

# Imvo Zabantsundu.

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, JANUARY 16, 1890.

[No.270

IXESHA LE BHOLA, 1889.

DYER NO DYER,

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

I-BHATI.

Zika Lillywhite, Izipato ze Cane 16s  
„ Ezilunge ngapezulu 21s  
„ Ezispeshele 21s  
„ Eziketwiweyo 25s  
„ Duplex Driver 30s  
Zika Cobbet's Eziyi Single Cane 15s  
„ I Eziyi Double Cane 17s  
Zika Cobbet's Cane Zonke 19s  
„ Ezenziwe Speshele 25s  
Bartlett's ezi Double Cane 13s 6d  
„ ezi All Cane 16s 9d  
„ ezi Kuncotula 19s 6d  
Zamadoda zoku praktisa 5s 6d, 8s  
„ 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 Aker'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 zombini. e pontini, amanani awodwa kule mpahla. Paula Mlesi.

BON MARCHE!

[Apo Kutengiswa impahla entle ngamanani angemakulu],

E-GRAHAM'S TOWN.

Saneke lityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 31- inye Ikaliko Emhlope ne Brown, iqala 2 1/2 d. yd. Amicako etungelwa kwi Blanket, iqala 4 3/4 d. yd. Ezona Ntlobo zintsha ze Print, 3d., 4 1/2 d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye- iblanket zoboya ziqala 5/- inye. Amabhayi 2/- lilinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI!!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand' ukuvula e-England.

INGUBO ZAMADODA.

IBHATYI ZE KODI, ziqala 10s. inye  
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.  
IBHATYI ZE STOFU, ziqala 6s. inye.  
ISUTI Emhlayo umfana ifishini entsha, 1s.  
IHEMPE, 1s. inye.

Ozekutenga apa ngokwalatiswa yi "Mvo" maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (E1), uyakubuya ayinikwe isheleni ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

ABATSHATILEYO.

MAYAFI.MOTSHUMI. — Kutshatiswe ngu Rev. Isaac Dugmore, encediswa ngu santombi u Rev. Nehemiah Motshumi, u HENRY JOB MAYAFI wase Basutoland, no ELIZABETH MOTSHUMI wase Kroonstad, O.F.S., ngo December 3, 1889.—3itd.23,90

RADASILKWAIMBA.—E Cradock, ngo 31 December, 1889, kutshatiswe ngu Rev. Samuel Ntsiko u JOHN M. RADASI wase Somerset East no S. KWAIMBA intombi yase Cradock.—3itd.23,190

ABABHUBHILEYO.

TOYI.—Ndiya zisa kuzo zonke izihlobo zetu ukuba sishiywe ngu Mr. BARNABAS TOYI, indoda ebe ingu mshumayeli we Lizwi kwanesi bonda saku Cofimvaba. Imke lendoda ngoxolo ngomhla we 2 ku January, 1890. "Banyenyweba abo bafele e Nkosini." JANE TOYI. Cofimvaba.—3itd.23,190

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, 3itd.23,190

27th December, 1889.

BONISANI

UJOHN JONGILE FADANA. Wabe ke ese Dikeni, wesuka apo waya ku Seplan, wesuka apo waya ku Ngqwaru. Ndamgqibela esingise ngase Skapu (Tarkastad). Owazi into ngaye wobhalela ku Mhleli we Mvo, okanye kum Wm. DANIEL, 3itd.4,190 S. Marks.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka DECEMBER.

Umhlaba mauhlakulwe, ucokiswe Kwinto

IMITI YE ZIQHAMO eyamiliselwa entlakohlaza, nexakatileyo mayi nencetshelwe kanobom.

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

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

W. & C. GOWIE,

GRAHAM'S TOWN

Telegraphic Address: "OATLANDS, Graham's Town.

Isaziso kubo Bonke.

INTLANGANISO ye Bandla lase Wesile e Qonce ibisingete lento eyenziwangumzi Ontsundu, owela kwindawo ngendawo, 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.2.90

KANIPE AMEHLO!

NGENIBIDYALA, kwesi singa siphesheya kwe Qonce ndilalekilewe lihase

Lam umlazakazi onembase, linxeba ngapakati wase kunene limhlope, linxeba ngapakati kwa kulomlenze ; ngapantsi kwe ngcitsha yomkono wokohlo linebala elimhlope. Olandisayo wotumela ku Mr. J. Tingo-Jabavu. CHARLES KEKESANA. King Williamstown.—2itd.23,190

ISAZISO.

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

Graham's Town, 28th June, 1889.

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—1/6, 1/9, 2/-, 2/6.

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

Kuko i Bhulukwe ze Kodi ezitile (ezona zohlobo)

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqokumbelweni). 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.

BAKER, BAKER & CO

IVENKILE YE NGUBO

KAUKANGELE IMPAHLA ENINZI

Isuti ezimnyama nge 26/6

Isuti ezi Fancy nge 11/6

Isuti ze Serge nge 27/6

Ibhatyi eziyimi bhingo amanani nga manani

Ibhatyi ezi Sydenham nge 6/-

Ibhulukwe ezimnyama nge 10/6

Ibhulukwe ezi Fancy nge 4/6

Ihempe ezimhlope nezinamabala nge 1/- ne 3/3

Iminqwazi elukuni ne tofotofo 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.  
E-QONCE.

# GIBBERD & BRYANT,

KING WILLIAMS TOWN.

I-lokwe zokutshata ze Setini emhlope i-Ready-made 30/-
I-lokwe zokutshata ze Setini e-Cream i-Ready made 30/-
I-lokwe ze Alpaca emhlope Zokutshintsha
I-lokwe ze Setini enamabala 17/6.

I hempe ezimhlope 1/6 inye; I hempe ezihonjisiweyo 1/- inye.

I-SETINI EMHLOPE 10d. nge yadi
I I-SETINI E CREAM 10d. nge yadi
I-ALPACA EMHLOPE 6d. nge yadi.

I Kwilita zokulala ezimhlope 4/6 inye.

I Printi ezingapumiyo 3d- nge yadi.

I Printi ezilunge kanye ebize ze 6d., ngoku zitengiswa nge 4d.

Ityali zokuhomba ehlotyeni.

# GIBBERD&BRYANT EQONCE.

## A MAYEZA ADUME

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumni<sup>ni</sup>wo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwe zona; ngenxa yoku kaulenza oku necda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoeka ekwenziweni kwawo; ngenxa yokungabi nasikwa etyefe; nangenxa yokuba enziwe ngemifuno engqinwano ukuba ingamayeza.

UMPLISI WENENE (The Sure Cure). Umciza ozangange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

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

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

UMHLAMBI LISO (Eye Lotion.) Oyena mpilisi wamhlo abulalwa.

UMGEDI ORARAYO (Herbal Alkaline)

Amafuta okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

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

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

UMATINTELA (Antiapasmodic). Umciza wokupilisa ukuqunjelwa nezitepu zesinye

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 (Emolientine). Into elunge kunene etanjiswayo ebona bubebuhle bugude ubuso.

