

Imvo Zabantsundu.

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-HLANU, JANUARY 3, 1889

[No. 268

IXESHA LE BHOLA, 1889.

DYER NO DYER,

BANZIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABABHUBHILEYO.

I-BHATI.

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

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

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

I-BHOLA ZE KRIKITI.

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

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, Intonga ze
Tennis ziqalela kwi 6/6 kuse kuma 30/-.

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

DYER NO DYER, ABANENGUBO ZAMANENE,

KING WILLIAMS TOWN.

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

BON MARCHE!

[Apo Kutengiswa impahla entle ngamanani

angemakulu],

E-GRAHAMSTOWN

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.
Ikaliko Emhlope ne Brown, iqala 2 1/2d. yd.
Amicako etungelwa kwi Blanket, iqala 4 3/4d. yd.
Ezona Ntlobo zintsha ze Print, 3d., 4 1/2d. ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye.
Iblanket zoboya ziqala 5/- inye.
Amabhayi 2/- ilinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI!!

I Dress zenziwa apa, ngezona ndlela ziqitiseleyo, 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.

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

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAMSTOWN

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcantcatweni.

Ababhuhileyo.

MSIKINYA.—E Aliwal North, ngomhla we
sine (4) December, 1889, kubhubhe
u ADELLE LEAH, intombi ka J. no S.
MSIKINYA; ubudala iminyaka 2 ne nyanga 2
nentsuku e 2.

ABABHUBHILEYO.

MAFEKE.—Ngo 7th December, 1889,
kubhubhe u SOPHIA MAFEKE, Inkosikazi
ka Abednego Mafeke. Izihlobo
mazamkele lombiko. "Banetamsanqa
abafela e Nkosini."

MQANDA.—Kubhubhe ngomhla wa 20
December, 1889, u ALFRED THOMAS
MQANDA, obudala buyiminyaka elishumi eline
sibozo. Umke nomlambo, i Bira, ekuseni, bevela
e Simnareni e Heald Town. Izihlobo mazamkele
lombiko

THOMAS J. MQANDA.

Etyityaba,
27th December, 1889. 3it13 1,90

BONISANI

U JOHN JONGILE FADANA. Wabeke ese
Dikeni, wesuka apo waya ku Seplan,
wesuka apo waya ku Ngqwaru.
Ndangqibela esingise ngase Skapu
(Tarkastad). Owazi into ngaye wobhalela
ku Mhleli we Mvo, okanye kum
WM. DANIEL,
S. Marks.

3it14,1,90

YE VANINA?

INTLANGANISO yo Manyano yomzi wase
Mamfengwini yoba ngo 11th
JANUARY, 1890. Ayingenanga ngo 24th
December ngenxa ye Kresmesi.
S. T. KAKAZA, Unobhala.
Nomaheya.

Umanyano nge Mfundo

[N. E. A.]

INTLANGANISO yolu Manyano iyakuba
se Mgwali wakwa Ngqika ngomhla we
14 ku January. 1890, ngolwesi-Bini evekini.
Yoqala ngexesha leshumi (10 o'clock) kusasa.
Amapela akufundwa :—" Isimilo," ngu
Mr. David Bolani. "I Teachers na Bafu,
ndisi ukuzenza inkosi kubantu ezibapeteyo,"
ngu Mr. Robert Gosa. U Mr. D. Marela no
Miss Elsie Yake nabo baya Lifunda amapepa. U
Mr. P. Tyamzashe uya kundulula ingxoxo nge
"Government Good Service Allowance." Onke
amalungu ayacelwa, ze alinge abeko.
Ngo-MVULO, 13TH JANUARY, 1890,
u Mr. Kenneth Ncapayi woba se Dohne
Toll nenqwelo yokukwela amanenkazi
namanene aya kuya ngo loliwe e Mgwali.
Ixesha lokukwela kuloliwe ngu 8 o'clock
kusasa e Qonce.
SOLOMON GOVO, Secretary.
Burnshill, December, 1889. 19,1,90

OLUKA

Gowie Uluhlu Lwezityalo.

Luka DECEMBER.

Umhlaba mau'hlakulwe, ucokiswe kwinto
ezilinyiweyo.

IMITI YE ZIQHAMO eyamiliselwa
entlakohlaza, nexakatileyo mayi
ncencetshelwe kanobom.

Hlwayela i Cauliflower ne Cabbage, (Ezona
koliflawa, nama Kapetshu mahle ngambewu
zihlwayelwa kwa se Hlotyeni.)

Umbona, Osenza, i Tyukumba.
Intyabontyi, Amatanga, Imbotyi, I Ertyis, I
Radish, I Letesi, ne Spinach,
zingahlwayelwa nazo.

W. & C. GOWIE,

GRAHAM'S TOWN.

Telegraphic Address: "OATLANDS,
Graham's Town.

ABAZELWEYO.

LUSASENI.—Ngo 10th October, 1889,
Inkosikazi ka PATO S. LUSASENI e
Ndakana, ibeleke Unyana. 2it9,1,90

PAULA!

O Messrs. Webb & Wilson

BA YA

KUVULA IVENKILE ZABO

ZASE

BATENJINI

NGO

1ST FEBRUARY, 1890.

John J. Irvine & Co.,

KING WILLIAMS TOWN.

ISUTI zamadoda ze Stofu—12/6,14,-, 16/-, 18/-, 20/.

IBHATYI „ „ —5/-, 6/9, 8/9, 10/6, 12/9.

I-Bhulukwe „ „ —4/-, 6/6, 5/6, 6/6, to 15/-.

Imitika emnyama (yokutshata)—12/6,15/9, 17/9.

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

Ihempe zamadoda zomsebenzi—10d., 1/-, 1/3,1 /6,2/

Ihempe ze fulaneli—16,1/9, 2/-, 2/6.

Ihempe zamadoda ezihayinishwayo—2/6, 2/11, 3/6.

Kuko i Bhulukwe ze Kodi ezitile (ezona zohlobo)

7/6.

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

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

Ikaliko—2d., 3d., 4d., 5d., 6d. nge yadi.

Ilinzi—4d., 5d., 5 1/2 d., 6d. nge yadi.

Izitofu ezibugqi—6d., 7 1/2 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

Isuti ezi Fancy nge 11/6

Isuti ze Serge nge 27/6

Ibhatyi eziyimi bhingo amanani
ngamanani

Ibhatyi ezi Sydenham nge 6/-

Ibhulukwe ezimnyama nge 10/6

Ibhulukwe ezi Fancy nge 4/6

Ihempe ezimhlope nezinamabala nge 1/-
ne 3/3

Iminqwazi elukuni ne 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 ngawako
amehlo.

BAKER, BAKER & CO.
EQONCE.

EKA GRAY

Incindi Epitikeziweyo

LINSEED NE HOREHOUND.

Lelona Yeza le NKOHLOKOHLLO, INGQELE, nazo zonke Izikuhlana MQALA ne MIPUNGA.

1/6 NGE BHOTILE.

2/- LITUNYELWE NGE POSTI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IEYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingaqambo Zentloko.

Lingqingwe ngama waka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

AMAYEZA

ADUME KUNENE

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniwini, ngenxa yoku ngqinelana kwawo nezozizifo ezizela zona; ngenxa yoku kaula uku necda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi ntsikwa setyefu; nangenxa yokuba enziwe ngemifuno enginwayo ukuba ingamayeza.

UMPHILISI WENENE (The Sure Cure). Umcisza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

UM-AFRIKA (Africanum). Umcisza ongenzi xesha ukupilisa Izinyo.

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

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

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

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

UMDAMBISI (Soothe). Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb). Incindi yoku geda iziswana ezikatazayo zentsana, nezabantsundu.

UMATINTELA (Antispasmodic). Umcisza wokupilisa ukuqunjelwa nesitipku nezinye nkatazo.

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

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

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebonza bubebhule bugde ubuso.

UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa "Leloni" xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenza zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhofilana nezitofilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekumbiko kaya, nandla, namhambi ungenawo lamayeza esirwece sokulunkela okungekheli.

Akandwa enziwa ngu JESSE SHAW, Iqira elisebenza ngemcisza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhofile nangamagosa ake kwinkoliso yedolophu zite Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— E Qonce—Dyer A Dyer Malcomes & Co. D Drummond A Co. E Egumakwe—Mrs. Savage. E Monti—B. G. Lennon A Co. E Rini—E. Wells. E Dikeni—R. Stocks. E Komani—Mager & Marsh. E Bhayi—B. G. Lennon & Co. Engqusha—W. A. Young F q. Ikaya lawo e Fort Beaufort kwa Nogqala.

