

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, MARCH 6, 1890.

[No. 277

IXESHA LE BHOLA, 1889.

DYER NO DYER,

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

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Imitwalo emikulu yempahla entsha, yase ntlakohlaza
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DYER NO DYER,
ABANENGUBO ZAMANENE,

KING WILLIAMS TOWN.

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

KO PASCOE
LIFANDESI (SELLING OFF).

Yonke impahla yabo ayitengiswa iyahlhlwa.

Ngentsuku ezi 16: kuqala ngolwesi-HLANU, 28 FEBRUARY de kube
ngo MARCH 15.

KWA-FOLOKOCO,

Ngezantsi kwe Tyalike yama Ngesi yase Rabe

E-QONCE
BON MARCHE!

[Apo Kutengiswa impahla entle ngamanani
angemakulu],

GRAHAM'STOWN

*Saneke ltyali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye.
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Amicako etungelwa kwi Blanket, iqala 4 ¾ d. yd. Ezona Ntlobo zintsha ze
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IBHATYI ZE STOFU, ziqala 6s. inye.

ISUTI Emhlayo umfana ifishini entsha, 21s. IHEMPE, 1s. inye.

*Oze kutenga apa ngokwalatiswa yi "Mvo" maze akuxele oko. Ukuba
utenge ngexabiso eligqite kwi ponti enye (£1) 'uyakubuye ayinikwe isheleni ngeponti nganye.*

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'STOWN

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 ibhatelwe kuyo le
Office ngapakati kwenyanga ezintatu
kuwo lomnyaka, kodwa kungagqiti le
yesitatu inyanga, u MARCH, 1890.
Ongasipulapulanga ke esi Saziso,
engabhatalanga irafu yake, nya kutinjwa
impahla yake, itengiswe ngawo u Mteto u No.
9 ka 1884.
Irafu Zikonkwane neyo Notenga ngo Mteto
No. 14 ka 1878, nango Mteto No. 10 ka 1889
neye Ngqesho ngo Mteto No. 19 ka 1864, nayo
eye Mhlabana ngapantsi kwo Mteto n No.7 ka
1882 ifuneka ibhatelwe ngapambill,
ngokutwasa kwonyaka werafu.

W. B. CHALMERS,
Civil Commissioner.
Civil Commissioner's Office,
King Williams Town,
2nd January, 1890. 3390

KWI HEWU.

KUYAHLOKONYISWA
ukwaziswa okokubange
Siqendu Sokuqala so Mteto we
Mihlaba Elahliweyo No. 3 wo
1879, ohlonyelwe ngo Mteto
No. 24 we 1887, okokube
iziziba zomhlaba ezise Hewu
nase Kamastone, kwisiqingata
sase Queenstown, itatyatelwe
ukuba yelahlweyo ngoko kuxelwa
emtetweni; nokokuba
u Rulumente uya kuyitabata
ngo 15th JUNE, 1890,
de kube kuko ibango nokuhlulwa
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 wa 25
November, 1889, eshicilelwe
kwi *Government Gazette*.

W. B. CHALMERS,
Civil Commissioner.

King Williams Town,
13th January, 1890.

GRAY

Incindi Epitekeziweyo

—YE—

LINSEED NE
HOREHOUND.

Lelona Yeza le NKOHLOKOHLA
INGQELE, nazo zonke Izikuhlana
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2/- LITUNYELWE POSI.

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GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

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Y AZINI 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 Soffa) ezimaculo matsha, amnandi.
Elisebe lisaya kufezekiswa ukwanelisa
ititshala, njalo-njalo.

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

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(EBIYEKA J. J. IRVINE & CO.)

Ezamadoda Ibhulukwe ze Stofu 5s 6d, 6s 9d, 7s 6d, 8s 11d. Ibhulukwe
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Ibhaty Ezimnyama Zamadoda ze Tweed, 15s 6d. Isuti ezitambileyo
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16s 6d.

Izihlangu zabafazi 5s.

Izihlangu zamadoda zohlobo ezomeleleyo 7s 6d.

Ihempe zokusebenza zamadoda, ziqala kwi 1s.

Ihempe zesitashi zamadoda (ezinamabala), 2s 6d.

Ezimhlope Ihempe zamadoda zesitashi, 3s 9d.

Ikapisana ze Tweed zamadoda, 10 ½ d.

Ezamadoda Izihlangu ze njiroba, 6s.

Iminqwazi yamadoda ye Tweed, iqala kwi 1s 6d umnye. Eyofele
iminqwazi yamadoda, 2s.

Ozi Keleko, Printi, zi Tafu zamanenekazi,
Mazilini, Izinxibo zokutshata ze
Satini, Izigubungelo zaba Tshakazi,
nezinye izinto.

Abamnyama bayayitunyelwa impahla ngeposi
xa balitumeleyo ixabiso layo.

Bayasikelwa Ingubo Abatandayo.

BEAUCHAMP, BOOTH & CO.

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
Ezingangenwa 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 1/6.

BAKER, BAKER & CO.

EQONCE.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

I-lokwe zokutshata ze Setiniemhlope i-Ready-made 30/-.
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I-lokwe ze Alpaca emhlope) Zokutshintsha
I-lokwe ze Setini enamabala) 17/6.
I hempe ezimhlope 1/6 inye; I hempe ezihonjisiweyo 1/- inye.

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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,

NGOWAMA 25 kwefileyo knbuye kwabanjwa isidlwengu apa esingu gweva we dayimani. Ubanjwe e Christiana, ukuba ngentsuku ezilishumi wake wagwaza inkazana wabaleka. Ngutaminani omdala.

IKOMKULU lase Portugal likuvumile ukuba alinalaulo kunama Ngesi kwelama Matshona, noko amalungelo alo lingasayi kuwalahla wona.

ESIKUNDLENI sika mfi u Oom Flepu Myburg e Palamente, obemele i Stellenbosch, kucingwa pakati ko Messrs. Peter de Waal W. A. Krige no J. A. Faure, eyena ngati uyatandwa ngu Krige lowo.

E ESTCOURT, e Natal, umqubi woliywe uminxelwe zinqwelo ezilayishe imiti wafa ekuqaleni kweveki epelileyo.

ALIDUDUMI, liro! inqaba! Liselike lawa futi-futi. Ngolwesi-Ne lweccawa edluleyo ngesi Bhofole lwatsho kumfazi obehlala kwilite lakwa Ntsileni (Ainslie) kwapela, yati intombi yake layiraula.

NGU Sir Jacob Barry Ijaji ejikelayo kwezase Rini.

SINOSLZI ukuba ukuba ute unyana omnyaka isixenxa ka Rev. A. T. Rhodes wase Qonce, edlala nodade wabo nge Sabata egqitileyo bawo bobabini, yapuka ingalo yenkwankwana ngentla kwengqwiniba.

NGOLWESI-NE, MARCH 4, 1890.

U Sir Gordon Ngempato ya Bantsundu.

NGEVEKI edluleyo sibe sikukuza kulo mhlati itambo lenteto ze Nkulu-mbuso ezipatelele kwabantsundu, ate u Sir GORDON SPRIGG wazenza ngalo mjikelo we Ruluneli. Sibe sizama ukumisa inteto esibe site lemnumzana ungumfo owoyiswayo sisitunzi somntu omkulu ; ekute ke njengokuba ite i Ruluneli yazitimba intliziyo zabo bonke nabakowetu ngobubele, akaswelekelwa u Sir GORODN kukuba awaqonde amabala edle ngawo ingwe enkulu. Kwinteto ayenze e Dodoloro, esiyanekwe kweyeviki egqitileyo IMVO, sifumene epefumla um'phunga oyoliliseyo. Sibe site kukweyase Bhekesdorp apo ate yaziyalusea ukuvakalisa uhlobo azakuwupata ngalo umzi ontsundu. Amazwi awenze kona abhekisele kwa Bantsundu siwabeka pambi kwabalesi betu. Ngawo la :—

