Imvo Zabantsundu.

(NATIVE OPINION)

IXABISO 3d.] KING_WILLIAMS TOWN, NGOLWESI-NE, JANUARY 23, 1890. [No. 271

IXESHA LE BHOLA, 1889.

DYER NO DYER

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

I-BHATI.

Zika Lillywhite, Izipato ze Cane 16s ,, Ezilunge ngapezulu 21s ,, Ezispeshele 21s ,, Eziketiweyo 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
,, 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 Iwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha.
Zobetayo Ezolusu Iwe nja 7s 3d, 8s 6d, and ;9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d.

I New President Batting Glove 9s 6d.

Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa. 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-GRAHAM'STOWN

Saneke Ityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.
Ikaliko Emhlope ne Brown, iqala 2 ½ d. yd.
Amicako etungelwa kwi Blanket, iqala 4 ¾ d. yd.
Ezona Ntlobo zintsha ze Print, 3d., 4 ½ d., ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- Inye.
Iblanket zoboya ziqala 5/- inye.
Amabhayi 2/- lilinye; / Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI!!

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

INGUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.
IBHATYI ZE KODI, ziqala 10s. inye.
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.
ISUTI Emhlalayo umfana ifishini entsha, 21s.
IHEMPE, 1s. inye.

Oze *kutenga apa ngokwalatiswa yi "Mvo" 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,
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 nga Rev. Isaac Dugmoro, encediswa ngu sontombi u Rev. Nehemiah Motshumi, u HENRY JOB MAYAFI waso Basufoland, no ELIZABETH MOTSHUMI wase Kroonstad, O.F.S., ngo December 3, 1889.—3itl,23,90

RADASI.KWAIMBA.—E Cradock, ngo 31 December, 1889, kutshatiswe ngu Rev. Samuel Ntsiko u JOHN M. RADASI wase Somerset East no S. KWAIMBA intombi yase Cradock.—3it23,l,90

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. " Banenyweba abo bafele e Nkosini."

JANE TOYI.

Cofimvaba.—3it23,l,90

OLUKA

Gowie Uluhlu Lwezityalo.

Luka JANUARY.

HLWAYELA i Cauliflower, ne Cabbage (ezona zintle zivela kwimbewu ezilinywe ehlotyeni).

I French Beans, i Ertyis, i Letesi, Radish, Imigusho, ne Beet, zingahlwayelwa nazo.

NE

NTYANTYAMBO EZILUKUNI—njenge Carnation, Pansy, Hollyhock, Foxglove, Candytuft Columbine, Canterbury Bells, Indian Pinks, Imbali yemiti namatyolo.

Ranunculus, Freesias, Narcissus, nentyantyambo ezingwimbu zinqhukuva,—eziwayo ngoku zingabekwa zezibuye zityalwe ngo March.

Imiti eziqhamo zivutwayo mayivinjwe amanzi.

W. & C. GOWIE,

Abatengisi be Mbewu Nemiti,
GRAHAM'S TOWN.

Isaziso kubo Bonke.

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

T. SAMBULA,
Igosa lo Mjikelo.

School Street.
November 27, 1889. st.ad.t2 90

KANIPE AMEHLO!

NGE-NIBIDYALA, kwesi singa sipesheya kwe Qonce ndilahlekelwe lihashe lam—umlazakazi onembasa, inqina lomlenze wase kunene limhlope, linenxeba ngapakati kwa kulomlenze; ngapantsi kwe ngcintsi yomkono wokohlo linebala elimhlope Olandisayo wotumela ku Mr. J. Tengo-Jabavu.

CHARLES KEKESANA.

King Williamstown.—2it23,l,90

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 bbuloro ekutiwa yi Dundas Bridge, apo nofumanisa kona impa. to efanelekileyo, izixhaso nokulala okufane. lekileyo, ngamanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA,
Kowie Street.

Graham's Town,
28th June, 1889.

Mawetu! Mawetu!!

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

PAUL XINIWE,
General Agent.

King Williams Town, Jane 10, 1889;

BAKER, BAKER & CO

Elobushushu Ixesha,
Elokubanda Ixesha,
Elobumanzi Ixesha,
Elokoma Ixesha,
Onke Amaxesha.

BAKER, BAKER & CO.

BANEKE NGOKU

Ingubo Ezifudumeleyo,
Ingubo Ezipolileyo,
Ingubo Ezilungileyo,
Ingubo Ezingangenwam mvula.
Zamaxesha onke ngamanani onke.

KANIZE KUBUZA I

Bhulukwe zetu ze Kodi ezitshipu

I BLANKETE, IMINQWAZI,
AMAQHINA, IZIHLANGU,
NOMAQATENI (Shoes).

EZIBALULEKILEYO,
ISUTI ze TWIDI ZAMADODA, 11/6.
IHEMPE ZAMADODA, 1/- and 16.

BAKER, BAKER & CO.

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—l0d., 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 asemqukumbelweni). 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 ½ d., 6d. nge yadi.
Izitofu ezibugqi—6d., 7 ½ d., 9d. nge yadi.

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO.

u-ALUVENI.

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 Print i ezingapumiyo 3d- nge yadi.
I Printi ezilunge kanye ebize ze 6d., ngoku zitengiswa nge 4d.
Ityali zokuhomba ehlotyeni.

GIBBERD & BRYANT,

EQONCE.

IZAZISO NGE " MVO."

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlaulela

'IMVO ZABANTSUNDU"

ukuba intlaulo:—

Erolelwa Ikwata, xa ifike

kwange nyanga yokuqala....... 3s.

Erolelwa Ikwata, ifike emva

Kuvulelekile ukuba otandayo awuhlaulele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s.

Ngangoko kunokwenzeka intlaulo

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 ezikwi pepa le ' Mvo,' BAYIXELE INTO LEYO kubatengeli, bexela nendawo abavela kuzo; (2) bati BAKUYAKUTENGA KWEZINGEKAZISI babe nombuzo ngokuba zingekenjenjalo.

Iveki.

UNGA umzi ontsundu ungahlala ucwabile ukuze ngomhla wentonga— wokubonwa kwe Ruluneli e Qonce, ekutwaseni ko February, kube kuhle. Unga wonke ungaziqulunqa— obomvu uvutwe, owase sikolweni ube kilini ngangoko kunokwenzeka. Kumenywa amahlelo nakude empi ehlambulukileyo ukuze ayibone ibuqela angasokufumane abulibale.

ILITYE lesiseko setyalike enkulu yase Tshatshi e Rini, liya kubekwa ngu Mhlekazi i Ruluneli, ngo 29 kule imiyo. Ngokokuhlwa kuya kwenziwa isidlo sokwamkelwa ko Mhlekazi lowo kulowo mzi.

NGE nyanga ezaseKapa kowutaleyo angama 432, awonxilo abe li 177 ngenyanga egqitileyo. Kwabe kungazeki ukuba kwamanye mangapina asusele etywaleni.

INCWADI enamapepa abalulekileyo etiwe *registered,* etunyelwe e Ngilane ngo Messrs.
Rossenblatt no Wessels base Vryburg, ubunzima in ounces ezima 238 idle £11 18s. 4d. ngezitampu.

U BISHOP MACKENZIE wakwa Zulu ubhubhe yi cesine ngeveki engapaya kwedluleyo.