Isikolo Sentombi,

EMGWALI WAKWA NGQIKA. SIYAKUVULWA kwakona ngo 20TH JANUARY, 1890. M. W. HOPE, Superintendent. 30th December, 1890. 2i9,1,90

Isiminari ye Ntombi e Gcuwa

I VULWA ngomhla we 9TH JANUARY, 1890. W. J. HACKER.

Mawetu! Mawetu!!

YAZINI ukuba ndivule ecaleni kwe "Kaya" IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kuko nesebe Lenewadi ekuza kubako kulo zonke izishicilelo ezikozayo zesi Xhosa. Ako Amaculo amahlelo onke. Kuko ne Noti (Tonic Solfa) ezimaculo matsha, amnandi. Eliisebe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo.

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

Isaziso Kuba Bhaleli.

NJENGOKUBA ndishenxela e Rafu (Graaff-Reinet) ekupeleni kwalenyanga bonke abandibhalelayo mize benjenje : Robt. Plaattje, Interpreter, R.M. Office, Graaff-Reinet. 3i2i190 Pearlston, 16th December, 1889.

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 ekuwina yi Dundas Bridge, apo nufumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA, Kowie Street. I Graham's Town, 28th June, 1889.

IZAZISO NGE " MVO. "

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela "IMVO ZABANTSUNDU" ukuba intlaulo ' Erolelwa Ikwata, xa ifike kwange nyanga yokuqala..... 3s. Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

Kuvulelekile ukuba otandayo awuhlalele nokwelele ukuya kwa usaqala. Intlaulo yonyaka ifike kwa usaqala, 12s. Ngangoko kunokwenzeka intlaulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

KUBALESI BE 'MVO.'

KULUNCEDO olukulu kwi 'Mvo' nakubalesi bayo ukuba bati kwindawo ezo bakuzo nezingelilo i Qonce, xa sukuba beye kutenga (1) KWI VENKILE EZIMEMA ABANTU NGE ZAZISO ezikwiipele le ' Mvo, ' BAYIXELE INTO LEYO kubatengeli, bexela nendawo abavela kuzo; (2) bati BAKUYAKUTENGA KWEZINGEKAZISI babe nombuzo ngokuba zingekenjalo.

Iveki.

IRULNELI no Lady Loch, bazimisele ukuhambela i Bhayi, i Rini, i Monti ne Qonce kwa isentsha inyanga ka February. Bayakuhamba no Sir Gordon Sprigg.

KWA Bhaca kekwako intlanganiso yokungangela amacebo okuba kubeko i Simnari e Tshungwana. Inkosi Umakaula inczakizo eselizitengile ezingaguqelelwa lomsebenzi, yaceta u Rev. P. Hargreaves ukuba alungiselele. Yamkelwa into leyo yi Konferens yase Wesile. Kukulungiselela isigqibo sayo ke ngezintlanganiso zimana ukubako.

IKOLONI yama Jelimeni eyayimiswa ngu Herr Nagel e Mampondweni ibhangile nama Jelimeni alishumi elinesibini ayengabantu bayo abhacile.

KUKO umfo ote ngalolongumbe ewela ezibukweni lomlambo wase Kokstad wooyiswa ngumsinga wenka. Usindiswe ngumbanjiwa obesebenza nabanye ezibukweni apo—ote wazilela wadada wawa wamkupa. Emva kwesiqingqata se yule ingamagxashi. ngxashi ubenokuhamba indlela yake umhambi lowo.

U REV. ROBERT JOHNSTON, umfundisi wama Ngesi e Bhayi, nowayengumlingane eskuleni wama umfundisi u Rev. Tiyo Soga, wamkele umsebenzi wokuba ngomye wetitshala e Lovedale. Uyakuba kona ukuvulwa kweziko.

ABAMHLOPE bebaqalile ukulungiselela ukubulisa i Ruluneli njengokuba izakuke ihambele kweli ipele nge Monti. Ibinga yinto entle ebonakalisile imbeko yawo namabandla amnyama.

E BALFOUR ngase Katala kufe kutsha nje isine sabantu abamhlope abakulu ngeveki enye, bemkiswa yi fiva. Into eninzi ilele.

I OFISI ze Union Boating Company e Bhayi, zitshe xa kuzakusa ngo-Mgqibelo ogqitileyo, kutyape ukuba ingeyiyo indlu ehلالا mpahla.

ABANTU bakwa Mzilikazi kuvakala ukuba abagxeki nto ekingeneni kwe bandla clinic kwe yi Nkosazana imvumelo yokusebenza egameni layo; baxolisekile ngalo lonke ixesha abelungu bengabhahluti malungelo abo.

ABANTWANA abaxela ezi Simnareni ngebengavunyelwa ukuyishiya lomzi ngexa lemva. Ngati bayakuba buqela abemke kutsha nje nemilanjana emincinane ngezi mvula ziqqitileyo.

INDLELA yase Xera, pakati kwe Qonce ne Rini, incoonywa ububi emva kwalonogumbe. Ingwelo azina kuyihamba.

E MTATA kunconywa ubuninzi besifo, abantu babanjwe lirashalala ne fiva.

U PRESIDENT REITZ nenkosikazi bamkelwe kakhule e Kapa.

EBHEKISELELE kumanyano lwe Africa u Sir Henry Loch ute akufuneki ukuba impato yeli yahlukane nompesheya (England).

ABAPICOTI botywala basagodukile okwangoku. Bate ga nge Komani. Bobuyebahlangane ngo March ukulungiselela ingxelo yabo.

U GENERAL SMYTH obebambele u Governor Loch, obekwangumpati wemikosi ye Nkosazana e South Africa, wenziwe i Ruluneli yase Malta esikundleni somfi u Sir H. O'D. Torrens.

U MAJOR GENERAL CAMERON obepete imikosi yase Hong-Hong uzakupata eyase Koloni apa ngoku.

NGOLWESI-NE Iweveki egqitileyo (26 Dec.) ibiyiqingqutela e Ndwana kongamele imantyi yase Xalanga u Mr. C. J. Levey, umzi ontsundu ucinga ngokumisa isikula esingati sibanganeni kwe sinala sokufundela amadodana. Umhlobo wetu u Rev. J. M. Dwane ungene unyayo nezandla kulomsebeazi. Simnqwenela impumelelo.

KANTI kuhleliwenje kuseko ititshala pesheya kwe Nciba ezibezinga zanga zilubone ulwandle. Sesiva ngenye eke yangena kale ofisi yetu.

KUNCONYWA ukutobeka kwezibuko le Nciba kulendlela igqita Emgwali. Ngenye imini ute ewela umlungu nge kari watshona, ute eyakuti Chiti ngapesheya waselete ti, lafa lona elinye ishashe. Kuko izidumbu zabantu (3) ezibonwe zisibla nomlambo, kwangokunjalo kubonwe amashasho amatatu esihla nesafi efile, ekungavakali nto ngabantu.

I ALMANAK isalungiselelwa.

U MR. WALTER DRENNAN, unyana ka Mr. W. Drennan, umpatiswa ndlela ka lolive e Monti, ubetwe lizulu kuvelwa kumdlalo oyi pic-nic ku Gomp, ngolwesi-Ne Iweveki egqitileyo. Ubekelele ehasheni elandela ingwelo nomnye. Utsho entloko umbane wehla ngomqolo wangena esalini naseshaseni, umkweli nehache bafa kwayoko. Ibjindodana emashumi mabini anesibini ubudala ifanda ukuqondisa umteto ko Messrs. Lance & Wakefield. Hai usizi lwabahlobo.

IMVO ZABANTSUNDU

NGOLWESI-HLANU, JAN. 3, 1890.

ITYALA LIKA RICHARD KAWA.

ABANINZI mhlaumbi sebebonile ukuba u RICHARD KAWA, umfana oke waduma ngemfanelo kweli cala lase Ngqushwa usentolongweni, unike nginyanga ezisitoba esebenza nzima. Ukuyi kankanya lendawo ka KAWA asikuko kutanda ukumhlazisa, asikuko nokunqwenela ukuvakalisa indaba; kodwa kukutanda ukwalata ubukulu bento eyenzekileyo, esikolwa ukuba aya kubuya ayiqonde amakowetu.

Ityala lala ndodana kutiwa yabhala incwadi yayisingisa ku Rulumente, yaye lencwadi isiti inkosi nabantu base Ngqushwa babuza ukuba kutenina lento amatyala abo angatetwayo zimantyi — amatyala anje ngawamakazi, awokwalana kwendoda nomfazi, nawokonakala kwentombi, namanye amatyala abangelwa kukwahluka kwentlalo yomhlope kontsundu. Kekaloku ite yakufika lencwadi komkulu kwapindiswa umbuzo oza kubantu balamagama akuyo ukuza kuba ukuba okunene ibhalwe ngabona. Bafika bona bayipepa; yazake yangena kweso situba intambo koka KAWA. Kunjalo njeke sakuva bati aba bamfaka intambo abakangeli mazwi alencwadi : amazwi wona okunene azizikaloo zabo, into abangayaziyo yincwadi le yodwa. Injalo ke ukuvakala kwe-

ndawo esitanda ukwenza amazwi etu ngayo; ukuba kuko ukungayi tabati kannandi wosilungisa owase Ngqushwa.

