

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 21, 1889

[No.262

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani
angemakulu],

E-GRAHAM'S TOWN

*Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.
Ikaliko Emhlope ne Brown, iqala 2/d. yd.
Amicako etungelwa kwi Blanket, iqala 4/d. yd.
Ezona Ntlobo zintsha ze Print, 3d., 4 3/4d., ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye.
Iblanket zoboya ziqala 51- inye.
Amabhayi 2/- lilinye; i Cotton Sheets 1/6 inye.*

YONKE IMPAHLA YABATSHAKAZI !!

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, Is. inye.

*Ukutenga apa ngokwalatiswa yi " Mvo " maze akuxele oko. Ukuba, utenge
ngexabiso eligqite kwi, ponti emye uyakubuyi ayinikwe isheleni ngeponii nganye.*

JOHN BAYES & CO

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

IXESHA LE BHOLA. 1889.

DYER NoDYER,

BANZIKA into eninzi ye Mphala ye Bhola, abayite dlakana ukuba
ibonwe ;
kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABA
ZINTLOKO.

I-BHATI.

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

I-BHOLA ZE KRIKITI.

Ezika Duke ezimitungo ipindiwe- yo 4s 6d.	Ezika Ayer's Ze Match ezimitungo ipindwe
„ extra strong 6s 3d.	„ katu 9s.
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IZANDLA..

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu
Iwebokwe—nge Gold Cape Tan Chamois ne- ntlotyantlotyana zonke ezintsha.
Zobeteyo Ezolusu 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 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 zo mbini e pontini,
amanani awodwa kule mphala. Paula Mlesi!

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.—3it2L.II

Ababhubhileyo.

DUSE.—Emgwali kwi Farm eyi Garnet
kubhubhe u MANCI DUSE, ngomhla
we 9 ku October. Izihlobo mazamkele 4t512
lombiko.

ZIHLANGU.—Equgqwala kubhubhe
ngo-
mhla we 10 ku October, 1889, u IDA
ZIHLANGU, intombi epakati ka O. ZIHLANGU,
ngengozi yombane. Izihlobo mazamkele
lowo mbiko. 3it28,II

ABAZELWEYO.

SHOSHA.—E Tsomo, ngo 21st October,
u MRS. HENRY S. SHOSHA ufumene
Unyana.—3it5,12

Kubasuli Bamahashe!

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

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sigaligcinile
apa e-Komani. Amagumbi, nezitale,
nentlalo yonke ilungile kakulu, ezantsi kwe M
arika.

R. T. NUKUNA & CO., Calder wood
Street, Queenstown.

KUFUNWA

KWESO Skolo sase Tsengiwe (kufupi
nase Cala) umntu abe yi Teacher,
umntu oyi Mfengu, ongu mzili, ongu
Mkristu. Kutandeka ukuba abe ngumntu
otshatileyo, nokhuteleyo emsebenzini we
Nkosi. Umntu onjalo ke wozuza intsimi,
ne £30 ngonyaka, nangapezu koku ukuba
une Siqiniso (Teachers' Certificate). Ofu-
nayo lomsebenzi makabhalele ku
REV. D. DOIG YOUNG,
Main, Tsomo.

KUMZI OMELE I

XOKONXA

(T S O L O),

U TUNTSULANA,

(R. PARKYN),

UYEZA nezivato ezihle zona,
zama
nkazana namadoda.

Mlindeneni ade abuye!

OLUKA

Gowie Uluhlu Lwezityalo.

Ngo NOVEMBER.

Ezimvula zikoyo zincedo kumlimi.
Ngokukodwa lelona xesha lokuhlwayela—
I Cucumbers, I Vatala, Osenza, Oma, puzi, i
Tomatoes, i Rhubarb, Nemboty
ezinqapelayo.

Kwane ntyantyambo ezinje nge Aster,
Balsam, Candytuff, Cockscumb, Lobelia,
Nasturtium, Portulaca, Petunia,
Salpiglossis, Zinnia, Phlox Drummond.

Kwanezityalo ezinjenge Coleus
7/6, 10/-, and 20/- ngedazine. Begonias 10/-
to 15/-
Fuchias 7/6 to 10/-
[Ohwetu uhlobo.]

OSENZA ne TYUKUMBA zipiwee
amanzi.

Intyantyambo, zasebusika ezimagqabi
awileyo, mazinestulwe, zomiswe, zeziqu-
shekwe entlabatini, kwindawo epolileyo

W. & C. GOWIE,

GRAHAM'S TOWN.

W. LORD & CO.

ABATENGISI
BEMPAHLA—YENTSIMBI
BEMPAHLA—OZIKOMITYI
BERULUWA
BEMIPU
BEMBUMBULU, zentlobo zonke
njalo njalo.

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KING WILLIAMS TOWN.

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

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

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

Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d

Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s
9d.

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

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

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

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

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

I kaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5Jd, 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.

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 nga-
manani

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 tofotofu nge 1/6

Iveyile, Ityepsana, Ikausi, Izihlangu,

Shoes, i Blankete, njalo njalo

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

Yiza kulevenkile wozibonela nga-
wako amehlo.

BAKER, BAKER & CO.

EQONCE.

EZABABHALELI.

OVUSA NGOMHLABA.