NGOLWESLTATU lweveki egqitileyo pambi kwe Jaji kwakuko nntaminani owayeli nqhina. Ute efunwa yi Jaji kanti useleye kuqabula inxano. Kuhliwe kunyukwa yangamanxekenxeke amapolisa. Ute xa ati kwitshi amatyala wangeniswa edakiwe, engasazi nalapo

E LIGWA intwazana engu Kalwhite izidlise nge Carbolic Acid yafa. Kucingwa ukuba iyawalutando.

INQWELO zilayisha e Ladysmith Natal ukusinga e Johannesburg nge 11/6,

I RULUNELI yobase Komani ngolwe 6 kwinyanga ezakatwasa.

UBUSHUSHU e Durban, buwandisile amanani abafayo. Nge Sabata eyandulela egqitileyo abalishumi amanchwaba.

UNYANA we Nkosazana omkulu, obengamele intlanganiso yemali zokuncedisa kwabane qhenqa, ute uvuyiswe kokubona ukuba u Rulumente

UMZANTSI, umntla, impumalanga, nentshonalanga iyanyikima — amakaba aya
kuloliwe welama Tshwana ngapaya kwe Kimberley. Umntu uyakubilela isonka Into zo Mhlambiso kwa Matole, into zo Mnyanda, nezo Mabona, nezo Festile Soga, kwa Goaleka. Kuhle, ayahamba umsebenzi

E JOHANNESBURG nge 15 Jan. kwitvala

E RAUTINI intwana engu Hugo Lefebre yatunywa ukuba iyekutshintsha imali yamapepa engama £214 12/3, ute umfomkulu akupandlwa ngamaceba waselewela ngelamashe. Bamlande bayakumbeta e Potchefstroom, selengu Max Cohen bambuyisela kwase Rautini. Anikwe iminyaka emi 3 entolongweni

UKUMKANI wase Spain uyachacha ekubeni ibike ifiva yambamba kakulu, sekusele
ukutyafa kodwa.

U STANLEY neqela lake ugaleleke e Cairo
e Yeputa, apo amkelwe ngabakowabo nezikulu zelo.

IHASHE lika Mr. Casey obefudula ese Qonce apa limngenisele umninilo kwidyaro yamahashe £19,370. Kumhlana livelayo. Litenjiwe ngumninilo.

ESITULWENI esise varandeni kwa Mr. Pentland, e Rafu, kufunyenwe usana lulila, kuko incwadi eti, " Omcholeyo maze amgcine kakuhle ngenxa ka nina, womsikelela u Tixo." Akaziwa unina.

E JOHANNESBURG umlungu ongu Joseph Lionel Tollemache, umtengi nomtengiseli, unikwe iminyaka emine ngokulinga ubudlwengu

I KWENKWANA eyayiye kutiyela intlanzi ngepenyane ecwebeni le Zwaartkop isinde kakubi. Iti xa ibambise intlanzi ebunzima buziponti ezima 25, ihebuke ingawi noko; umzuzwana ongepi xa

ISIKOLO Sentombi Esitsha e Gcuwa asivulwanga ngo 9 January njengokuba kwakwazisiwe ngenx' enemvula. Sekugqitywe kwelokuba sivulwe ngolwesi-Bini,4 February.

INQWELO ziyitwala impahla ukusuka e

NGEMBAMBANO yombuso welama Ngesi
nowama Portugizi engelizwe lase Zambezi kuvakala ukuba amapepa endaba ase France ati noko umbuso

ELONA lungu lidala le Palamente yela Mangesi House of Commons u Mr. C. R. M.
Talbot, kufike ngocingo ezokuba

IMPI entsundu kuvakala ukuba imka ngonyebelezo e Johannesburg ; ezinye

IGQIRA lase Philipstown u Dr. W. Tawse, ute xa ibitehili ingqondo wasela ityefu kwapela. Kube kubi kubo bonke kuba

KWEZISAND' UKUVELA pesheya sifumana kubaliswa nge ntokazi engu Elizabeth White etshatileyo, ebulele inkwenkwana yayo eminyaka isixenxe ngokuyirwitsha ebilinga ukumenjenjalo nomnye. Lentokazi yabike yaselugcinweni kwindlu yama geza, izenza ezizinto kuba ite piti intloko.—Enye inkibitsholokazi yase Polegate ngase Eastbourne, engu Mary Ann Taylor ibulele intombi zayo ezimbini iminyaka 12 ne 14, ngolandelano ngokuzinqamla umqala ngesitshetshe sendevu, yafunyanwa ibilinga ukubulala owegitatu osehospital

KUKO umfo omnyama ngaleveki igqitileyo owele kumngxuma oyi Kimberley Mine e Dayimani, ubunzulu buyi 300 ft., ufunyenwo selefile, kubonakala ukuba ubesezintlungwini ezinkulu.

EMVA kokupumla ixeshana abapicoti bonxilo baya kudibana e Prince Albert ngo 3 March, baze basinge e Oudtshoorn. Bohlala emva koko e George nase Knysna. Ze babuye babe se Kapa ukuqulunqa izigqibo ngo 15 March.

ELASE Soudan liwelwe yindlala eyoyike. kayo. Sekufe into eninzi yabantu, yaye

Imvo Zabantsundu

NGOLWESI-NE, JAN. 23, 1890

ABANTSUNDU NE RULUNELI.

ONKE amawetu avumelene ngendawo yokuba kwenzelwe indili efanelekileyo ukuza ko Mhlekazi i Ruluneli. Kweleveki egqitileyo sati tupa ukuba, nakuba iyakutyelela imizi emikulu etile, amawetu mawazamele into enye, ukuba kubeko *eyona ndawo* angati ababone-abantu bakowetu belibinza. Ubenga angababona bebubuqela abantu abazama, ukuhlambuluka abamnyama. Obubuqela angedibane nabo xa beyakuba ngama gcudwana ayakuminyelwa ngamaqela amakulu abamhlope. Yiyolento ke esiyiyaleza bukali indawo yokuba impi engeyasekukanyeni — ezimisele ukuzama ubuntu pantsi kombuso mayingakangeli ubude behambo. Kodwa mayijucele ukuba ize ibeko apa e Qonce indawo eseyalatelwe ukuba bubonaliswe kona ubuqela bamawetu.

Masiwuqondise umzi. Abamhlope base Qonce abateni bona nokuba sivele pambi ko Mhlekazi ukuze asibone ukuba siluhlanga siko. Ite yakubhekiswa kubo lendawo ingokubonakaliswa kwetu yakondlozelwa kunene ngabanga
singebonakali siluhlanga. Pofu yona i Ruluneli seyivakalisile ngocingo ukuba yodibana nezintsundu izihlwele ngentsasa yo- Mvulo 3 February. Lencaso yentshaba ezikwabamhlope ibifanele ukubanga ikwele entliziyweni yake wonke owakowetu ozidlayo ngobuntu nobuhlanga ukuba azimisele

UKULUNGISELELWA KO MHLEKAZI.

