

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, SEPTEMBER 5, 1889

[No.251

IXESHA LE BHOLA, 1889. DYER NO DYER

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

I-BHATI.

Zika Lilly white, Izipato ze Cane 16s
„ Ezilunge ngapezulu 21s
Ezispeshele 21s
„ Eziketiweyo 25s
„ Duplex Driver 30s
Zika Gobbet's Eziyi Single Cane 15s
„ I Eziyi Double Cane 17s

Zika Cobbet's Cane Zonke 19s
„ Ezenziwe Speshele 25s Bartlett's
ezi Double Cane 13s 6d
„ ezi All Cane 16s 9d
„ ezo Kuncotula 19s 6d Zamadoda
zoku praktisa 5s 6d, 8s
„ 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 ipindiweyo 4s 6d. Ezika Ayer's Ze Match ezimitungo ipindwe
„ extra strong 6s 3d. katatu 9s.
Ezentsapo 2s 6d. „ i Catgut „ 10s.
Ezika Duke ze Match 5s 9d, 6s 3d, 7s „ Lilly white 6s 6d, 7s, 8s, 8s 6d

Zokugecina i Wikiti 6s, 7s 6d, 8s 6d, 8s d, 10s, zenziwa nge twatwa elimhlope—ngolusu
lwebokwe—nge Cold 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, isand' ukunqikwa. Intonga ze
Tennis siqalela kwi 6j6 kuse kuma 30!-*

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

DYER NO-DYER, ABANENGUBO ZAMANENE,

KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa i Sheleni zo mbini 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,

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 BOYA, IZIKUMBA, IMFELE,
UBOYA BESEYIBOKWE njalo,njalo
IZILIMO zitengwa ngamani ase Markeni.

GEO. B. CHRISTIAN & CO.,

KING WILLIAMS TOWN.

PLOUGHS!

KING WILLIAMS TOWN

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

IRON POTS, with long legs.
RED OCHRE

CORRECT SHADE.

COFFEE, TEA, SUGAR, RICE, etc.

ABATSHATILEYO.

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

NGAKA-NTINGANA.—Ngosuku lwe 9
July, 1889, kutshatiswe e Durban,
Peddie, ngu Rev. Charles Bekwa, u JOHN
JONAH NGAKA unyana ornkulu ka Elias
Ngaka, no ELIZA N. NTINGANA intombi
enkulu ka Petros Ntingana wase Gcebula,
Peddie. 3it199

MQUMBISA-NDUNJWA.—Kutshatiswe
e Johannesburg nge 11 August, 1889,
u KLAAS MQUMBISA no MILIA NDUNJWA ngu
mfundisi wase Wesile. 1i59

KHOTE MDOLOMBA. — Kutshatiswe e
Monti (East London), ngu Rev. John
Magaba, ngo August 27th, 1889, u MATTHEW
KHOTE unyana omkulu weqadi lendlu enkulu no
DORCAS MDOLOMBA eyesibini intombi
ka Paulus Mdolomba. Bobabini ngabase
Tamara. 3it199

ABABHUBHILEYO.

NKONYAKAZI—E Ntlambe Kubhubhe
u EPHRAIM unyana ka Aaron no Leah
J. Nkonyakazi ngo 29 August, 1889. Izihlobo
mazamkele lombiko.

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
yempunga, emnyakeni wamashumi omatatu
anesitandatu wobudala bake. 3it129

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. 2it59

Kwi Zicakakazi.

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

KUFUNWA ISICAKAKAZI sokubataba
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 XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

Isaziso Kotitshala.

KUFUNEKA i Titshala ezine certificate, okunye
Izinqiniso ezaneleyo zoku
kwazi ukupata umsebenzi wobu Titshala. Kufuneka
abangamalungu e Remente yase Wesile. Abanjalo
mababhalele u Rev. E. J. Warner, Mount Arthur, via
Queenstown. August 29, 1889. 4it269

KUFUNWA Otitshala Ababini Abaneziqiniso,
benezimilo ezihle,
ukuwuqala umsebenzi ngo 8 October, 1889.
Imivuzo ngokulandelelana £34 ne £30 ngo
nyaka. Kubhalelwa ku

REV. J. W. STIRLING,
2it59 Buchanan Mission, Qumbu.

KUFUNWA Ititshala yesikula sase Musa,
Hackney. Umvuzo £60 kudibene
nowakwa Rulumeni, kukwako nendlu
nomhlaba wokulima. Otshatileyo nongatshatanga
ulungile, kodwa kunqweneleka otshatileyo?
Obhalayo makatumele iziqiniso zokuwufanala
umsebenzi ku

REV. T. G. JONES,
4it199 Hackney, Via Queenstown.

BONISANI MADODA!

NDILAHLEKELWE lihashe lam: yinkabi,
yingwevu emdaka, engnti iyiponi, ubuso bufuna
ukuba mhlope, linopau kwindlebe yokunene, icandwe
kancinane ngasemva. Iminyaka mihlanu ubudala.
Lilahleke e Mtata ngobusuku be 16 August.
Olifumeneyo wolitumela kum Esidwadweni,
wovuzwa kakuhle, JAMES TEMBANI,
3int129 Esidwadweni, Tsolo.

ITYALIKE!

INDLU ye tyalike yase Culunca lika
Ntlati yakive ngezitena. Iyakuvulwa
ngo 16th October, 1889. Yonke izihlobo
zicelwa izandla kulo msebenzi
3it199 JONAS NTLATI.

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s
IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d
I-Bhulukwe „ „ —4s, 4s 6d, 5s 6d, 6s 6d to 15s
Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d
Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to
18s 9d.
Ihempe zamadoda zomsebenzi—10d, 1s, 1s 3d, 1a 6d, 2s
Ihempe ze fulaneli—1s 6d, 1s 9d, 2a, 2a 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2a 11d,
3s 6

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

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

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi
Ikaliko—2d, 8d, 4d, 5d, 6d nge yadi
Ilinzi—4d, 5d, 5 1/2d, 6d nge yadi
Izitofu ezibugqi—6d, 7 1/2d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla
epilileyo.

JOHN J. IRVINE & CO.,

u-ALUVENI

BAKER, BAKER & CO.

MPAHLA ENTSHA

YE NTLOBO ZONKE.

YE XA LENGQELE!

YE XA LEMVULA!

YE XA LOBUSHUSHU!

YE XA LOMOYA!

Kanize kubona i SUTI.

Kanize kubona i BHATYI ezinkulu.

Kanize kubona i BLANKET ziqalela kwi 1s

Ihempe, iminqwazi esitileyo, Izihlangu, njalo,

njalo, Zitshipu ngapezu koko zaka zanjalo, zisahleli
zifika.

BAKER, BAKER & CO.
EQONCE.

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' ezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikazi Ngapandle komteketo Ngo Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal' ezetu zaba Tshakazi, Nokwenyani zihleli zodwa,—Amanene, namanenekazi S'thru, inteng' yetu yodwa.

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

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

Ningayilibili indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe
Scotch Church,
Kingwilliamstown,
Apo niya kumbona kona u Mr.
FOLOKOCO ngokwake (saluf).

B. G. LENNON & CO.,

Abatengisi bamayeza nabenz bawo

E MONTI.

BONA bawatenga pesheya kwabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa. lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

Umciza Wokholokholo

Eka LENNON

Umciza Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Inggatana zomshakisa.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengozu.

Oka LENNON

Umciza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

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

COOK Amafuta Ezilonda Nokwekwe 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile.

COOK Ezika' Ipils. 1/6 ngobokisana.

COOK Eka Incindi Yezinyo. 6d. ngebotile.

COOK Oka Umciza Westepu Sabantwana. 6d ngebotile.

COOK Oka Umgutyanu Wamehlo. 6d ngesiqunyana.