Umbhaleli wapesheya kwe Nciba, uti, Elingaxeliyo itongo wena wabongzwa mayela kuftipi nokuxola kwemfazwe ka Mlanjeni zihlobo ezimhlope zisiti celani ku Rulumente amcandele umhlaba, nati hai, sopolala lomhlaba ka Rarabe uman' ukwenziwa imibongo. Wati u Rulumente ngokwake wenzela oka Cungwa nonyana baka bobatatu ifa, wabacandela ifama bobane, naloke ilizwi elimfaneyelo oyinza'a ka Cungwa ukuti longumhlaba ka Cungwa, ati, elingatyeli. Oka (Brownlee) Bhuluneli, u Nkosi Gony ngingabizwa ngomhlaba yabona. Akwaba wayecandlel Unkosi Anta e Tunxe, njengo Kama ka Cungwa. Akusifancele tina Magcalleka, na Mararabe. Matato ukumemeza ngezaba, singasenandawo. Nompondo ndimkangele engenamhlaba, unamaramno, umana esidla inyinga, soloko itlhmchumi, kwenzinye into yepondo ufuzisana nemhlaba, woyiya kulaba kwelinye litise isibe ingene emweneni, gqi ngapaya, uti yena ufuna ukhulaha njengokuhlala kom Rulumeni, kodwa nmlene kuftipi kangaka no Rulumeni, wenza ebantwini baka amasikizi, uqumbisa u Tixo umninimhlaba, umnini bukosi. Ati Amamfengu lomhlaba ngowo bani-bani inkosi zangapa kude le ngapaya ko Tuleka, enza imbudele yetento, abanyo ingcinga le yokuti, tina singoni, yenzani kunene, maxa u Palo engasenamhlaba, nabukosi, akuko ngcwaba lika Mtimkulu, injoli zetu, u Qunta, Mafiwana, Nobewu. Amamfengu ngabantwana kanye wona, akuko nentaba le ebonakalayo yezwe lawo, kukona bakulelwe kukuti, hai tina lo ngomhlaba wobanzasho. Akwaba umntu ukuzinywa wozohlwaya akwaba ubusazi. Kangela esase Glen Grey, ngale Pala mente igqitileyo.—Ndim,

TSHAYA NGEZITO.

September, 1889.

“UMZI NE SANGA.”

NKOSI MHLELI.—Noeda ufake kulo mvaba yohlanga, ndibhekise imbuzo ku Nkosi u Mr. N. C. Mhalla ngengxoxo ati “Umzi emva kwe Zanga.” Uxolo matshawe ngale imbuzo ndiza kuyenzisa ngokungeva nentwana le kwezi ngxoxo-mbini ze *Mvo* ye 24 October, ne 7 November. Eyokuqala indawo ndiya yona apu ati—masikete inyaniso ngokukanyiso sinalo, sake umzi ote nqi. Uyanisale apu kufuneka njalo. Uti kwehla umntu nenkungu e Mbo, utsho ungxayixeli into awayizisayo woloha wemba nenkungu enzini wase Mbo, nokuchasa, nokwamkelwa kwake e Mbo. Uqgite apu uteta ngo Yese owehla kwane nkungu naye. Akusixeleli nto ngaye; asazi nokuba ke babetata nto nye na owase Mbo. Utsho ungene ku Nxele no Ntsikana. utsho ubadibanise ngokungati babezise into nye. Ndingukwa kanjalo apu, kuba u Ntsikana akavuyiwaya kwa Ndlambe akuti uputume u Nxele, ulahlakile. Waye echawise umprofeti u Ntsikana nangu Nxele ngokwake. Nditike wuhlutise umzi ngababantu, kuba umntu okude awazi nto yayiziswe ngu Nxele. Utsho ungene ku Mlanjeni umdibanise kwano mprofeti lo. Isuke lonto ibe ngumvubo wamasi, namazimba, namapela ezingqondweni zamadoda amaninzi eke ndaxosa ngowo nam. Utsho ke ungene ku Nongqausi. U Nongqausi yona nditi ma okwam—waveliswa ukuba abete uhlanga olusitni ngexa yeratshi ukuchasa Ilizwi Lokumkani Wozuko owasitanda yanti ngokutumela umprofeti wohlanga Iwetu. Yati yakuluna ukulisabela Inkosi Ilizwi lo mprofeti—wavela ngezinyeliso umzi ukuba umntana we nkosi angalamkeli, u Ngqika. Kwafika abafundisi abatunywa yintombazana u Mntan' Omhle u Vikitoliya. Salala nakubo. Ngoko ke besifanelwe ukubetwa ngokuhlutwa esi sonka singu tixo wetu siyi nkomo. Intombazana ka Mhlaakaza yayingena mandla okweza u Mkhosa ukuba ayi- bambe inkomo yake ayihlabe ngokwake; hai, U Somandla wayeluna ukuba li-nzene xa sesinjenge ndlazi ezidimweyo, site sa kula mazwe omke. Ubuye wasibuyezisa ngencebha yake wati makutunyelwa nina bantwana benkosi, naba mapakati emfundweni. Zavuma inkosi namapakati kuba intliziyo ezineratshi zazidanjisiwe yimfandezelo. Ndiyabuzake kuwe ukuba nanitunyele ntnbina zinkosi namapakati; nokuba nize nayo na lonto nanjityinywe? Ndisashiya ke namhla. Ndiya kulinda, ndiywalasele kwakuwe, kuba ndikuya wayame ayona madodawa aze nayo into awaye tuny we yona.