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

Izalitso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nea kwi bhofilana nezitofilana ngazinye, ezint zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungoku kava, pandla, namhambi ungenawo lamayeza esirweqe sokufumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW. Igqira elisebenza ngencaiza, e Bhofolo, atengiswa nge nge bhokisi nange bhofile nangamagosa ake kwinkoliso yedolophu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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

## Iseminari yase Lovedale.

U Rev. Dr. Stewart, Umongameli we Lovedale wazisa ukuba: Inini yokuvulwa kwesi kula eyaye iye miselwe usuku lwa 30 ku January, iguqulwe. Ngenxa yokuba Umhlekazi i Ruluneli eyakuha mbela e Lovedale malunga neloxesha usuku lokuvulwa ngoku loba lolwesi-Bini evekini, ngomhla wa 28 ku January. Umhlekazi unqwenela ukuwubona umzi uhanjiswa njengokohlobo lwa; ke ngoko bayacelwa bonke abangca ngokuzazi eziklasini zase Lovedale ukuba bangaposwa lolo suku lokuvulwa kwesi sikula; kwanabo beza ngokokuqala, bafikelele ngalo ukuze bavive, babelwe indawo zabo.

E LUFUTA (TEMBULAND). — Kute ngobusuku be 11 Dec, 1889, umfazi elele wapulukana nomntwana wake waya wazifaka eziko, watsha unina engamva, noko useko umpufumlo nakuba kungatembisi. Siyamvela umzalikazi.

KUNCONYWA ubuhle bengubo ezifanayo (uniform) ze club enkulu yase Bhayi I “Fear Not” C.C., ezimigca ibomvu ne mnyama, ne minqwazi, namalapu ezinqe nawemiqala.

U MR. J- TENGO-JABAVU onyulwe ukuba li Gosa le Ramente yase Wesile emele I Qonce, unduluke pezolo ukusinga entlanganisweni yo Nyawontle e Kamastone.

KWA Bomvana kuko inkomo ezele inkonyana ezito zine, namhelo amane, nemisila emitatu.

ISIDUMBU sonifi u Mr. J. P. Jameson owabhubhela e Johannesburg singewatywe apa e Qonce ngolwesi-Tatu lweveki egqitileyo. Akwenziwanga mangandingandi. ngokwesicelo sake.

BALESI betu tumelani imali ye Kwata ingekabi nanzala ngo January lo.

ISICAKAKAZI sika Mr. Rolfé wase Dayimani site ngokukatazwa ngumlilo satata ipalafini sayigalela. Lite ukuti danga kwalo ilangatyi laza kubambelela e lampini esuke yadubula yaqekekela kuye watsha wonke umzimba. Sife kwangalomini.

AMASINALA ase Heald Town ancoma ukuyola kwalondawo ngoka apetwe ngu Mr. Solomon Mnyakama. Obu bumnandi busuka ekubeni kulinganwa ne Titshala, idla ngokuti yakohlwaya iloyisi seliyipokela kutatane, idle ngokungqulwa ititshala, kubuye kulanyulwe ipele lonto, uhambe umsebenzi, kube kuhle ke.

U GENERAL SMITH umpati we Mikosi ye Nkosazana kweli unduluke izolo e Kapa no Mrs. Smith, ngenqanawa eyi Grantully Castle ukusiga e Malta apo aya kuba yi Ruluneli kona.

IYONKE imali yomnyaka ogqitileyo ebhatelwe ngabafunda e Lovedale yi, £2,391 11s. 2d. Ngongapaya unyaka (1888), yaba yi £1,702 8s. 2l. Akwaba nemfundo ibinyuka ngolohlobo iminyaka yonke, ingekuko ukuti umntwana owaya kona efunda i Geography, kanti wode apume emana ukujikajika kwakwezonto.

WAMKELWE ngemigcobo emikulu Prince Albert Victor ngama Indiya Calcutta.

ABAPATI be dolepu yalapa bavumelene ukuba kucitwe £500 ukwenza izinto zokulungiselela nokugcobisa i Ruluneli yakufika apa ngenyanga ezayo. Kuvakala intshukumo nakumzi ontsundu; intlanganiso yo Manyano ebise Mgwali ngolwesi-Bini asikeva macebo abhekiswe emzini ngokubuliswa ko Mhlekazi lowo, Iya kuba lhlazo nedano ukungabonakalisi kuvuyela Inkosi yetu engamehlo e Nkosazana.

UMNTU omhlope onengqakaqa e Bhayi kutiwa usingisela ebubeteleni.

U MR. HERCULES TENNANT umiselwe ukuba no Msila Omkulu (High Sheriff)

UMANDLA wase Dordrecht, obuke wawuchasa bukali umteto webhula, uya uwmkela. Ekubeni ubuqale wamkela sisiqingata sobufilkornet sa Batembu, zibini ngoku kuqukwa nesomzi wase Dordrecht ezizamkeleyo.

UMNUMZANA ongowomlibo wama Yuda, ekutiwa ngu Baron Lilienthal uyolele ekubhubheni ukuba kwinto azishiyileyo ezixabiso lemali eliku £680,000, ulabelwe u Pope oyintloko ye Bandla lase Roma.

KUNGASISINDISA kwinkatazo engatetekiyo ukuba angati umamkeli we *Mvo* ngamnye atumele kwasentloko lakungafikeleli ipepa lake.

Xesi. Kubonakala ukuba ukusuka e Dikeni ukuza e Xesi umzi ontsundu omele Ityume wompeleka ngempi yamahashe. Bekungakuhle efike seyilungiselele impi emele Ixesi yakwa Kama nenye ukuze ikulule eyase Tyume, impeleke izokumlahla e Lukalweni, apo sitemba ukuba yoba seliko eyase Debe, e Rabhula neyezo zipaluka ukumamkela kweyase Xesi, izokumlahla Emdizeni kwa Holo, apo ibifanele ukuba ibe selicwabile emele Umngqesha no Mggakwebe nama Tshoxa ukumamkela izokumnikela kweyomzi wase Qonce emdeni, igoduke. Lonto yodwa yenziwe ngamanani amakulu akangeyilibali u Sir HENRY LOCH, ngakumbi isenziwa ngumzi obufudula udumlile njengalo wakowetu. Wohlala Icwawa, 2 Feb., apa e Qonce, ngo-Mvulo kuyakunqweneleka uko apa esixekweni kwakona umzi. Ikomiti epete isebe lokulungiselela abantsundu icinga ngokuxhela iqela lenkomo ukwenzela izizwe ezingafikayo. Ukubonakaliswa kwabantsundu pambi ko Mhlekazi kucingelwa ukuba ingcembe, kuze kuqale ngokuveliswa impi ebafundisi abantsundu yodwa ukuze abone osekwenzekile emfundweni Bekunqweneleka ukuze kubeko ngo-Mvulo, 3 February,ububinza buvele nakwindawo ezikude. Bangane address emfutshane abayinikela i Ruluneli. Emva kweli buto kolandela elababhali ezi Ofisi, no Titshala, impi esebenza ngobucopo. Nayo koba kuhle ivele nakwindawo ezikude ukuze ibonakaliswe ibuqela. Yofunda i address. Umkondo wesitatu yimpi ebalimi esebenza imihlaba yayo, eya kubonakaliswa ngokunjalo nayo. Kolandela intsapo yezikula eyakucula ele Nkosazana, ize ilandelwe yeyempi ebomvu eyakuti intwazana ipatiswe into entle eseyenzwe ngezandla zabantsundu inikelwe u Lady LOCH ibe sikhumbuzo. Impi yase zikolweni, ilandelwa yemaqaba, yolandela kuleyo faleni, oke amaqaba abonakalise nawo into ezintle zentlalo yawo. Amashumi amatatu entombi zihombe ngokwasemaqabeni, zigqite dana ake alinganise idabi lentonga, naxa kuhlanganyelwe enye. Zonke ezi zinto ziya kubukeka. Oti amanye eze namaqegu, zeke aboniswe.