COOK Oka Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G E. COOK, Chemist,**E QONCE.**

kuba ngawenkohliso angenalo igama lake,

Iiso, Iiso, Mz'ontsundu !

NDILAHLEKELWE ngamahshe am amabini, sinkabi zombini,—ngomhla wa 20 ku August, 1889. Elinye limtuqwa-ntoiya, line skeyi emva kwendlebe yase kohlo, linesiva esifubeni ngase mkonweni wase kunene, linenqina elimhlope kumlenze wangasemva wase kohlo engeitsini. Elinye libomvu line skeyi emva kwendlebe yase kohlo, nenkonjane kwakulo ndlebe, icandiwe indlebe yase kunene, ibunzi lifuna ukuba ralara, uboya kumanqina omane bude, linamacokwana esinqeni. Obonayo wovuzwa kakuhle, makabhalele kn

KALA TSHANGANA,

Nduku,

P. O.,

Engcobo, Tembuland.

August 28, 1889.

BONISANI !

NDIFUN A umyeni wam u SAMKELI ZANGXIKI. Wapuma nyakenye ento. longweni e Kapa. Abahlobo bam abakona mabandibuzisele nakwezinye indawo nase Dayimani. Ondazisileyo ndomhlala. Ndim SARAH ZANGXIKI. Engcobo, 6 July, 1889. 3it199

ILISO LOMZI

(Isebe lase Queenstown.)

LENTLANGANISO iya kudibana e Ko. mani ngolwesi-Hlanu. 27 September, 1889. ngo 7 o'clock ngokuhlwa. Okunye no Mr. Tengo. Jabavu wobako kuyo.

R. T. NUKUNA. Secretary. Queenstown, September 2, 1889. 3it199

WANTED,

THREE NATIVE TEACHERS (either Male and Female) for St. Michael's, Herschel. For particulars apply to the Rev. J. PATTISON, Herschel. 3it199

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela "IMVO ZABANTSUNDU" ukuba intlaulo Erolelwa Ikwata, xa ifike kwange nyanga yokuqala..... 3s.

Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

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

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

KUBALESI BE 'MVO'

UMHLELI ucela Abalesi be MVO ukuba bamtumelo indaba zentlobo zonke ngento ezibonakalayo kwezo ndawo bakuzo. Ukolwa zingxelo ezimfutshane ezitsolileyo.

Iveki.

INANI lezikumba ezifikayo ezitawuni zivela kwivenkile zangapandle, lixela izigigaba ezenziwa kukubalela.

NGENXA yokubalela i transport ayihambiseke pakati kwe Koloni nelilunge Emtata.

KUVAKALA ukuba liyapitizela kwelama Debele ka Mzilikazi. Amabuto agxota abelungu. Mbangi kukuba khlwayelwe into yokuba u Mr. Rhodes M.L.A., no Mr. Rudd, ababenikwe yikumkani ilungelo lokumba igolide, beza nomkosi ozakwahluta ilizwe Amadebele. Ubunyaniso bezindaba bubuye bapikiswa.

AMAWAKA alikulu elinamashumi matatu abasebenzi base Zibukweni lenqanawa e London, bawukalele umsebenzi, bati imali mayinyuswe ibe yi 6d. nge yule, ubupantsi ibe yi 2s. ngemini.

NGO.MGQIBELO ongapaya umsebenzi wakwa lolive e Kapa, u Peek, ufungenwe ebelinga ukubulala umhlokokazi ongu Susan Pedly, abemshweshile, waselezingqamba umqala wafa. Kuko itemba ukuba iyakupila intokazi leyo. Ikwa luselo.

KUTE kwizibuko lenqanawa lase Natal ngomoya omkulu wolwesi-Ne Iweveki egqitileyo, kwatshona umkombe ongu Nary Emily ngobusuku, kwakunye nabantu ababekuyo.

KUKO inteto yokuba uzakwaka i ofisi ezintsha u Rulumeni e Cumakala.

EKUBENI ibhite e Rafu Ijaji izolo, iyakuteta e Bhayi ngo-Mgqibelo 7 September, ze ngolwesi-Ne Iweveki ezayo 12 September ibese Somerset East.

KWIBANDLA le Palamente lapesheya, u Baron de Worms, ipakati elilisekela leli, patiseve Ikoloni zombuso, linike ingxelo ngo-Mvulo ongapaya ukuba ulaulo lwe Nkosazana luvumele u Mr. Rhodes, M.L.A., neqela lake ukubo basebenze ihambale kwela Madebele, kodwa abasakuba namandla okulaula imicimbi yabantsundu, eyakupatwa ngu Rulumeni njengokuba bekunjalo kakade.

NGOKWESAZISO sika Bishop wase Rini zonke ityalike elipantsi kokongamela kwake zibe zimelwe kukhungela imvula nge-Sabata egqitileyo.

U MR. RICHARD SOLOMON, M.A., obeke emele i Qonce e Palamente usate gxada e Ngilani. Uhambe ngomkombe oyi *Athe nian*.

KWISIQINGATA sase Dikeni litotyiwe ixabiso jemihlaba yabantsundu nonyaka libhunga lesiqingata. Eminye kutiwa iyi £3 10/, eminye £6 10/, epezulu £15. Lento yenzelwa ukuba bangabinakubalwa abantsundu eluvotweni. Kanti ke kubekungazanywayo ukuba ingene impi noko.

U MR. A. C. WYLDE imantyi yase Bhayi, iyakupuma edinisweni lakwa Rulumeni ekupeleni kwalenyanga ngenxa yobadala; ngokunjalo uyakupuma no Mr. Van der Reit wase Simon's Town; u Mr. John Hudson imantyi yase Oudtshoorn, ibhubhe nge Salata ongapaya. Kuzakumiswa ima-ntyi ezintsha ke endaweni yezi

SINOSIZI ukuba ukuba u Rev. J. Read, omnci wenzakaliswe ludonga Iwesitali ebe. s'siwa Empofu.

KWELI lingapantsi asiutu yaka yabonwa imvula.

UMONGAMKLI webandla lase Wesile u Rev. J. Smith Spencer nbese Rura, Horton, nge-Sabata ongapaya kwakunye no Rev. Edwin Gedye. Bangenise intlanganiso zika Rona kuleyo ramente ka Rev. Boyce Mama, iminikelo yafika kwi £30.

ABAHLOBO betu bayakuba basinceda kunene ukuba basitumele intwana ezingama tyala abo kwi Mvo ngo September lo.

NGOLWESI-BINI owegqitileyo umatiloshe wenqanawa eyi *Lejizi* uwe pezu kwe deki ebese masini e Bhayi, imbambo zigobele empungeni, Wafa kwayoko.

E BHAYI ivenkile ka Mr. O'Connor yecuba itshe ngobusuku bolwesi-Ne Iwegqitileyo.

ABESUTU abebenyuswe yi nkosana u Mama ukuya kusebenza e Johannesburg bebetenjiswe 25/, umvuzo nokudla ngeveki, bafumene knsiitiwa bayakunikwa 15/. Ute ke u Mama uyagoduka nabo, yati iyambamba i Komponi. Belisayakuteta.

IGQUGULA elipete isiqingata sase Humansdorp, lazisa ukuba nncancato wase Assegai Bush awusafanele kuhnjanwa ngobuxekexwa bawo.

E ALIHAL NORTH kufunwa amakulu amane enqwelo ukulayishela e Johannesburg.

LIMAXONGO kumahlulo wase Zoutpansberg e Transvaal, pakati kwama Bhulu nama Awuwa ka Mahodo. Incwadi abeyitumele u General Joubert kulonkosi uyibuyise no. bhityo Iwenkabi. Imikosi yama Bhulu seyikona.

E KOKSTAD bake bayifumana imvula ekuzeni kufa kweveki egqitileyo.

