunanina kwakubutiva imali yze igcinwe e Bhankini, ize amatole abhatalwe amakwenkwe — ekuyakutiwa afundiswe ngemali yesikumbuzo sika Blyth,—e Bly this wood—isikolo awayesinqwenelela intsikelelo u Captain Blyth ? I-Hafukolweni yomntu ngamnye omiyama ingade yenze imali eninzi; yaye iyakuma amakulu eminyaka."

ABALIMI NA BARWEBI.

E QONCE (Augst. 2.)
Ihabile—2/6 to 6/ ngekulu
Itapile—3/1 to 16/ ngenxhova
Umbona—4/ to 4/6 ngekulu
Inkuni,—5d to 6d inye.
Inkuni—13/ to 29/ ngefilara

E RINI (Augst. 2 & 3.)
Inkuni—31/ to 61/ ngefilara
Inkuni—1/2 to 2/10 inye
Itapile—7/6 to 13/3 ngekulu
Umbona—10/ to 12/ ngenxhova
Iras—8/6 ngenxhova
Ihabile—4/3 to 5/ ngekulu
Iras—2/3 to 2/5 ngedazini
Isemile—5/ ngenxhova
Amatanga—2/8 to 4/6 ngedazini

Uqwitela Olukulu.

Uqwitela lolwesi-Bini, 30 July, 1889, lwaba lukulu kunene, lwada utuli lwanga lungamafu, lwafihla nelanga. Iziganeko zalo zikulu zizininzi. E Knyrna luwise ityalike yase Wesile. Kuxelwa izindlu eziliqela ezintungo zimke nomoya kwindawo ngendawo. Akubangako ngozi mntwini. Ngase Kapa kuxelwa inxwaleko ezihlele imikombe.

UKWAHLUKANA KWE PALAMENTE.—Usuku ekangelwe ukwahlukana ngalo i Palamente nonyaka lolwe 8 August.

ABAPATI BOMZI WASE NXUKWEBE — Nonyaka abavoti banuyile laminene ukuba yi Bhodi epete umzi wase Healdton.—Mr. William G. Ndlaazi, Mr. Henry Mbikwana no Mr. Jantje Jonas.

U REV. GEORGE BROWN wakwa Nomadolo, Etyumi, ubhubhe ngo-Mgqibelo, 27 July, 1889. U Mr. Brown ubeke wangummeli e Palamente womandla wase Dikeni nowase Ngqushwa. Ubeminyaka imashumi mahlanu kweli lizwe, waye ubudala eminyaka i 76.

"INGQUBHWA EMNYAMA."—Ngeli gama Um-Ngqushwa Wenene uti: "Ndikucela ngenxa yento ermbi kuti esiya yi siyivile, isoloko itiwwe jokoje nangabangafanele; ukuti maxana kutetwa ngento ngabantu bezinye indawo, bazokufaka i Ngqushwa, baze buti ukuyibiza *yemyavvi*. Yintonina le ifunwa kuti apa zipalukana zonke?" Esiyengene mva yi Herschel. Andisababali naba bate bakuzi kufuna imisebenzi apa, bati bakuyiuziza baseze abantu kozi nkanti; baze bapume beme ngapandla emigubasini babhalele emadolweni, batumele kuwe, sive okusityafisa amandla. Ngumngangaliso lento, kuba zonke izinto siya zenza njengebezinye indawo. Eli gama lisibangelela ukuba zesiti sakuhlanguana naba bantu basipikelelyo nati sijilozwe njengabo. Kudala sinyamezele, makungade njengene nencwadi zabateteleli botshaba lobuntu—umqomboti, namalung emidanisio ede itunyelwe ne ngxelo yayo e *Mveni* ukuba ifundwe nanga. bafundisi, ingxelo egwenxa." Velisamizi. xakato ezilyeleleyo. Lopela elogama le Ngqushwa Emnyama.