Ezi zizinto ekucingwa ngazo abangati abanezinye izinto abazi bonayo bazitumele nokuba kuku Mhleli weli pepa, azipakele ikomiti. Singa izizwe zakowetu zingazimisela ukuwenzela isihomolo lomhla uze ube mkulu, bangayisi so inxamleko yokuhamba abantu. Huku! Nalo ituba lokunonelelwa kwenu nto zakowetu!

### INQANAM LE YILE MFUNDO.

ELIBAKALA emfundweni sikunjuzwa yingxelo yo Mpatiswa-Mfundo esand’ ukubhengeza kwipepa lakomkulu. Kwizimiselo zezikula sifumana ukuba abanokungena koluvivo lwe Siqinisele Esipilileyo, ngabate tanci babuncyeleliswa ngu Mhloli-Zikula kwizi fundo ze Nqanam le VI. lemfundo. Libakalake elo elikolise ngemfundo eyepilileyo, enokummceda oyifumeneyo, esingati luyiyona ntaba ye Pisega lona ati enchotsheni yalo umfundi avelele ububanzi, nobunzulu, nobupakamo balento iyimfundo, azeze, azive enjengomntu osemgubasini kodwa wemfundo, engenant angazingca ngayo ; avakale seletyandyuluka ngamazwi engqondi yakudala eyati. “Akuko nto ndiyaziyo, “ ngapandle kokuba akuko nto ndiyaziyo.”

Kuyafuneka kunene ukuba abafundiswa batundezwe emfundweni bade batiga kwesi siqibi—ngakumbi abamnyama. Umzi uruqukile yimpana entsha, engafikelelanga emfundweni ekwezi ziganga, ongafika izitsho ukufunda kwavo kubazali, eti, yakwalatiswa, bazidenge, abafundanga,—itsho ifamla ihamba ngendlela enengozi ezimilweni. Kufuneka bukali ke iqutyiwe intsapo entsundu emfundweni yada yayakuvelela ezinkalo zika Standard VI. Elibakala alincedi kupela ukungenisa umoya wokuzitoba, njengoko sesitshilo; umntwana efikile kulo kwakona unako ukuti

imfundo yake abe nento anokuzenzela yona ngayo. Ummangaliso kukuba ummiselo Wabapatiswa-Mfundo ungavumeli ukuba izikula, nezikulu, zetu bamnyama zizifundise izifundo zesisiganga. Zigigiwe izikula zetu bamnyama yimimiselo ukuba zifundisele ibakala le V., kube kupela. Seyininzi intsapo efundiswa ide iye Kwesesine Isiqibi kwizikolo zase makaya. Lentsapo xa sazeke isiza ezi Seminareni sazeke seyiyele Isiqibi Sesihlanu kwapela. Lomsebenzi awuzanelele izikolo ezinjenge Lovedale, Healdtown, Blythswood nezinye i Semnari, ungowokuzihluta isihomo sazo. Masingaviwa gwenxa ukuba sime ukuba abantsundu bafundiswe imfundo ezipakamileyo. Asinguyo umzi ontsundu osezi Semnareni, ngamadodana ambalwa abanako abazali bawo ukuwaxhasa kwezo ndawo Siti ke ukuze into ayele yona ezikolweni ipuhle makungamiswa mgqaliselo ngabala mayelana namabakala aqondiweyo ngaba Patiswa -Mfundo ukuba afuneka eko. Lonto iyanzonzisa.

### EZASE BHAYI.

[NGUM’BHALELL.]

EMATYALENI.

Imanty endala u A. C. Wylde Esq- ugqibele ukuteta amatyala ngolwesi-Bini (31 Dec.) Iqgweta u Mr. Brown wenza amazwi okuyibulisa, ekuvakele kuwo ukuba u Mr. Wylde uminyaka imashumi 44 emkonza u Rulumente, kulotinyaka eyobumantyi imashumi 25. Mabini kupela amatyala ezaka zapenulwa izigwebo

Imanty entsha iqale ngolwesi-Hlanu ukuteta. Yindodana entsha, eto ukusungula kwayo yagwebela ilawo. Ngu mfo okumsha isi Bhulu. Sipaule indawo zantatu ezixela ukuba angaba nobuntu. 1. Ityala anikwa lona umbanjwa malicaciswe alive kakuhle pambi kokuba avule umlomo, ukulivuma nokuba ku kulikanyela. 2. Ukuba akana miteleli ubuzelwa yimantyi ngokwayo nqhina, aze ukuba kuko intandabuzo okoyo akululwe. 3. Pambi kokuba siwe isigwebo onke amazwi atetwa ngam nqhina ayafundwa, ukuze umbanjwa azuze elinye ituba lokuziphendulela. Nge zindawo zomatu ke sisati ngati sifumene indoda, noko singaziyo, kuba ekulhambeni kwexesha zobuye zivele eziny indawo —ezimbi nezintle

ITOLIKI.

[missing text] isikalazo

abanaso ngaye akanako naye ukusinceda, kuba kukuva nzima, ati umntu ukuba akateti kakulu, imane isabela futi itoliki, ade acapuke amantyi. Yode itinina ukulungiswa londawo? Kupela abantu mabatete kakulu bangamane besebeza ukuteta.

AMAPOLISA.

I Bhayi lenziwe isazulu (head quarters) samapolisa e *Cape Police*, lla kutiwa ngo Nonqhayi. Ayakutabata lonke eli linganeno kwe Gqili, emc nge Rafu ne Aberdeen ngasentshonelanga. Kwasele lapa sibona umfo ka Birt, kwaka Ngqika um-Nqhosini omkulu Ngumfo okolwayo, otanda uhlanga, omoya upandle, ongabehle umqele kwamhla wabonana ukuba nike nateta ngezinto zohlanga. Siyatemba ukuba woba luncedo apa. Amadindala asahleli nawo. Ihleli into ka Lamityi ngokuvakulwana ka Nqhina, sei’ eneminyaka emininzi ewukonza lomzi wakwa Rulumente. Ngumfo oqelene yedwa, kanti noko uyabatanda abantu. Into angayitandiyi kuku shenxa edyutini yake ngokunga angakolisa umntu. Akwaba ebene mpebblelo kwezakwa Tixo izinto. Usahleli u John Delman into ka Mbonxa um-Mpandla omkulu. Yimkenekene leyo, into elila kodwa ngenxa yohlanga. Ukuba umntu ubanjwe ngu Delman, yazi ukuba bekungeko ndlela abengasinda ngayo. Ukuba lomntu ukululwe yimantyi uvuyo lombanjwa luya kufana nolo mbambi. Unjalo lomfo. Ngumfo ontliziyo imhlope iitafa, ozangange on mntu.