LIXAPESHU ukulungiselela ukufika kwe Ruluneli. Imizi emikulu iyakwenza incito enkulu eyakufika emawakeni kwinto zokulungiselela. Njengokuba ukulungiselela kokubeka pambi ko Mhlekazi ububinza bamawetu buhanjiswa apa e Qonce, masiwazise
umzi ukuba abamhlope abasakwenza
ncito ngabo. Izihlobo ezazekayo zetu kwabamhlope zitembisile ukuba azisakuzifinyeza izandla xa ngaba singa singapambi kwe Ruluneli nati. Siziqonda into esekuvunyelwene ngazo kukuba Umhlekazi uyakumiselwa itente ayakuma kuyo nezidwangube ahamba nazo, kwicala lomzi elingakwa Mr. WEIR. Etenteni woti amkelwe ngexesha ekuyakuvunyelwana ngalo. (Yona i Ruluneli seyite yodibana nomnyama umzi ngo 10 a.m., February 3). Ngu Mantyi wetu u Mr. W. B. CHALMERS osamkeleyo isicelo egameni lamawetu sokuba sesikundleni setu etenteni. Yoba itente selihonjisiwe ngemisebenzi yobungcibi yabamnyama amakaka, nento ezalukiweyo zohlobo. Ukuze ayibone kakuhle Umhlekazi yofala impi ipetwe zinkosi nezibonda
pambili, udidi oluyakulandela nga Bafundisi naba Vangeli. Emva kwalomkondo siva ukuba konqweneleka impi ebhala ezi ofisini eyakubandakanya otitshala nayo yonke impi epile ngokusebenza ngobuchopo isonka sayo. Kuko icebo lokuba Umhlekazi anikwe *Imvo Zabantsundu,* ezoba zishicilelwe pezu kwe silika, elipepa kucelwa ukuba libe ngezinto zokubuliswa kwe Ruluneli ngababhali abazekayo abantsundu kwane mbongi, ezinteto zoguqulelwa esi Ngesini. Kuyakubako udidi lwabasebenzi basezixekweni zabamhlope oluyakulandelwa

Amanqaku.

UMPANGA esiwubonileyo ufika ngo cingo wokubhubha kuka Bishop McKenzie, usotuse kakulu. Sisiva ibiyindoda eyifaneleyo londawo yayo ngendlela zonke. Ukuqala kokuvakala kwegama lake kweli lizwe wayezele ukuzakufundisa e St. Andrew's College Grahamstown, (Vice Principal), ukusuka apo waya e Bloemfontein apo wapata isikolo sabafana abamhlope. Unyulelwe ubu Bishop bakwa Tshaka kwiminyaka esi 8 edluleyo. Inkutalo yake ite yabaluleka, nokuzama kwake ukuyifunda inteto yama Tshaka, abe selekwazi nokushumayela ngayo. Ulahlekelwe umzi wakwa Tshaka, ukufa kuyasebenza. Umzi wase Sandlwana kulomanchwaba uyalila, ufanele. Nati Siyahlomela.

UDATYANA ngentlanganiso yabafundisi base Wesile ebise Kamastone ekufeni kweveki egqitileyo nase kuqaleni kwale, singati oko ingxelo singenasituba sayo

IMVULA. Imvula ezawa ngomhla we 17 kwada kwasa ku 20 December, lo, zabapata kakubi abantwana abavela emfundweni e Koloni, iti intsapo Ixesi laseli zalisa kwa oko, ne Ncemera yabenza kakulu, ne Gqunube. Inciba yona yayize! ummangaliso ibhroro ibe

AMABANGO EVOTI E QONCE.

Imantyi yalo Mandla yahlala ngolwesi Bini, 14 January, ukupulapula amabango amadoda a 80 antsundu awayevela kwi zipaluka ngezipaluka ezigoselwe ngo Mr. R. J. Crowe no Mr. Landrey, kwanangase Mkangiso. Pambi ko Mantyi umzi umelwe ngu Mr. J. Tengo-Jabavu ngokusuka kuqondakale kungaseko xesha ukuba umzi awusakuba nambuzeli we nkundla yamatyala.

Impi yangase Mkangiso kuti kanti ingena nje intlanganiso ebisepandle ibe seyibizwe yonke. Ingene eyakowetu kube sekupetwe amabango amadoda ase

QIBIRA.

Kuqalwe ngelika Gana Kaba, Ipakati lase Magqunukwebeni, namanye amadoda amatatu akowabo.

Imantyi ite umhlaba wakwa Kama ungowa MaKama ngobuzwe bawo, ngoko lamadoda anokubanga ngezindlu, awanakuwukankanya umhlaba.

U Mr. Tengo-Jabavu ute nakuba into ekutetwa yona "ngobuzwe" apa kwa Rulumeni kunqabile ukuyimisa, lamadoda asingawo angatandatyuzelwa kwelo gama kuba emi umhlaba oyifama, babanga ngobufama.

Imantyi: Ifatu kabani?

Mr. Tengo-Jabavu: Yeka Kama. Pakati kwesiqwenga somhlaba esanikelwa ama Kama kukwako ifam ezintatu zeziqu—eka Kama omdala nonyana bake bobabini. U Gana umi kwenyeyezo fam.

Imantyi: Yeyesiqu sika Kama?

Mr. Tengo-Jabavu: Ewe, ekungena kutiwa ibubuzwe.

Imantyi: Uyintoni kuyo u Gana?

Mr. Tengo-Jabavu : Ungummi.

Imantyi: Yihlutise indawo yokuba iyeyesiqu sika Kama ifam.

Mr. Tengo-Jabavu: Ndinako ukuvelisa ubunqhina bokuhlutisa oko.

Kufungiswe u Gana ocengceleze inyaniso zokubonisa ukuba uyifam umhlaba lowo ami kuwo, wayesiti unenqukuva ati yena iku £10.

U Mr. R. J. Crowe obebhale amagama kulomandla ute baku 200 kule fam yaye nayo ingengapezulu kwe £1,000. Kunqabile ke ukuti bafanelekile bonke. Lamadoda alishumi awanamfanelo ngangoko aziyo, kuba ebafakile ifama zonke zingangenisa izisaka zazo.

U Gana ute bakumashumi amane abanye abakulofam.

U Mr. Tengo-Jabavu ute matatu amanye amadoda—o J. Ngeshe, Gqwanisa, Qasana —abanga ngale fam. Into etetwa ngu Mr. Crowe ngamakulu amabini angabangayo ngale fam ayini, kuba ayisabangangake enye impi ngapandle kwalamadoda — into leyo eyomeleza okunye ibango lawo. Uyatemba ukuba Amatyala aya kuwamkela lamadoda.

Umantyi ute akacingi ngokuba njengokuba lamadoda emi efameni abubuzwe. Bemi emhlabeni wobuqu ka-Kama ngoko ke uyabamkela.

Kwangalendlela kwamkelwe ngayo la-madoda angentla kungeniswe u W. Mtshozeni no W. Mbam abemi kweka Welem e Peuleni.

Ngezindlu nezikonkwane e Peuleni kungeniswe John Pamla, Philip Ndyemku, Petros Nyikana, ate Umxabisi (Mr. Broster) obecelwe ngu Mr. Tengo- Jabavu, yena i akile iyi £2 10s. Impi ye

DEBE LIKA NJIKELANA ingene ngezindlu ezixabiso lifunekayo. Ummeli selemana ukucacisa mayelana nenani lezindlu abanazo—ababanga ngo ngqukuva novimba.—Impi yase

BURNSHILL

ingene ngezikonkwane namanani ezindlu. Igqityiwe eshiywe ngu Mr. Crowe kungenwe kweka Cabhela ebivela e

NCEMERA.

