

# IMVO ZABANSTUNDU

(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, DECEMBER 5, 1889.

[No.264

IXESHA LE BHOLA, 1889.

ABATSHATILEYO.

DYER NO DYER,

John J. Irvine & Co.,

BANQIKA into eninzi ye Mphahla ye Bhola, abayife dlakana ukuba ibonwe ; kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABA-ZINTLOKO.

KING WILLIAMSTOWN.

IBHATI.

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  
„ Duplex Driver 30s „ ezi Kuncotula 19s 6d  
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- Ezika Ayer's Ze Match ezimitungo yo 4s 6d. ipindwe katatu 9s.  
„ „ extra strong 6s 3d. „ „ i Catgut „ 10s.  
Ezentsapo 2s 6d. „ „ Lillywhite 6s 6d, 7s, 8s, 8s 6d  
Ezika Duke ze Match 5s 9d, 6s 3d, 7s

IZANDLA.

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope— ngolusu lwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha. Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and 9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d.  
I New President Batting Glove 9s 6d.

Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. In'tonga 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 Slieleni zo mbini e pontini, amanani awodwa kule mphahla. Paula Mlesi!

BON MARCHE

[Apo Kutengiswa impahla entle ingamanani angemakulu],

GRAHAM'S TOWN.

Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2/d. yd. ' Imicako etungelwa kwi Blanket, iqala 4/d. yd. Ezona Ntiobo zintsha ze Print, 3d., 4sd., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye. /blanket zoboya ziqala 51- inye. Amabhayi 21- lilinye; 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 Emhlalayo umfana ifishini entsha, 21s.  
IHEMPE, 1s. inye.

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

JOHN W. BAYES & CO.

Kwi Kosa 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.

MGIDLANA-NYOVA.—E Qutubeni, ngo 12 November, kutshatshwe u GAWUZELA MGIDLANA wakwa Makwababa no CAROLINE NYOVANE. Iqina libotshwe ngu sontombi, u Rev. E. Nyovane.—3it12,12

MONTAUNG-NEER.—Kutshatshwe ngu Rev. A. Faure wase Hertzog (Emhlangeni) u ISAAC M. A. MOTAUNG, ongu Mvangeliki kwa Komani, no HELLEN AGNES NEER wase Hertzog, ngo 22nd October, 1889.—4it19,12

Ababhuhileyo.

MADOLO.—Kwa Matole, ngo 15 Nov., 1889, kubhubhe u NKAU ogama limbi lingo MADOLO, umninawe ka Mhlambiso. Ugule intsuku zantlanu. Izihlobo zonke mazamkele lombiko.

Amatole Basin, November 27, 1889. 3it19,12

DUSE.—Emgwali kwi Farm eyi Garnet kubhubhe u MANCI DUSE, ngomhla we 9 ku October. Izihlobo mazamkele lombiko. 4it512

"ABAZELWEYO.

SHOSHA.—E Tsomo, ngo 21st October, u MRS. HENRY S. SHOSHA ufumene Unyana.—3it 5,12

KUFUNWA

ITITSHALA ezine Certificate, amalungu e remente yase Wesile. Abanjalo bangabhalela u REV. E. J. WARNER, 3it12,12 Mount Arthur, via Queenstown.

Isaziso kubo Bonke.

INTLANGANISO ye Bandla lase Wesile e Qonce ibisingete lento eyenziwa ngumzi Ontsundu, ovela kwindawo ngendawo, nsalisa indla yo Mfundisi kakubi. Lendawo Intlanganiso iti mayingenzeki ziko Indawo Zendwendwe, Ngomyalelo we Ntlanganiso ya Bakokeli base Wesile,

T. SAMBULA, Igosa lo Mjikelo. School Street, November 27, 1889. st.ad.12 90

Incindi Epitekeziweyo

LINSEED NE

HOREHOUND.

Lelona Yeza le NKOHLOKOHLA, INGQELE, nazo zonke Izikhulane zo MQALA ne MIPUNGA.

1/6 NGE BHOTILE.

Ngamanani Nanganye kwa P. GRAY, Chemist and Druggist, CAMBRIDGE ROAD, KING WILLIAMS TOWN.:

OLUKA

Gowie Uluhlu Lwezityalo. Ngo NOVEMBER.

Ezimvula zikoyo zinoncedo kumlimi. Ngokukodwa lelona xesha lokuhlwayela I Cucumbers, I Vatala, Osenza, Omapuzi, i Tomatoes, i Rhubarb, yemboyi ezinqapelayo.

Kwane nyantambo ezinjenge Aster, Balsam, Candytuft, Cockscorn, Lobelia, Nasturtium, Portulaca, Petunia, Salpiglossis, Zinnia, Phlox Drummondii.

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

OSENZA ne TYUKUMBA zipiwe amanzi.

Intyantyambo, zasebusika ezimaggabi awileyo, mazinestulwe, zomiswe, zeziq-shekwe entlabatini, kwindawo epolileyo.

W. & C. GOWIE,  
GRAHAM'S TOWN.

J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Ku ngewaba. Ngezantsi kwesitora sakwa Aluveni. Kingwilliamstown.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s

IBHATYI „ „ —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d

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

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, is 9d, 2s, 2s 6d

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

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.

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

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5/d, 6d nge yadi

Izitofu ezibugqi—6d, 7/d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

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

YIZA KUBONA EYAKWA

BAKER, BAKER & CO.

IVENKILE YE NGUBO,

KAUKANGELE IMPAHLA ENINZI

Isuti ezimnyama nge 26/6

Isnti ezi Fancy nge 11/6

Isuti ze Serge nge 27/6

Ibhatyi eziyimi bbingo 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, Itepsana, 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.

## NGEZAZISO.

NGOMMISELO 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.

## Iveki.

NGENXA yokubambezela e Adelaide komkombe eza ngawo i Ruluneli entsha, kafeke ucingo lokuba seinga fika ngo 12 December e Kapa.

O REV. B. S. DLEPU wase Bhai no Rev. E. Magaba wase Rini bagqite apa Egonce ngolwesi-Hlanu besingisa e Kamastone apo kumiselwe intlanganiso ye Komiti yase Wesile elngiselela ingoma zenoti zatnaculo elobandla e Sixhosa. Nge Sabata ezayo baya kubamba izikozzo apa e Qonoo, xa beyindlela ukuya kumakaya abo.

ELINYE lamafama alomandla we Qonce lichebe amabhali a 120 oboya, adle £15 nge bhali. Amadoda afuye igusha afumene izisulu nonyaka ngoboya.

LISELOKO liqatsela linyuka lona ixabiso loboya kumaito wase London. Kobungeveki egqitileyo bunyuke nge 1/2d ne 1d iponti.

IXABISO lenkabi ezitsalayo e Monti lihamba kwi £9 10s. kuye kwi £9 15s. ngenkabi. Kumsito wase Toleni, e Cumakala ihamile zihambe kwi 10s. ne 18s., inkabi zenkomo tide zaya kwi £12. Ixabiso legusha lihlike, namanani enyama seleqalile ukhuliswa.

U FAKU, omelele e Batembu e Palamente usand'ukwela kwela Besutu. Axixelayo ngelo zezokuba lizolile kuya linywa, kuya hlwayela kunene.

KUTE kwakuviwa ukuba bunyukile e London uboya bangena kunene kwa Dalawe Igrisi enyanga ntandatu ihambe kwi 8 1/2d ne 8 5/8d ngeponti, obhlanjwe emlanjeni ljid ngeponti. Siti sakava ezindaba singe ngesaba ngamafama endaweni yokujongana nale nkohliso yokushicilela abantu ama-pepa babe benga bangasikohlisa ngangoko banako.

U REV. FREDERICK MASON webandla lase Wesile ubuye e Ngilani ngomkombe oyi Roslin Castle, ofike e Kapa ngolwesi-Tatu lweveki egqitileyo.

UMANYANO . LWABAFUNDISI bomzi wase Rini lubongoza abapati balowumzi ukuba kubhuliswe onke amadungudwane akwi Lokeshoni yabantsundu apa e Rini.