AMADODA OMZI.

Kubafundisi asina mazwi maninzi. U Mr. Gawler ubonisa impawu zoku Bhayizeka, oko kukuti zokuqelwa li Bhayi, ngokukodwa yimpi entsha. Ibandla lake lase Tshatshi ngati fiquba kakuhle. U Mr. Dlepu usafika kodwa selenegama. e Bhayi, kuba wayamene namadoda amadala omzi, alike amnika isidima. Inkatazo isekwa yi hopisi. Amaroti ayo o Rev. S. Ntsiko no Mr. Rwevu, emkile. Ziseko into zo Mavavana. Indonga zisaza kubuye. ziwelane. Okwangoku isajongene, isakangele apo wode ati gqi kona umfundisi omtsha. Yena ke usafuna apo umoya uvela ngakona, usamana ukuya amanzi ngo dondolo, esiti “kuhle, msani ukunxhama.” E-Rabe yama Xhosa neya Besutu, ngati baninzi abangati qabu Unoqolomba efile.”—beko pofu elibazolele kwada kwasebukweni bezinja. Uyanamba wona umsebenzi, nakuba umzi umi kakubi ngenxa—

YAMA SLAMSI.

Atshitshile amagqira amhlope, kunye negqira elikulu u Yesu. Into engamandla, ukuba ibohile yokugala yeyeza lase Hospital ayincedanga, kusike kupangwe ema Slamsini. Anukane amakolwa kube mdaka. Into ebanga usizi kukuba lenkolo yendele kwabatsha. Bavumbulula ukunchola okwaku nchwatywe ngo yise mhlana bamkela ilizwi. Lento ke inkulu ; kuba kutiwa yimpi entsha, lamazwi u Yesu waye yala ngawo abafundi bake ukubanyula kwake oko wati: “ Ningaboyiki abo babulala umzimba, kodwa bengena ko ukubulala umpufumlo ” Matt, x: 28, wayeteta amagqwira, kengako ako amagqwira. Ngamagqwira na “abalawuli nokumkani” ateta ngabo kwi vesi ezipambili (17, 18, 19.) Wayengateti zona na intshutshiso abaya kuziva ngenxa ye Gospel

nabatshutshisi abati yena ungu Belzabube (verse 25) ati mabangoyikwa, makoyikwe u Tixo onokutshabalalisa umpfumlo nomsimba esihogweni somlilo? Ayitsho yona impi entsha, kulo lento itsiba msinya ezinkosini ze ndimoni ama Slamsi Ako ke noko amadoda emi kakuhle ukukusela igama le Nkosi. Siti ke kuwo, yimani kakuhle, niwe njengamadoda, ningake nivume ukuba u Satana anibinze ngomkonto akade etyikitya ngawo izizwe zakowetu ngamaxsha obumnyama angapambili. Ukuba lenkolo yobuti, nokutakata ike yangena, yaza yadityaniswa nelizwi, yafunelwa iziseko e Bhayibhileni; Yeha ! Yeha!!

AMATEMPLE.  
Lihamba kancinane elibandla, alivumi ukufa. Kumana ukubako ogqaduvana abamana bevlela betshona ngezinyeliso nezixeko, he, inqheqana angazise so amatempile; kuba abade bavela neqhinga bati makuke kulingwe ngalo; into kupela kukutshabhisela eli kusetyenzwa ngabo. Abanye bane nkompoti nabasili, basela i hopisi, noko banegama 'okuba ngabachasi bobunxila; ngati kuko umntu owaka waba linxila engaqalanga ngobunchatu, kanti onke lamanxila akoyo aka amana esela ngobunchatu. Zisahlleli into zo Pu, nezo Bala, nezo Adam, nezo Cetu, nezo Mkoti, nezo Dalaza, nezo Mavavana, nezo Mxabela, nezo Silana, nezo Qaba, nezo Kama, nezo Williams, nezo Bassie, nezo Ngxangxeni, enditemba ukuba ngabaxhasi be *Mvo*. Isalele pantsi sisifo into ka Kani, ikolwa lenene. Amadoda wona ako apa, into efunekayo liroti lokuhamba pambili.

IZIFO.  
Asinto izifo, komkulu nomncinane, kunchatwya yonke lemihla e Bhayi. Baninzi abaleleyo. Nomhambi uti efika libe selimbulisa ngesifo, abe usindle ukuba utive ntliti ngalo wempumlo wodwa. Abanamakaya ngapandle bati bakuya kushushu bake bapupumise; kutive ke e-Bhayi, into kanantsi *iregile*. Izifuba, i *consumption*, icesika, intloko, izisu, amazinyo, imiqala noku kohlhela zezona zifo zinamandla apa.

Abapicoti Bonxilo.

E-NGQUSHWA.

Abatunywa bakomkulu  
BAHLANGANISELWA ISIZWE.  
ngalomcimbi wotywala. Into esazikalazelayo tina Ngqushwa luhlobo otetwa ngalo umcimbi, ukusuke ibeliguqula—bateta singeko abatengisi botywala bateta amafedelele angayiyi inyaniso. Wati owalengkanti ikelele Ntonga mabini kupela amanxila. Ukuba ke babeteta siko tina bantu basela kona ngengabhalwanga amazwi abo. Uti amanxila mabini, ukuba amanxila ebemabini besiyakucelelani ku Rulumente siti mabumke utywala butshabalalisa abantu. Kubonakala ukuba kuyakubuye kupikiswane e Palamente. Into ebiyakugqiba impikiswano epakati kwabantu abantsundu nabatengisi botywala ngebhelanganisiwe ubuso-ngobuso, abateta ngesese kwetu. Bekuziwe kuti kaloku kusitwa ngabafundisi namagobhoka abateta ezizinto bafihlwe nganina abatengisi benkanti ukuba batete ngasese, kubonakala ukuba livyelenqe, bekuzekugqitywa imkani, ababantu iteta ngabo inkanti kwele Ntonga sonke esosizwe singamanxila, ilingina nenkosi yesosizwe u Tyefu, kusela nabafazi. Kwakuko into eninzi yabafazi abangafumananga tuba lakuteta nabatunywa, ekubonakala ukuba bahamba ngokungxama ukuba kwakutete abafazi ngekungafunekanga ukuba babuye batete abatengisi benkanti kwanama gqweta ayegiti benziwa ngabafundisi lento bateta ngokugxota inkanti. Kwateta Inkosi zamaqaba ezimbini u Tyefu no Nyaniso, wayeke umzi ongamaqaba osela utywala ukunqwelela ukuteta nabatunywa. Olululuvo lomzi wonke owauko nosemakaya ndingapike nabo o Diba owati bulungile watsho enxilile. Ukuba unako lifake nakwelama Ngesi, zindaba ezifuneka zazive. Kusekuhljeni kubo bonke abantu namhlophe, nesezimantinyi, zenzangabom ukungatmeli ku Rulumente, zixele ukuba utywala buyatshabalalisa kubantu abantsundu.

Ukujikela Kwe Ruluneli.

