

Imvo Zabantsundu.

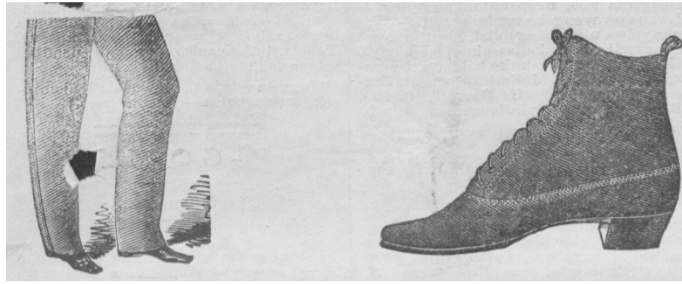
(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, APRIL 8, 1890.

[No. 282



BAKER, BAKER & CO
EQONCE

BAMEMA bonke abantsundu Belase

Maxhoseni, na Pesheya kwe Nciba ukuba beze kubona impahla baho eninzi Isuti ezifudumeleyo zitshipu ziqalela kwi 11/6.

Ibhulukwe ezifudumeleyo zitshipu ziqalela kwi 4/6.

Iminqwazi efudumeleyo itshipu iqalela kwi 2/-. Ibhatyi ezinkulu ezifudumeleyo zitshipu ziqalela kwi 12/-.

Iblankete ezifudumeleyo zitshipu ziqalela kwi 1/-.

Izihlangu, ne Shuzi, Ihempe, Izikafu, nengubo zonke ezifudumeleyo.

Kauze kubona, ukuze uzitengele ezobusika, bungekatwasi.

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E-QONCE!

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(EBIYEKA J. J. IRVINE & CO.)

Ezamadoda Ibhulukwe ze Stofu 5s 6d, 6s 9d, 7s 6d, 8s 11d.
Ibhulukwe ze Kodi (EZILUNGILEYO KANYE) 7s 6d.
Ibhaty Zamadoda—iqukunjelwe yonke, 5s 6d.
Ibhaty Ezimnyama Zamadoda ze Tweed, 15s 6d.
Isuti ezitambileyo zamadoda, 12s 6d, 14s, 18s 6d, 20s.
Ibhulukwe ezingwevu zokutshata 16s 6d.
Izihlangu zabafazi 5s.
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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.

Isaziso sika Rulumente
Ko. 123, 1890.

Attorney-General's Office,
Cape of Good Hope,
3rd February, 1890.

KUYAZISWA ngokwe sishumayelo No. 30 sanamhla okokuba Amatyal e-Jaji ayaku hlala kwindawo ezilandelayo ngemihla ezakukanywa emva koku, ziqala ngo 9 o'clock kusasa yonke imihla, eyile : KWELASE MA XHOSENI.
E Tinara, ngolwesi-Bini, 4 March, 1890
E Bhayi, ngolwesi-Ne, 6 March.
E Qonce, ngo-Mvulo, 17 March.
E Komani, ngolwesi-Hlanu, 21 March.
E Dordrecht, ngolwesi-Tatu, 26 March.
E Alvani, ngolwesi-Hlanu, 28 March.
E Rakesdolopu, ngo-Mvulo, 31 March.
E Monti (East London), ngolwesi-Tatu, 2 April.
E Gcuwa, ngolwesi-Bini, 8 April.
E Cala, ngo-Mgqibelo, 12 April.
E Mtata, ngolwesi Tatu, 16 April.
E Kokstad, ngolwesi-Tatu, 23 April.
E Bofolo, ngolwesi-Hlanu, 9 May.
E Nyara, ngo-Mvulo, 12 May.

Kanamanjazo kuyaziswa ukuba xa sukuba i-Jaji ite yafinteleka ngesizatu ebesingazeki ukuqala amatyala kwezondawo zingentla ngalomihla imisiweyo, yoseiqala nangawupina umhla efike ngawo kulomzi okanye kwakamsinya ngangoko koyilungela.
THOMAS UPINGTON,
Attorney-General.

ISAZISO.

KWI HEWU.

KUYAHLOKONYISWA ukwaziswa okokuba nge Siquqala so Mteto we Mihlaba Elahliweyo No. 3 wo 1879, ohlonyelwe ngo Mteta No. 24 we 1887, okokube iziziba zomhlaba ezise Hewu nase Kamastone, kwisiqingata sase Queenstown, itatyatelwe ukuba yelahlliweyo ngoko kuxelwa emteweni; nokokuba u Rulumente uya kuyitabata ngo 15th JUNE, 1890, de kube kuko ibango nokuhlulwa kwe rafu ezidlulelwe ngamaxesha kwi Civil Commissioner ye Siquqata, njengeko kufunwa sesi sahlulo salo Mteto sise sikankanyiwe.

Incazo ezeleyo yale mihlaba ilahlliweyo 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.

EKA GRAY

Incindi Epitikeziweyo

—YE—

LINSEED NE

HOREHOUND,

Lelona Yeza le NKOHLOKOHLA INGQELE, nazo zonke Izikuhlana 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.

DYER-DYER

Bafikelwa ngamanani amakulu

Empahla Entsha Yobusika Obuzayo.

Kananjalo badwelise

IMPAHLA YAMADODA,

Ezamadoda Isuti ze Twidi ezinzinza 17/6

”	Ibhatyi	”	”	9/
”	loundulubhatyi	”	”	3/3
”	Ibhulukwe	”	”	6/

Ibhaty no Bhulukwe ze Kodi

(ZAMANANI ONKE.)

Isuti Zetwidi emnyama zamadoda

(ZAMANANI ONKE.)

Iminqwazi, Izandla, Amaqhina, Iblankete, njalo-njalo.