E JOHANNESBURG kufunyenwe izidumbu amadoda amane antsundu kufupi nalandawo kwabulawelwa umlungu ongu Cook. Kucingelwa ukuba babulewe.

KUKO udaba lokuba u Nkanunu Tshambuluka unomsebenzi awunikwe liqela laba-boleki-mali e Krugersdorp, Transvaal, azakupuma ke kwesihlalo sake embusweni ngeso sizatu. Oke wayinqhina lonto kuye ngesiqu akafumananga mpendulo itsofileyo.

U HOFI (Mr; Theophilus Shepstone) uhlokomise ngegunya ukuba upelwise umbuso wase Swazini, sewuyekelwe kubatunywa be Nkosazana nabe Transvaal ukuba benze abakubonayo. Amaswazi wona afuna emi ngobuzwe bawo.

KUKO umfazi womlungu ofunyenwe e Bhai ngo-Mvulo ongapaya efele ekoyini, enenxeba lemela emqaleni, kucingelwa ukuba ubuyele emelweni.

NGOKWENGXELO Yompatiswa-Mfundo u Sir Langham Dale, abahloli zikolo bale Koloni, bazamanishe intsapo ekwi 13,000 ngalonyaka upelayo.

NGOKUWA kwendlu ebeyisakwiwa e Glasgow, kwenzakele abantu abamashumi matatu abebesebenza kwendlu ekufupi naleyo.

AMASLAMSI e Tekwini ashumayela unqulo Iwawo kuma Zulu. Ake indlu yokunqulula abamnyama.

IPEPA lomzana wase Dikeni liva ukuba kuko itenjanga lokuba sizakuvuswa isikolo sakwa Gqadushe e Xesi, nokuba ngati izakuba ngu Rev. Henry Kayser (umfo ka Gqadushe) wase Hankey umfundisi.

KUNE imvula ezimnandi kweli ukufa nokutwasa kweveki. Besezifuneka.

INTLANGANISO yokugqibela ye Gqogula le Siqingata yase Ngqushwa ibingo 19 Nov. yonganyela ngu Mr. P. Bailey. Igqibe ngecebo lika Mr. Elliott osekelwe ngu Mr. Lloyd ukuba kuqokelwe ukucelwa ku Ruluneli ukuba aqinisele Umfundo we Ifatu ye Zinja ngesaziso. Kwavunyelwa-na.

ENGAPAYA yayiyi Sabata emnandi Em. gqawabebe ka Dikweni, kusingetwe umcimbi wokuhanjiswa kwe Lizwi. Intshumayelo yahanjiswa ngumfundisi womjikelo wase Qonce u Rev. F. Mpinde ku Hez.: xxxvii, 4 watsho kwafudumala. Ukumka komhla ibe yintlanganiso ngamacebo okulihambisa ingu Mr. J. Tenge Jabavu esihla lweni watyilela umzi ngentsebenzo yemali ezizolelwa Iizwi, nokuba ukurofwa kwayo kulandelwa ngamatamsanqa. Ikokelwe ngo Mr. H. Gqobose no Mr. J. Ngcetane, no Mr. S. Sitela intlanganiso, yanikela kwatandeka. Owase Mgqawabebe wodwa umnikelo uthe xhaxhe nge £13.

KUMANA ukuxelwa ezokufunyanwa kwe Golide kwa Zulu.

IZULU libulele amakwenkwan amabini amnyama e Estcourt, Natal.

SIBE nosizi ukuya ukuba lemvula ayanelele ukuba kulinywe e Ngqushwa.

IYANTHATYA imofu e Humansdorp.

ITIMITI yapezolo yamanenekazi ase Qonce yokuhlanganisa imali yokumisa iqela le Tennis ipumelele kakuhle.

IGOSA lo Mjikelo we Wesile wase Qonce linesaziso kwelanamhla ngomyalelo wintlanganiso ukuba zipeze Indwendwe zaba mnyama, zendawo ngendiwo, ukugangata umfundisi endlwini yake lemihla. Lento iruqule.

SIVA ukuba ityala lika Richard Kawa wase Ngqushwa kutiwe ngu Mhluzi. Matyala maligqwetywe yi Mantyi, emnike inyanga 9 ngokubhala amagama abantu emtandazweni ngasese kwabo. Ubhenele ezijajini; umhlaba wake kukuba umangalelwe ngabanini madama na.

## Imvo Zabantsundu

NGOLWESI-NE, DEC. 5, 1889.

### KUBAHLORO BETU.

ABAPATISWA-MICIMBI ye-mali zelipepa le Mvo ZABANTSUNDU bakwelikulu isebenzi ukhlehle amagama omhlambi ongasayi tumeliyo intlaulo. Sezintyulwe izaziso ngentlaulo kubantu balomkondo, ezinye zisakulandela kuba awukafezwa umsebenzi wokuhlela. Mhla ugqityiweyo umsebenzi wokuhlela, sicinga ukwuhlokomisela umzi wonke amagama eliqela lisihlininikisayo. Lomhlambi sililanga wo usingenise ekuxakekeni okukulu.

Usingenisa kwenkulu indleko, utembisa ukusinceda ngentlaulo emi-siweyo; siti ke siwenzele ipepa landaba nelokunceda izizwe mnyama

wokuzibuzela kwezinye kwanetuba lokuba abamnyama beli lonke libanzi bazame inmvisiswano. Kuti xa ingafiki ngexesha lomnqopiso sibanyamezele abantu bakowetu sisiti siya bavela, siyabanceda; kodwa njengokuba sikangele ngoku ezalona zigwinta ezingenabuyambo zomsebenzi siwupatele umzi wonke omnyama ngababantu sibe sibanyamezele amaxesha amade. Abantu abasenze lento imbi kunene, ngabantu abesibakumbulele nje ngoko wobona umzi mhla siwahlokomisayo amagama abo. Impi e Bafundisi, nengo Titshala; amadyakeni—abashumayeli nabakokeli—nezinonopu ezimagama azukileyo kulomzi wakowetu, namadodana abekunjulelwe ukuba awangengene enkhohlisweni—lemikondo ayiswelekile kumagama aselepaulelwe ngaba bhali-micimbi ye Mvo ZABANTSUNDU. Bayazazi njengokuba sibazi esiyibhekisa kubo lenteto. Inxenye yabo sesiyitumele ngeposi izaziso ezizyalatayo; inxenye siseza kuyitumela. Saye sivakalisa ngokucacileyo kwizaziso ezo ukuba siyawasika amagama omzi oboniso sayo ukuba uyasinyanzela ukuba sipelwelele kwutemba, saye siya kuwupata ngezinye indlela. Abanye balomhlambi batumela inteto zamadinga: asisena kuzikolelwa, ngapandle kokuba ziza nokozo lokulandula kozilandulelayo. Abahlaleki yinteto abasenzisi, nebhaniki esinyanzeleka ukuba siboleke kuzo ngokungafiki kwezitembiso zeliqela, zaye nento elihanjiswa ngazo ipepa eli zingatengeki ngeneteto. Siyawubongoza umzi osakwelwa IMVO ukuba usivele ngezindawo. Amapepa abatumele izitembiso zodwa, zingapandle kwesinyaniso nesesiqingata semali, singa singati aya kunqunyanyiswa nje ngoko sekwazisiwo. Okululwa kodwa ifikile into yokuwahambisa. Lomzi siwurorelayo sowunika ituba ukuba ufeze imfanelo zawo ngaye u December lo. Kakade abafezileyo amagama abo aya kupuma kumqulu esiti kule ofisi yetu ngoma mahlohla-mpalo ” — “ amabhadlalala ” — abantu abazwi sekunzima ukuba silitembe.

UWUNCEDILE umzi u Mr. Philip Gray, umpitikezi-mayeza walapa e Qonce, ngokwuvakalisela bonke kwi Mvo umchiza anawo wokohlelo, izifuba imiqala ebuhlungu nezinye izifuzo ekuhamba zibangwa kungenwa yingqele. Umhlabi wlamacapa uke wawullung, kowake umzi wawulung uncedo kwabakulu nakwabancinane. Umzi ongenamali yokuya kumagqira ufumana uncedo olukulu kunene kumayeza anjengala o Mr. Cook, no Mr. Gray namanye.