Imantyi ibhekise ku Mr. Gerhardi ifuna ukuva ukuba zi akile ngangapina ekutiwa balunge nazo abantu base Peelton ; akuba ependule wati zinga ne

U Mr. Tengo-Jabavu ute bezinga ne kudala i-akile zabantu e Ncemera, ngoku zabuya zandiswa ngu Rulumeni zise shumini. Ilibanga ngeshumi le akile ilungelo impi yase Ncemera. Angaba aya bacinezela amatyala ukuba amise inyawo esineni se akile.

Imantyi: Ndimelwe kulandela incwadi ze ofisi kulomcimbi.

U Mr. Tengo-Jabavu : Incwadi ze ofisi zibhale into engasekoyo kuba sebacandelwa ishumi le akile ababantu.

Emva kwengxoxo ivume imantyi ukuba kutatyatwe abasebeyirolile imali yokukhupa itaitile zabo ze 10 akile.— Lingene lanobom iqela ngelisango.

Kufikwe kwabangekaziroli imali ze taitile.

Umjikelo we Ruluneli.

Kusekumiselekile ukuba Umhlekazi Ruluneli n Sir Henry B. Loch, nerola bayakunduluka e Kapa ngolwesi-Ne olu (23 January) ukusinga e Bhai, behamba ngololiwe; bayakufika kona ngo.Mgqibelo, bahlale i Cawa no Mvulo. Ngolwesi-Bini, 28 January, bayakunduluka ukusinga e Rini, bahlale kona de kube nge 30, abayakusinga e Bhofolo nase Alice ngolwesi' Hlanu, 31. Umhlekazi wobalundwendwe lwe Lovedale. Koti ngo Mgqibelo, 1 February, agaleleke e Qonce, apo ayakuhlala kude kube ngumso wolwesi-Bini, 4 February, ngolosuku wosinga e Monti. Apo wohlala de kube lolwesi-Ne, February 6 zengolosuku asinge e Komani, apo ayakuba ntanku mbini. Ngo-Mgqibelo, February 8, wofika e Skapu, apumle kona i Cawa, asuke ngo - Mvulo, 10 February, ukusinga e Cradock, apo ayakublala de kube ngolwesi-Tatu, 12 February. Yoqala ke indlela yokubuyela e Kapa, apo bayakufika ngo 13 February behamba kuhle.

AMABANGO EVOTI E DORDRECHT.

[NGUM'BHALELI.]

Ibingumhla omkulu e Dordrecht ngo 13 January. Abatembu batsho lazala zindlela ilizwe kwa ngolwesi-Hlanu. Abanamabango bebe ngamakulu amatatu anento. Iyonke impi ebise Dordrecht ibikuma 600. Impi yelingase ntla yama Swaartwater ne Tsembeyi ikokelwe ngu Pelem nezibonda ez.imbalwa ekuteteni. Eyase Mkapusi kwema nge Ndwe ngu Malasi no Tabata.

Kuqale ukuteta u Mhlanga, endingati ngamafupi, emveni kwenteto entle kunene yamadoda azintloko ezindawo, yenjenje

UKUGWEBA

into ka Chalmers—Eli 1ixesha lokuqala endidibana nani, nokuba bendinga tandina, ubunqhina obuhle obanekwe pambi kwam ngalentsasa, ndibotshiwe ukuba ndiwamkele onke amagama abanga kungeniswa emqulwini wabavoti. Kwa imfaneleko yokunxiba kwenu okuhle iya nitetelela, ngamana naqiniseka naya nikula kwesi simo nikuso, naya niziqonda ngokuziqonda izinto zombuso enipantsi kwawo. Kuko inteto eti niya nyanzelwa ekunyuleni amalungu e Palamente, nanga oko ningakukanyeza ngokuti ninyule awona madoda eniwaziyo akumela nqi amalungelo enu. Fundisani abantwana benu ezikolweni nani ningapandle kwezikolo ukuze niye nihambela pambili. Yimfanelo elungileyo ukuba umntu anikwe imfanelo zake nokuba umhlope nokuba untsundu. Nantsi enye indawo, zamani ukuncipisa ulubo, oku andikusingisi kuni mpi yase Lady Frere, kuba andazi nto ngani; ningenza ukuba buncipe ubusela nina madoda emfanelo. Emva kwale nteto intle kunene kubetwe ihlombe katatu kubetelwa Inkpsazana, kwakatatu kubetelwa Imantyi.

U Mr. J. M. Pelem usitumela lamacapaza kwangalomcimbi:—U Rulumeni kwelileṭu unyule u Mr. J. J. Kelly waba yi Registering Officer yecala lase Queenstown, wamisa u Mr. Nel kwelase Dodrecht. Nomhla we 11 ka December, 1889, kwabe kuyiwe yinto eninzi yaba Tembu ku Mr. Nel ukuya kungenisa amabango ekubeni yena ekuhambahambeni kwake ebeshiye into eninzi yamagama anamalungelo. Ute u Mr. Nel uyawachasa amagama a 304, watsho wawatumela ku Mantyi wase Dordrecht u Mr. Chalmers ngolwe 12 kwaku December. Ngemini elandelayo saba se Driver's Drift siye kungenisa kwa amagama ku Mr. Kelly. Safumana ukuba ekujikelezeni kwake uwafakile a 400 amagama. Ndabacebisa aba Tembu emveni kwamagama atile esati sawangenisa, waza wawamkela—ndabacebisa ukuba masingawabheneli lawo angawangenisanga, usebenze kantle noko masingabi samkataza kakulu okwa nonyaka; hai bavuma aba Tembu. Zafika izaziso zokuba ababangi maze babe se DOR DRECHT ngomhla 13 January, 1890. Sasebenza no Mr. Malase kaloku ukuqondisa abantu; ndada mna ndaba nentlanganiso ezintatu e Qugqwaru (Buffel Dorns) nezibonda. Sabasebenza kunye nezibonda, hai, ndiyazincoma kanye, zasincedisa betu. Satabata u Mr. Kelly waba ngu mteteleli wetu. Lwafika usuku lwe 13 January, 1890. Babako o Messrs. Malase, Zwedala, Tabata, Nobhoza, Sibeko, Mboko, Kalipa, Matsolo 2, Mpila, nezinye izibonda. Abakwele emahasheni bodwa baba mayela na 600, waye u Mhlanga ufune umteteleli, Mr. J. O'Brien. Kwaqala kwateta u Mhlanga, kwalandela tina; ndaqinwa kanye ngobungqina bokwazi izindlu, ngokunjalo no Mr. Malase nezibonda; ndakolwa kanye ngu Mr. Malase nezibonda. Kwaqava ukuteta kwamanene kuba besesi baqeshile kade, suka gwilikwityi apumelela onke lomakulu matatu etu; e Mhlanga kwangena 30, enye i 30 yafa ngokungezi, laba lityala labo ke elo. Wateta ngobuciko obukulu nobubalulekileyo u Mr. Chalmers. Lomfo ka Chalmers ukufanele ukubulelwa nokunconywa ngesisenzo sake sokupulapula, nokugwebela ngenyameko engaka. Ndiyamncoma kanye lomfo ka Malase, ndimbona nje okokuba unje ukulunyamekela uhlanga ,lwakwa Xhosa kangangokuba angoyiki bani, kuba kulula kona kubantu abaninzi ukuzibiza ngamagama amakulu "xuba ngo " Tanduhlanga," "Sihlobo- Sohlanga," kanti abanaziganeko baka bazenzela uhlanga zingapezu kokutiya, kokutuka, kokunyelisa awona madoda anamava okuhamba ezingxingweni ezimasikizi, ezoyikekayo ngenxa yohlanga. Ndiya libulela i bilidokwe lika Zwedala elise linexesha liwu mele lomzi wakwa Xhosa nento zo Nobhoza, Sibeko, Matsolo, Tabata; ndingayishiya nganina into ka Mbele u Danti, intw' emana ukutantamisa kulo Mhlanga wake. Ngeli futi ke tina Glen Grey yangase Queenstown sikwi 400, eyangase Dordrecht ikwi 500. Umbuzo mnye — soyisebenzisa ngobulumko na i vote nge members for the Legislative Council? Akwaba ke betu.

