

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, NOVEMBER 7, 1889.

[No. 260

IXESHA LE BHOLA, 1889.

DYER NO DYER,

BANZIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe ; uko nento ezintsha, eku luhla zenziwayo NANGABENZI ABAZINTLOKO.

I-BHATI.

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

I-Seti Zentsapo 6s 6d, 10s, 12s 6d.

I-Stumps 5s 6d, 10s, 12s, 16s 6d.

I-BHOLA ZE KRIKITI.

Ezika Duke ezimitungo ipindiwe- yo 4s 6d.
„ extra strong 6s 3d.
Ezentsapo 2s 6d.
Ezika Duke ze Match 5s 9d, 6s 3d, 7s
Ezika Ayer's Ze Match ezimitungo ipindwe
katatu 9s.
„ i Catgut „ 10s.
„ Lillywhite 6s 6d, 7s, 8s, 8s 6d

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngoluswe
Iwebokwe—nge Gold Cape Tan Chamois nantlotyantlotyana zonke ezintsha.

Zobetayo Ezoluswe Iwe 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. In'to-
nga ze Tennis ziqalela kwi 616 kuse kuma 30]-*

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

DYER NO DYER,

ABANENGUBO ZAMANENE,

Kotenga i Seti yonke kwapulwa i Sheleni zo mbini e pontini,
amanani awodwa kule mpahla. Paula Mlesi!

BON MARCHE

- [Apo Kutengiswa impahla entle [ngamanani
angemakulu],

GRAHAM'S TOWN

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 31- inye.
Ikaliko Emhlope ne Brown, iqala 2 1/2d- yd.
Amicako etungelwa kwi Blanket, iqala 4 1/2d. yd.
Ezona Ntlobo zintsha ze Print, 3d , 4/d., ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye.
Iblanket zoboya ziqala 51- inye.
Amabhayi 2/- ilinye; 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.
IBHATYI ZE KODI, ziqala 10s. inye.
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.
ISUTI Emhlayo umfana ifishini entsha, 21s.

*Oze kutenga apa ngokwalatiswa yi "Mvo" maze akuxele oko.
Ukuba utenge ngexabiso eligqite kwi ponti enye uyakubuyi ayinikwe isheleni
ngeponti nganye.*

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcantcatweni.

ABATSHATILEYO.

NJENJE-SIVELA. — Kutshatiswe ngu Rev. James Davidson, wase Mbulu, u STOKWE NJENJE wase Mgwali, no MINA SIVELA wase Xolobe, ngo 10 September, 1889 —3it21,11

MAKIWANE-MTYWAKU.—E Ncemera (Peelton) ngolwesi-Tatu, 23 Oct., kutshatiswe ngu Rev. Richard Birt, u Rev. ELIJAH MAKIWANE wase Macfarlan, Tyume, no Miss MAGGIE MTYWAKU intombi yokugqibela ka Mtywaku wase Peelton.—3it14,11

ABAZELWEYO.

MTSHAZO.—E Kimberley, ngo 30 September, u Mrs. WILLIAM D. MTSHAZO ubeleke INTOMBI.—3it7,H

NONGXEKA.—Esihlahlani (kwa Bhaca) ngo 7 October, 1889, u Mrs. THOMAS GONGXEKA ufumene amawele, Unyana ne Ntombi.—3it14,11

IZICAKAKAZI.

KUFUNWA intombi ezimbini ezinezimilo zokusebenza endlwini Enye ipeke, enye ibe yeyapakati. Abafunayo bangaya ku MRS. JAMES MCINTYRE, Mount benenwadi zezimilo ukuba kunokwenzeka Kwi zicakakazi ezizaziyo umbenzi zofumana umvuzo omhle, nekaya elilungileyo. 3it14,11

BONISANI

ONYANA bam abandilahlaka ngemfazwe ka Ngca yecibi. Amagama abo ngu TYESHE RANGA no SOVELA RANGA, elinye ngu JACK. RANGA. Ondilan iisayo wobhalela ku Mr. Tengo-Jabavu, office of *Imvo Zaba* ntshu, King Williams Town. Ndim, 3it711 NOYUKU NONA RANGA.

Kubasuli Bamahashe!

KUFUNWA Indoda Enobunchatu, enteto intle, etumkelelayo nokubhexesha kakuhle. Yofumana umvuzo olungileyo. WILLIAM HAY. Amatola Row.—3it21,11

Ikaya Lendwendwe.

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

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

ITIMITI NENGOMA

AMANENEKAZI ase Qonce ayakwenza ITIMITI NO MCULO ngolwe 19 ku NOVEMBER, 1889, e Tern, perance Hall, ngokuhlwa. Ukungena yi 1/- -lit7,11

OLUKA

Gowie Uluhlu Lwezityalo.

Luka OCTOBER.

Eli lelona xesha lokuhlwaye- la. Tomatoes, Ityukamba, Ivata- la, Marrow, Amatanga, Rhubarb Umbona. [Sinawo ubhejazana ovu- twa ngeveki ezintandatu.] Imbotyi ekutiwa zi French Dwarf nezinabayo.

KWAKONA

INDYANDYAMBANA EZITAMBILEYO,

IZINJENGE,

Aster, Balsam, Cockscorn, Portulaca, Zinnia.

Lixesha ku odolwe ezi zityalo Coleus, Begonias, Chrysantheums, Fucias.

W. & C. GOWIE,

GRAHAMSTOWN.

W. LORD & CO.

ABATENGISI

BEMPAHLA—YENTSIMBI

BEMPAHLA—OZIKOMITYI

BERULUWA

BEMIPU

BEMBUMBULU, zentlobo zonke njalo njalo.

E MARKET SQUARE,

KING WILLIAMS TOWN.

YIZA KUBONA EYAKWA

BAKER, BAKER & CO.

IVENKILE YE NGUBO, KAUKANGELE

IMPAHLA 'ENINZI Isuti ezimnyama nge 26/6

Isuti ezi Fancy nge 11/6 Isuti ze Serge nge 27/6

Ibhatyi eziyimi bhingo amanani ngamanani

Ibhatyi ezi Sydenham nge 6/- Ibhulukwe ezimnyama nge 10/6 Ibhulukwe ezi Fancy nge 4/6

Ihempe ezimhlope nezinamabala nge 1/- ne 3/3

Iminqwazi elukuni ne tofotofo nge 1/6

Iveyile, Ityepsana, Ikausi, Izihlangu,

Shoes, i Blankete, njalo njalo

Ibhulukwe ze KODI zingamauani amakulu (amawaka) ziqalela kwi 5/- nganye

Yiza kulevenkile wozibonela ngawako amehlo.

BAKER, BAKER & CO.

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20a
IBHATYI „ „—5s, 6s 9d, 8s 9d, 10s 6d, 12a 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, 1s 6d, 2s
Ihempe ze fulaneli—is 6d, 1s 9d, 2s, 2s 6d
Ihempe zamadoda ezihayinishwayo—2s 6d, 2s 11d., 3s

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

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

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

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 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.

IZAZISO NGE “MVO.”

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela

“IMVO ZABANTSUNDU”

ukuba intlaulo Erolelwa Ikwata, xa ifike kwange nyangayokuqala..... 3s. Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

Kuvulelekile ukuba otandayo awuhlaulele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s. Ngangoko kunokwenzeka intlaulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

A.J CROSS & CO

YEYONA

INDLU ITSHIPU EQONCE

Ngento zonke. Batsho bonke abake batenga kwa

TIKOLOSHE.

BALINGE

Ise koneni ye Market Square, imelene netya- like y ama-Wesile antsundu.

KWA-

A. J. Cross & Co. Iveki.

IBIKE yana imvula nase Transvaal eku. zeni kufa kuka October. Ipinidile nge Sabata egqitileyo yana kunene.

UMFUNDISI otile ubhekise lamazwi Esihlalo kwindoda etile : “ Kumbula utnfazi ka Lote.” Ife yona ndinenkatozo eyaneleyo ngalo mfazi ndinaye ngapandle kokuba ndikutnbule abafazi bamanye amadoda.

KUYAPITZKLA emdeni wage Natal wase Transvaal inqwelo ukusa itnpahla kwele Goli.

KUTE ngesipango ebesiwe ngase Newcastle, Natal ngo-Mvulo wedlulileyo ama Bhulu amatatu aqutywa ngumbane ; lafa kwapela elinye.

E MGUNGUNDOLOVU kubanjwe isitatu sa majoni esidubule umfo onmyama ngohlwaya ezibhalakisini.

KUVAKALA ukuba icebo lokumisa ikoloni jama Jelimeni ema Mpondweni, libhangife.

SINCF.DENI ngeninako ukhulaula IMVO mabandla akowetu.

ITYALIKE yebandla elimhlope lase Tshatshi e Woolridge, e Ngqughwa, eyi St. Andrews, ivulwe ngo 17 kwelileyo. Yakiwe ngamalungu ebandla ngokwawo ;—umaki nomcweli ikwa ngabantu beramente, abanikele ubuncibi babo ngesisa. Eknvulweni bekuko u Bishop wase Rini, ne Dean, no Rev. P. B. Simeon, nabanye.

