

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 12, 1889.

[No. 252

GEO. B. CHRISTIAN & CO.,

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

IRON POTS, with long legs.

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IXESHA LE BHOLA, 1889

DYER NO DYER,

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

E-BHAYI

Zika Lilly white, Izipato ze Cane 16s
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Zika Cobbet's Cane Zonke IDs
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Ds

I-Seti Zentsapo 6s 6d, 10s, 12s 6d.
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I-BHOLA ZE KRIKITI.

Ezika Duke ezimitungo ipindiweyo 4s 6d.
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Ezika Duke ze Match 5s Dd, 6s 3d, 7s

Ezika Ayer's Ze Match ezimitungo ipindwe
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„ „ i Catgut „ 10s.
„ „ Lillywhite 6s 6d, 7s, 8s, 8s 6d

IZANDLA.

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s Dd, 10s, zenziwa nge twatwa
elimhlope—ngolusu lwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana
zonke ezintsha.

Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and Ds. Eze Bhokwe 7s 3d.
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I New President Batting Glove 9s 6d.

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

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

DYER NO DYER.

ABANENGUBO ZAMANENE,

KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa i Sheleni zombini o pontini.
amanani awodwa kule mphala. Paula Mlesi!

W. McGLASHAN & CO.,

(MAGALA),

E-DIKENI

BAHLALA benezona mphala 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 apakmileyo ngo BOYA, IZI-
KUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo
IZILIMO zitengwa ngamani asc Markeni.

ABATSHATILEYO.

MBAMBANI-NORONGO—Kutshatiswe, e
Port Elizabeth, ngu Rev. Janies Pritchard, ngo
July 30, 1889, u NISINI MBAMBANI, Isoka lase
Bhayi, no ANNIE TYATANGA NORONGO intombi
yapeshya 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 omkulu ka Elias
Ngaka, no ELIZA N. NTINGANA intombi
enkulu ka Petros Ntingana wase Gcebula,
Peddie.
3it199

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

ABABHUBHILEYO.

NKONYAKAZI—E Ntambe 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 wase Qonce apa yicesine
ye mipunga, emnyakeni wamashumi amatatu
anesitandatu wobudala bake.
3it129

ISAZISO.

NDIYA wazisa umzi wakowetu ose
Maxhoseni, Embo, e Natala nase Dayimani,
ukuba mna, ngama 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 samahasho esise groom
epapame kunene,
ROBERT XHOLLA.
Kowie Street.

Graham's Town,
28th June, 1889.

BONISANI!

NDIFUNA umyeni wam u SAMKELI
ZANGXIKI. Wapuma nyakenye entolongweni
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 Komani
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

Ikaya Lendwendwe.

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

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

Isaziso Kotitshala.

KUFUNKA i Titshala ezine certificate,
okunye iziqinisele 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.
4it2G9

KUFUNWA Ititshala yesikula sase Musa,
Hackney. Umvuzo £60 kudibene
nowakwa Rulumeni, kukwako nendlu
nomhlaba wokulima. Otshatileyo nonga.
tshatanga ulungile, kodwa kunqweneleka
otshatileyo.

Obhalayo makatumele iziqinisele zoku.
wufanela umsebenzi ku
REV. T. G. JONES,
4it, 199 Hackney, Via Queenstown,

BONISANI MADODA!

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

ITVATIKE!

INDLU ye tyalike yase Culuca lika

Ntlati yakiwe ngezitena. Iyakuvulwa

ngo 16 October, 1889. Yonke izihlobo

zicelwa izandla kulomsebenzi JONAS NTLATI

BAKER, BAKER & CO.

MPAHLA ENTSHA

YE NTLOBO ZONKE.

YEXA LENGQELE!

YEXA LEMVULA!

YEXA LOBUSHUSHU!

YEXA LOMOYA!

Kanize kubona i SUTI.

Kanize kubona i BHATYI ezinkulu.

Kanize kubona i BLANKET ziqalela kwi

1s. inye.

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

BAKER, BAKER & CO.

E-QONCE

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 (zokutsbata)—16s 9d to 18s

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

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

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

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

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

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

Ikhaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5d, 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.

NGQUM (e Rini).—Lomcimbi umrorela ngawo u Kolobile ubungangi ungangowokudala izidubuli. Abo bangabambeleleyo kwi zotuso zake mabenze eyabo imfanelo baxole. Lala ngenxeba ke nto yakoweta !