AMANENE atile amhlope ase Qonce acinga ukuzimanya abe yimbumba eya kurweba ngokutenga ifama kweli lase Maxoseni nase Mbo. Pakati kwawo kukwako no Mr. W. J. Warren, M.L.A., Messrs. Malcomess, Christian, Gray, Landrey, R. W. Rose-Innes, namanye. Besisacinga ukuba lonto ibingaluncedo kumavumbana anuk' indlela angamawetu.

NGE Sabata e Johannesburg kufunyenwe izidumbu Zama Xhosa amabini nesomlungu; omnye umlungu ufungenwe seleqauka eze.

IMHILABA yamadoda amatatu ase Cenyu, Stutterheim, aza kuyihluta u Rulumeni, yaziswe kwelanamhla.

NGOLWESI-HLANU olu yi Timiti nomvumo wase Sauerville, Fortf Peddie.

ITIMITI nengoma ebeyenziwe yi C. C. eyi "Frontier," e Temperance Hall e Qonce ipetwe ngu Mr. Paul Xiniwe, yayipilile babeko kanjako abantu.

AMATYALA okwaba amalungelo okutengisa utywala esisitili ebheleli nge 4 September e Qonce. Amalungu ngu Mr. W. B. Chalmers, Umantyi no Messrs. Fox Mayor), Mr. R. Warren, no Mr. Harty. Eyase Zipunzana imelwe ngu Mr. Harty yedwa ayema. Kutote o Revs. W. W. Rider, T. Roper, no Mr. W. Cebani Mtoba, ukuyichasa, waqetulwa u Kath umninnyo. Sivuyana mawetu. Ezinye ezimbini etawuni apa ziqetulwa ngokunjalo. Huntshu Satana !

Imvo Zabantsundu

NGOLWESI-NE, SEPT. 5, 1889.

Ukuhlaziya kwa Bavoti.

KUZA kuhlaziya incwadi yaba Voti ngesi siqingata sokugqibela salonyaka. Kuyanqweneleka ke ukuba umzi uzilungiselele oko. Indoda kulombuso sipantsi kwawo yaziwa ngokuba libonakala igama layo emqulwini wabavoti. Unga umzi wakowetu unganda ekuyiqondeni lenyaniso inkulu kunene. Intshukumo ebako ngexesha levoti, yona yodwa ibifa nele ukuba sifundo kumzi ontsundu ukuba lento ivoti mayibe yinto oko bade bazikataze ngayo abamhlope. Kukade kushunyayelwa kule mihlati ukuba levoti nguyena Rulumeni. Imiswe yiyo i Palamente evenza imiteto yeli lizwe, lo Palamente yona imisa u Rulumeni, eti imtyumbe kwelona qela, kumaqela akoyo e Palamente, lingaba liyatenjwa ngamadoda atunyelwa e Palamente. Yona i Palamente imiswe ngamadoda atunyelwe ngokutenjwa ngabavoti. Sikulu ke isihlalo ngo Bavoti kulo mbuso wetu. Okuso ungu Rulumeni, ongapandle kwaso, akadlulisele nganto kwidungudwane pantsi kombuso. Sisihlalo ngoko esifanelwe kunonelelwa kunene ngamawetu ukuba ajonge ukuba abekwe esihlalweni sobuntu apa kwa Rulumeni.

Lamagama ayengeniswa nyakamnye apellelwe lixesha, kuzakufuneka ehlaziyiwe: angeniswa ngo-

kutsha. Akwindawo ngoku yokuba angamagama angazanga angeniswa. Amagama ayesilelelwe ngongeniso lwanyakamnye, enemfanelo, kufike ixesha lokuba angeniswe.

Into embi kuyo yonke lento kukuba umntu ontsundu unesihlwele sentshaba pakati kwabamhlope ezisuka zizaliswe ngumona zakubona ontsundu engena ebuvotini naye, ezenza indoda pakati kombuso. Ezintshaba zemfanelo zetu ke ziti kwezinye indawo ezinjengo ma Dike, noma Ngqushwa, ma Bhofolo, ma Cala, ma ! Komani noma Dordrecht, na Magqili, zizidale imbumba zokuchasa ukungena kwabe bala elintsundu ukupendula imicimbi yombuso. Ezintshaba ngabantu abanga singangamakoboka abo, singapenduli ngevoti apo sazeke zitete kona. Kuba kaloku kulombuso akuko mlomo wakupendula entweni zombuso ngapandle kwalo wewoti. Sekutetwa ke ngokumiswa kwezo Komiti kwindawo ngendawo.

Into esinga singayiyaleza bukali kwimizi yakowetu yonke kukuba nayo izidalele ikomiti zamadoda namadodana ayakuba *Liliso Lomzi* kwimbambano ngongeniso lwamagama ezizakubako.

Icebo elingati lingasebenza ngokwanelisayo kukuba kuvele indodana ibenye etshayo ngamalungelo omzi,—namabini namatatu kuqala kumandla ngamnye, izimisele ukuvisisana namadoda awazekayo kulo mandla wakowayo, bati abo bantu nokuba bahlanu bazenze *Iiso Lomzi* eliyakuwudibanisa liwutyele into ekuyivo, uze ke wona uwanike isihlahla sokuba lawo madodana awuzamele iqinga lokupumelela. Esisihlanu si *Liliso Lomzi* masesiba yi Komiti yeso siqingata, eyakuba nendoda epapamileyo, eyakuba ngu mlungiseleli wayo (Sekritari) Oti amanye amahlelo azingenise nge Liso Lo Mzi elo izinto ezinjengama cebo.—Makuti ke kwakubon' ukuba kunjalo Iiso lase Ngqushwa mhlayimbi lakuba limisiwe ngalendlela, lizame ukumisa amehlwana kwizipalupaluka zesosiqingata ngokwazi izitete nenkundlana zazo. Lawo mehlwana mawabe nawo nababhali bawo amadodana atembekileyo, angancediswa yindoda enye namabini kwamakulu. Umsebenzi wala masebe esiqingata Eliso, mawabe kukuhambisa izinto ekufuneka zenziwe kweso situba ngakumbi ukulungiselela izinto ezingaba zigqitywe yi Komiti enkulu eli *Liso Lomzi* kweso sitili.

Iiso Lomzi liyafuneka kwinto ezinjengokungeniswa kwamagama amawetu emqulwini wabavoti nase kuchaseni Inkanti okwenziwa nga Bavoti; nase kwamkeleni amacebo ngento ezikaulezayo zokumelwa komzi. Abantu abantsundu ngapandle kokuba babalulwe ngama gama abakwindawo ezibalulweyo bangasebalelwa kumalungu. Bekungani kungatetwa nto ngento ezinjengentlaulo; makusuke xa kuko indleko kuxelwe emzini, wenze ekuqutyweni yimixhelo ingabi yinto yatyal. Ziko intlanganiso ezinjengale kwiziqingata zonke kungakapukapu ukuwamela amalungelo abantu abantsundu ezintweni zonke. Bezinga intlanganiso ezibe zisingete lomcimbi woku tuma e Kapa zingeze zahlukana zingawulungiselelanga lomcimbi wentlanganiso ezizakufuneka shushu ngexesha lokungeniswa kwamagama abavoti. Xa sisenjenje siyaleza kumadodana akowetu ukuba like libesengxoxweni elicebo silikankanyayo, balate amadlala, balitwabulule abanako. Salata ingongoma kodwa tina apa namhla.

Indleko Yokutuma Ekapa.

Noko kwakutiwe maze abuye ngosuku lwa 31 August amapepa ezindleko, asematandatu abuyileyo nezilandulo. Ukuza kolwanamhla usuku singawabali esasiwakankanye ngeveki egqitileyo singati kufike elase Bhayi, nokurolwe ngu Mr. W. C. Mtoba no Mr. Klaas Ngesi, e Rode kumandla we Qonce, owase Rabula ngo Mr. B. Tontsi, nentwana yase Goshen evela ku Mr. W. S. Mazwi. Yodweliswa yonke epepeni akwanela ukufika amapepa.