Indawo ke esikuyo yeyokuti asikuko nokuba umzi wakowetu uhlelwe yinto embi kakulu ngale nteto; into eya kuwucinezela iminyaka emininzi. Akucacile kum'bhali walamazwi ukuba eyona nyaniso yalo mcimbi ipina— ukumpepa kwamadoda ase Ngqushwa akudange kuvakale kuti bagama; kubambe kuba namazwi angade omnye ati ukuyixela lendawo kulandulwe kungalandulwa. Kunjalo njeke umbhali walamazwi akasakaulezi ukuti abantu bakukanyela into enje ati yinene londawo; ungomnye wabasebesuke boyiswe bubungqina obuhle bokungazani kwabo nalonto. Wake naye wapetshwa; abantu ababemfaka intambo

babe senjenjalo ngendawo ababe mcele ngokwabo ukuba ababhalele: kanti iza kuti yakumka incwadi babuyebazisole ngeso sicelo; bati bakuzisola bangayivakalisi lonto kum'bhali, pofu kulula ukuyinqanda yonke lontoto. Endaweni yokuti kum'bhali pindisa ipepa lokuba asisatsho, balinda ukuba kude kufike isitunywa sika Rulumente esize ngalontoto yabo, basuka namhla bampepa um'bhali wala mazwi, wada wazikulula ngokubabamba ngendawo abakohlwayo kukuzikanyela; baqala kaloku ukuyivuma yonke lonto, kwavela nabaze kuti ngasese, tina sibe site nqa ukuba kukanyelwa ntonina; batsho bebengaveli paya apo um'bhali ebefakwa intambo ngesicelo esasiqalwe ngabakanyeli. Okunye sake seva imbali yomfundisi ontsundu owayekwaceliwe ukuba abhalele abantu, baza abanye bakubona ukuba lento bayicelwayo ayamkeleki kannandi kumadoda atile akwa Rulumente bayawaroxa, naye wasinda ngokukwazi ukuteta, nokuti kubeko abangavumanga ukumfaka eludakeni kanti babembalekele.

Ukutsho ke asikuko ukutetelela u KAWA. Imbali zalo wake umcimbi azivumi kucaca ngohlobo lokuba siqavise ukuteta; kanjalo nokuzipata kwake kutsha nje akusiniki tuba lokuba singangena kwicala lake singaqondanga. Sifuna ukuvakalisa ukuba asinayo nendlela yokukuleza ukumgweba. Nokoke liseko elona zwi liyantloko elibangela ukuba sibhale, sivakalise usizi esinalo. Siti, ukuba okunene lomfana ka KAWA ubhale into yake engaziwa mntu, uzizape amandla zonke incwadi eziya kubhalwa zisiti bati abantu abantsundu. Ibe isel' iko kakade intetoeti abafundisi baman' ukuti nasi isikalo sabantu, batsho beganzani nabantu. Namhla ke kuya kutiwa iyawa sesika KAWA, zize zidukiswe ngelozwi izinto ezicelwayo, bakohlwe nabateteleli bazo. Kanti ke nokuba angaba oka KAWA usele eludakeni ngohlobo ayeza kufakwa intambo ngalo lamadoda mabini sike sawakankanya, liya kuhlala liko izwi eliti iyawa ayinjalo ke lonto. Kuze okunye kuvele indawo yokuba boyike ukuncediswa abantu abanokusibhalele; sibe ngoko zizisulu ezifana nomfazi obetwa etshixelwe ngapakati. Uhlobo amangalelwe ngalo u RICHARD lutyla ukuba nokuba tina bantsundu asiziboni iziqhamo zeliyala abamhlope bona babuqonda kakuhle ubukulu bento eyenzekileyo. Siyaqokela ukuti nokuba inyaniso ingasebantwini nokuba ingaku KAWA, ufile wona umzi ontsundu. Asi KAWA yedwa ofakwe etolongweni. Umbhali walamazwi mhla walifunda elityala wakala esiti,

“ Ngqushwa wakwenz' ukwenzu. ”

KWA ZULU.—Aziko indaba. Elayamanene nolwandle lakutya ulibo nge Nibidyala.— Intaba ezibalulekileyo, ngum Lenga apo bekusima Amabhele akwa Qunta ne Mpungwini apo bekuma abakwa Maqubela. Ingwelo zama Bhulu kuyesabeka Emhlope, igama elo lixela amatambo amhlope emikosi ka Dingana eyabujiswa ngama Bhulu, kuti ke ngeminyaka yonke ngo 15 Dec., ngenqwelo nentsapo enze umbedesho omkulu isikumbuzo nombalelo kuba oyisayo emlanjeni we Gazi (Blood River). Impohlo, luyosi, Idlambedli no Inkulutyana—ngamagama amabuto ka Dingana afa lomni. Ama Bhulu enza kwalonto a Majuba apo ayesilwa kona no Sir Geo. Colley.—Sivunguvungu ebesingangwe nomoya' nomilo kwi ndawo ekuwina ngama Geeke apo site sakufika enqweleni sayipetula yabhekisa ivili pezulu nabantu baranguka, kumti otile sakotulala abantu nezindlu sabasa apo kungazi bani.

UKUFUDUSWA KWE OFISI YASE HEALDTOWN.— Nakuba kungabonakali siqamo siyakulelwa kuxoxwa kwalo mcimbi kwipele le Mvo, siyingenisa lenteto kuba ilinga ukupendula enye ebesiyingenisile : — Ndidibone kwi Mvo ye 31 October, umfo ogama lingu Nondyola esanekela umzi wakowabo malunga ne Ofisi. Ke nakuba sekukade kutetwa ngayo le ofisi, zibonakaliswa inyaniso kuyo omabini amacula, yona into eyinyaniso aenobnandi kukuba mayibese Nxukwebe. Ke Mr. Nondyola ude wakankanya ukubalwa kwamagama esikolwayo ukuba kujukwe nabengeko baye ???- namvumelo yokuba i ofisi ibese Ntoleni. Okwesibini Mr. Nondyola ukankanya nokuba indlu akuyo umantya yayiyeyesikolo ukwakwa kwayo ngu Mr. Tshona eyakala abantwana bake. Kekaloku ke Mr. Nondyola asifumanisi ukuba wati u Mr. Tshona mayimke imitika ingangenisi tyalike apo, into esiyiqondayo tina kukuba yeyetyalike. Nasi isizatu ute ekubeni umantya enza wayeza kulungiselelwa enye indlu, ingeyiyo leyo wena namhlanje uyibiza ngokuba yi private schoolroom, kuba kwakusaziwa ukuba yindlu yetyalike, imibhedesho iyibiza ukuba inkonzo zange Cava ziqutywa kona. Besekumzuzu sapelayo isikolo, yaza yanikelwa ukuba ibe yityalike. Kungoko siyakusoloko sisiti kufanele ukuba i ofisi mayibese Nxukwebe. Lomntu wayeyakile mayibe namhla inkonzo iqutywa pina ?

Amanqaku.

ISIMINARI entsha ye Ntombi e Gcuwa iya kuvulwa ngolwesi-Ne Iweveki ezayo (9 January). Kumnywa izizwe kuba "koxhelwa elityebileyo itole." Singavuya sibe nokuvakalisa ukuba umsebenzi wokuyiyela le Siminari ubhambiseke njengoko injalo iminqweno yompati wayo u Rev. W. J. Hacker. Yakiwe ngendleko enobom, kodwa yitiki lonto kwizizwe ezizandla zikululekileyo ezimele Inciba.

SIYAVELANA kakulu nomfundisi ekuwina ubekatazwa kukungena kade kwabantu etyalikeni, nokuti xa kuko umntu ofikayo, abanye beguquke bakangele. Ute lomfundisi ngenye imini: Bazalwana asikoko nokuba bayasi pazamisa ababantu bangena mva; babangela ukuba nipulukane neyomanto benzele yona, ningxamele ukwazi ukuba ngubanina lo ungenayo. Sendiya kunceda ngokuti kwakungena umntu ndinxelele igama lake ukuze ningaguquki nikangele ngasemva. Utsho ke waqala intshumayelo, wati esati, "Bazalwana abazintanda" beva selesiti, Ngu Stubbins nomkake nentombi yake, watsho waquba intshumayelo. Kungekabi pi, uvakele esiti, Ngu Sam Curtis no William Diggle. Zisuke zabapata abantu intloni, bonke bakangela ezincwadini. Ute roqo ngokubiza abantu, kungoko nokukangela. Apo azonele kona kungene inenekazi elitele, wavakala umshumayeli esiti ngu Mrs Symons, unxibe umnqwazi omtsha; ute akukankanya umnqwazi omtsha, amanekakazi akaba nankunyamezela, ajika ukuke awubone wona wodwa, kungabi sabanani nokuba ukaxanisekile umfundisi! Abalisa imbali enjalo amapepa Amangesi.