J. M. MKOBENI.

Breibdach, November 14, 1889.

INGXOXO YENTO EYAQQITAYO.

NKOSI YAM MHLELI.—Inteto yetshawe u Mhala, ebonakale kwi *Meo* yokugqibela, ngapaya, asiyoje efundekeleyo. Ndiyabona ukuba u Mr. Mhala uxokoxa wena Mhleli ukuba usoloko upete Umbuso emloyneni ngezinto azadlulayo. Kungasivuyisa kakuli ukuba u Mr. Mhala aqonde ukuba indawo yake kukuxoxa into entsha nokuba uyapikisana nawe Mhleli. Bayayopisa abamgcekeyo ngokuba ngum Tshambuluk.

X. Transkei, Nov. 14, 1889.

U MR. J. D. NCUKA NO BENGEZO.

MY DEAR MR. EDITOR.—Needa uti rwi rwi lamazwana kwelo pepa lohlanga. Kawupendule ezindawo Mr. Ncuka: (a) Lomfana woko walukile nokuba akalukangana? (b) Utinina umteto wamakolwa ngolwaluko, njengokuba usiti nje letetwa elotyala lagqitywa, uze ubuye uti, lomane apantisi kwako na Mr. Mama? (c) He, kaubuye uyikanyise indawo andiyiva, uteta ukuba na loma- wene aluvumela ulwaluko, mhlambi into egqityiweyo ngawo ayina kujikwa na, njengomteto wama Medi naina Peresi akudala? (d) Kwakona ndibuye ndibuze.—lomanene ayigqiba lonto ingekayina e Gceebula nase Tyityaba lo litshala yako? (e) Uti wasilumelana njani akalukanga yini? Kantive nani balesi, wasilumelana njani, akalukanga na ke, nantso eyona ndawo tyindawo nenendini. Uti kanjako akutandi kubengeza senzo sika Rev. B. Mama ngalomcimi, utsho wawute kuqala utitshala ukutshwe ngolunya nomona, pum' egusheni.

UM-RURA.

November, 1889.

INGOZI EMBI ETYUME.

Kuhle into embi nge 14 November, 1889, kwa Melani, e Tyume, ngoluhlobo : Umfo abati ngu Nkanti ube nabantwana abane abebekatazwa yilento kutiwa yi *njinana*, ekubonakala ukuba kade ezama amaqinga okuyinyanga, inganyangeki, Ngati umfazi wake ude wabuzo kumfana ofile ukuba akazi nto na yena inganyanga ukwekwe ebintwani. Ute lomfana yena into ake ayibone inceda liyeza le bhula ukunyangwa ngalo igusha; liya pekwa ngobisi baze banikwe igxebeka ibenye ibe nesiqingata. Watsho eteta lomgubo ulubelu kutiwa yi *sulphur* bekusa kunyangwa ngawo ibhula. Ukuba kutenina betu—suka unina waba bantwana wafuna isarwade esi kutiwa yi *dip* kuhlanjwa ngayo igusha, wayipeka wabaseza bobane. Suka kwa oko kwa- bonakala ukuba akhelo nto iya kulunga. Bate abakudwana babehla bakupa kwa oko kakulu, baza ababini abancinane babehla boyiseka, babhubha! Asikasho nokuti basindile nabo bakudlwana. Kuyiwe kubikwa komkulu—wabanjwa lamfana uxele iyeza, yati kodwa ukuya imantyi ukuba basezwe nto yimbi, yena ebexele into eyaziwayo okunene u'uba iyanceda, wabuye wamyeke okwngoku, noko kusaya kulandwa kamva isenzo eso sonke nge *inqest*. Omnye kwaba batileyo uqangqululwe kwafikwa i *dip* izalise amatumbi. Asikuko nokuba siyamvela lomfazi kuba uhlelwe yingozi eba unceda abantwana baka. Kodwa sona isenzo esi sinezwi kubo bonke abazali, ngokukodwa abazalikazi, lokuba balumke ekubenzuleni amayeza abangawaziyo. Siyalihla kakulu ngalento. Wanga u Somandla angaba nezo ntwana ziseleyo ukuze zibe ngabatutuzeli babazali bazo.

E LUFUTA.—Bekuko intlanganisano ngo 11 November, ngendawo ye voti epetwe ngu Mr. Makiwane nesibonda u Mr. JAS. M'ba, wabonisa ugabukali u Mr. Makiwane ilungelo le voti. Kute ngo 13 Nov., wastika wonke lo walapa waya ku Mr. Levey, umantyi, owanikele ngomoya obekelileyo. Lengenlo yeyokukahpisa, ukuba uvuke wonke — Ngesipango esidimleye umbane ubete u Singeni Mkabile wafa kwangoko.