ULUVO LWE TRANSKEL.—Kusisulu pesheya kwe Neiba ukuba uzivele izimahlhla amadodana awafundisiweyo esiti, kwezimantayana (R. Ms.) lomfo ka Merriman ose Mtata ngati ingamfanelo indawo yomfi u Captain Blyth C.M.G., kuba uyabatanda abantu abantsundu ngokungazenzisiyo, ngapezulu kwento yonke umfo ufundile.

KUMADODA EMFUNDO.—Osa Idutywa obhala ngo September, 1889, uti, madodana ako??? fundisiweyo msani ukulahleka zakowetu zakwa Ndlambe ezing??? nimana ukuzeka abafazi abangenabala, ??? enanifundiselwa yona, msani ukungcolisa imfundiso nokukanya enabe nifundiswe kona kuba ezizidenge zakowetu zocinga ukuba maibe eyona nene yile, okunye zidele imfundiso make ndiyeke apo.

UKWANDISWA KWE "Mvo." — Ndiyabulela ukuya ipaka lokowetu lisandiswa, ukutsho ndicela amanene akowetu ukuba enze imigudu yokubonisa abasebumnyameni nasetunzini lokufa. Yanga Inkosi ingalitamsanqelisa elipepa, lifunyanwe elinani lifunwayo. Andinakuchaza umsebenzi welipepa lamanene akowetu, ukutsho ke ndiyayeka apo, mnumzeta, nditsho ndisititi pakati mawetu, pakati mawetu, Ndim owako futi, —SAMUEL MADEVU—Kimberley.

KWELA MAMFENGU.—Ilanga alibalele lite gqi amehlo, negusha zixwiteka uboya e Transkei. — Abantu siba ngababongoza ukuba bankelele ipa le " Mvo," basuke bati masiba bhatalele kwi Kwata yokuqala seyiyindawo yokusitela leyo.—Amahashhe amapolisa ase Luxweseleni, akasenuki, sebenza kukubhitya seleda akutuka ankone. —Ngenxa yokubalela kwelanga inxhova yombona li 12/6, kunjalo nje ukutya kuyenyuka.

IZIHANGE. — Ngo 30 August kungene imidondosholo embini emhlophe, u McEwan no Turpin kwindlu ye Standard Bank yase Krugersdorp e Transvaal, yaseyi bamba kumpati u Mr. Stewart nakumncedi u Mr Hewitson ngepistoli, ibiza izitshixo. Izinikiwe, ibabope abapati yabafaka ifadukwe emlonjeni yonda ngetyeya zemali, apo imidondosholo irole e2,000 eyamapepa ne e1,700 ebomvu, yakwela yemka. Kude kwafika umncedisi omncinane we Bank wawuhlaba. U Sergeant Tossell ute sekunini wazifumana izihange, yayimbhuke nangepistoli, isipelo sangxwelerwa esinye, esinye sasesizigoba. Yafunyanwa yonke imali, zisentolongweni izihange ezo.

ABATEMBU NOKUTUMA E KAPA.—Lencwadi esiyifumene komnye wabanumzana base Batenjini iyakuzomeleza intliziyo zabalwa amadabi omzi ontsundu betembe ukuba umzi wosivumela isenzo nokuba singaba besite ngokunyatelana kwamaxhasa asabhekisa kuwo tanci.—Wonke umzi wasivuyela kakulu isicelo. Ke sifuna ukubamasikutembe ungadani wakungaboni nto siyazama Tina apa e Batenjini savuya kakulu sonke tina Batembu ngokuba intsebenzo yako, akuzisebenzile wena wedwa usebenzela lonke uhlanga oluntsundu — Ndifuna ukuba intliziyo yako mnyingqati ukudangala, mayomelele yazi ukuba nesetu isandla Batembu siyeza.

UKUTSHA KWENDLU KA MR. SONTUNZI E BABHULA.—Ngomhla we 30 August, bati xa babulelayo abantu beva izingqi pandle kumzuzwana ongepi babona ngeqelatywe selingena ngefenstle basebezama ukuya emnyango. Emanditi kupela kwabo bodwa abasindileyo yati yonke into iyempahla akwupama necepe elimbala. Kwanemali ebise ndlwni thirteen pounds all in gold ayikafunyanwa asikolwa nokuba yofunyanwa. Yonke impahla yendlu itsho nqu. Sibulela Inkosi ngokusindisa abobantu nokuba umbulali engakwenzanga oku sebelele kusemhlolsheni ukuba ngebenga sindanga. Ngumonakalo omkulu onzima. Umenzi woku akaziwa waziwa engazirano kupela engabongwana mntu. Luyakuyivwa ngosizi oludaba ngabo bonke ahamaziyu u Mr. Somtunzi obengeko ekaya ukwenzeka kobu bubu.