Ndwa ububi ukuti Umpatiswa Bantsundu useempilweni embi kunene, usese England ndaye ndisoyikela ukuba uyakuke abe nexsha elide ekona. Ndinolanzelelo lokuba lwangamana utyelelo lwake kwelozwe lungapumelela ekubeni abuye abe ngopilileyo, abuyeke kumsebenzi wake omkulu wase mbusweni; kodwa okwangoku anqatyelwe kukwenza nawupina umsebenzi, ate ke imisebenzi yesebe lake yapumla pezu kwam, ndibe ke ngoko nokunikela inyamkelo ngezinyanga zimbawo kwimicimbi yabantsundu engapezulu kokuba ndaka ndenjenjalo ngeminyaka eyandulelayo. Umpati-ntlanganis wenze amacapaza ngempato yabantsundu. Ke ndingati into esoloko ingumgudu wo Mpatiswa-Bantsundu

endite nam ndahamba emkondweni wake, kukuba ipelise ingxoxo engabantsundu kanye kweli lizwe. (Kwadunywa). Kufuti siyipulapula lengxoxo ingabantsundu ngeminyaka engapambili, yaya isidla ngokuti izipete ngemfazwe nabantsundu. Ambalwa amadoda akoyo kule Koloni, manditi bo, akuko mntu kule Koloni obeno. msebenzi wemfazwe njengam, aye amava am endibangela ukuba nditi, ngentliziyo yam yonke, ndiyatamba ukuba andisoze ndinike myolelo ukuba kudatylwa nokuba sinye isitonga emfazweni nabamnyama, ngalo lonka ixesha endinembeke yokupatiswa into zombuso kweli lizwe. Njengo.

kuba ke umbuso lo ulaulwa lolu luvo, nobehle nikolwe xa nditi yenye yezinto eziyintloko empaweni yombuso ukuba bazame ukuba impato yontsundu ingahluki kwimpato yabanye abantu beli lizwe. Asikolwa ukuba ahlungelw labamnyama okanye labamhlope ukuba abantsundu bapatwe ngendlela mhlaimbi ngometo owahlukileyo kulowo abapetwe ngawo abanye abantu bale Koloni; ndaye ndikolwa ukuba ekuzameleni lonto siyakuxhamla uxolo olungasoze lushukunyiswe nto pakati kwabantsundu. (Kwadunywa).

Mhlaimbi ngendingati olungasoze lwashukunyiswa, mayelana nantonina ekoyo apa e South Africa, kuba kuyaziwa ukuba kahla into ezintsha yonke iminyaka emibini apa e South Africa. Ngoko ndinga ndingaliroxisa elokuba alusoze lushukunyiswe, nditi ndinenkolo ukuba ihambiso azimisele kuyo u Rulumeni iyetembisa ukuba siyakuba nexsha elide lolxolo nabamnyama kule Koloni.

Lenteto iyanandipeka, kodwa unga umzi awungevuyi ezilibale ngenxa yayo, kuba eyona nto buya kuqondakala ngayo ubunyaniso bayo zinto esobona ezenza u Sir GORDON. Gqibi-ke. Kwatiwa ngocikida ingontsi-ngontsi sezifuba zabantu, “Nobaqonda ngeziqamo zabo.” Ngokunjalo nati sobona ngenzo ukuba u Sir GORDON SPRIGG, nyani-nyani, uzimisele ukuwulungiselela umzi wakowetu ngomoya ote gabalala —alungiselela ngawo imikondo-ngemikondo yaba mhlope.

Impawana.

KUKO inteto yokuba u Mr. W. B. Chalmers, imantyi efanelekileyo yase Qonce, uza kubehle apumle edinisweni la Komkulu, axhamle iphanshi ezeleyo, isihlalo sake sikankanyelwa u Mr. Ben Herbert Holland ongu Mantyi wase Bhofole okwangoku. Zininzi izinto ezalata ukuba oludaba luyinyaniso, emakube ke kwakamsinya siza kubona olunye utshintsho olukulu pakati ko Mantyi.

NGENYE imini amatyala amakulu ase Natal ayepulapula isicelo sebandla lase Tshatshi lase Natal libambene nelinye ihlelo—lika Bishop Colenso—kwilase Tshatshi. Inkahlukazi kubangwa umhlaba wokungewaba, ekwada ngo November xa kuya kungewatywa, kwaka kwahlutylwana ibhatyi, kwafinyenzelwana izihlahla zehempe ngumfundisi nomdala we Banda. Ufikile pambi kwamatyala lomcimbi, lifika iqgweta lecala lakwa Bishop Colenso liti nokuba bayavulelwa ukungcwaba kodwa mabangavunyelwa ukuba baze bangcwabe kona abantsundu nama India. Siy ipaula lento ngenxa yamazwi e Jaji Enkulu u Sir Henry Connor ate mayelana nokungewatywa kwa bamnyama :—“ Ukuba i Netevu ingu Mkris. tu ingaba inukunzwa ngomoyana ongemhle, kuba ubengatandayo evile ukuba bona bamhlope linjanina ibala labo emva kokuba befile.”

ISIKUMBUZO SIKWA WARNER.

[NGU SIZIBA SIVIWA NGODONDOLO.] Inxoxo ngalomcimbi ineminyaka pakati komzi waseba Tenjini, ixesha lonke ebekuseko izititi zakowetu o Mahonga no Sigenu, yaqubeka ntle, kwada kwagqitisa ngesha lika mfi Sigenu. kuba lelona xesha ibingun-dabamloneni ngalo, yinyaniso leyo enenga kupikwa bani.—Kude kwalixa abeselukukweni lokufa oka Sigenu, emisinyawo esiti mayakive indlu yesikumbuzo sika Warner, ibe kwa Bangindlala. Kwenye yentlanganis ngalomcimbi ukuba andiposisi warola yedwa ishumi lehamile zegusha. Isigqibo sona salomcimbi asisihle kanye; kokwam ukubona bekufile, kuba

KADE KUXOXWA ngalomcimbi, bada ubuninzi babantu badikwanguwo; bapelelve luvulo ukusa baxoxe ntonye. Ndikolwa ukube sesinye sezizatu eso, esibange ukuba sibenje isigqibo ; kuba kulomlanganis into yayisiti makungabisazikwa ukuteta. Enye indawo umzi waseba Tenjini ulahlekelwe ngenxa ka Sigenu, kuba ngokwam andiboni ndoda ililandela lake mayelana nokumisela into ngobuso obutylilekileyo entlanganisweni. Ngoku kusavuke amakwele pakati komzi, ngulowo utanda kungangaqubeka ngentando yake. Ke nkosi yam Mhleli ngokwanamhla andikungena kwisizatu enditsho ngazo ukuti sisangene esisigqibo sentlanganisyo yokugqibela ngalomcimbi oko ndokwenza msinyane.

OMAKUQWALASILWE NGABA TEMBU.

Ngokwam ngati indawo eyalutwe yi Mvo ye 13 February, yindawo yokungelwa iqwalaselwe ngaba Tembu. Kucingwe indawo yokuba kuqalwe umsebenzi wokwakwa kwesikolo esikulu saseba Tenjini, sakiwe kwa Bangindlala, kuba yeyona indawo inomhlaba omkulu we *Rona*, inamanzi kanjalo. Ityalike eba Tenjini zininzi nakuba zingekabaluleki zibentle, into esweleke kunene yimfundo kulomzi wakowetu, ke ngoko aba Tembu lendawo mabayikangele njengamadoda — abantu bakwa Bangindlala banawo amandla okuzakela i Tempile ka Tixo, bapume kwela gxokwane lika Mata lidala, bosibiza mhla bayivulayo.

Umzi waseba Tenjini lento mawuyijonge ngeso elihle.

MAKUQATWE ISIMNARI Ngale mali, nokuba ingebizwe ngo Warner, ukuba akufanelekanga oko, kodwa isimnari yona ibeko kungaba kufikelele. Ilinqata kum mna into ebonakele kwiipepa le 13 February, yindawo mna enditi mayibe ku Bangindlala.—Izizatu zokuchasa Indwana zingezwa ngemva ukuba aba Tembu bebengcinga njengamadoda.

[Siti tina mayibizwe ngo Warner, EDITOR IMVO.]

SIVE SABONA.

Amadodana akowetu ake atywa fwafuli ezikuleni, nawasezi dolopini angaba awayanga kwezongqili zemfundo azicingela ukuba ahlabululike, ate ngenqubo yoninzi lwawo *ezibhizinisi* azinika igama lokunga. tembeki. Ako angena kugxekeka nakubani ngelituba sita ngalo; kodwa umqulu wawo sewusoyikwa ngabaninzi. Incwadi zetu zemcimbi yabatunyelwa IMVO zibonisa ukuba impi ebanga ukuba uqaxaze ukuhamba umsebenzi welipepa ngamatyendyana anxiba ikala ne orlasi antsundu, imambane ongafika ziodola ngamapepa into ezi. ngasakunyaniseka ukuzihlala. Makube. kungenxa yalomhlambi ongewa umntu omhlope ekolisa ngokuti Umxhosa ofundileyo, okanye azibaleka ekuhlambulukeni, *is no good* ; ungangamezela Iqaba *ebhizinisi* kanye. Incwadi zetu esesitete ngazo zibonisa ukuba impi ematyala makulu asele ngamatsili, yimpi eyaka yetu ezikolweni, yimpi esebenza kozi Monti, e Bhai, e Rini, nase Dayimani. Esingazi ukuba iti makutiwe ihlabululeke inkohliso na. Yenzani ubuyo kaba!