SICICELO NGE "MVO."

Siyavuya ukuti esisicelo esabhekiswa kumamkeli ngamnye we MVO ZABANTSUNDU, sicela amagama amatsha sizokwandisa ipepa, sifun' ukungati siyasatylwa ngumzi wakowetu. Asibanga naxesha kwelanamhla ukudwelisa esiwafumene ngaleveki. Solindela ezayo.

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Siyavuya ukuti esisicelo esabhekiswa kumamkeli ngamnye we MVO ZABANTSUNDU, sicela

UKUSA KUSIHLWA.

(NGU REV. JAMES M. DWANE.)

Ngolwesi-Ne, August 8, 1889.—Ndibentlanganiso yamadoda esikolo apa e Ndwana ngomcimbi we

MFUNKEO YE TAYITILE.

Into ete yasinceda kakulu yincwadi ka Tshambuluka obekekileyo, ete yabaluleka ngomoya wayo ukuba mhle. Kubonakele mhlope ukuba ngelika Rulumeni icala selechopele ukwenza yonke into esingisele komcimbi wokulungisa intlo yabantu abantsundu balomandla. Unga lomoya ongati ungxamele ukubako pakati kwabapati nabantsundu ungandana. Intlanganiso ibeshushu ekubeni makucelwe i Kariti ??? Kuloko ke into embi abantu bakowetu bangayawati *qhusalala!* nakwinto engati ilungile. Kute siasqhuba suka Rhaqa qhapu i ngomcimbi we

INDLEKO ZABATUNYWA.

Ute ukuyingenisa kwake lento watsho ngalusizi ukbonisa ubuhlozo obungaveliswa kukungarolwa kwale mali, nobuhle obuyakaveliswa kukurrolwa kwayo. Kubehle kwabonakala kuye wonke ubani ukuba iyakurrolwa, okwenene kube njalo.

Ngolwesi-Hlanu, August 9.—Namhlanje ndigaxeleke

KWIMBIZO YABA TEMBU

ebipetwe ngu Mantyi kwi gantolo lase Cala. Kwindawo *yokuqala* ndipaula indawo ezitsoliswe yinteto ka Mantyi ekuvleni kwayo intlanganiso, ezokuba makulungiswe imali ze *kariti* ngabantu ukuze u Rulumente azikupe. Wapeta ngelokuba bangambuzi indawo abangaziqondisi. Kwindawo *yesibini* ndipaula ukutsola kwemibuzo ete kokwam ukubona yalata ukuba ipuma kubantu abayaziyo into abayibuzayo. Bate ngengqondo epitikezwe nentobeko nembeko kulowe ubepete intlanganiso, bavakalisa umnqweno wokuba batyilelwe into eziyiyi ezi kariti, nokuba ziyafanana nezama Bhlulu emogolo, nembangoni yomahluko ukuba uku, ngokokodwa xa ummisso we mogolo umnye. Kwindawo *yesitatu* ndipaula impendulo ka Mantyi ebonise ukuba asizizo kariti ezi ababizele zona yena zi Tikiti, zi satifikiti endifumanisa ukuba sezinkwe igama eba Tenjini lokuba zikhakana; ngati noko mna bekungebi naninani bete yimpako. U Mantyi uyivumile indawo yokuba kunikwa itayitile yenene kuma Bhlulu. Kodwa uzame ukuyilungelelisa lendawo ngokuti zidlulisele 16 ukulunga i Tikiti kune Tayitile ngeziyazi ezibalulekileyo ezinje ngeziyo kuzo ngingasoze *niyidilwe* lemihlaba ngamatyala evenkile; kanjako kuyakuba ngenkankulu ukuze kubeko *intengiso* ukuba lemihlaba; kanjalo kuya kuhlala kuko amalungelo okumana *behlelwa*, ekufumaniseka bengena zimilo zihle. Wenze ingcinezelo enkulu kwelokuba ezi tikiti ziyenza lemihlaba ukuba ibe *Ufakafa*. Ute akufika kulendawo yobufa kafa ndapulapula kunene, ndati ngenene yakuba ingavelisi zizatu zokuyitibisa lendawo. Kwindawo yesine ndipaula uvidi lwesibini lwemibuzo efike yalata ukuba ezindawo ate wazikankanya u Mantyi ukuba zezalata ukulunga kwe tikiti zezona kanye zibousisa nosebeleni ukuba umpati wetikiti uhleli ngezimnyama kuba nevenkile zingamli nje zikhohlwe yinto ezingayidlayo kuba lomntu we tikiti akananto iyecake. yilonto angenako nokutengisa. Into ayiyo ungunchotshiswa kwapela. Umntu angacicoza ngangokutanda kwake, kodwa kunqabile ukubujika obubunyaniso. Ukuba bekufunwa ukutintelwa ukubuyisa kwe mihlaba nabelungu nokutengiswa kwayo, makufake ingaku elinjalo etayitileni njengoko bekufudula kunjalo kwezabantsundu. Imibuzo ivelise indawo yokuba kanti no Mantyi akakaziboni ezititiki azincinayo. Kubuzwe imali ye kariti zenene kami mogolo ezi 15, watandabuzela kwi £9 pezu kokokuba ngoku imogolo itotyelwe kwi 1/6. Intlanganiso ivumelene kwelokuba ke kutinyelwe itikiti enye izokubonwa. Ukuba kuko abanokuwuqonda lomcimbi banga bangawucebisa umzi waseba Tenjini msinyane.

Ngo-Mggibelo, August 10.—Ndite kusasa namhlanje kwizindlo ebendihamba ndingena kuzo ndada ndafumanisa into ete yandixaka kanye andabi namavayo. Nantsi: Mandi, fike u Nocava umramentekazi wetu ebuhlungu, noko selesingisela ebubheteleni bokude obqwalale pambi kwendlu. Ndibuzwe ukufa ??? mbambileyo, ute

WENZAKALISWA YINKUNKU

yomnye umzi. Ukuhla kwale ngozi lenkuku imfika esandeni esebenza amazimba; into yokuqala imane ukunqola inkozo kwabuhliwweyo isitya, ude wayipekuzwa ukuba ikwelele, ute kuba umganyana noko kuyo yawayeka lamazimba yaya kuye. Ute akayiqonda into enga icingwa yinkku wotuke sekn lanti xa kaloku ingasatotiwayo nalilipina ilinga lake. Isikati ukuncamisa venza ubungcwango bamaxa ilwa nenye inkunzi yenkuku. Ite ukugqibela yambamba kngonyawo yafaka kunene amajingxeba pantsi kwamnqata ngenxa zombini elunyaweni yamlima kakulu ngomlomo. Lento itate ixesha elide, wada wawa pantsi umfazi kuba kaloku akuko nabani kwesi sanda. Ide yasuka yamyeka kungaseni. Ute nakuba pofu ebope igazi kakulu walala ngendlu zintlungu. Kwabikwa oku kumhlelelo nako Mr F. Gagela no Mr. Martins, kwa nomnini nkuku ubikelwe. Ndisiva, ngati lenkuku ide yapelela embizeni. Into yalenkuku bububi obuxakileyo ngokuba izizatu zesisenzo soburalume obunje kumntu we ramente azivakali. Sentsiti ukufunisela ingabi lenkuku ite kwasebuntshontshweni bayo yamana ukuhlutshwezwa ngenqapukiso lusapo. Noko akubonakali ukuba lenkuku ingenwe yile nkohlakalo kwesi sanda, makube kuko into ebeziyone kumaxesha angapambili.

