

# 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, 29, 1889. [No. 250  
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. Izipatoze Cane 16s  
„ Ezilunge ngapezulu 21s  
Ezispeshele 21s  
Eziketiweyo 25s  
Duplex Driver 30s  
Zika Cobbet's Eziyi Single Cane 15s Zamadoda zoku praktisa 5s 6d, 8s  
I Eziyi Double Cane 17s  
I-Seti Zentsapo 6s 6d, 10s, 12s 6d.  
I-Stumps 5s 6d, 10s, 12s, 16s 6d.

E-BHOLA ZE KRIKITI.

Ezika Duke ezimitungo ipindiwe-  
„ „ extra strong 6s 3d.  
Ezentsapo 2s 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 lwebokwe  
—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha.  
Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and 9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d.  
I New President Batting Glove 9s 6d.

Impahla entsha engazange yako ye TENNIS, isafukunqikwa. Intonga ze Tennis  
xiqalela kwi 6, 6 kuse kuma 30/-.

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

DYER NO DYER,

ABANENGUBO ZAMANENE,  
KING WILLIAMS TOWN.

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

W McGLASHAN & CO.,

(MAGALA),

EDIKENI

BAHLALA benezona mphahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes, ITYALI, IZIHLANGU, NE NGUBO.

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 BOYA, IZIKUMBA, IMFELE, EBOYA BESEYIBOKWE njalo-njalo IZILIMO zitongwa ngamani ase Markeni.

GEO. B. CHRISTIAN & CO.,

KING WILLIAMS TOWN.

PLOUGHS!

19, 55, and 75.

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 u ISAAC DLAMBULO, . wase Lufuta, no ELSIE MAIPI, wase Qatsa.

MB AMBANI-NO RONGO.—KutshatisvP, e Port Elizabeth, ngu Rev. James Pritchard, ngo July 30, 1889, u NISINI I MBAMBANI, Isoka lase Bhayi, no ANNIE TYATANGA NORONGO intombi yapesheya kwe Nciba, enkulu ka Tyatanga. 3it129

ABAZELWEYO.

DLAMBULO.—u Mrs. JONAS G. DLAMBULO ubeleke inkwenkwe ngo 1 August, 1889.

ABABHUBHILEYA

SIGENU.—Kubhubhe u SAMUEL SIGENU waku Bengu Ebatenjini, ngo August 22. 3it129

BROWNLEE.—E Johannesburg, pesheya kwe Ligwa, ngomhla wamashumi amabini kule nyanga ka August, kubhubhe u JAMES BROWNLEE waseQonce apa.yicesine yemijanga, emnyakeni wamashumi omatatu anesitandatu wobudala bake. 3it129

ZIBI.—Ndiyazisa kuwo onke Amahlubi nezihlobo zake ukuba nmzukulwana ka Monakali u Nkosi u SIFUBA ZIBI usishiye sikedamile ngokubhubha ngo July 31, 1889, 11 30 a.m.—THOMAS BOTTOMAN, 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 izihlobo mazamkele lombiko okupela kovakalisiweyo. 2it298

UMFI SIGENU

INTSHUMAYELO yokungcwatywa kuka mfi SIGENU, iya kwenziwa ku Bangindlala ngu Rev. E. J. Warner nge Cawa, September 8, 1889, ne Seplan iya kuya kona. 2i

Kwi Zicakakazi.

KUFUNWA ISICAKAKAZI esilungileyo, esiwaziyo umsebenzi. Umvuzo mhle. Ofunayo makaye kwi ofisi ye Mvo.

KUFUNWA ISICAKAKAZI sokubamba umntwana. Ofunayo woya kwa Mrs. EVERETT, Arthur Street.

ISAZISO

NDIYA wazisa umzi wakowetu ese 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, 2it298

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

KO TITSHALA.

KUFUNWA, ekuqaleni kwe Kwata ezayo, Ititshala ye Sikula Semini Saba, ntsundu sase Wesile ease Middelburg, Kungangweneleka indoda etshatileyo. Mayibe lilungu le Ramente yase Wesile, ibe nokunceda kwizikonzo e Cawa. India iko, nomvuzo ungalangile kwindoda efanelekileyo. Oyifunayo lendawo makatumele namapepa esimilo ka 2it59

REV. W. M. DOUGLAS, B.A., 2it59 Cradock.

KUFUNWA Otitshala Ababini Abaneziqinisele, benezimilo ezihle, ukuwuqala umsebenzi ngo 8 October, 1889. Imivuzo ngokulandelelana £34 ne £30 ngo nyaka. Kubhalwa ku 2it59

REV. J. W. STIRLING, Buchanan Mission, Qumbu.

KUFUNWA Ititshala yesikula sase Masa, Hackney. Umvuzo £60 kadibene nowakwa Rulumeni, kukwako nendlu nomhlaba wokalisa. Otshatileyo nongatshatanga ulungile, kodwa kunqweneleka otshatileyo Obhalayo makatumele iziqinisele zokuwufanela umsebenzi ka 4it199

REV. T. G. JONES, Hackney, Via Queenstown.

BONISANI MADODA

NDILAHLEKELWE lihashe lam: yinkabi, yingwevu emdaka, engati iyi poni, ubuso bufuna ukuba u hlope, linopau kwindlebe yokunene, icandwe kancinane ngasemva. Iminyaka miblanu ubudala. Lilahleke e Mtata ngobusuku be 11 August. Olifumeneyo wolitumela kum Esidwadweni, wovuzwa kakuhle, JAMES TEMBANI, 3int129 Esidwadweni, Tsolo.

BAKER, BAKER & Co.

BANE

MPAHLA ENTSHA

YE NTLOBO ZONKE.

YEXA LENGQELE!

YEXA LEMVULA!

YEXA LOBISHUSHU!

YEXA LOMOYA!

Kanize kubona i SUTI.

Kanize kubona i BHATYI ezinkulu.

Kanize kubona i BLANKET ziqalela kwi 1s. inye.

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

BAKER, BAKER & CO.

John J. Irvine & Co.,

KING WILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s IBHATYI „ „—5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d

I-Bhulukwe „ „—4s, 4s 6d, 5s 6d, 6s 6d to 15a

Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, 1s, 11s 3d, 1s 6d, 2s

Ihempe ze fulaneli—1s 6d, is 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d, 3s

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

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

I printi ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5|d, 6d nge yadi ;

Izitofu ezibugqi—6d, 7|d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.,  
u-ALUVENI.

U IMANTYI ase Qonce yayikangela ngolwe Hlanu umcimbi womfo ohlabo omnyesi ngomkonto Emgqwakwebe etywaleni Lomfo uhlatyiweyo wala xa umhlabi esiti makaxhentswe. aslesoselwa. Umfo lowo ulindiselwe Ijaji.

NGO-MVULO ibuye selipantsi invuli Kude kwavakala isitonga esimnandi sendo dumo, laye, liseke kakuhle ngase Iwandle. Kuquaque kuhlanguana ngokuhlwa lisa ngolwesi-Bini selirole umoya omkul obambe ukubanda, saqonda ukuba kusafu nekagabanantliziyo yokuzivela ububi, zizipata izicaka njengokungati ungomashini nje. Inkonzo yazo bubukoboka bazo zonke ezimini, eziti ke zikuvuyele ukuba zipupumise kubo ngokuhlwa ziye ezihlotyeni.

Ezi zi afumani nkululeko xa zihlala endlwini, kupela ziyulana ezimbalwa nge-Cawa ukumka komhla, kwakona zisetyenziswa amaxesha amade, ukuqala ekuseni ukusa ebusuku. Imvuzo yazo iyepantsi ngokwaneleyo, kwaye ukudla zikunikwa o ngomoya wokuba nantonina izanele.

Indawo ezizinikwayo ukuba zibe zezokulala azinanto yakumxolisa umntu.

Zingxoliswa kunene, zingakolisi kufumana kunconywa ngento elungileyo ezingaba ziyenzile, umhlambi kunonelelwe.