IJAJI E RAFU. — Ibhileli apa ngo 4 September, Umtshutshisi ingu Advocate Burke. Elokuqala ibilityala lika David Tee lobudlwenyu. Ngokungacaci kobungqina ukululwe, yati i Jaji makangabhoja-bhojani namankazana. — Inkazana engu Leonora Sylvester, ngokungqina ubuxoki, ubuxoki unike iminyaka embini.— Cobus Ketelaar no Joseph Hoss ngokwenzakalisa amanye amadoda. U Cobus ulivumile wanikwa amashumi amatatu enyanga nekati ezi 25, u Ross wafunyanwa engenatyala.— Willem Booyen, ngokugqobhoza indlu. Amashumi amatatu enyanga.—U Jan Booy ngokuba 13 inkomo e Tantsjes, iminyaka emitatu n 20. Willem Douries ngokuncedisa kobu busela, umelwe ngu Advocate Brown, wamka u Jan Booy ipasi yobumenene, ukululwe kuba ngelona tyala abe banjelwe lona. Waba uyapela ngo 3 p.m. umsebenzi.

UMKOLONI NE NATAL.—U Mr. K. Kayo kwa Zulu ngoku exela ngebambo yake uti—safika e Port Natal, lihle i bhayi lakona, ilizwe lifana nelase Monti ngenkada namalinde akuko matye, zinduli, ndabona no Rev. Mtembu, intle indlu yake, no Doctor Booth, wase Tshatshi upete ama Kali, ityalike ezalukeneyo zixisenxe eyase ??? iyanda kakubi. kodwa ngecala abamhlope Ithshatshi icimilanga, sesuka ngo 8, sayakufika kwa Somtse u ngokuhlwa ngum Gungundlovu lowo, sabona o Rev Francis Magwaza, no Henry Matebula, ikomkulu ke eli kuhlala u Bishop, no Rufuneli, ne Judge, kuko ne ofisi ye "Nkanyiso," nabafana nomcweli no Somtseu ngenqu usapila, Hon. Shepestone, isi Zulu yitiki kuye. Sindulukile apo sadlulela kwa Colenso kuse Lutukela ke apo ngumzana apo bamisa kona ololiwe safika e Ladysmith matshona, ndamkelwa ngu Archdeacon wekona ngesibindi, ndamxela ukuba ndiyoyika ukwela Umzinyati ngenxa yononqayi wasele tsala e Gantolo wapuma nayo ipass omdala, andasilibala isisonopu esinobuntu. Ndihle kuloliwe seliseduza elakwa Zulu, ndacelela indlela ku Matshaka amabini, kute emini enkulu abeta paya unanamhla, ndigaleleke kwa Zulu ngo 26 ku July, 1889.—K. KAYO, Zululauud.

LOVEDALE .

[NGUMHLELELI WETU.]

I LITERARY SOCIETY.—Amagosa ale Session emi ngoluhlobo: Umongameli, Rev. Dr. Stewart; Isekela, Mr. A. Geddes; I-Chairman, Mr. I. W. Wauchope; Unobhala, Mr. S. Konongo; Undyebo, Mr. E. Dower; I-Committee, Messrs. Bokwe, Bennie. Weis, and Di-chaba.—Intlanganiso ivulwe nge 16th August ngepepa le Chairman elali "Ngehamblo lokuya e Kapa. Latsala ingxoxo emmandi kunene, kuba lawungena kakulu umcimbi we Pasi ka Mr. De Wet, nakuba lawutabata ngomoya opolileyo, lisusela kumda oti " All's well that ends well." Umbulelo ku Mr. Wauchope ngepepa lake wenziwa ngu Mr. McGillivray owaqokelwa ngu Rev. Mr. Moir, waxaswa ngala manene: Messrs. Hallack, Dichaba, D. Mzimba, O. Daniel, W. Boggenpoel, W. Bennie and Rev. Dr. Stewart.—Inani lamalungu ekupeleni kwe session eduleyo beli kwi 26. Kungeniswe ngobo busuku 17, lenyuka inani leza kwi 43.—Nge 23rd August yaba Zizileso ne Zifihlelo no Mculo, ezazilungiselelwe ngu Mr. Geddes, omnci. Izileso zika Mr. Calder zatshatshela ngokuyola. Akukonto yaba ulekyo kwezinye izinto zalomhla ngapandle kwengoma zo Mr. Bokwe, no Mr. Tooke, no Miss Stewart, kodwa kwaba myoli kubo bonke—nabase Alice ababeko.—Nge 30th August, yayingumhla omkulu,—kwakubambene o Messrs. E. Harries no E. Dower. Umbuzo wale Debate wawu ngulo:—"Umbuso ka Queen Elizabeth, (inkosazana yase Mangesini eyangena embusweni nge 1558) wawulunge ngapezulu na kunalo wenzosazana yetu u Queen Victoria?" Yekake mfondini! yapatwa emsileni inyoka! yateta imidaka yada yalambisa ukukhusela u Queen Victoria—