UMANYANO EMGWALI.

[IVELA KUM'BHALELI.]

Olumanyano lwahlangana ngosuku olwavakaliswayo kwangenx'engapambili epepeni —amalungu awahamba ngololiwe akaulelwa ngenqwelo e Dohne Toll Station ngo-Mvulo Jan 13. Umgwali ufikelelwe ukumka komhla— akubonakalanga nto iyegqitileyo yokokuba kuko nto ikoyo. Noko izisi zaba nendawana ezalata yona, babe liqela abo Manyano abafinyelele kwase ntloko, kwabonakala ngati iyakusita intlanganiso— Umfo ka Ncapayi ute wabehle wabazelelela abahambi ngento esingiswa pantsi kwe mpumlo— kanti wayesiti mabasule imilomo njekodwa eyona nto yabisezakulandela. Ngomhla olandelayo ingene intlanganiso, engandulanga iqondakale neyona nto ixoxa yona kwabo bafo base Mgwali, kute kodwa xa umhla umkayo baqala ukuvuma ukuba bayeva ngoku Asimnqweno wam ukuba ndingene ngokuchuba chuba izixoxo, leyo indawo woyifumana kum'bhaleli—Ndawana ite yafuna ukubangela ukuba amalungu angakululeki kukungaveli komniniwa lomzi, ote ukuqala ukuti nyalulu kwangosuku olulandelayo. intlanganiso yokuhlwa kosuku lokuqala ite ayabi nabantu kuba kuvele indudumo, noko umsebenzi wahambiseka, kwachitakalwa ngo *Eleven.* — Ngolulandelayo usuku indlu ite yasita kuba umzi ingxoxo ube solute wakangelana nazo, lwayeke ilusuku lokuleswa kwamapepa. Elomongameli lihlabe likangele mpela, elibete sati umfo utete inene eziyinene. Elinye elibhaliweyo ligqweta elitile libambe indawo yokulanda onke amabala akoyo kotitshala, akabanga nalo nalinye ilizwi elilungileyo lakutetelela otitshala, kodwa ube yedwa kolo luvo.

Intlanganiso ipele ukumka komhla; xa iyole kanye, ndawana ite yambana kukunduluka kwe nxalenye yamalungu pambi kokuqukumbela, into efuna ukuti iqeleke.

inteto ezihanjisiweyo kona siyatemba ukuba zoba nempembelelo eyeleleyo— kute kwankungenwa kwinto zemfundo kwabonakala ukuba ayatabateka awase Mgwali. Umtinjana wenze into emyoli pantsi kokukokela kuka Mr. Ncapayi asiyikukulibala msinyane ukulilisela kwezo ntokazi. Kesaya kuhloliswa nomzi wazo— sabona ububele buka Miss Hope. Umntaka Ncapayi uzibulele ukulungiselela kwada kwalusizi xa amalungu ayakuwangenisa emva kwemizamo emikulu kuloliwe, cebetshu, wabatikisa xa bebesebencamile. Umbulelo wamalungu Omanyano upezu kwake lomfana.

ODLE UMNTWANA WAKE.—Kuko um Zulu ose matyaleni e Tshowe ngokuxhela umntwana wake amtye. Kutiwa ubangwe kunqaba kwento etyiwayo.

AMABUTO AYA E TRANSVAAL. — Amadodana esika Feldtman ayaqokela ngelinye ibuto ukuya e Transvaal, apetwe ngu Mr. John Ngcebetsha ngoku awokuqala ayepetwe ngu Mr. Alex. Feldtman.

IKRESMESI KWA MGAGASI TRANSKEI — Imidlalo ye Kresmes ibikwa Mgagasi nakwa Ndabakazi, amahashe azimbaleki avelele kakulu kuyo yomibini lemibalekiso amahashe o Dingiswayo, nawo Ndandani nawo Mkhoti, kwa Ndabakazi abe ngawo Faleni, nawo Makinana, nawo Bili, nelika Charli no Gcilitehana.

UKWAMKELWA KWE RULUNELI.—U Mr. Mtoba e Rode lase Qonce uti,—Ndibetwa yinto evakalayo *'Emveni* eti i Ruluneli iyakusihambela nati. Ukuba kunjalo manenze isicelo sokuba icala ayakuza ngalo, nokuba wopuma e Monti akaulelwe nokuba wovela ngaso Rini ngumzi ontsundu. Umzi mawudibane kwindawo ngendawo, ude usibone nomhlope inkatalelo zetu, masingalali nati singabombuso.

I BHAYI LIQUBELA EMVA.—Bekuko ipike kwintlanganiso yamadodana alapa, ngenqubelo pambili ye Bhayi malunga nabamnyama. U Mr. Geo. A. Ross, i President yayo emele indawo yokuba i Bhayi liqubela pambili. U Mr. S. T. Ncapai, i Chairman yayo emele indawo yokuba lisinga emva i Bhayi. Ingxoxo ibe yeshushu ngalendawo. U Mr. Ncapai wazivelisa ngokumhlope nangokucacileyo izizatu ezibonisa okokuba i Bhayi lisinga emva; wenjenjalo no Mr. Ross kwelake. Woyisa u Mr. Ncapai, kwema indawo yokuba i Bhayi lisinga Emva.

I JAJI E RINI.—U *Barend Burnard* ngokubulala ngengozi u Ruiter Adams, unikwe iminyaka emitatu entolongweni. U *Charles Matthew* ngokuhlaba omnye ngemela bexabene, ukululwe yi juri. Okade eneta u *Franz Esau,* ekwangu *Franz Neishout* ngobusela be blankete ezi 3, ihempe ezi 3, sheet 1, ikwiliti 1, ibhulukwe ezi 3,—impa-hla yakwa Rulumeni—ulivumile ityala, watiwa nzwa ngenyanga ezintandatu. Kwa umduna lowo u *Franz Esau,* u *John Plaatjies* no *William Huister,* amacataza, angenele inkuku zika Mr. William Gowie, e Oatland's Park. Ababini bokuqala banikwe iminyaka ngamibini, u William wamnye.

I ANAVESITILE E TSOMO. — Ngalomcobo wentsapo sifumene lamacapaza kum'bhaleli: Ngo 20 Dec., lafika ixesha zangena endlwini izikolo zapelela ezaziko kulondlukazi yakona. Ibengu Mr. Thompson, Imantyi yase Mbulu otabate Isihlalo. Emva kwenteto ende, u Mr. Thompson ucele ukuba kuvume isikolo sase Tsomo esipetwe ngu Miss Start, satsho kamnandi kwakwingoma yokuqala. Inani lezikolo ezaziko zaziyi 11, izikolo zibe zihlanu kupela ezayolisa ngemvumo. Emva kwe Tsomo kwalandela esika Mr. Joseph Sikwebu Nomaheya, enditembayo ukuba abaninzi bayamazi ukuba yitalente yake endala leyo yokuvumisa. Zati zema ngokuma ke izikolo kwabonakala ezivumileyo izezi i—I Tsomo, Nomahaya, Ndondo's esipetwe ngu Mr. W. G. Msikinya, Dingiswayo's esipetwe ngu Mr. J. Masiza, nesase Jekezi esipetwe ngu Mr. T. Binase. Kodwa kwicala lezifundo akuko noko sisinye esaba nabantwana abafunda into eyiyo. Ndati fan'ukuba ititshala ziqumbele oka Binasi oke wabakupa kulonyaka ugqitileyo zalibala kakulu kwicala lengoma asabisa. qonda nokuba abantwana bafunda njanina. Ndiyatemba ukuba ngelinye ixesha zoti zizipapamele zombini ezondlela.