Abazali abantsundu bona bati kuyabuleleka kubo ukuba abantwana babo babe nokufumana izikolobho, bafunde ukuzipilela, bengavuyayo ukuba abo babaqeshileyo babagcine; kodwa abantwana babo baba namakolwane akohlakeleyo, bakuzenza amakaya i Lokeshoni, ze baboliswe batshatyalaliswe. Amanye amanqaku olandela.

E NATAL umntu ontsundu efunyenwe epete utywala ngapandle kwe pasi uyadlwa. Into abati ngu Jan, Umzulu, udliwe ngenye imini £1, okanye inyanga, nges siposo.

NGOLWESI NE Iwegqitileyo ine kanobote Rini—ibiyimvula lomini.

KUKO e Bhayi ulure lokuba u Mr. A. C Wylde, Imantyi yakona, iza kuhla esihlalweni ipumle. Kutetwa ngo Mr. J. J. W Collard, wase Kapa, ongatataba indawo yake.

NGU Hon. Mr. Justice Jones, LL.M., i Jaji ejikelezayo ngesi siqingata sonyaka.

U HON. J. A. DE WET, M.L.A., Umpatiswa bantsundu, ubekankanyelwa ukunduluka izolo ngomkombe oya e England ngenx'ncempilo yake eseloko imbi. Uhamba no Mr. no Miss de Wet.

## KUBALESI BE 'MVO.

UMHLELI ucela Abalesi be MVO ukuba bamtumele Indaba ze ntlobo zonke ngento ezibonakalayo kwezo ndawo bakuzo. Ukolwa zingxelo ezimfutshane ezisolileyo.

## Iveki.

EVUSTA kubijwe igusha ezine ngolwesi Ne zibe zisenqweleni kaloliwe; enye ifunyenwe isikwe umqala, ezimbini zibotshwa amanqina.

ABATUNYWA be Transvaal abebeke kwe Kumkani yase Swazini babuye besiti, eli alisafanele kupatwa ngumbuso wabantsundu

UMTSHUTSHI MATYALA ugqibe kwelokub u Robert Thompson, incene lase Bhayi eladubula u Schultz wafa, ambeke pamb kwe Jaji ngetyala lokubulala. U Thompson unyule ukuba lingatetwa ngalo mjikelo Kodwa selete liya kutetwa u Mtshtushisi Matyala.

NGEVEKI engapaya umtayi obuse Mnteni upelele ekufeni kwendoda ebulwe nga manye amabini xa igodukayo. Ayityumzi intloko ngentonga, ayapula umqondo.

LIKULELE nentaka ilanga e Gqunube azinanto zidla yona, sezisuke zadangala ngangokuba umntu unokuzisukela azibambe

IPEPA laso Monti liti liyivile inteto yi Mvo ZABANTSUNDU ngempato embi yabantu abantsundu abayifumana kwi mantyi namaqungula omzi akona. Liti loba nezwe eliyakulibhekisa.

ISIGWENO sokuxhoma esavakalisa ukuba iwiswe kwi nkibitsholokazi yase Ngilan: u Mrs Mybrick, ngokubulala indoda nge tyefu aguqule zipatamandla Base Bobote entolongweni.

KUKO ifama elihlwayele ingxowa ezi 50 kumahlulo wase Ngqushwa elwande malunga ngase kungeneni kwe Nxuba. Ibibuna nzima kodwa lomkungwana uke wako ungayinceda.

IMVULA ike yako e Natal ngeveki egqitileyo Nakweli ke kwawa umkungu. Yangamana ingaba itshayeleya enkulu.

U SEED, ummi omdala wase Maritzburg, uzibulele ngesitshehse sendevu akukulelwa zizituketezi zendlu nezobom.

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IGQUGULA elipete umzana wase Bell (Etuwa) ligqibe kwelokuba izinja zirafelwe 2/6, yoqala ukuhlalwa ngo February, 1890, Pofu basacela ku Rulumeni ukuba bavunyelwe ukuyimisa lerafu.

IBHUNGA Lesiqingata wase Ngqushwa limise u Mr. J. Hill (Uduli), no Mr. J. Kent, ukubuta irafu yezinja, yakona.

IFAMA lase Nxuba, u Mr. Duncan Bowker, udlive £50 Zizaji nendleko, ngokuya kwi Hotele ka Mr. Harris nomntwana onesifo somqala, esibangele ukuba babaleke abantu abebahlala ngengqesho kulo hotele.

NGOLWESI-HLANU imantyi yase Qonce idle isine samadoda antsendu £5 indoda, ngokugaula imiti ngapandle kwe Licence, okanye imiti ekungavunyelweyo ukuba igawulwe.

INDODANA emhlope engu A. G. Dopsom, ebisebenza e post office, ipambi kwamatyala e Beaconsfield, ngokuvula incwadi ifuna imali engaba ipakati. Ibanjiswe ngemali ebipaulwe.

NGENX' enokubalela u Mr. C. W. R. Cockroft wangase Dordrecht selelahlelwe zigusha ezi 900, kwi 2,000.

IMPI entsundu ehilala e New-Town eQonce iwubhinqisile umzi omhlope kwanomnye ontsundu, ngobusela benkuni ezidalitini. Amadindala aacelwe ukuba alalele zeke baboniswe.

I COUNCIL yase Somerset East ibanike abantsundu umhlaba wokudlalala.

U HON. JOHN X. no Mrs. Merriman bakwale emkombeni ngeveki epeleleyo behambela e Ngilani.

NGESI s'qingata sonyaka, iyakuqala ukuteta amatyala Ijaji e Tinarra ngo-Mvulo ozayo 2 September.

W. Mzamo ..... 1'0  
Rev. Gawler..... 10'1  
K. Tshona ..... 6'7  
J. Mzamo ..... 6'9  
R. Christian..... 6'9  
F. Makwena..... 5'1  
D. Tabata ..... 5'2  
G. Santsi..... 5'4  
Kuba bholi o Makwena, no Ross, no Rev. Gawler bapambili.

Ukuzipata kakuhle kwama Tiyopiya kuyancomeka. Izipitipiti emdlalweni ziyekelwe indlavini, zona zinto zingena mbheko mntwini nakwi ziqu zazo ngokwazo.

I club kufuneka ukuba yenze imidlalo nje ngo madinala nozi pikiniki ema Nqweba,

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IPEPA laso Monti liti liyivile inteto yi Mvo ZABANTSUNDU ngempato embi yabantu abantsundu abayifumana kwi mantyi namaqungula omzi akona. Liti loba nezwe eliyakulibhekisa.

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G. Santsi..... 5'4  
Kuba bholi o Makwena, no Ross, no Rev. Gawler bapambili.

Ukuzipata kakuhle kwama Tiyopiya kuyancomeka. Izipitipiti emdlalweni ziyekelwe indlavini, zona zinto zingena mbheko mntwini nakwi ziqu zazo ngokwazo.

I club kufuneka ukuba yenze imidlalo nje ngo madinala nozi pikiniki ema Nqweba,

Baswele umbulelo, nokuba ube nzele into enkulu.

Ubininzi bazo izicaka ziyasela.

Izicaka zizibangela inkosi ama tyala amakulu ati noko engemakulu la kuyapi angabi ngamnandi.

Inkosi zazo, kunye nentsapo yazo abanantliziyo yokuzivela ububi, zizipata izicaka njengokungati ungomashini nje. Inkonzo yazo bubukoboka bazo zonke ezimini, eziti ke zikuvuyele ukuba zipupumise kubo ngokuhlwa ziye ezihlotyeni.

Ezi zi afumani nkululeko xa zihlala endlwini, kupela ziyulana ezimbalwa nge-Cawa ukumka komhla, kwakona zisetyenziswa amaxesha amade, ukuqala ekuseni ukusa ebusuku. Imvuzo yazo iyepantsi ngokwaneleyo, kwaye ukudla zikunikwa o ngomoya wokuba nantonina izanele.

Indawo ezizinikwayo ukuba zibe zezokulala azinanto yakumxolisa umntu.

Zingxoliswa kunene, zingakolisi kufumana kunconywa ngento elungileyo ezingaba ziyenzile, umhlambi kunonelelwe.

