

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, AUGUST 22, 1889.

[No. 249

IXESHA LE BHOLA. 1889.

DYER NO DYER,

BANQIKA into eninzi ye Mphahla ye Bhola, abayite dlakana ukuba ibonwe kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABAZINTLOKO

I-BHAYI.

Zika Lilly white, Izipato ze Cane 16s Zika Cobbet's Cane Zonke 19s „, Ezilunge ngapezulu 21s., Ezenziwe Speshele 25s „, Ezispeshele 21s „, Eziketiweyo 25s „, Duplex Driver 30s „, Bartlett's ezi Double Cane 13s 6d „, ezi All Cane 16s 9d „, ezi Kuncotula 19s 6d „, Zika Cobbet's Eziyi Single Cane 15s Zamadoda zoku praktisa 5s 6d, 8s I Eziyi Double Cane 17s „, Dove Tail (extra strong) 9s „, I-Seti Zentsapo 6s 6d, 10s, 12s 6d. I-Stumps 5s 6d, 10s, 12s, 16s 6d.

I-BHOLA ZE KRIKITI

Ezika Duke ezimitungo ipindiwe Ezika Ayer's Ze Match ezimitungo yo 4s 6d. „, extra strong 6s 3d. „, 1 Catgut „, IOs. Ezentsapo 2s 6d. „, Lillywhite 6s 6d, 7s, 8s, 8s 6d Ezika Duke ze Match 5s 9d, 6s 3d, 7s

IZANDLA.

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu lwelokwe—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha. Zobetayo Ezolusu Iwe nja 7s 3d, 8s 6d, and 9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d. New President Batting Glove 9s 6d.

Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. Intonga ze Tennis ziqalela kwi 6/6 kuse kuma 30/-.

Imitwalo emikulu yempahla entsha, yase ntlakohlaza ifika ngo Stemele bonke.

DYER NO DYER.

ABANENGUBO ZAMANENE,

KING WILLIAMS TOWN.

Kotenga i Sati yonke kwapulwa i Sheleni zo mbini e pontini amanani awodwa kule mphahla. Paula Mlesi!

W. McGLASHAN & CO.,

(MAGALA),
EDIKENI

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

ITYALI, IZIHLANGU, NE NGUBO.

Zonke Intlobo Zabatsatayo 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.,
E-Dikeni.

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

GEO. B CHRISTIAN & CO.,

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

IRON POTS, with long legs.

RED OCHRE

CORRECT SHADE.

COFFEE, TEA, SUGAR, RICE, etc.

ABATSHATILEYO.

DLAMBULO-MAYAPI.—Ngo 30 July, 1889, kutshatiswe a ISAAC DLAMBULO, wase Lufuta, no ELSIE MAIPI, wase Qatsa.

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

ABAZELWEYO.

DLAMBULO.—u Mrs. JONAS G. DLAMBULO ubeleke inkwenkwe ngo 11 August, 1889.

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

ABABHUBHILEYO."

MAQINA.—U LENGE MAQINA ubhubhe kwa Matole, komkulu ngo 15 August, 1889. Ugule intsuka zontlanu. Izihlobo mazamkele lompinga.

ZIBI.—"Ndiyazisa kuwo onke Amahlubi nezihlobo zake ukuba umzukulwana ka Monakali u Nkosi u SIFUBA ZIBI usishiye sikedamile ngokubhubha ngo July 31, 1889, 1130 a.m.—THOMAS BOTTMAN, ngomyalelo wamadoda ase ramenteni. Falconer, August 14, 1889. 2it298

BUSO.—U BERNARD BUSO, owasala ekupela kwake kubazali bake u Edmund no Sarah Buso, ubhubhele Emtwaku ngo August 2, 1889. Ubudala 21 iminyaka. Nezigama zihlobo mazamkele lombiko okupela kovakalisiweyo; 2it298

Kwi Zicakakazi.

KUFUNWA ISI-CAKAKAZI esitungileyo, esiwaziyo umsebenzi. Umvuzo mhle. Ofunayo makaye kwi ofisi ye Mvo.

KUFUNWA ISI-CAKAKAZI sokubamba umntwana. Ofunayo woya kwa Mrs. EVERETT, Arthur Street.

ISAZISO

NDIYA wazisa umzi wakowetu ose. 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 impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene, ROBERT KHOLLA, Kowie Street. Graham's Town, 28th June, 1889.

IZITAMPU ze NJOLOBA.

IZITAMPU ze njoloba kumntu — wonke, ngamanani angalungela nabani. Izitampu ze njoloba ngoba kwaba bhala Ingubo zeziya, Incwadi, Amapepa, Amantloko lencwadi, Memorandums, Amantloko encwadi zamatyala, njalo. Izitampu ze Njoloba ezimilise okwe qanda, ezinqila, ezi square, kwimitya ye kausi, ezi Ribinini, emapepeni asongwayo, nase migceni. Izitampu ze Njoloba ezine ntsuku, nezimomisi ogokwazo. Istampu se watch, ese loketi, eso siba lokubhala nge inki, nangomsizi, njalo-njalo. Imilinganiselo namanani akwi Ofisi ye Mvo apo ofunayo angatwala kona, okanye ku

A. W. TEMPLER. E-Rini.

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

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwa nge riteto yesi Xosa. Oka LENNON Umciza Wokholokholo Eka LENNON Incindi Yamazinyo. Oka LENNON Umciza, we Stepu (westifo sentsana). Oka LENNON Umciza wamehlo. Aka LENNON Amafuta ezilonda Ezika LENNON Inagatana zomshokisane. Oka LENNON Umciza woxaxaxa. Oka LENNON Umciza wepalo. Oka LENNON Umciza wengozi. Oka LENNON Umciza wecesina. UMTENGISI

E. BLANCK, Cegmani, Transkei.

BAKER, BAKER & CO.