Umaz' enebamba Epala nenkabi, UKaya lendwendwe, Umfaz' onga' ndoda; Umtunzi omkulu Emin'emaqanda ; Kwimpanza ngempanza Likaka, likaya.

Inqheqze Bondi Zokumka amenyu, Intshaba zontsundu Zotvapak' amehlo ; Bodan' oxosliomba Iqhosh' imibombo Kuba ngeziminye Silwa ngagubonye.

Zema kakuhle into zo Dichaba, Daniel, Dambuzza, Sioka, Mahali, Kota, Boggenpoel, Mzimba, Gama, Nqandela, Sonqishe, Konongo, nezoo Bokwe, ukukhusela umntanomhle ukuba angalinganiswa ne xokikazi ekutiwa belisanyela no dwebile ngokuxoka—u Elizabeth. Into ka Mpamba yaxhora umkita yona ka Lizzie apo yati waye liledi—wathso ngokungu anganika isandla kwicala elibutataka, ukwenza mnandi ingxoxo. Ahlulelana ngoluhlobo—aka Elizabeth 8, aka Victoria 17. Ngalomini kwangena amalungu amatsha amanek, ukuba abe yi 47 ewonke.—Kuyinto emmandi kuti ukubona ikaba likatalele intlanganiso zengxoxo ngengeto yesi Ngesi. Unyanisile no Mr. McGillivray ukuti lamadodana matatu anyulelwa ukuya e Kapa apuma kwakuyo le Society ; kulapo aziqeqesha kona ukuxoxa, wathso wati sisenzo salo madodana e Kapa esibange ukuba lande kangaka inani lamalungu kule Society.— [Ziyasivuyisa ezindaba. Namhla ke nto zakowetu niwufumene owona mkondo wemfundo, bambani zime etwetweni yesi Ngesi ngokungena kulo Society, nibhale amapepa nixoxe. Imfundiso enefa yepangeleleyo yanabela ngapaya kwe Government Standards.— Ed. Imvo.]

ONGA-XOLANGA (Port Elizabeth).— Ifikile i Card yako. Asiyazi incwadi ongaba uteta ngayo.

NATIVE OPINION

THURSDAY, SEPTEMBER 12, 1889

IT is an open secret

that, for some months past, that excellent monument of Mission work among the Natives of South Africa, the Native Girls' Institute, known as Shaftesbury Home, Peelton, has been, and still is, subjected to trials of almost unexampled severity. And friends of Missions in this country have, with genuine sorrow, had to witness the spectacle of the blind and bold efforts, alleged to be those of the Church of Peelton, to pull down what is universally conceded to be one of the gems of Missionary labours in this land. It would, be moral cowardice on the part of the only organ of Native sentiment in these parts to affect to be unconcerned when what seemed to be the spirit of vandalism was doing such dreadful havoc in the finest and choicest spot of the Mission field. No effort, on the part of any lover of the cause of CHRIST in this country should be spared, to pour oil on the Peelton troubled waters. And it is with the sole desire to discharge our humble part in this direction that we most reluctantly take up so uninviting a subject. To Shaftesbury Home, Peelton, belongs, we believe, the honour of being the first Native Institution in South Africa organised with the view of educating Native women, and qualifying them to be worthy