Abazali abantsundu bona bati kuyabuleleka kubo ukuba abantwana babo babe nokufumana izikolobho, bafunde ukuzipilela, bengavuyayo ukuba abo babaqeshileyo babagcine; kodwa abantwana babo baba namakolwane akohlakeleyo, bakuzenza amakaya i Lokeshoni, ze baboliswe batshatyalaliswe. Amanye amanqaku olandela.

UMHLELI ucela Abalesi be MVO ukuba bamtumele Indaba ze ntlobo zonke ngento ezibonakalayo kwezo ndawo bakuzo. Ukolwa zingxelo ezimfutshane ezisolileyo.

ABATUNYWA be Transvaal abebeke kwe Kumkani yase Swazini babuye besiti, eli alisafanele kupatwa ngumbuso wabantsundu

UMTSHUTSHI MATYALA ugqibe kwelokub u Robert Thompson, incene lase Bhayi eladubula u Schultz wafa, ambeke pamb kwe Jaji ngetyala lokubulala. U Thompson unyule ukuba lingatetwa ngalo mjikelo Kodwa selete liya kutetwa u Mtshtushisi Matyala.

NGEVEKI engapaya umtayi obuse Mnteni upelele ekufeni kwendoda ebulwe nga manye amabini xa igodukayo. Ayityumzi intloko ngentonga, ayapula umqondo.

LIKULELE nentaka ilanga e Gqunube azinanto zidla yona, sezisuke zadangala ngangokuba umntu unokuzisukela azibambe

IPEPA laso Monti liti liyivile inteto yi Mvo ZABANTSUNDU ngempato embi yabantu abantsundu abayifumana kwi mantyi namaqungula omzi akona. Liti loba nezwe eliyakulibhekisa.

ISIGWENO sokuxhoma esavakalisa ukuba iwiswe kwi nkibitsholokazi yase Ngilan: u Mrs Mybrick, ngokubulala indoda nge tyefu aguqule zipatamandla Base Bobote entolongweni.

KUKO ifama elihlwayele ingxowa ezi 50 kumahlulo wase Ngqushwa elwande malunga ngase kungeneni kwe Nxuba. Ibibuna nzima kodwa lomkungwana uke wako ungayinceda.

IMVULA ike yako e Natal ngeveki egqitileyo Nakweli ke kwawa umkungu. Yangamana ingaba itshayeleya enkulu.

U SEED, ummi omdala wase Maritzburg, uzibulele ngesitshehse sendevu akukulelwa zizituketezi zendlu nezobom.

IJAJI eteta amatyala ngomteto wabantsundu e Natal iyakuhlala: e Greytown, Sept. 6; Newcastle, Sept. 13; Ladysmith, Sept. 17; Estcourt, Sept. 20; Richmond, Sept. 25; Ixopo, Sept. 28; Harding, Got. 3; Durban, Oct. 9; Verulam, Oct. 12; Stanger Oct. 18

NGENXA yokugula ude u Rev. J. u-Cameron wase Mzimkulu wasiwa emagireni e Maritzburg.

IGQUGULA elipete umzana wase Bell (Etuwa) ligqibe kwelokuba izinja zirafelwe 2/6, yoqala ukuhlalwa ngo February, 1890, Pofu basacela ku Rulumeni ukuba bavunyelwe ukuyimisa lerafu.

IBHUNGA Lesiqingata wase Ngqushwa limise u Mr. J. Hill (Uduli), no Mr. J. Kent, ukubuta irafu yezinja, yakona.

IFAMA lase Nxuba, u Mr. Duncan Bowker, udlive £50 Zizaji nendleko, ngokuya kwi Hotele ka Mr. Harris nomntwana onesifo somqala, esibangele ukuba babaleke abantu abebahlala ngengqesho kulo hotele.

NGOLWESI-HLANU imantyi yase Qonce idle isine samadoda antsendu £5 indoda, ngokugaula imiti ngapandle kwe Licence, okanye imiti ekungavunyelweyo ukuba igawulwe.

INDODANA emhlope engu A. G. Dopsom, ebisebenza e post office, ipambi kwamatyala e Beaconsfield, ngokuvula incwadi ifuna imali engaba ipakati. Ibanjiswe ngemali ebipaulwe.

NGENX' enokubalela u Mr. C. W. R. Cockroft wangase Dordrecht selelahlelwe zigusha ezi 900, kwi 2,000.

IMPI entsundu ehilala e New-Town eQonce iwubhinqisile umzi omhlope kwanomnye ontsundu, ngobusela benkuni ezidalitini. Amadindala aacelwe ukuba alalele zeke baboniswe.

I COUNCIL yase Somerset East ibanike abantsundu umhlaba wokudlalala.

U HON. JOHN X. no Mrs. Merriman bakwale emkombeni ngeveki epeleleyo behambela e Ngilani.

NGESI s'qingata sonyaka, iyakuqala ukuteta amatyala Ijaji e Tinarra ngo-Mvulo ozayo 2 September.

W. Mzamo ..... 1'0  
Rev. Gawler..... 10'1  
K. Tshona ..... 6'7  
J. Mzamo ..... 6'9  
R. Christian..... 6'9  
F. Makwena..... 5'1  
D. Tabata ..... 5'2  
G. Santsi..... 5'4  
Kuba bholi o Makwena, no Ross, no Rev. Gawler bapambili.

Ukuzipata kakuhle kwama Tiyopiya kuyancomeka. Izipitipiti emdlalweni ziyekelwe indlavini, zona zinto zingena mbheko mntwini nakwi ziqu zazo ngokwazo.

I club kufuneka ukuba yenze imidlalo nje ngo madinala nozi pikiniki ema Nqweba,

ukuba bahanjiswe imigama emide. Ukangele lonto ke u Mr. Ayliff, kwanokuba izakuhlala e Bhofofo. Kakade ibingenakuba ingabukufupi kwabatile yakuba ifudusiwe i ofisi. Ikuftipi kwihlelo kodwa ingama kowona mzi umkulu omi. e Healdtown nekufupi nakona. Tina sibuzela owona mzi umkulu, ama Gqgesi lawo awantoyanto xa etelekiswe 10 nabantu abaninzi abase Healdtown nakufupi nayo. Elase Dikeni ipepa i . . . *Alice Times*, eliwaziyo lomzi nalo lingqinelana nati. Liti, "Imvo ibeke amatyeba ukubonisa ukuba i ofisi yomongameli wabantsundu mayiqinisekwe e Healdtown, ingafuduselwa kufupi ne le Bhofofo." Ibonakala ifuna ukugela into yokuti "Nantonina ibalungele abantsundu."

I- LENTO siwuxubusha ngoluhlolo lomcimbi kukuba sesivile ukuba u Rulumeni uyawucikida, yaye i *Advocate* isiti ixela inyaniso zeline icala, ekubonakala ukuba masibonise ukungabinamihlaba . kwelocala. Ukuba lemantyana ipetyo idiniwe ngumsebenzi mayiwuyeke u Rulumeni afune enye eyakukuxolela ukuhlala pakati kwabantu emiselwe ukubakonza. Mawangati amalungelo abantu abaninzi kangaka enziwe idini kwilungelo yomntu omnye otanda izwi ake, nongabaveliyo. Ukuba ayinakuye qiniselwa e Healdtown i ofisi, mayibulawe kanye. Ubelahele kubulelwa u 'Rulumeni ngamawetu ngokuwutabata awukangele loncimbi. Akanakuwukangela naye aze angaboni ukuba into eseloko yema leminyaka mininzi yeyona emayigcinwe imi.