UMZI uyakuba seluzinzi no Right Rev. Bishop Key wase Mtata kuba eshiywe ngunyana wake obeminyaka ilishumi linesitatu ngo-Mgqibelo wengapaya. U Dr. Key, njengokuba usazi umzi, ubesand' ukulahlekela yinkosikazi ngazo eziveki, ubunzima bomxhelo abuyayo siyabuya nati. Sekumandli kuba esazi u Bishop ukuba neholobolo aliwi ngapude kokuba abe uyalazi u Nkulunkulu.

KUSAMAN' ukuvakala imithontshi yokuba lonogumbe ubeko uzeniganeko azenziweyo— ukumka kwemincinane njengobusakiwa e Tsono ngase Cala nowakwa Komani; nabantu abemkileyo nje mngomfanaka Mr. Thomas Mqanda u Fredy bevela esikoleni e Healdtown omke nesipambusa se Bhira (Igweshe) Engqushwa. Siyamkuzwa kunene lowo mhlobo wetu. Ukuwa kwezindlu zabanyama, amanqugwala, kabe nemikutuka njengokuba kubanjalo ngase Ngaca apo inkwenkwe iwelweyo kunye nabanye yafa yona, pofu unina ebete mabapume iyawa indlu watsho wapuma. Nangase Tyolomnqa kubaliswa kunene ukuwa kwezindlu, emaninzi amacebeshu. Uko nakona, umkutuka nakweicacia liya e Nciba kumana kuvakala ukuba kuko abantu abemkileyo.

AMALEDI e Tennis Club yabamnyama base Qonce afanelwe ngumbulelo ngokuti usuku lokuqala lonyaka alwenzele isihomo olungadi ngokusifumana pakati kwamawetwa omzi wase Qonce. Enze i pic-nic pezu komlambo kulayo mntu mide yakwa Bhofolo, yabanokuziyilisa kona impi entsha; kwakuhlana. Sincoma o Miss Jonga no Miss Vutula no Miss Puta ngemigudu yabo kuba benzele abazintandayo into ezintle ituba lokupumza ingqondo. Imbutu ezinjengobe zilungile, ukuba abantu batanda imigcobo yokukanya, abatiya ureleyo lobusuku, bapume baziqatse emfanelweni. Abatiye ukukanya bahleli bezigcobisa futi bona; kulungile ukuba nabokukanya bake kabe ne chance. Amabandla ebhola e "Champion" CC., ne "Frontier" CC., ate elituba alienza elomdlalo obonise ukuba kubambene amadoda, onelwe yimvula. Pambili kuba elimnyama elise Qonce entweni zokukanya nesimilo.

UHLOLI WEZIKOLO.—Uwavale umsebenzi wake walonyaka ngokukangela esase Mac. farlan, wakalaza kakulu ngokuba bincinane kwabantwana, kambe umfundisi welocala ukala kakulu ngokuti isixeko akuso asikoko nokuba asiyinyamekele imfundo.

IZIKOLO ZIKA MR. MZIMBA.—Kuko indawo eyaka yenzeke malunga nezikolo zika Mr. Mzimba, esingakulwayo ukuba sake sayivakalisa nakuba sayipalulayo entliziyweni. Kolunye uvuyo lwe titshala sapaula ukuba zonke intombi ezifunda e Lovedale ezalupumlelayo — zazizezemizana epetwe ngu Mr. Mzimba yedwa. Lonto siyikunjuzwa kukuba kuvivo lwentombi lwe klasa ezipambili zase Lovedale, obeluko ekupeleni kwale seshoni amagama apambili omame kwangawemizana epantsi kwalo mfundisi. Lomagama ngala S. A. Mahlentle, Annie Mahlentle, E. Zokufa no Buyiswa Ntshona.

UKUFUDUSWA KWE OFISI YASE HEALDTOWN.— Nakuba kungabonakali siqamo siyakulelwa kuxoxwa kwalo mcimbi kwipele le Mvo, siyingenisa lenteto kuba ilinga ukupendula enye ebesiyingenisile : — Ndidibone kwi Mvo ye 31 October, umfo ogama lingu Nondyola esanekela umzi wakowabo malunga ne Ofisi. Ke nakuba sekukade kutetwa ngayo le ofisi, zibonakaliswa inyaniso kuyo omabini amacula, yona into eyinyaniso aenobnandi kukuba mayibese Nxukwebe. Ke Mr. Nondyola ude wakankanya ukubalwa kwamagama esikolwayo ukuba kujukwe nabengeko baye ???- namvumelo yokuba i ofisi ibese Ntoleni. Okwesibini Mr. Nondyola ukankanya nokuba indlu akuyo umantya yayiyeyesikolo ukwakwa kwayo ngu Mr. Tshona eyakala abantwana bake. Kekaloku ke Mr. Nondyola asifumanisi ukuba wati u Mr. Tshona mayimke imitika ingangenisi tyalike apo, into esiyiqondayo tina kukuba yeyetyalike. Nasi isizatu ute ekubeni umantya enza wayeza kulungiselelwa enye indlu, ingeyiyo leyo wena namhlanje uyibiza ngokuba yi private schoolroom, kuba kwakusaziwa ukuba yindlu yetyalike, imibhedesho iyibiza ukuba inkonzo zange Cava ziqutywa kona. Besekumzuzu sapelayo isikolo, yaza yanikelwa ukuba ibe yityalike. Kungoko siyakusoloko sisiti kufanele ukuba i ofisi mayibese Nxukwebe. Lomntu wayeyakile mayibe namhla inkonzo iqutywa pina ?

Abapicoti Bonxilo.

E QONCE.

Umhla wolwesi-Tatu, we 11 ka Dec. yayingumhla omkulu Eqonce, umzi wawubizelwe ukuya kuhlangana nabapicoti bonxilo, abatunye ngu Rulumente, kute noko umzi uqutyulwe akwaxela kakulu ukuba uqutyulwe.

IMIDUSHANE

yahlanganiselana e Cegecyeni, apo isikungu sasikona, kwesuka u Nkosi u Seyisi wacazela umzi into ekungayo,wati ke nize nilumkele ontammani abaya kunixaka, ngobu benu utywala. Ke mna sendizimisele ukubuchasa bobubini ngokufanayo, umntu ke ongavisisanayo nalendawo makaxele kwalapa singekayi kubelungu, wasuka umzi wawumelana wonke kwelozwi. Kwaba

KUYANGENWA KE E TOWN.

Yenza into entle impi amahashe ehamba ngamabini ekokelwe yi Nkosi yawo u Menziwa waqonda nowasemlungwini ukuba namhla konakele, kuziwe kubinzwa iramcwba elatshiwo ngu “Xego Dala.” Mandenze kufutshane nditi,

KWANYULWA ABATETI

bonzi. Y’aba Zinkosi zontatu Menziwa, Seyisi, Siniti no Mema, O. Zihlangu, J. Tunyiswa, J. Tuntana, W. C. Mtoba, M. Mali. Okwenene yabubisana emwa kve dinala ngo 3’30 o’clock, kwangena abatei bodwa, umzi wasala pandle abatei babuzwa ngabanye emasendisiti benze