UNYANA omkulu we Nkosazana, i Prince of Wales, nonyana bayo ababini, u Prince Victor no Prince George, basahambele e Dyeputa.

KWELAMA Yerepe, kufupi ne Agra, kujike ngemposiso itreni kwafa abafazi abalisubumi linantlanu, abantwana ababini, kwenzakala nabanye abantu.

KUTIWA kufunyenwe amalahlle asinyiti kufupi nomzi wase 8. John’s River, ecwebeni lo Mzimvubu.

AMAPEPA ela Mangesi abalisa ngomfundisi webandla lase Tshatshi e Birmingham, u Rev. A. F. Barfield obaleke ne “ sikukukazi ” wasinga e America, esbiya intsapo yake.

BONKE abanesikweliti kwi Mvo bazisiwe nge bill abazitunyelweyo. Abangazilungisanga ngo October, eingavuya benjenjalo ngo November lo.

E FOKT WHITE, e Debe, inkwenkwana yomlungu u H. Morris, ibulele intombazana lomntu onmyama ngotnpu. Ilyile i Felkornet 41 Bhubho ifike yati yingozi.

IMVO ZABANTSUNDU (NATIVE OPINION).

SIVA nknba yisheleni i ambile yamanzi ngekti e Johannesburg.

IQKLA lenqwelo elilarishe apa e Qonce lisinga e Johannesburg lifumene 15/ nge- kulu.

KUNDULUKE iknlu lamadoda e Transkei nknya kusebenza kuloliwe oya e Bloemfontein.

KUTIWA iku 7,000 impahla efileyo kuma. hlnlo wase Mvoti, Natal, wodwa ngelilanga libe libalele.

UMFO omnvama u Jacob Africa wase Oudtshoorn. ute xa ati makabulale inyoka ngomhlakulo suka yatnpangela yamluma ukuba afe kwa oko.

LHLILE ixabiso nge Passenger ka Mr. Wheelton ukusuka e Qonce ukuya e Rini. Liqale ngo November lo yi £1.

E TEKWINI inani lombona linyuke lada lafika kwi 38/ ngengxowa.

UMGCINI-HOTELE otile wase New Castle, Natal, ubanjwe ngetyala lokubulala.

KUSIVUYISILE ukuba ukuba ihlinzile nje eminye imizi ngeli langa, Emnggesha abahlinzanga. Bayalima akuko nto. -'Nga- hlamb' ezantsi kwabo.

I-XESI lizaliswe yimvula yeveki egqitileyo kangokuba ingabi nakuwela de kube ngolwesi-Bini emini iposi ebivela e Rini, eyayimelwe kufika e Qonce nge Sabata ekuseni.

E JOHANNESBURG kuko umfo ote akubon' ukuba ugwetyelwe ikatsi, waseleziqamla umqala, akafanga noko. Lisuke laselitungwa ixeba. Kulindelwe ukuba ade apile bankumbule ngekatsi.

KUNCONYWA ubukulu besipango esive e Ndwana nge Sabata engapaya. Asifani nesaka sako kona, kuko nempahla emke namanzi

KUKO inteto yokuba Umpatiswa-Miteto ntembise ukuyiqwalasela into yokuba ekujikeleni kwe Jaji ifike ihlale nase Cala, ukuncipisa umgama nendleko zokuya e Mtata-

INGQUNQUTELA yabafundisi base Tshatshi bamahlelo onke abahambisa Iilizwi k wabantsundu, yayise Clydesdale Emzi. mkUlu ngo 13 Oct. de kwango 18. Esihlalweni yayingu Bishop Key wase St. John’s, kubafundisi ababeko ngu Bishop McKenzie wakwa Zulu, nabafundisi aba. pantsi kwe Bishop zase Grahamstown, Maritzburg, St. John’s, Zululand. Umbhali ibe ngu Rev. C. F. Patten wase Bolotwa. Ingxelo ayikahengezwa.

NGE Sabata, 3 November, zigqibe unyaka wesihlanu IMVO ZABANTSUNDU njengokuba zdbona ilanga ngo 3 November, 1881.

UTE akulihlisa ixabiso lokubamba pakati kwe Qonce ne Rini owe Passenger, akulimisa kwi £1, owe posi walihlisa kwi 15s. Icam kubahambi.

U DR. PAUL wase Aliwal North obesand', ukutabata indawo ka Dr. Rees obesand' ukubhubha, ubhubhe ngo 28 October.

KUTKIWA ngokuba imiselwe nase Tinara irafu ye zinjia.

ABANTU base Tinara bacela shusha ukuba imantyi yabo ingaroxiswa ngobudala.

Imvo Zabantsundu

NGOLWESI-NE, NOV. 7, 1889.

NGELASE SWAZINI

INKOSAZANA itumele unmunz-zana, u Sir FRANCIS DE WINTON, ukuza kukicida ukuma kwe zinto mayelana nolaulo, kwelase Swazini. Elinene libe lise lindulukile e England, ukuza kweli lizwe, ukuvakala kwendaba zokubhubha kuka Nkosi UMBANDINE, kwanzokuba oyena mntu ulaulayo kwelo ngoku, ngemvume yezidwangube zase Swazini ngu HOFI (Mr IHEOPHILUS SHEPSTONE.) Kekwati selesukile kwela Mangesi u Sir FRANCIS DE WINTON, kwavakala uningimingi lokuba upatiswe lulaulo lo MNTAN’ OMHLE ukuba aze ati akufika kweli ape ngawo ku ma Bhulu ama Swazi. Kuvakele ukuba kuko ingxokozelo emapepeni ela Mangesi ebangwe yilo nteto. Kweli letu lute Iwakuvakala olo daba wafun’ ukuti umnye kumapepa amaninzi; nakuti ibe kwayilonto. Kuti kodwa xa kumi ngoluhlobo, kusize elinye kumapepa ase Bhai i *Herald*, ete xa agqita kona u Sir FRANCIS DE WINTON, yatuma kuye ukubakunghinwe lenteto. U Sir FRANCIS ufike angayazi, abe esiti ihambo yake iyeyokuya kuqonda kodwa aze enze ingxelo kulaulo Iwe NKOSAZANA. Ipakati lolaulo elipatiswe imizi ekude ya Mangesi, u Lord KNUTSFORD uqokele kwakwelo, sisiva ngo cingo, xa abependula inteto ebibhekiswa kuye ngaba numzana abazimanyele ukubuzela abaseza

bunyameni abantsundu. Isentle lonteto, yaye isitomlalilise tina. Bekuya kusingqabela tina ukuziqonda izizatu zo mbuso we NKOSAZANA zokunikela Amaswazi kuma Bhulu. Ama Bhulu, ngapandle kokurafisa, awamazele nto omnyama ; umbuso awunanto uziduba ngayo ngenxa enomnyama. Waye umteto warns Bhulu ungowaziwayo ukuba awuvumeli ukuba ontsundu abe nelungelo einhlabeni, emakube kukuba ecingela ukuba indawo yokuhlala yomnyama, njenge tyeya yokunchwaba ka MAHOMET, isesi- bhakabhakeni pakati kwezulu nom- hlaba. Yaye ke isizwe esingena mhlabaningamakoboka kodwa kwi- sizwe esinomhlaba, ukuba ingaba

INKOSAZANA ibiwunikela kuma Bhulu ama Swazi, ibiyakuba iwinkela ebukobokeni obungatandabuzekiyo. Kanti ke iyintonina imbangi yalompato? Tina bam nyama sibe siyazela ukuba INKOSAZANA likaya nenqaba yabubatataka, ababandezelweyo. Ibiya kuwuhlisela ezantsi umzimba kuye wonke onmyama akuya ukuba INKOSAZANA iwanikele, ebotshew izandla nenyawo, Amaswazi kumbuso ongenalungelo kwaba mnyama wa Mabhulu. Kuti kanti akukabinjalo oko. U Sir FRANCIS DE WINTON usaye kuqonda kodwa.

Ngoku into esasimangalisileyo kukuba sisiva ukuba u Mr. J. X. MERRIMAN no Sir GORDON SPRIGG bati bona kungile ukuba kupiwe ngawo Amaswazi. Ezika Mr. MERRIMAN izizatu asikaziva ; ngu Sir GORDON oti utenga uloliwe oya e Transvaal waye etenga ukuba angabi sawakataza ama Ngesi kwelakwa Mzilikazi. Sibe siba bapeliswa ubukoboka singazi ukuba kuseko isiko lokutengisa ngabantu, njengokuba kutetwa ngokutengiswa ngama Swazi. Singavuya lingapumelelanga nalo elicebo : eyekiwe ama Swazi enza akubonayo ngelawo ngalo lonke ixesha engenzakalisi bani.

IZIMANGALO ZABA VOTI.