AKUYIYO into elula kuti ukufumana ingxelo zehambiso ye Lizwi le Nkosi pakati kwengqimba ngengqimba zabamnyama abapeshya kwe Ligwa. Kusivuyisile ke ukutubisana namapepa ese Transvaal nengxelo yentlanganiso yaba Fundisi base Wesile beso siqingata ebise Johannesburg ngo 11 kwada kwango kwefilevo. Kulengxelo sifumana ukuba inani letyalike limi ku 46, ezinye indawo ekuhanjiswa kuzo inkonzo 96 — zizonke 142. Abasebenzi ababhatlwayo (ngapandle kwatna Ngesi): Abafundisi abamnyama 7, Abavangeli 15, Itishala 25 — bebonke 47. Abangahlawulwa 187, abashumayeli 161 — bebonke 348. Amalungu azeleyo 2,297, abasekulingweni 620 — bebonke 2,917. Intsapo yesikula se Sabata 2,438; eyese mini 1,101. — Kugqitywe kwelokuba kulungiselelwe umsebenzi ye Lizwi kwabamnyama e Johannesburg ngumfundisi omhlophe wakona — Ngesicelo sabafundisi abamnyama kuntyunye abafundisi ababalulweyo ukuba bayekwaneka kumbuso imfanelo yokububandeza ngokunye utywala kwabantsundu. Kubhekiswe isicelo e Ngilani ukuba uqutywe ngamandla, kwindawo ezintsha umsebenzi. — Babuwe ngoluhlobo abafundisi (ababalulwa abamnyama), Kilnerton — Rev. Owen Watkins (umongamele), Pretoria — Rev. J. Underwood, Johannesburg, Revs. G. Weavind, R. F. Applebe, G. S. Sheldon, (owabantsundu) Rev. F. J. Briscoe, Potchefstroom — Rev. T. H. Wainnan, Klerksdorp — Rev. I. Shimm, Zoutpansberg — Rev. G. Lowe, Wakkerstroom — Rev. G. Blencowe, Robertson — Rev. G. Benson, Mafikeng — Rev. A. S. Sharpe. Abafundi be Mvo abapeshya kwe Ligwa sebengasinceda bona ngezokwabwa kwabamnyama Abafundisi.

I-Almanak ye “MVO” yo 1890.

SIPAKATI kokulungiselela ipepa lonyaka ngoku. Kakade akuko nto siya kuyishiya ngapandle ebinga banga ukuba le Almanak yabamnyama igqibelele ukulunga. I-Almanak siyikupa njenge bhaso lonyaka kubahlobo beta abasixhasayo kulomsebenzi

unzima. Siyazi ukuba kuko into eninzi ezimisele ukungena pakati kweqela elamkela IMVO ZABANTSUNDU ukutwasa konyaka omtsha. Ukuze ibe nokutyulwa i Almanak lempi singayicebisa ukuba iwangenise kwangale nyanga amagama, kuba kuya kushicilelwa inani elilingene amagama akoyo. Kwangokunjalo luyayalezwa udid o sewazisiwe ngokusikwa kwamagama alo ukuba alusabalelwa nanini labancedisi, luse lungene kuluhlu Iwabathonisi beli linga silenzela izizwe ezimnyama. Abalomkondo sebengazinceda — nati basincede — ngokubonakalisa abanako ngayo lenyanga ka December ukuze babe nokufumana i Almanak nabo.

## Amanqaku.

U Miss CARTER wase Japan, ubalisa ngomfazi otile walapo e Japan, owayezise usana kuye, ezokucela ukuba lugcinwe ngu Miss Carter lowo, Eljinenekazi lase Japan lati “ Lomntwana ndinizisa kuwe kuba u Tixo wenu Magqoboka kupela ko Tixo ofundisa ukuba kunyanekelwe abantwana abancinane.” Lomntwana ucolwe lelilenekazi elahlwe eludakeni ngabazali bake, bebangelwa kukudaniseka ukuba besuke bazale intombi.

E MACFARLAN ngolwesi-Tatu ngokuhlwa ngomhla we 27 ka November, bekeko intlanganiso yokuxoxa ngoselo. Akuko ndawo ifuneka kuyo ngapezu kwase Tyume, indawo leyo ebonakele nangokungabiko kwabantu. U Rev. Mr. Mzimba wase Lovedale wenze inteto elusizi kakulu elihlabe kakulu eloqelana belikona.

INTO enkulu epitizelis i abantu base Tyume yintlanganiso eyakubalo ngomhla we 12 ku December, yokutza kuxoxa ngosicelo sase Dikeni sokuba impy yase Macfarlan ipatwe e Dikeni ipume e Qonce.

ABATUNYWA - KOMKULU ngomcimbi wonxilo bebese Rini ngo-Mvulo nangolwesi-Bini. Ukusuka kona bayakuba kwezindawo ngokulandelaya kwazo: — E Bhofolo, Engqushwa, e Xesi (kwa Rama), e Qonce, nase Romani. Into ebifuneka kwimimandla elunge nati bamnyama, kukuba uzamazame wonke umzi bakutika abantunya. Bekungatandeka ngakumbi obomvu bangasali abafazi. Ngokwenjenjalo sipelisa onke amacebo okugixota iramncwa (ngabula nto ka Bhuluneli). Umbunga umzi ungalahla ucwabile uhlophle ukuyiquba inteto yawo ku Batunywa. Rambe ngo Mr. Justice Maasdorp (Umongamele), lion. A. Wilmot, M.L.C., Hon. R. P. Botha, M.L.C., Messrs. J. S. Marais, M.L.A., B. H. Holland, C. C. R.M., Rev. Nendick Abraham, no Hon. J. H. Hof-meyr, M.L.A.

KWESIKA-KAMA sivuyisiwe kukuba ukuba seyike yako intlanganiswana yokuhluzela inteto nokulungiselela ukutika kwa Batunywa kona. Kubuleleka oko. Intlanganiso yoluhlobo ibiko e Rini, ngobusuku ba 21 November. Kunconywa ubumandni bayo. Atata ngamazwi abuhlungu amadoda, esiti onke ingalitamsanqa elikulu ivaliwe ihambara yotywala pakati kwawo. Umzi umoya- mnye ngalendawo. Linjala elomani d'la wase Rini.

UWUNCEDILE umzi u Mr. Philip Gray, umpitikezi-mayeza walapa e Qonce, ngokwuvakalisela bonke kwi Mvo umchiza anawo wokohlelo, izifuba imiqala ebuhlungu nezinye izifuzo ekuhamba zibangwa kungenwa yingqele. Umhlabi wlamacapa uke wawullung, kowake umzi wawulung uncedo kwabakulu nakwabancinane. Umzi ongenamali yokuya kumagqira ufumana uncedo olukulu kunene kumayeza anjengala o Mr. Cook, no Mr. Gray namanye.

AKUYIYO into elula kuti ukufumana ingxelo zehambiso ye Lizwi le Nkosi pakati kwengqimba ngengqimba zabamnyama abapeshya kwe Ligwa. Kusivuyisile ke ukutubisana namapepa ese Transvaal nengxelo yentlanganiso yaba Fundisi base Wesile beso siqingata ebise Johannesburg ngo 11 kwada kwango kwefilevo. Kulengxelo sifumana ukuba inani letyalike limi ku 46, ezinye indawo ekuhanjiswa kuzo inkonzo 96 — zizonke 142. Abasebenzi ababhatlwayo (ngapandle kwatna Ngesi): Abafundisi abamnyama 7, Abavangeli 15, Itishala 25 — bebonke 47. Abangahlawulwa 187, abashumayeli 161 — bebonke 348. Amalungu azeleyo 2,297, abasekulingweni 620 — bebonke 2,917. Intsapo yesikula se Sabata 2,438; eyese mini 1,101. — Kugqitywe kwelokuba kulungiselelwe umsebenzi ye Lizwi kwabamnyama e Johannesburg ngumfundisi omhlophe wakona — Ngesicelo sabafundisi abamnyama kuntyunye abafundisi ababalulweyo ukuba bayekwaneka kumbuso imfanelo yokububandeza ngokunye utywala kwabantsundu. Kubhekiswe isicelo e Ngilani ukuba uqutywe ngamandla, kwindawo ezintsha umsebenzi. — Babuwe ngoluhlobo abafundisi (ababalulwa abamnyama), Kilnerton — Rev. Owen Watkins (umongamele), Pretoria — Rev. J. Underwood, Johannesburg, Revs. G. Weavind, R. F. Applebe, G. S. Sheldon, (owabantsundu) Rev. F. J. Briscoe, Potchefstroom — Rev. T. H. Wainnan, Klerksdorp — Rev. I. Shimm, Zoutpansberg — Rev. G. Lowe, Wakkerstroom — Rev. G. Blencowe, Robertson — Rev. G. Benson, Mafikeng — Rev. A. S. Sharpe. Abafundi be Mvo abapeshya kwe Ligwa sebengasinceda bona ngezokwabwa kwabamnyama Abafundisi.