INTETO

efanayo bonke, bechaza imbubo ebangwe lunxilo kwelizizwe, (a) bayelise amangcwaba abangwe lolunxilo, (6) bayelise ubuhlwempu obubangwe lolunxilo, imizi ebfidulala izityebi namhla ibhangile, (c) bayelise ubuhlihlifi obubangwa bobutywala, ate amadoda afudula enengqondo namhla azizihlaba, amadoda afudula egcine amakuya awo namhla ahlahla kuhlwe enkanti, baqokela ngeliti ngoku kungene nosapo, abafazi nabantwana. Bagqiba bonke ngeliti sicela u Rulumeni ukuba asincede kweliramcwba ligqibe umzi ka Palo lawubhubhisa. Asizwe ngelitu, U Rulumente niyamtembana? Site tina, Ewe. Kubuzwe ezinkosini ukuba Kungokuba kutenina lento nicela u Rulumente ukuba anenzele umteto ningazenzeli nje nina kanti niya bubona ukuba abulunganga? Zite zona, Kwenziwa kukuba asisezizo inkosi. Ngubani inkosi? Ngu Rulumente. Nizintoni nina? Sizizibonda zake. O, yiyo lonto ke nikala ku Rulumente kukaba inguye inkosi? Ewe. Nitini ngobu benu utywala? Nabo mabuvalelwe, lemigidi yetu, ezimbara. Nitini ngentongeni ezi? Nazo mazingabi natywala. Abutini u Rulumente ukubuvala kwake? Bunqabe njenge ruluwa ne tyefu. Iti le Koloni yetu ibe njenge yase Natala. Lowo mteto wobekwa nini nxa wenzizweyo? Ewe, woti ngawubekiyo umteto, umbete kunye nomlungu lowo umtengiseleyo. Ukuba benise negunya lenu beniya kubupelisa? Ewe, kuba tina ebeya kati umntu owapule umteto we nkosi atyiwe zonke inkomana zake, baze abanye boyike ngaye. Kuko inkanti ezikufutshane nani? Ewe. Zezobani? Yeka Reeves no Wright. Kuyanxilwa kwezo nkanti? Kakulu. Ke nibabone abantu benxilile kwezo nkanti ngawenu amheho? Ewe, futi. Okuya zazike zavalwa ezo nkanti kwakuncipile ukunxila? Ewe, kakulu. Hai sivile tina ngamangqina amanintshi, ati yaba kukona unxilo lunamandla? Akuko nto injalo, bona bateta ngokuya, tina siteta ngokubona ngamheho etu kuba sisezilalini; kupela into eyayituneka kukwandiswa kwezo nqila.

Kubizwe ke umzi ukuba mavungene, owatsho yazala i ofisi wasala pandle. Uqutyelwe ke ngu Mr. Justice Maasdorp into yabatunywa babo, wati ize bati abayivumayo, Ewe; nize niti ukuba niti bayanixoka antishongo niti, Hai. Utsho wawubeka owokuqala umbuzo, wati wonke umzi Ewe. Wawuposa owesibini, kwati tu. Yaba iyapela ke inteto apo. Ute ke umfo siyivile ke inteto yenu, siya kuyisa ke ku Rulumente. Yoti ke yakudibana i Palamente nilive izwi lwa. Nalento yabatunywa benu iya kushicilelwa ibe yincwadani zokufika nakweli lizwe niyifumane nani.

Zaba njalo ezamhla saqubisana neramcwba engxingweni embi kunene. Ngamana laba liya kubetwa entloko life mplela kanye, life kunye netole lalo eli limana liteketiswa umzi liwubhubhisa. Kungati ke kwanjalo sibulele ku Tixo umdali wencam zomhlaba, omheho angozeliyo. angazange abe naluratyazo lwabutongo, osuke wati akubona ukuba irement ekohlive liqinga, iramcwba liyingene, suka wabiza aba Heyidneni, abantu baKe, balibeta entloko, kuba o Sirayeli libagqibile, ne Conference zabo ziya whawhasa yinqaba ukwenza umteto owomelelyo. Lifile ibandla le Nkosi, sesilinde impendulo enyangweni ngalo mcimbfi.

KWA BHACA.—Indaba aziko, kuyabuswa ezinkosini zekwa Bhaca, inkosi ezitanda abantu, ngakumbi u Makaula. Ndawana ndivipaulayo apa kukutiywa kom-Koloni, ngama Bhaca, sekude kwafuna ukuxakeka ngangokude Umbhaca angazi nokuba kuko igqoboka lom-Koloni, kude kubeko nendawo yokuba ne titshala engum Koloni icatshukelwe. ati owakwa Radebe afune eyakwa Radebe, ati Umbhaca afune engum Bhaca. Enye into kuti xa kufunwa ukubekwa umshumayeli ongum Koloni, kungavoti nalinye lbhaca ukuze ndiqonde ukuba uhlanga luyonakala, nguruturutu onjalo.— Ungade ubone into entle xa kuhamba umshumayeli we Bhaca nowase Koloni, bati bakufika endlini yomshumayeli omnye ongum Bhaca, asuke lowo Mbhaca anikwe ingubo. kutiwe mkokeli, ati lowo Mkoloni anganikwa nangubo akangelwe ngamheho. — Ibe lento ingeko kuma Bhaca egazi ingeko kwazalana no Makaula, ungafika kubantu ababekelileyo, ikwimingenela le ongafika ite nokucaza yazisika. Kungenze uyifumane kusapo luka Madikan. Umkokelel wakwa Bhaca usuke aqumbe afune nave ukwangiwa isandla njengo Makaula. — Ndati ndabona into entle eyenziwa yititshala yase Sihlahleni yafunela u Chief Makaula intsimbi kuba kwakubetwa ikhuba, yatata inyanga ezintandatu — ukufuna lontsimbi asizange sibone mbulelo, sasilindele, nanamhlanje sisalindele. Uze uqonde mlesi, lentsimbi ayirolelwanga mali, yenza lotitshala ukuba ayiprwe Chief Makaula. Haiy ukuba buhlungu ukuba yi Koloni.— NADINGUMMANGO ONKONE.

IMVO ZABANTSUNDU (NATIVE OPINION).

AMAGAMA AMA BHULU.

[EEN VAN DE KAFFER HEERTJES.]

Kutiwa xa kutetwayo tina ma Xhosa singabantu abatanda kakulu ukutiya abantu amagama atatyatelwa kwizipako abasukuba benazo. Noko ngati kum asemi odwa wona ama Bhulu ngalendawo. Amagama okuqala (Christian names) kuma Bhulu auqabile, ngokuba akuvunyelwe ukuba umntana atiywe igama ngapandle kokuba kube kuko onelogama kubazali bake nokuba kukwizalamanan zake ezikufupi. Iti indoda enosapo oluninzi yenze ade apele amagama; ibonakale kaloku selimana ibopa amaxonya, itabata paya napaya ko *ompi no buti no tanta no sisi no nyefu no neri*, yenze urozo kumntu omnye, kutiwe ngu *Jan Hendrik Piet Jacobus Stephanes van Vuuren*, ukumahlula komnye okwa wakutulevo lamagama. Lonto nayo kubuye kubonakale ukuba ayincedi kuba akuko mntu uyakukataza ubucopo bake ngokufunda ngentloko oluhlohlo lwamagama ukuze ahluwa i Jan komnye u Jan kanti kuko indlela emfutshane ongabahlula ngayo. Ozito zide kubo kufike kutiwe ngu Jan *Lang Beene*, inywagi ekule ngemihlubulo *zaze* zazifutshan izito ibe ngu *Jan kort beene*. Ukuba pakati ko Klaas kuko otyebileyo ngu *ver* Klaas Lixo —obityileyo ngu *maar* Klaas. Ukuba ko Pita kuko ixumbululu; into endawu zihlala zixhape inkovu ye tanga ngu Piet Vuil beard lowo, akusakataleki noku uzi gugule ezondevu zake zimdaka akasena kwahlukana nalo lona igama lokuba ngu *ndevu zinholileyo*. O *Scheel Koos* (gxwem), *Kruipel Haans* (ngqwala), *Hout been* (mlenze womti). Ngama gama lawo ku Mabhulu aginya igama lendoda ide ingabi saziwa elona gama layo.

Amagama abatanda ukusibiza ngawo tina bamnyama matatu : 1 *Schepsel*, sidalwa; 2 *Jong*, kwedini; 3 *Meid*, ntombazana. Izizatu zawo zimhlope. 1. Abavumi kuyamkela indawo yokuba omnyama ngumntu nje ngandi. Yona indawo yokuba ukwa sesinye pakati kwendidi ngendidi zezidalwa zika Tixo; bayayivuma, ngoko banelungelo ukumbiza ngokuba sisidalwa kwanjengokuba nemfene ne nkawu zikwa zizidalwa. 2. Kekaforu esi sidalwa sifana kangaka nomntu, intlalo nehambo yaso, ukuteta ukucinga, ngangokuba babone ukuba i sisondele kubo. Haiy noko ke ngabantu abancinane, nexego yi *Jong* (yinkwenkwe), nexegokazi yi *Meid* (yintombazana).

Apuma eluveni olunjalo lamagama, nakuba seysisike yanga ngamagama enteto. Oko amadodana aye eye e Kapa nge Pasi lati ipepa lakona lama Bhulu ngo *Kaffer heertjes*, oko kukuti ngonculuswana benkosana zama Xhosa. Sihamba nje ko Jan *Vuil beard* “singangabase mehlweni.” Kodwa ukuba baas “Maar Haas” angaxola kuba u *Bas* lo uzizinto zonke ku Oom koos *vel broek*.

EZABABHALELI.

AMACEBO NGOHLANGA.