Ngobusuku bo-Mgqibelo kufike ku Mantyi wetu, e Qonce, inteto 50 Cingo ivela ku Mpatiswa-Mbuso, e Kapa, luvakalisa ukuba Umhlekezi i Ruluneli uyakungena e Qonce ngosuku lo-Mgqibelo, 1 February lo uzayo (eyona yure nqo ayakufika ngayo ngu 3 o'clock ukumka komhla), uyakuhlala i Sabata no-Mvulo, agqitele e Monti ngokwesi-Bini.

Ukusuka e Rini ukuza apa e Qonce, Umhlekezi nyakujikela e Bhofolo nase Dikeni.

IZIBHENO NGE VOTI E QONCE.

Ibeko kanobom impi yakowetu ngoleswi-Bini, 14 January, ukuza kumisa inyaniso ezibanga ngazo ivoti. Yaye ivela kwi zitili ezibhalwa ngo Messrs. Crowe (Ubhobho) no Landrey (Cabhela) —impi emele i Peula, ne Debe, no Mkubisi; kwanelunge e Ncemera eyona ibininzi. Kute namhla kwabonakala ukuba umzi awasukaba nambuzeli wase Mtetweni, kwase kugxaxamisa Umhleli weliqepu ukwaneka ngokuzuleyo inyazomtu ngamnye pambi kwa Matyala; waye encediswa ngu Mr. J. Tunyiswa kwicala lokubhala. Kumashumi asibhozo ezibheno kwamkelwe 70 ishumi alazityebisa indawo elibanga ngazo. Inxelo enobom asinaxesha nasituba sayo kwelanamhla, seyolandela. U Mantyi wetu olunge kunene, umfo ka Tshemese, unike unyamezelo engena kwele ekubhikiceni amabango, wanelwa umzi kwanocele ngapandle; waye yena erorela ukuxhamleka kwabantu zinj ukuba mhlope inyaniso; kwabanye eyaleza ukuba bake ingxande, batabate itatitile, ukuze imfanelo zabo zingapikwa bani. Sivuya nomzi ngokupumelela kwimizamo yawo ngelituba.

UKUSA KUSIHLWA.

[REV. J. M. DWANE.]

*Ngo-Mvulo, October 14.* Ndinduluke namhlanje,

UKUYA E KAPA.

Andizange nditae uhambo endingaluceleleyo nje ngolu lwanamhlanje. Incaso yam ndayivakalisa kwamhlana lwayilwa yintlanganiso yabafundisi e Bhayi. Lencaso ibangelwa kukubandakanywa kwam nalomjikelo endaziyo mna mhlope ukuba imbeko yololuhlobo ayindifanele. Kwaye ke kanaanjalo kungengakuba kusweleke umzalwana oantsundu kwibandla lama Wesile owayengatunywaya, ngokuba baliqela elimnandi kubazlwana bam ekwazeka mhlope kuninzi ukuba umsebenzi onjengalo bebeyakwenzza ngohlobo ebesiyakuti nati bantsundu sibenokuzidla ngalo. Noko xa nditshoyu makungabiko undivisisa gwenxa nje ngokungati kwizinto esisukuba sifunjatiswa zona ngabazlwana nalibandla sijonge udumo lwasehlaleni kuba ke ukuba kunjalo besiyakuba sikolwa ludidi ekutiwa ngalo “Lumkani ubulungisa benu ningabenzeli ebusweni babantu ngokunga ningabonwa ngabo; okanye animamvuzo kuyihlo osemazulwini.” Kutiwa soti kanti sesiyiminye kwe mu intwana eyayimivuzo wemizanyana yetu. Ngolwesi-Bini ndifike pezolo kwa Komani apa. Ndi ke ndazama ukufumana indlela yokuya e Kapa engati ingabi nandleko zinkulu, kwabonakala elokuba mandijikele ngase Qonce.

*Nge-Cawa, October 20.* Yandihlela e Tamara.

PAKATI KWELE NTONGA NE RINI.

*Ngolwesi-Bini, Oct. 22* ndite kwisituba esipakati kwele Ntonga ne Rini ndakatazwa kakulu zingcinga ezidakumbisa umoya nezixinxilela umpfumlo ngenxa yento endiyibone kulogama. Bendiyinyabehle into yokuba kuhleliwe nje imokuti into elungileyo iikwe kamsinyane kangaka ide izokuba ngumonakalo obunje ngobu ndibubone busenziwa lishishini lokutwala kwamaqanda ngamankazana endidi zonke. Umntu oyimbangi yokuba

INTSIZANA ZABAFAZI NENTOMBAZANA  
ezo kutiwa ilasesi Bhalweni ukubizwa kwazo zizidalwa ezibutataka, nditi nokuba ngubanina obangele ukuba ziti ezintsizana zihamba zisinalaliswa ngamaqanda uyakube abile esoma ngomhla omkulu, mhlankweni zonke imfihlakalo zoluntu ziyakutyilwa. Umcimbi wezizidalwa wavubehle pofu walunyukelwa ngumazi wento zonke ngokuti ukuyidalwa kwake inkazana ayenze ngombomo aludonyule endodeni. Ute kwasekuyenzeni kwake oko wayicikiza ukuze ingapatwa ngoburalarume, kodwa into endiyibone pakati kwele Ntonga ne Rini ichasene nako konke oku. Ngubanina lomntu upikelene nokulingisa imisebenzi yendalo? Inkoliso yalamankazana ngamankazana amadoda acingelwa pezulu kwanentombi ngokukwanjalo, kodwa xa ubabona kwesetyiswe zentoluli zase Xerha beshiye amadoda nabafana abaziquluba zomeleleyo bonwabile emakaya—xa ubuyakuzibona izidalwa ezikedamelekileyo sezi xhape amagwebu pantsi kwezo kasi zinzima zamaqanda abe amadoda nabafana ingamatyenjana alibele kukucicyela ikala nokuvula indlela emakaya, nantsi into endiyitayoto, nditi intliziyi nekabani nokuba illiitye ngalupina uhlobo ayinakuba ingachukumiseki xa ibingabona into le ibonwe ndim pakati kwe Chibi Lentonga ne Rini.

BATININA ABANTU ABAKULU BOMZI?

Batinina abantu abakulu bomzi abamelwe kukutiba into ezinje? Bayepina abafundisi ne tishala abebefanelwe kukulelo nokuxhatalaza ukuncedda into ezinje, nokuba kuyakuti ngokwenjenjalo kwabo bazixhawayele inkatazo zentlobo ngentlobo? Kona ke ukuba le hambarha yokureyisha amaqanda ngalendlela inje ubunyala bayo—nditi ukuba kona ke esisenzo sibunyumnyezi besingaba senza ukuhlauleke imali zabafundisi nezo tishala, yinto na leyo ebingabangela ukuba kutive newaba amehlo ngaba bamiselwe ukuba babe ngaba “lindi” kwindlu ka Yisirayeli? Kwowo, hayi, umntu olusizi endinguye ngokusuke ndihambe ngalendlela. Zintsunguzi ndini ze Xerha, hayi i Xerha, i Xerha, i Xerha, i Xerha. Kutsha nje site esinye

ISIGEBENGA

xa siqweqwedisa elinye ixegokazi lingena nalo kulontunguzi ye Xerha, libe ngabongoza ngokuti “Yinina mntana wam ndingentanga yako nje undenza ntonina?” Sati sona “Yaziwa nguwe wedwa lonto yokuba ulixegokazi.” Zingakananina izimilo ezihle ekufeketwa ngazo zizigebenga kweli Xerha? Maninzi kangakananina amatyala okumolotswa kwezintsizana kweli Xerha, ekuti akusiwa pambi kwe Jaji ibe yinyhashawe engenamkondo? Yinina kodwa gxebe?