helpmates of the lads who were being educated at the various Native Institutions for the training of young men that were started almost simultaneously with the starting of Missions in Kafirland. The idea of commencing such a school does infinite credit to the heads and hearts of those who had anything to do with the undertaking. It is no present intention of ours to deliver a homily on the important results, to the improvement of the Natives, that the proper training of Native women is sure to produce ; but many an educated Native's home has been cursed and blighted by the mistake made by those who overlooked the systematic training of Native women when the foundations of the education of Native young men were laid. As early as 1864, Miss STURROCK was sent out by those philanthropical societies, the Female Education Society and London Missionary Society, to which our people shall ever remain under a heavy debt of gratitude. The work of this lady has advanced with rapid strides, and although several Native Girls' Institutions have appeared in what originally was its sole field, it has continued to prosper and many a Native home has been blessed and cheered by it. Girls from various parts of South Africa have sat there, at Miss STURROCK'S feet; and hers is now a household word in many respectable Native homes. Last year during the miserable controversy, with which we had no sympathy, on Kev. R. BIRT'S fifty years' work, even foes were ready to make an exception of Miss STURROCK'S Institute when the whole of the Peelton Mission was placed beneath a torrent of censure. Again at the celebration of the jubilee of the labours of the veteran missionary, at which the writer was present, a frank and full acknowledgement of the labours and worth of that lady was publicly made by the people. Among our papers of value we have always numbered the interesting and trenchant report of Rev. R. WARDLAW THOMPSON, Foreign Secretary of the London Missionary Society, giving an account of his visit as a Deputation to the Society'S Missions in this country in 1884. Of Miss STURROCK'S work he reports :—

The neatness and order, and apparently the happy and contented spirit observable in the house were very marked, and the results of the trainings seen in the work of the girls, and as testified to by those who have come in contact with them after they have left the Boarding School, are in the highest degree satisfactory. There is probably no institution of the kind in South Africa in which more marked or more well-deserved success has been obtained.

We venture to say that this estimate of the work coincides exactly with that of people in this country who have had the privilege to witness what is done at Shaftesbury Home. By reason of the ramifications of the work of this place throughout the eastern parts of the Colony, it has ceased to be, if ever it was considered, a purely local undertaking. Indeed Mr. (we think he is now Dr.) THOMPSON, is so explicit on this point that only those who will not see can fail to comprehend what he says. "The work of Miss STURROCK at Peelton," he says, "is distinct from the rest of the Station work. It is divided into two departments. "In the one is the Girls' Day School "consisting almost exclusively of the children of the people residing in Peelton itself. The other and more important branch of the work is the Boarding School in which are gathered together, from various parts of the country, a number of girls and young women." In this quotation the italics are our own. The italicised portions show clearly wherein the anxiety of the general Native community comes in when reports constantly reach them that the work is in a disturbed state in Peelton, and that unfortunate misunderstandings threaten to impair the efficiency of what may be termed a national institution. Here, also, if nowhere else, lies our title, as the mouth-piece of our people, to do what we can to clear up misconceptions that may lead to the removal of mis-

understandings. The fons et origo mali seems to be an alleged desire on the part of the Peelton congregation to exercise authority over the Native Girls' Institute. Brushing aside other matters of complaint, too delicate or frivolous to be referred to in a serious article—matters for the most part imported into the subject with a hope to support the main claim—we propose to point out the futility of the contention of the congregation. There is nothing, it seems to us, unworthy or sordid in the desire of the congregation to rule the Institute ; on the contrary it is a laudable desire. Such an aspiration, moreover, falls in line with what is understood to be the policy of the Missionary Societies in Great Britain. The Societies feel it to be an obligation, resting upon them, to support and direct the missions and institutions among the Natives, so long as those for whose benefit they are maintained are not strong enough, pecuniarily or otherwise, to take over the responsibilities. The day the intimation is given them by Native Churches that they are ready, because strong enough, to assume the duties that have devolved hitherto on the Societies, that day will see the deeds of transfer signed, sealed, and delivered. It will then be in the power of local bodies, like the congregation at Peelton to appoint, depose, and dispose as they please. They are entirely mistaken if they suppose that, there is some occult power whereby they can compel the Female Education Society, who at present furnish the money for the support of Peelton and are otherwise responsible for it, to pray, pay, and obey, while the local church absolutely free from all pecuniary liability, steps in to dictate and direct. The claim is simply monstrous. As well might the Rev. P. J. MZIMBA'S congregation, at Lovedale, demand to have the management of Lovedale Institution entrusted to it. We must warn our Peelton friends not to agitate for powers of control over an Institution that they have not the wherewithal to support it. The lady, who is now being pilloried, is suffering for having, in the plenitude of her Catholicism, so far identified herself with the local church work as to obliterate all landmarks between that work and what was peculiarly her own. The conduct of the congregation, or of those who egg on the congregation, will, in future, only have the effect of detaching this glorious Institution from the work of the Station, and from such isolation the Station can reap no benefit. It is in the interests of order and peace, at a place professedly set up to trace the footsteps of the Prince of Peace, that we are led to write in this strain.