MR. EDITOR. — Kaufake nkosi yam lomigcana, ndiyakubongoza, ndibona into zintatu ezitsalela emva umzi ontsundu. 1. Ukungazimiseli entweni umntu u Tixo amenzele ukuze abe yiyo, ngenxa yobuvila abuchasene nomteto wabantu noka Tixo, wofumana uninzi lwabantu lutanda ukufumana lube luyilileka nemizi, ehamba umntu etunga epuma engena, ngokwenjenjalo kungeko nto yona imingenelayo, kupela into ahamba esilwa nabanye ekubeni ngesemsebenzini wake, mhlalumbi yindodana enesipiro sokucinga okunzulu, mhlalumbi enobunono obutile bezandla, iti yonke ke londyeyo yomzi wakowabo abe nomona ngayo, asuke ke ayimbele entlabatini yobuvila ayifihle.

Xokokuba mhlalumbi ufundisive nokuba kunobomi anganyamezeli emsebenzini ati abantu bayamkataza nokuba ngoyi titshala, ayekufuna enye indawo, mhlalumbi nako esiya kweminye imisebenzi intliziyi yake ingekoyi kuyo, kuti kulalpo adinwwe.

Umfumane ngenye imini selelitshivela elingandlela. 2. Kukusukela amasiko obuhedeni ebekufanele nokokuba umntu akalilo ikolwa awayeke wona, kuba ayintambo eyomelelyo ukulufuqela ezantsi uhlanga. Simana sibona futi emapepeni o Mr. Ngeuka bekukankanya ukwaluswa, kwanoku xolelwa konyana babo ngabafundisi abatile, kodwa ngati bekufanelekile okokuba ezizinto zingafakwa kulamapepa omzi ontsundu, kodwa bakutazwe kakulu abawalwyo omasiko obumnyama. Namhla ibhulukwe nelokwe siyaziqonda okokuba zilungile kuba lupau lokukanya, kunga ke kunganjalo kuyoyonke into esingisela ekukanyeni. Amanye amadoda anamandla okuzisebenzela, asike alibale kukubala intombi zawo okokuba soze sityebe mhla zendayo ezintombi, kutiwe nakonyana msani ukuya nasezikolweni msani ukuya nasemsebenzini, bazakwenda kakade odade wenu, noti bakwenda ke nani nuzize abafazi ngenkomo zalomakazi. 3. Kutenina tina lento ngati asiyinkwanga ingqondo enjengeyama, gwangqa? Kanti noko xa ukangele ungafumansa u Sombawo ongenamona nati esinikile intloko ezizele ewe bubulumko koko sibutshixele etyesini zobuvila, nobudenge. Sise siboniswe isampuli umhlalumbi umzekelo ngawo lawo pambi kwenu, amadoda o Rev. Tiyo Soga amsebenzi namhmla usatetayo neko bona bete cwaka kobandayo. Nazo into zo Bokwe ekute kwakutiwa namhla zinkwena imizimba ibe mibi, kuba umzi omhlope nontsundu uyamaz. Nanko umfo ka Jabavu, eto noko engumntwana kanti noko yindoda ngenqondo, kuba elake iqashiso lidla ngokuwa enyanisweni, namhla wonke umzi amehlo uwapakamisile ; nakudala namhmla abazange bapele abapika inyaniso noko beyibona. Ligititile ixesha lobudenge kaloku umzi ufanele ukutangelwa pambli apo umntana wase Europe ekangele kona, Lento ke yonke soyizwa ukuba sakelle intlalo yetu yonke ebulungweni, enyanisweni, ekunyamezelemi,enkatalweni, ekucingeni okunzulu, emfundisweni, nasekuxhaseni umsebenzi ka Tixo, owona ububomi babo bonke abakweli pakade. Owako ndinyanisile.

R. F.

Xora, November 29, 1889.

AMACEBO NGOKUHLAMBULUKA.

MNUMZETU,—Ungadinwa yiiba nomonde, nantsi into, mawundifakele lomtyangampo endifuna uluvo lomzi wonke wakwa Xhosa ngawo. Siya kutinina ukuze sihlambuluke sifane na Mangesi, kuba ngalemfundiso sifundiselwe londawo, sikutshwa ebu Xhoseni sisiwa e Singesini. Inqaba nantsi, asihlambuluki; siya gqobhoka kona ngenene, siye ezulwini ngobungqina obuhle obungqinwa zicka zomdali; kanti asihlambulukile noko, sifana no Mxhosa egqobhoke ipantsi kom’bhalo, aye ezulwini kuba uyayikonza Inkosi. Uhlambuluko silulindele kwabafundiswayo. Ke kumzuzu kwafundiswayo. Lupinake? Waka wati u Mr. Innes ngentlanganiso yake e Ngqushwa. Msan’ ukufuva inkomo nonke, wopela umhlaba. Abanye mabafuye imali. Okunene kona. Okunye ezinkomo zingaba bubutyebi bohlanga na? Andikolwa. kuba ukuhlambuluka kufuna abantu abakolise ngababafuyi bemali. Sotinina ukuhlambuluka singamahlwempu? nokuba besilinga asinako. Ukufuya imali iveliswe zinkomo, ewe, angako omnye nabahlanu, kanti bapantsi kwendleko yazo, ukugqibela baza kuba ngamahlwempu. Sotinina ukuhlambuluka singamahlwempu? Asinako. Nali endilibhekisa kumawetu, ndiyawaceela ukuze andinqande ukuba ndiyaposa. Makutitwe ngabafundisi bati bakuba neqela eliza kupuma ligqibile ukufunda bakupe isaziso kube kabini ngenyanga kwinyanga ezintatu, bexela apo bakaule kona ngemfundo, amanene ase Mangesini anevenkile, nane zitora aya kubaqesha basebenze imali, babone ukungeniswa kwayo,bayingenise ngezabo izandla beqeshiwe. Nditi baye napina apo bafanwa kona, lonto ayingetabate mashumi mabini eminyaka bengahlambululikanga, bengapete ezabo evenkile. Ngapandle kokufuya imali andikolwa ukuba sohlambuluka. Anditsho ukuti baya kutyeba kuqesha, nditi baya kunika intliziyi zokuyifuya njengokuba umalusu wenkomo engenakuba angazituyi, kuba ingeniswa ngabo, Andibuchasile ubufundisi nobutitshala: bulunge kwabo baneso simli sibufanelayo ; into ke leyo efanele ukuqwalaselwa ngumfundisi wabo nangumfana lowo. Lento ndine minyaka ndinayo, iya ndibulala eluveni. Nawe ndiya kumema ukuba tikupe olwako uluvo. Ndasicaka senu, J. D. NGCUKA.

Macubeni, Lady Frere.

ABALIMI NA BARWEBI.

E QONCE (Dec. 28.)

Amaqanda—6d to 1/ ngedazini
Irasi—9d to 1/3 ngekulu
Ihabile—2/ to 8/3 ngekulu
Itapile—1/3 to 20/ ngenxhowa
Umbona—6/4 to 7/11 ngekulu
Inkuku—9d inye
Inkuni—6/ to 30/ ngefilara
=
E MONTI (Dec. 31.)

Irasi—6d to 1/3 ngedazini
Isemile—4/ to 4/9 ngenxhowa
Imbotyi,—13/6 to 14/9 ngekulu
Umgubo wombona—9/3 to 10/ ,,
Inkuni—5/ to 28/6 ngefilara
Ihabile—3/9 to 6/3 ngekulu
Inkuku—1/3 to 1/10 inye
Amazimba—6/3 to 6/4 ngekulu
Umgubo—15/ to 17/6 ngekulu
Umbona—8/6 to 9/ ngekulu
Itapile—6/9 to 13/6 ngekulu
Inqholowa—9/ to 9/3 ngekulu

E RINI (Dec. 31.)

Inkuni—20/ to 40/ ngefilara
Inkuku—1/6 to 2/4 inye
Ihabile—2/6 to 8/3 ngekulu
Umbona—8/ ngekulu
Amazimba—14/6 to 15/ ngenxhowa
Inqholowa —18/3 ngenxhowa
Umgubo—32/ ngekulu
Isemile—4/ ngenxhowa
Umbona omanzi—11d ngedazini
Itapile—4/6 to 8/3 ngekulu
Amatanga—3/ ngedazini

IZIKOLO E ST. MATTHEW’S.—Wehla umnyadala womnyumo wesikolo e St. Matthew’s. Kwasingula ukuvuma u Mr. Mjodi (Charles) epete intsapo ye Mission yonke. Watsho kamnandi intsapo ye Mission iwakumsha amaculo. Kwalandela u Mr. Willm. Nongauza e Ngxalawe ngentsapo yake, yati ngxwe—noko asaqonda kakuhle. Kwusuka kwainto ka Mjodi e Kabula u Jarvis nentsapo yayo, yatsho kabuhlungu, abavuma abantwana balento basuka. bema inqaba, yati ukuba ingene kwawokuputunywa kwama Mfengu ngu Elefu no Somarseti yarola eyasema dziyeni ngoku inqaba. Yatsho amaxegwazana Amamfengu akumbula entla. Kwalandela u Miss M. Petshwa yati eyake kaloku intsapo nayo nxwe, kwalandela u Mr. D Mini e Gxulu watsho noko saginya ingwiqi. kwezangoku u Alex; Masiza watsho kamnandana kwanqaba intsapo kuye. Hai u Mr. Jarvis Mjodi usuke wenza inqaba watsho sapuma sinambita wabeta sati zonke intsapo zetu mazyekutata ukuvuma kuye, kodwa ngokweloxesha soyike umzi omkulu lo uyi Mission ukuba zingatsho eloxesha.