PEDDIE.—Umzi wase Ngqushwa ubhujelwe namhla yindoda yokugqibela kubadala abona bebelitemba, nabaveli bohlanga u Mr. James Bartholomew omdala. Waye ngumteteli wabantu, engumvusi kwaba posisayo kakulu ematyaleni, ebengumteteli malike kanjalo. Lendoda ubudala bayo iminyaka ibi 74. Asazi mntu obe kolise uhlanga apa ngapezu kwake, elumela ematyaleni ngako konke anako, ngamanye amaxesha baye bobabini abantu bemangalelene abalungise yena ngapandle kwe mantyi, bagoduke bexolile. Umzi wase Ngqushwa ulablekelwe kakulu, ubhubhe ngo-Mvulo, 13 January. Umngowabo wamkulu—abantu beku 300. Sikulu isililo esilapa ngenxa yalondoda, ebezokungcwatywa zinkosi o Mr. John Ngwekazi, 8. Kaulela, Rev. C. Bekwa, Mr. T, J. Mqanda, Mark Mpahla, kanti ke noko uqutyulwe umzi awaziswanga, ezinye azivanga kungoko zingabangako. Ezo beziko bezina mapakati azo, kwakuhle noko kube kulilwa.

IMVUMO YE TINARA NE BHAI, (ngu Mbhaleli). —Tar' ameva mhlobo " Ngahlamb ezantsi Kwake." Ingxelo yam emfutshane nge mvumo ye Tinara ne Bhayi yayi nge yiyo yakwele nantelekiso, ndandixela izinto njengoko zinjalo. Kufun'ukuba kubana ke noko wakundipokela ngoluhlobo lokude uti " ukuba andixoki ndiya pupa ukuti kwakuze ikwayile yase Bhayi." Kaundixelele wena ke ukuba lento iyikwayile yintonina? Ngobam ubudenge ikwayile liqela labavumi elinje ngeli lalize kuvuma e Tinara; akukataleleki nokuba babe likulu nokuba babe bahlanu—obo buqela babubo bayi kwayile. Inteto yam andiyi roxisi. Ama Wesile use Tinara ayavuma kodwa awavumeli la kwayile yayize apo. Ndaka ndakuva okweyase Rabe e Bhayi kwamnandana; ndakuva okweyase Tinara ka Rev. S. Sihunu mhla yenza amahlazo pakati kwa Belungu e Town Hall. Ndaka ndakuva nokwe kwayile yakwa Rev. J. van Rooyen nge Sacred Concert eyajisenzelwa ukukunjuzwa kwe nkululo yama koboka, ndeva i Anthems ezimnandi. Ndakuva okweyase Wesile nge Kresmesi idibene nosapo lwase Bhayi; ndaqonda ukuba iyavuma ndakukangela ukuhluzeka kwayo. Ndabuya ndayiva eyakwa Rev. Sihunu e Bhayi yenza bhetele. Ndeva eyase Tshatshi e Bhayi ipetwe ngu Mr. Nkomo, idibene kwanosapo lwase Rabe lupetwe ngu Mr. Wauchope omncinane nge 6 January mhla sapulapula intombazana ka Qoqo neka Adams kupela, sakohlwa ukuba ama Tsha. tshi ati ngelawo enza ntonina.—Ukutsho ke anditelekisi ndixela isimo se mvumo yeli lizwe njengoko injalo. Ikwayile endati yaqwela e Tinara, nanamhla ndisatsho, iseyodwa kwesendizivile.

ABALIMI NA BARWEBI.

E QONCE (Jan. 18.)

Irasi—6d to 10d ngekulu

Ihabile—4/9 to 7/9 ngekulu
Itapile—9/ to 11/6 ngenxhowa
Umbona—6/6 to 8/ ngekulu
Inkuku—6d to 1/2 inye Isemile
—3/3 to 4/ ngenxhowa Umgubo
—16/ to 17/9 ngekulu Inkuni—
7/6 to 35/ ngeflara

E RINI (Jan. 15 & 16.)

Inkuni—7/ to 66/ ngeflara
Amaqanda—1/7 1/2 to 1/10 ngedazini
Inkuku—11d to 3/3 inye
Ihabile—3/6 to 5/6 ngekulu
Umbona—7/ to 9/71 ngekulu
Umgubo—33/ to 35/6 ngenxhowa Isemile
—1/9 to 5/ ngenxhowa
Itapile—4/ to 8/ ngekulu
Amatanga—3/ to 5/3 ngedazini

NATIVE OPINION

THURSDAY, JANUARY 23,1890.

IT was, we confess, with no small surprise we observed that the *Kaffrarian Watchman* deemed it a duty devolving on its shoulders to lecture the Civil Commissioner of King Williams town on the legal points involved in the Registration cases decided last week. Our contemporary has displayed so deplorable an amount of ignorance of the real points of the cases that it is a mystery of mysteries to find out what can have induced it to undertake a free lecture on the subject. The Civil Commissioner, to begin with, is charged by the *Watchman* with having enacted a farce, because he accepted the claims to be registered which had been rejected by Field Cornets. Most people would be unable to discern a farce in this simple act of justice, any more than it would be possible for them to extract sunbeams from cucumbers. The Legislature very wisely allowed an appeal from the Field-Cornet, an officer unlearned in the law, to the Magistrate, who breathes in the legal atmosphere all the days of his life. It would be a very foolish act, in our opinion, to change the law in the manner suggested by our contemporary of one eye, by instituting an appeal from the Civil Commissioner to the Field-Cornet. It would, in fact, be a one-eyed arrangement. So much for the *Watchman's* farce.

In the miscellaneous damning by the *Watchman,* occasioned by the result of the Court, *Native Opinion* comes in for its share. We are rated because we appear to believe that the rejected claimants really
possessed the qualification, and were entitled to be registered. Of course we did, as we still firmly believe. But our contemporary is most unfortunate in instancing the Tyumi registration of 1887 to show what we would like to see prevailing; for we verily believe that the Tyumi people, as occupiers of premises, together with ten-acre lots held, not under communal or tribal tenure, are fully entitled to be enregistered.
But, says the *Watchman,*

> The fact that the Magistrate on Tuesday accepted the claims of those rejected by the Field. Cornets did not go to show the incapacity of those officials, especially when it was pointed out by His Worship that the claimants had neglected to give the Field. Cornets sufficient evidence of qualification, through stubbornness or something else.