BANE

MPAHLA ENTSHA

YE NTLOBO ZONKE.

YEXA LENGQELE!

YEXA LEMVULA!

YEXA LOBUSHUSHU!

YEXA LOMOYA!

Kanize kubona i SUTI.

Kanize kubona i BHATYI ezinkulu.

Kanize kubona i BLANKET ziqalela

kwi Is. inye.

Ihempe, iminqwazi esitileyo, Izihlangu, njalo, njalo, Zitshipu ngapezu koko zaka zanjalo, zisahleli zifika.

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EQONCE.

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ISUTI zamadoda ze Stofa—12s 6d, 14s, 16s, 18s, 20d IBHATYI „ „—5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d I-Bhulukwe „ „—4s, 4s 6d, 5s 6d, 6s 6d to 15d Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d Ibhulukwe zamadoda ezingwevu (zokutshata)—16s 9d to 18s 9d. Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1s 6d, 2s Ihempe ze fulaneli—is 6d, is 9d, 2s, 2s 6d Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 114, 3s 6^

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

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokumbelweni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand' ukufika—3d, 4d, 5d, 6d, 7d nge yadi Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi Ilinzi—4d, 5d, 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.

EZABABHALELI.

IZWI LODANDULUKA ENTLANGO. MNUMZETU.—Ndikucela ukuba undincede ngokundifakela lamazwi angumbuzo ngokukodwa kuma Wesile. Ndiiba mna lisiko ukuti umntu olunge kwihlelo elitile nqonqulo, ati akuba ehambele, ati kwelozwe akulo ukuba Inkosi itike yampa amandla enze imisebenzi emilile ngegama layo, ahlabe 'umkosi kwelo hlelo sukuba elunge kulo. abeke ngokwenjenjalo ufuna ukuba elo hlelo limncede ngezinto angaba uzifumana zifuneka kulowo msebenzi; kungakataleki nokuba ngonjanina, nokuba ngumntu njekodwa we Ramente. Ndisitsho nje ndenziwa kuba kukade ndihlaba umkosi kuma Wesile ukuba bandincede ngomsetyenzana endiwenzayo nganeno apa akuko noyedwa oke azikataze andipendule ngalonto, nokubiza ukuba nditinina ukusebenza kwam, njalo njalo Ndiide nditi, mhlambi akwenziwe kuba ndingaziwa; kuba uhlobo ndizibika ngalo ukuba bendingumfundisi ngesekude kwafika nabanye abafundisibokuza kundincedisa. Kodwa mna, kuba ndingenguye umfundisi, andipendulwa nangelizwi elilodwa; zaye into endifuna zona zingenkulu ku bantu abanentliziyo entle ngomsebenzi we Nkosi. Woqonda apo Mhleli ukuba incinane kakulu into efunwa ndim kukuba ndipendulwe ngenito esukuba ndiyibuza, ndinikwe umaingqa okwenza umsebenzi. okanye ndibuzwe ukuba nditinina ukuwenza kwam, okanye nditjenjiswe ukuba bayeza ukuba kundinceda ukizwe ndingabi sicenge sento zonke—kuba nom Catholic ufika ati ufanele ukuba kum kuba ndokunceda, ndibe burora kuba udisalinde ilizwi elivela kowetu. Nditi ke mna ukuba ndifumaekwa ndikwelinye icala kolungana? Botshona ukuti asilahlekwe nto kuba ibingenguye umfundisi kakade. Nokuba batshoke, kodwa mna ndibona ukuba umsebenzi endiwenzayo ukwalunge njengowo mfundisi. Akusenani ke noko, kodwa ukuba banokundinceda ngezwi elinye lodwa, batsho ukuti abakabi nanginga yokuqala umsebenzi kweli lizwe, ukuze ke ndikwazi ukuba ??malula amanye amahlelo angxamiseyo ukuba andincedise, ndibe ndisazi ukuba ndilahliwe kowetu. Mandipele, ndisesako isicaka.

UM-WESILE ONGAZIWAYO. Lourenco Marques, Delagos Bay, 12 August, 1889.

INTLANGANISO YASE NGQUSHWA.