INTO ENGELIBA YIYO IPEPA LAMA AFRIKA NGENENE. U Mr. John S. Kuze (Aliwal) sivuya kunene ukuqonda ukuba uzimisele ukuyizama into yokwandiswa kwelipepa Zininzi into ezinokwenzelwa uhlanga ngalixa landisive ezingene kuzilinga ngoku Lendawo yokwandiswa kwepepa yeyomzi ngokwawo., Sesalenza eletu ukumpendulo Ulusiba inkulu lo. Uti: "Njengesimeme ; zo ekwamkeleni kwetu i Almanak zanonyaka, seva kubo indawo eti masitumele ambhosa ayakuba ngabamkeli abatsha (neyi subscribers), ukuze ipepa libe nokwandiswa kwango September. Ke mna ngeloxesha andifumananga mntu, ke nonyaka ndiba fumene ba bane, amalungu atembekayo nangatandatyuzwayo, enditi ke Mhleli ndinga ndingeva inani elisafunekayo ukuze libe nokwandiswa ipepa lohlanga ? [700 EDITORI MVO] Lincinane kakulu, kant lilon pepa engelingapezu kwawo onke amapepa ase Afrika ; kuba hiyintloko yawo kuba lona lelama Afrika ngene." ITSHATSHI YASE ALVANI.—Situnyelwe nento ngalomcimbi. " Kwiipepa lako lomhla wesine ku July kuko inteto ehalhwe ng e Mtshatshi egxeka ihambiso yomshumaye wase Alvani. Lombhaleli mhlalambi angayazi nokuba akazi ukuba Amangesi anesitetwana esiti: " Ngeuhlamba impahla yalo emdaka ekaya." Oko kukuti msukuti ini embi elunge kuwe uhamba uyibhengeze ezweni, kuba lonto ihlazisa wena ngesiqi indawo yo Mtshatshi, ukuba uyayitanda Tshatshi, ade naye wabona ukuba luduna ukuzibiza ngayo, ngeyete ukuba ubon iziposo zomshumayeli, waya kumfundi owongamele lo mshumayeli wateta naye nokuba ngumshumayeli ngesiqu. Abe njengoko uhlabla ngase into zake ezimdala

Anditsho ke ukuti akaposisanga umshumayeli.—Mna, H. H., Lanti, July 12, 1889 [Sinosizi yangeniswayo incwadi ebanga ukuba kubhalwe le nezinye eziminyelwe yile. Ibingangi ingayinto yengxoxo yokusa into yebandla elizama ukulunga.—EDIT *Imvo.*]

Umtshato ka Nkosi u Dalindyebo.

Lomtshato wezizitshaba (obaliswa ngumbhaleli), ubuse Mqekwezweni kwa Hala, ngomhla we 15 July, kwada kwayi 19 July, 1889.—Ngazo zontlanu ezintsuku umzi wenkosi u Dalindyebo ububamnyama ngamawakawaka abantu abanxibayo nabaqabayi kunye nama Ngesi atile. Kwakutshatwa tsixhosa, kodwa kwati ngenxa yokuba umtshakazi egqobokile kwanxitywa, uluhlu lwabatshakazi lwaluyi 16, bonke behombe kakulu ngakumbi umtshakazi owaye nxibe ilokwe endingekayiboni pezu kwamagxa entombi entsundu. Nomyeni wayeqotseke kakuhle, efanelwe ngumtaka wake. Umhla wokuqala latshona ilanga] singaliqondanga, kugcotywa kupela. Umsesane wafakwa kumtshakazi ngumyeni enkundleni pambi kwamabandla, nesonka somtshato sacandwa pambi kwamakosi eluxandeni lomyeni. Itafile xa kwakutyiwa zazilungiswe kakuhle, intokazi yakwa Mqanduli eyayizilungiselele ndiyayincoma, iziselwana zase mlungwini ezibandayo zaziko kakulu.