Imichiza ka Mr. Jesse Shaw wase Bhofole siyavuya ukuba ukuba inento enkulu yoncedo eyenzileyo kulefiva ikoyo. Sigqite kuwo isifo kusuke sekufun' ukukohla kwisininzi ukuba kungalingwa ngantonina. Ndawana ifun' ukuti ingenise ubudidi mayelana nawo, kukuba afumaniseka nzima ezivenki. leni, esingazi ukuba kukuba u Mr. Shaw engawenzi ngokwanelele izikhuhlane ezikoyona. Kwanga kungebe njalo. Apa e Qonce siwafumana nge nkankulu, lonto iyadaniisa kuba ngamayeza ekufuneka eko kuzo zonke izindlu ukungqumza ubukhali bezikhuhlane. Sinosizi ukuba ngo Mr. Shaw ukuba naye njengati, usebudididini bokutshoniswa ngulomkondo kwabantsundu ukwaziyo ukuyaleza into ngeposi uze ungabi sacinga ngokubhatala. Nyani-nyani, kukulu okuya kupendulelwa zezi zilumkwana zingawazalisiyo amadinga !

Siyaqonda ngobuninzi nobude bencwadi ezivela kubahleli abase Bhai ukuba umzi lowo weyele ngelomkono kwingxokozelo eweliswe ziroro ngombuliso kwi Ruluneli nezinye izinto ezabako ngeloxesha. Ngati ingaba kukuphuhlisa ngapezu kwemfanelo eziziroro xa site ipepa salinikela ekuxubusheni lengxokozelo. Kwanele ukuba siyi- vakalisayo inteto yamacala omabini, asiboni luzizo ekuyikhubuleni inteto leyo. Kodwa impendulo ka “ M.” mayelana nesiroro esingo titshala ibingakanga ibinakale. Uti lom'bhaleli:—“ Ngalombuzo owubhekisa ko titshala nakwabazaziyo izimiso zokuhlulwa kwabafundisayo, make ndibuze kuqala kuye ukuba — uyititshala na? Ukuba uyiyi bekutenina ukuba uqale utabate umsebenzi wobutitshala ngeekazi izimiso zokubhatalwa kwetitshala? Ukuba ke usazakuba yiyo—yibuze lonto kumadoda apete esosikolo ojonge ukutabata sona, okanye mandikucebise ngeliti ungake ulinge uvume ukusitabata i Superintendent ingakucacislanga lonto. Ukuba ke akuyiyo ititshala okanye akujonge nokutabata lomsebenzi wobutitshala, mandikupendule ngeliti—lomcimbi ukude kuwe: ude wagabadele, ngoko ke geina indawo yako ukuba kungatshivo ukutiwa uy Foot.”

Ngokupatelele kwinteto ka “M.” neka Xakalashwe efikileyo ezingomcimbi we Address kwi Governor nokugxotwa kwabantu e Wesile—singati siyatamba ukuba kobanelisa abahloko betu xa sigqibe ngokungenisela ingxelo yentlanganisyo esiyifumeneyo ngalomcimbi; kwakona bobona ukuba inteto yake ngokugxotwa kwabantu e Wesile yandulelwe yeyombhaleli u V. Z. Asingcipisi indawo yezinye inteto ezizalise ingobozi zetu ngokubusha lento inye kungasakulelisa nto ukuyixoxa.

I Pearston ngumlanjana okwi nqantosi ze Kalo (karoo) ngapaya kwase Mfundo East. Amaqaba aqhele ilizwe langapakati ungaweve eteta nge Fofalife (Vogel Rivier) ateta nge Pearston le. Namhla intlango kuyasivuyisa ukuba ukuba inesikolo emakube kusalisaka kwesiprofeto kusintha? Ummunzana ongu Mr. H. Kruis ubalisa uti:—“ Ndiyamangalisa okokuba i teacher entsundu izokwenza umsebenzi omhle ka Egaka. Sibona inyatelo elihle apa tina bamhlope nabangamabala; sine teacher enye engu Peter Sicina pakati kwe Witte en Bruin Kleurdien. Bemno mvumo apa obete kwamnandi kanye ngolu lwesi-Tatu (February 19), senditeta nakwizifundo, kuhamba kakuhle kanye, sikangela ukuvulwa kwaso. Sidela nebhaso esilinkile yena ngobo busuku. Mna nditi siyavuka entlango.”

Njengokuba kungati kubeko ukungaqondi kumalungo o Manyano nge Mfundo, ngokuti ingxelo ye Ntlanganis yase Mgwali ingabonakali, ukuba kungabiko kurancala ukuba itshone kule ofisi, singa singavakalisa ukuba longxelo ayizanga yatunyelwa yi Secretary, esive ngezintso ukuba iwele ngelamahashe.

Kusivuyisile ukubona ngencwadi yombhaleli, “ Usiziba-Siviwa-ngodondole?” u- kuba inqakwana esalenza ngokwakelwa kwabantu bakwa Bangindlala itempiti ngumzi wonke wakwa Tembu kusitwa kukunjulwa u Warner, livakele ngendlela esasinga lingavakala ngayo. Kwaye kusikolisa ukuba Umtembu wegazi ayisekele into esiyishukumisileyo ukuba u Tembu azame i Simnari yobuzwe, aya kuyipata ngekwake, ukukhumbula inene elawenzela amalungelo amakulu umzi wase Batenjini. Isimnari ezikoyo, ukuba Abatembu abazi, zigigive nkuba zingayigqitigi ku Standard V. imfundo; kanti ukuzi ibe noncedo imfundo kufuneka iwapumelelise i Civil Service ne Law Exams, amadodana, afike nangezinye indlela kwisiganga sokuba abe nokuzixhasa kakulu ngemfundo. Ngati imfundo yolohlobo singavilindela kwisinala engati ikululeke njengaleyo ingakiwayo ilulwe ngumzi. Mayelana nendawo emayibe kuyo akungekangelwe kakulu indawo zo *Rona*—mayime kwisiganga sayo, kuba abantu baka *Rona* bangabuye bavuse iminyele. Into le singatanda icingwe ngentloko ezihluzekileyo.

NGE DUTYWA.

[NGUM'BHALELI.]

Esisiqingata, besesingadume ngaluto kwintlo zokukanya, kwa kwiminyaka ekufupi yamandulo, besilusana olusidodo, namhla luzamelu ukuhamba; abakade bebona bokumbula, isidodo yinto encedwayo ukuzi ihambe ngabazali. Kuyabuleleka kakulu kuba sinomzali oviye mantyi ikoyo ngoku u Mr. C. G. II. Bell, eqabukileyo, ezama ngawo onke amandla ayo ukubonisa abantsundu besiqingata amaqhanga afanelekileyo okuzinyusa ebuntwini, kwanokuzonwabisa ekuhlaleni — nokukutalela lomzana (village) i Idutywa ngokuwutyalala imiti; nokubonisa abantsundu abapetwe ngyue ukuba abapambili (Civilized) abapanisi kolaulo lwe Nkosazana. Nge Jubilee le napezu kwezinye izinto ezinokubonwa nangazehlo, ziyakwina nezindlu, umzi ontsundu okwenene waka kule village yase Idutywa i “Jubilee Hall ikukumbuzo impato ye Nkosazana.

NGE MANTYI, ukubonisa impi yayo entsundu ukuba izinyuse kwakuleminyaka ekufupi igqitileyo. Yoyisa ukubonisa ukuba lento uboya burolofu nizidla ngoyisa nuba nina zigusha, uboya bazo abusiwa neso ngabenzi bengubo zoboya; tengani inkuzi zohlobo, ukuzi nifumane imali ete nye ngoboya—izitumelele zafika, bazitenga, kuyazaliseka nabakuxelelwayo ngemali yoboya bezona gusha. Onenkunzi embi ungewa esongelwa nge ofisi.

UKUZONWABISA EKHULALENI.

Usuku lwe Nibidyalu (New Year) lwaba lolomdyaro wamahashe, kwakwelo tafa lidala, yayiko ebambileyo (acting) Inkulu ye Mantyi Transkei, u Mr. Liefeldt imantyi yase Guwa, u Mr. Stanford, nebambambileyo (acting) imantyi yakwa Gatyana u Mr. Hargreaves, nento eninzi yabamhlope nabantsundu. Kuncomeka kwabantsundu ukubaleka kwe pony ka Samuel Dingiswayo kuba imbaleki ka Dywilj inkokeli kwamakulu amahashe gwizi ukuba udumo lwayo lungahlutwa yilepona. Kanti yona ibipinda ukubaleka, ngokungeniswa kwamakulu. Ngalinye sincoma ubuhle, ngokucokiswa kwamahashe o nigala, ongena nkunzi okanye inkabi yehashe, kude e Rautini (Gold Field) nasezimkokotweni (Dimond Fields), yimirozo amahashe ukwelepezu. Lomdlalo usebenza into enkulu kwanjengasezigusheni ungewa umntu esiti, “Wetu tena lento yako izakona amahashe etu.”