Notes of Current Events.

The Government are moving in the matter of the appointment of the Liquor Traffic Commission proposed last session. At present the names of two gentlemen are mentioned as those who are to take part in the inquiry, namely the Hon. A. Wilmot, M.L.C. and the Rev. Nendick Abraham, Wesleyan Minister, long resident in Graham's Town, but now stationed at Somerset East. If the other members will prove blessed with ability and earnestness of these two gentlemen, those who were somewhat fearful that the Commission might not be a reality will feel reassured. It is stated that the Commissioners' commence their sittings in Cape Town next week.

It would be a matter of disappointment to us if, geographically, the present selection should prove that Graham's Town is the utmost limit to which Government could go in quest of suitable Commissioners. The forces ranged against the Liquor Traffic could only feel that there was nothing to be desired as regards the Commission if two at least of the members had been selected from among the leading champions of the cause in the Border Districts where, the Native people are most numerous. Such Commissioners could elicit evidence bearing upon their lifelong observations of the evil effects of the traffic on the Native population as a whole.

In an effective article the Christian Express discourages the proposals of some of the Transkei people to commemorate the memory of the late Captain Blyth by the erection of a bridge, a hall, or a chapel. These undertakings would only be of benefit to certain localities, while the bursary Scheme which it advocates would interest all. We shall probably translate portions of our contemporary's article for our peoples instruction.

GOVERNMENT SAVINGS BANKS.

It seems odd that Government Savings Banks were introduced into this country specially in the interests of Kafir people, and yet they have been the last to take advantage of them. They were instituted by the first Responsible Ministry, at the instance of the Hon. C. Brownlee, then Minister for Native Affairs, and in close connection with a leading article in the Kafir Express, advocating them in Native interests, as appears among other things from the fact that the lines laid down there were adopted—to open a bank at each Magistrate's Office. Eventually, after a period of growth and expansion, the Banks were transferred to the Post Offices.

The reason why the Kafirs, as compared with others, have failed to take advantage of these Banks is ignorance of them. Many hardly know of their existence, or if they do, they do not know how easily and conveniently they work, and the important purposes they serve to those who make use of them. A person has simply to go to a Post Office and get a pass-book, and deposit one shilling, or any number of shillings, or pounds. His deposits are entered in his pass-book, he can go as often as he has saved a little money and have it entered, and if at any time he should want money, he can take out the whole or any part, by giving a few days' notice. Government gives him interest at the rate of £3 15s per cent, for even pounds and even months. These are great advantages compared with other Banks. Other Savings Banks are very unsafe. The manager may abscond with the money, or if he squander it, he may be caught and punished, still the unfortunate depositor will never see his money again; but Government Banks are as firm as the solid earth we stand on. Then there are ordinary banks, like the Standard Bank. They are quite safe, only if you deposit small sums in them, they give no interest. When they do give interest, the sum entered must be large, say £100, and it is locked up for a year. You cannot take it out in small sums, and the interest is only 3 1/2 per cent.

There are many reasons why Kafirs in situations should use these Post Office Banks for their savings. It is very unsafe to hoard money in a box, or leave it in a hut. People are so often robbed. In fact that is one of the reasons why Kafir young men are tempted to spend their money on horses, saddles, and fine clothes. Better do so, than spend it on thieves; and with a sum in the Bank, a young man stands better in his own eyes and in the eyes of others than a fool on horseback. There are, however, some other ways of investing savings. A person may get a few goats, sheep, or cattle. This suits well when people live in the country, and can keep their stock themselves. It suits ill those who live in towns and are in situations. One of the lesser advantages of these Government Banks is, that the depositor is thoroughly independent. If a wife enter her savings in her own name, a spendthrift husband cannot touch it; if a son or a daughter do so, no parent or guardian can draw the money. A person also does not incur the risk of carrying cash with him. If he goes, say from King Williams Town to Kimberley, he can simply draw his money at the Kimberley Post Office.