## ukubhubha kuka Mr. Samuel Sigenu.

Iya kuziva ngosizi umzi ontsundu indaba zokubhubha kwalomnumzana ngolwesi-Ne Iweveki epeleleyo, 22 August, 1889. Umpila lowo ube ngomnye wamadoda azintsika zase Batenjini. Ngokukweliwisa kwake lowomzi uhlelwe bububi obukulu nyani-nyani. Ute engowempi eyavela ngase Mbo ngokuzalwa, waya kwelo lase Batenjini kwa ese yindodana esuka e Rini—waye siya ngomsebenzi wokufundisa intsapo, oko Umtembu ebesemi ingqili enkulu Exonxa. Laye eloxesha lilelibalulekileyo ku Batembu bakwaGcina. Bekepantsi kwengqesho ka Dyasopu (Mr. C. J. Warner) ebanikalomacebo £ empilo abenze into abayiso namhla Abatembu—Ablungu abantsundu. Inkosikazi ka Dyasopu, ibhinqele pezulu, yawuhambisa umsebenzi emakayeni, pakati kwabanikazimzi base Batenjini. Kute ke yakubon' ukuba imfundo yenkatalo, no Bungesi ya Batembu Exonxa, igqibelele—umfi epantsi kwezo mpembelelo—wayaba impi emengqondo umfo ka Warner wayizama amalungelo efama kwi nkosi. Umfi, obete ngokunyanisa, nesimilo sokutembeka wamkelwa eplangulowomzi wase Batenjini, ube ngomnye wabafumana ilungelo kweso senzo sikulu sika Mr. Warner. Bazisebenze nge nkatalo yase Mangesini ezoziqiti, nanamhla bebesazisebenze-nza. Izindlu—zobu Ngesi obupambili—abazakayo, zimi zizizikumbuzo nemizekelo yentebenzo yenkatalo, nyeitelelele-lelo. Kanti kokona bebesabhekisa pambili. Bate beenza ezizinto baye bengamadoda aliqabukeleyo ilungelo lomzi ontsundu alimele ngentliziyo zenjengele lizwe elibuzela kuyo yonke into eyenzeka ngapandle kwengomdo. Ngamadoda abengabobiyi pambi kwendevu zo Mlungu, nokuba uyi Mantyi, xa selepanda inyaniso nemfanolo yabantsundu—lase Batenjini. Aye omelele ngezimilo ezimulwa, ngentsbenzo engabuzwayo, esoyika Opezu-konke yedwa. Ubekolo didi, engomnye wabaveleleyo kulo, umti, umfo wakwa Mnila Ute kekunye nalo ntanga vake' walinika isihomo esihle esingwenelekayo, esingasozu sihlutwe kulo igama lika Tembu. Isimilo salamadoda ano

Mpilisisayo kuba lilifa elikulu kwizizukulwana ezintsendu ngemini ezizayo Umzi ontsundu uzidla ufanelengezimilo zalamadoda. Sikuza Abatembu kuba belahlekelwe. Sikuza intsapo yake, emayibulele Umdali ukuba eligcine e.ligexo lada laba nokuyalalisa indlela. Au, Yo! Azi yoba nakona ukuhamba ekondweni lake ibe lityolo lokunyatama labo bonke abazama ukumisa igama lonsundu. Intshumayelo yokungewatywa komfi kwenziwa ngumhlobo wake u Warner kwa Bangodlala ngo 8 September. Ziya kubaliswa ngofaneleyo ukuzibahsa iziganeko zobomi baka obunexabiso. Tina sibeka litye kodwa ukufeza eyetu indawo.

OMNYE UMTSHATO OQAULIWEYO. — Kwi, ngxelo zamatyala amakulu ase Kimberley sifamana ukuba ngo 17 August, Ijaji zazisingete umcimbi ka *Nkoloti Nelson Lindie*, lobemangalele u *Emily Lindie* (owazalwa ku ngu Ngixi) no *William Ngqayi Pango*: Uani Nkoloti emelwe ngu Mr. Lange; abanye bengamelwe. Isizekabani undimangele ifuna kwahlulwe umtshato wake no Emily mbangi lurexozo no Pango, wawe biza 6100 ku Pango indleko. Akuba eupulapule nyaniso amatyala, ate urexezo luyabonatala, lasikwa iqina lomtshato, u Pango wagwetyelwa ukuba ahlule £10 nendleko zonke zelityala.

## Ibala Labadlali.

Safumana ingxelo yokuvalwa kwe Season ye "Ethiopian" C.C., e Bhayi kodwa asibanga nasiba sesiya kuyifutshana. Nakuba kwakutise maza siyifake njengoko injalo, asiboni noko ukulunga ekufakeni amagama onke amalungu e Club into esingazange siyibone nakwa wabamhlope awona anendawo ezibanzi.

Yavulwa amalnggu engu 20, yauvalwa engu 28. I XI zimbini, eyokuqala neye sibini. Umhlaba ugcinwe kakuhle kule Season. [Nxatshoke.—ED. N. C.]

Idlale i matshi ezi 23, kweli nani ilahlelwe zezi 6, ezi 3 kwapela igxsha zingagqitywanga (drawn). YODLALA I 14. Ku matshi ezinkulu zezi zipakati kwayo ne "Fear Not" C.C.zibe 3,yoyisa, kwenye, yatiwa draw enye yayeye " Fear Not " enye.

Kwi Season ezayo kunqwenekela ukuba zihlangane zonke i club zaba Ntsundu, zimise amaxesha okudlalana, enzelelelwe amatuba e matshi zase mzinzi. Lonto iya kwenza ukuba kungalahleki maxesha, njalo-njalo.

I batting imi ngoluhlobo—nakuba i matshi zixubene eze first ne second Xi's. Abane average engapantsi kwe 5 siyabashiya, yaye ingabancedi nabo into yokubonakala kwamagama abo.

Ukuzipata kakuhle kwama Tiyopiya kuyancomeka. Izipitipiti emdlalweni ziyekelwe indlavini, zona zinto zingena mbhe

nonyakanje—Sekulixesha lokuba ibe lento seyisingatiwe ngawo onke amaziko e Bhola — I Tournament pakati kwabantsundu ziyafuneka, ukuba i bhola pakati kwabantsundu iyakuze ibe yinto eyiyo pakati kwama Ngesi, kuba ngobuko bayo kubangeka, kubonakala kanjalo i Cricket ebhetele, owase Qonce umnyadala wangenisa umoya omhle kubelungu ngokudlala kwabantsundu— Indawo eqondayo mayimeme — I Tournament nge next X mas and New year holidays—Kuwe ke Bhayi ne Rini ne Kimberley.

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## ENDIKUPAULAYO.

(MTUNZI.)

Kukuba St. Mark's N. C. C., lixesha makuqalwe kuhlanganiswe imali ye "Club," nifune amadoda ate nqi kunale ngququ yosapo, ukuze lingafeketi ngani i Komani.

Kukuba kuyinene mabangene bayitabate *Imvo* le, kaloku kade nenze isimbono ku Mhleli ukuba mayandiswe.

Kukuba andikolwa ukuba kuko onendawo kuni bemi base Lanti, otshoyo ukuti u Mr. Matakane Sipheka uba soda abumfanele. Enguye nje onesimo esifana kwanesika mfi u Mr. John Chele, agenqubelo epambili, engumfo onoxande oluhle nje, ekhutele ngomsebenzi snengqondo yasemlungwini, engum-Tshatshu ngapezu kwazo zonke izizatu eningateta ngazo ngempato yake.

Kukuba umbhaleli wase Bhayi kwelinye ipapa wayenyansile ukuti: — "Lowo nalowo makagcine indawo yake igokuteta ngesabanye isimilo." Geinani imilomo yenu.

Kukuba i "House Duty" iyabuleleka igokufiswa kwayo.

Kukuba nonyaka yoba pina i Tournant?

Kukuba i St. John's College Umtata, yakufanelwa ngubanina mhlana u Canon Jameron emkileyo kona?

Kukuba andingepiki knleminyaka ngempato yase Mtata kuma Bhoda, kodwa ndingema ndibhene, kwiminyaka 1883-1886, ukuba yayiyimpato enzima ijengezikula zonke, edala isimilo esifalelekileyo kubafundi bakona, kunokuba goku ndisiva ukuba kuyagxekwa.

Kukuba kulungitena ukuba umtshakazi abe elila emifundecele umyeni xa atshatayo, kanti namhla kufezwa olwando lwabo?

Kukuba ama Mfengu ase Transkei uyakuke kubenzima pambi kokuba mifumane umongameli oyakuba njengo apt. Blyth ngokuwafanela nangokukalungela—nam ndiyawavela.

Kukuba makugqityelwe ngabazeki onyakanje ukungeja ngomsesane beya ulobola. Ewe, ngowokutshata ndiyuma.

Kukuba libalele nakwi ntlaka, akuzage abe ngelixesha amasi akakabiko.