Lentlanganiso yalo mandla (utsho umbhaleli) ihlangene e Durban, Peddie, ngomhla weshumi kweminye inyanga? Umcimbi ebingawo ibingowe Rafu ye Zinja, esabona epeneni le Mvo ukuba nalapa e Ngqushwa. Ibhunga ligugula ukuyihambisa. Lentlanganiso imbulela kakulu oli liso le Mvo. Kube yinto emnandi ukubona abantwana be nkosi, kunye nezipakati zazo ezidumileyo, ziqukene zicinga iqinga lokuhlanganisa ubunzima obuza kubehlela. Kwaba yinto embi ukungawboni omnye umzi wase Ngqushwa namhla ngomcimbi ongakanana. Au, siyoyika ukuti umzi weyele ngelomkono ebutywaleni; kanti ke le Ratu iya kutwalwa nguye wonke ubani onenja. luteto zonke zentlanganiso zibonakalise umoya wokungayifuni nowo kuyichasa le Rafu ngetuba lokuba tina bantsundu sahlutwayo izixobo zetu; nangokungaqondi ukuba iva kumiseleka ze ihambe kakuhle ngapandle kokudala amatidala kwakubo abenzi bayo. Ngokwecebo lika Mr. M. Mphahla intlanganiso ibonise ukuba makutunyelwe ilizwi e Mantiyini yetu kuviwe ukuba njengokuba lo mteto siwenzelwa Ligugula le Dolopu nefama nje, lina gunys linina pezu kwetu tina zi Locations, kuba singeko ngapantsi kwe miteto ye dolopu ne fama, singapantsi kwe miteto ka Rulumente ne Mantyi yetu. — Kanjalo intlanganiso izimisele ukuba maza itumele umbuzo ku Rulumente ive ukuba namhlanje usinikele ngapantsi kwemiteto ye famana? Silindele tina ukuba inteto epuma ku Mantyi naku Rulumente ngokwake. Itete kabukali intlanganiso ngokuti zonke inkosi zalapa e Ngqushwa kunye nama duna zo, mazamkele ipepa lendaba— IMVO, ukuze nokuba ayikwazina ukuzifundela ngokwayo, ibe nomntu oyifundelayo ebantwini bayo ukuze izazi indaba zombuso wasema Ngesini esipantsi kwawo kweli pepa liyi Mvo. Efacebo lamkelwe ngotakazelo. Ngati ukuba umzi wase Ngqushwa ubuya kulicamanga ulenze elicebo lomnye wabo ungaahamba kakapukapu ezintweni zomzi wayo. Kanjalo neli lizwi watyi wa lona wawuti yi Ngqushwa Emnyama lingashenxiswa kukuqaqamba kwemisebenzi.

IMPENDULU YESICELO

Sinetemba elikulu isicelo setu kubamkeli be Mvo Zabantsundu ukuba bazame iqela eliyi 700 eliyakungena lamkele ipepa, ukuze litwatylulwe, siyakupendulwa kakuhle. Sekuilke amagama avela e—

- Craddock 3
- Peddie, Mgwalana (omhlope) ... 1
- Kamastone 2
- Ewonke asele fikile 6

Ibala Lembhongi.

WOLINGANA ?

Wolingan' ukupilela u Yesu Izulu lihlale lipambi kwako? Ukuz' ukukany' okuvela kulo Kufufumana unyanisekile. Wolingan' ukulandela u Yesu Kumanyatela emihla ngemihla? Yen' usand' ukuyihamba lendlela Ungekupose owake umkondo. Wolingan' ukutetela u Yesu Amazwi otando nokonwabisa, Amazw' azintolo ezihlabayo. Anobushushu bomoya wezulu ? Wolingana ukumtyila u Yesu Kulo ilizwe elingamaziyi, Uti nokub' akumacacisi kanye Uzityil' ezinyintloko indawo? Opilela ukukonza u Yesu Uzuz' imihla yovuyo kwangoku, Aze ezulwini ngokuzelayo Azukise kwelo lizwe loyolo.—E. T. P.

I Ruluneli yase Natal.

Ezocingo ezivela Pesheya ngalveki zezokuba u Sir Arthur Havelock, obeyi Ruluneli yase Natal wabelwe ukuba yi Ruluneli yase Ceylon. Indawo yake e Natal inikwe u Sir Charles Mitchell, j Ngapandle kokonakalisa imicimbi yelakwa Zulu ubu Ruluneli buka Sir Arthur! abunanto bungakankany wa ngayo.

Indleko Zokutuma e Kapa.

I Sivakalisa ngovuyo ukuba Ityume lika Nkosi Mbovane Mabandla, no Matofe ka Nkosi E. S. Mhlambiso,—ezindawo sezikutumele ezikufunemeyo ukuncedisa kwindeko yokumela abantsundu. Zintliziyi ezikululekileyo ezinjenge zabantu base Tyume, nabakwa Matole ezikalipisa atnadodana ziwabangeli ukuba anganditi xa kubonakala uhlanganiselwa engocini umzi. Besekuko abamhlope abebesiti, akusakwenzeka ukuba abantsundu barole nto kulo mnikelo; bazi hangu ezikula ngesikalo kungeko boya j bunokucutywa kuzo. ITyume no Matole —ezindawo ziqalile ukukukanyeza oko.

ULAULO lwase France lucela kwi Palamente yelozwe ukuba luvunyelwe ukuchita izigidi zemali ekwakeni inqanawa zemfazwe.

IMPILO YO MPATSWA-BANTSUNDU.—u Hon. J. A. de Wet, M.L.A., nbeeloko ese Somerset East ixesha eli lonke, kwaye kusitima nya kusinga e Kapa kwa isentsha levek. ; Impilo yake ayikabi yiyo entle.

ITOLA YOMCANCATO WE NCIBA.— Abalesi bokumbula ukuba saka sati nakuba ipelisiwe itola kulomcancato nakwese Gqili yi Palamente, oko akusakwandule kwenziwe de kufakwe isaziso kwipepa lakomkulu i (*Government Gazette*.) Lomteto ke ubhengeziwe kwipepa lakomkulu levek egqitileyo. Akusahlulwa tola ke ukususela ku 14 August, 1889.

EMZIMKULU.—Umbhaleli ulila uti Into eyenziwa ngubawo wetu u Rulumente isixakile asazi ukuba uyasirorelana betu, po singazanga simpose nje yinina singabantu bake kunye nje. Nditsho kuba sivalalewe emahlantini nonyaka. Sizakufela ezindlwini ngenxa yengqele kuba akuvunyelwe ukuba apule usasana ngenkabi. Yo ! yo! Sone nina. Bafa abantwana baka Rulumente ngu Rulumente! Manditshone.