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Aka Rev. John Bennie, 47 Ngala:— 2, 3, 4, 5, 8, 9, 10, 12, 13, 14, 15, 16, 20, 23, 25, 29, 30, 32, 40, 41, 46, 48, 51, 54, 56, 58, 63, 64, 66, 67, 69, 70, 71, 72, 73, 76, 85, 95, 97, 99, 101, 114, 115, 141, 155, 161, 173.

Aka Rev. John A. Chalmers. 32 Ngala:— 18, 74, 75, 77, 79, 80, 81, 82, 83, 84, 87, 118, 120, 124, 129, 130, 131, 1, 37, 139, 144, 162, 205

Aka Rev. Tyjo Soga. 23 Ngala:— 22, 31, 39, 44, 47, 49, 52, 55, 58, 78, 88, 101, 103, 113, 123, 171, 184, 186, 187, 200, 202, 207, 212.

Aka Rev. Robert Niven in Nerala:— 11, 24, 28, 43, 65, (98), 100, 146, 174, 175.

Aka Rev. H. H. Drumgore 6 Ngala:— 6, 38, 50, 119, 197, 199.

Aka Rev. Richard Birt 2 Ngala:— 34, 132.

Elika Rev. Bryce Ross 1, lele 153; elika Miss Ogilvie lele 182; nelika Ntsikana lokuqala.

Lencazo isekwe pezu kobungqina buka mfikazi u Mrs. Kayser, intombi ka Rev. John Bennie. Ndingavuyela ukuba abanento abayaziyo ngalendawo bayixele e Mveni, bati nokuba kuko indawo endiyi posileyo bandibonise. Lendawo mna inkulu, kuba abafundisi betu abadala baya dula, sebe mbalwa abakoyo, ngoko ke siya kutanda isizukulwana esizayo ukwazi ukuba basenzela misebenzi minina. Bobona abalesi ukuba amaculo angena baniniwo anga 95.

kono ngenye imini apa lilala ngokuti izinto zibuya umva. Olubuy umva sifunukuti sikolwe lulo tina lunga lungepele. Uti umhlobo wetu pakati kwenteto ende.—“ Ne netevu ngokwazo kubonakala ukuba zivene nama Yuropi ukuba amapepa anganikwa micimbi ushushu wakuxoxo-abagqiti namteto, okanye abenzi nkohlakalo ipokeleyo ifanelwe kubalwisa; ngazwinye abasakolisi ngokuba ngoko. Bayatumekelela ukhulahlala irafu. Ngati nokusela kusate nqumama, singazi nokuba kwenziwa kukuba u Chief Kama ebeye kwintlanganiso yase Cradock sinina, nokuba kukuba kuzakufika abantunya ngotywala. Mcinjana ubapitizelisiyo ngulo werafu yezinja asingewupati ke wona kuba sosolwa macalana onke kutiwe akoko zindaba emapepeni.” Esinalo tina leli; okukuzola komana kuko ngalo lonke ixesha nmbuso ungasipitizelisiyo, namapepa endaba abamhlope angasituyiyo.

BEKE kwimiqolo yenteto yama Ngesi sadlokovisana nowetu ipepa lase Komani ngecebo ebelingeniswa lixhaswa lelopepa kubapati bomzi wakwa Romani, kusitiwa makati ontsundu ondwendwela ilokeshoni yakona nangokufuna umsebenzi arafiswe Is. Gd. Elicebo kutiwa lellokuxota. amadungudwane. Rusi-nqabele ke, kuba amadungudwane awangebe nakuhlala. Ibonakele kuti lemali iyeyokuhlalisa kakubi abantu abanezimilo abafanelekileyo abangaba bahambela ibizinesi, batike bahlale kubahlobo babo e Lokeshoni. Sivuya ukuti kwintlanganiso yabapati bomzi lifike elicebo lachaswa ngumhlobo owazekayo wabantsundu u Mr. Crouch osekelwe ngu Mr. F. Beswick. Alipumelelanga ke icebo clo. Isuke ke ngoko i Free Press yasiyumela ipulo iti izimvo esizanelekileyo ngalomcimbi asizamzi untsundu zezombhali kwapele. Ingaba yinteto yamawetu ase Romani na leyo? Ukuba iyoy ebananina akusitumela ezona mvo zabantsundu. Tina ukubhala kwetu sisuke sazibeka kwindawo yamawetu ahambela ibizinesi e Komani safumana eyakuba semngeipekweni.

## ROUXVILLE, O.F.S.

[EHPHRAIM NKOPANE.]

IMVULA

ine kamnandi apa, ilizwe lihle, utyani buyahluma, ingwelo yimirozo ukuya e Gold Fields, nempahla iyatyeba, yonke into iya dloba.

U NONDALA

obebaleke nentombi ye Bhulu bevela kwelicala langase Filipofisi, unikwe inyanga asebenze nzima kule ofisi yalapa ngokusuka ahambe engena Pasi; waba ke uyahlulwa nomfazi wake lowo ote yena waputunywa ngabazali yasala ento- longweni indoda leyo.

TEA-MEETING.

Umhla wolwesi-Bini, ng 19 November, ibiyi Timiti etyalikeni ye Primitive Methodist apa, yama Temple ne Band of Hope, yesikumbuzo sokupela konyaka wesibini lasekwayo elibandla apa, ate u Rev. W. N. Somngesi oyi True Templar yelibandla, ne President ye Band of Hope, wanika

ISIYALO

asitabatele kwincwadi ye Mibalo xiv : 9, \* U Yehova unati, ngawoboyiki, njalo- njalo. Ate ke wabonisa ubunzima ebesebabo pakati kwalyonaka kuntshaba zozilo, nokoyika ebesebabo ukucingela ukuti lomsebenzi uza kutshabalala ngexxa yentshaba zetu, wati ningazoyiki u Yehova unati; esiti tina sisicentamsanqa base Free State kuba umteto awu- yumeli, ukuba sitengisekwe utywala kanti e Koloni buvuliwekwabwa Ntsundu, esiti uyakolwa ukuba amanchwaba abangwe butywala angapezulu kwawabantu abalele emkosini ngamaxesha emfazwe. Kwalandela o Messrs C. Rooi, M. Lebakeng, P. Selhogo nabo babhekise kwangalomsebenzi wozilo esihlangene ngawo. Kute nge Cawa, 24 November, kwafika u Rev. J. Mskinvwa obezokunika umtendeleko. Oteleke kwakwesi sivalo nxa ebesiumayela kula mazwi ati: “Ungoyiki ngokuba bebaniziz abanati pezu kwaba nabo,” 2 Kings, vi: 16.

## Amaculo esi Xhosa.

[ISAAC WAUCHOPE.]

Kuko umbuzo ohlala ubuzwa ngama culo ase Rabe ukuba abhalwa ngobanina. Andazi nokuba kunganina lento angaxe wayo ababhali bawo, lalo azwayo. Ndike ndazama ukulanda ukuba ndinga bafumana na, ndaza ndafumana aba ndibaxele ngasezantsi. Kuko into eni- nzi yamaculo angena baniniwo enditi fan ukuba atatyafwe kwezinye iwadoni. Ekwandeni abaniniwo afi 124 kunye nelika Ntsikana.