## ISICELO NGE “ MVO.”

Sivuya ukuba sinokuvakalisa amanene namanenekazi aselewuzalisile umlomowawo ngesililo sokuba IMVO ibe lipepa elibanzi kunoku, ate ke atumela amagama amatsha awazamileyo:—

Indawo. Umtumeli. Inani.
*Cradock* ... Rev. S. Ntsiko ..... 3
*Peddie* ... Mr. A. R. Adendorff... 1
*Kamastone*... Mr. R. T. Nukuna ... 2
*Port Elizabeth*. J. A. Vena ..... 4
*Gqumahashe* Mr. R. Fini..... 1
*Pegu* ..... Mr. J. Masingata ... 1
*Kubusi*..... Mr. J. Gontshi ..... 2
*John's* ... Mrs. Hannie ..... 1
*Willowvale*... Mr. L. J. Joseph..... 4
*Idutywa* ... Mr. P. Rozani ..... 1

Ewonke afikileyo .....20

### Ukutuma e Kapa.

Intwana ezingaba zifumani sekilepakati komzi, ukunceda kwindlekoya lomcimbi, kulindeleke kambe ukuba zitinyelwe ku Mlungiseleli ngayo levek. Umabandla no Mhlambiso balandelwe li Cawa, no Mnqaba nangu Mr. J. Gontshi abasebezitumele intwana zabo.

EMTATA—Ubhlosiki ungene ujaqoba kulo mandla.

KWA GATYANA.—Noko libalele bake bafumana imvulana ngol wesi- Bini lwevek egqitileyo.

UMONGAMELI WASE HEALDTOWN. — Bayakuvuya abantu base Healdtown ukuva ukuba ubudididi bokufuduka komongameli wabo u Mr. A. E. Ayliff, oyimise e Ntoleni i Ofisi, buyapandwa siteta nje ngu Rulu eneni.

EMAMPONDWENI—Ezeli *zezi*, njengokuba zibaliswa yikorant yase Mtata Ukunikana kuko kanobonyana pakati kwama Mpondo ka Sigcau. Ngevek ingapaya kubulewe amadoda amabini, enye igityitelwe ngamatye yafa, enye yeyceliselwe elwini.— Ngenye imini umlungu werenkile ongu Pennington ute besula ipistoli suka ngengozi wadubula Umpondo obesiza wafa Udlwiwe Emashumi amane enkomo ngu Sigcau.

EZELENI;—Abanazindaba ngapandle kwe Janga eli. Kwelika Mr. Tonyela Mabhegeza akukafani nakwezinye indawo, kuba basenayo incha, namanzi asabaleka. Ndatyanti zikoyo zezingembambano epakati kwesibonda eaingu Dlongwana Myoli, nabafundisi bobabini base Ncemera. Kwakungento zeramente nkungavani kuqala, ngoku kubanjwene ngobondaba. Sikwangase moyeni nakulembambano. Sovuvisa esikuvayo umzi.

ITIMITI YASE WESILE EMONTI—Ngo 7 August (utsho umbhaleli), ama Wesile age Monti ebene Timiti eyayine Magic Lantern. Yavulwa ngeculo elaculwa yi choir ka Rev. Jno. Mapaba eyayilungiselelwe oko, yati kuba ihleli ngapaya kwa lapi le Lantern yatsho sanga singake sivele ngoknba myoli kwengoma. Kuqntywe kuqala i Magic Lantern ngu Mr. Morley yantle kakulu, yanento ezite zahlekisa yaye indlu izele kanye ngabantu ekute ke yaknpela kwaucula i choir. Batsho banga bayafika kulomhlaba, ndati mna mfo wase Lutukela ndakumbula ekaya e Lutukela, ndapantsa uku nenke ndimemeze ngenxa yentlokoma emnandi endiyivayo enanamhlanje ndibhala nje isahleli ezindlebeni kwada kwako amazwi ate abaluleka kumanenekazi nakumanene endingafuni kuwabalula ngamaenna ate umculisi walandula kwi Tenor kwi culo elino no, no, no elaba mandi ngokugqitiseleyo kwezam indlebe. Ndingati ama Wesile ase Monti makavuye kakulu ngalendodana iqabuke kangaka ibafikelelyo, balinge ukuvana nayo iya kubenzela izinto ezinkulu; kanti ke isafika kobeka pina kwakuba mzuzu. Imonti ivukile isaya kuvuka.

IMIGUDU NGE RAFU YE ZINJA.—U Mr. Simon Gqodi wase Tembeni usitumele oludatyana ngalomcimbi:—“ Bekuko intlanganiso ye Midushane e Qonce kwi Ofisi ka Tshemese ngetnba le Rafu ye Zinja. Mandibekele entloko: ite impendulo ha Mr. Tshemese, ewe Midushane nikolisile ukwenjenje ngetuba lesikalazo, kodwa ke ndinosizi ngenxa yokuba ixesha lokuteta lidlule, ngoko andinanto ndinganenzela yona mna; ngoko ke kulungele ukuba nidlulele kulendlu ye Gqngula. Ute ke u Menziwa kulungele ndise. Usiweke ngu Tshemese enamadoda amane, ingu Menziwa oweshlanu. Efikile, kubuzwe apo avela konn Uyiqubile. Impendulo ye Gqngula ite ukolisile Menziwa, wenze njengendoda ukwenjenje ngento ongayivumiyo nakubanze late uselugqityiwe ukumiswa lomteto nomzi ominzi selurafile. Nokuba besiya kuyiva into oyitayayo besiya kuxakeka ukuti ewe siyeva. Ukutsho siti kuwe goduka uye kurafa, kodwa zingayeki ukuteta. Emva kwenyanga ezintatu, ukutwasa kweye sine, maze ufike sakukupendula. Ukutsho ke ndihlaba umkosi nto zakowetu, Ayepina!

ABAZALISA UMBULELO. — Lencwadi ivela e Cawa, Port Alfred, soyiyeka izicikozele.— Kausincede usifakele lamazwi kwelo pepa lohlanga lwetu. He, sati mhla seva ngale pasi, sabuhlungu kakulu, Bada sanqwenela esingazanga sikunqwenele, ukunga ungalu Lau, esati ngenxa yobubi sada sanentlanganiso apa, satumela ucingo e Kapa, ku Mr. Trower ummeli wetu, ukucela ukuba ingabi ngumteto lepasi; kananjalo savuya sakuva ukuba kuko amadodana ate aknyiva lente azincama ezincamela uhlanga lwawo, ngokuya kubongoza Umhlelekazi. Siti kukuzincama kuba baye apo kungazanga kuye mntu ontsundu ngesicelo esinje. Siyaba. bulela ke ngoko, kuba bate ngokuzincamt kwabo balunceda ke uhlanga, kuba beku bonakala ukuba selucitakele, luya ebi Lawini. Kanjalo sisivile isimemo esiva kalisiweyo epepeni ngendleko zabatunywa siyavuma ukuba indleko zezomzi Siya benza ke ubuncinane esinabo sizalise um lomo wokubulela kwetu. Siti,—ZINTSANA ZASE CAWA.

[Bicela elona gama lombhaleli.—EDITOR

### Isemile—8/6 ngenxhowa

Umgubo wombona25/ ngenxhowa

Itapile—20/ to 25/ ngenxhowa

### EZABABHALELI.

IZIQAMO ZEMFUNDO.

Malungana nokuhambiseleka pambili kwemfundo, nditi pambili nto ka Jabavu, mazime IZIMVO oziqalileyo kwangeminyaka edluleleyo, ungayeki, ungadinwa, ungaryafiswa zintshaba, ngangokuba ubonisa amakowenu into eyivo imfundo, — ungaryafiswa nangabanye ibayilahleliyo imfundo, bazingcolisa Qgemikwa engendawo, enjengembulo nokunxila. Nditi ke kuwe, pambili nto ka Jabavu, kufuneka izizandla ezimhlope ulindele isandla sentsikelelo sokunyusela pezulu.