Nge-Cawa, August 11. — Kute ngenxa YOKUBIKWA BUKALI KOKUGULA KUKA MR. S.

SIGENU

ndakucela ukuya kona no Mr. Renqa kusasa nje, safika xa ingenayo, kwati noko kuba intshumayelo ibingekenziwa, ndayihambisa. Kolwam uluvo yile yinkonzo ekungabangako kuzisola ukuba ndibe kuyo. Emva kwayo ndiyekengena emkuhlane, ndafika umbi kakulu, intsapo yake selikona ngapandle konyana ongu mfundisi. Lomkuhlane

sewunyuke ngokupelisa itemba. Siyasiyalaza esisicaka se Nkosi ukuba sikunjulwe kwimitandazo yama-Kristu.

Ngo-Mvulo, August 12. — Ndibe nentlanganiso nama Bhasitile ngomcimbi we Kariti kute nawo emva kwencwede, agalela kwelokuba kuzanywe itayitile yenene. Ndibone ngo Mr. Renqa semana cwadumzelela ama Basitile, kanti uwakedamele ngendleko zaba tunywa. Yapuma kwa oko

Ngolwesi-Bini, August 13. — Ndibuyela ndaya emkuhlane ka Mr. Sigenu ku Bengu ndafika ngokuhlwa kona. kwaye kusitiwa no Mr. Warner ubeko. Ndifike umkuhlane ukulile kakulu.

Ngolwesi-Tatu, August.—Kuse ndingazi nokuba kuyakusa ubunzima besifo. Kute pambi kwe dinala kwa galeleka u Gqira womlungu, wenzayenza

Ngolwesi-Ne, August 15. — Kubonakele ukuba ndiyokufika ku Cofimvaba, ndanduluka pakati kwamaxala ngenxa yomkuhlane ka Mr. Sigenu endiwushiyi useyilonto, noko ewutwele ngonyamezele ekusekhlani ukuba ulupiwpe pezulu. Ndifikele kwa Mr Tyuluba ngokuhlwa, ndabehla ndeva ukuba u Mzalwana Mzamo uhambisa

IMVUSELELO

kumaqaba, ute efika nabaculi bake (kuba kaloku yena usate hoto ngomendo wama Wesile omdala), ndaye sendite ncolo entla kwindlu engqukuva ekwakuyiwa kuyo. Ute ngexa lesiyalo wahloma indodana etile yatshisa kunene ngentsomi ka "Siswana Sibomvu." Kwati ndibe ndingaqondi mna wajiya umpuka. Ewe indlela ze Nkosi asizizo zetu. Ngubanina obengade ainge ukuba intsoni ka Siswana Sibomvu intlanganiso kangaka?

Ngolwesi-Hlanu, August 16.—Namhlanje sihambise sikangela umzi no Mr. Mzamo, asabinako noko ukufeza kakuhle ngenxa yokubanda. Eyakusasa inkonzo yenziwe ndim kwanyangokuhlwa.

Ngo-Mggibelo, August 17. — Namhlanje sibe nentlanganiso yokulungisa izinto ezitile.

Nge Catca, August 18.—Ndihambise inkonzo esi Kobeni. Kusekhlani ukuba inqubo ka Mr. Mzamo esingisele kwi nkonzo ze mvuselelo, nenkatalo yake kuyo onke amasebe omsebenzi wetu iyakudala ingquleleko entle kwisimo sababantu. Ndifumanisa ukuba sekuguquke kwesi sityanya ngapezu kwamashumi amane abantu, nesimo samakolwa ngati siya kubehle sibe silhe. Emva kwe nkonzo sibheke kwase mkuhlane ku Bengu, safika ngokuhlwa kusitiwa igqira lase Cacadu kelabuya lafika izolo, noko akwabonakala lusizo lwenziwe buboko bad ngokuba umkuhlane usinga pambili ngamandla. Ndithe ngokubona ukunyuka kwesifo ndafun' ukutandabuzwa nangomtendeleko endandizimisele ukuba ndiyakumnika, ite kodwa yakundixelela intsapo ukuwulindlela kwake, ndayiqubela ukonzo endingakulwayo ukuba yolibaleki msinyane kwababeko.

Ngo-Mvulo, August 19.—Pezolo akubangako kulala ngokunyuka kwesifo. No Mr. Mzamo sibuyi sanduluka ukuya e Seplan, apo sifike sahlukana kona.

Ngolwesi-Bini, August 20.—Pezolo kubeko inkatazo enkulu ngokusuke kanti kanti kuyawako

SIKWANA LITSHA

liqaliweyo, xa ndixelelwayo kutiwa selinomzuzu liko kulemizi yalo mjikelo. Ndifike kwezintsoku bendeleko intsapo ingasalali emakaya kusitiwa ihamba em-Vundisweni walomtshato uzakubako ulutsha lwesosikolo luyila isivivana somculo yonke imihla kwakuhlwa kuze kuman'. ukubuywa kusasa. asale ambete lebhulukwana yamaqaba. Lento kusozelwa. Ngumkwana apa ote nqwa ukufanayelilanga ama Kristu mawayikangele. nomtshato wase maqabeni Lento ndiyititisele kakulu bekungamaxesha amaninzi kweli kugqitywa enditembayo ukuba kukupela kwayo kuba noko ebukubeni kutandazelwe imvula, kodwa yingaba ngabantu ababehle bayive into bakuyityelwa ngomntu *Emva kwe Breakfast*, nditshatise u Mr. Joseph Kuse, no Miss Lettie Tele, yandikolisa kakulu ihambiso yabo yonke ukususela etyarikeni kude kwe kwixa endimke ngalo esidlweni. Ndada ndahlokomisa ukutonyalaliswa kwam, kukuzola nokundiliseka ete wabaluleka ngako lomtshato, kwixa ebendiseko. Ndim' upelile

Ngolwesi-Tatu, August 21.—Into yalomtshato ngoku indikohlile kuba izolo bendiba ndiwavecinge onke amatuba okuvelisa umonakalo, kanti nento andanzanga nto, kuba ndite kanti u *Nomtatsi* andimazi. Lo ke ngumnyadala womdaniso apa owenziwe ubusuku bonke lulutsha kulo mtshakazi. Kwasa usapo selungama kiyokiyi ukozela, olunye luhanjwa zizabhokwe, amadodana ukuze kube kulungile ngokwesiko lika Nomtatsi makaqaqangelwe zizitende zezihlangu, okwenene kubanjalo. Wanga ungaba ngowokuqibela lomtshato oyakuba rwexu.

Ngolwesi-Ne, August 22.—Ngokuhlwanje ndifikele ngumbiko wokubhubha kuka Samuel Sigenu. *Ngolwesi-Hlanu, August 23.*—Ndinduluke kusasa nabazalwana u Ngeuka no B. Mazwi, ukuya ku Bengu, safika seleko u Rev. E. J. Warner. Kunqabile ukuzikupata ngomlomo nokuba kungosiba ingcinga namhlanje endibenazo xa ndibe ndijonge umkombe obulele elitshawe.

IMVULA. -Ipepa lendaba lase Aliwali North lixela ezokuba ine kannandi kwelo ngolwesi-Ne ukunika komhla nangokuhlwa. Ezinye indawo ekuvakala ukuba ifikelele kuzo, yi Lady Grey, Molteno, Dordrecht, no Mtata. ISIKUMBUZO SIKU CAPTAIN BLYTH.—Malunga no Captain Blyth (uyabuzisa umbhaleli ongu J. B. N. uti) sesento nina isikumbuzo sikonje kade—i Blythswood. Wayete mhla wayinika elo gama wenza isikumbuzo sake Emanfengwini. Sesantonina esi kutetwa ngaso ngoku? Nale ndawo itetwa ngu Mr. Ebenezer Saunders yokuba ngekuhlanganiswa imali ize lomali ifundise amakwenkwe. Nalonto iya kukataza, kuba nokufundisa oko kuza kukangela amagama anamawonga, kanti ke imali iza kukutshwa nangopantsi.