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[NGU M'BHALELI WETU.]

Nge 9 November kwi “ Training Society ” u Mr. Isaac Wauchope ufunde ipepa lake elinge “ *Kafir Proverbs and Figures of Speech.* ” Ulihlekeise kakulu ikhaba xa abala izilo nyemakazi eku-fanekiswisa nazo umntu xa kutetwa nge imilo sake. Wati um Xosa uti akukohlwa ngamazwi amafupi okuxela u uvo Iwake ngento, ayifanekise nesilo—hayi, ade ati useso silo. Ukuba umntu lime-nemene, libedengu, njalo-njalo, unqumla umntu ngokuti *inyokha*, abe ugqibile. Ukuba livimba, unolunya, ungcolile, akana neeba—kutiwe *inyja*. Ifikelelo elolike zonke ezonto. Ukuba yindoda eveneyo, eyenza imise

EMAQWATINI.

ILITYE LEMBOMBO.

Ngo 11 September, kwabekwa ilitye lembombo, letyalike yase Nyanga (All Saints), ngu Mr. Stanford. Umsebenzi uqutuywe ngu Right Rev. Bishop Key, D.D. Abafundisi ababeko ngaba—Archdeacon Gibson, Revs. Canon Waters, (Paris Priest of All Saints), E. L. Coakes, St. Marks ; Peter Masiza, St. Marks; W. Y. Stead, Butterworth; no E. Nyovane, Qutubeni. Kubashumayeli yayingo—Messrs. P. Lokwe, Mayekiso, J. S. Dugane, &c &c. Kumanene abalulekileyo ndapaula u A. H. Stanford Esq., W. J. Clarke Esq., Alex. Phillips Esq., Messrs. A. Bali, L. M. Rhai, J. Macozoma, H. Mdeleleni &c. Yagalelwa ke imali ngama Yuropu, nangama Afilika. Eko u Nkosi Langa. Layeliko neroti elikulu lasema Qwatini Sioza Bona. Isakiso eso sesamatye, siko khete ummango, sikulu kanye. Abantu yaba yinkungu nlanga — Evumisa u Mr. Alfred Mhlambiso.

UMGCOBO WEZIKOLO.

Ngo 28 September, kwadityaniswa intsapo zezikolo zasema Qwatini, esase AU Saints, (Teacher, Joel S. Dugane), sipetwe ngu Mr. S. Y. Gasa, i Assistant Teacher, nesase Qutubeni, sika Mr. E. Nyovane, nesase Cengcu, sika Mr. F. Dazana. Umgcobo lowo wabakwa Headman Lwana Mnyengezi, e Qutubeni. Ekubalekeni laqwela i Qutuba, lalande- Iwa yi All Saints. Engomeni laqwela ixegwazana (All Saints), kwamnandi kanye, kuba leza kubonakala ukuba libaxhalele abantwana balo u Qutuba no Cengcu. Nge "Citation" laqwela i Qutuba, Samncoma u Nyanga-Ntatu (Mr. Nyovane) ukuti esafika ago kubenje. Ngobuhle bomsebenzi wonke, sayincoma intombazana ye xegwazana engu Cengcu. U Mr. Dazana akabanga lusizi ukufaka engxoweni yake amabhaswana esincoma kumanene atile.

IMVULA.

Elokupela imvula apa ina njengokwe mihla ka Noni ka Nkavana.

NGE VOTE

Inye into embi apa ema Qwatini, ivoti, ukungeniswa kwamagama asinto inyaneyekelweyo, ngapandle kwempi yase Roda. Ngekungeninani ukuba ngamaqaba odwa angayikataleleyo, akwanjalo namatymka? Abashumayeli be voti, bade bati, konyamelekela i Gomora ne Sodom, kunesisizwe ngemini embi.— SWELINKOMO.

Nge Rafu ye Zinja e Ngqushwa.

Ifikile incwadi (ekungaba ipendula u Mantyi na, nokuba kuviwe ingxolo ye Journal Komkulu), ivela kona isiti Inkosi mazihlangane ne Bhunga lalapa ngalomcimbi, konke na kupakati kwe Nkosi ne Bhunga. Mazibiza Inkosi u Mantyi, zifikile uzixelele oku, wati liya kungena nge 13 November, 1889, apa e Office, zenibeko, noko ningasayi kunceda nto kuba i Bhunga linamadala oku- kuma imiteto esiqingateni apa. Zite Inkosi: ngaba sisaya kufuna ntonina pofu apo singayi kuba sanceda nto? Ute zeniyi noko nina kaloku nitunyelwe kona pambili. Kwahlukenwe. zagoduka, zibe kwelokuba zihlangane ngamini itile ngalento. Zadihana ke zonke, zaqulunqa eliti masiyi ku Mantyi kanye sityi sika kuhlala, tina asipantsi kwa Bhunga lala mafamana ate ntaluntalu apa e Ngqushwa, sipantsi kuka Rulumente mnye, ekurolwe wena nguye ukuba uxele into ayitandayo nangayitandiyo, ngazwinye, ukuba wena usigcinelle ezintanjeni za'ke. Ziyile ute: Yabonani, kulungile ukuba niye kaloku kulontlanganiso, ukuya kuyo asikuko ukupakamisa yona, kukwenza izwi lika Rulumente ate yiyani; yenanzi njalo ke. Atsho ati namhla kanjalo lento ingati iya kulunga ukuba niyala kuba anikarafi nabani, akunje ngami Dushane (namhla wakangela Imvo ezinewad ini eteta ngoku); kanjalo lompi nitunywa kuyo imaqela mabini, nogalela kwabati mawungemi ube ngu mteto, nam andiwufuni noko. Lufikile usuku kune imvula kunene, kubonakale ingakwazi ukubako intlanganiso, benge-ko wena ngenxa yokutintelwa yimvula. Kwase kusitwa iya kuba nge 13 ku December, 1889, ngolwesi-Hlanu. Yeka limaxongo ngalento. Endilishiyayo lika Gweba ute: Maze nize nkonke nabantu benu ukubonakalisa ukungawuvumi lomteto; kanjalo nendlela yokungena noyixelelwa ndim, ndakubhalela ku Nobhala we Bhunga ukuba ze ibe yeyo-kuqala lento yenu.

KUBABALELI —J. J. J. (Herschel), — Utumele ixesha seligqitile angaba noncedo ngalo kuni amapepa okubanga ivoti kwabashiyiweyo ngababhali. Sewulala ngenxeba Re nkabi.

OFUNGELE UKUNYUSA UHLANGA. — Yinto angeleyenza bonke abahlolo belipepa, le ayiya ibaliswa ngumnumzana wase Mtata ngomhlobo wetu omdala u Mr. John Bidli. Ngo-Mggjibelo sifumene lencwadi—" Sir,— Ndifuna ukuba igama libhalwe, nd bengo- mnye wabadabati bepepa lako, kuba ndiba. ngaboloka ku Mr. J. Bidli angavumi, ati tina asivumi nkunyusa uhlanga Nam sendiqumbile, ndikucela ke Mhleli we Mvo ukuba unditumele kuqala ndilibone kuyo leveki izayo. Andinamazwi maninzi oku- teta; sendiyakukangela ipepa elo loko ukufika kwalo kum. Mandingakulibazi. Ndim &c." Siyambulela u Mr. Bidli ngesisenzo sake asenzele uhlanga lwakowabo.

UITENHAGE.—Bekuko into enkulu yom vumo e Tinara ngolwesi Ne olugqitileyo (Nov. 21), usenziwa yikwayile yama Wesile antsendu epetwe ngu Mr P Lutuli. Ku- Wenye neyase Bhayi i kwayile, yako okunene ipetwe ngu Rev. B. S. Dlepu no Mr. Mdolomba ibetelwa u Hadi ngu Mr. E. Ngozo no Mr. Neapaj i. Kuvunywe ingo-ma ezi 27. Kungati ecazucazululwa ngamanye amaculo nabavumi ingande kakubi ingxelo kuba ibende kakulu i Programme nakuba ikaulzeziwe ukuvunywa. Emasendisiti ngazwinye i Bhayi liqwelile. Ngobo busuku kuviwe lento kutiwa yimvumo yenene, angaqayisa ngayo umntu nesesi dlangaleni sama Ngesi. Umbaleli owati i Tinara likapa yonke imilambo ngoknvwama famba uqele ukuya ukurasa kwabantwana besikolo.