Every one who can save a little money should do so. Money has many uses. One of them is for a young man to begin early and go in for a number of years until he has enough saved to buy an erf. This he can hire out till he wants it himself, and he has always a place of his own to which he can retire in old age or sickness. Should anyone do so, he must take care to have proper transfer made through the Magistrate, (if it is in a Location, and have the title in his own name. It is a common, but a total mistake to suppose, that if a person receives the title-deed when he buys, the land becomes his. It is not so. The land belongs to the person whose name is written in the title, not to the mere holder of that document. It is essential that the buyer have the transfer made and his own name entered by the Magistrate on the face of the title, in due form.—s.

SPECIAL TELEGRAMS.

[FROM A CORRESPONDENT].

Faction Fights.

MOUNT FRERE, September 10, 1889.—On Wednesday, 4th instant, Tsihiyana made an attack on Umtshi-ki, Mhlonhlos brother, and took sixty head of cattle, and sheep, and goats. Tollkok, who is in Kokstad, on his arrival will go for the Amanci. Both the latter and the former were garden disputes. Mdibaniso, Sigcau's brother, made an attack on Manyali, u Pondo, on the third instant, and took some cattle. Tsihiyana has left this morning to see Umdlango. He has ordered his stock to be driven to Mount Frere District. Doves of stock, I understand, are seen going through in Ntsabo. Valelos, Pundos, and Cweras quiet.

| | | |
|-----|----------------------------|---------------------------------|
| No. | Igama lomniniwo Ekuqaleni. | Ixesha lokunikelwa kwe Taitile. |
|-----|----------------------------|---------------------------------|

| | | | | | | | | |
|---|---------------|--------|-----------------|---|------------|---------------------|------------|--------------|
| 1 | [Joshua Zuma | [SEP | 11 August, 1859 | 159 Building Lot No. 6, Block B, Durban Mission Station 2 | 41 96 0 12 | 0 1st Januarv, 1884 | Adam Hlepu | 4 |
| 2 | Do. | Do. | Do. | 207 Garden „ No. 8. | „ | „ | Do. | |
| 3 | Adam Hlepu | TEM | Do. | 179 Building „ No. 9. | „ | „ | Do. | |
| 4 | Do. | Do. | Do. | J95 Garden „ No. 1. | „ | „ | Do. | |
| 5 | James Surinun | IZIBER | 10 May, 1861 | 318 Farm Westerham, Fieldcoronetv Begha | 782 383' „ | 12 10 0 | Do. | James Surmon |

ISAZISO SIKA RULUMENTE, NO. 480, 1889.

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

“Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlambi ngempahla efunyenwe ku Rulumente, engabhatlalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlambi lomphahla yayekwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kunjalo, kwa nonimeli wake ngomteto akafunyanwa, kuya i Ruluneli ukuba yenze isaziso ngalondawo, mhlambi ngalompahla, ixele ukuba ilahliwe kwi *Government Gazzet* kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kutiwa ukuza kumisa ibango lake kuwo, aze afiko ayibhatale lorafu ilityala. koti ekupeleni kwezo nyanga zintatu zikankanyiweyo 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 nezahluwana ze sibhozo, nese sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1884, ukuba ube ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mteto.”

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

F. SCHERMBRUCKER, Umpatiswa.

Izintambo ze Njoloba ziqalela kwi 2/-

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BUGYEZA ELIKULU LASE
SOUTH AFRICA.



Alikaze linqatyelwe kupiliga Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka. Umenzi walo kupela ngu

J. JONES, Cape Town.
LINOKUTENGWA NAPINA.

AMAYEZA

ADUME KUNEKE,
KA

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku noqinelana kwawo nezo zifo enzela, zona ngenxa yoku kaulenza uku neceda oku ngawenzakalisi umzimba: ngenxa yobu pantsi baxabiso lawo ngenxa yokuceceka ekwenziweni kwawo; ngenxa yokungabi nasikwa etyefu; nangenxa yokuba enziwe ngemifuno ugqinwayo ukuba ingamayeza.

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

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

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

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

UMHLAMBI LISO (Eye Lotion.)
Oyena mpilisi wamchlo abulalayo.

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

UHLIKIHILA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

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

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).
Inçidi yoku geda iziswana osikataxayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nezinye lakatazo.