KUBONAKALA ukuba intshaba zakalungelo etu bamnyama zifumene iyelenge ezingawushiya ngapandle kwevoti ngalo umzi wakowetu. Kunqatyiiswe amapepa apa ekumiselwe ngomteto ukuba abhalwe kuwo amagama abanga bangangeniswa xa kubonakala ukuba i Felkornet azingi bangangeniswa. Sikangele inkulu ke lonto. Abalungiseleli bamawetu baya kwi Felkornet ukucela amapepa zisuke zibadungudelise; wona amapepa babuye ngapandle kwawo. Yaye leqto iya kubanga ukuba amabango abangawatumelanga la mapepa angabi nakupulapulwa, bapelele ekubeni ngapandle kwe mfanelo zamadoda ombuso. Linga lingalunyelwa kunene eliyelenqe. Site sakuliva elisheyi sagqiba kwelokuba sishicilele iqela lalamapepa okungenisa amabango, ukusindisa amawetu ekutyhobekeni ngenxa yelishheyi le Felkornet. Imizi ekubonakala kunqabile ke ukufumana kwi Felkornet amapepa okungenisa amabango, ingawafumana ngokubhalela kwi Office ye Mvo ZABANTSUNDU. Aliseko ke ixesha, kuba lise licutekile, okwimizwayo kufuneka kwenziwe kwangoku.

INDLEKO ZABATUSUYWA.

BANGABA banentwana ezise zandleni, kwindawo nge- ndawo, abazipatiswe ukuncedisa kulomcimbi, bayaziswa ukuba bazi- tumele ngapambi ko 21 November, ukwenzela ukuba yonke into iqo- sheliswe waziswe umzi. Abahlolobanikwe ixesha elifanelekileyo ukuba babonise abanokukufeza , entweni ezisakuba zizezokuzanyelwa komzi.

INDABA ZASE MAMPONDWBNi. — Ezindaba aocingo eizifamana kwawama Ngesi, zinga zingafika ezindlebeni zama Mpondo, azipikise ukuba anako, kuba zivuruzala intliziyo umzi wase Mangesini. Singavuya zingeyiyo inyaniso. Kutiva “ nge-Cawa, 27 Oct., Inkosi u Mkalali kwesika Nqwiliso iye kwivenkile ka Carr yamobula ngesibhokwe, ukusuka apo iye koka McAllister ngenyinhlabane ngomkonto u Mrs. McAllister nabantwana ukuba kungafiki enye inkosana , u Ndini. U Sigcau kwesake unuke umfo odutyulwe, wapalazwa ubucopo eko u Sigcau. Imbangi kukuba izihlangu abezinikwe u Sigcau ngu Cook zisuke zambulala ezinyaweni kuba zizitsba.”

Amanqaku.

IBANDLA lase Roma elisebenza pakati kwabamnyama e Natal, alilele. Kubonakala ukuba alanelisiwe kukusbicilela ipepa elinye, *Imyelosi ye Nkosi*, ngoku lishicilela eli kutiwa ii *Lizwi. Labantu*. Omabini lainapepa apunia e Pinetown. Natal. Asazi ke nokuba iramente vase Roma pakati kwabantsundu e Natal seyininzi kangangokuba ixhase amapepa amabini elohlelo.

IBIYINGQUNQUTELA esidlweni e Davi-inani ngolwesi-Hlanu hvegqitileyo, kuko amanene endawo ngendawo nezikude, Inteto elalulekileyo zibe zezo Sir Gordon Sprigg, Mr A. Douglass M.L.A., no Mr. Cecil Rhodes M.L.A. U Sir Gordon uvakalise ukuba icebo alinike ulaulo Iwe Nkosazana kukuba elase Swazini linikwe ama Bhulu ase Transvaal ukawatenga ukuba angabinabango kwelakwa Mzilikazi nakwela Barolong, nokuba avume ukuba aqutwe uloliwe osuka e Bloemfontein U Mr. Douglass uqwatyelwe izandla kunene akuti bambalwa kweli abayakuyivuma lonto. U Sir Gordon utete nangokuba uloliwe osuka e Kimberley uzakuqalwa kwangoku ngu Mr. Rhodes, bakuvumle oko. U Mr. Rhodes kweyake inteto waite ukuba lixesha ama Ngesi kweli ekangele kwawasema Ngesini amalungelo apeze ukukangelela ama Bhulu ase Transvaal nawase Free State.

INGXELO ZOYIWO LO TITSHALA.

Ingxelo yo Viwo olwalu ngo 24 September, entsuku ezintatu ezilandela olo, ihloko- nyiawe e Kapa ngolwesi Ulanu Iweqgqitileyo Kube kungene k55. Kweli nani 33 bafu- mene i Honours, kuzo i Netevu zi 6; 106 Competency, i Netevu 31; abompako 23 i Netevu zodwa. Kulengxe’o sicapula esa- zijo ukuba iyekangelweyo ngabetu abafundi eyezikula zabamnyama : —

Class I.—Honours.—Isngesi ne Datshi.

14 Andrew J. Muller, Lovedale.

Class I.—Honours.—Isngesi nesi Xhosa.

1 Adam Lutumbu, Lovedale.

2 Robert Henry Siuka, Lovedale.

3 Samuel John Mahali, Lovedale.

4 George W. H. Dlepu, Heald Town.

5 Yekelo Mbah, Lovedale.

6 Walter W. Stoffie, teacher, Wesleyan Miss. Sch., Emdizeni.

Class II.—Competency.—Isngesi ne Datshi. 5

William Boggenpoal, Lovedale.

Class II—Competency.—Isngesi ne Sichosa

1 Jabez L. Ncapai, Heald Town.

2 Samson Faku, Lovedale.

3 Henry Beuzana, Heald Town.

4 Charles J. Dambuza, Lovedale.

5 Elijah Y. Mlokoti, Heald Town.

6 John Ross Kota, Lovedale.

7 John M. Mnjengeza, Lovedale.

8 Alex. T. Tyamazshe, Lovedale.

9 Thomas Gossa, Heald Town.

10 William A Siwica, Health Town.

11 James David Gulwa, Lovedale.

12 Alfred William Mbere, Lovedale.

13 Anthony Daniel, Lovedale.

14 David Ngwana, Lovedale.

15 Edward Mtembu, Heald Town.

16 Solomon Solo P. Zimba, Lovedale.

17 Benjamin S. Didishe, Lovedale.

18 Buuyiswa Ntshona, Lovedale.

19 Lennox Laing B. Ntanga, Lovedale.

20 Amelia Scina, Lovedale.

21 Japhtha Ndaba, Heald Town.

22 Luke Ntebe, Heald Town.

23 Benjamin Gama, Lovedale.

Class II—Competency.—Isngesi ne Sisutu.

1 Mabusa Mpe, Morija.

2 Josaias R. Mopedi, Morija.

3 Atone Nko, Morija

4 Simone M Mokuena, Morija.

5 William Nolo Lehana, Priv. Sch , Mate, tile.

Class II.—Competency.—Isngesi sodva-

28 Tasje Thos. Ngono, Teacher Bawa, Butterworth.

29 Henry R. Ngcayiya, Lovedale.

30 Alfred Ndungane, Lovedale.

Class III.—Provisional (Imipako).

1 Naphthali Gule, Heald Town.

2 Osias Lemeko, Morija.

3 William A. D. Mzamo, Lovedale.

4 Benjamin David Sidinane, Lovedale

5 John Simon Noah, Morija.

6 Mareka Motlhemkuanu, Morija

7 Allison Sanqela, Lovedale.

8 Christopher Lubisi, Heald Town.

9 Daniel Dambuza, Butterworth.

10 Noe Seboka, Morij-.

11 Niven P. Gasa, teacher, St. Jame’s Mis- sion, Peddie.

Charles Rulash, Heald Town.

13 David Bolani, teacher, Horton, Peddie.

14 Meyase Mabandla, Free Church Mission School, Pirie.

15 David Bikitsha, teacher, Butterworth Circuit.

16 Philip S. Shosha, teacher, Butterworth Circuit.

17 Gordon Sonqishe, Lovedale.

18 Petwell Matshikwe, Free Church Mission School, Pirie.

19 Ndongo Matshikwe, Free Church Mission School, Pirie.

20 Josiah Lwana, Heald Town.

21 Jane S. Magodla, Lovedale.

Samuel Ngono, teacher, Butterworth Circuit.

Kuko inqaku lokuba inene ebelivavanya Lixhosa alikazingenisi zonke ingxelo zalo, eoti zakufika kuvakaliswe abo bangaba bapumelele.

IMBAMBANO YABE NCEMERA — Amanene. kazi apete imfundo yomtinjana e London, alaula isikula sentombi sase Ncemera amise ukuba imbambano yabafundisi nebandla lase Ncemera ngelinye icala ne nenekazi elipete isikula sentombi sakona, icedululwe ngo Rev. J. D. Don no Rev. Bryce Ross no T. E. Duckies, Esq.; u Mr. William Hay ungunlomo ka Miss Sturrock. Kuyakutula isitukutezi esibi kubo bonke ugqityiwe lornsebenzi.

[NOVEMBER 7, 1889.

KIMBERLEY.

[NGU MBHALELI WETU.]

Indaba ezisenloko singati tina apa imvula inile kamnandi. kodwa bekuse kukubi kanye. Ite yona eyange 22 ka October yanknlu ngangokuba sipantse’ ukuti ay’ikitiki engako, yaye imamatye nomoya kakulu; sema ngenyawo ezndlwini, ezinye zemka nomoya njalo.