IMFUNDO.

Singavuya imantyi ike ishukumise kwiqela elongamele isebe lemfundo, ukuba lipakamisa intloko, kusile nje lolungisa ninina. Upina umzamo wabo wakutazwa imfundo yosapo? Lupina uviwo lwentsapo oludiben nemidlalo yalo? Ukuze ati umntana lowo nalowo ayinyamekele imfundo, namahashe banakwive kolowivo. Lendawo sikankanya yona, yiyona ntloko yento zonke, nentsika yomzi, umzi mawungayisalisi emya.

I-CHRISTMAS, yaba

yimini yenkonzo enkulu kuma Tshatshi apakati kwe Tsomo nom Bashe apetwe ngu Rev. W. Y. Stead ose Guwa, imbedhoso nentshumayelo yayishushu kanye kona ngokuhlwa. Nama Free Church apantsi ko Rev. Mr. Thomson ayiqale ngalemni lenkoazo yolusuku.

IMPENDULO NGE

BHAI.

“ All's well that ends well.”

Malunga namazwi ka Xakalashwe nge *Address ye Governor*, noko akuko luncedo liyakuvela engxoxweni ngayo lendawo, kuba ingxoxo zetu azifiki endaweni yokuba zibe luncedo, ngenxa yokungamika kwetu imbeko. Yinto elusizi le, kuba ngoku sekuko umoya wokoyika nokusebenzela uhlanga; kuba uti owenza imizamo ange unyusa elake igama. Nawe Mhleli lonto sekukade ikhulela, uyayazi. Ukuba ke siyakulanda imibulelo kungaba akuko mntu woz e asbenzele uhlanga, igama lam noko umzulwana ka Xakalashwe uposile ukulifaka kuba yonke into endiyenzileyo bendinceda i Komiti Yeliso Lomzi, eyeza kundicela ndihleli endlweni yam. Lo Komiti inegunya lokuzifeza indawana ezinje—ngazwinye, imiselwe zona, ukuzi ifzihle lomzi. Loncwadi yombuliso kwakuhlangene intloko ezine ukuyiyila—o Revs. B. S. Dlepu, J. W. Gawler no Mr. Balla, — nam, ndacelwa ukuba ndiyile amazwi ayo. Yayingeyiyo ke ngoko into yangasese.

Indawana angaba uranella yona umfo ongummbi e Bhai ingaba yile yokuba kungabizwanga umzi wonke, ukuba lonto yayenzwe ngati kum ngekwapikiswana kwada kwaso, akwabiko nto yenziwayo.

Indawana ati u Xakalashwe ihlidlala ngalamazwi ati:—“ Siziva sinokukumka izwi lile Mhlelazi ukuba singabantu. abonwabileyo pantsi kwepiko le Nkosazana. Iminyaka ngeminyaka kuyakucaca-ngokucaca ukuba *amalungelo etu makulu kunawentlanga zakowetu ezisapetwe ngolaulo lwenkosi zazo lodwa.*” (*independent rule*). Kuko bani ufike wasasaza umoya wokuba sibhale ukuti tina *asizifuni inkosi*—umoya ke opantse ukuyichitha lento intle kangaka yenziwayo. Amalungelo ke esiteta wona ngawe Lizwi ne Mfundo, nokonwaba, nemiteto enqaka ubom bomntu, kunye nemfuyo yake, esifanelayo ukwabulela.

U Mr. Balla ngumntu omkulu—ngu bawo kum, kuba nguntanga ka bawo nkolwane lake kwasebutsheni. Kanjalo ngumntu omdala e Bhai. U Xakalashwe ngumntu kuye, ngumntwana kum. Nokuba imibulelo uyayinywa u Mr. Balla—ndikolwa ukuba akasekeleze kubulelwa noko ahla epambili kwinto zokunceda uhlanga—yona imbeko yodwa yobuntu obukulu ufanene ukuyinkqubo sityi. Akuko nto afike abesemva ekuyiqondeni u Mr. Balla; akuko nto ike ifezwe ngapandle kokuba abe uyakubuleleka esihla-enyuka kuzo zonke i Lokashoni zase Bhai, i £50 zokutetelela inkosi kubanjwa kwazo, yayinye opambili. Imali ka Tungumlo, evayikwi £16, ngyue owaye pambili ukuyibita. Imali yabatunywa kubuleleke yena ngayo. Andizibali iponti ezisixenxe (£7) ezintoto, zonedo lo Nkosi, nezinye imali zezintoto zomzi e Bhai, ebendiyi *Chairman* kuzo yena eyi *Collector*. Ebe-

ngumntu ngoku, ukuba besinemvo, wokuti lakuvakala igama lake ukuba beliko entweni anele wonke ukuba lonto mayibe ilungile. Kuluzisi kakulu ukuchasana kwetu okubanga ukuba side siswele imibelelo nembeko. Okwesam isiqu andinazwi, kuba bendizama uncedo lokusi u Kama, ute ngokuya imizamo yam yokunceda uhlanga, wandi putuma e Dikeni, ndaya ndamenzela amazwi amnandi ombuliso wo Mhlekezzi. Kodwa amakaya—abendlu yam, ngati kuko abanga neliswanga. Yimo ke leyo; kodwa wona umzi ufuna amadoda omsebenzi.—Ndime.

ISAAC WAUCHOPE.

EZABA BHALELI.

UKUNGANYANISI KWA MABANDLA.

MNUMZETU.—Ndikucela ukuba undifakele lemigcanga imbalwa apo epepeni. Ndinga ndingalalisa abafundisi, abadala, ??? li nazo zonke intlobo zabapati ???ente, imfuneko yokuba kubuye kukangelwe kumiselwe umteto ocacileyo nofanekelileyo malunga nolwaluko. Lento ayibonakalisi nyaniso elizwini lika Dali, ukuti kudume ukuba kusisono ukwaluka nokwalusa, kanti kuzakuti kwakwalukwa yintsapo yamakolwa ngokukodwa eyabadala (Elders of the Church) njengokuba kunjalo nonyaka apa, ufike kusenziwa isiko elimanyumnyezi nelicapukisayo. Kokwam ukubona likohlakela kude le kunesiko lamaqaba ukuti kutawete umkweta endle azokuba nesutu ekaya. Mandilinganisele Mhleli: makwaluke u Don lowo uve kusitiwa nankuya e Ngqokweni uyekumtata. Ungafika ukwenza ukuti kulendlu yako yemitandazo nobu Kristu umkpepe uyobe neyake apo aqabela kona ifuta, wabe utate nabeminye imizi bezokuhlala kwakweli lako isutu, kumana kuvukwa kuqatywa kupunywa kuyiwa kwabanye bamagaba base Ngqokweni kuhlalwe kona yonke imi kubuywe xa likatshona. Kona ukuba lonto ubungayenzayo abazali babantwana bezo zindlu umelene nazo bebengaxolayo na? Kuba elisikizi libonisa ngoku nababantwana basamunayo, wofika kwabesebekudlwana sebanani ukuya kuqaba ifuta emlanjeni. abancinane baman' ukukhala nasebusuku besiti " Naba abakweta." Ungabaniwa uke wayenza lonto apo, Noko anditei kuwe wedwa ndibekisa kuni nonke bashumayeli nabakoloni. Apa kuti kunjengokuba nditeta. Ukuba buhlungu kwentliziyo ngexa yolu lwaluso lwabadala, kanti babesiti sisono ukwaluka. Ukuba bekungenye kuzo zonke i Ramente kanye kubetele ukuba umntu ayokukonza kwi ramente engamnteto unje. Elona nditeto nditi lomteto maubuye ukangelise into ekutiwa sisono mayibe sisono kubantu bonke bangati abanye bazokuyayisa ngobukweta. Mandike ndime.

THOMAS BOTTOMAN. Falconer, February 15, 1890.

UKUQWALASELA INTO EZINGENTO.