TARUNI RURA NENGQUSHWA.

Taruni mzindini wase Ngqushwa nowise Rura. Nasiya isihombo somhlaba sisonakala e Xerha. Into ekutalelweyo kukuti mhla ezintsizana ezihamba zilalelwa ngamazolo namakapu, ezihamba zipuluka ezintupeni zezigwinta, into ekutalelweyo kukuti mhlana zifikayo emakaya kuputaputwe intanga ze kofu emibhinqweni yazo. Uze undixolele umzi wase Ngqushwa nowase Rura ngokwenjenjale ukuteta, ndenziwa yinto endiyibone pakati kwe Chibi Lentonga ne Rini.

*Ngolwesi-Tatu, Oct., 23.* ndifike pezolo

E RINI

apa ndabuza u Mr. M—, ukuba usapilana kwatiwa wafuduka, ndaye ndimbuza ngesizatu nokuba wake wandimangalisa ngobuciko bake oko ndandise Rini apa.

AMAGAMA EDEMONI.

Makuti ngabusuku butile nya intombazana yake, ade abuye ayifumane kwanembangeli zokukuti petselale kwayo. Kweso sixangati sinjalo, usuke ngenye imini lomzalwana anikelwe umtandazo etyarikeni, awutsho kwalumeza: “Nkosi intombazana yamu imke ne Dimoni engu Mdana (ndiligqweta ngabom). Lite igama eli lalolomfana okoyo. Lento yabayinteto eyada yasezintlanganisweni ngokumangalelwa ngummini gama. Ndiide lento ndayifutela emagxalabeni amntu ukumkalmela lomzalwana ngokutandaza ngabantu etyarikeni, wandibuyezeka ngembuzo eyandixakayo ukuba ndiyawazina onke amagama edimoni, ndati mna ndingatinya ukuzazi izinto eziti nazo ngamanye amaxesha ukuzibiza zingo “Ninzi?” Ute ke ukundipendula mandimyeke ke ukuba andi-

wazi onke amagama edimoni kuba yena ubize enye yazo egama lifana neli lalomfana umangeleyo, kodwa ukuba umfana ngokwake uti uyilo dimoni inga ipelile into ebitetwa.

ULOLIWE WASE KAPA.

Ndimkwele mayelana nexesha leshumi elinanye. Ke ndanexhala xa ndiseso tishi lokuti ndiyakubuye ndihlelwe sisihelegu esake sandihlela ukuya kwam e Bhayi ngo April ogqitileyo kuso esisitishi sase Rini. Andazi ukuba

NDINGUMNTU ONALISHWA LANINA BETU.  
Sati ngalomhla sakubona ukuba silungiselele itikiti zetu sino Rev. Wm. Sigenu no Mr. J. Tengo-Jabavu, kuko no Revs. Makiwane no Magaba, suka tapu umlungu esihlweni, wenza into embi kunene, pofu ngazo zonke ezinye indlela ufanekile undilisekile kugabonakali nokuba anga uke wahlangana notywala napakati kwabanye abelungu mhle unonelelwe njengokungati ngumntu onentlona etile. Into embi usuke amane endituna pakati kweziquhu, ati apo andifumene kona atane mbende nam ngokuba esiti ndingulowa Nikodimo weza ku Yesu ngobusuku. Esiqwini sam akukonto ingatsala umntu ngokuba nokunxiba ndakulumkela ngezinkatazo. Andiyivumi into yokuba ndide ndibe sisiqicibala esimnyama ndonke ndipela. Usuke lomlungu angabasi so abanye abazalwana endandinabo, kodwa wejoko kulento yokuti apo andifumanisa kona aqononondise bonke ngapandle kokusa okokuba ndinguye u Nikodimo. Into ete yaneceda kukuba kwakusebusuku ukuba kwakuse mini andazi ukuba yinto endandiyakusuke ndiyitininna. Ipefise lento kukusuke ndingene kulolwe. Sinjalo isihelegu esake sandihlela kwesisi tishi ukuya kwetu e Bhayi ngo April ogqitileyo; ndite ke namhla xa ndilungisa itikiti yami yokukwela ndanenyungu lokuti azi lento ingabuye indihlelene. Ihambo ibentle noko, ngapandle kwomgema

OPAKATI KWE KALADOKWE NE DE AAR.

endite kuwo ndasuka ndangumbini linye namadodana amatatu Amangesi angolele kunene. Anditeti kuba ayengolele iziqu kuba ngokwelocala kwaye kungeko lucocele luqite kolwawo kulo lolwe. Ngoku ndiminyanya emashumi mane ubudala bam, kanjalo ndilikolisele ukulihamba ilwize ndizigqala izikohlakalo zalo; kodwa pakati kwabo bonke ubuhedeni bezityakala nembdedenge zase Africa, pakati kwawo onke amatshili enhoklakalo yemiqaqaba ya Batwa bentaba ne ntubu, andizange ndifumane izidalwa pakati kwembewu ka Adam ekwake kuzo u Mtyoli wanempumelelo engakana ukutyala umfanekiso wake njengokuba enenjalo kulamadodana Amangesi matatu. Ihlazo kuwe England ! Bate ababafana basuke berhutu intloni yokudlana imali ngokudlala amapepa nokunqola amanani kwiziziba zalomandlalo wetafile umtyibilizi. Baqale ngokudlana imalana ezilula banian' nkuunyuka yad' enye indodana bayitii nqu ukuyidla. Kubelusizi xa iqongqola isipayi sayo ikupa iponti ezine ezineshumi zokupela ukuba isale ingasenayo ne dobilityi yesonka. Bacele mna ukuba ndingene, ndalidle, ndati andingezise ndinyenze into enje, ngokuba ndinosapo endimelwe kukulondla, bendingafanelana ndine tiki bendeingyilahlle ngalendlela inje.

NATIVE OPINION.

THURSDAY, JANUARY 16. 1890.