Into efuna ukungasonwabisi kukunyuka kwamanani ezinto ezityiwayo, kwabe kunjalo nje umsebenzi unqabile kanye ebantwini. Ngoku inkoliso iye ezikwatin.

Ngomhla we 14th ka October ke saya kwi Tea Meeting vase Wesile, apo site sifika indlu yayise izelongabantu, kudibene intlanga zonke. Sayekwinene’ lonto. Umsebenzi lowo’roo wonyelwe ngu Rev. S. Mvanrfto. Le Tiinti sive apo ukuba yenziwa ngamakosikazi, eyenzela ityalike, safi ngentliziyo ngapakati— akwaba ingasikeleleka.

Site sakukangela sabona ukuba ulutsha luko kanye njengesiko lalapa e Kimberley lokuba i choir zetyalike ngetyalike zibeko, ukuza kuvutna zikupisane. Ezizibeko yeyase Wesile ebipetwe ngu Mr. P. Mayeza, itishala; eyase Bufffontein ebipetwe ngu Mr. S. Sina- mela; eyase No I Location. Zivume kamnandi ezi choir zontatu; kweka Mr. Mayeza kiikuzekelela ekuvumeni kwayo estimba ukuba londawo yolungakamva. Ngokusingiselele kweka Mr. Sinamela, sipaule ukungazilauli kwabavumi emazwini abo; kungakuhle amaculo engapakamanga kakulu njengokoenjwenjalo, naye u Mr. Sinamela siyatimba ukuba lendawo woyilumkela kamva, ngumfo otsho kamnandi kanye. Kweyase No I. asingeteti kakulu noko, kodwa ke lona ixesha alizange liginwe ngabantu nangumwumisi; naye siyatimba ukuba wozaina ukulungisa ngexesha elizayo.

Kuko into embi ngokumayela nabantu base Dayimani, uninzi lwabo aluyisise lento ingumvumo xa kuse Tea Meeting, iti into enkulu ibe kukutya nengxelo, abanye bade bazibalule kanye ngokufuna ukutya; lento nina base Dayimani iya mhlaza kanye, yilumkeleni, nohlazeka mhlana kuko abase mzini.

Into ete yasiyuyisa kulomgobo kuba- bona ukuzola nokundileka kododana olufundileyo obelupetwe ngu Mr. Mayeza kunye nomtinjana. Nanga ningasigcina zinto zakowetu isimilo negama lenu.

Ngomhla 20th ka October siye kubonela ingungqutela yentlanganisio vase Wesile ekutiwa yeye Rona. Abafundisi ababeko yayi ng Revs. J. S. Spencer (i President ye Nkomfa), Jas. Thompson, M.A., (Cape Town), J. S. Morris, Sam Mvatnbo, G. Mpongwe. Isihlalo sitatyatwe ngu Mr. Spencer.

Emvenikweni kokuvulwa kwe ntlanganisio ngomtandazo ngu Rev. S. Mvatnbo, u Rev. Morris ulese ingxelo yanayakonye ye Bandla. Emva koko kwateta, u Mr. President ote wakananya ngamafutshane ngomsebenziloase Mampondweni nango Rev. Pamla ngotsebenzi awenzayo kona, nangemfanelo zetu bantsundu zokuxasa umsebenzi ka Sombawo. U Rev. Thompson naye wenze amafupi wahlala esiti ndiyatamba ukuba niya kwenza umzekelo omhle. Kute ngexeshana ehfupi esand’ ukuhlala kwase kusiwa iponti, yabake indlela ivulwe. Yarolwa imali ngomoya omhle ocewayitileyo ngamadoda natmadodana. Enye indodana yarola iponti ezintandatu, esikolwa ukuba ayisokuyiva nokuba ipume ipina. Ude wapuma u President imali yona ipuma.

TSITSANA.

[NGUM’ BHALELI.]

Ifiva yona iyanyhatha yenze isitonga sinye, inga igqibe abantu aba 40 kwa Menye noko kwa Cornelius isemke nesi 5, inamandla ayilalisi.

Umteto wokwেকে ungene ngamandla apa kuti zimka zisand’ ukumka, zitintelwa kwabafudukayo.

Omantyi mabayikangele lendawo ye- zibonda ukuba zibanika ngokwaneleyona amasimi abantu, abanye barafa nje abalimi, umhlaba ngowazo zodwa.

Inani lokutya kweli lizwe lipantsi kodwa noko libonakala ng’eti lizakunyuka kuba ingxowa ngokoyisuka kwi 3s. ne 5s., into esisimanga zinqwelo zama Bhulu ezihamba zitenga ukutya zono yinkungu ne langa ubuninzi.

Siva ngati kutiva ingxowa ka Rulumente iyapalala izicaka zake zizakunyuselwa asazi ukuba ititshala ezi zezaupina u Rulumeni zona, ingenyuswa nje eyeza totyelwayo.

Umfundisi wase-----ubalekwe yira- mente yake ngokuba esela i Retsana yati yona ayimfuni oyiselayo kuba yona ingaseli, wayincama. Ngama Wesile lawo.

Ijaji e Transkei

Sibulela “Umboneli” ngalamanqaku siwanekayo:— Ijaji yahlala E GCUWA

nge 17th October lo. Amatyalala aba yi 11 kupela evela kwi ofisi ezintandathu— i Ngqamakwe, Tsomo, Idutywa, Willowvale, Centana, ne Gcuwa. Ityala elibalulekileyo (elokubulala) laba linye, elonyana ka Tom Ngwendu e Gogogorha. Kwakulwile kuvelwa etywaleni kwafa indoda yase Toboyi engu Dayimani, ekwatiwa ibulewe ngulo infana ka Ngwendu. U Mr. Blaine, igqweta le Jaji, efunwe ngu Mr. Kelly, wamela umbanjwa. Wakululeka. Amatyalala awaba manzini ngawoku dlwengula. Amabhedengu amabili glase Ngqamakwe nelase Willowvale dlwengula intšana eziminyaka iyi 7 kunela—agwetyelwa iminyaka eyi 6 ne kakhii

I Jury uaxutywa nabantsundu kwanje ngapamb’ili, yavuquba umsebenzi wayo kakuhle ngapandle kokuxinga. Ekugqibeleni u Mr. Justice Jones wiyobolele ekuyikululeni kwake ngamazwi amandli; waze wapaula ubuncinane kakulu bomqulu wamatyalala abe pambi kwake. Ya umntu akangela ubuninzi be ofisi zase Transkei, ubuninzi baba Ntsundu, nesimo esisemva sabaninzi ngokungafundiswa, enam mbhaleli wako ndcinga ukuba lendawo yengabanga ukuba i Transkei izidile ngoku kuncipha komqulu wamatyalala e Jaji. Epelile amatyalala e Gcuwa nditande

UKUYA E MTATA

ngendlela ende yase Ngcobo ukuze ndibone nelizwe. Ndihlange ne kona (e Ngcobo) nomhlobo oya e Mtata. Sakwela kusasa nge 21st October. Yasisusa imvula kwase kaya, sahlalanga endleleni neduduma elikulu labamhlope naba Ntsundu eliya kwase Mtata e Jajini. Saba pantsi kwe mvula lwo mini, saneta sanga matiki. Saya kufika esikolweni se Lutheran Mission singazi nabanina; safumana sangena komnye umzi sacela indawo sayipiwa. Kusile nge 22nd ibe kwayi mvula, yasitata yakusingenisa e Mtata.

K MTATA

nge 23rd October umqulu wamatyalala abe pambi kwe Jaji evela kwi manyi ezivi 9, ezizezi: Tsolo, Qumbu, Xalanga, Cala, St. Mark’s, Engcobo, Elhntudale, Mganduli, no Mtata—abe yi 21 kupela kwi 66 yamatyalala abe pambi kwe Jaji ngo April ogqitileyo. Amatyalala abalu lekileyo abe mbalwa nalapa; ibe lelase Cala le Bhulu elibe igusha ezivi 37, igama le Bhulu ingu *Botha*. I Jury ekhube ama Ngesi nama Bhulu yaxinga kakulu kweli tyala, kwabe kwabotshwa isipani senye. I Bhulu lakululeka. I Jury yama Ngesi ilibona ityala e Bhulwini, eyama Bhulu ayake ivume. Ukuba bekuxutywe naba Ntsundu njengase Gcuwa i Bhulu ngeli ngasindanga. Ubungqina babucace njenge sipili. Umbanjwa waye melwe ngu Mr. Advocate Tamplin, etweswa ngu Mr. Hyde wase Cala. Isigqibo se Jury asiyanelisanga inkoliso yama Ngesi naba Ntsundu e Mtata. Elinye ityala elibalulekileyo ibe lelamadoda amahlanu akwa Nduugwana, aba Tembu, besika Tafa, e Cweccweni, ababulala u *Lamani* i Mfengu yesika Neanyana, e Torha. Kwakulwela etywala leni, kwaqutyulwana kunxulwwe. Mr. Advocate Tamplin etweswa ngu A. Gontshi, wamela aba Tembu. Bakulwela ababanjwa bonke, i Jaji ipaula ukuba amatyalala onke ashepya kwe Nciba atabela etywaleni bama Xhosa.