NKOSI MHELI, — Ndbone epepeni eligqitileyo, inteto yenene elitile ebeliteta ngomtshato, lisiti mauchitwe emni, ngokuba kuti wakusiswa ati amadodana kanti selemke nentombi ebusuku; ke ndiyabona ukuba nosizi kakulu ngohlanga. Nditi mna uyaviposa eyona ndawo afelele ukuti yona, xa efuna ukusindisa uhlanga lwakowabo; Nantsi indawo yokuqala emelwe ukungiswisa. I. Asimtshato owona amantombazana, kukuya kusebenza edolopini, akulunganga kanye ukuba umntana oyintombazana ashiye umzi ayekusebenza edolopini kufuneka note waya eskolweni ati akupuma ayekuhlala ekaya asebenze imisebenzi yakokwayo; ilokwe enye ironoro entombazani, asizazi ziyakufunwa edolopini ukuba zezantoina, oletshe bebaleka emva koletshekazi nje, benziwa kuba babafunama oletshekazi aba besisulu ezidolopini apo kungoko mteto. Lungisa lendawo ke kuqala ukuze wandule ukubona kakuhle ngecala lomtshato. 2. Abazali abaposisi ngokuyala umntwana wabo nakuba ebeyalive etyalikeni, lonto wawuyibone pi wena ukuti umntana epuma ekaya abazali bangabisavula milomo, wenz' ukuba fan' ukuba akukabi namntana uteta lonto nje. Mzi wakowetu zamani ukwaka uhlanga ningaluchiti.

J. M. HLABENI. Cape Town, 19 Nov, 1889.

ABATENGISWE NGABAHLORO.

Ndibuyile e Johannesburg kanye nomkosi wama Geina ngelihambele emakaya, nto sifike sayiva nesiyibonileyo ngamhlo kukutengiswa kwaba Tembu ngabatandi bohlanga ngokuzitsho kwabo kwiminyaka engapambili kwe 1880, u Gecele, Inkosi yama Geina wacela imvume ku Rulumeni yokupha ifama kwabantundu emhlabeni wake, bazifunama ke, zizo ezi bazitengisayo namhla, andideli ntengiso yinto yomntu loko, koko nantsi indawo endingayiqondiyi ezifama bezitengwa ngaba Tembu koko abantandi bohlanga abavumanga bangxamele ukuzitengisa kwabamhlope "ngomona" kuba amawabo emnyama efan' ukuba nemali yabo ikwanjalo ngesosizatu, namhla abantu abamelene nezofama zo baas bayincitakalo kuba kumhlope ukuba ukufuya kona kuyakuba yingaba kubo, ngokumhlope kona kwixesha elingelide ukuba ontundu akenzanga qinga limbi, wonke lomhlaba yakuwela komhlope, andazi kambe ngabatandi bohlanga lwabo abo banjalo. Ndim owenu, DUNCAN S. MAKOHLISO. Cala, 12 Dec., 1889.

AMACULO ASE RABE.

U Mr. Wauchope uqale umkondo omhle kakulu wokuzasisa ababhali bala maculo ase Rabe. Kekaloku nam ndandike ndakuzama ukuyifumana lendawo, nakuba mna ndingadange ndifumane mntu uqinisekileyo ofana naie ntombi ??? Bennie ekankanywa ngumzalwana ??? Wauchope. Bennie endinga ndingalenza lelokuti kula ndinawo amagama andiwahluli abangu aqula amaculo abehleli eko ngesi Ngesi, nangaba ayilwa ngala magama ndiza kuwakananya. Ndithe ndakutlekisa okwam ukwazi nokuka Mr. Wauchope ndafumana ukuba kumaculo abahlwa ngu BENNIE siyavumelana kula : 4, 9, 16, 20, 23, 25, 30, 32, 40, 41, 46, 48, 51, 54, 56, 58, 63, 64, 66, 69, 79, 71, 72, 73, 85, 95, 97, 99, 114, 115, 141, 155, 173; ukuba la abalwa ngu Mr. Wauchope yedwa: 2, 5, 8, 12, 13, 14, 15, 29, 67, 109; ukuba la akum ndedwa: 17, 26, 27, 143,

150; nokuba iqela lesine lelipambeneyo; yena uwafaka ku Bennie, kanti okwam ukuxelelwa kwatiwa ele 3 liku Soga, ele 10 liku Dugmore, ele 76 nele 161 aku Chalmers.

Kwaka CHALMERS siyavumelana ngapandle kwala mabini sendiwabalile, ate yena wawafaka ku Bennie.

Kwaka SOGA, la aku Wauchope yedwa 68, 101, 103, 184, 187; eli likum 210. Ela 49 mna ndilifaka kwaka Bennie. Kwamanye onke siyavumelana.

Kwaka DUGMORE omatandatu siyangqinelana. Ndingateta elozwi nangeli ka Ross, nelika Ntsikana, nelika Ogilvie.

Aka BIRT omabini aku Wauchope yedwa. Aka NEWTON akum ndedwa, ngala: 92, 125, 133, 140, 145, Kwelam iqela kutiwa ela 91 leluka Key; ela 211 leluka Liefeldt.

Kwaka NIVEN asixenxe esingqinelana kuwo, angala: 24, 28, 43, 65, 100, 174, 175; mabini aku Wauchope yedwa, la: 11, 98 ; elikum ndedwa leli, 147; ele 146 mna ndilifake kwaka Bennie.

Ukwenjenjalo ke kukuvumela u Mr. Wauchope kweliti, bako abantu abakunqwenelayo ukubazi ababhali bamaculo, abade batabata inxamleko yokubalanda kodwa bapellelwa pakati, abaya kuvuya benceediwe aza alungiswa ngabaqondayo amaculo abangaba bawaposisile. Elinye ndingati bekunganqweneleka nokuyenza nde ingxoxo engawo lamaculo. Bako abangasayi kuyinyamekela, abangenazo nezincwadi siteta ngazo; abangaba mhlambi abazange bazibone nokuzibona. Kwabanjalo singati tina bafana no Wauchope maze nisinnyamezele kancinane. E. M.

IHAMBISO YESIKOLO.

MHELELI, — Kumhla ndikukatazayo ngoko yamkelela kwelopepa lako oludatayo ndikutumelayo, ukuba ngaba lungalucedo lwanto emzini. Oludaba ke fungo Mhloli-Zikolo obe lapa nge 2 Nov. 1889. Kute namhla kuba wayezasilele ukuba wofika ngalomhla wo-Mgqibelo evekini zendilugcine usapo yasuka yangamahlali intsapo kwafika nemiqaqabaqaba cbi ngasabeki lunyawo esikolweni. Ndhala ndakalaza ukuti namhla kumhla wembuteyi yesanga, kanti hayi, kumhla "Ilawo liyakutola." Ukufutshana ke Mhleli manditi ndingiseni intwazana zontatu kwi Standard IV, kwapumelela mbini nge excellence, yawa enye nge Mental Arithmetic, yave imibuzo yake kwi mental apo inokomelela kanye elutsheni, ndaye pofu beke ndazingqungisa kunene, akanika xesha laneleyo ngangenani lokucinga komntwana, nezi zipumeleleyo kungokuba zibukali kunene ngangokuba nam ke zipinzamise. Kwesesitatu (Standard III,) ndingiseni batatu, kwapumelela babini, wawa omnye nge Geography ikakulu. Kwi Standard II, ndingiseni 12, kwawa babini lapumela ishumi. Kwi Standard I, ndingiseni 19, kwapumelela 15, kwawawo isine. Ngoko ke beni ngo- luhlobo emanganamini. Standard IV, 2 (with excellence); Standard III, 3; Standard II, 11; Standard I, 17. Be- bonke 33. Below Standards 20. Mayi- pele apo ke Mhleli ingxelo ngu ngovivo lo Mkangeli-zikula. Ndingalishiye ke elokuti lengxelo ke asiyyo yakuzincoma kumninyo, kuba lamanani akanto kunento abefanelle ukuba yiyo kwisikula somfo onesiqinisele sakomkulu njengam, kodwa ndipendula umbuzo wexenye oti:— Izikula zonantsi aba lento zingake zibonakale kwi *Mvo Zabantsundu* zintshone pina? Bengazi ukuba asingabo bonke abantanda ukuzibonakalisa emhlabeni wonke umsebenzi wabo, ngani kuba ziko kade incwadi zakwa Rulumente, evakaliswa kuzo imisebenzi yamadoda. Kanjalo bangaqonda ukuba "izikula zonantsi aba" ngabula bona zitshonise kwangabo bazali ngokungabacini esikuleni abantwana. Kangangokube iti ititshala nokuba ibukali njanina singaze sinyuke isikula sayo ngamanani kwi Standard eziphezulu. Inxenye yabutu ayingeyiqonde lendawo kodwa zona ititshala ezikufupi nedolopu nezikapati ezidolopini, zongqinelana nam, kwakunye nezi koo notenga, apo kuti kwakwama itontsi, kuti bene into eyinkwenkwe esikuleni. Ngoku kungene nomkwa wokuti intombazana zicelilewe ukuphelela abalimi. Ndingateti kona xa kulinywayo naxa kuhlakulwayo. Kambe ngoku kuko igugu kubazali lokuti mhla Umkangeli afikileyo ibengulowo afune ukuya ukuba abake abantwana bapumelelana ize xa bangapumelelana adele ititshala. Bonke abanjalo, mandibanike esisiyalo njenge titshala endala. Gcinani abantwana beno esikuleni. Lo nto nimenzayo akasayikuba pumeza abantwana mhla afikazi Umkangeli. Bazali nikumbula ukuba umfazi oya mhle lowo entsimini yake ukuyakuhlakula ingahambana indima yake? Napakade, kwangokwibanjalo indima yemfundo yabantwana beno ngunotshe ukuba ihambe. Kupela nosuke nibeke iziposo zenu pezu kwe *scapegoat* enye titshala, niti. "Ie titshala sifede mayikutshwe sifune yimbi." Taru Mhleli, bendiba ndiyakwenza amazwana nje kodwa, "Lento inteto iyazalana okunene." Au! Lugadla kumhla ndibhalayo. P. TYAMZASHE.