I PIRIK NE VOTI.—Umhlobo wetu okwa Hleke usibhalela uti;—Sawafumana onke amanqaku *Emvo Zabantsundu* ngomcimbi wewoti. Uteke u Mr. Ntsikana wawuvuselela umzi kunene, wada wabanakala uzi— misela ukuya kuhlangana ne Field Cornet, suke watiwa gqume ngambele wasuka umzi wakupa u Mr. Jim Vantyi no Mr. Fombo Mimi, bayake nge 6 Nov., bayifumana, yabamkela kakubele, yati amapela akako, yatsho yasinika i dozen, yati masiye ku Mr. Jabavu no Mr. Hay, basenzele, siyile kulo- ndoda siyaziyo, safika malunga no ten o'clock, safika ingeko, saya ku Mr. W. B. Chalmers, umantyi, saxela ihambo yetu, ite imantyi amapela asinto yanto into kukwamkelwa nokungamkelwa, yasisa ku Mr. Gerardi, sapuma nenewadi kona esiyise kuyo nge 11 Nov. Isele iwhlanganisano wonke umzi into ka Ntsikana. Ke yasamkela kakuhle londoda yasibhala, yasibhala inezwi eti ningatombi okukubhalwa kuba imhlaba yenu andikolwa ukuba isamiselwe elabali lityi £25; itsho yabisonisa ngenye ye receipt yemali yendlela, esingeva into embi ukuba yinyaniso lonto, yenziwe yi Divisional Council yase Qonce, kuba besingayilindele ukuba ingenza into enjengala mayele siwevayo koma Sheshegu noma Gaga. Yanga lento ngamana yangamapaya ayabi nyaniso ngokuba wonke umzi besifuma uanda.

FORT BEAUFORT.—Ngo June (utsho um 'bhaleli) kufike umkangeli wezikolo (Mr. J. H. Brady, M.A.) esikuleni sika Miss M. A. Radas. Ute ke Umkangeli akulugb ba ukuluya usapo wawakalisa ukuba ukolifile kile kakulu ngumsebenzi wafuudo (njengokuba ne Report yake isitsho), ke ngokukodwa kuba Umkangeli wenza umsebenzi wesi Ngesi wodwa, kwaza kwapumeleza 20 ngokuncomekayo. Kute ke ngo 25 October lo kwafika u Wesley Wilson, Esq. xa sipakati isikula, wabuzo ku Mis^s Radas ukuba bangapina abantwana abapumelelayo ku Mkangeli wezikolo P Ute ke akuba exelelwe wemka, kwaza ngemini elandelayo watu- mela amabhaso abo. Kwi class yokulala, umtinjana. upiwe ilokwe, amakwenkwe, ihempe; i class yesibini yafana amabhaso ayo neyokuqa'a; yaza eyesitatu neye sine afana amabhaso awo: umtinjana wapiwa ibatyi ze flannel, kwa namakwenkwe ihempe ze flannel. Ngokunjalo ke ite lento akuyenza umhlobo wetu u Mr. Wilson kwabonakala ukuba umsebenzi olungileyo onje ngalo wenzwiwa elineni masiwufake epepeni lendaba, kanamanjalo lento akaqali kuyenza kwesi sikolo, boyikumbula abalesi bepepa lonto. Kwajenge ngokuba pambi kokuba afike u Miss Radas kwesi sikula sasipantsi kanye, kwa naleyo indawo boyikumbula abalesi bengxelo zezikolo. Kodwa ngoku usapo luquba kakuhle kanye. Elnwo zivuywa no Miss Radas ngokuchuma komsebenzi wake. U Mr. Wilson noko ngati ukhutatza esi sikula, ufanelwe kubulelwa sitingameni lomzi wonke, kuba esisenzo sake sisesokukhutatza beuke abantsundu.—EDITOR *Imvo*. 2

ABALIMI NA BARWEBI.

E QONCE (Nov. 16)

Irasi,—1/6 to 1/9 ngekulu Ithabile
—7/ to 8/ ngekulu Itapile—9/ to
18/6 ngenxhova Umbona—7/4 to
8/ ngekulu Inkuku—1/inye
Amatanga—3/3 to 3/9 ngedazini Umgubo—
16/ to 17,9 ngekulu Imbotyi—10/ to 15/3
ngenxhova Inkuni—15/ to 53/ ngeflara

E RINI (Nov. 15 & 16.)

Inkuni—20/ to 45/ ngeflara Amaqanda
—9d to 1/ ngedazini Inkuku—9d to 2/6
inye Irasi—1/ to 2/ ngedazini Jhabile—
5/ to 6/9 ngekulu Umgubo—40/
ngenxhova Isemile—6/6 to 6/9
ngenxhova Irasi—13/9 to 15/
ngenxhova Umgubo—8/3 to 10/3
ngekulu Inqholowa—27/ to 29/6
ngenxhova Amazimba—12/6 ngekulu
Itapile—8/9 to 19/6 ngekulu

INQWEBEBA NE VOTI —Apa tina simfu- mana ngoku umntu wokubhala ivoti zetu; umkile obe misiwwe waya kwele mali. Asibanga naxesha lokucokisi abantu abane mfaneko evotini yelungelo lombuso we Nkosazana u Mntan' Omhle. Siyenzile noko imigndu, sifimene 26 abatsha abanemfanelo zokuq. sha imihlaba. Babe bahlanu abavoti abantsundu kulomandla agen' engapambili. Oku kwanda kuya sivuyisa. Ngamana kwanjalo nakwezinye indawo.