Nditi— pambili nto ka Xinwe. Malime ikaya Labantsundu oiqalileyo, osetime iminyaka ulimisiile. Ungadinwa ngokuba urola amakowenu ukuba ayibone imisebenzi yemfundo. Ungatoyiswa ato, navintonina, ungalandeli abayila ilileyo imfundo, lipate ngezandla ezimhlope, wovela umsekeleli wento zonke ikusikele kanye.

Pambili nto ka Gontshi, nento ka Mwanya, maume umsebenzi wenu, liyafundisa ngawo, nibonisa ulunga kwemfundo kumakowenu. Anditeti nto kubafundisi. Nditi kodwa kuni hambali kakuhle ningatyaleki nganto ngabani ngobulumko njengamahobe kwelilizwe limtyibilizi. — Tsatsalalo apo,— idim owenu.

N. G. N. WELLA.

Kingwilliamstown.

NGOMFI U CAPTAIN BLYTH.

MHLELI WE “Mvo ZABAMTSUNDU,”— Ndiya kubongoza nyana wetu esimzeleyo vaba litamsanqa kuti, ukuba uvakalise ikuba besinentlanganiso apa edolopini dibene abamhlope nabantsundu. Beku- hlanganwe ngosizi olupakati kweziizwe szipakati kwe Nciba no Mbashe, ekute nkosi yazo ihambele pesheya kolwandle kwati ekubuyeni, selise Kapa, yabuhhba ngebhaqo. Ke kuluzisi ngesizatu sokuba asimngcwabanga: Umdali wento zonke inyule indawo yokuba umzimba wake ingafihlwa siti. Intando yeyo Mdali, nati sesi vumelana nayo. Siya wubulela imzi wase Mangesini wase Kapa ngokusa ukuba bayingcwaba ngohlobo olupambili lwemingcwabelo inkosi lileyo yetu u Captain Blyth, C.M.G. Ke imixhelo yetu sesizimisele ukumisa litye eline tabiso engcwabeni lika Captain Blyth, I.M.G., lize libhalwe inteto eyoqondwa sti, ukuze nase minyakeni ezayo kwazizwe ukuba yayiyi Nkosi eyayipete lakati kwe Nciba no Mbashe. Asitandi toko ukungena kakuho eluzizini esinalo lamhlanje, kodwa angatekelelela umntu ikuba ukulahleka kwabantwana ngufise yinto engakananina. Ebengumntu jpete intlobo ntlobo zezizwe, kanti noko ibungeze wake uve esenza umahlulo. Senyaniso etyaleni ubeyikangela kakuhle nokuba ikontsundu, engazange akete ibala lase Mangesini; okunye ibeyikangela lonto iinyanyiso etyaleni nokuba sekujwejweza igqweta. Ngalonga wokuqonda apo likona ityala, esi sizwe sake siya kulila iminyaka. Siyamtemba u Rulumente ukuba uza kubhile ikaulezise ukukupi indoda enamava eyovingca esi sikundla somzali wetu. Imisebenzi izale nkosi yetu iya kusala f iteta enje ngokufundisa izizwe zayo, ukwenza indlela zenqwelo, naso neSinari ' sase Nggamakwe esinegama lalo nkosi yetu. Ukwakiwa kwe tyalike kweli lizwe kwakutazwa nguye, nemfundo le ubeyixase kakulu; ikete kuye ibingento ikoyo. Usizi lwetu lukulu, siyavakalisa kuni zizwe zakowetu ezintsundu, siveleni. Ngamana u Rulumente lento angayi kangela msinya yokuba amise indoda enamava kwesi sikundla sika mfi u Capt. Blyth, C.M.G. Ndim, VELEDTMAN BIKITSHA.

Butterworth, 21st August, 1889.

UMTSHATO OMKULU E BARKLY WEST.— 30 July yayingumhla omkulu e Barkly West ngokwaku bandakanywa emtshatweni intombi ka Mr. Africa Cindi, nento ka Mutwhembu u Mr. Gabriel. Eliqhina lalibotsha ngu Rev. S. Mvambo ecediswa ngu Rev. G. Mbongwe. Lentombi ka Mr. Cindi yepakati u Miss Agnes, owaka wase Lovedale ngemfundo. Umtshato wawuse Fameni ka Mr. Cindi — ke kundulukwe nge kari ezine ukusinga etyalikeni e Barkly, into eyati yabambi ngu moya. Ongakaya auka zange ubeko kweli lipezulu. Inkomo umfo wakona uzidubule zambini, ezimfutshane ke zona asizazanga kuba zazisa nqanyulwa zona.—Ukutya, izinto ngezinto ezimnandana — sancoma kunene, imbiza zona zisondele kumashumi amabini ; kumadoda amakulu awayeko apo emtshatweni siqonde n Mr. Dondashe (Umvangeli) no Messrs. J. Gali, E. Mkuli, I. Kokozela, Wm. Mlambo, H. Khumalo, I Maqalika, J. Tembu nabanye. Umtshato ondileke njengalowo tina asikawuboni, nokuvana kwabantu, kuba izizwe zazihlangene apo. Siva ukuba into ka Cindi intombi yayo iyixkote nama 200 egusha kunye nohadi oluhle kunene. Ungati wakufika kumzi walomfo uti wena ngumzi womlungu, nomlungi engosityebi, ungafika kwinto ekuteleyo yemfo eteta nge bizinisi kodwa. Ngase kaya apo kuko intsimi entle enkulu yemiti, ifama leyo ikwi mokolo ezi 8,000. Kango umzekelo mawetu wamnye um- Africa.

UKUBHUBHA KUKA MR. ELIAS JNO. NGXOLA.—U Mr. Elias John Mqoboli w’ase Mbulu usitumele inteto ende, engalendodana. Sitabata ezindawo zizintloko kuyo.—Ngunyana omkulu womfundisi wase Qokolweni e Batenjini u Rev. J. Ngxola, abamaziyi bayakulila ngaye. Ube sisibane ebesihlindelwe ukuba sikanyisele bonke abasebunyameni. Lomfana wangena e Simnareni e Mgwali wase Batenjini nge 1883, xa akumnyaka we 12 ubudala, evela kwa Bhaca, Entlabeni, ,po waye pantsi kwe titshala ezingo Messrs. Jonas Conjwa (ngoku Rev. J. Conjwa) no Chalmers Nyombolo. Uqube kakuhle Emgwali, kute ngo 1886, wafakwa ebulingweni bokushumayela, yati lonto yasimanga ukuba makangxamele ubushumayeli engaka; kodwa ngo 1887 wazusa i Sitifikiti se “Honours” wawingca isituba seshumi elimane kwabapumeleleyo. Ute ukusuka apo wafundisa Emtshazi kwa Nkosi Makaula apo intsebenzo yake ibinesandi esimnandi. Ekute ngenxa vale *Fever* kanti kutiwe ize ibuye naye. Wemka ngokonwaba okukulu endingena ntandabuzo ukuba kubonwabisile nabazali bake,nangona silila kakulu sonke, kuba singekayikufika apo aye kana.

### ABALIMI NA BARWEBI.

E QONCE (Augst. 24 )

Irani eluhlaza—9d ngeqela

Ihabile—5/3 to 6/3 ngekulu

Itapile—2/3 to 13/ ngenxhowa

Umbona—5/ to 6/3 ngekulu

Irasi—8/9 ngekulu

Inkuku—9d to 1/2 inye.

Amatanga—2/ to 3/8 ngedazini

Umgubo—17/ ngekulu

Imbotyi—12/6 ngekulu

Inkuni—7/ to 30/ ngeflara

E RINI (Augst. 23.)

Isemile—5/9 to 5/10 ngenxhowa

Irasi—10/ ngekulu

Ihabile—3/3 to 5/ ngekulu

Inkuku—lid to 2/1 inye

Irasi eluhlaza—2/5 to 2/6 ngedazini

Amazimba—8/9 ngenxhowa

Umbona—13/ to 14/ ngenxhowa

Ihabile,—5/9 to 11/ ngenxhowa

Itapile —8/ to 13/3 ngekulu

Amatanga—2/3 to 4/1 ngedazini

Inqholowa—11/6 to 13/ ngenxhowa

Inkuni—21/ to 53/ ngeflara

E DAYIMANI (Augst. 26.)