IFELKORNET NAMATYALA.—“ Kuko indawo eti Felkornet mazibe namandla okugweba amatyala, namhla kwenziwe imantyi ezinina kuba Amabhulu akatazela kade ukuba mazibe nokugweba amatyala Ifelkornet. Mna okwAm ndichasene nayo lonto. Umzi mauiyikangele lonto, uhlanga lwakowetu luyakuba lilifa lezabohkwe kuma Bhulu kuba kakade bayabulawa abantu ngama Bhulu. Umzi mauiyikangele uyale lonto mandipele, ndingowako.—A. MAZWI, UCRADOCK.”

IMBAMBANO YASE NCEMERA. — Ngolwesi-Tatu lwevekii edluleyo umzi wase Ncemera, wotu ewe zinqwelo zabafundisi o Rev. B. Ross. D. Don, no Mr. T. E. Duckies, abatunywa ngamanekazi apesheya apete esisikolo sentombi sase Ncemera sidumileyo, ukuya kuva ubungqina bendawo amangalelwa ngazo u Mies Sturrock ngumzi nabafundisi njengokuba soloko kuvakala ukuba kuko ixabano elikulu kulowomzi. Kutiwe mababuye umva, umzi awukhlangani. Owakona uti akulalwa kupehlwa ubungqina obo. Singasemoyeni.

TAMARA. — Kulomzi kuvakala ezengozi yenkwenkwe yelali ka Mema ebinzwe entloko engqina yenye inkwenkwe xa iputi licanda pakati kwawo omabini ngo August. Itsho bupandele ubucopo kwa oko. Yasel' ipuma ingqina igoduka —Kwanelinye inene lakwa Shushu, omdala wase ramenteni, bekubanjwa amahashhe kusiyiwa emgidini wonvana wento ka Mrwashu, kwahlutana ngebashe unyana noyise kuba kuza kuyiwa emgidini; wasimbeta unyana isinqe ukuya kutata umkonto endlwini, wawuqalela pezulu wati kulakata esipangeni watsho waqukula pantsi, wawuqaula umsipa wes panga. Usalele pantsi ke nyise lowo. Ngumsebenzi womqomboti ke lewo unjalo.

UKUXHASWA KWABAFUNDISI ABANTSUNDU. —Lencwadi iyazitetela :—“IMVO ka May ixela ezokupuma kuka Rev. S. Adonis ebufundisini, lento ibonisa ukuba abantu abamnyama abakabi nako nkwayama pezu kwawno amagxa ngapandle kwabamhlope. U Mr. Adonig kupela komfundisi ozelelo wabantBundn nkusuka e Tsomo use Mzimkulu. Ezo Ramente ke bezingenakwenza ikoleke na zinyuze inxaso yomfundisi ? Okunve u Mr. Adonis yindoda efundisiweyo ulandela amadodana akwa Ndlambe amabini ngemfundo. Iminyaka yake efundisa ingapezulu kwe 25—e Koloni nakwa Pini, e Ngxalawe. kwa Matole e Hohita e Sidutyini kwa Mditshwa e Mtata, kwenzodwano kmlapo italente wayi bhodlisela kona. Mr. Mhleli ukuba abantu abantsundu abanako ukutwala indoda enye ingaba lendimbani ise Sidutyini nase Mtata ifundela ukuya e Rautini qha. — Umhlobo wom Herschel June 1889.”

SOMERSET EAST. — Incwadi evela e Somerset ixela ngokubhubha kwentokazi ebeyomelele ngokudalwa nangompefumlo Elizwini. Omke njengaye akanakulilela uti umbhaleli :— Manditu kuwe mzalwana apa tina kubi, ubusand' ukuba lapsi, wnda weza kubona no Nonali umka Xuba, intombi ka Sixoto. Lontokazi, ekwang Sayityi De Bruin ngokwase mlungwini, igqite nge 16 August. Njengokuba nawe usazi isishiyi ngoxolo emva kokunyamazela intlungu enkulu, isiti ilindele ukubizwa ayinasitukutezi santo ngesimo ekuso, ayisakuyituma Inkosi ukuba yenze intando yayo kuyo. Kubenjengokutsho kwayo lentokazi. Zaqokelelana intlungu kulodade wazola noko walindela ukubizwa njengoko watshoyo kwangapambili. Ubudala bayo lentokazi bungamashumi asitoba anamihlanu (95) iminyaka. Amazwi ayo ewatete iselulukweni ngala :—Ndisebenze kusesemini, ndisezwe ngahantu baka Tiko ubisi olungangxengelwanga, i Bayibile yam ndiyisebenzise kusesemini, ngoku ndiyibeke bucala, nditya ngoku ezonto ndizebenze kusesemini.” Omaziyo ubengetsho ukuba u Tant' Nonali seleyilo minyaka: kanti kube kunjalo. Ubesazisebenzela omelele.

(which is the amount for the fine) may be the hard earned wages of a whole week. What a shame ! We do not care to dwell on the subject at any greater length, in fact we should have been better pleased had not circumstances compelled us to note it. Fairplay and justice demand it, and so we have to bow to duty and bring it to light. King Williamstown has no such regulation in force, we challenge any town to produce more orderly natives than those to be met with here, notwithstanding the large margin of liberty afforded them. We gather from those who are acquainted with the two towns that King Williams- town far surpasses East London as far as order is concerned, with its oppressive bye-law. Order is a striking feature in the former ; while brawls are not wanting in the latter. In a future issue we propose touching upon the whys and wherefores of the success or otherwise of the towns in the management of their Native population.