EZABABHALELI.

" IZE NIBE YIMBUMBA YAMA-NYAMA."

NKOSI MHELELI WE "Mvo."—Ndiya kucela namhlanje ukuba undifakele lamazwana am ambalwa kwelo pepa lomzi lamazwi ndiwabhekisa kumntana we nkosi u N. C. Mhalla. Tarn Mhle! tarn nantana weramncwa! Akuhlanga lungchlanga. Eala ngenxeba mzuku- Iwana ka Ndlambe. Umzi Wakowenu uwupalazela nina? Ngubanina u J. T. Jabavu ngubanina u Rev. E. Makiwane? Abangabantu bakayihlona? Nawe wavela wayi nkosi kwase luhlangeni, baye bona bengabantu bako kwase luhlangeni. Ndati ndakukuba ubalisa ngomtu owehla nenkungu ndaqala ndancuma, ndati much of his speech to this section uza kuteta namhla amazwi okudibanisa uhlanga ukuze sibe ngumzi omyeni omanyeneyo. Usuke wetupu kwanala ncutakalo yama Reledwane yase Mbo, ndaqala ndadana ndati azi lomzi wakowetu unalishwa lanina kangaka lento bati nabafundileyo basuke bange nabo ikwa yimiginwa—basuke bamane ukutukana benyelisana, kanti bati bahamba elukanyisweni. Anitshona ukuti nina nifundile ningabantu abanengqondo? Yiyona ke le niyenzayo ingqondo oku kuchitana ningabantu bohlanga olunye? Kukwenza okulungileyo na ke oku nikenzayo? Akutshiwona kanene ukutiwa Lilizwi Lomdali: Tanda ummelwane wako, umtande kwanjengoko uzitanda wena ngako?" Kuteninake lento ndiva ndivile lemihla nina mpi ndini ifundileyo nimana ni- nyelisana, nitukana, ningati ninina ningabaginwa bona bantu bangateni sisimilo somntu—abangakataliyo kukutuka nakukunyelisa omnye nomnye. Nditi u J. T. Jabavu no Rev. E. Makiwane abaziona intonga ezise kosi kuwe, abanguwena? Kunganina ukuba nenjanenje? Luya kutinina oluhlanga olumnyama ukuze ludibane luwane, lu- tandane. Mna bendiba wena we nkosi uza kuchitha oluchuku lukuyo pakati komzi wakowenu—i Mfengu no Mxhosa: abantu abachukelana kunene kanti baluhlanga olunye —abantu abamane bebekana amabala emhlana bebekana kwabodwa bengazi ukuba ngokwenje- njalo oko bazivulela ituba lokuba weli the people—the Europeans— zize zingene intshaba zomntu ontsundu zim- chite. Bendiba mna eli lixesha lokuba niputume iziporofitsho zika Ntsikana Gabha awati—zenibe njenge mbumba yamanyama nitandane. Wati umhlaba ka Xhosa uya has only served to revive and maintain race differences among in- habitants of the same country. As not for the Natives, they were referred to as things doomed to perpetual misery outside the pale or Bond of the ideal Nationality. Mr. HOFMEYR opened that part of his speech which related to the Natives by addressing himself to the complaint that, it was too unjust towards the " Kafirs. It was said," he went on to explain, " that we [the Bond] were always trying to rob the " Kafir of his rights." Of course he denied this. And we felt gratified to hear from the lips of the great leader of the Afrikanders himself, that that Nationality had no desire to treat our countrymen unjustly We wish Mr. HOFMEYR had stopped here ; for when he went on to ex- plain what Afrikander justice to- wards the Natives implied, we met with another illustration of what was once remarked by our present Chief Justice about a Magistrate whose judgment was right but the reasons wrong. Somehow Mr. HOFMEYR seems to think that the attitude of his following in respect of Natives' lands needs explanation. On this head we read that the " Speaker said that, what the Bond desired was that the Kafir, as to ground, should enjoy equal, but not more rights than the white : " that the first should not get ground for nothing while the "latter had to pay for it" We understand Mr. HOFMEYR to mean that, as Natives, by th' accident of having been behind their European neighbours in acquiring Eastern civilization, are not as well-off as their white neighbours, they should be dispossessed of ground, which must be put up to public auction, to enrich white fortune seekers. If conquests and acquisitions of territory, from the time of JULIUS CAESAR, were invariably dealt with under the arrangements which find favour with the Bond, it is very problematic where Mr. HOF- MEYER'S people in France, and many other European nations would be. Mr. HOFMEYR does not appear to be satisfied with the land acquisitions of the Europeans in this Colony, although nine-tenths of it is in their hands, and Natives are barely cooped up in one-tenth. This is a big subject and we may have occasion to refer to it again and again. Next, the Afrikan- der Tribune handled the Franchise. Be it observed that these are cardinal points of Bond policy. Mr. HOFMEYR said it was

Waldeckspant, Barkly West, November 22, 1889. [Lencwadi ibhalwe singekafiki kwi ntli ze Ligwa isaziso setu ngokuvalwa kwalengxovo. Yiyi lonto siyingenisayo. —EDITOR IMVO.]

IMIBUZO KUMA TRANSKEI.

NKOSI MHELELI.—Nceda ufake lombuzo wam kwamaweti ase Transkei Amamfe- ngu. —Niti ngowenu nganina lomhlaba? Lendawo ndenjenje ukubusa, bendise- luhambeni oluncinane ndaza ndafika kwenye ye Office zalapa Emamfengwini kungeniswa amagama, yaye imantyi ingavumi ukuwatatabata, awabantu abangena zingxande abeze ngemihlaba emikulu abayilimayo, ite bakumka apo (Imantyi) asinguwo wenu lomhlaba ngowani mna mantyi nezibonda. Ukuba singati ukuba sifuna ukugxota umntu sihlangane nesibonda siske simxote, Inokweuzeka na into enjalo kumntu omi emhlabeni wake? Lendawo ndisayibhekisa eluntwini olumnyama oluchase ucando. Kuba abantu betintekile nje banganako ukuba bangene ekubeni ngabavoti, kungenxa yokuba umhlaba ungenguyo owabo. Ndobuya ndivele bakundityebisela abakuti, mna ndingomnye wavoti. Ndim, JIM.

ABALIMI NA BARWEBI.

Ngo 26 November, uboya obungavaswanga budle i 7d. Obeseyibhokwe budle i 10d. Nonyakanje bacheba i grease bonke.

E QONCE (Nov. 28)

Irazi eluhlaza,—6d to 1/3 ngekulu Isemile—5/ to 6/3 ngenxhova Imbotyi —15/6 to 21/ ngenxhova, Inkuni—5/ to 19/ ngefllara Ihabile—3/ to G/ ngekulu Inkuku—1/6 to 1/8 inye Itipile —5/6 to 10/9 ngenxhova Amatanga— 1/6 to 7/6 ngedazini Inqholowa—8/10 to 9/9 ngekulu

E RINI (Nov. 29 & 30.)

Inkuni—15/ to 41/ ngefllara Inkuku—9d to 2/2 inye Irazi—1/ to 1/1 ngedazini Ihabile—2/6 to 3/ ngekulu Irazi—11/6 ngenxhova Umbona—16/6 to 17/ ngenxhova Isemile—5/ to 5/6 ngenxhova Itipile—6/ to 12/6 ngenxhova Amatanga—1/2 to 4/ ngedazini

Native Opinion

THURSDAY, DECEMBER 5, 1889.