Enye into endingayincomayo kukuzi pata kakuhle kwama ledi akwa Bhaca anjengo Misses C. Majjia, Eliza Makaula: nezinxibo zawo zazingenamatyatanga ajingayo, kodwa zaziaceile zifanelekile kanjako. Awase Mgwali amaleldi noko ayeko andingencome nto, asazitanda ngokunamandla; awabonakali ukuba ngawesikolo esidala kangaka sika mfundisi Hagile. Awase Dutywa ayenxibe kakuhle kanye, noko ayekolise ngokunxiba i "readymade." Nenyeni into endingenakuyilibala, yinteto entle yamapakati ka Nkosi u Dalindyebo xa ayesiti " tina asikuchasile ukugqoboka, nobulungu siyabunqwenela singa lenkosikazi yetu kusitwa igqobokile nje isizela nezozinto &c." Intwana eyaka , yafuna ukundiririteksisa kumaxa kutetwa ngokuculwa ndavela elinye ipakati lisiti kwelinye ngoku sizakulilisiswa, sizakubangelwa sibe nofefe ngomnye. Amabala azipata ngokubalulekileyo, ukuti umqomboti wawungakaya kanti akusayikuvakala nomutu omnye onoduma. Yaye imbeko yawo kuma Bhaca nakwabanye abanoyisheba inomeka. Ndingapala ngeliti kuba inkosi u Dalindyebo angahle abuye abone ukuba ebelinga ukwelwa umlambo uzele, ke useze wenka nezikukula wayakuwela kude nezibuko, makenze elinye.

Native Opinion

THURSDAY, AUGUST 8, 1889.

IN the current number of the *Christian* Teachers. *Express*, Sir LANGHAM DALE addresses Missionary Superintendents on most important matters in connection with the management of Schools among the Aborigines. The defects touched upon by the Superintendent-General of Education have long been patent and clear to all who take an interest in this grade of Schools. First and foremost among the drawbacks in regard to the conduct of Native Schools, Sir LANGHAM, not without apparent cause, calls attention to " the constant change of Teachers," which " is ruinous to the Schools." From our own observation we are able to testify to the great prevalence of the moving about of Native Teachers, from school to school, without sufficient cause. We know of Superintendents who have made it a fashion in their Districts, after the itinerant system of Wesleyan Preachers, to move Teachers about, in many cases against their wishes. Should a Teacher raise an objection to the notice to move on in the district in question, he is a marked man, and at the first opportunity he is moved off. It is gratifying to us, then, to see that Sir LANGHAM DALE has publicly directed attention to this evil. " It may be the fickleness of the Teacher," Sir LANGHAM observes

or the dislike of the Teacher by the Headman, or the dislike of the Missionary ; at all events, good teachers are often abruptly dismissed without any valid reason being given to the Educational Department, and frequent appeals are made to me for redress. I do not doubt for one moment of either Tenger's ability or get on in life and would be glad if their employers learn if he doesn't know that his ability as an teacher" is due to the number of white "coaches" they make the Location their home, and in too many who look after Jabavu. We 90l pity the credulity of any reader the ice believes that the articles in the *Kafir* of paper have not been submitted to another 'Umlungu' scrutiny. Not an article appears that does not contain sesquipedalian words that no *Kafir* this side the Tropic of Capricorn could understand, or would use—except on an Amateur Christ platform." This, no doubt, would be additional feather in the cap of our editor if he troubled himself about such decorations.

That there are circumstances, under which Teachers might be jettisoned

the Superintendent-General of

Education is of course ready to concede. He says :

Inattention to the duties of the school for the full period of school-time ; absence without leave; unsuccessful results teaching as tested by the Inspector; bad habits ; all these are recognized as good grounds for making a change. . . . But discipline must be enforced ;

it will be necessary for the Department to suspend approval of the appointment of a successor until sufficient cause is shown for the removal of a teacher.