We hope too soon to call attention to the high-handed procedure of the East London Municipal authorities towards the Natives on the Location involved in their forced removal for what appears a mere whim.

Notes of Current Events.

A VERY large meeting, consisting of Europeans and Natives, was held at Butterworth on Saturday, 17th inst., to consider the steps necessary to the getting up of a lasting and worthy memorial to the late Captain Blyth. A cloud of melancholy rested upon all present, conscious as they were of the circumstances which had called them together. The resolutions arrived at were briefly that a letter of condolence should be sent to the bereaved family, and that a fund be raised out of which will be purchased a Memorial Tablet to be placed on the late Chief Magistrate's grave, the rest be appropriated for scholarships for the education of deserving Transkeian youths. A thoroughly representative Committee was appointed to carry out these resolutions.

ON Friday last numbers of Siwani's people rolled up into King Williamstown in force to demonstrate against the Dog Tax, imposed by the Divisional Council. The members of the Council happened to be in session and an interview with them was held, the result being satisfactory to the Natives. The Council is inclined to remit the obnoxious tax ; but it could not do so this year as already a large number of people had paid and it would not do to allow the Natives who had not paid to escape. If, however, they paid this year's tax satisfactorily, and presented a petition in November next it would be entertained. At this decision the *Kaffrarian Watchman* is offended, and hard terms, for our contemporary, are employed to condemn the answer of the Divisional Council. For ourselves we consider the reply as the only one possible under the circumstances. The tax is not only not popular among the Natives but it is disliked by the bulk of the white people of the King Williamstown district. It is the people that the Divisional Council is supposed to represent ; and, as we have shown, the people are averse to the tax. It would be paradoxical for them to set themselves against the *vox populi*. As far as we can judge their reply to the Natives is characterised at once by fairness and common sense; and they shall all the more be respected and trusted by the people for it.

It is much to be regretted that a town of presumably enlightened English people like East London should lend itself to a harsh unsympathetic treatment of Natives, for being Natives, such as is to be gathered from reports of the Town Council and Magistrate's Court. Our people who labour at the Port are just now uneasy over their removal by the Town Council from a spot where they were allowed by the same Council to establish themselves not long since. That place does not appear to be required for anything just yet. They must shift, however, because the Council desires it. The new place is a long way off from where they work, nor does it appear that fixity of tenure will be given them even here. These are hard lines indeed.

FROM an account of *the proceedings of the East London Town Council of the meeting held on 14th August, we find the following record on this subject:—A memorial was read, signed by a number of “ Christian ” Natives in the location, petitioning against the removal of the location, giving as reasons that as they were in service they would not have the time required ; that there was difficulty in securing material for building huts; and another reason was understood to be that of distance. They argued that though the location was not in the state the Council would like, and in which it should be, that was no reason why those who tried to improve the state of the place should suffer for others.—Mr. Willets moved that the natives be informed that the Council had fully considered the several points raised by them before receiving their petition, and that the Council did not see any sufficient reason to rescind its previous resolution. — Mr. Brill seconded.—Carried, Messrs. Rees and Stacey voting against.

IN the crusade against the Natives that seems to have been started in East London our people have no quarter. Turning from the Town House to the Resident Magistrate's Court, it is evident Natives have no easy times of it at the Border Port. For a colourless crime of being within municipal limits at the early hour of 9.30 p.m., three respectable Natives personally known to the present writer, who reside within the Municipal limits were run into goal and on the 13th inst., had to appear before Mr. W. M. Fleischer the C.C. and R.M., of East London. The following report is unworthy a town in a

Isemile—5/6 to 6/ ngenxhwa

Native Opinion

THURSDAY, AUGUST 15, 1889.

SOME considerable, time has elapsed since we East London had occasion to pass a and its Native community.

A regulation is in force in the East London municipality, according to which no Native is allowed to be in the streets after 8 o'clock without a pass. The penalty inflicted for such a crime, if crime, it be, being either 2 or 3 days imprisonment or a fine of 2s 6d. Writing from memory, we think the regulation goes by the title of Bye-Law 232. Readers of the *E. L. Dispatch*, will readily allow, from the convictions therein reported from time to time, that the number of Halfcrowns, drawn from the Natives' pockets, in the course of the year, amounts to no little sum, so that besides the usual taxes common to all, the East London Native contributes an extra sum towards the Revenue. This is indeed one of the most irritating regulations we ever came across, and what it is based upon, we should like to be taught. We fail to discern its advantages to either European or Native. We could readily understand such a regulation being enforced, when the country or district may be in a state of unrest, in fact where Martial Law may have been proclaimed. At such a time precautions of the kind are absolutely necessary, in order that the friend may be known from the foe. The regulation is a hardship to the Native servants, however much an amusing pastime it may prove itself to be to the Municipal Police to run in as many Natives as they can the instant the Curfew is tolled. May we ask, is it necessary that such a regulation should continue, to the inconvenience of a number of law-abiding and orderly Natives within the Municipality, and that during times of peace? further, does any Law exist to support such a measure? We need light on this point, and perhaps those who are supposed to know will give the solicited information Talk of tampering with the liberty of the subject, perhaps the Native is not entitled to such liberty on account of his complexion.

ABALIMINA BARWEBI.