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

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

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

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa “Lelona” xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya nandlu, nomhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira ebebenza ngemciza, e Bhofole, atengiswa nguye nze bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond i Co.
E Ngqamkwe—Mrs. Savage.
E Monti—B. G. Lennou & Co.
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E Dikeni—R. Stocks.
E Konani—Mager & Marsh.
E Bhayi—B. G. Lennon A Co.
Engqusha—W. A. Young, E-q.
Ikaya lawo e Fort Beaufort kwa Nogqala.

Um hlab a okw i Siqi ngat a sase Ngq ush wa, okut iwa ulah liwe ngwa. bani niw o.

BANTSUNDU!

Bantsundu! Bantsundu!
NALI iculo lika “Folokoco” lungelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yaba.

Lilo eli:—
Kuko Venkile apa e King, Kekalok’ impahla yayo Ikup’ ezezinye everything, Kumbulani Ivenkile leyo.
Umniniyo utiywe ngamakosikazi Ngapandle komteketiso Ngu Fulokoco,—Manenekazi Yixani ninqwenise iliso.

Zityal’ ezetu zaba Tshakazi, Ngokwenyam zihleli zodwa,— Amanene, namanenekazi S’thru, inteng’ yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikwiweyo,— Zonk’ impahla zamaledikazi Ngenene nezifanelekileyo., Siti kwaba zatenga kudu Ninga dinwa zihlobo zetu Kude kube ngu napakade Niteuga kweya kowetu.

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

ELIKA

ORSMOND IYEZA ELIKULU

Yincindi yengcambu zemiti yeli-lizwe.

UMPILISI WEZILWELWE
Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be Egqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe sama Nkazana, njalo, njalo.

Kangela Enewadini abapilisiweyo ndlela elisetyenziswa ngazo, zibhalwe nges Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele, namava amaninzi umninilo, uliyalezwa ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwa nale Fira (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,
KING WILLIAM’S TOWN,
Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

[Apo Kutengiswa impahla entle ngamanani angemakulu],
Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2 1/2d. yd. Amicako etungelwa kwi Blanket, iqala 4 3/4d. d. Ezona Ntobo zintsha ze Print, 3d, 4d, ne 6d- yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye. I blanket zoboya ziqala 5/- inye. Amabhayi 2/- llinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI !!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand’ ukuvela e-England.

INGUBO ZAMADODA.
IBHULUKWE ZE KODI, ziqala 5s. inye.
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IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.
ISUTI Emhlayo umfana ifishini entsha, 21s.
IHEMPE, 1s. inye.

Oze kutenga apa ngokulatiswa yi “Mvo” inaze akuxele uko. Ukuba utenye ngexabiso eligqite kwi ponti enye (E1) uyakubuya ayinikwe isheleni nyeponi nganye.

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Kwi Kona ye Bathurst Street ne Church Square,
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KUFUNWA KWANGOKU.
I BLACKSMITH (Entsundu),
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Umvuzo o first-class uyakunikwa amadodana agqibileyo ukuwazi umsebenzi.
Kubhekiswa ku GEO. PATMORE, Wagon
Works, Cathcart.
Iliso, Mz’ontsundu!

NDILAHLEKELWE ngamahashe am amabani, zinkabi zombini,—ngomhla wa 20 ku August, 1889. Elinje limtuqwa- ntloiya, line skeyi emva kwendlebe yase kohlo, linesiva esifubeni ngase mkonweni wase kunene, linenqina elimhlope kummlenze wangasemva nase kohlo engcitsini. Elinye libomvu line skeyi emva kwendlebe yase kohlo, nenkonjane kwakulo ndlebe, icandwe indlebe yase kunene, ibunzi lifuna ukuba ralara, uboya kumanqina omane bude, linamcokwana esinqeni. Obonayo wovuzwa kakuhle, makabhalele ku

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

Ikaya Labantsundu.

LOMZI ngowa Bantsundu konke na. Sati izinto zimi pgomxholo enkundleni ye Marike. Nanamhla sitsho. Ngoku u Xiniwe une kani 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 ndivenza ngokukawuleza nange nyameko kunve yonke into esikuba itenjelwe kum,

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

WANTED,
THREE NATIVE TEACHERS (either Male and Fen ah) for St. Michael’s, Herschel. For particulars apply to the Rev. J. PATTISON, Herschel. 8iti99

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