Native Opinion

THURSDAY, NOVEMBER 21, 1889.

ON the domestic servants question, as raised by the (Grahams Town) *Journal*, a few remarks might be made “Com- “plaints,” says our contemporary, of the unsatisfactory nature of “our supply of domestic servants are multiplied. We do not know “that in Grahams Town greater “trouble is experienced by house- “holders than in any other colonial towns. Everywhere there is com- “plaint that it is most difficult to “procure Native female servants, “who have any knowledge of their “duties, and who, moreover, are “orderly and respectable, and con- “tented to remain for a reasonable “time in any particular service. “We are almost disposed to think “that the difficulty is an increasing “one, and mistresses know how “wearing, in many cases, is the trouble arising from the inferior “class of “helps “that are obtainable. “It is a wonder that some philan- “thropic people have not long ago “started an institute for training “Native girls in household duties.” The *Journal* has, we think, not over-stated the facts of the case, so far as the difficulty of procuring respectable and eligible Native females is concerned. Before proceeding a step further, it may, perhaps, not be out of place to express satisfaction with this public recognition of the utility of this particular sphere of “Native ” activity. Paradoxical as it may appear, it has too much been the fashion of late for anyone who wished to pose as an authority on the Natives, to cry down the services of what has been contemptuously described as “the “school or educated Native,” and to extol to the skies, at the expense of trained classes, the red rude and untutored Kafir. That “the school Native” class has its black sheep goes without saying; but what class, even among our white censors, is absolutely without them? As we have no wish to linger on this theme, fruitful of reflections as it will be admitted to be, we may go on to point out that the familiar channels by which what appeared to be a perennial stream of the desirable class of servants found its way into towns, are dried up, and that there is no hope of utilizing them in the future. What has led to this state of things may be briefly stated. A few years back the better class of Natives encouraged girl^s t^o enter into service in towns. They earned something, while they learned civilized ways of living, and cultivated an easy graceful manner which went far to alleviate the lot of the struggling Native. When, however, it was discovered that a great many of these Native females, virtually under no supervision after hours of work, yielded to the many vices and temptations that infest towns, Natives felt it was high time the sacrifice ceased. It is now tacitly considered as a breach of the moral code to allow a girl whose parents have any self- respect left in them to enter domestic service in towns. The result, it need hardly be remarked, is unsatisfactory both to the Native community and to mistresses. For although the girls are stuffed with theory, when not otherwise engaged on book-work which they will never find called into requisition in afterlife, at the majority of the schools, they remain disastrously ignorant of the useful and practical duties of every-day life, and sustain a serious loss in respect of the highly educative effect of domestic service. We see no remedy for this condi-

tion of affairs, unless the mistresses condescend to communicate with parents and missionaries, and come to certain terms in regard to the engagement of eligible girls from institutions and mission stations. Until such communication between townsand the reservoirs of labour are opened, the stresses will continue, for the most part, to make the best of the mere scum and ne'er-do-wells of locations for domestic servants.

Notes of Current Events.

THE Peddie Natives are just now much exercised over the Dog Tax. According to a communication to the Grahams Town *Journal* several indignation meetings have been held, and one or two appeals have been made to the Magistrate, so far without effect, as he is understood to tell them he cannot go beyond the law; they may protest and he will forward their words to Cape town, but the result will be the same, they and he are alike bound by the laws of the country. The position taken by the Fingoensis: Government has taken away their guns, their assegais, and all other defensive weapons; their only protection for their kraals and their homes, is the few dogs they now possess, and if these are taxed they will be compelled to destroy them, and so be left perfectly defenceless against thieves and night prowlers. To treat them so, they argue, is but to exasperate them, and drive them to rebellion. Then further they ask.—but they say they get no answer to the question,—when were the Fingo Locations put under the management of a few Europeans, who form what they only know as the Iqqugula Labelungu? (Englishmen's Council). They say they have their own Headmen, Inspectors of Locations, their Magistrate, and through these officers they are governed from Cape town. They do not know the Divisional Council as a governing power, and why, they ask, is the Council allowed to harass them? They further say: If our dogs annoy the Europeans in their ostrich camps, or on their farms, let them be shot; but whilst we keep them within our locations, and for our own protection, let us alone, and let us live in peace. Again, Government has taken off the House Duty, and so promised to relieve us, but what is the relief if taken off the huts and put upon the dogs?

THE answer Government has returned to the representations of these people shirks the question. Their government is not inaply described as paternal Government—the Secretary for Native Affairs being the father. As they themselves say, “they have their own headmen, their inspectors of Locations, their Magistrate and through these officers they are governed from Cape town. They do not know the Divisional Council as a Governing power.” The position of the people of these locations is indeed unique. They were two years ago disfranchised, unjustly as we maintained then as we do still, by the Civil Commissioner of Peddie as the people referred to in the Registration Act who held land by tribal or communal title, and were therefore not entitled to vote. Thus then they have no voice in the elections of the Divisional Council. The new Divisional Council Act by raising the Franchise to £75 made it all the more impossible for these people to participate in the elections for this body. It is clear therefore that apart from the reasons urged by the Peddie Natives to show that they stand in a peculiar position as regards the Divisional administration, on the Constitutional principle, No taxation without representation, they have the best of the argument. Under these circumstances we enter heartily into the fervent hope of the *Journal* correspondent that “the Government would deal wisely with such a protest from a loyal and useful people, and, if possible, confine the action of the Divisional Council to those Natives who live on Farms or in the villages.” The Government has, however, declined to interfere and left the Natives to fight it out with the Divisional Council as best they can. We need hardly say we regret this very much.