Ngati tina kudliwa ixesha ngeligugu lentendo endaweni yokucinga umtati ndawo yomti engati Umhlelazi asinike indoda engengondlo njengento zo Merriman ose Altata. Ndingomnye wabafili ngenxa ka Captain Blyth, ngati u Captain Veldtman wenza into enkulu ukuposa ilitye edlakeni, wasenzela sonke.

UTYELELO LUKA REV. R. LAMPLUGH E SEPLAN.—Umongameli u Rev. R. Lam plough, uya kuhlangu na e Bantla lase Seplan ngo September 19, 1889.

IMALI KA NZONDELELO ENYANYADU (NATAL).—Nonyakanje imali efumanekileyo ka Nzondelelo Enyanyadu ibe £20 13s. 6d., into ke leyo ebonakalisayo ukukwukatalela umsebenzi abawuqalayo wokunambisa ilizwi lika Tixo e Natal.

XALANGA.—Omhlope walapa ebhalela kumapepa akowabo uti: — Ayihlwayelwanga inqholowa, onke amaxwane afile nempahla enkulu iyafa nayo, yonke imihla. Yintshabalalo yesisingqata leyo. Kute bhatala amafama ezingqata ezimelene nesi ukufuna indawo zokuphila, aziko: ingqolowa nombona zinyukile exabisweni zisuke kwi 5s. ziyane 20s.

REV. J. S. DLAKIYA.—Abahlobo abaninzi bale nododana eyaya Entla ngenx'ene Lizwi, bayakuvuyiswa kukuya ukuba kwelo lase mzini iseko, yaye seyibonakalisile Inkosi ukuba inayo ngokongezelela ebandleni 74 abatsha, ngelixeshana lifutshane ifikileyo kwelo. Yemka iandelwa yimitandazo nemigolo yabo bayaziyo. Sivyuyiswa kukuya ukuba u Mrs. Dlakiya ube njengonina welo likude. Sisafunzile tina ngakunye. Kamba mungan!

TARUNI MATINDE ASE RABULA.—U Tyomtini wenza esisimemezo :—Taruni Rabula, yininala niyenzayo Matinde akowetu. Wafa umzi nibona, bayepina abakokeli base Raoula, watshabalala umzi. Yenzani intlanganiso umzi niwubumbe ube njenge mbumba yamanyama. Yizani ezintlanganisweni nizokufuna into ezitsetwayo, nezinto ezifunekayo. Ndiibhekisa kuni Rabula, kuba kunjalo nje nti ngelenu nifuna umfundisi, ke nija kumtina lomfundi ngavumeli nje ukuya ezintlanganisweni nizokufuna amacebo okupata umfundisi, nawo kufuna ukuba nibe batsha ngase moyeni we Nkosi yetu u Somandla. Buyani Matinde akowetu, yizani sence intlanganiso umzi siwubumbe ubenguwo kwanje ngangapambili.

ABANTSUNDU BASE MONTI.—Ngomcimbi wokufuduswa kwe Lokeshoni zalapa e Monti, side tina mzi untundu sagqiba kweliti masiye egweteni. Kutive ke yintlangano yetu makuyive ku Mr. Innes walapo e Qonce aze yena ehle aze apa ukuza kusitelelela kwingqibo yale Council ingati yeyabantwana, ekubonakala ukuba ipetwe ngu Willetts. Umzi uti awumvini kumka apa, woti ukuze uvume kube kuyakurrolwa indleko zokufuduswa kuqala. Enye into wonke uze kusebenza, xa bekude, wwhat's the use? Zona izizatu zokwala nkumka zomzikade ke lomzi wase Monti ufuduswa amaxesha ngamaxesha, maninzi kunene amaxoxa.

UMNGQWENO.—Ndifuna ukubuzwa kuwe kuba kunganiya ukuba sithi nati bantu babambili sisuke sizenze abantu abangaziyo? Nditsho kuba tina ma-Kristu sithi sifundisa nje abantu sibe tina siyigqita imiteto elishumi. Ite akuyikunqwenela nanye into yomvelwane wako. Ke ndiyabuzwa kuni ma-Kristu ukuba amanzi ukuba uwasebenzile akasingawo awakona, kulungilena ukuba omnye un-Kristu abenomona ngawo. Ukuti ngumona nditsho ukuba umzalwana lo kuko imitombo emibini epahle intsimi yake, akutshiwona ukuba masifunde sisebenze ngokukuteleyo, ukuba kusisono kutshiwo. Afaxa sifundiswa ilizwi lika Tixo. Owako futi owemihla—T. K. MAYISELA.—Gcina School, August 28, 1889.

EZASE MAGQUNUKWEBENI. — Kute ngenxa yokubalela kwelanga lada lenza isimanga ngenxsha lesibini ukumka kwe langa nge 26 August, kwilali ka Kulile ese Mnqaba. Ngumliho. Lomliho kulowomzi ubusituba esiyimayile enehalafu apo uqale kona ukutshisa. Kute ke kuba umoyu abumkulu, wati ukuya kulo lali waxela "Ukuhla kwempukazana." kute kusenjalo wati kwakweyokuqala indlu wayitshisa.. wati ukudlula kuyo watsibela ebuhlanti. Kutsho izindlu 8, isixenxe spane demeshe, kwatsha izita zamazimba, umbona, ipulawa, idyokwe, ingubo, njalo njalo. Yena omnye utshelwe kangangokuba kupela ukude ubone itandazelwa. Lonto ke iyoyikisa kuba kuzaliskele ilizwi elitetwe ngumhlobo ose Qonce ete "Lemvula ayitandazeleki." Yizani sibhedeshe zihlolo.

ABALIMI NA BARWEBI.

E KOMANI (Augst. 31.)

Inkuni.—31/ to 45/ ngefilara

Inkuku,—1/4, to 2/1 inye

Ihabile—7/ to 8/9 ngekulu

Amatanga—3/1 ngedazini

Itapile—11/ to 12/6 ngenxhowa

Umbona—15/6 to 16/6 ngenxhowa

Umgubo,—14/ to 15/ ngekulu

E MONTI (Augst. 30.)

Irasi—1/6 to 2/ ngedazini

Ihabile,—7/ to 8/2 ngekulu

Ihabile—10/ to 13/6 ngenxhowa

Itapile,—6/ to 10/3 ngekulu

Umbona—7/6 to 8/5 ngekulu

Amazimba—5/3 to 6/6 ngekulu

Irasi,—7/6 to 8/3 ngenxhowa

Inkuni—1/ to 1/4 inye

Isemile—4/6 to 5/ ngenxhowa

Amatanga—3/6 to 4/6 ngedazini

Umgubo—14/3 to 15/3 ngekulu

Inggolowa—7/ to 9/9 ngekulu

Imbotyi—7/6 to 9/6 ngekulu

Inkuni—5/ to 23/6 ngefilara

E QONCE (Sept. 3.)

Ihabile—5/6 to 7/5 ngekulu

Itapile—5/ to 14/6 ngenxhowa

Umbona—6/6 to 6/11 ngekulu

Isemile—4/4 ngenxhowa

Amatanga—4/ to 5/3 ngedazini

Umgubo—17/ ngekulu

Imbotyi—9/6 ngekulu

Inkuni—8/ to 34/ ngefilara

"Young man," he said, sonorously, " are you ever abroad in the early morning, when the great orb of day rises in all his majestic and brilliant glory?" "Well—er—yes, sir sometimes," replied the young man; " but I generally try to get to bed earlier than that."

Native Opinion

THURSDAY, SEPTEMBER 5. 1889.