Namhla kungene namahasa encwadi ezindala ebezinafumani ndawo ngobucinanane be *Mvo Zabantsundu*. Kakuni kambe ukuyandisa ize zingene ngexesha zonke inteto.

I-LETTER EVELA E ZULWINI Umbhalisi ongu O. M. T., oze Mgwalana, Peddie, ubhalisa panisi kwalomqolo uti: Ndifuna uke ndipakele umzi, kumazwi esishiywe nawo apa yintombazana. Intombazana ka Nkosi u Nyaniso Mhlauli ibisifa yiyo le fiva ikoyo. Kute ngo - Mgqibelo (1 February) yatumela ukuba kubizwe abafazi bembedesho yo Cebano. Betikile ite:—O! Bafam— Ndifikelwe yileta, ndibone ndiyinikwa ngum sakwetu, esiti ivela Ezulwini. Ndiyifundile, ite—Wena ntombazana, ityalike yangomso akusakuyi ngena apa emhlabeni, uyakuyingena apa Ezulwini. Ke inwele zentloko yako zinqumle, ukuze unaxakaniseki ekungeneni kwi tyalike yapezulu. Nanjalo nokubiza abafazi ukuza kubatyela lamazwi beku kwase mazwini eleta leyo. Kute ke okunene kusemnyama ekuseni kwe Cawa, yashiywa intombazana. Yakungena etyalikeni enkulu yapezulu. Ngo Yesu Kristu Umsindisi wetu. Yenje njalo intombazana ukumka kwayo kulo mhlabo. Makubeko uzuko ku Tixo. Amen.

ABALIMI NA BARWEBI.

E QONCE (Mar. 1.)

Amaqanda—5d to 1/5 ngedazini Ihabile —2/ to 5/3 ngekulu Itapile—2/6 to 14/ ngenxhova Inkuku—11d to 1/4 inye Umgubo—15/9 ngekulu Inkuni—13/6 to 41/ ngeflara

E MONTI (Mar. 1.)

Isemile—4/6 to 5/3 ngenxhova Imbotyi, —7/6 to 12/6 ngekulu Amaqanda—1/ to 1/6 ngedazini Inkuni—7/6 to 34/ ngeflara Ihabile—4/ to 6/6 ngekulu Inkuku—1/5 to 1/10 inye Umgubo—15/9 to 18/6 ngekulu Umbona —7/6 to 8/9 ngekulu Itapile—5/6 to 6/ ngekulu Amatanga—2/6 to 4/6 ngedazini

E RINI (Mar. 1.)

Inkuni—20/ to 43/ ngeflara Inkuku—1/ to 2/ inye Ihabile—3/3 to 5/ ngekulu Umbona—8/6 to 9/ ngekulu Irasi—7/ to 8/ ngenxhova Itapile—7/3 to 11/ ngekulu

NATIVE OPINION

THURSDAY, MARCH 6, 1890.

IT has not been our

good fortune to see

Liquor Traffic, for ourselves and read the annual report of the Port Elizabeth Farmers' Association. But it gives us great gratification to find from certain comments on it by a Port Elizabeth contemporary that the *questio vexata* of the Liquor Traffic in its relation to Native Labour has been ranked with other subjects of commanding importance in connexion with farming pursuits by the Bay Association. With this we are extremely pleased; for in the step taken by the Farmers' Association of Port Elizabeth we recognise that the powerful forces of philanthropists, the other temperance workers and the Natives who have never ceased to demand a measure of prohibition of the sale of liquor to Natives, are now being reinforced by as strong and effective a contingent as it would be possible to bring up. The farmers of Port Elizabeth have placed on record a strong resolution calling upon the total prohibition of the Native Liquor Traffic. The resolution is a very sensible one. It touches the root of the farmers' difficulties in this country, for we are satisfied that there is nothing more calculated to worry and annoy a farmer than to proceed about his operations depending on the fickle and unsatisfactory services of unnerved, besotted, Native bebauchees. This does not, however, comprise the whole of the catalogue of the ills he has to bear under a system which breeds drunkenness among the labouring class. The other phase of this iniquitous traffic has been well put by the Port Elizabeth contemporary to whom reference has already been made "What the farmers lose every year through the Native "Liquor Traffic would astonish " some of our careless and indifferent " legislators, if the cash result were "totaled up. To say nothing of damage done to wagons and oxen " through drunken drivers and "leaders, drink is the chief cause " of stock thefts. A farmer " generally finds that his own servants are the worst offenders. They get their friends on to his place to have a drunken orgie, " and they are primed up to steal and slaughter his stock." For years past we have ever endeavoured to rub into the public conscience the great truth that the depredations and other evils which are the curse and blight of the farming industry in this country of which so much is heard are principally the work of farmers' servants and squatters, whose moral fibre has been sapped by Cape Smoke. It has been the fashion with the farmer always to deceive himself by assigning his misfortunes to the great reservoir of peaceful and, on the whole, unoffending Natives who live in their own homes in these Eastern Districts. The time is arrived to disillusion the farmers

in this respect and to ask them to look the facts in the face—that the cause of their woes lies at their very doors. They must assist in the efforts to banish, bag and baggage, the black bottle from the homes of the labouring classes, and then, and not until then, will they realize the fruits of their toil. The sale of liquor to Natives may enrich a few publicans who now are placed in the very advantageous position of possessing the ear of the Government of the country; but the best interests of the country at large—the interests of the farmers and of the Natives and of everybody who depends on the products of these classes— are being ruthlessly sacrificed. We are not aware whether the Port Elizabeth Farmers' Association is in the habit of sending representatives to the Farmers' Congress; but no subject at the present moment would tend to enhance in the eyes of the public the labours of the Congress of farmers about to hold its sessions in King Williamstown, than the thorough threshing out, and a final and satisfactory pronouncement on this question by farmers in Congress assembled. Their word would have great weight with Parliament and the Government; and the majority, which we are satisfied already exists in the House, in favour of prohibition or some restriction of the sale of Liquor in this country, would be so nerved as to fearlessly act up to its convictions under careful and judicious leadership.

Notes of Current Events.

THAT the *Port Elizabeth Telegraph* speaks with two voices has long been known to those who have been for many years readers of our ably and smartly-written contemporary. Seriously that paper is Liberal to Radicalism, while, at times, and in an airy tone, it gives vent, in regard to Natives especially, to views scarcely consonant with Liberal principles and progress. For example this journal is severely handled by our contemporary and described as "the organ of malcontent Kafirs," for having instituted fair comparisons in regard to the treatment of educated Natives in the Cape and the sister Colony of Natal in respect of appointments to official positions.

THIS is what our contemporary says: "Although indisputably desirous of doing justice to all classes of inhabitants of this Colony it is very clear that Sir Gordon Sprigg is in no danger of being idolised by the Natives. There are in South Africa two classes of whites who entertain diametrically opposite views in regard to their coloured brethren. Philanthropic townsmen and newcomers compose the first class; practical farmers and "salted" colonists compose the second. Sir Gordon is a combination of the two ingredients in the second class. He declines to take the Native of trust. Sir Gordon is a farmer, and knows but too well that in many Natives there may be found a composition of Machiavelli and Cagliostro. We have frequently read Umjala's opinion of Sir Gordon; it would be quite refreshing to hear Sir Gordon's opinion of Umjala. We may not have to wait long for it, especially if the organ of malcontent Kafirs, the *Imvo*, continues its unjustifiable attacks on the Premier. The latest grievance against Sir Gordon is that he declines to handle a pitchfork when making appointments in the Government service. Natal has appointed a Native doctor to a district surgerency, and another Native man to the post of Magistrate's clerk. The Natives demand similar privileges in the Cape Colony. The growl—couched indeed in rather irritating language, and consequently most unlikely to secure what is demanded—is that "since the assumption of office by the Uppington and Sprigg Ministries no further appointments of Natives have been made. Will Sir Gordon, it is asked, be content to be behind Natal in the matter of doing justice to Native talent?" We may inform the *Telegraph* that Sir Gordon's opinion of the Natives, as stated recently a *Burgersdorp* is that he should not be treated differently from what other inhabitants are treated.