EARLY next week there sails for Scotland from these shores a lady who came more than fifteen years ago in connection with Native Girls' education. Miss MacRitchie came out about 1872, to succeed Dr. Waterstone as Lady Principal of the Girls' Institution, Lovedale. For eight years she held this post, at which she turned out Native women who, if equalled have never been surpassed in culture by my who have gone through that Institution since. She proved herself a true friend to the young women who were fortunate enough to come under her charge; and in return she was much loved and renerated by them. From Lovedale Miss MacRitchie went to Emgvali where she assumed the Principalsip of the Girls' Institution, and laboured in somewhat amped and inconvenient buildings un- il the noble structure which now rears its head above every other building in hat old, historical mission, was built. 5n her work here we delivered our so il home time ago and we have had no occasion to alter the opinion then expressed its praise. She has been for some time last disconnected with any particular mission, and during that period she has been “resting,” if this can apply to a dyerter restless spirit, in King Williamstown where she has had under her special charge a few Native girls who, we have no doubt, have reaped a great deal on her attention. At the same time Heaven knows the number of families among black and white that have been sheered by her presence and practical advice in time of trouble or illness. We ire this able on behalf of our people on the depths of our heart to wish Miss Mac Ritchie a safe and nice voyage back to her home and a long and happy life in Eu rope to rest on her oars and to cherish the memories of a long and useful career to tender the lot of the poor benighted Natives of this land happier and better.

In our last we animadverted strongly on an impracticable and unheard of regulation which a committee had recommended the Town Council of Queenstown to adopt, that Natives visiting that town should payan impost of Is 6d. In the Town Council this was resisted by Mr. Crouch who has thereby done signal service to our people, and we sincerely hope there will be sufficient common sense among Councillors to prevent the adoption of a pettv vexatious regulation. As our correspondent Mr. Isaac Wauchope of Lovedale shows, the proposal will not affect what those supporting it hope it will compass, while it will unnecessarily harass the better class of Natives. It grieves us very much to see that the regulation finds warm support from the only newspaper in Queenstown—the *Free Press*— and after carefully reading what it advances, we confess we fail to discern that any good will be done while incalculable mischief is sure to result from their annoying the labouring class. We pray the regulation may be withdrawn. It is a gross interference with the liberty of the subject.

Why? And How?

ADDRESSED TO THE EDITOR.

SIR,—Your remarks upon the recent regulations of the Town Council of Queen's Town are very fair, and should commend themselves to all lovers of justice and equity. It seems indeed a very monstrous thing to levy a tax on Natives visiting their friends; and one who is not conversant with the details of the case naturally asks himself the questions—why is this done? and how is it to be done? Why? Is it to prevent vagrancy and roaming about for the purpose of stealing? It could not be that, for the tax of a dollar, if vagrancy were at all of any value to the vagrant, is nothing. Is it to prevent overcrowding at the Locations? This is more like it, but is it practicable? It would mean that all the residents of the Location should be registered—that is, not merely the huts and their owners, but all the inmates of the huts; that a number of well-paid specials be employed not only to watch the streams of Natives that come into the town by day and by night, but also to make nightly raids into the Location, visiting every hut, counting all the inmates, and catching all the visitors “alive.” Unless this is done, that is to say—an efficient force of this kind is kept up, the law will be a dead letter, and the Town Council will gain nothing by it. But this is not the thing yet. Although the impracticability pointed out appears in every case imaginable, I am anxious not to impute any impure motives to the framers of this regulation, for I am perfectly aware that there are difficulties in the matter connected with the management of Native Locations by Municipalities, just because there are many in those Locations who have no right to be there, and whose presence there is by no means an acquisition either to the Native or to the European community. But, at the same time, there are those who have to visit the town for homestead legitimate purposes, and how is the line to be drawn between the two? I rather think that the main idea is that of benefiting the local funds, which, although hard for the Natives is quite legitimate for Town Council to do, seeing that they are the legal owners of the Locations. There is, however, such a thing as the abuse of rights—a tendency of power to encroach upon the weak and helpless—which I must say seems to be the case here.

My own experience of Municipal Regulations is that bad ones never last longer than a year. The Town Councillors are generally a body of respectable men—not always as good as we might wish, but the exceptions are unimportant. On the whole they are always amenable to reason; and I have known instances in which a bad principle was opposed to the Town Council, although its adoption would have been a source of gain to them, and in spite of memorials from the Natives themselves, simply because the Council thought the thing was bad in principle and as dishonouring to them as it would be degrading to the Natives This was the case at Port Elizabeth where a memorial signed by 500 Natives asking for permission to brew and sell Kafir beer, was thrown out by the Council.

It is to be hoped that the Queen's Town Council will move cautiously in this matter—and the only caution I can see practicable is to rescind this regulation and frame something better.