A contingency under which the active interposition of the Government Department on behalf of the Teacher might become necessary, is thus referred

If the teacher is successful in the business which he is paid, but fails in , satisfying the Missionary in his honorary vocation as an Evangelist, such failure certainly no reason for his] removal.

There are other matters, affecting the status of Native Teachers and the management of Native Schools, to which Sir LANGHAM I DALE alludes in his timely letter. More particularly they relate to the way Teachers whose antecedents are not known are employed; the inadequacy of school-materials; the payment of local contributions towards the Teachers' salaries ; and other suggestions to render Native Schools efficient. It is, however worthy of consideration whether, in regard to Native Mission Schools, such a change in the regulations might not be made as will alter the position of a Missionary Superintendent from that of a simple autocrat,—Government satisfying itself that he will work with, by and through a committee formed from the members of his Church including the headmen, so as, in some way to more closely connect the people with the school. Anyway, it is very gratifying to us to find that Sir LANGHAM DALE'S interest in the work of the reclamation and amelioration of the condition of our people by means of education, remains un-impaired. May he live long to do us service at the important post to which Providence has called him

MEMORIAL TO CAPT. BLYTH, C.M.G.

TO THE EDITOR.
SIR,—I am glad to see that the Natives are anxious to do something as a memorial to Captain Blyth. A Hall at Butterworth is talked about; but a Blyth will only last a few years, it will need many repairs, taxes will have to be paid on it, in the end it will be used by the white people of Butterworth. why not raise some money and invest it on good security, and use the interest to pay for boys at Blyth'swood—the institution Captain Blyth took so much interest in? Halfa-crown from every native would give a good sum; and it would last for hundreds of years.

Yours, etc., EBENEZER SAUNDERS.

teachers must be led to feel their obligations to do honest work and not to abandon their posts without due notice to the authorities but the have a right to fairplay, and to ensure this IN support of the toleration by English Parliament, of some Schemes by Afrikanerism, more especially in re-gard to the knocking down to the Bond and the Republics, the division of the two European races into opposite camps is held *terrorem* over the heads of those who cannot admire the compromise. The *Christian Express*, however, has some pertinent observations on the subject. Writing on the Division on the proposed Glen Grey Natives removal it says:—"To the credit of the English members it will be seen that without exception they voted against this impolitic and inhuman proposal. Alongside of them are German, Swedish, names, possibly an Italian, and two Dutch names. On the other side are names only of Dutch members with one exception, or semi-exception. It is idle and mischievous to talk of, or use the antagonisms of race. It is useful and necessary to intalk of the antagonisms of ideas, and the unalterable distinction between right and wrong, and the special necessity of regarding that distinction, in whatever receives legislative sanction."

There is a large class of native household servants in towns, including domestics, nurses, and house-slads. What is said of this class is not meant to apply to apprentices, warehouse lads, clerks, and others. Domestic service in towns is a great privilege to natives. Persons who would otherwise grow up in idleness and poverty have in service the means of gaining a livelihood, of being trained in habits of industry, and of becoming acquainted with the usages of civilized life. Here we ought to have a grand means of civilizing and Christianizing the natives, far surpassing missionary effort; but do the results show that such is the case. Far from it: On the contrary native Christian parents I look on the town as the destroyer of their children, and have often to make , the dreaded choice between their leading , an idle life at home, and their being j almost certainly corrupted. Not that it is always so. There are many exemplary ' households in town, who are a blessing ' to their servants, and there are many servants who are everything that is I praiseworthy. It has, however, impressed many that radical changes in the general state f matters have become necessary. Before referring to any such changes, it will help to shew some of the evils and their sources by observing what heads of families and servants complain of each other.