Umgubo—31/ngenxhowa

Umbona—20/ to 22/ ngenxhowa

Ihabile—12/ ngekulu

Ihabile—17/ ngenxhowa

are simply a transcript from PLUTARCH, LIVY, SALLUST, and others. These writers are now j accessible in an English dress in , BOHN’s Classical Library, XENOPHON’s Expedition of Cyrus and Retreat of the Ten Thousand, is i recommended as a charming book. <sup>1</sup> JOSEPHUS, the Jewish historian, ; should be read by all. Among readable modern histories, D’Au- BIGNE’s History of the Reformation is unrivalled. Critics have looked rather superciliously on a book which the English speaking race <sup>1</sup> has thoroughly adopted. At its ; first issue, two hundred thousand copies were sold.

History will prepare the student for Poetry. MILTON’s Paradise Lost, the greatest single poem that ' has been written, should be read by everyone. It would be endless ’ to name others — POPE, SCOTT, CAMPBELL, GRAY, WORDSWORTH, and many more, to whose poems the : splendour of English literature is due. A play of SHAKSPEARE should j not, however, be omitted. Macbeth is the best suited ; the single play ' as published by MACMILLAN, enriched with notes. <

We now make a great leap. It ' will be noticed that in the above the standard is pitched low. Some . wise people take the high road, and < end in failure.

There are a few books not indeed easy to read, but they come later to form opinion. FOSTER’s Essay on Decision of Character, COLERIDGE’S Table-talk, and Ecce Homo, are ' samples of these. DICK’S Christian Philosopher is a good book of that sort, and it was this that gave LIVINGSTONE—so he says—the first great impulse of his life.—S.

## Notes of Current Events.

<sup>1</sup> *Grocott’s Penny Mail* has, in our opinion, struck the nail on the head, as regards Native Education, in the following remarks :—“ As far as we are able to judge of Heenan’s paper on Native Education, read at the Port Elizabeth Educational Union meeting held last Tues- day, the reports in the local papers being very brief we deem it faulty, both politically and scholastically. Because at Lovedale and elsewhere natives have the opportunity of receiving instruction in classics and mathematics, it would not be true to speak of native education generally as ‘ an attempt to elevate the native by an education in classics and mathematics.’ There are tens of thousands of natives cared for by the Education Department who are as innocent of classical and higher mathematical studies as Mr. Heenan is of generosity when he gilds his unsound argument by the piquant illustration of ‘ deodorizing the dark skin with Faude-Cologne.’ If one native in every thousand is exceptionally studious and strong-minded, why should he not have the chance of going on to the higher education if he and his friends wish it? Does Mr. Heenan doubt what is assumed by more educated persons—that real education has moral and social, as well as intellectual, worth and good results? We should deem it politically vicious to have a system of apprenticeship in connection with all our native schools, and compel native youths on leaving school to be bound over for a term of years to some useful occupation. Native youths are neither machines to be worked at the j arbitrary will of another, nor plants to be placed just where and how somebody

I else may choose. Give the native youth the chance of learning a trade, and let him have the inducement of better wages for mechanical work than for mere menial occupation, although to this the European artizan may object, as bringing into the industrial field too many coloured rivals. If every native youth on leaving school is to be compelled to learn a trade, being bound over the same for a number of years, the work of the white artisan who expects better wages than the ‘ nigger’ will be at a discount. He will have to seek pastures new. The relative intellectual capacity of Native and European youths, were it very much greater than it is, and altogether against the native, would be no justification whatever for Mr. Heenan’s unfounded assumption that we in this country are pursuing a system of native education ‘ opposed to the laws of nature and the well-established truths of science,’ and to be remedied only by closing the temple of classical and mathematical study to the native and compelling him, when he has learnt a little about the three R’s, to become tinker, tailor, butcher, baker, shoemaker, or blacksmith.”

<sup>1</sup>THE *Fort Beaufort Advocate* has attempted to reply to our strictures on the ? removal of the Office of Superintendent of Natives at Heald Town ; and has succeed

ed only to damage its own case. It commences by observing as follows The

writer of the article in the *Imvo* on the t subject of the removal of the office of . Superintendent of Fingoes from Heald

Town to Ntoleni is out of his reckoning ‘ altogether. If we read between the lines f the real foundation of the article is a grumble because Mr. Ayliff has come to <sup>1</sup> reside in Fort Beaufort. First of all let - me inform the writer that had a Government, which professes to have the ‘ interests of the Natives so much at heart, / gone to the expense of a few hundred

# Native Opinion

THURSDAY, AUGUST 29, 1889.

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WHAT to read— from what motives— and, how to obtain books are questions which Native young men should address themselves to answer. Do to wish to know what to read; learn first what not to read. If you find such a repugnance to a book, that conscience is always driving you to the task of reading it, that is not the book for you. There is a time 'or everything. If you begin a look for which you are not mentally ripe, you will find it an intolerable burden. A book should compel us to read it. Speaking of one's country, a Roman says, "I know ' not with what sweetness our 'native soil allures us, and does not 'allow us to be forgetful of itself." This is equally true of a good book.

When a Native young man begins to read English literature, he should take to easy and entertaining books such as *Voyages and Travels*, especially those written by persons who visited unknown lands for the first time. The *Discovery of the New World* by Columbus, Lord ANSON'S *Voyage round the World*, Captain COOK'S *Voyages*, and JOHN WILLIAM'S *Missionary Enterprise*, are books of | this class. The trash of so-called *Adventures*, written by litterateurs like BALLANTINE and KINGSTON should be shunned. They are mere dreams written by persons who never saw one of the countries they pretend to describe.

From books of this sort it is an easy step to go to *Biography*. Books of this kind are fitted to exercise a powerful influence on the minds of young men. They see in them the aims and struggles of persons circumstanced as they are. The autobiography of BENJAMIN FRANKLIN, SMILES' *Lives of George Stevenson*, of Thomas Edwards—the *Naturalist*, and of Robert Dick—the *Geologist*, are specially worthy of attention. SIMPSON'S *Traditions of the Covenanters* may be read along with these. It is a peasant's book, and has the charm of simplicity without a trace of coarseness.

History should follow. Modern histories are mostly too critical, but there are admirable narrative histories of the ancient period, beginning with HERODOTUS the father of History. GOLDSMITH'S *Greek and Roman histories* are very interesting. Possibly they contain legends and unhistorical matter, but they

pounds and built a decent house for the Superintendent to reside in, there would have been no necessity for any grumbling at all. Nay, Heald Town Natives would then have an unanswerable case." We are glad our contemporary sees "the interests" of the Natives are sacrificed in this; but out of its own mouth the *Advocate* is condemned. It virtually acknowledges the strength of our contention. Our contemporary admits the "necessity for grumbling." And this is exactly what we did, and for which it takes us to task. This, it need hardly be remarked, is unfair. Having admitted this much, the *Advocate* would nevertheless, punish the Natives by defending the removal of the office from the settlement, because Government has not seen its way to provide the Superintendent with an official residence can't for the life of us see why these people are made vicariously to suffer for alleged shortcomings of the Government.

To shew that our Fort Beaufort contemporary has made a mess of its case, after thus practically conceding that the case of the Heald Town Natives is unanswerable, (for they can't be held responsible for the shortcomings of Government) it lashes itself into a passion over "the shelter, only a shade superior to a dog kennel" with which he had to put up "until his patience was exhausted, moreover," we are told, "the owner of the shanty wanted it, and he had to leave." This is surely catching at straws. In regard to this we may point out that the house it is now found necessary to curse, has been tenanted by successive superintendents—Messrs. M. B. Shaw, R.M. Maclear, C. H. Driver, R.M. and C. C. Prieska, and R. H. Dugmore. So the public cannot be expected to endorse the description of it supplied to the apologist of the action of the officials. If, on the other hand, the owner wanted it, what need is there to curse the building after the fashion of the fox and the grapes? The *Advocate* does not see that the epithets it applies to the building serve to cut the second string to the only argument that would have held water that the owner wanted it. Anyway the owner coming in to demand his own, must have been a perfect Godsend to the Superintendent. We are thus, through the *Advocate's* line of argument, at a loss even now to say whether it is Mr. Ayliff's disgust with the building or the owner wanting it that made him to leave it in high dudgeon.