MOTIVES to impel Native young

men to read, are not difficult to seek. To read books is both desirable in itself, and it serves important ends. The Native preacher with the stimulus of books will not find himself addressing a listless crowd, lulled to sleep by his dire monotony. The teacher, if he is well informed man, will give his pupils the key of knowledge. The school will be lighted up with what is brighter than an African sun—intelligence: and will no more be a prison to which boys are sent for ignorance. There are, besides, reasons of a special kind why Kafir young men should learn from books the social problems of the Native races in other parts of the world. Here, there is a hostile Bond who seek to deprive the Natives of education, and to cut them out of all hold on the soil. Experience elsewhere shows, that this means perpetual slavery of the bondman. now abolished, but the slavery of the nominal freeman, who as he cannot own a foot of ground must yield up to the landlord all the fruits of his labour in return for the merest pittance on which a human being can live.

On the question of getting books one of the greatest oversights of missionaries is that they have not supplied their stations with libraries of readable English books for the use of their educated young men.

They have overlooked the power of books to give young men an impulse, and to fit them for taking some part in public life. Their teachers go on m a dull gin horse round, giving a mechanical education without knowledge, which they do not possess themselves because they are destitute of books.

There is some difficulty in getting books, but young men must take *self-help* for their motto, and not wait for what others might do for them. The most feasible plan to obtain books would be to form Book-clubs. Where eight or ten in a district to combine, and give a subscription of five shillings a year they could get eight or ten books costing from three to seven shillings each. The members of the club would receive a book each, and retain it a month before passing it round. In a year every member would have read eight or more books. That is surely something for so small a subscription. The books are then sold to members, or to outsiders, for half-price, or as much as they will fetch, and the money is put into the funds for next year. This scheme has been followed by Europeans resident in this country, and has met with entire success. The chief difficulty lies in the selection of books. One good book would be the *Leisure Hour* annual volume. CASSEL'S publications are good and cheap; but good books are innumerable. There are Associations among Kafir young men for mutual improvement, and other important purposes. To combine in order to obtain books would be a definite object for these Societies to have in view.—S.

Notes of Current Events.

A CORRESPONDENT at Kimberley reports a flagrant breach of the law by those who are appointed to carry it out. He is anxious to learn who looks after those who look after others. The writer is a registered voter, and holds a certificate under Air. Hofmeyr's Natives Relief Act. The Kimberley police arrest Natives notwithstanding. To the honour of the Resident Alagistrate of Kimberley, however, he invariably sets free Natives apprehended in this way. What our people cannot understand is that the police should go on arresting, and the Magistrate letting free. What is to be the end of this process? Aleanthime our people are being harassed. We would suggest to some of our enlightened friends to sue policemen for such arrest for false imprisonment.

THE Hon. C. J. Rhodes M.L.A., is out again from England where he has been negotiating the great Matebeleland Charter, whose future career is fraught with momentous results so far as South Africa is concerned. The directorate of the Company is in persons possessing

very good credentials who would not be expected to descend to any mean and unfair thing in their relations with the Natives. The Duke of the Prince of Wales' son-in-law, the Duke of Abercorn, Lord Gifford, Air. C. J. Rhodes, Air. Albert Grey, Mr. G. Cawsten and Air. Agar Beit are the Directors. All wish it success in the stupendous task of the exploitation of the Zambesi.

THE information we have received from Fort Beaufort, respecting the office of the Superintendent of the Heald Town Settlement, is to the effect that the building that is used as an office at Ntoleni, whether it has been removed, is no other building but the Church. This has greatly scandalised the surrounding Natives who regard it as an unwarrantable use of the institutions of the Christian religion by a professedly Christian Government. For this fact alone the Government should insist upon the office at Heald Town being re-opened. Such actions do not redound to its credit.

THE letter addressed to Alissionary Superintendents of Schools by Sir Langham Dale has been well received by the Natives. One writer warmly supports the contention of the Superintendent General of Education that cases exist largely of teachers dismissed the service without sufficient cause. This writer undertakes to assure Sir Langham that the Natives will see that his views are carried out in the matter of those teachers who have been unjustly treated by Superintendents. Natives would take a keener interest in the Schools in their midst if they were in some direct way linked with the Schools. Some reform seems to be wanted in this direction.

WE are honoured with references in several of our contemporaries we see. *The P. E. Telegraph, the E. L. Dispatch, the Watchman, the Port, Elizabeth Spectator, and the Umtata Herald* all have something to say to us. On this occasion it is our strictures on the treatment extended by East London to Natives that seems to call for remark, and strange to say our contemporaries think we went too far in championing the cause of our people in this particular matter. The locking up in durance vile of very respectable people because their colour happens to have been made black by Providence has no horrors for our friends. For us we confess it had.

IF, as the *E. L. Dispatch* remarks in the course of a temperate article, the port " is in bad order amongst those who assume the position of watchers and critics in the Native interest," it is because the people of the port have made it so. For their own interests and for those of our people who seek to labour at East London we feel a call to point out such things as are giving the place an unenviable notoriety among the labouring classes, the best among whom were giving it a wide berth. In no town in the Colony are Natives more harshly treated. This may probably account for the scum of Native locations drifting to it, while people with any self-respect shun the peace. We see no reason why it should be so; such a state of things should be altered.

THE regulation that is the terror of the Natives, which gets the police constantly on innocent Natives like Enoch who was from church, is conceived, to our mind, in a spirit fundamentally opposed to the leading principle of British law, which starts from the safe and sound doctrine which assumes the subject to be innocent until he is proved to be guilty. All Natives under this regulation are criminals who must be hunted down. This we submit, in all humility, is certainly opposed to the spirit of British jurisprudence. As for the removal of the Natives it has become a fashionable thing at East London to remove them. It is the fourth time now within a short while that they are removed and it is not nice. They say so, and why should they not?

IT is to be hoped that the authorities of East London will see that the measures of oppression, suspicion, and distrust, adopted against the good and bad without discrimination, will never improve the character of the Natives. Such treatment is demoralising; has the tendency of converting the good into sullen enemies. It is from the conviction that few things are more baneful in their influence than suspicion, that we have taken up the cudgels on behalf of our people in East London. And we desire to point out that human nature in Natives is strongly tempted to be what you suspect. Let the authorities at East London be vigilant—never suspicious; and allow every individual Native a chance before the withdrawal of confidence, and before long the good among our people will be found out while the black sheep will find their level.

ON Wednesday last the Licensing Court for the District of King Williams Town .sat. There were present Mr. W. B. Chalmers, C.C. and R.M. (Chairman), Mr. G. Fox (Mayor), and Messrs. Robt. Warren and Hartly representatives of the Divisional Council. The application of interest on which they had to adjudicate was that of Mr. Kath. Ezizpuzanza, at Chalumna. Mr. Webb, solicitor, appeared in support of the petition against it, got up by the local Temperance Vigilance Association. Revs. W. Wilkinson Rider, Thomas Roper, and Mr. W. C. Altona who was deputed by the red Natives in that neighbourhood, to come in and oppose it, addressed the Court. Mr. Hartly was the only member who supported the application on the score that a similar application from Mr. D. von Quicquelberg had been granted. Mr. Warren held that a strong case would need, be made to convince him to grant the Licence. It had not been presented. Mr. Fox being of the same opinion, the Licence was refused. Two other applications in town, against which a majority of voters had signed petitions, were treated similarly. Great satisfaction was felt among friends of order and morality at the result of the Court. In its action the Court has but reflected the feelings of the community in refusing to sanction the establishment of vile canteens for the ruin, for life and for eternity, of our weaker neighbours among the community. The present sittings of the Court will be a blessing to many.