Yours truly,

ISAAC WAUCHOPE.

NOTES FROM THE TRANSKEL.

[BY A NATIVE CORRESPONDENT.]

DROUGHT

has broken up, and people are ploughing excepting those without means, who naturally look to their well-off friends for assistance. But it is feared that in most instances this will lack them as cattle are poor.

CIRCUIT COURT, BUTTERWORTH.

The last Circuit Court at this place gave general satisfaction to the public. And it is hoped that the Government will continue the Court until the appointment of a Recorder. It is desirable that the reviews of criminal cases should be done by the Supreme Court.

GENERAL.

Everything appears satisfactory and quiet under the administration of the Acting Chief Magistrate, Mr. Liefeldt. We hope for success in the “Memorial Fund” of the late Captain Blyth, C.M.G., and that the surplus of the tomb stone will be expended on something substantial. Traders seem to be determined to raise the prices of goods although carriage is gradually getting low; Wool is said to be 9d. to 9½d per lb, but people are puzzled by the money they receive for wool—to this rule there are exceptions. Why will not Natives form an Association, as it is only by that union they could avoid gambling, and find their market.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" linge-lilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiwe ngumakosikazi Ngapandle komketiso Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'thrue, inteng' yetu iyodwa.

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

Biti kwaba batenga kade' Ninga dinwa zihlobo zeta Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibili indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe Scotch Church, Kingwilliamstown,

Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf).

ISAZISO SIKA_RULUMENI, NO. 905, 1889

Ibhotwe to Mpatiswa-Mihlaba no Kwaka, E Kapa, 24 October, 1889.

KUYAZISWA kubo bonke, ngokwe Siqendu Sokuqala so "Mteto Wemihlaba Eshiyiweyo," No. 3 wo 1879, olungiswe okunye ngu Mteto No. 24 wo 1887, ukuba lemihlaba, ikumandla wase Qonce, iyekutiwa ishiyiwe ngabaniniyo njengo-kuba kuchazwa kuleyo Miteto, ayakuti ke u Rulumeni ayitabatele kwakuye ngo 30 APRIL 1890, ukuba akutanga pambi kweloxsha kuvele abayibangayo, kublulwe nerafu ebesezingamatyala ku Mantyi wo Mandla, njengokuba simisela esi Siqendu so Mteto okankanyiweyo.

H. H. McNAUGHTON, Umpatiswa Oncedisayo.

Umhlaba okwi Siqingata sase Qonce, okutiwa ulahliwe ngabaniniwo.

Igama Lomniniwo Ekuqaleni.	Ixesha Lokunikelwa kwe Fatile.	Ukuchazwa Komhlaba.	Ubukulu.	Irafu ese Lityala.	Lerafu Ilityala iqala ngo	Wagqiyelwa ukweli gama.
1 Faku Jikili do	13th July, 1889 ...	1848 Building Lot No. 1, Block BB, Perie Mis. St.		£ s. d. 6		
2 Maggasa Plaatjies do	do	1849 Gardea do 193, do do		0 12 1st 0	6 January, 1884	Faku Jikili.
3 Kwebulana do	do	1914 Building do 4, Block DD, do do		2 10 0	do	do
4 Ngixi Philip do	do	1915 Gar do 27, do do		0 12 0	do	Maggasa Plaatjies.
5 Samuel Umshane do	do	1945 den do 114, do do		2 10 0	do	do
6 Piet Ngqabe do	30th April, 1875 ...	2535 Garden do 9, Block M, Annhaw do		2 10 6	do	Kwebulana.
7 Daniel Umthalwana do	29th May, 1875	2555 Building do 22, do A, do do		0 10 0 6 0	do	Ngixi Philip.
8 Malandela Dita ...	7th November, 1876	2669 Garden do 7, do B, Peuleni do		2 12 0	do	do
	23rd November, 1876	2795 Building do 1, do BB, do do	60, —	0 10	do	Samuel Umtshece.
	7th November, 1876	2713 Garden do 6, do I, do do	6 348 6 -	2 12	do	do
	23rd November, 1876	2826 Building do 1, do AA, do do	60—	0 10	do	Piet Ngqabe.
	do	1761 Garden do 12, do CC, do do	6 349	2 10	do	do
	24th April, 1869 ...	1761 Garden do 11, do H, Rossiton do	6-349 6 —	2 10	do	Daniel Umthalwana.
			6	2	do	Malandela Dita.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

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 ngqondo, Izifo zesi Fuba, neat' eninzi yezilwelwe zama Nkazana, nialo, njalo.

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

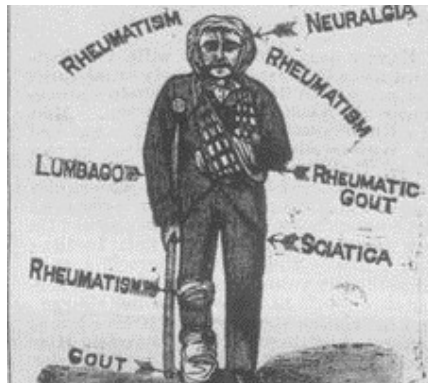
Emva kokuli sebenzisa ixesha elide selamava amaninzi umnino, uliyaleza ngeniniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zihelani zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhottle nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umnino kupela ngu

KING WILLIAM'S TOWN, Linoka zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!
IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka. Umenzi walo kupela ngu

JONES, Cape Town.