BUT after supplying people with bad and untenable arguments in the first portion of its remarks, the *Advocate* comes forth with the only plausible defence of the position, which is thus stated, "the Heald Town location is a very large one, extending to the Blink water, and whilst the office was at Heald Town the Blinkwater Natives grumbled exceedingly that they had to walk a distance of eight miles to attend the office of the Superintendent. Bearing this in mind, and taking the opportunity of a change of residence, Mr. Ayliff decided on fixing the office in a more central position." The answer to this is ready at hand. It stood to reason that the place to which the office has been shifted would be nearer certain sections of the location than when it was at the centre—Heald Town. The Blinkwater people, on the outskirts of the settlement, are nowhere in comparison with the bulk of the people in or near Heald Town. It is for the vast majority of the people of the settlement that we are demanding justice. By the side of the claims of the *real* people of Heald Town those of the people on the outskirts or suburbs, as it were, pale into nothingness. On this subject the *Alice Times*, which is intimately acquainted with the geography of the location in question, remarks: "Mr. Imvo has made out a good case for the office of the Superintendent of Fingoes being retained at Heald Town, and not removed to near Fort Beaufort. 'Anything for the Natives' is becoming too often the case."

OUR only excuse in writing on this subject at such length to-day is afforded by the fact that the Government is making enquiries into the matter. As, therefore, the *Fort Beaufort Advocate* professes to give the other side of the question it is of the utmost importance to traverse what, for want of a better term, are put forth as arguments in defence of a particularly indefensible position. If the present Superintendent does not desire to remain at Heald Town, let him give up the position, so that an officer who will consent to serve the people in the spirit in which the office was set up—to subserve their convenience—be appointed. Let not the interests of such a large population be sacrificed for the convenience of a petulant individual who is indifferent to their interests. Either the office should be retained at Heald Town or abolished. The Government are entitled to the thanks of our people for taking this matter up, for no enquiry, however superficial, can lead to any other conclusion but that the arrangement that has answered for years should be maintained.

REPLYING to the pertinent remarks of *Grocott's Penny Mail*, on Native education, reproduced elsewhere in this impression, the *Port Elizabeth Telegraph* concludes an article with these observations:—So far, then, from considering Mr. Heenan's suggestion to have a system of apprenticeship in connection with all our Native schools, and compel Native youths on leaving school to be bound over for a term of years to some useful occupation, "politically vicious," as *Grocott* terms it, we foresee excellent results from some such scheme as that which Mr. Heenan suggests. It would perhaps weaken the market for theologasters, but at present the market is already glutted with such, so no great harm could be done.

In the East London Division the Disarmament Act appears to be employed as an engine of worrying the Natives. The Act was intended by Parliament to be a permissive measure to be proclaimed where the Government believed the people were in a disturbed state from which a war might result. We are curious to hear the special reasons for the rigorous administration of the Act by Mr. Flescher, the Civil Commissioner of Eastern London, who, only last week, sent a Native to prison for being in possession of two assegais.

UNCLE JAN.

Old uncle Jan kept a canteen fine. 'Twas better to him than a silver mine; For tickets and dollars came in by shoals, While darkies ruined their bodies and souls.

Chorus.

But uncle Jan sang—" Drink, drink, drink, And make the glasses clink, clink, clink, I love to hear the silver chink, 'Tis heavenly music I think."

But there came one day to uncle Jan, A chap with a scythe who said, " My man, " I want you to to rogiors below, - To where the good liquor comes from you know.

Chorus.

And there you can sing—"Drink,drink,drink, And make the glasses clink, clink, clink, You love to hear the silver' chink, 'Tis heavenly music I think."

For lots of your chums are there, old chap, And the best "Cape Smoke" doth fill the tap For the Devil himself is there Premier, And there's not Excise Law there to fear.

Chorus.

Then old uncle Jan sang "Drink,drink,drink And make the glasses clink, clink, clink, I love to hear the silver chink, 'Tis heavenly music think."

Jan looked round at the barrels of drink, And heard the glasses so loudly clink : — Amid the groans and screams of damned souls, The demons sang, with the voice of ghouls,

Chorus.

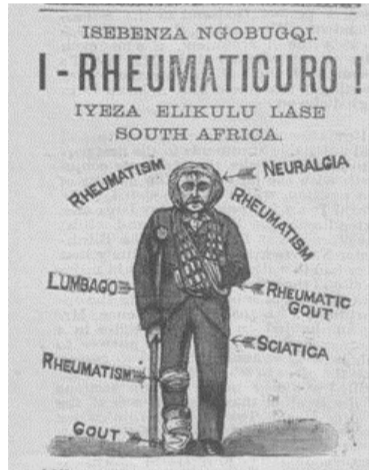
" Come, uncle Jan, you'll drink, drink, drink, And make the glasses clink, clink, clink, You love to hear the silver chink, 'Tis heavenly music you think."

Kwa-Rhuluneli. TOM XOSA.

ISEBENZA NGOBUGQI.

I - RHEUMATICURO !

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko. Lingiqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokaxaxazo. 1/6 ibotile.

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

COOK Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile.

COOK Ezika', :ipiis. 1/ ngebokisana.

COOK Incindi Yezinyo. 6d. ngebotile.

COOK Umciza Westepu Sabantwana. 6d ngebotile.

COOK Oka Umgutyama Wamehlo. 61 ngesiqunyana.

COOK Oka Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

kuba ngawenkohliso angenalo igama lake,

Itimiti ne Ngoma.

ESAUERVILLE ( T Y I T Y A B A ), PEDDIE. Nge 6th September, 1889, ngolwesi-Hlanu evekini, sisela amanen kazi, namanene, ukuba asitomatalise ngokushita kumaxesha awo anqabe kunene eze kusipa izandla ngalomini. Zovutwa ingcango ngo 6 30 p.m.

JNO. WILSON MZOZOIYANA. Sauerville,19.9.89. 21228

B. G. LENNON & CO.,

Abatengisi bamayeza nabenz bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bavubongoza umzi ukuke uqwalasele kulawo glandelayo. abhalwe nge nteyo yesi Xosa. Oka LENNON

Umciza Wokohloko Eka LENNON Incindi Yamazinyo.

Oka LENNON Umciza we Stepu (wesifo sentsana).

Oka LENNON Umciza wamehlo.

Aka LENNON Amafuta ezilonda.

Ezika LENNON Ingaqata zomshokisane.

Oka LENNON Umciza woxaxazo.

Oka LENNON Umciza wepalo.

Oka LENNON Umciza wengozu.

Oka LENNON Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

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

A.W. TEMPLER.

E-Rini.

AMAYEZA

ADUME KUNENE, ka

JESSE SHAW (U-Nogqala),

EBHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kuleza ukunceda oku ngawerzakalisi umzimba; ngenxa yonu pantsi bexabiso lawo; ngenxa yokuceceka ckwenziweni kwawo; ngenxa yokungabi nasikwa setyefe; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye ininzi.

ELONA (Specific). Eloona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

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

UMFUNO, YEZA (Herbal Tincture). Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwenifoko yonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperient). Elinqisilekileyo ukunceda ukungayi Ngasesa, ukungatandi kudla, lcesine nento ezinjalo.

UHLIKIHLA (Embrocation). Amafuta omi okupilisa ukuqagamba kumzimba, uti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

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

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku geda iziawana ozikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic). Umciza wokupilisa ukuqunjelwanczitepu nezinye iukatazo.

UMOMELEZI WASE INDIYA (Indian Tonic). Iyezaa elilunge kunene kwizifo zokuba butataka, nokungatandi uti iyinyo.

UBUGQI (Magio Healer). Amafuta okupilisa msinyane ukusikwanczilonda njalo njalo.

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebona bubuhle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenzisiwa neli kutiwa "Lelona" xa isifo zokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezifilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko taya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekhehli. Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofofo, atengiswa ngaye ne bhokisi nange bhotile nangamagosa ake kwinkoliso vedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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OLUKA

Gowie Uluhlu Lwezityalo.

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General Agent, ling Williams Town, June 10, 1889.

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