No.	Igama lomniniwo ekuqaleni.	Ixesha lokunikelwa kwe Taitile.	Ipepa kwi newadi Zakomkulu	Ukuchazwa Komhlaba.	Ubukulu.	Irafu ese lityala.	Le rafu ilityala iqalango	Wagqityelwa ukweli gama.
1	Geza	15th June, 1882 ...		Building Lot No. 1, Block A, Bethel	M. eq rds'sq ft 141 107	15 0		
	Konki	30th June, 1882 ...		Garden .. 27	4 434 117	j 3 15 0 j 4	1st January, 1884	Geza.
	Izaak Jamela ...	27th Oct., 1882 ...		Building .. 8, Block C, ..	4 141 107		1st January, 1884	Konki.
3				Garden .. 29	4 434 117		27th October, 1882	Izaak Jamela.
				Building .. 3, Block A, ..	4 141 107			
				Garden .. 23	4 434 417			

IZITA

Kwi Miti Yeziqh...	Izintambo, Isinqe, ingqaqambo Zentloko.
Roses neminye imiti namatyolo amagqabi awayo Strawberries, R...	Lingqinwe ngamawaka. Umenzi walo kupela ngu J. JONES, Cape Town.
Jerusalem Arti...	LINOKUTENGWA NA PINA.
Itapile, njalo nj...	AMAYEZA
I Gladiolus (igoty...	ADUM E KUNE NE,
Dahlia, Tubero...	JESS E-
Caladium, Glo...	UMAFUTA OMTI OKUPILISA UKUQAQAMBA KOMZIMBA, UKUTI-NQI KWA MALUNGU UKUZAKA, NJALO, NJALO.
Tigridia, Tyda...	UMHLAMBI 'LISO (Eye Lotion.) Oyena mpilisi wamhlo abulalayo.
Gesnera, njalo...	UMGEDI ORARAYO (Herbal Alkaline Aperient.) Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, leesine nento ezinjalo.
	UHLIKHILA (Embrocation.) Amafuta omni okupilisa ukuqaqamba komzimba, UKUTI-NQI KWA MALUNGU UKUZAKA, NJALO, NJALO.
	UMDAMBISI (Soother.) Amafuta omni okupilisa ukutsha, ukutyabuka, ezinye.
	UMNCWANE WESIHLAHLA (Confection of Bhubarb.) Incindi yoku geda iziswana esikatazayo zentsana. nezabantwana.
	UMATINTELA (Antispasmodic.) Umcaza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.
	UMOMELEZI WASE INDIYA (Indian Tonic.) Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiywayo.
	UBUGQI (Magic Healer.) Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.
	IGUDISA (Emollientine.) Into elunge kunene etanjiswayo ebenza bubebhle bugude ubuso.
	UMGUTYANA (The Powder), Lisetyenziswa neli kutiwa "Lelona" xa isifo okuhamba igazi sendele.
	Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhutilana nezifolilana ngazinye, ezili zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko ??taya, nandlu, namhambi ungenawo lamayeza esi- ??? rwege sokulumkela okungekehl.
	Akandwa enziwa ngi JESSE SHAW, Igqira elisebenza ngemciza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhofile nangamagosa ake kwinkoliso vedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.
	AMAGOSA ALAMAYEZA— E Qonce—Dyer A Dyer, Malcomess A Co., D Drummond & Co. E Nqamake—Mrs. Savage. E Monti—B. G. Lennon A Co. E Rini—E. Wells. E Dikeni—R. Stocks. E Komani—Mager & Marsh. E Bhayi—B. G. Lennon & Co. E Ngqula—W. A. Young, E. q. Ika ya lawo e Fort Beaufort kwa Nogqula.

IS

A

ZI

EKUBENI U Rulumente enikwa amandla, yinteto yesiqendu sokuqala so “ Mteto we Mhlaba Elahliweyo,” wesi 3 Ewomnyaka we 1879, njengoko ubuyekwezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabantu ngoluhlobo luchazwa apa, okokuba :—

“ Xenikweni kulo Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlaimbi ngempahla efunyenwe ku Rulumente, engabhatlwa kwada kwapela iminyaka emihlanu, yaza londawo mhlaimbi lomphahla yayekwa, yalahlwa, waza noyena mntu nokuba ngoqeshileyo, xa ngaba kunjalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlaimbi ngalompahla, ixele ukuba ilahliwe kwi *Government Gazette*, nokuba kwezo nyanga ninto zesaziso akafikanga umniniwo, mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, kotu ekupeleni kwezo nyanga zintatu zikankanyiwevo i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahlukwana ze sibhozo, nese siboba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1884, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zikulanelane nalowo mteto.”

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngase zantsi apa ekwi siqinguta sase Cumakala hitiwa iyelahliwe ngabaniniyo, njengoko sekutshiwo ; ke u Rulumente uya kuyitabata ibe yeyake ngo 1 December, 1889, ukuba ayimenywaya kwangapambi kwelo xesha, zaza zahlaulwa irafu ezingamatyala ku Mantyi wesosiqingata, njengoko kubhalwe ngako kwesi siqingata salomteto.

F. SCHERMBRUCKER, Umpatiswa.

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ORSMOND

IYEZA ELIKULU

LASE ANRIKA.

Yincindi yengcambu zemiti yeli lizwe.

UMPILISI WEZILWELWE

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

Kangela Encwadini abantlwayo nendlela elisetyenziswa ngazo, zibhale nges N'gesi, Jelimeni, isi Bhulu nesi Xhosa.

Emva kokuli sebenzisa iessa elide sele. natnava amaneezi umnini, uliyalezi ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso ezifo zabantsundu base Afrika, kwanale Fiva (cesina) yaa Dayirani, kona kwesi sifo sabantu abaninyama liyi ngqobo. Kawulilinge please. Litsaba, ibhotile zishelani zontatu, izele liyeza elingalata intuku ezilishumi. Ibhottle nganye ihamba nencwadi ene ntato yeai Xhosa.

G. E. COOK

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OLUKA

Gowie Uluhlu Lwezityalo.

Ngo AUGUST.

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YONKE IMPAHLA YABATSHAKAZI!!

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ukuba utenge ngexabiso eligqite kwi ponti enye (£1), uyakubuye ayinikwe isheleni ngeponti nganye.

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Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen. ko

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

KO TITSHALA.

KUFUNWA, ekuqaleni kwe Kwata ezayo, Ititshala ye Sikula Semini Sabantsundu Base Wesile sase Middelburg. Kungangweneleka indoda etshatshileyo. Maybe lilungu le Ramente yase Wesile. ibe nokunceda kwizikonzo ze Cawa. Indlu iko, nomvuzo ungolungileyo kwindoda efanelekileyo. Oyifunayo lendawo makatumele namapepa esimilo ku REV. W. M. DOUGLAS, B.A., Cradock.

2ito9

Ikaya Lendwendwe.

Phlox, Alonsoa, Godetia, Rrowallia, Poppy, Carnation, Stock, Nigella, Eschscholtzia, Fenzlia, nezinye intyantyambo ezi lukumi.

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

Ikaya Labantsundu.

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

King Williams Town, June 10, 1889.

Umenzi Wezihlangu.

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

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

AKUKO RAFU

YE

ZINJA

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

ABAZAKUTSHATA singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

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

Zonke betu zipantsi ngokubalulekileyo.

SIYIBULELE IRAFU

W. O. CARTER & CO.

Kingwilliamstown.

KWI VENKILE

YO KATA.

UMVUZO OMKULU!

BONISA MLESI,—Inkabi yehashe, u. gxwal' intloko ominyaka isibhozo, impemvu ebumvu bugwangqa, lirazulwe kwindlebe yokunene Itokazi elibomvukazi elinekolo, inqina langemva lokunene limhlope, itshotyana lifupi, isinqe sifun' ukugoba, iminyaka nritandatu. Olandisayo wofumana umvuzo omkulu. JACOB MPAHLANI, Williams Town.

J. E. DEXTER.

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