THE *Telegraph* continues:—"The question is a straight one, and one reason is assigned to which we beg to draw special attention. The newspaper organ of the natives complains that the leading merchants and directors of banks and other public companies allow prejudice to stand in the way of appointing natives to such posts as secretary, accountant, corresponding clerks, cashiers, &c. This omission or neglect is of course—from a native's standpoint—highly reprehensible on the part of the heads of business houses and the directors of public companies. We fear, however, that the outspoken reminders in native newspapers will fail to influence the decision of those gentlemen in filling important vacancies in establishments which they direct and supervise. But the argument of the natives goes further, and practically enforces the demand that as commercial men do not quite see their way clear to appoint natives to the highest positions in their sales' rooms and counting-houses, the Government should set the example. Now Sir, Gordon Sprigg has net yet distinguished himself by appointing even one solitary native to a Civil Commissioner's clerkship—as has been done in Natal—or even to a District

Surgeoncy—as has also been done in Natal. As a matter of opinion we do not see much objection to the appointment of Umjala to be clerk to a dreary wilderness magistrate where Kafir is the conventional language of the locality. But we respectfully demur to the modest proposition that Kafirs should—if eligible—fill the post of district surgeon." Then follows a disquisition, which seems to us to be out of place, on the inadvisability (never suggested by the way) of appointing Kafir witch doctors as District Surgeons. Dr. Mavuma Nembula about whom we wrote, is a duly qualified medico from a recognised University, but, to argue against his appointment, the witch doctor is pressed into the service.

THE article closes with the following: But if the reader imagines that the Native demands would be satisfied even by the appointment of Kafirs as district surgeons and Fingoes as magistrates' clerks he is mistaken. We are distinctly told that the Bench of the Supreme Court of Judicature in India is thrown open to Natives, and hence a similar demand is made in regard to the Supreme Court of the Cape of Good Hope. Very reproachfully the editor of the Native newspaper observes that "this is not the case at present in this Colony." Well, no, not at present, certainly; but who can see into the future? Who can say but that very shortly another king may arise who will know Joseph, and that we may have the extreme felicity of heading our Circuit Court report on the not very distant future as "before the hon. Mr. Justice Umjala."

THE *P. E. Telegraph* growl may be answered briefly. We welcome with great gratification the opening sentence wherein, on behalf of Sir Gordon Sprigg, it is stated that the Premier is "indisputably desirous of doing justice to all classes of the inhabitants of this Colony." But from succeeding remarks wherein Natives as a class are brow-beaten for aspiring to certain appointments in the public service, our contemporary would lead one to infer that Natives are ciphers. This, however, is certainly not its intention; for the whole of the quoted remarks were directed at showing that Natives are not entitled to justice on this score. To our mind the article is self contradictory. If the *Telegraph* maintains that justice should be done to the Natives let it say so; and we will understand. If it hold the opposite view, again, let it maintain it. But judging by the bulk of its remarks, it is against justice being done.

THE *Cape Mercury*, on the other hand, manfully espouses the cause of the Natives on the subject of appointing Natives to responsible posts to the Civil Service of the Colony, and in the course of a smart article it observes: And here we may offer a word of advice to our Native friends; to present themselves in greater numbers at the Civil Service examinations, not only at the entrance, but also at the Law examination. That there are many Natives who could, without difficulty, pass both of these, we are quite certain. The Native mind is, as a rule, eminently adapted for the study and assimilation of legal science; as no one can doubt who has any acquaintance with the working of the penal code in the Transkei before the introduction of the Circuit Court. The quick intelligence and readiness to grasp all the bearings of a case shown by the Native assessors have been frequently acknowledged by magistrates, and systematic study would speedily enable many to acquire the technical knowledge necessary to pass the Civil Service Law examination. We would impress upon them the undoubted truth that there is nothing in Act No. 42 of 1885 (the Civil Service Act) by which Natives can be excluded from the competition; if once the good example is set, it will speedily be imitated, and will be of inestimable value, not only in proving to those who would keep the Native down that he is deserving of the support which his friends extend to him, but also in convincing the mass of our coloured fellow-citizens that the equality which Sir Gordon lately talked about is no empty fiction, but a reality within the reach of all who show themselves willing and able to grasp it. . . . But we say, in all seriousness, not only is there no objection to such appointments but they ought to be made. At least let Kafirs be appointed clerks to magistrates in the Native territories, if only as a beginning. We are convinced that the public service would gain much from such a course, while it would afford to the Natives themselves a very valuable opportunity of fitting themselves for higher posts in the Civil Service. Only let our Native friends act on the advice given them above, and we shall soon see whether Sir Gordon Sprigg's good will is real, or if it is only assumed for the purpose of avoiding legislation on the Liquor question.

BUT unknowingly the *Cape Mercury* has raised another question of vast importance. Its advice to Natives to get up work for the Civil Service Law Examination, and even the Law Certificate, does credit to its head and heart. Our contemporary is not aware, perhaps, that in regard to Native Institutions the fiat of the Government has gone forth that these establishments are not to work for Standards of instruction higher than Standard V. Where then are our people to qualify for these higher examinations. If these things are done it is time our people's eyes were opened to this sham equality of rights under the Government and to insist on what is their due.

EXTORTION.—One of the most abominable concessions granted by the Transvaal Government to private individuals (says the *Journal*) is one giving the sole right to a firm in Pretoria to grant travelling passes to Kafirs. The charge for each pass issued is 1s., so that from this source alone the firm should reap a decent income. But it appears that in addition to the charge of one shilling the firm in question has adopted a system of extortion by which they greatly increase the value of their concession. Whenever a native wants a pass, he is given to understand that unless he purchases articles from the store to the value of fifteen shillings the request will not be acceded to.

OKUKUXALABA KWAM KUYINI NA?

Okukutyafa nokukudakumba? Ezintlungu sise siswini, lombodlo, nobu bumuncu buse mlonjeni? Kukutinina ukubi ipango lirenye, zekabuye kubeko ukungatandi kutya? Kungani ukuba intilizyo ifumane icukumiseke, ihle, ibe lusisi, incame? Yinina ukuba umntu futi amane ukuba njengokungati kuko ingozi eza kumhlela, otuswe nayingxolwana engepi, abe nje ngomntu lo uza kuhlelwa sisihlelegu esikulu P Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalo, oku kugungqa kunje ngokwo cesine, okukubila ebusuku obu butongo buziqabu bunamapupa, bungazisi kupumla kuhlaziyayo, kune ncwina nokubhuda, kwa nezotusotuso zo noma, nyamanyama bamapupa?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli wazo zonke izikuhlane sabantu. Lonto kukusweleka kwamandla esiswini, ekuqukula ukutya oku kutiywayo kube ligazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekutini ungatyi, ngamaxesha alungeleleneyo ukutya okukulungelelo, ukungafumani kushukumisa gazi, namoya wapandle. Ingangeniswa kukubandezeleka kwe ntlizyo—ngokuhlelwa sisihlelegu esikulu. Ingandiswa, okanye futi yomelezwe, ukuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingqondo kakulu, kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwane zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onke, ukufa kube kungefumane kuhle kwabatsha nakwabasomelelo, koko kube kungaba ngumhlobo ofika selelindwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke ntshaka lokuqala olungenela impilo nokonwaba, kukungasebenzi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yokunyanga? Ngumbuzo lowo wonentlungu zesi sikuhlane. Into efunekayo liyeza elingasuke lihaziyayo isisu, amatumbo, isibindi, izintso, lize lifake uncudo kwezonto nguqula ukutya esiswini, linike amandla amatsha kwizihlanu nentsinga zomzimba.

Iyeza elinjalo ikufupi ngokonwabisiyo. Akuzange kwibali lokuhlela kwamayeza, okunqinwe ngokulingwa okufezekileyo minyaka elishumi elinesibini, kwafunyanwa ??? inyanga esi Sisu ngokukaulezayo nekuqinisekileyo njenge Ncindi ka Siegel Spilisayo, kanti ke kunamhla sey ngowona mchixa wokunyanga esi sikuhlane siwagqibileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubunqhina bass mhleni, nangasese, obuvela kubapati mikosi, abagcini Bhandi, nevenkile, abarwebi, inkosi zenqanawa, abenzi bo mashini, abafuyi, nabafazi nentombi zabo, ziqinisa ngokufunayo ??? alo okupilisa.