E QONCE (Augst. 17.) Ihabile—6/ to 7/ ngekulu Itapile—2/6 to 1/6 ngenxhwa Umbona—5/ to 6/11 ngekulu Irasi—9/ ngekulu Inkuku,—9d inye. Amatanga—1/3 to 4/9 ngedazini Umgubo—1/6 to 1/7/6 ngekulu Imbotyi—13/ ngekulu Inkuni—8/ to 35/ ngefllara

EKOMANI (Augst. 17.) Inkuni.—9/ to 44/ ngefllara Inkuku—10d to 1/ inye Umgubo,—11/6 ngekulu Isemile—4/3 ngenxhwa Ihabile—6/ to 6/3 ngekulu Irasi—2/6 ngekulu Umbona—12/3 ngenxhwa Itapile—15/6 to 17/ ngenxhwa

E DAYIMANI (Augst. 17.) Isemile—7/ to 7/6 ngenxhwa Irasi—12/ to 14/ ngenxhwa Imbotyi—20/ to 30/ ngenxhwa Ihabile—10/6 to 11/6 ngekulu Amazimba—13/ to 15/ ngenxhwa Umgubo—24/ to 33/ ngenxhwa Umbona—15/ to 20/ .. Umgubo wombona—16/ to 22/ .. Ihabile,—16/6 to 17/6 ngenxhwa Itapile—18/ to 25/ ngenxhwa Inqholowa—18/ to 20/ ngenxhwa Inkuku,—1/3 to 1/9 inye

E RINI (Augst. 17.) Inkuni—20/ to 46/ ngefllara Inkuku—9d to 2/ inye Itapile—10/ to 14/ ngekulu Umbona—11/3 to 13/3 ngenxhwa Irasi—9/9 ngenxhwa Ihabile—3/9 to 5/ ngekulu Irasi,—2/5 to 2/6 ngedazini Umgubo—26/ to 27/6 ngenxhwa

The *E. D. Dispatch* a short while ago, in its report of Police News gave the name of EDWARD LANDULE as a victim of this irritating regulation; he is in the employ of Mr. KNIBBS, and it so happens that we know a little of the history of EDWARD LANDULE. We make no hesitation in stating that a more trustworthy youth, Black or White, has never trod in the streets of East London; his employer would corroborate every word we say. The fact of his being left in the entire charge of the business at times is sufficient proof. This young man is looked upon with suspicion by the East London Municipality, and because he happens to be out in the street after 8 o'clock in the evening, and at the same time carrying a stump (wickets) in his hand, he must be bent upon mischief. There are scores of dangerous characters among the European community within the East London Municipality. Why not pay attention to those. Labour is very cheap just now, and for all we know, the half-crown

free country *Enoch, James, and Lettie* Kafirs, were charged with being- within municipal limits at 9:30 pm Prisoner Enoch told the-Inspector that he had come from the location,, where they had been attending a singing-class. This prisoner, witness went on to state, lives in Hanover the he keeps a kaffi^r boardinghouse. James and Lettie were young were young people from the country on a visit to town, prisoner Enoch applied to inspector Baker for a monthly pass to roam abroad which was refused. It was stated that prisoner was employed at the post-office, and the Bench pointed out that the employer was the proper party to obtain a pass from. Prisoner then made out that he did not think a pass was necessary. His Worship then read the regulation No. 232, and said that the law must be obeyed. The fact that prisoner lived in town made no difference. Convicted, and each fined 5s or three days hard.

UPON the East London Magistrate's own showing it is hard to see how Enoch who resides within the Municipal limits can breathe God's air out of gaol, as he can be legally arrested in bed for being within these limits. Anything more oppressive it is hard to imagine.

NATIVE SERVANTS.

No. II.

In all improvement of Native servants the initiative must be taken by employers. To them therefore some suggestions are addressed. The first step in the direction of reform lies in the original selection. No servant should be taken who is without good moral qualities. If servants are morally good, and are out of a respectable native family, it is wonderful what can be made of them, however rustic and awkward they are at first. They must be trained in the proper manner which is done by telling them in a kind and friendly way exactly what to do, and the reason why a thing is done in this way and not in that. The common way is to leave them to act according to native ideas, out of which an attempt is made to drive them by incessant scolding. In order to secure respectable servants, it would be necessary to communicate with their missionaries, and thus with their parents, and it would be suitable that the latter should visit their children in service to see how they do. Employers in these circumstances would naturally take moral charge of their servants, and attend to their general welfare.

This plan though right in principle could hardly be acted on except on a small scale, and some other agency is necessary. This would be found in the institution of a Registry and Servants' Home, in charge of a lady Superintendent. A Registry is an equal advantage to good servants and to good mistresses to find each other. A Home is a great boon to servants out of a place, or seeking one for the first time. It would also supply sleeping accommodation to those who have none such in the houses where they serve—there are too many of that sort. A bright and cheerful Home would have many attractions for female domestics. It might be made the means of their moral and religious improvement, and as its inmates would have the pleasures of society, they would probably cease to care for going off to the Native Location.

There are many houses where there is accommodation for servants, but they go to the Location and wont stay in the house. This matter is simply a question between the strength of opposite attractions. If servants can be made happier and more comfortable in the house than they would be at the Location, they will stay in the house; and if not, not. It is useless to attempt to force them. If getting reasonable liberty is one of the things they wish, there is surely nothing to prevent that. Where is the difficulty of their getting a half holiday on Saturday from 2 o'clock in the afternoon to an hour in the evening. To give this requires only some planning. To give an hour or two on Saturday afternoon is simply defrauding them of a holiday. The long hours of servants should also be shortened. The hour for rising is 6 o'clock, and work is seldom over before 8 o'clock at night. In these days, when workmen are demanding a day of 8 hours' labour, no one is tied up for 13 or 14 except the household drudge. Perhaps the breakfast and supper hours require work to begin early and end late, but servants might easily have a break of two hours in the afternoon, which they could call their own, to sew or to do anythinⁿ else for themselves.