IN his speech at

Graaff-Reinet Mr. HOFMEYR dwelt at

considerable length on the attitude of the Bond towards the Natives within the Colony. It is not quite easy to discover what his precise object was in devoting so much of his speech to this section of the community. Public writers and speakers have, of late, shown a disposition to avoid reference to the Natives, and when anything happened to render allusion to them unavoidable, the temper of the country showed itself unmistakably to be in favour of letting well alone. And it may here be re- marked that although there have been several articles bestowed on Mr. HOFMEYR'S speech, the disin- clination to deal with the portion of it which had to do with Natives is marked. For ourselves we regard this manifestation of the temper of the country as a hopeful sign. We confess we can anticipate no good result from basing the discussion of the affairs of the people of the same state on race or colour distinctions; and we cannot help saying that the speech of the member for Stellen- bosch at Graaff-Reinet, devoted though it was to an honest effort to weld the people—the Europeans— of this country together by artificial, and, therefore, futile, means, such as those which the Bond believes in, has only served to revive and maintain race differences among in- habitants of the same country. As not for the Natives, they were referred to as things doomed to perpetual misery outside the pale or Bond of the ideal Nationality. Mr. HOFMEYR opened that part of his speech which related to the Natives by addressing himself to the complaint that, it was too unjust towards the " Kafirs. It was said," he went on to explain, " that we [the Bond] were always trying to rob the " Kafir of his rights." Of course he denied this. And we felt gratified to hear from the lips of the great leader of the Afrikanders himself, that that Nationality had no desire to treat our countrymen unjustly We wish Mr. HOFMEYR had stopped here ; for when he went on to ex- plain what Afrikander justice to- wards the Natives implied, we met with another illustration of what was once remarked by our present Chief Justice about a Magistrate whose judgment was right but the reasons wrong. Somehow Mr. HOFMEYR seems to think that the attitude of his following in respect of Natives' lands needs explanation. On this head we read that the " Speaker said that, what the Bond desired was that the Kafir, as to ground, should enjoy equal, but not more rights than the white : " that the first should not get ground for nothing while the "latter had to pay for it" We understand Mr. HOFMEYR to mean that, as Natives, by th' accident of having been behind their European neighbours in acquiring Eastern civilization, are not as well-off as their white neighbours, they should be dispossessed of ground, which must be put up to public auction, to enrich white fortune seekers. If conquests and acquisitions of territory, from the time of JULIUS CAESAR, were invariably dealt with under the arrangements which find favour with the Bond, it is very problematic where Mr. HOF- MEYER'S people in France, and many other European nations would be. Mr. HOFMEYR does not appear to be satisfied with the land acquisitions of the Europeans in this Colony, although nine-tenths of it is in their hands, and Natives are barely cooped up in one-tenth. This is a big subject and we may have occasion to refer to it again and again. Next, the Afrikan- der Tribune handled the Franchise. Be it observed that these are cardinal points of Bond policy. Mr. HOFMEYR said it was

not true that the Bond wants to rob the Kafir of the franchise.

What (he said) the Bond wished, was that the franchise be not regulated in such a fashion that we were politically handed over to a lot of barbarians, the toys of speculating agents or of agents prejudiced against us. There shall be a difference at the polling place between the party that had nothing and him that has something to lose in the land. If that was unjust then he would like to know what would be said of the franchise in Natal, where the Dutch farmer had little or nothing to say—a franchise only twice as high as ours, but of which no Kafir could make use before he had been a resident for ten or twelve years.

But what are the facts ? As regards Mr. HOFMEYR'S complaint about the Colony being handed over politically to a lot of barbarians, we submit, that this is wide of the mark. In the Assembly there are 76 seats and Natives cannot claim even one as absolutely their own. In five or six constituencies there are sufficient Natives on the regis- ter to turn the scales in respect of candidates set up by two con- tending parties among Europeans. In these cases they have sup- ported only large-hearted men, breathing good-will to all sec- tions of the people, as it will be conceded by all who have given attention to these matters. Only once the Natives, sick of injustice, took the representation so far as one seat for Victoria East was concerned into their hands, and sent Mr. ROSE-INNES, who is acknowledged by all parties in the House to be an acquisition and an ornament to the Cape Legis- lature. That the Natives were right in sending him to Parliament has been placed beyond dispute by the fact that he is now sitting in the House for the most enlightened constituency in the country—the suburbs of Cape Town. As to the Natives being toys of speculating agents, we believe they are in good company, viz., not only of Mr. HOF- MEYR'S association, but of all electors throughout the civilized world. With reference to the difference at the polls between the party that had nothing and him that has some- thing, this is scarcely applicable to the aboriginal inhabitants of this country whose all is in this land and have no Holland or Great Britain to fall back upon. The re- ference to the franchise of Natal is unfortunate for the Natives who are kept out of the franchise are properly not subject to the Parlia-

"the immigration is only in its initial stage. They might have a regular flood of Orientals. In Kimberley they have a separate quarter. It is beyond their power to close the port against anyone who chooses to come, but they must comply with the sanitary laws. He believed if something is not done property will depreciate. All the money is taken back to India and China and spent in opium (applause)." Eventually Mr. Holland's motion was carried, and a Bill will probably be placed before the Legislature empowering the Council to grapple with the habits of Orientals in that town.

THE following which is from a corres- pondent of the Cape Mercury shows that truth is being recognised : "I hear a story to the effect that a white man who has been re-marking other people's sheep threatened to cut his throat if prosecuted, and that if he leaves the district no further steps will be taken. From many years experience I have come to the conclusion that a large proportion of stock thefts are committed by white men, more especially those thefts where a large number of sheep are taken. Further, that many such thefts are compromised from merciful motives, or because of the trouble and ex- pense of going on with the case." The italics are our own, and we wish to add to the above that those who " from mer- ciful motives" compromise such thefts are also the foremost in denouncing the thieving Native and in charging him in the newspapers and Farmers Associations with the theft of the very sheep which are stolen by European sheep-stealers. We suspect that to be the state of affairs and the above paragraph deserves the serious attention of pass makers.

THERE seems to be wide-spread dis- satisfaction among Native candidates for the Elementary Teachers' Certificate owing to the form in which the results of the Examination are given. One young man, no doubt under a gross misappre- hension, blames us for the arrangement of the list of the successful candidates. We need hardly say we had nothing to do with it, and if there be any blame to be awarded let the Education Office bear it all. But we are for once conservative enough to prefer the old arrangement of the list which consisted of one list dis- tinguishing by the suffix D, K, or S, those candidates who pass in Dutch, Kafir, or Sesuto. A Native young man who feels aggrieved writes as follows on this sub- ject To the Editor of Native Opinion:— Dear Sir,—I want to draw your attention to the dissatisfaction which some of this year's Teachers' Examination Candidates have with the arrangement in which their names are arranged in the Imvo Zabantsundu papers of the 7th and 14th Novem- ber. I am very much displeased (said one of the candidates), with the irregu- larity in which our names appeared, as successful candidates in the recent ex- amination, in the last two Imvo papers. We could not (he continued) make out who were real No. 1, Ko. 2, No. 3, etc., in the degrees of merit; for there must be a real No. 1, etc., in such a matter as this. Teachers' Examination Candidates are proud of the numbers, you know. Now, if there is an opportunity of making this irregularity, which caused some to be angry with the papers from which they read it, right, please, sir, do. If however, the opportunity has passed try to do it next examination please. Let there be not in an examination so many No. 1 passes with " Honours," " Com- petency," and " Provisional " certificates respectively—unless, of course, they be equal which must be made distinct. Hoping to see the above complaint at- tended to. Your obedient servant, A. M. East Griqualand.

We are very pleased to find the Frontier Guardian (Dordrecht) putting in a good word for the Native Policeman, and hope it will rest until the good points of this class of men are recognised by the Government. It has always ap- peared to us an egregious blunder to weed the Cape Police of Native privates. They are so zealous and efficient in tracing the spoor and detecting thieves; while a strong and useful force, of Native Policemen sufficient for the requirements of any part of the Frontier, can be main- tained cheaply. These considerations do not appear to have impressed those who are at the head of affairs.