ELAMVUSA EMNGCIPEKWE NI WE NCHWABA.

Swiss Cottage, Walton-on-the Naze, August 27th, 1886. A. J. White, Limited. Banumzetu abatanekayo.—Ukuba ubunqhina bunganoncedo olutile, ukupila okubalulekileyo endikufumene ngokutabata i " Ncindi ka Siegel." Ungabusebenzisa obu bunqhina nangayipina indlela okulwa yiyo. Ngeminyaka engapezulu kweshumi elinambini kade ndibandezelwe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi nakwenza msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu eduleyo bendilingwa ngamagqira andafumana kuncedakala kupi. Njengokuba ndise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba 'ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela. Andiyiselanga futi ndingekaziva ndingo. mnye umntu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze niuwuti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikuhlane sibangwa sisibindi suka bhenqe umzimba ndingabi nakushukuma. Ndiya kubulela wena no Tixo kuba nindivuse emngcipekweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela.

Rev. Geo. Weaver, Herschel. 21st 3 30

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondise kakuhle indlela yokhlaulela "IMVO ZABANTSUNDU" ukuba intlaulo Erolelwa Ikwata, xa ifike kwange nyangayoku qala..... 3s. Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

Kuvulelelele ukuba otandayo awuhlalelele wonke unyaka kwausaqala. Intlaulo yonyaka ifike kwa usaqala, 12s. Ngangoko kunokwenzeka intlaulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

KO TITSHALA.

KUFUNWA U Titshala one Siginiselo kwi sikolo se Sekiti yase Witteberg. Ofunayo wobhalela ku REV. GEO. WEAVER, Witteberg, Herschel. 21st 3 30

AMAYEZA

JESSE SHAW (U-Nogqala), E-BHOFOLO

LAMAYEZA aya yalezwa kakulu ngumniwino, ngenxa yoku ngqinelana kwawo nezoo zifo ezenzelwa zona; ngenxa yoku kuleza uku needa noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa okucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwi setyefu; nangenxa yokuba enziwe ngemifuno nginwayo ukuba ngamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ogazange ungakupilisi ukulama kwe nyoka, nezinye inunu. ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinyo iziso inkatazayo.

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

UMFUNO YEZA (Herbal Tincture). Elingoyiswayo zingqangqambo zendlebe, nezoo bunzi, nokubela kwenloko yonke.

UMHLAMBI LISO (Eye Lotion.) Oyena mpilisi wamehlho abulalayo.

UMGEDDI ORARAYO (Herbal Alkaline Aperient). Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, lecsine nento nentloko.

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

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

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

UMATINTELA (Antispasmodic). Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo

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

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

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

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko taya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehlhi.

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

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

ISAZISO.

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

Umzi wase Batenjini

UYAZISWA ukuba Intlangamso Yokuxoxa ngesikolo sase Ndwana iya kudibana nge APRIL 9th, ngolwesitatu evekini, ngexesha leshumi, e Ndwana. Lencwadi yanele, umzi uze ungalindelile mapepa okunoywa. Ngapandle ko Mantyi olindelwe ukutabata isihlalo, kuya kubako o Rev. E. Makiwane, Mr. J. Tengo-Jabavu,

KUNI nonke manene ndicela amehlho ngamahashe am ati abiwa kum nge 1st ka February lo, elinye lirolwe ebuhlanti elinye lisidla pandle. Ingqongqo YENKABI esuke egadeni, idyongo engwevu ebulubhelu elututu empemvu, inenqina linye elimhlope ngasemva, ngati lelesitali lomntu omhlope, likowesine umnyaka, umsila ucupe ngobuhlope; ne PONI ekwantle emfusamtuqwa, iminyaka isi 7. Ondilandisileyo ndombulela kunene. Ondilandisaye wobhalela kum, THOMAS JOHN SIKWEBU. Nomaheya, Ngqamakwe.—3it13 3 90

Kwabangayamkeliyo 'IMVO.'

SINE Almanak ze 'Mvo' zo 1890, ezilingeneyo anokutunyelwa ongayamkeliyo "Imvo" ukuba utumele Isheleni Enye, izizitampu zepeni, kwi Office of Imvo," Kingwilliamstown

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko BOURKE no MARSH, E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

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

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo zipilileyo ze Print), i Satin, kwane Drillettes, ITALY, IZIHLANGU, NE NGUBO,

Zonke Intlobo Zabatshtatayo Kwesi Siquingata, 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 ngu BOYA, IZIKUMBA, IMFELE.; UBOYA BESEYIBOKWE njalo, njalo IZILIMO zitengwa ngamani ase Markeni.

AKUKO RAFU

YE ZINDLU.

IRAFU ibulewe. Into yonke siya kuyitoba kwa BANTSUNDU. Sine mpahla eninzi esisayivulayo.

ABAZAKUTSHATA singabenzela i LOKAVE ne MINQWAZI bakufuna ukuba benzelwe.

Kulomsebenzi ungentla sina maledi amabini ngokukodwa okuwenza.

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

Zonke betu zipantsi ngoku balulekileyo

SIYIBULELE I RAFU!

W. O. CARTER & CO.

Kingwilliamstown. KWI VENKILE

YO KATA.

Ndihlaba Umkosi, Zimkile!

NGOBUSUKU be 10th February, IMAZI YEHASHE emfupi, egwangqakazi bufosi, etshoba lifupi, eseliyimazi eqinileyo ekumkiwe nayo lisela yasala inkonyana. Impawu sayo: Itiwe qumpu encamini kwindlebe yase kunene, yanomtshiso enyongeni ongu L.P. Olifumeneyo wovuzwa. W. K. NTSIKANA. Lovedale, Feb. 10th, 1890.

ISEBENZA NGOBUGQI.

I-RHEUMATICURO!



Alikaze liqatyelewe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka. Umenzi walo kupela ngu I IONES Cape Town LINOKUTENGWA NAPINA. ELIKA

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IYEZA ELIKULU

LASE, AFRIKA- Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

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

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jilimeni, si Bhulu nesi

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyase ukuba liyayi piliso ngokuzifiso zabantsundu base Afrika kwanole Fiva (cesina) yase Dayimani. kona kwesi sifo sabantu abamnyama liyi ngobo.. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuuku ezilishumi. ibhotile nganye ihamba nencwadi ene nteto yase Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

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

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo. Elika

COOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

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COOK Amafuta Ezilonda Nokwakwa.. 9d. ibotile.

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COOK Ipiis. 1/ ngebokisana.

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COOK Umciza Westepu Sabantwana. 6d ngebotile. Oka

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COOK Umciza we Cesine. 1/3. Niqondise ukuba igama ngu

G. E. COOK, Chemist,

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

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

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OLUKA

Gowie Uluhlu Lwezityalo.

Luka MARCH.

U KWINDLA.

IMBALI ye Tswele Elikulu, Imigusho, i Beet, Turnip, nemifunwana yonke ingahlwayelwa. Zonke imbali ze Hpxoxia, Ixia, Sparaxis, Freesia, nezinye intyantyambo zase Kapa ezingcambu zinqhukuva, ne Pansy, Carnation, Stock, Dianthus, Godetia, Larkspur, nezinye intyantyambo ezilukuni, nezinafawo

-UBUSIKA NENTLAKOHLAZA- IMPOMPO ENENTYANTYAMBO.

ENJENGE Narcissus, Snov ???, Freesia, Anemone, Sparr ??? Tulip, Iris, Ranunculus, . ??? enalia, Babiana, ??? njalo. ???

W. & C GOWIE

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

E MARKET SQUARE,

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INGENAMA AMELLO

NGOMHLA we 13 ku January, 1890, kulahleke (1) INKABI YEHASHE e Kamastone, IBOMVU. Impawu: Ine halafu mantyi kwindlebe yase kunene ngase mva, linentsumpa entanyeni kucala lase kohlo, ayicacanga, nngayiva nxa uyipata, nxa likwelwe liyapatea, limalunga neminyaka esi 7. (2) ITOKAZI LEHASHE ELIBOMVU alinabala, liminyaka mitatu ubudala, selikwelwa. Owafumeneyo, mhlai umbi ondilandsileyo wovuzwa nge ponti (E), Owafumeneyo makabhalele kum, HARRY MTOMBENI. Hackney, Feb. 13, 1890.—36390

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