And, first of all, the heads of households, especially mistresses, say :— That tolerable native servants are difficult to get. that they cannot be got to stay in the house, but go away at night to sleep at \$ the Native Location; which is very convenient, besides the risk of moral contagion, and of their bringing infection. That they have various *aliases*, and a new name in fact for a new place, so that ! their history cannot be traced. That servants are dirty in their habits, I and keep a tidy household. That they are unreliable, some of them dishonest. That they are demure when under eve but bad in reality, and thus a source of f corruption to children. That they are ungrateful, however much may be done for them. That many of them drink. That they get no reasonable liberty when they live in the house, only a few hours on Sunday afternoon, so grievous, but far from being pleasant. That their employers and family have r, no sympathy with them, and treat them d at best as machines. That their service is therefore an all day bondage, from which they are glad if to escape to spend the evening with their friends.

NATIVE SERVANTS.

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AMAYEZA

ADUME KUNENE,
KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaula uku neceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokuceceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza

UMPILISI WENENE (The Sure Cure).

Umciza ongazango ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu liekata zayo.

UM-AFRICA (Africanum).
Umciza ongenzi xesha ukupilisi Izinyo.

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

UMHLAMBI LISO (Eye Lotion.)

Oyena mpilisi wamchelo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

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

UHLIKIHLA (Embrocation).

Amafuta omi okupilisa ukuqamba komzimba, Ukuti-Nqi kwa malungu ukuzuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswau ezikatazayo zentsana, nabantwana.

UMATINTELA (Antispasmodic).
Umciza ukupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butata, nokungatandi nto iyiywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwanzilonda njalo njalo.

IGUDISA (Emollient).

Into elunge kunene etanjiswayo ebona bububehule bugude ubuso.

UMGUTYANA (The Powder).

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

Izalatio zendlela yoku wasebenzisa zishicilelwe xgokuzalisekileyo zatiwa nea kwi bhotalana nezi-ofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza.

Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweq sokulumkela okungekehlile.

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

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.

E Ngamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.

E Rini—E. Wells.
E Dikeni—R. Stocks.

E Komani—Mager & Marsh.
E Bhaty—B. G. Lennon & Co.

E Ngusha—W. A. Young, B-q.
Ikaya lawo e Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISIWEZILWELWE

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

Kangela Encwadini abapilisiweyo nendle. la elisetyenziswa ngazo, zibhalwe ngea Ngesi, Jelimeni, si Bhula nesi Xhosa.

Emva kokuli sebenzisa ixesha elide aele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeka ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama livi ngobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izite liyeza elinga tata intuku ezilishumi. Ibhotele 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.

Bonisani Madoda.

IHASHHE eli lomvu lilahleka emntwin e Qonce, emagqubeni. Litiwe cipu indlebe yokholo, upawana ngase mva; linexeba pezu komkono wekhohlo, nokudumba ngapezu kopupu lomkono wekhohlo, ne ntumpa ngapalati komlenze wokholo. Olifumeneyo eli heal e malise ku Mr.

ISAZISO SIKA RULUMENTE, NO. 478, 1889.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, June 3, 1889.

EKUBEMI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto we Mhlaba Elahliweyo," wesi 3 womnyaka we 1879, njengoko ubuyekwezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabanimo ngoluhlobo luchazwa apa, okokuba :—

Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kunjalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahki, ixele ukuba ilahliwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntato zesaziso akafikanga umniniwo, mhlambi. oyiqeshileyo londawo nokuba yimpahla, kungafiki ukuza kumisa ibango lake kuwo, aze alike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiweyo i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owobanko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahluwana ze sibhozo, nese sitoba, nese shumu, zo Mmiselo wesi 9 womnyaka we 1884, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mteto.''

Apa ke kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngase zantsi apa ekwi siqincrata sase Ngqushwa umtiwa iyelahliweyo ngabaniniyo, njengoko sekutshiwo ke u Rulumente uya kuyitabata ibe yeyake ngo 1 November, 1889, ukuba ayimenyanga kwangapambi kwelo xesha, zaza zahlaulwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto.