From the above extract it will be seen that the *Watchman* admits that the Natives proved their claims before Mr. CHALMERS, and holds the Natives blameworthy that they did not take the Field-Cornets into their confidence. The fact of the matter is, however, as our people stated in Court, the Field-Cornets would not listen to what they were told, but elected to follow the bent of their
inclinations, which, in Mr. CROWE'S and Mr. LANDREY'S case, as al! are aware, are in the direction of disfranchising the Natives. What could our countrymen do, under the circumstances, but to appeal to the Civil Commissioner. As to the argument that the Field-Cornets, because they reside amongst the people, are better able to judge of the validity of the claims, it would be worth something if the Field-
Cornets' decision were not vitiated by the biased mind already referred to, and by the fact that, as in these cases, they took no trouble to become personally familiar with the properties of the Natives, as they
rejected their claims off-hand. The valuation of the Government Sworn Appraiser is next questioned, and the Magistrate blamed for not slavishly following that of the Divisional Council. But, we submit, there is abundant reason to set aside the opinion of the valuator of the Council. There is no evidence that he is a duly Sworn Appraiser. For years past he has fixed the values of Natives' holdings at £25, until our people began to claim the Franchise on it, when he suddenly and unaccountably lowered it to £8. Moreover, the Council valuation is not in accordance with what Natives' lands fetch in the market. With reference to the house property, those who know anything about it would hold that the value set upon the average Native's hut by the Sworn Appraiser—£3—is ' lower
even than the £5 Government places on it. As a matter of fact, these buildings cost more than either of these valuations. The *Watchman* calls in question the value of KAMA'S farm, we see, but on this both the Field-Cornet and the claimants agreed to take its value at about £1,000. By virtue of this amount only four men were enregistered, and yet the *Watchman* demurs ! As to the Peelton claims the Court was satisfied that the men had *occupied* for the last five years 10-acre lots ; but where our contemporary blunders is in supposing that they must prove *ownership* Let the *Watchman* read Section 8 of the Constitution Ordinance, and before it is through the Section it will see that the fiasco and all the rest of it,
over which it has expended printers' time, printers' ink and paper, is nothing more nor less than a mare's nest.

Notes of Current Events.

A MOST startling piece of news came to hand during last week, reporting thedeath of the Right Reverend Doctor Mc-Kenzie. The Zululand Diocese has received a severe blow in the loss of this
most energetic prelate. The election of Dr. McKenzie to the Bishopric of Zululand seems to have been attended with most pleasing results. Though not so long in the country, he appears to have acquired the language to such a degree that he was able to preach in Zulu. He had held posts at St. Andrew's, Grahams- town and Bloemfontein, successively; and it is no doubt that his ability in the management of these Institutions won for him the Bishopric of Zululand. Since his arrival at Isandlwana several important points in the way of improvement in Mission work have taken place. A press has been established, which has done good work. We hear that parts of the Zulu Prayer Book, based upon that brought out by Dr. Callaway, the former Bishop of St. John's, was sent out some time last year, or the year before. His Lordship seems to have been heart and soul in his work. He was a good walker, in tact he was suited for the work to which he was called. He had just completed a journey to the Zambesi. We join in sympathy with our Zululand people.

IN our last, occasion was taken to compliment the Governor's Reception Committee of King Williamstown on the perfect temper with which suggestions respecting the demonstrations of the Natives were received. The scene, however, has since changed, and a clear majority have caught an idea from one of the members that such a demonstration was not desirable for invidious reasons, which cannot be given in a print which lays claim to decency. Of course, the character of those who raise these objections can very easily be inferred from their style of speech; and well may His Excellency pray to be saved from such admirers. Nevertheless, we are glad to know that the fervid desire among our countrymen to show their loyalty to the Queen's Representative is not likely to be affected by the scowls and grimaces of miserable narrow-minded men. The Native demonstration, if the Governor is willing to see it—and on this point Sir Henry Loch's farfamed courtesy and gentlely demeanour leave no doubt—will go on independently, and will be appreciated by the Governor all the more since it will be a spontaneous,' unassisted, and genuine exhibition of feeling of affection and loyalty on the part of the Natives of this country.

THEY do things differently in India. The Native Indians have a Congress; and its fifth session took place about the end of December last. We read that great enthusiasm characterised the proceedings, at which there was present Mr. C. Bradlaugh, M.P., the well-known member of the House of Commons, who is distinguished, although a reputed atheist, by a Christian and practical love of justice to the Natives, not only of India but also of this country. He was most cordially received by the Indian Congressmen in recognition of his services in their cause. This, no doubt, redounds to the honour and credit of our Indian friends in making those who stand up in their behalf in and out of Parliament, feel that they are not unconcerned spectators. Let us trust this can be said of our countrymen in South Africa.

IT is understood that, subject to any modification that may be forced upon the party by circumstances, the following programme will be carried out during the tour of His Excellency the Governor and Lady Loch. The viceregal party will leave Cape Town on Thursday next for Port Elizabeth, travelling by rail; will reach that port on Saturday, and remain there over Sunday and Monday. On Tuesday, the 28th, they will proceed to Grahamstown, remaining there until the 30th, when they will go on to Fort Beaufort. travelling thence to Alice on Friday, the 31st. His Excellency will visit Lovedale, and, on the 1st of February, he will arrive at King Williamstown, where he will remain until Tuesday morning, the 4th February, on which day he will go on to East London. Here he will stay until Thursday, February 6th, on which day he will proceed to Queenstown, making a stay there of a couple of days. On Saturday, February 8th, he reaches Tarkastad, and rests there for Sunday, leaving on Monday morning, the 10th, for Cradock, in which town he will stay until Wednesday, the 12th. The return journey homewards will be continued, and the party hope to reach Capetown in safety on Thursday, the 13th February.

ON the hurry in which the work of the Drink Commission was done in the Frontier Districts, and on which we animadverted at the time, the *E. P. Herald* very aptly remarks: Now this perfunctory discharge of a very important duty is not worthy of a Commission numbering among its members such names as those of Judge Maasdorp, Mr. Hofmeyr, Mr. Marais, and Mr. Wilmot, and we feel very strongly that they ought, before presenting their report to Parliament, to devote a little more time to some of the places we have named, and perhaps others, in order that their views may carry the weight legitimately due to opinions formed upon well-sifted evidence and impartial judgment. This is a duty which they owe to themselves as well as to the country which has to hear the expense of their official existence. As we have already stated, we wish to make no insinuations as to the object of the appointment, we believe that the Commission can do, and has done, good work, but the impression exists and has found utterance already, that all its work is not of equal excellence, and that its later proceedings have done much to discredit, in advance, its utterances, and render its usefulness exceedingly doubtful. If this impression gains ground the public will undoubtedly conclude, and will have ample grounds for the conclusion, that the intention of the Government was, from the very beginning, to hoodwink the country, and that the expensive Commission was appointed, not with the honest desire of obtaining reliable information, as it should have been, but for the purpose of shelving an awkward question and eluding plain pledges and responsibilities. These are the two interpretations of the Government's action, and it is the part of the Commission to show, by a conscientious discharge of its duties, that it will be no party to what practically amounts to a fraud upon the country. It is not too late to do so.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika " Folokoco " lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa,
Lilo eli:—

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

Umniniyo utiywe ngamakosikazi
Ngapandle komteke so Ngu Folokoco,
—Manenekazi Yizani ninqwenise
iliso.

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

Zibhatyi, zihempe, neminqwazi
Nebhulukwe zezisiki weyo,—
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,

IPILISI
zika-Nozala
u-SIEGEL.