NATIVE OPINION

FRIDAY, JANUARY 3, 1890.

have them fitted up for the purposes of an Institution for the education of the youth of that part of the Colony. That Chief has wisely disclosed his desires in this direction to the Missionaries, with the result that the subject was brought before the Wesleyan-Methodist Conference held in Port Elizabeth last year, and by a Committee of that body recommended for adoption. Arrangements are now being made for putting the scheme in trim, so that the work may be immediately undertaken. It is, moreover, highly gratifying to find that the principal Government officer in East Griqualand is identifying himself with this useful undertaking. Things have never gone better among the Natives than when representatives of authority in the days of Sir GEORGE GREY stood shoulder to shoulder with the Missionaries to encompass the material improvement of the Natives It was during this blessed period that the noble Grey Hospital, and the magnificent pile of buildings at Healdtown, for the reclamation of the Natives, were reared as the outcome of Missionary and philanthropic influence going hand in hand with that of the civil power. These happy memories are called back by incidents, such as those in which Mr. W. E. STANFORD, the wise and able administrator of East Griqualand, has figured at various centres in the wide district over which he presides as Chief Magistrate—championing, as he did at Qumbu the other day, the building of the Institution. Right glad, also, are we to find that the topic seemed to charm the people, and we trust all will resolve to make it a thorough success. To be an unmixed blessing it is to be hoped that those who have to carry out the necessary arrangements will not be above profitting by the experience of older Institutions in this land—imitating all the good to be found in them, on the one hand, while, on the other, carefully avoiding the causes that have led to their being not the successes we should all like them to be. For instance, the authorities of the new Institution will do well to have on the teaching staff, and even on the board of management, as many Natives, of proved capacity for teaching, and of known piety, as it would be possible to engage. One European Headmaster, presiding over all, would be enough for an Institution of this character, the rest of the staff might be drafted with advantage from the class of Natives indicated above.

One main and all-important reason in support of this suggestion is this: It will facilitate the achievement of the two main ends of a good and useful education, which we understand to be the imparting of knowledge and the instruction of the morals. Almost anybody can do the former, while qualifications of a special order are requisite in one who has to attend to the full instruction of the morals Our own observation leads us to the conclusion that European masters, as a rule, both from a lack of acquaintance with native habits, and from the fact that they do not belong to the same stratum of society to which Native young men belong, are not in a good position to supervise the instruction of the morals of Native youth. Natives are better able to do so And if there is a leakage anywhere in the Native educational system of this country, it is in many cases in respect of this head. The new Institution will have to guard against this, and we can suggest nothing better for this than the engagement, as has already been hinted at, of Native Teachers of known standing morally. They should be on the staff as well as on the board of management. In this way the conduct of the lads will be under continuous supervision, not only during the school hours, but—most important of all—out of school hours. Besides, the expense of supplying this agency will not be as high as it would needs be if Europeans, who have to support a certain social position, were engaged.

Notes of Current Events.

We cull the following from the writings of the Weekly Notist in the *Port Elizabeth Telegraph*:—“The impudence of the conductors of the native newspaper will soon culminate in a reaction that will be anything but advantageous to the native cause. The editor practically asserts that farmers rob each other and put it down to the innocent natives. Here are his words: ‘We believe that farmers may suffer by natives in a great many cases when one or two sheep are found to be missing; while large droves are often remarked by neighbours. These incontestable facts should silence those who would fetter the generality of natives at their own homes for doings they may no more be responsible for than those who hurl the charges of theft at them, and would manacle them with location laws and passes.’ ” As usual the words quoted are distorted to suit a purpose. Let that pass.

We complain, however, that the language which the writer makes use of is unnecessarily harsh. But we wonder what he will say when he reads the following confirmation of our statements by the organ which speaks in the name of the farmers, the *Harmers’ Chronicle*: “Sheep stealing by white men is on the increase. That this is so there can be no doubt, and in this opinion we are borne out by the principal officers of the Cape Police and C.M.R. We do not mean to say that when sheep are stolen in ones and twos they are not stolen by Kafirs, but we contend that almost invariably when sheep are missed in lots of tens to fifties they are taken by white men. There may be some who disagree with us on this point, but nevertheless it is an admitted fact amongst those ‘who know.’ The writer of the Weekly Notes may rest assured that we don’t speak without our book on these matters.

THE same writer holds peculiar and unchristian views in respect of the relative position of whites and natives. He remarks somewhat tartly;—“Perhaps, however, the consummation of impudence is attained in the native newspaper report of the breaking-up at Healdtown Institution. In every sentence referring to the teaching staff the names of the black teachers are put prominently forward, while the names of the whites are patronisingly put quite secondary and subsidiary. Teacher Mali’s boys are mentioned as ‘students under Mr. Mali;’ the others are mere ‘scholars under Mr. Webster.’ The manner in which Mr. Mali and Miss Radasi are strolled out in front of the show, while poor Mr. Webster is relegated to the rearmost back seat, is insufferably disgusting.” Here again he has reckoned without his host. It so happens that the sender of the report was a blue-blooded English *gentleman*. So the shaft aimed at us has missed its aim.

His EXCELLENCY seems determined to meet the wishes of the people of this country. The Governor and Lady Loch, accompanied by the Premier, are announced to be contemplating a visit to Port Elizabeth, Grahamstown, Kingwilliams town and East London early next month. It will be a pleasure to these communities to welcome the representative of royalty, and no doubt the reception will be enthusiastic. The contrast presented by this visit and the attitude of Sir Hercules Robinson in this respect is sharp. Sir Henry has arrived in piping times; in fairness to the late Governor, however, it may be said that there was much in what Sir Hercules Robinson once said that the Captain could not dine with his passengers while the ship was in troubled waters; he had to keep the bridge. It should not be forgotten, however, that when Sir Hercules had decided upon honouring these districts with his presence, an outcry was raised that he would bring small-pox in his train. That small-pox was raging in the Metropolis at that time is true, but the bad taste conveyed in the remark is there all the same.

Native Girls’ Institution Peddie.

A Concert was given on Monday 16th., in connection with the closing of the Institution for the Christmas holidays. An interesting programme of vocal music was well executed by the Boarders, under the leadership of Mary Jane Bool, a Teacher who was trained in this Institution. A well filled table of various needlework and useful garments made by the girls was exhibited and also offered for sale.

The Superintendent reported — there had been no special examination at the close of this term. The Government Inspection having only now taken place. 17 Mission schools have been inspected by him, the scholars numbering 949. One half the number presented passed within the Standards.

Of the Durban Institution and School it was found that with 85 on the books 74 were presented, passes being Standard. I. 11; II. 5; III. 6; IV. 16; V. 13; Below Standards 23. Boarding accommodation for 30 was reported every way suitable, domestic arrangements and industrial work efficient; but New Schoolrooms and provisions for 3 departments—Girls, Boys and Infants; are reported as being absolutely necessary.

The 3 Pupil Teachers were specially examined and considered competent and doing well, and the School as a whole is said to have made considerable advance since last year.

The Rev. Mr. Gedye announced that new-school-rooms would at once be undertaken, and he looked to be supported by his Native friends in raising funds for the purpose. The Institution was for their benefit, and it was their privilege and their advantage to help in the erection. A Subscription list was already opened on this account.—The Institution closes on the 19th December, and resumes work 31st January, 1890.

Jamaica is forsaking rum making fa fruit-raising During 1888 there weo, exported 6,000,000 coconuts, more than 3,000,000 bunches of bananas, and 48,000,000 oranges.