THERE are not wanting indications to show that his Excellency the Governor will receive as warm and as hearty a welcome as was extended to him at the Metropolis when Sir HENRY, Lady LOCH and their family, first set foot on African soil a month ago. Port Elizabeth, the first place to be visited on this trip has decided upon going into the expenditure of £1,000, and a strong Committee of the *elite* of the South African Liverpool has been appointed to make the necessary arrangements. Grahamstown, the most noted city in the Colony for hospitality, will, no doubt, vie with Port Elizabeth in the brilliancy of the reception of the distinguished visitor. It may safely be calculated upon that, at both these places, the reception will partake pretty much of the same style or form—no stone being left unturned to render it as complete as possible along the lines that such receptions generally take among English communities. King Williams Town, the capital of Kaffraria, is also alive to the importance and demands of the occasion. Although she may not, as Port Elizabeth, be in a position to afford the expenditure of a cool “ thou,” she has a clear field to herself in which she can, if she cares to do so, shine with effulgence peculiar to herself. As the centre of a large Native community, King Williams Town would not be doing amiss in giving up a certain portion of the time allotted to her, during which the Gubernatorial party will honour her, to the illustration before the Governor and Lady LOCH of the general features of this vast resourceful province of Kaffraria. In such a demonstration our countrymen, as to

what they have been, what they are, and what they can be, would necessarily take a prominent part. We are pleased to find the local reception committee ready to entertain this view. In this way an ardent desire on the part of the Native community to testify to the feelings of loyalty and affection to the Queen’s Representative will be met; and an opportunity, besides, such as his Excellency could not have elsewhere, would be presented to the Governor to see a by no means unimportant section of the people confided to his charge by the Sovereign ; while, above all, it would afford a speciality to the King Williams Town demonstrations such as the Committee cannot hope to achieve if it will enter into blind competition with large and wealthy European centres such as Port Elizabeth and Graham’s Town in the same field. The Governor and Lady LOCH would, in the way indicated, be enabled to carry away something from King Williams Town more lasting than the evanescent brilliance of fireworks, viz., the impressions that would be created on seeing a large section of those committed to his charge which he is not likely to meet with in like numbers elsewhere.

ON TUESDAY

last a large concourse of Native filed into King Williams Town from several places in the district, far and near. These people came in obedience to the summons of the Civil Commissioner to establish their claims to be registered as Parliamentary voters. They were principally from the Wards over which Mr. ROBERT J CROWE and Mr. LANDREY lord it as Field Cornets and Registering Officers, and were about eighty in number. It may here be stated that at the previous registration about the same number were rejected by these officers, whose work had, even then, the unenviable distinction that it had to be licked into shape by Mr. W. B. CHALMERS the hard worked Civil Commissioner of King Williams Town. On that occasion hardly any cases came from other wards, while the Magistrate had to examine into a mass of claims sent from these two Field Cornets with the result that no less than seventy-one were declared valid in law. About the same number was dealt with yesterday, with the same result—70 claimants being accepted, only ten failing to satisfy the Revising Court. The Magistrate passed strong comments on the waste of time occasioned by work which could easily have been finished by the Registering Officers. The Natives being rated for not tendering the Field Cornets the convincing testimony they were giving the Civil Commissioner. But that such has not been the case, as the people themselves stated in Court, is clear from the fact that it is invariably in these two Wards that Natives most desirous of becoming registered, would appear to have organised a conspiracy to keep the evidence of their qualification from Mr. CROWE and Mr. LANDREY. The Natives, failing to secure the services of Mr. R. W. ROSE-INNES to conduct their case, had to press into their service the Editor of this journal so as to show, once for all, hat the oft-repeated and as oft refuted, calumny, that they are put up to stand up for these privileges by white agitators is a baseless fabrication. The points of the cases were patent and clear, otherwise no layman could manage to have 70 out of eighty claimants for registration put on the roll. The incident goes to show how lamentably ignorant of their duties in this respect the Registering Officers in those Wards are. The Government would do well to consider their capacity for the delicate work they have to do if law and authority is not’ to be brought into contempt in the eyes of these people. The Civil Commissioner improved upon the occasion of the presence of a large gathering of Natives

on the subject by urging most earnestly yet kindly upon their taking up their titles and building improved dwellings—a course that will save them the worry and fatigues to which they have been subjected. These words of counsel will, we are assured, find lodgment in soil well prepared by the escapades of incompetent Registering Officers, to receive them. In this we discern the silver lining to the cloud. That the proceedings of yesterday closed satisfactorily for the Natives goes without saying.

Notes of Current Events.

HEADS of public offices in this Colony (observes the *P. E. Telegraph*) seem to delight in getting advertisements placed in local papers free of charge. Only last week I was asked to “ just put a notice in to say that all house duty taxes must be paid on such a day.” “ Certainly,” I replied, “ if you give me the advertisement. But that was not what the enterprising Civil Servant intended. “ It doesn’t matter to us, you know,” he explained, “ but it is for the information of the public.” Exactly, and for that reason the Government should instruct their clerks to advertise these announcements in the ordinary way. Newspaper men are not exempt from taxes, nor do they receive that consideration at the hands of Parliament to warrant them in inserting Government advertisements free of charge, When public companies decide to call up the balance due or for other purposes, they make the announcement in the proper manner, and if the offices of State are to be managed in a business-like manner the date fixed for the payment of public taxes should be advertised in the same way.

Now, as a rule, notices such as those to which our Bay contemporary refers above, do secure publicity in the *Government Gazette* which is very rarely seen by those who are outside the official circle, and are published sometimes in the English or Dutch journals that circulate within the districts to which such notices may be immediately addressed. Bad, then, as is the case in regard to the European community in this respect, it cannot be denied that channels exist, although not readily within reach, whereby public notices may be consulted. What, however, have our contemporaries to say with respect to the large Native population who have not the advantage of seeing notices concerning them in their own tongue either in the *Gazette* or the district newspaper. While there is a newspaper in the Native language that circulates throughout the Colony and adjacent territories, there is no reason why notices affecting the Natives should continue to be published in papers they are never likely to see. The attitude of the Government towards our people in the matter of public notices differs in no respect from shutting the Natives up in a dark room and kicking them for not seeing. Only the other day we called attention to an important Notice to the effect that Government was going to resume possession of certain Natives’ lands if arrear taxes were not paid up within a certain period. The notice appeared in the *Gazette* and in the English newspaper of the district where the lands are, but which Natives do not see, and could not read. When application was made to have it in Kafir, the answer was it was too long. Our contemporaries can draw their own inferences from this laconic intimation, for ourselves we think if the Notice was not too long for the information of those not immediately affected, it certainly was not too long to be put in the language of those interested. Of this, however, more anon.

We heartily thank our contemporary the *Uitenhage Times* for volunteering to enter the box to give evidence

No.	Igama Lomniniwo Ekuqaleni.	Ixesha Lokunikelwa Kwe Taitle	Inepa kwi newadi Zakomkulu	Ubukulu.	Irafu ese Lityala.	Lerafu Ilityala iqalango	Wagqityelwa ukweli gama.
1	Faku Jikili do	13th Julv, 1889 ...	1818 Building Lot No. 1. Block BB, Perie Mis. St.	A.	P.	£ 8. d. 0 12 6 2 10 0 0 12 6 2	Faku Jikili. do Maggasa
2	Maggasas Platjica	do	18-19 Gards. do 193, do do	7	32	10 0 2 10 0 0 12 6 2	do Maggasa Platjics.
3	4do	do	1911 Building do IMB Block DD, do	6	32	10 0 12 2 6 2 10 0 0	do Kwebulana.
4	Kwebulana	do	1915 Garden do 27, do do	6	32	6 2 10 0 0	do Kwebulana.
5	Neixi Philip	do	1915 Garden do 1-1', do do	6	32	2 6 10 0 0 2 1 10 0 0	Ngixi Philip. do Samuel Umtshene.
6	Samuel Umtshane	29th May, 1875 ...	2535 Building do 7, Block M. Annhaw do	6	32	1 0 0 0 0	do Samuel Umtshene.
7	7th November, 1876	do	2795 Garden do 1, do BB, do do	6	32	1 0 0 0 0	do Samuel Umtshene.
8	Piet Ngqabe	7th November, 1876	2713 Building do 6, do I, do do	6	349		Piet Ngqabe. do
9	Daniel Umthalwaua	23rd November, 1876	2778 Garden do 1, do AA, do do	6	349		do Mphahlele Kwa, Malandela Dita.
10	Malandela Dita	April, 1869 ...	2826 Garden do 12, do CC, do do	6	349		do Mphahlele Kwa, Malandela Dita.
			1761 jGarden do 1, do H, Rossiton do	6	349		do Mphahlele Kwa, Malandela Dita.