LINOKUTENGWA NAPINA

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 singe side.

W. McGLASHAN & CO., (MAGALA) E-DIKENI

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

Ngamanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa **W. McGLASHAN & CO., E-Dikeni.**

Banika awona manani apakamileyo ngo **BOYA, IZI KUMBA, IMFELE, UBOYA BESEYIBOKWE** njalo, njalo **IZILIMO** zitengwa ngamani ase Markeni.

OLOLIWE BAKWA RULUMENTE, BELASE MAXHOSENI.

UKUGUQULWA KWE TRENI.

Kususela, nangasemva kwe Cawa, 1st December, 1889, kude kubuye kushunvavelwe.

I-TRENI ka 2 p.m. ngo. Mgqibelo esuka e Monti iye e Blaney, apo ihlangana neka 4 26 p.m. esuka e Blaney ukuya e Qonce,—iya kubaleka yonke imihla—ngapandle kwe Cawa.

I-Treni ka 6 30 p.m. esuka e Monti ukuya e Qonce nase Komani, yobaleka imihla yonke nange Cawa.

I-Treni ka 9 15 a.m. esuka e Komani isiya e Aliwal North idibana nesuka e Monti ngo 6 30 p.m., iya kubaleka imihla yonke—ngapandle kwe Cawa.

I-Treni ka 9 am esuka e Aliwal North isinga e Komani, iya kubaleka imihla yonke ngapandle kwe Cawa.

I-Treni ka 7 15 p.m (ngokuhlwa esuka e Komani iye e Qonce nase Monti, yobaleka imihla yonke, yosuka e Blaney ukuya e Monti iyure ezimbini ngapambili koko ibifudula isenjenjalongapandle kwe Cawa, eyoti ngalomhla ihambe njengokuba ihamba ngoku pakathi kwe Qonce ne Monti

I-Treni entsha yosuka e Qonce ngo 4.25 am hlangabeze eyase Komani yase busuku, eya kungena e Monti ngo 7.30 am.

I-Treni entsha ka 6.20 am esuka e Qonce isiya e Monti, yohamba nge Cawa kupela

I-Treni entsha yohamba imihla yonke ukusuka e Blaney iye e Monti ikwakunye neka 8.10 am evela e Qonce isiya e Blaney, iyokungena e Monti ngo 11.10 am.

Inguqulwana ezizimi, nencazela ngamaxsha kwizi tiishana nendawo zokuma nobona kwi Time Tables

T. R PRICE, Traffic Manager

Chief offices, East London, November, 1889

(UBHOBHO), ELUKALWENI

UHLELI echopele ukurola amaxabiso awona aphezulu

NGO BOYA

ISAZISO

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

Mawetu! Mawetu!!

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

Ako Amaculo amahlele onke. Kuko ne Noti (Tonic So' fa) ezimaculo matsha, amnandi. Elihebe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo.

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

Iqela Lababoleka nge Mali e Transkei.

LENTLANGANISO igama lingentla iya kudibana nge 4th of December, e Cegciwana, emzini ka Mr. C. Kupe. Umzi ontundu wonke nyamanyama, ekungaluvuyi nko.

P. S. LUSASENI, 3it28, ll Acting Secretary.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo,

ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaulenza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabizo lawo; ngenxa yokucocoka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo 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 esikatazayo.

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 wamehlo abulalayo.

UMGEDI OHARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, akungatandi kudla, leesine nento ezinjalo.

UHLIKIHLA (Embrocation). Amafuta omni okupilisa ukuqagamba komzimba, Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

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

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku gada iziswana esikatazayo zentsana, nezabantwana.

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

UMOMELEZI WASE INDIYA

(Indian Tonic). Iyeza elilunge kunene kwisifo zokuba butataka, nokungatandi nto itiyawo.

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

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

UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatio zendlela yoku wasebenzi zishicilelwe izokuzalisekileyo zatwa neza kwi bhokisana nezi- tofilana ngazinye eziti zakulandela ngokufezeka kileyo akaze angaphisi lamayeza. Ngekungabiko kuya, nandlu, namhambi ungenawo lamayeza esi-rwece sokulumkela okungekheli.

Akandwa enziwa ngu **JESSE SHAW**, Iqira elisebenza ngemiciza, e Bhofolo, atengiswa usuye ngebhokisi nange Bhotile nangamagosa ake kwi nkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer A Dyer, Malcomess & Co., D Drummond & Co.

E Ngamakaye—Mrs. Savage.

E Monti—B. G. Leunon A'Co.

E Rini—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Leunon & Co.

E Ngqasha—W. A. Young, E q.

Ikaya lawo e Fort Beaufort kwa Nogqala.

ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna. ugama lingezantsi ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impa-to efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame-kunene, **ROBERT XHOLLA**, Kowie Street.

Graham's Town, 28th June, 1889.

Printed for the Proprietor, J. TENGO-JABATU, by HAY BROTHERS, Smith Street, King Williamstown.

AKUKO RAFU

YE

ZINDLU

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