U SIR THOMAS UPINGTON NO DALINDYEBO. Ekufikeni kwam e Mtata ndivile ukuba u Dalindyeyo kwok, uze kuhlalanga no Sir Thomas ngentsbenzo ye Jaji kwelaba Tembu. Ndiva kanjako ukuba Inkosi leyo u Dalindyeyo ayinasikalok ngentsbenzo ye Jaji ngokwayo; kodwa inaso mayelana nokumiswa kwe Jury, ngokuba ngeyixubana naba Tembu—ngokukodwa ku Mahala angekahlutwa ubukosi. Ndaba nomnqweno wokuyibona le Nkosi, kuba ndakolwa ukuba ibekele entloko ngokungayali i Jaji kodwa izingise ekubeni i jury mayixutywe naba Ntsundu. Kusile ndiyibonile i Nkosi u Dalindyeyo. Ndiqapule ukungabi namapakati (awe mfundo) anokuyicacisela inkosi into emayenziwe ngesikalok nge jury. Kodwa ndilifunge ukuyiqondisa ukuba inelungelo kude kwe se Palamente ukumangalela ukuba i jury ixutywe naba Ntsundu. Ndabonisa nge cam ciklivo lokuba u Sir Thomas abeko pambi kwayo. Emveni koku ndidanile ukuya ukuba u Nkosi Dalindyeyo umke emayingenisa ngawo lendawo ye Jury ngesisi esingena msebenzi, sokuba—amapajlati ne nokosana zakwabo abezifindelele azifikanga; kanti Amahala ebe nesazi sentisuku ezi 5 ngobuko baka Sir Thomas. Ude u Sir Thomas wabuya akabi nakulidile elinye ixesha. Lusizi ofu inkosi ukulahlala itaba ebe linje ukulungula kwalo ngokuswela abantu bakowayo abaqondayo. Zibe njalo izinto e Mtata.

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ABALIMI NA BARWEBI.

E QONCE (Nov. 2.)

Ihlabile—6/7 to 7/4 ngekulu Itapile—6 to 13/9 ngenxhova Ibransi—7 to 7/11 ngekulu Irsi ezinkozo—7/9 ngekulu Ihlabile ezinkozo—7/3 ngekulu Inkuni—1/4 inye Amatanga—2/5 ngedazini Umigubo—9/3 ngekulu Imbotyi—15/3 ngekulu Inkuni—5/3 to 3/5 ngefllara E RINI (Nov. 2.) Inkuni—28/ to 38/ ngefllara Inkuni—1/1 to 1/4 inye Umbona—17/ to 25/ ngenxhova Ihlabile—5/9 to 6/9 ngekulu Itapile—15/6 to 17/6 ngekulu E KOMANI (Nov. 2.) Inkuni,—67/ to 80/ ngefllara Irsi—2/ to 8/6 ngedazini Ihlabile—9/6 to 11/6 ngekulu Itapile—7/ to 12/ ngenxhova

Izipitipiti Kwelama Mpando Emnceba.

Lamanqaku siwafumana koboneleyo.—INTSUSELA YESH’ITIPITI

Yinkosi yom Sutu u Tsitsaeyayivlekula macala ase Madadiyela, afika Amampondo ayibeka e Tonti, eyisusile apo ke u Sigcaw waya kuyibeka pakati kwa Malau Emnceba. Itikile ke Inkosi Yomsutu yatiywa ngu Tola Inkosi yama Lawu, i ngetuba lokuba embona esaka, enga mxelelanga, yala ke yona yati andikwazi mna ndazi u Qipu no Came inkosi zase Mampondwini. Lonto ke yabangela nluvo olubi olwabangela ukuba kubeko nolubo, lwati ke lolulowo lwabangela ukuba zimane zisesaba eza Mancu neza Malau impahla, lwapela ke uxolo pakati I kwa Malau na Mancu. Ngomhla we 4 October, ngolwesi - Hlanu evekini u Captain Tola watumela kumfuudisi wase Mnceba ekuseni wati uze ungotuki ndiya Kumsutu lowa, uze uxcelele ke nabantu besikula ukuba bati cwaka, wati ndinoxolo nabo na Mancu. Zavakala emva koko

IZITONGA

ku Mancu kungekubo Abesutu, umfundisi ubambe ihashe waya ku Capt. Tola ngenxa yokuba eva izitonga ku Mancl, kungekubo Abesutu wati yimposiso anditshongo ukuba bane ku Mancu. Kute kusenjalo yatsha indlu ya Mancu wati akubiza umfundisi kwatirwa ngu Tsita ka Msutu, luqekelile ke udonga pakati kwa Mancu nama Lawn yalwa ngo-Mgqibelo kakulu yamana ukusunduzana, kwati kusihlwa yabe seliqonda intsapo yama Lau ukuba akuyi fanele ukuba ihlale pakati komzi lwaqala ngobobusuku ukupuma kwada kwayi-Cawa, kute kusasa nge-Cawa wa- iika u Rev. James Mjila, wenka nosapo lwase sikolweni, wati malupume akulunganga ukuba luhlale apa, salamkela elocobo, yaululuka intsapo kwange- Cawa leyo.

AFUNZELA AMAMPONDO

kwakusasa ngomhla we 10 October, ngolwesi-Hlanu evekini, abezindlela ezintatu ukufundisa e Kampini yama Lawu. Wena wabona amaxhanga ewelwela esidunjini. Amalaw awabanga nakupatelela, aza keandululwa awezwa Umnceba omkulu nomncinane, akuvlela umda nenduli zase Rode, watsha ke umzi wama Lawu. Kwati ukumka kwelanga ahlalngamisa Amalawu ati ayaya. Kute ukumka komhla

KWAFIKA U MDLANGAZO

evela e Qaukeni emamadoda atile ahamba nawo ezokulamlala—imbangeli yokuba kungalwazi, ukumka kwelanga. Asika- lazi ke izwi azakulamlala ngalo. Abantu abafileyo kumacala omabini aba- kaziwa kakuhe, ngati bahlanu ku ma Lawu, kuma Nci ngati batatu, ngapandle kwabaya batatu bango-Mgqibelo. Okwa- namhla ndisapela—wobye uve.

EZABABHALELI.

“UMZI EMVA KWE SANGA.”

Pambi kokuba ndihambe kwisiqingata sokugqibela ekubaliseni kwam, mandike ndenze amazwi abe mbalwa ngempendulo no ondenze ubuntu ngayo kwelipepa lezolo elinye. Ubete ezaleni kityo yonke inteto yam umhlobo wam. Minanditi: soyeke namina ukubulalana ubomi nge- nto elungileyo (ingxoxo ngo Mbuso ke) ? Nditii, amabali la ndiwabeka pambi komzi ayeze ngabulungisa kuti (ngapandle ko Nongqaise), koko onakala ezandleni zetu; ndiya, biza ngawo nditi— iyawa lelezolona noko sisi lukawiseniyeni olungaka? Ngo Nongqaise ndibonisa ukuya komzi wonke ngobuxoki; anditeni buburhinirhongo bebali, belijonge ekuwumiseni, nase kuwuwiseni nje umzi. Nditii ke masilitandaze e eli shologu likwilele kuti ; u Tixo ete cwaka nje. ongamandla etu, sinje ngabalilele esihogweni; nditi ke masinulele nakwezo nzulu wosiphatula. Umhlobo wam undlatise ubangwele babafu bo Bokwe, no Wauchope, nowabo, no mfundisi umfo ka Makiwane, abakuteta nokwenza kugibanayo nokwam. Noko ke mandimtyele umhlobo wm— abateti ngokuteta kwabantu abasukucike bahliwe yilonto inkulu kangako ; kanjalo mina andazui nobungwele bomntu otukayo. Ngesokolo lokuteta oku kwalo “Mbuso wakowetu, masingxongxisane ngamazwi, sikete inyaniso pakati kwawo, yovela. No Mnini-Bungwele akabaqalekisanga abantu bakumka kuye ngoku ngasiqondi isiteto sake. Ngoko ke nokubayi ngelosi mayingeki kuti ngesokolo lale ngxoxo yetu itete kumbi soyibuzi: “Unqesala letu, na, unqesala letshabazetzu kusimama? Ewe xa iza ngomyolelo wemvelo w ivu, ingu mteto kwindalo yonke. Imfundo enzayo, imfundi eninzi, ayisekelezwe bani kule ngxoxo; inye into ebululekayo—liizwi elidlisa ubomi ngeli soko lokuxoxa kwetu emhlabeni apa. Incwadi inye, yi Bhaibhile; intilizyo inye, ikwayeye Bhaibhile, angati umntu chamba nxamnye nayo, abizwe ngala magama, nangangapazulu kwala maga- na sibizwa ngawo ngaba bafu bakonza Opete-Konke. Nge Pass andixwali, kodwa noko ndisanzabele. U Sir Gordon no Tshambuluka bagqibe ubukosi bonke ngalento yale Pass; bandikumbuze isiquba esenziwa ngu My Lord Glenelg kudala, ngeka Hintsaba sebesifungile abetu aba bazi Dwatyana, tsi sitonga (influence) sisaya sikula ngokukula kuyo yonke impato yetu kude kube namhlanje. Kodwa i Pass yayingene ngohlobo olufaneleyo, kuba yangeniswa yinxenye yomzi oyifunayo, wayipatisa umninawana u De Wet, ilungu lawo. Nati ke ngoku ngesibe sifuna iqhinga le Pass nezinye izinto ezixakileyo, singaqheli nje ukumana sibeta amakosi emlonyeni. O Tshambuluka namhla bagcine idinga labo, awayete-noti na- kusalasiniplapule,— akatshongo kodwa ukuti somibhatelela, Ngenxa yokuvotela ke, abate noko babuye bazoyisa kuko, esenziwa ngu My Lord Glenelg kudala, ngeka kubatunywa bomzi ontsundu ambatise wonke umntu weqela labo. Andahlukanisi hulhanga mzi wakowetu, ndifunda ukubiza izinto ngawona magama aza kupela. Nditii umntu onobunganga bokuhamba evuma ngabanamagama bakowabo, abacingela umzi ngenyameko yonke, etuka, “ yinkwena.” Nditii ohamba egxeka u Tixo ngobuxoki (blasphemous lies), chamba engqiba ukudya kwabanye ngoko kuxoka—“yi Mfengwana.” Nokokuba unziqamko ezilungileyo andinyameki, no Judas waka wabakupa idemoni abanye. Nditii