ZOKUQHINA KWE SISU, NE SIBINDI, NJALO-NJALO.,

AZIFANI neminye imitshekisane,

kuba zimnceda umntu zingakange zimvise zintlungu ngakumbi. Zisebenza ngendlela engenamatyotityoti, pofu ifezekile; azibang' intlanzo kwanazintlungu zirenyayo esiswini.

Kule michiza yaziwayo ezi Pilisi ngowona ufanele ukugcinwa zizindlu zonke. Ziwageca amatumbu zonke izinto ezixakanisayo; ziwashiye ehlambululekile.

Ngowona mchiza wokususa izinto ezona impilo yomntu—ukuqhina kwe sisu, ne sibindi.

Zilucango lokutintela icesine, nazo zonke intlobo zezifo, ngokususa ematunjini yonke into ebanga ukufa. Zisebenza kakuhle, ngokukauleza, pofu ngapandle kwe ntlungu.

Ukuba uke waqubisana nengqele, wabe sewusiviwa ukuba ukuba ucotelwa yi cesine —kubuhlungu intloko, umhlana, nemilenze, ezi Pilisi zika Seigel zityiwe kanye nakabini zoyichita longqele ziyinqande icesine leyo.

Ulwimi olunokhwetu,nomlom'orara, zibangwa kukunchola kwesisu. Ukutyiwa kwezi Pilisi amaxesha ambalwa, kuyasihlambulula isisu, kususe uburara emlonyeni, kwenze umntu atande ukutya, izinto ezine mpilo ke ezo.

Ngamaxesha afuti isifo, nokuba kukutya okubolileyo kubangela intlanzo, noxaxazo. Angati amatumbu egecwe oko kunobola nge Pilisi zika Siegel zitshabe zonke ezonto, kungene impilo.

I Pilisi zika Siegel ziyakunqanda ukungapili okubangwa kukutya, nekwsela, okudlule emgceni. Inye nambini zityiwe ngumntu xa aya kulala kosa seletanda ukuya emsebenzini wake.

Ezi Pilisi, kuba zidyojwe nge swekile, zimnandi ekutyiweni. Uburara obukoyo kwezinye i pilisi bugqukiwe.

ZITENGISWA ZIZO ZONKE IZINDLU ZAMAYEZA.

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London, England.

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

ITYALI, IZIHLANGU, NE NGUBO,

Zonke Intlobo Zabatshatayo 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, IZIKUMBA, IMFELE, UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala)

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwe zona: ngenxa yoku kauleza ukunceda okungawenzakalisi umzimba : ngenxa pantsi bexabiso lawo: ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu ; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

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

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

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

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

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

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

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

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nezinye

UMOMELEZI WASE INDIYA
(Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

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

IGUDISA (Emolientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi tofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi rweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye ngebhokisi nange Bhotile nangamagosa ake kwi nkoliso yedolopu zale Koloni yonke, e Natal, e Fret State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce— Dyer A Dyer, Malcomess & Co Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon A Co.
E Rini—E. Weils.
E Dikeni—'*R.* Stocks.
E Komani—Mager A Marsh.
E Bhayi—*B.* G. Lennon ACo.
Engqusha— W. A. Young, E. q.
Ikaya lawo e Fort Beaufort kwa Nogqala.

Incindi Epitikeziweyo

—YE—

LINSEED NE HOREHOUND,

Lelona Yeza le NKOHLOKOHLO INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGE BHOTILE

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

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 ngokubelulekileyo.

SIYIBULELE I RAFU!
W.O. CARTER & CO.

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KWI VENKILE

YO KATA

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BERULUWA
BEMIPU
BEMBUMBULU, zentlobo zonke njalo njalo.

E MARKET SQUARE,

KING WILLIAMS TOWN.

PAULA!

O Messrs. Webb & Wilson

BAYA

KUVULA IVENKILE ZABO

ZASE

BATENJINI

NGO

1ST FEBRUARY, 1890.

EZAKOMKULU NGE GUNYA

ISAHLULO SASE QONCE.

Isaziso sika Rulumente Ngemihlaba

KUYAZISWA okokuba imali Yemihlaba Yezikonkwane, neyo Notenga, neye Ngqesho ifuneka ibhatelwe ekupeleni kwalonyaka odluleyo, kufuneka ibhatalwe kuyo le Office ngapakati kwenyanga ezintatu kuwo lomnyaka, kodwa kungagqiti le 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 Ngqesbo ngo Mteto No. 19 ka 1864, nayo eye Mihlaba ngapantsi kwo Mteto u No. 37 ka 1882 ifuneka ibhatalwe ngapambili, ngokutvvasa kwonyaka werafu.

W. B. CHALMERS,
Civil Commissioner.

Civil Commissioner'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, ku yahlokonyiswa apa okokuba Iziziba zomhlaba Wakomkulu ezikwesi Siqingata sase Qonce, ziya kutengiswa, zitetelwe ngapambi kwe Ofisi ye Civil Commissioner e Qonce ngo 10 a.m,ngolwesi Hlanu, 14th February 1890.

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

W. B. CHALMERS,
Civil Commissioner.
King Williamstown,
10th January, 1890.

5itl3,2.90

ISAZISO

KWI HEWU

KUYAHLOKONYISWA ukwaziswa okokuba nge Siqendu Sokuqala so Mteto we Mihlaba Elahliweyo No. 3 we 1879, ohlonyelwe ngo Mteto No. 24 we 1887, okokuba iziziba zomhlaba ezise Hewu nase Kamastone, kwisiqingata sase Queenstown, itatyatelwe ukuba yelahliweyo ngoko kuxelwa emtetweni; nokokuba u Rulumente uya kuyitabata ngo 15th JUNE, "1890, de kube kuko ibango nokuhlaulwa kwe rafu ezidlulelwe ngamaxesha kwi Civil Commissioner ye Siqingata, njengoko kufunwa sesi sahlulo salo Mteto sise sikankanyiwe. Incazo ezeleyo yale mihlaba ilahliweyo yofunyanwa kwi *Government Gazette* Notice No 1010,1889, yomhla we 25 November, 1889, eshicilelwe kwi *Government Gazette.*

W. B. CHALMERS.
Civil Commissioner.
King Williams Town,
13th January, 1890.

BONISANI!

KULAHLEKE Edikeni ihashe eliyinkabi lifosi ibala, linebala elincinane ebunzi elimhlope, nenqina langasemva Jokohlo limhlope leza kuma ngentungo Line sigingqi entanyeni ngecala lase ' kohlo; Wovuzwa umntu obangele ukuba lifunyanwe.

GCOBO GQESHA.
Gaga, 24 December, 1889.—3itl.23.90

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.

Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.
Lingqinwe ngamawaka.
Umenzi walo kupela ngu

JONES, Cape Town.

LINOKUTENGWA NAPINA.

ELIKA

ORSMOND IYEZA

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, kuba 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, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza 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. Ibhotile 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.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK — Elika Iyeza Lesisu Nokuxazaso. 1/6 ibotile.

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

Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile,

COOK — Elika Iyeza Lepalo. 1/6 ibotile.

COOK — Ezika Ipils. 1/ ngebokisana.

COOK — Eka Incindi Yezinyo. 6d. ngebotile.

COOK — Oka Umciza Westepu Sabantwana. 6d ngebotile.

COOK — Oka Umgutyana Wamehlo. 6d ngesiqunyana.

COOK — Oka Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

Ikaya Lendwendwe.

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

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Calderwood Street, Queenstown.

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