**KUYAZISWA** kubo bonke, ngokwe Siqendu Sokuqala so “Mteto Wemihlaba Eshiyiweyo,” No. 3 wo 18/9, olungiswe okunye ngu Mteto No. 24 wo 1887, ukuba lemihlaba, ikumandla wase Bhofolo, iyekutiwa ishiyiwe ngabammyo njengokuba kuchazwa kuleyo Miteto, ayakuti ke u Rulumeni ayitabatele kwakuye ngo 30 APRIL 1890, ukuba akutanga pambi kweloxesha kuvele abayibangayo, kuhlulwe nerafu ebesezingamatyala ku Mantyi wo Mandla, njengokuba simisela esi siqendu so Mteto okankanyiweyo. H.H McNAUGHTON, Umpatiswa Oncedisayo.

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## W McGLASHAN & CO.,

(MAGALA),

EZAKOMKULU NGE GUNYA

ISAHLULO SASE QONCE.

Isaziso sika Rulumente Ngemihlaba.

**KUYAZISWA** okokuba imali Yemihlaba Yezikonkwane, neyo Notenga, neye Ngqesho ifuneka ibhatalwe ekupeleni kwalonyaka odluleyo, kufuneka ibhatalwe kuyo le Office ngapakati kwenyanga ezintatu kuwo lomnyaka, kodwa kungagqiti o yesitatu inyanga, u MARCH, 1890. Ongasipulapulanga ke esi Saziso, engabhatalanga irafu yake, uya kutinjwa impahla yake, itengiswe ngawo u Mteto u No. 9 ka 1884. Irafu ye Zikonkwane neyo Notenga ngo Mteto No. 14 ka 1878, nango Mteto No. 10 ka 1881, neye Ngqesho ngo Mteto No 19 ka 1864, nayo eye Mihlaba ngapantsi kwo Mteto u No. 37 ka 1882 ifuneka ibhatalwe ngapambili, ngokutwasa kwonyaka werafu.

W. B. CHALMERS

Civil Commissioner.

Civil Commisssioner's Office,  
King Williams Town,  
2nd January, 1890.

IFANDESI LEMIHLABA YAKOMKULU

KWI SIQINGATA

SASE QONCE.

**NGOMMISELO** we Sahlulo II so Mteto u No. 15 we 1887, kuyahlokonyiswa apa okokuba Iziziba zomhlaba Wakomkulu ezikwesi Siqingata sase Qonce, ziya kutengiswa, zitetelwe ngapambi kwe Ofisi ye Civil Commissioner e Qonce nao 10a.m, ngolwesi-Hlanu, 14th February, 1990.

Ingxelo ezeleyo ngokuma kwalomhlaba uyakutetelwa, nemeke zokuxhonywa kwomhlaba ngamnye, zofunyanwa kwi pepa le *Mvo Zabantsundu* lomhla we 9th January, 1890.

W. B. CHALMERS,

Civil Commissioner.

King Williamstown,  
10th January, 1890.

## W. LORDS. CO.

ABATENGISI

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

E MARKET SQUARE,  
KING WILLIAMS TOWN.

UKUCHAZWA KOMHLABA.

E  
OPI  
NIO  
N

## E-DIKENI.

**BAHLALA** benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO,

## Zonke Intlobo Zabatsatayo Kwesi Siqingata,

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

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,  
E-Dikeni.

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

## V. DOLD AND CO.,

E KOKSTAD,

**B**ATENGA yonke into NGEMPAHLA nange CASH.

Banempahla eninzi, enoncedo, e TSHIPU. Pambi kokuba utenge kwezinye indawo kawuye kuvela kwa V. DOLD & CO.

Abatenga nge CASH bayapulelwa kakuhle.

BANTSUNDU!

PAULA!

Bantsundu! Bantsundu!

O. Messrs. Webb & Wilson

**N**ALI iculo lika “Folokoco” lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

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

Umniniyo utiywe ngamakosikazi Ngapandle komketetiso Ngu Folokoco,—Manenekazi Yizani umqwenise iliso.

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

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikwiweyo,— 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.

BAYA  
KUVULA IVENKILE ZABO

ZASE  
BATENJINI  
NGO

1ST FEBRUARY 1890.

Mawetu! Mawetu!!

**Y**AZINI ukuba ndivule ecaleni kwe “Kaya” IVENKILE YENTWANA ZONKE EZIFUNEKAYO. Kuko nesebe Lenewadi ekuza kubako kulo zonke izishicilelo ezikoyo zesi Xhosa. Ako Amaculo amahlelo onke. Kuko ne Noti (Tonic Sofa) ezimaculo matsha, amnandi. Elisebe lisaya kufezekiswa ukwanelisa ititshala, njalo-njalo.

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

BONISANI!

**K**ULAHLEKE Edikeni ihashe eliyinkabi, lifosi ibala, linebala elincinane ebonzi elimhlope, nenqina langasemva lokohlo limhlope leza kuma ngentungo. Line sisingqi entanyeni ngecala lase kohlo; Wovuzwa umntu obangele ukuba lifunyanwe.

GCOBO QOESHA.  
Gaga, 24 December, 1889--3it.23.90

UKAKO RAFU

YE

## ZINDLU.

**IRAFU** ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU.

Sine mpahla eninzi esisayivulayo.

**ABAZAKUTSHATA** singabenzela i LOKWE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

Ezamadoda i Suti, njalo, njalo, zinokusikwa baku zi ODOLA.

Zonke betu zipantsi ngokubalulekileyo.

SIYIBULELE I RAFU!

W. O. CARTER & CO.

Kingwilliamstown.  
KWI VENKILE

YO KATA.

EKA GRAY

Incindi Epitekeziweyo

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Lelona Yeza le NKOHLOKOHLA INQGELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGE BHOTILE.

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

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JANU

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1889

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze lingatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

ELIKA

## ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

Elibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka. Ukuti nqi kwe sisu, Izifo ezise Mbilini, Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, nialo, njalo.

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

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

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

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

Amayeza ka Cook Abantsundu.

**U**MZI ontsundu ucelelwa ukuba ukango lise lamayeza abalulekileyo.

**C**OOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile. Elika

**C**OOK Iyeza Lokukohlala (Lingamafuta). 1/6 ibotile. Aka

**C**OOK Amafuta Ezilonda Nokwekwe, 9d. ibotile.

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**C**OOK Umgutyana Wamehlo. 6d ngesiqunyana. Oka

**C**OOK Umciza we Cesine. 1/6. G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

**Ikaya Lendwendwe.**

**S**IYAZISA ukuba “Ikaya” sisaligcinile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

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

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