ozibangela ubuciko, nobulumko yedwa, etuka abamgibayo, nditete azalamanise no Nongqaise, umntwenyana ka Mhlakaza ocija futi. Nditeta ndisingise ezingqondweni zabantu, kodwa abahlobo bam bona bafeketa ngegwebu lentliziyo zabantu—umsindo (playing on the passions of men) unjalo, into engezoki kakulu ke leyo; benjenjalo ke nakule mpendulo ndiqondeje yona namhlanje. Nditii, nditeta ngomangalele ubuimuko bake,—nake nayivana into enjalo? Ma- ndipele apa namhlanje ; yirhoheni! Ese- nu isicaka, N. C. UMHALLA.

October 25, 1889.

[Lenteto wosivumela umzi ayiypenduli nangento eye *Mvo* ekutiwa kupendulwa yona. Masilungise ndawana kule nteto—Imo yombuso wama Ngesi ayivumeli ukuba umana ka de Wet ahlulwe kovabo, into ayingenisayo yevumywe nangowabo egququleni/ Yimposiso ukuti wayevi ngenisela abo abameleyo.—Ed. *Mvo.*]

UKUPENDULWA KWE GOGO.

Umfo obhale nge “Qashiso” lika Mr. Mhalla, asikuko nokuba uteta into evisisekayo. Undoyisile mna kuyo yonke inteto yake. Sendlufumana ndizakuhlomela entetweni yake. Kwindawo yokuqala manditi—uhlele u Ngqayecibi eko u Mr. Mhalla, engomnye wabantu manditi wabantwawana bamatshawe ba- siwa e Kapa ngeshwa liLa Sir George Grey. Inteto yokusiwa kwabo iyaziwa ngumntu wonke kwa Ngqika namanye amahlelo alunge kona. Ngo Ngqayecibi kwakuko itiba elihle komnye waba bantwana bamakosi busiwa e Kapa, ukuba bacebise u Rulumente ngendawo yokuba basuswe bona no Sandile, basiwce e Kapa, kwa okuya imfazwe ibisekwa Gcaleka, bangahlaliswa esicengeni som- punga wemfazwe. Endaweni yokuba bafune into yokusindisa umzi; bona bantu babokwazi ngapezu kuka Sandile, bafune iqinga, kuba beswazi uhlobo lalomzi ubondileyo, basuke bangawazi sisifo semfazwe, bafa ke abangebesindile, ngokuswela abacebisi abanjengaba kwaye kutiwe ngumzi wase Mlungwini maba- zokufunda ubuimuko, baza ayise babo bavuma bezidenge njalo. Nditii ke akuko siqalekiso sikoyo, nashwangusha limele lomzi. Into ekoyo, nokuba ziyehla izinto ezingati ngamashwa nentshabalalo, azibonisi kuti; angade umntu ainge ukuba u Tixo usisengela eshwini, hayi. Usebenza indlela zake emfihlekweni; kanti noko udala izimanga namalungelo emntwini. Inteto ka Mr. Mhalla ibukali kunene, iyaviviseka, nam ndite kuba ndiqale ngayo, yabeta ndankwentya; nto indite ngati yintelo yalomfo ubhale nge “Maqashiso ka Mr. Mhalla.” U Mr. Mhalla ukankanya o Messrs. Wauchope no Bokwe. Incinane tsnawe londawo, zibongo kaloku ezo. Anditina beziko kowenu imbongi, ama- gama amabi ebonga? ngoku uti wena: “Nenkwenwa zo Wauchope no Bokwe zide zenza ingoma zisituka.” Ngamaciko akowenu lawo, zimbongi zakowenu kanjalo. Qondani betu: imbongi le yinto ekoyo kuzo zonke intlanga. Aku- ngeva yini ngexa lama Xhosa, esengati angawo, xa kuyunywya u “ Ayigqoboka.” Amanene namatshawe abebizwa ngamagama awo, ziti izango zamanenakazi akwa Xhosa ude utenge ungavingca indlebe zintlomi. Mandiqoshelise nditii, taruni makosi makosi mawaba ateta lenteto. Umntu akasokupalupulwa ongazwa zizatu zake. Into enkulu masifunde, si- konze, sizibeke pantsi kokupulupula kulomzi sikonza kuwo. Ewe okunene kade sisukelana nezanga, zasitshabalalisa ke. Nango namhla umzi wase Mlungwini emfanele ukuzekela umzekelo omhle kuwo. Fundani nipume kwi nkolo zamashologu, namashwangusha cuizigogela wona. Nalo icam. Iyakubala lidano ukuba niya kugqitwa ngoSandile, no Mhalla, no Mcoyaua, no Dondashe, no Mti-Rara, no Tshatshu, no Molo, njalo-njalo—bona bafu bati bengekusiso isimo sokundelelana r-ombuso wakwa Mlungu, bakwazi ukuncama impulwisa zabantwana babo; benka belila kuba bengazi apo basiswa kona. Andiqondi kakuhe ukuba kuya kutinina kwisizuko kulwana saba bafu bohlanga. Andikolwa kakuhle ngati inxenye yesisizukulwana ayikwazi no A B C. Kwanga kungebe njalo. Andinqumli ngxoxo ikoyo. Ifana nemvuselelo inteto enje ngezi zo Mr. Mhalla, nowabo lo ubhale kule *Mvo* ye 24 October, 1889. Siyaleza kakulu ukuba sisindiseni makosi kula mashwangusha. Sifuna ukukokelwa, kungabi ngakubona ntieta kabani epepe- ni. Sifuna izenzo namalinga amahle; kuba sipumile tina emishologwini, sabekwela umzekelo omhle. Hlalani kaziswe ngo Tixo, nentsebenzo yake. Hlalani kakuhe ke mawaba, nani makosi, nawe Mhleli. Ndim, GWAGUBA.

VKWAKIWA KWE NTLANGANISO.

NKOSI MHLELI.—Umyaka lo utshonayo unamabali obunzina ngenxubushano kwi mbalelani nawe ze Mvo leyo; ayise wegwelelike namalungelo afunyenweyo aba lilingelo lona upela. Mandikubongoze ukuba ulungiselele kumalinga amahle okade uwavunela amakowetu, nalendawo imatyelwe kakulu— yokwaka intlanganis ezoba hleka kumqikelela ontsundu kwizapaluka ngezizapaluka. Ako ewe wona amanakani okuba enantsi nase nantsi iko Intlanganisio Eliliso Lomzi; suka kupela apo, Isambuku sayo kuqotula unmwe wakufun’ ukwatala apo sikona. Ingaba umzi osoloko uwuvunela, uwusengela, uwuxobise impela ute walekela ngokuwunceda uwufunele imigaqo yokusekwa kwe ntlanganis ezi Liliso Lomzi; kuba nditemba zingangumnye nezi zama Bhulu, zonqabisano. Bhala ucele imiteto ize ikunyishelwe kwetyet inteto, ize sesiman’ ukuyitenga apo tina. Ekayapa ngokukumbi ndiyibomile inyameko namalinga okumisa Iliiso Lomzi; kutiwe kwakutiwa ngapi yahl’ inkinge kwakufun’ ukumiswa abalutli nemiteto yayo. Andinawo namancinane amatandabuzo ngendawo yokokuba amakowetu, onke pina- napina angatakezela, awuqale shushu umsebenzi lo ake ana Lau-lantaba lokuwatalisa ngomcimbi lo. Elokuvala nditi, ingati inguwe lowo, mhlambu nabanina wumbi unolwazi ngalomcimbi, zite indawo ngendawo zaman’ ukummema (zizimele indleko ze hambo) atike azalathise, azishiye ziziqingqela. Nangona ngati ndibhalela wena ngesiqu, ndiyisekeleza kakulu indawo yokuba umzi uwelele nawo uxatise nge zenzo ingabi lulangalelo lodwa.