To servants—it is suggested that they should willingly consent to stay in the house in place of going to sleep at the Location, but as their employers have a decided interest in their being resident, servants in engaging should bargain for reasonable liberty to go to see their friends on Saturday afternoon.

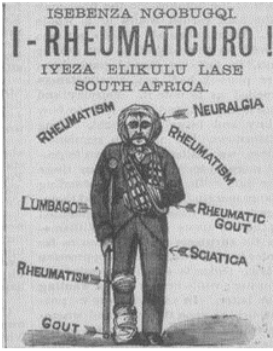
A single hint is offered to parents. Cases are known where a father comes monthly to the employer to appropriate the wages of his son or daughter; and the same thing has been done even to a Teacher. Nothing can be more beautiful than the filial piety of children in helping their parents, but for the native father to pocket the wages of his child is a shameless rapacity coming down as a bad tradition from heathenism, and only to be matched by the selling of daughters. —S.

OKUKUXALABA KUYININA?

KWAM

ISEBENZA NGOBUGQI. I-RHEUMATIGURO

IYEZA ELIKULU LASE SOUTH AFRICA.



Okukutyafa nokukudakumba? Ezintlungu sise siswini, lombodlo, nobu bumuncu Sase mlonjeni Kukutinina ukuti ipango lirenje, zekubuyi kubeko ukungatandi kutya ? Kungani ukuba intliziyo ifumane icukumiseke, ihle, ibe lusizi, incame ? Yinina ukuba umntu futi amani ukuba unengokungati kuko ingozi eza kumhlela, otuswe nayingxolwana engepi, nje ngomntu oza kuhlelwa sisihelegu esikulu ? Ziteta ntonina ezintloko zihlungu, oka kuheta kwovalo, oku kugangwa kunje ngokwe ecesine. okukubila ebusuku; obn bitongo bnziqabn bunamapupa, bungazisi kupumla kuhlaziyayo, kunc ncwina nokubhuda, kwa nezotuso-tuso zo onama nyamanyama bamapupa ?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli wazo zonko izukuhlane zabanu. Lonto kukusweleka kwamandla esiswini, okugquka ukutya oka kutiywayo kube ligazi, lokondla umzimba. Ngamaxesha amaninzi (onto isusela ekutini ungatyi, ungamaxesha alungeleleneyo ukutya okokulungelelyo, nokungafumani kushukumisa igazi namoya wapandle. Ingangeniswa kukubandzeleka kwe ntliziyo—ngokuhlelwa sisihelegu esikulu. Ingandiswa, okanye futi yomelezwe, ukuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingqondo kakulu, kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwane xixhakaxhezi ze mali. Ukaba isisu sibe singapatwa ngolungelelwano amaxesha onke, akufa kube kungefumane kuhle kwabatsha , nakwabasomelelyo, koko kube kungaba ngumhlobo ofka selelindwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke utshata lokuqala olungenela impilo nokonwaba, kukungasebenzi kakuhle kwesisu.

Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka. Umenzi walo kupela ngu J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

AMAYEZA

ADUME KUNENE,

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniwo, ngenxa yokunqinelana kwawo nezo zifo enzelwa wona; ngenxa yoku kaulenza uku necda .oku ngawenakalisi umzimba; nzenza yonu pantsi bexabiso lawo: necda yokuceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu: nangenxa yokuba enziwe ngemifuno nginqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure), Umciza oneazange ungakupilisi ukuluma kwe nyoka, nezinye intunu. ELONA (Specific). Elona yeza lesifo so Xaxazo Lwe gazi nezinye izisu ezikatazayo.

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

UMFUNO 'YEZA (Herbal Tincture). Ehingoyiswayo zingqaqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient). Ehliqisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

UHLIKIHLA (Embrocation). Amafuta omi okupilisa ukuqaqamba konzimba, Ukuti-Nqi kwu malingu ukuzakaza, njalo, njalo.

UMDAMBISI (Soother). Amafuta oruti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku geda iziswana ezikatazayo zentsana. nezabantwana.

UMATINTELA (Antispasmodic). Umciza wokupilisa ukuqunjelwa nezitepu nesinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwizifo sokuba butataka, nokungatandi nto itiywayo.

UBUGQI (Magic Healer). Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine). Into elunxe kunene etanjiswayo ebenza buhebuhle bugude ubuso.

UMGUTYANA (The Powder). Lisetyeniswa neli kutiwa " Lelona " xa isifo nokuhamba igazi sendele.

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzalialekileyo zatiwa nca kwi bhottlana nezi- otilana ngazinye. ezizi zakulandelwa ngokufetizileyo akuzi angapilisi lamayeza. Ngekungabiko taya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okingekhehli. Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa inye nee bhokisi nange Bhotile nangnmaocosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya. AMAGOSA ALAMAYEZA— E Qonce—Dyer A Dyer, Malcoiuss & Co., D Drummond & Co. E Ngqamakwe—Mrs. Savage. E Monti— B. G. Lennon & Co. E Rini-E. Wells. E Dikeni—R. Stocks. E Komani—Mager A Marsh. E Bhayi—R. G. Lennon & Co. E Nqushwa—W. A. Young. E q. Ikaya lawo e Fort Beaufort kwa Nogqala.