No.	Igama Lomniniwo Ekuqaleni.	Ixesha Lokunikelwa kwe Tai tile.	Inyaka Ijovi Njengwele Zakimkulu	Ukuchazwa Komhlaba.	Ubukulu.	Irafu ese Lityala.	Lerafu Ilityala iqalango	Wagqityelwa ukweli gama.	
1	Maigas Cobo ...	8th March, 1859 ...	428	Garden Lot No. 1, Block A, Healdton Loo.	2	3 0 0	1st January, 1883	Malgas Cobo.
2	do	do	464	Building do	1 do B	do do	52 12	do	do
3	Lawane Cobo...	do	429	Garden do	2 do A	do do	3 0 0	do	Lewane Cobo.
4	do	do	468	Building do	5 do B	do do	3 0 0	do	do
5	Booy Malgas ...	do	430	Garden do	3 do A	do do	3 0 0	do	Booy Malgas.
6	do	do	466	Building do	3 do B	do do	52 12	do	do
7	Joseph Masumba	12th May, 1859 ...	493	Garden do	2 do H	do do	3 0 0	do	Joseph Masumba.
8	do	do	554	Building do	6 do do	do do	52 12	do	do
9	Joseph Qibisa	do	516	Garden do 16 do I	do do	do do	3 0 0	do	Joseph Qibisa.
10	do	do	567	Building do	8 do do do	do do	52 12	do	do
11	Jantjie Tontella	do	528	Garden do	3 do do do	do do	2 1 ...	1st January, 1881	Jantjie Tontella.
12	do	do	563	Buildiner do	7 do do do	do do	52 12	do	do
13	Klaas Banzani	do	532	Garden do	8 do M	tio do	2 ...	do	Klaas Banzani.
14	do	do	552	Building do	6 do G	do do	52 12	do	do
15	Mabekezita ...	do	582	Garden do	1 do C	do do	3 0 0	1st January, 1883	Mabekezita Cobo.
16	do	do	659	Building do	8 do O	do do	52 12	do	do
17	Kleinboy Silwane Cobo	do	583	Garden do	2 do C	do do	3 0 0	do	Kleinboy Silwane Cobo.
18	do	do	658	Building do	6 do G	do do	52 12	do	do
19	April Cobo ...	do	584	Garden do	2 do N	do do	3 0 0	do	do
20	do	do	654	Building do	12 do N	do do	52 12	do	do
21	Kleinboy Cobo Junior...	do	585	Garden do	1 do N	do do	3 0 0	do	do
22	do	do	656	Building do	1 do D	do do	52 12	do	do
23	Hendrik Kuzana	do	591	Garden do	1 do D	do do	3 0 0	1st January, 1882	Hendrik Kuzana.
24	do	do	650	Building do	1 do D	do do	17 6	do	do
25	Buku Sakubulu	do	599	Garden do 10 do D	do do	do do	2	1st January, 1884	Buku Sakubulu.
26	do	do	677	Building do	2 do Z	do do	52 12	do	H. McNAUGHTON, Umpatiswa Oncedisayo.
27	Majiva Nukuza	do	603	Garden do 14 do D	do do	do do	2	1st January, 1881	Majiva Nukuza.
28	do	do	668	Building do	1 do W	do do	52 12	do	do
29	Famana Tanjana	do	613	Garden do	2 do F	do do	2 ...	1st January, 1884	Famana Tanjana.
30	do	do	666	Building do	7 do V	do do	52 12	do	do
31	Ganda Konhlo	do	61	Garden do 10 do F	do do	do do	2 ...	1st January, 1883	Oanda Konhlo.
32	do	do	664	Building do	5 do V	do do	52 12	do	do
33	Jacob Steerman	do	751	Garden do 20 do Ca	do do	do do	2 ... 1	do	Jacob Steerman.
34	do	do	697	Building So 12 do Ba	do do	do do	52 12	do	do
35	Tnnkwa Gazi	do	769	Garden do	7 do Fa do do	do do	2 ...	1st January, 188*1	Tunukwa Gazi.
36	do	do	888	Building do	7 do Aa do do	do do	52 12	do	do
37	John Jikicwa	do	773	Garden do 16 do Ga do do	do do	do do	2	1st January, 1882	John Jikicwa.
38	do	do	723	Building do	1 do Ga do do	do do	52 12	do	do
39	Sunduza Mzilikazi	do	783	Garden do 12 do Ma do do	do do	do do	2 ... 1	1st January, 1883	Sunduza Mzilikazi.
40	do	do	722	Bunding do	3 do Fa	do do	52 12	do	do
41	Jama Ooza	do	821	Garden do	5 do la	do do	2 ...	1st January, 1884	Uma Ooza.
42	do	do	793	Building do	7 do Ab do do	do do	52 12	do	do
43	Josiba Mamba	do	797	Garden do 10 do la	do do	do do	2 ...	1st January, 1883	Josiba Mamba.
44	do	do	839	Building do 12 do Ab	do do	do do	52 12	do	do
45	Umagahla Velasi	do	839	Garden do 20 do la	do do	do do	2 ...	1st January, 1859	Umagahla Velasi.
46	do	do	81	Building do	10 do Ga	do do	52 1 12	do	do
47	Maketa Konhlo	do	898	Garden do	6 do C	do do	2 ...	1st January, 1883	Maketa Konhlo.
48	do	do	886	Building do	1 do V	do do	52 12	do	do
49	Mietje Mabope	do	904	Garden do	3 do N	do do	2 ...	do	Mietje Mabope.
50	do	do	904	Building do	8 do R	do do	52 12	do	do
51	Cekiso Mti	do	927	Garden do	7 do O	do do	2	do	Cekiso Mti.
52	do	do	880	Building do	2 do U	do do	52 12	do	do
53	William Cobes	do	927	Garden do	2 do P	do do	2	do	William Cobes.
54	do	do	860	Building do	4 do N	do do	52 12	do	do
55	Dinisa Jovi	do	929	Garden do	7 do P	do do	2 ...	do	iDinisa Jovi.
1 56	Zonke betu zipantsi ngoku balulekileyo.	do	867	Building do	2 do P	do do	52 12	do	do

IMVO ABANTSUNDU (NATIVE OPINION)

ISAZISO SIKARULUMENI. NO. 905, 1889.

E Kapa, 2nd November, 1889.

SIYI
BUL
WE O. CARTER & CO.
I Kingwilliamstown.
RA
FU! KWI VENKILE
YO_KATA

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—
Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo.
Umniniyo utiywe ngamakosikazi Ngapandle komteketiso Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.
Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, mananenekazi S'thruc, inteng' yetu iyodwa.
Zibhatyi, zihenipe, neminqwazi, Nebhulukwe zezisikiweyo,— Zonk' impahla zamaledikazi Ngenene zezifanelekileyo.
Siti kwaba batenga kade Ninga dinwa zihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.
Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe Scotch Church, Kingwilliamstown,

Amayeza ka Cook Abantsundu.
UMZI ontsundu ucelelwa ukuba ukange lise lamayeza abalulekileyo.
COOK Elika Iyeza Lasisu Nokuxaxaza, 1/6 ibotile.
COOK Elika Iyeza Lokukohlela (Lingamafuta).
COOK 1/6 ibotile.
COOK Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.
COOK Elika Iyeza Lepalo. 1/6 ibotile.
COOK Ezika Ipi. 1/ ngebokisana.
COOK Eka Incindi Yezinyo. 6d. ngebotile.
COOK Oka Umciza Westepu Sabantwana. 6d ngebotile.
COOK Oka Umgutyanu Wamehlo. 6d ngesiqunyana.
COOK 1/6. Oka Umciza we Cesine.

W McGLASHAN & CO.,

(MAGALA)
BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes, ITALY, IZIHLANGU, NE NGUBO.

E-DIKENI

Zonke Intlobo Zabatsatayo kwesisiqingata

Namanani alungele bonke abatengi. Impahla yabo ifika ngazo zonke iveki ezimbini; kengoko impahla yabo ihleli intsha ifika. Ufuna into ezipilileyo, ngawona manani alula yiya kwa W. McGLASHAN & CO., E-Dikeni.

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

GEO. B. CHRISTIAN & CO

KING WILLIAMS TOWN

PLOUGHS!

19 1/2, 55, and 75!

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

IRON POTS, with long legs.

RED OCHRE!

CORRECT SHADE.

COFFEE, TEA, SUGAR, RICE, etc

ELIKA

ORSMOND

IYEZA ELIKULU

Yincindi yengcambu zemiti yelilizwe.

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 Tuba, nent' eninzi yezilwelwe zama Nkazana, nialo, njalo.

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

Emva kokuli sebenzia ixesha elide sale, namava amaninzi umninilo, uliyaleza ngengqiniseko eliyeka ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhottle nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu G. E COOK

KING WILLIAM'S TOWN, Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo youke Ikoloni.

J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Kua ngevaba. Ngezantsi kwesitora sakw-Aluveni.

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

W. LORD & CO.

ABATENGISI

BEMPAHLA- YENTSIMBI BEMPAHLA-OZIKOMITYI BERULUWA BEMIPU BEMBUMBULU, zentlobo zonke njalo njalo.

EMARKET ' SQUARE,

KING WILLIAMS TOWN.

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

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

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

Isaziso kubo Bonke

INTLANGANISO ye Bandla lase Wesile e Qonce ibisingete lento eyenziwa ngumzi Ontsundu, ovela kwindawo agendawo, uzalisa indlu 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