DALAS’ EPEPENI.

Port Elizabeth, October 31st, 1889.

Ibala Labadlali

[VI SPORTS EDITOR.]

Omnye umbhaleli wase Aliwal North uti i Committee yabo igibibe kwelokuba i Tournament mayibe se Komani.

Kubonakala ukuba i Tournament nonyaka nje iwaxakile amadoda apata kuyibeka e Kimberley nasema Komani Ngati ukubalela kwelanga kubangele ukuba amadoda abe madolo nzima.

U “Xakalash” wenjenje kwangayo:— I Tournament ndiyifumene emveni kwako konke eluveni lwam ingekawu- Taneli umzi ontsundu ngenxa yezizatu ezingezantsi. 1. Abantu abantsundu basengamahlwempu, ekufuneka kuqala basebenze nzima ukulinga amaqinga okuzenza abantu ukuze imigcobo ihlalele. 2. Umzi ontsundu awukayazi i-Criket kwane xabiso layo, ekungoko ungayi nonelele njengolilo ubufanele. 3. I- Tournament libanga elipakamileyo kwi cricket—into efuna imali. Kusemhlotsheni ngendawo yokuqala ukuba alikafiki ixesha le tournament knmzi ontsundu. 4. Abantu abantsundu ngabantu babanye abantu ekuzima ke ngoko ukufumana amaxesha afanelekileyo okugcoba. Baninzi abantu abalahlekwa yimisebenzi ngenxa yokunonelela imigcobo ngapezu kwezi kolobo, kanti isikolobo sisonka somntu, isonka ke bubom emntwini. 5. Lentu i Tournament iyilahleko kubadlali, kuba ifuna iveki nokuba zimbini, baze ke ngoko balahle- kwe ngumVuzo weveki ezimbini. Kananjalo ingxowa zabadlali zibakapukapu, kuba indleko zendlela njalo-njalo zezabo umzi awumanto nazo wawungenako kananjalo nokunceda ngenxa yendawo yokuqala neyesibini. 6. Umzi ontsundu ufumane wangxamela i Tournament, ungayazi imiteto yayo, nendlela equtywa ngayo, nento edlelekele kumzi oyipetyeyo, kwanabsemzini.

Nge 5 ka October, kwakudlala e Rini i “ Oriental ” C. C., ne “ Occidental ” C. C. Eyuqalwa yeyase Location, enye yeyase Kafir Institution :—

“ Oriental ” C. C.—Williams run out 2, Zuma c Mahlangu b Lutu 0, S. Mdana b do 3, Sanki run out 0, Adons b Mahlangu 12, Capt. Peters b Lutu 3, Feni b do 9, Diyana b do 0, Logie b Mahlangu 1, Zulio not out 0, extras 18, Total 48.

“ Occidental ” C. C.—Capt. Mapikelela run out 1, Mcanyangwa b Peters 0, Nzungu c Diyana b Mdana 3, Lutu cdo b do 4, Mzini b Peters 6, Mahlangu b do 7, Crutse not out 12, Mnyakama c A b Peters 0, Mtyoba b do 3, Boya c Zuma b do 4, Ncwangu b Mdana 1, extras 18, Total 59, Yadiwa i “Oriental” nge 11 runs.

Nge 7 ku October kwakudlala e Aliwal North i “ British ” C. C. ne “ Fear Not ” C. C. zabantsundu bakona. Yadiwa i British nge 5 wickets.

“British” 1st and 2nd innings:—Mtoboli st Rabula 0, not out 4; Nathan c Fraunz b Mshakaci 15, c and b Nqini 12; Kalaka (capt.) b Rabula 5, c Rabula b Nqini 7; Matsuso b Misha 0, b Nqini 2; S. Mshakaci b Rabula 0, c do b Nqini 2; Kali c Rabula b Msha 5, b Qata 2; Mini b Msha 5, b Qata 4; Arrance b Rabula 1, b Nqini 0; Tutu b Rabula 0, b Qata 1; Njenge not out 0, c Nqini b Qata 4; Daniel b Mshakaci 0, c Mshakaci b Nqini 0 . Extras 13, 7. Totals 44— 45. Grand Total 89.

“Fear Not” C.C. 1st and 2nd innngs: Mshakaci b Nathan 9, c Mtoboli b do 5; Mkapa b Matsuso 7, b Matsuso 3; Qata (capt) b Mini 23, not out 3; Nqini c and b Matsuso 0, b Arranz 13; Rabula b Kali 21, run out 6; Cetyiwe not out 5; c Mtoboli b Nathan; Nowata b Kali 3; Mshakaci b do 0; Mtyobile b do 9; Nggambela b Mini 5; Franz b Kali 4. Extras 7, 4. Totals 93—37 for 5 wickets.

“Ethiopian” C.C. ne “Wide kwake” C.C. ezase Bhayi zombini. Mhla wabhola u Christian we “Tyopiya ” yanga i Wide Awake ilele ukuyeka ibhola yenge ezmtongeni. 8 runs from the bat, 11 in all. Wati i Tyinile! “ Oh speak it not in Gath. Publish it not on the house tops, less the daughters of H—!—k weep.” Nge ngeno lesibini not much better, nei! kwakunzima enkukwini. Yadiwa i Wide Awake nge innngs ne 43 runs. “ Ethiopian ” C.C.—G Sout c Ngcotoza b D Vena 8 ; A Matakane c Mlesana b do 1 ; J Mpidwina c and b do 9; J Ngeni b do 0 ; F Makwena b Ngcotoza 6; H Pezisa b do 7; K Tshona run out 2; R Christian b Ngcotoza 20 ; V Dalaza b do 0; S Maqanda c Ngcotoza b Vena 1; J Gazi not out 1. Extras 14. Total 69.

“ Wide kwake ” C.C. 1st and 2nd innngs : Vaybom b Christian 2, b do 8 ; D Vena b Christian 0, b Makwena 4; Ngcotoza b Christian 6, b do 6; Boo c Dalaza b Christian 0, b do 1; Senga b Christian 0, c Pezisa b Christian 0; Bici b Christian 0, not out 0; Fani b Christian 0, b do 0; Vena b Makwena 0, b do 0; Oxford b Christian 0, b do 1; Mlesana b Christian 0, b do 1; Mabona not out 0, b Christian 0. Extras 3, 0. Totals 11—15. Grand Total 26.

Sifumene ipepa eliti, naso isikora se match ebidlalwa zi Pioneers e Komani; kodwa asasiba isikora.

UTANDO LUYIMFAMA.—Wati utfazi xa babe nembambano ngenye imini nowakwa. ke, emveni kokulcali incwadi zokufiii shana kwabo: “John, love, bendifunda enye yencwadi zako ezimnandi namhlanje, ndahlalanga nendawo eti, ‘ Akuko noko amnye ofana nawe kulo lonke elimiweyo.’ ” Indoda yabhawutlala ngokuti : “ Unangoku ndisatsho,” ngamakandilili oktisa kusihlwa.

UKUNGICIVA NGE RAMENTE.—“ Umkristu ose Transkei ubhala inteto etsolileyo ngomfundisi ongckiciva ezinye ityalike uti: “ Sidiniwe ngu Rev. -----ngokuzingca ngobu

Church member bake, aze ati ukwenza izinto zonke athe atsho nangomlomo wake ukuti, yizani apa kuti tina siyiyona tyalike ijiyo. Aze ngakumbi kusandibana nabantu abaqabayoy, kubonakale ukuba zona ezinye ityalike ezi zibedesa inikisi. Rafana bekencenza intsimi.” — Incwadi yom ‘bha leli asiboni luncedo iyakulufeza, sesitabata lamanqaku angati amngqumze lowo mfundisi urorelwayo.

NATIVE OPINION

THURSDAY, NOVEMBER 7. 1889.