OUR Dordrecht contemporary remarks upon the increase of pay for members of the Cape Police, and proceeds: " Have the Native Private of the Forces partici- pated in the recent increases ; and if not, why not? A short time since, for some unaccountable reason and to us inex- plicable, Native non-commissioned offi- cers in receipt of 5s. per day were re- duced to the ranks as Privates, and their pay was cut down from 5s. to 4s. per day. Some say this was done because it was not thought advisable to have Natives holding superior positions in the Force to Euro- peans—a contemptible reason, in our opinion. If Natives, through education and ability, are fit to hold the positions of corporal or sergeants in our Colonial army, there is no earthly reason why they should be debarred from doing so simply because of their colour and their nationality. If it is necessary to employ Natives in the Police Force—and farmers tell us that their services cannot be dis- pensed with, that they are in fact more efficient as detectives and in tracing out a spoor than Europeans—they ought to be fairly paid, and they ought most decidedly to participate in any addition to the pay of the men forming the Force. Good Native Policemen like Privates Jeremiah Mtilla, Alfred Melli, Kleinbooy Dlongo- Glongo, and others whom we might name —men of long service and unblemished character—have just reason to complain if they are passed over when increases are being made to the pay of all the white men of the Force, and the Government ought certainly to look into the matter. If the colour of a man's skin is to debar him from promotion—a most iniquitous procedure in our opinion—it should cer- tainly not militate against his being treated fairly and honestly in the matter of pay and allowances. Whilst we are rejoiced to think that the salaries of the white men forming the Force have been increased, or are about to be increased, it will certainly be a stigma upon those re- sponsible for it if worthy and deserving Natives are left out in the cold merely on account of their colour."

Notes of Current Events.

At the Port Elizabeth Council on Wed- nesday week there took place a discussion of more than ordinary interest on the relative merits of Orientals and aborigines of this country. Mr. Holland, moved by sanitary and aesthetic con- siderations, had given notice of a motion to regulate the habits of Indian and Coolies. " The fact is," said Mr. Holland, " while the Council have to frame laws for Kafirs and Fingoes, many of whom are very clean in person and in house, there is a still greater necessity for legislation in regard to the Indians. He questioned whether the Council can com- pel British Indians to live in a separate place. But the Chinese are differently situated. The Council room was the proper place to discuss this subject. Orientals are rapidly increasing. They make their money in filth and dirt, and then they leave the country. Our own coloured population are uniformly superior to the Orientals, and hence he pressed his motion." Mr. Wynne, his second, also drew a similar comparison between the Asiatics and the Kafirs to the advantage of the Kafirs. Mr. Gleeson was rough on the Orientals. It is not often one finds the good qualities of the Natives of this country dwelt upon, it is; the more pleasing, therefore, to chronicle the favourable opinion expressed at the Port Elizabeth Town Council. Mr. Dath had a word for the Indian. " The Indian would not live in a, north-end hut. He saves his money, but the Kafir goes to a canteen." There is something in this, we humbly acknowledge. The Eastern is in the happy position that his religion enjoins abstention from ardent spirits. Unfortunately for the Africans the teach- ings of the Christian religion on this head do not seem to have been given the im- portance they deserve by those who brought Christianity to this country; our Government is even more apathetic notwithstanding that it prides itself on being a Christian Government. Mr. R. King's vigorous common sense contri- buted much to the discussion. He said, "

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU EASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

Amahlali akwi Komoneji ne Lali Zabantsundu.

KUYAHLOKONYISWA apa, okokuba nge Sahluko sesi 2 (K) (M) so Mfeto we 28 ka 1888, Amahlali akwi Komoneji ne; Lali Zabantsundu, atatyatela ukuba ngamahlali akwa Rulumente angavali weyo. Kunikwe imiyolelo yokuba iqinise imite-twana 2 and 3, eyahlokonyiswa nge Saziso sakwa Rulumente u No. 501 ka 1889, eyile No. 2.—Abantu, kwanemizi, abanelungelo lokugaula kumahlali Akomkulu (Crown) i abasayi kuganla, batabate, basuse namnye wemiti ebalulwe ukuba ingapatawa, ngo Sihlomelo ku Mfeto we 28 ka 1888, nakwi nguqulo yawo engaba yenziwa naninina, ade abe umiselwe njalo kwi tayitile yake nangenlela enyimbi.

No. 3.—Abantu nemizi enelungelo lokugaula kumahlali Akomkulu (Crown) bayakuvuyelwa ukuba bagaule kupela lomiti banikwe igunya lokuyigaula nge pepa le Mvume engalunyanwa ku Mpati-Mahlali, nangomnye wamagosa ngunyaziswe nguye.

J. STORR LISTER, Umpatiswa-Mahlali.

Office of the Conservator of Forests, Eastern Division, King Williamstown, 6it26,12 10th October, 1889.

W. LORD & CO.

ABATENGISI

BEMPAHLA—YENTSIMBI BEMPAHLA OZIKOMITYI BERULUWA

MARKET SQUARE,

KING WILLIAMS TOWN. KUBALESI BE 'MVO.'

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

Mawetu! Mawetu!!

AZINI ukuba ndivule ecaleni kwe "Kava" IVENKILE YENTWA-NA ZONKE EZIFUNEKAYO. Kuko nesebe Lenecwadi ekuza kubako knlo 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 Town, June 10, 1889.

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakhulu indlela yokuhlalela "IMVO ZABANTSUNDU" ukuba intlaulo:— Erolelwa Ikwata, xa ifike kwange nyangayoku- qala..... 3a. Erolelwa Ikwata, ifike emva kwenyanga yokuqala ..... 3s. 6d

Kuvulelekile ukuba o-ndayo awuhlalele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

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

Bonisani u Mahamba.

NGAPAMBI kwemfazwe ye Zembe wayese Gqili. Ndicela amanene ase Gqili ukuba andipe umkondo. Ondilandisayo wobhalela ku J. TENGO. JABAVU, King Wms. Town.

OBED ZIHLANGU.

3it9.12

AMAYEZA

ADUME KUNENE, KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngenelana kwawo nezfo enzelwa zona; ngenxa yoku kuleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno nginwayo 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 lekatazayo.

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

UMFUNO YEZA (Herbal Tincture). Elingoviswayo zingqaqambo zendlebe, neze bunzi, nokubela kwenfoko yonke.

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

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

UHLIK. IHLA (Embrocation). Amafuta omi okupilisa ukuqaqamba komzimba, nokuti-Nqi kwa walunzi ukuxuzaka, njalo, njalo.

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

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku gida izinyana ezikatazayo zentsana, nesabantwana.

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

UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwisifo zokuba butataka nokungatandi nto itiyiwayo.

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

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebona bebubu- hle bugude ubuso.

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

Izalatio zendlela yoku wasebenzisa zishicilelwa izokuzalisekileyo zatiwa nca kwi bhohlana nezitofilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namiambi ungenawo lamayeza esirweqe sokulunkela okungekehl.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemciza, e Bhofole, atengiswa nguye nge bhokisi nange Bhotile nangamagosa aké kwi nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— E Qonce—Dyer & Dyer, Malcomess & Co. D Drummond A Co. E Ngqamakwe—Mrs. Savage. E Monti—B. G. Lennon A Co. E Rini-F. Wells. E Dikeni—R. Stocks. E Xomani—Mager A Marsh. E Bhayi—B. G. Lennon A Co. Engqusha—W. A. Young, E q. Ikaya lawo o Fort Beaufort kwa Nogqala.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo. Elika

COOK Iyeza Lesisu Nokuxaxaso. 1/6 ibotile.

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

Aka COOK Amafuta Ezilonda Nokwekwe 9d. ibotile.

Elika COOK Iyeza Lepalo. 1/6 ibotile.

Ezika COOK Iyils. 1/ ngebokisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile. Oka

COOK Umciza Westepu Sabantwana. 6d ngebotile.

Oka COOK Umgutyana Wamehlo. 6d ngesiqunyana.

Oka COOK Umciza we Cesine. 1/8.

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 Da-

yimani, ukuba mna, ugama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufopi ne Railway Station, e Kowie

Street, kufupi ne bhuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impa-

to efanelekileyo, izixhaso nokulala okufane-

lekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame

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Graham's Town, 28th June, 1889.

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