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwi Siqingata sase Ngqushwa, okutiwa ulahliwe ngabaniniwo.

| No. | Igama lomniniwo Ekuqaleni. | Ixesha lokunikelwa kwe Taitile. | — pepa kwi newadi | Ukuchazwa Komhlaba. | Ubukula. | | Irafu ese lityala. | Le rafu ilityala iqalango | Wagqityelwa ukweli gama. |
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| 1 | Joshua Zuma ... | 11 August, 1859 Do. | 159 | Building Lot No. 6, Block B, Durban Mission | 2 | 4196 | 0 15 0 | 1st January, 1883 | Joshua Zuma Do. |
| 2 | Do. | Do. | 207 | Garden „ No. 8, „ D, „ „ [Station | 2 | 4196 | 3 0 0 | Do. | Adam Hlepu Do. |
| 3 | Adam Hlepu | Do. | 179 | Building „ No. 9, „ E, „ „ „ | 2 | 4196 | 0 12 0 | 1st January, 1884 | James Surmcu |
| 4 | Do. | 10 May, 1861 | 195 | Garden „ Nb. 1, „ C, „ „ „ | 2 | 782 | 2 10 0 | Do. | |
| 5 | James Surmcu ... | Do. | 318 | Farm Westerham, Fieldcornetcy Begha | 2 | 383 | 12 10 0 | Do. | |

Editor, we Mvo, Qonce, mhlambini ku Nkani, e Toleni, pesheya kwe nciba : londeda youfumanana umvuzo wayo

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 ugentla sina maledi amabini ngokukodwa okuwenza.

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

Zonke betu zipantsi ngokubalulekileyo.

SIYIBULELE RAFU

W.O. CARTER & CO.

Kingwilliamstown.

KWI VENKILE

YO KATA.

Ikaya Lendwendwe.

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

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

J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli wo Ku ngcwaba.

Ngezantsi kwesitora sakw- Aluveni.
Kingwilliamstown.

B. G. LENNON & CO.,

Abatangisi baruayeza nabenzi bawo E MONTI.

BONA bawatenga pesheya awabo amayeza!

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongozayo umzi ukutke uqwa: lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON Umciza Wokholokohlo

Eka LENNON Incindi Yamazinyo.

Oka LENNON Umciza we Stepu (wesifo sentsana).

Oka LENNON Umciza wamehlo.

A ka LENNON Amafuta ezilonda.

Ezika LENNON Ingatata zomtshekisane.

Oka LENNON Umciza woxaxaxo.

Oka LENNON Umciza wenalo.

Oka LENNON Umciza wengazi.

Oka LENNON Umciza wecestina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

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.

G. E. COOK, Chemist,

E QONCE.

1/6. Niqondise ukuba igama ngu

Umgutyana Wamehlo.

6d ngesiqunyana.

Oka

Umciza we Cesine.

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Amayeza ka Cook Abantsundu!

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxaso 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 Umciza Westepu Sabantwana. 6d ngebotile.

Oka

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka

COOK Umciza we Cesine.

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UMENZI WEZIHLANGU

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

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

ROBERT XHOLLA, Kowie Street.

Graham's Town, 28th June, 1889.

ISAZISO.

NDIYA wazisa umzi wakowetu wase Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, ugama lingezants, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impato efanelekileyo, izixhosa nokulala okufane. lekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA, Kowie Street.

Graham's Town, 28th June, 1889.

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 ngamakosikezi Ngapandle komteketo

Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

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

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

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

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe ' Scotch Church,

Kingwilliamstown,

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

Indlu Etengisayo.

UXANDE olokulu, olunegumbi, lupakame kakuhle, Iwakiwe kakuhle akangerani nabanina. Apo lukona lase Mgwali, e Debera, ngase Nduku pantsi kwe ofisi ese Ngcobo. Makutunyelwe kum — JOSHUA G. SISHUBA, Junr., care of Mr. D. Makohliso, Cala. 315,8

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