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

UMVUZO OMKULU!

BONISA MLESI,—Inkabi yehashe, ugxwal' intloko ominyaka isibhozo, itipemvu ebubomvu bugwangqa, lirazulwe kwindlebe yokunene Itokazi elibomvukazi elinekolo, inqina langemva lokunene limhlope, itshotyana lifupi, isinqe sifun' akugoba, iminyaka mitandatu. Olandisayo wofumana umvuzo omkolo. JACOB MPAHLENI, Willowvale, Idutywa.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule ngaso, ukuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutatata, Intswela butongo, Ubutatata be ngqondo, Izifo zesi Fuba, nent' eminzi yezilwelwe sama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngenqiniseko eliyeza ukuba liyayi piliaa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yaa Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tate intsku ezilishumi. Ibhotide nganye ihamba ne. newadi ene neto yeai Xhosa.

Lilungialelwa umninilo kupela ngu

G. E. COOK, KING WILLIAM'S TOWN.

Linoku zuzwa kwinkoliao yaba geini mayeza kuyo yonke ikoloni.

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' ezeezinye everything, Kumbulani Ivenkile leyo.

Umniniyo ntiywe ngamakosikazi Ngapandle komteketiao Ngu Folokoco,—Manenekazi Yizani ninqwenise iliao.

Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'thrue, inteng' yetu iyodwa. Zibhatyi, zihempe, nemiqwazi, Nebhulukwe zezisikweyo,— Zonk' impahla zamaledikazi : Ngenene zezifanelekileyo. Siti kwaba bentenga kade Ninga dinwa wahlolo zeta 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).

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 Nokwekwa. 9d. ibotile.

Elika COOK Iyeza Lepalo. * 1/6 ibotile.

Ezika COOK I/ ngebokisana.

COOK Incindi Yezinyo. 6d. ngebotile.

COOK Umciza Westepu Sabantwana. 6d ngebotile.

COOK Umgutyana Wamehlo. 6d ngesiqunyana.

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

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

Ikaya Labantsundu.

LOMZI ngowa Bantsundu konke na. Sati izinto zimi ngomxholo sukundleni ye Mariko. Nanamhla sitsho. Ngoku u Xiniwe une kari namabashe okusa nokuputuma abantu napina ngamanani alula.

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

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu].

GRAHAMSTOWN.

Saneke Ityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2.5d. yd. Amicako etungelwa kwi Blanket, iqala 4.5d. yd. Ezona Ntlobo zintsha ze Print, 3d., 4d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye. /blanket zoboya ziqala 51- inye. Amabhayi 2- lilinye; i Cotton Sheets 1j6 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. 11d. inye. IBHATYI ZE STOFU, ziqala 6s. inye. ISUTI Emhlalayo umfana ifishini entsha, 21s. IHEMPE, 1s. inye.

Oze kutenga apa ngokwalatiswa yi " Mvo " maze akuxele oko ukuba utenge ngenxabiso eligqite kwi ponti enye (£1), uyakubuye ayinikwe isheleli ngeponti nganye.

JOHN W. BAYES & CO., Kwi Kona ye Bathurst Street ne Church Square, GRAHAM'S TOWN

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni_ ko

BOURKE NO MARSH, e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni

OLUKA

Gowie Uluhlu Lwezityalo.

Ngo AUGUST.

Kwi Miti Yeziqhamo Idiliya, Roses neminye i imiti namatyolo amagqabi awayo ebusika, i Strawberries, RhubarbS Jerusalem Artichokes, Itapile, njalo-njalo. I Gladiolus (igotyiba) Dahlia, Tuberose, Liliums, Caladium, Gloxinia, Tigridia, Tydsea, Archimenes, Gesnera, njalo njalo.

TENA Amatyolo. njalo njalo,

engenamagqabi ebusika. | HLWAYELA i Asparagus, Beet, Cabbage, French Beans (ekufeni kwe nyanga) Chicory, Lettuce, Lucerne, Mangel, i Ertysis, Parsnip, Spinach. I-Cuba, Radish, imbali ye Miti namtyolo, njalo njalo. Phlox, Alonsoa, Godetia, Browallia, Poppy, Carnation, Stock, Nigella, Eschscholtzia, Fenzlia, nezinye intyantyambo ezi lukuni.

W. & O. GOWIE GRAHAMSTOWN.

J. E. DEXTER.

INGCIBI yemiti no Mlungiseleli woKUN gwabwa. Ngezantsi kwesitora sakw- Aluveni. Kingwilliamstown.

ISAZISO

MNA. JACOB BOOM, unyana wesibini ka PRINS no ANNA BOOM. Ndiva nika isaziso sokuba umkuluwa wam, U-WILLIAM BOOM, ondagqibela ukuva ngaye ese Kimber, ley, 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 yokulngiswa kamsinya kwempahla engumhlaha ose gameni lika bawo, u PRINS BOOM, owabhuda ngo 18 December, 1864, engenzanga (will) ncwadi ebhaliweyo ngayo lempahla ingumhlaba njengokomteto wabatshate ngo kwesiko lasemlungwini : Ukuba akabuyi agoduke ezekungenisa ibango lake kuyo lempahla ingumhlaba eseyixelwe ahlale zonke indleko ezibange nalompahla ingumhlaba kwa nezasesaziso. Ndiya kwenza ukuba lomphala ingumhlaba iguqulwe engameni lam emva ko AUGUST 16, 1889. 116.8 JACOB BOOM, Wmtata.

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