WHEN last we wrote on this a-“” subject we expressed our inability to understand why our countrymen in Swaziland should be handed over by the Imperial Government, as reported, to virtual slavery under the Transvaal Government. For it is a well- known thing that in a Boer Republic a Native can have no rights; and it is unable to govern in the interests of the general community. There has been no attempt on the part of anybody favouring this course to vouchsafe a reason for this step, except, of course, the sole and inadequate one that it will please the Transvaal. Her Majesty’s Government were first credited with this intention by Sir CHARLES DILKE who alleged that Sir FRANCIS DE WINTON, the Royal Commissioner, was being sent out to effect the transfer. After a little pause the British press took the matter up where Sir CHARLES DILKE left it, and a host of correspondents wrote against it in the Press of the mother-

country; Mr. MERRIMAN, for grounds that are not stated, being alone in defending the cession of the Swazi territory to the Transvaal. A meeting to protest against the step was being convened. From Great Britain the discussion has taken soil in this country, where again we observe a singular absence of tangible reason to support the course suggested. Briefly, the history of the matter in the Colony is this. On the arrival of Sir FRRNCIS DE WINTON on these shores, the *E P. Herald* very wisely interviewed him, when a most reassuring statement was obtained to the effect that the Commissioner’s visit was one of inquiry pure and simple. This has since been corroborated by the Secretary of State in answer to our friends—the

Aborigines Protection Society—who, we are glad to see, are interesting themselves in the question. So far good. But while we were indulging the thought that the matter was settled, clouds began to appear on the Colonial horizon. Mr. DE M AAL, M.L.A., an Afrikaner who may be taken as being in the secrets of his party, has ventilated his views on this subject by means of the convenient method of a Press interview, and has expressed it to a representative of the *Cape Times* that “ it “ would be a great mistake on the part of the Cape Government to “ sit still and not to help the Trans- vaal to get Swaziland, because “ the possession of Swaziland will “ remove the stumbling-block which “ hashitherto existed.” Sir GORDON SPRIGG in his speech at the Kimberley Banquet has said ditto. He has done more He has, he tells the country, actually urged it upon her Majesty’s Government to waive whatever claims it may have in Swaziland to accommodate the Transvaal. The Prime Minister would do this to bribe the Transvaal to acquiesce, respect and support the British Northward move on the West of the Transvaal; also to throw a sop to Mr. PAUL KRUGER to permit the railway to be extended from Bloemfontein to the Vaal. Many thought the Transvaal boundaries were fixed by the London Convention, and as regards the railway the Premier has never ceased to state positively that the railway would be extended, on this he was as certain as he stood or sat. “ We were pleased, however, to observe that the Premier’s announcement was greeted with cries of Shame, and that Mr. DOUGLASS, was loudly cheered when he declaimed against the craven policy of surrender. It was gratifying moreover, to read Mr. RHODES’ manly and statesmanlike observation that ‘ hitherto they had been studying ’ the wishes of the Republics which never reciprocated their benevolence ; it was high time they looked to what would benefit the Cape of Good Hope.

Notes of Current Events.

DEALING with "The Question of Costume," the *East London Dispatch* boldly advocates that Natives found with a blanket on should be whipped. Says our contemporary emphatically "this is one of the matters where a horse-whipping on the spot is undoubtedly the most natural and adequate penalty in the world; and we should hope there are plenty of farmers who would not hesitate to apply it and risk what might happen afterwards." It scouts all other schemes of grappling with the complaints, such as are to be found within the four corners of the lawyers, arrest, imprisonment and fines. It says "a man in a blanket, being short of pockets, might not be in a position to pay fines without reference to whatever institution answers for his banker, and again we are set reflecting how much to the purpose correction by horse-whip appears to be by comparison with any other penalty."

WE confess we were staggered when we read the suggestions of our East London contemporary. They came from a quarter where we were not used to look for the advocacy of heroic and reactionary measures. The *East London Dispatch* is a paper that is deservedly popular on the Border, and finds its way to the homesteads of many a Frontier farmer. When it is borne in mind that a great many of its readers shape their course by what a newspaper may say, it is easy to estimate the gravity of a suggestion that is sure to fructify in lawlessness and serious dis-order, and render life on the frontier un-safe. It is sincerely to be hoped that our contemporary will see his way to alter the attitude he has thought fit to take up on this clothing question.

THE Natives at Tsolo are organising grand sports, under the patronage of their respected Resident Magistrate, Mr. J. P. Cumming, to be on the 1st January 1889. It is estimated that about £30 will be spent on that occasion.

REV. W. SHAW CALDECOTT of Hilton near Whittlesea writing to the *South African Methodist* on "the English-speaking farmer," opens an interesting article as follows: "The area of the Cape Colony is exactly known. Including the Transkeian territory and the two Griqualands, it covers 213,636 square miles. A very moderate computation will give one-fifth of this area as owned and farmed by English-speaking farmers who have spread themselves over the country within the last seventy years. The four-fifths are of course held by Dutch speaking farmers. Notwithstanding the fact that the Natives are now huddled together on an area of one-fifth of the Colony, if not less, the rest having been appropriated for farmers land-grabbers are still for "Glenreying" what remains of the Natives' land. Where is justice and humanity in this?"

TELEGRAMS from Umtata, relating to events in Pondoland are generally either baseless concoctions or are grossly exaggerated. It would not be amiss therefore to warn the Press of the Colony to take them with a pinch of salt. For ourselves we decline to accept as absolutely true, on the unsupported statement of an alarmist, the reported acts of Mkahili with all their accessories, and the blowing out of the brains of a Pondo in the presence of Sigcau. True, however, to their characteristic of being good judges in all matters in which they are not concerned, Englishmen are on this score breathing out threatening sand slaughter against the Pondo nation, utterly oblivious of the regrettable yet inexcusable "sjambok-ings" like those administered in the Bedford district by whitemen on another whiteman and a Native, and did not receive the punishment they deserved or, the very many shooting cases which take place within the Colony, but call for no exhibition of anger in the Press. Not that we mention these cases to excuse the Pondo tragedies, but people should be slow to implicate a whole nation in acts of lawless individuals.

IN the course of an article on Pondo affairs the *Journal* observes, with much truth and force: "There can be no doubt that life and property would be in vastly greater security under colonial magistrates than under any description of tribal rule; and yet it is a remarkable fact that the Pondo object to come under the control of the Cape Government. A simple explanation of this paradox is given by *Native Opinion*, a paper which is especially valuable as enabling us to get at the feeling of natives upon such questions. The Pondo fear that if they come under our Government, they would be robbed of their lands. Such transactions as the illegal purchase a few years ago for a trifling pension, of the Engcobo district, from the Tembu chief who had really no right to alienate it,—and the recent eviction of the Glen Grey people from lands occupied by them from time immemorial, and confirmed by a former Colonial Government,—have destroyed any confidence the Pondo (and other tribes we fear) ever had in the honesty of our intentions. Therefore they abhor the thought of annexation to the Colony, though it would be fraught with many obvious advantages to them and to us. We would like those Cape politicians whose greed for native lands tempts them to ignore native rights, to note this aspect of the question. One retribution, at least, that comes upon us for having despoiled the Glen Grey people of a portion of their lands, consists in our rule losing its character for honesty, and getting disliked and shunned by Pondo, Busutos, and Bechuanas.

The famous Lord Eldon had occasion to discharge a coachman whom he suspected of purloining his corn. In a few days he received a letter from a merchant inquiring into the man's character. He replied that he was a sober and a good coachman; but he entertained suspicions that the man had cheated him. The man came next morning to return thanks to his lordship for procuring him so excellent a place. "My master," said he, "was contented to find I was sober and a good coachman; but as to cheating your lordship he thought the devil himself could not do it."

Mawetu! Mawetu!!

YAZINI ukuba ndivule ecaleni kwe "Kaya" IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kuka nesebe Lencwadi ekuza kubako kulo zonke izishicilelo ezikoyo zesi Xhosa.

Ako Amaculo amahlelo onke. Kuko ne Noti (Tonic Sofa) ezimaculo matsha, amnandi. Elisebe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo.

PAUL XINIWE, General Agent.

King Williams Tows, June 10, 1889.

ISAZISO.

ITYALIKE yama Wesile, yase Ngcobo, iya kuvulwa ngo 27th November. Ababobo bayamenywa ukuba baze kubona indlu entle esetyenzwe zizandla zabantsundu. Amagwangqa akakange ase sandla kuyo. Manene, nani manenekazi yizani!—3it21,11

ELIKA

ORSMOND

IYEZA ELIKULU

Yincindi yengcambu zemiti yolizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso nokuba sihle ngayipina indlela ezinjenge Hashe, izifo ezise Lieni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutatata, Intswela butongo, Ubutatata be ngqondo, Izifo zesi Fuba, nent'enzizi yezilwelve zama Nkazana. njalo. njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Envva kokuli sebenzisa ixesha elide sole, namava amaninzi umnino, uliyaleza ngengqiniseko eliyaze ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwapale Fiva (ceina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhotele nganye ihatuba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umnino kupela ngu

G.E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE

SOUTH AFRICA.



Alikaze linqatyelwa kupilisa Izifo Zamatambo, Isinqe, ingqagambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

KUBALESI BE 'MVO.'

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

NGEZAZISO.

NGOMISELO weli pepa, zonke izaziso, ezingento EZILAHLE-KILEYO, nabantu ABAFUNWAYO, ABAZELWEYO, ABATSHATILEYO, IMIBIKO, IMIVUMO, ITIMI-TI, kufuneka etumele nemali ositumelayo. SIFAKWE KATATU 5s., xa single side.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxaza.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlela

(Lingamafuta).

1/6 ibotile.

Aka

COOK Amafuta Ezilonda

Nokwekwa.

9d. ibotile.

Elika

COOK Iyeza Lepalo.

COOK

1/6 ibotile.

Iplis.

1/ngebokisana.

COOK Incindi Yezinyo.

6d. ngebottle.

COOK Umciza Westepu Sabantwana.

6d ngebottle.

COOK Umgutiyana Wamehlo.

6d ngesiqunyana.

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE. uba ngawenkohliso angenalo igama lake

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 nufumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene.

ROBERT XHOLLA, Kowie Street.

Graham's Town.

ADUME KUNENE,

AMAYEZA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

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UMFUNO 'YEZA (Herbal Tincture). Elingoyiswayo zingqangambo zendlebe, neze tunzi, nokubeta kwenlolo yonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperient).

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