IMPAHLA EZINTSHA NEZIYI FISHINI

(Ngo Stemele bonke.)

DYER NO DYER,

KING WILLIAMS TOWN.

KANGELA!

GILBERT FOX NO NYANA,

Abatenga, Batengisele, Batumele Impahla,

SIFUNA ukukombuza ama FAMA ABARWEBI NO MZI wonke ukuba Sasingabakoyo nje, koko intumekelelo yetu ukutengela, ukutengisela, nokutumela nalupina uhlobo lwe ziqhamo zomhlaba, esesinatubaba atile obulula tina kwezonto. Sikulungele ukwamkela umsebenzi WOKUTUMELA NOKUTENGISA zonke iziqhamo kwi marike zonke zase South Africa, ngenxa yokuba kwimizi yonke ebalulekileyo sine arente zetu.
ABATENGISI bofumana ukuba kuluncedo kubo ukuzinikela kuti impahla zabo, kuba sihlala sine odolo ezinkulu, esiti ke saqala sitengise ezompahla zinkelwa kuti, ABATENGI bofumana ikwalingelongo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuza e Marikeni, koko nokunyuka kwento ngenxa yokuhlutana ngayo kuya ncutshiswa, kuze ke kufunyanwe into e betele ngenani elingapantsi.
Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

GILBERT FOX AND SON,

W. McGLASHAN & CO.,

(MAGALA),
E-DIKENI

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

ITYALI, IZIHLANGU, NE NGUBO,

Zonke Intlobo Zabatsatayo Kwesi Siquqata, 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.

GIBBERD & BRYANT,

KING WILLIAMS TOWN.

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

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I-ALPACA EMHLOPE 6d. nge yadi.

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

GIBBERD & BRYANT,

E-QONCE.

ABAZELWEYO.

DLAKIYA.—Kwa Jonono, Natal, Inkosikazi ka Rev. J. Stegmann Diakiva ibeleke INTOMBI nge Cawa, 23 March, 1890. —317490

XALA.—E Nyanyadu, Natal, Inkosikazi ka Rev. Richard Xala ibeleke INTOMBI nge Cawa, 23 March, 1890.—317490

IMBIKO.

MAKIWANE.—E-Xalanga, ngo Mgqibelo kusasa, 22 March, 1890, kubhubhe unyana opakati ka Timothy no Catherine Makwane, u TIMM MARTIN. Ubudala ubeneminyaka 9, enenyanga 4, nentsuku 19. Abazali balubikela izihlobo usizi lwabo.—317490

BONISANI!

KULAHLEKE e Zeleni ngobusuku bolwesi-Bini, 25 February, amahashe amabini. IMPEMVU EBOMVU, entle; NENKUNZI EBOMVU, amanqina angemva amhlope. Olandiayo wovuzwa xa atumela ku Mr. D. Dwashu, Ezeleni, naku Rev. P. Kawa, The Kabousie Mission, Stutterheim.—724490

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 nufumanisa kona impato efanelekileyo, izixhaso nokulala okufanelekileyo, ngarmanani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene, ROBERT SHOLLA, Kowie Street.

Graham's Town, 28th June, 1889.

For Etembeni School.

ANATIVE TEACHER wanted at once for the Mission School of Etembeni, near Tamara. Only those with good certificates may apply to Rev. E. MINKNER, Etembeni, near King Williams Town.

OCELA AMEHLO.

NDICELA AMEHLO kubo bonke abantu ukuba bandincedo ngamahashe amabini alahlekileyo. Elinye LIMFUSA, amanqina angemva amhlope, linamabala amhlope emakwapeni, linomsho omhlope oze kuma empunlweni, liminyaka mitandtu lingene kowesixenxe, YINKABI. Elinye YINGWEVU EMDAKA, intloko imnyama, iminyaka mitatu, alikatanwa. Ondilandisayo umkondo wotumela ku Mfundisi wase Main (Qwebeqwebe), wovuzwa ngokufanelekileyo. BOYI SKAPA. April 4th, 1890.

BONISANI!!

KULAHLEKE amahashe amabini apa. INKABI ELUBELU ayipawulwanga, isingci netshoba zimnyama, liminyaka mine ubudala. NETOKAZI ELINGWEVUKAZI EBOMVU ERHANQA, liimpemvu, likwa minyaka mine ubudala, kwimikono yangapambili line mpawu ezindala zomqobosho. Ondilandisileyo wovuzwa kammandi. Makabehalele kuma. Alahleke nge 22nd ku March, 1890. HARRY M. MTOMBENI. Hackney, April 2nd, 1890.

Iveki.

ABAMKELI be Mvo abangekayihlati imirumo yabo mabenjenjalo ukuze Ikota entsha siyiqale kakuhle.

NJENGOKUBA u Mr. J. H. Brady, M.A., Umlholi-Zikolo welise zantsi, ebanjiswe indawo ka Rev. Dr. Cameron, yokulungiselela imicimbi yebandla lemfundo epakamileyo, umsebenzi wokuhlola kwisiqingata sake uyakuhanjiswa ngu Rev. Canon Woodroffe, M.A.,

ibinga yinto embi ukuba siti cwaka kwelixa lokupumla kwake emsebenzini wakomkulu. Intsebenzo ka Mr. W. B. CHALMERS kweli lase Koloni yebaluleke kakulu neyambatise lonke eli silimiyo. Kuyo yonke intsebenzo yake ebebaluleke ngenyameko nokuzinikela okukulu emsebenzini. Sivuya kuba kungasafuneki ukuba sibuye saleke amazwi kumsobenzi u Mr. CHALMERS awense kwelase ntshonlanga lase Koloni. Indlela enesidima nenyameko awenze ngayo seyiconywe kade ngawama Ngesi amapepa. Kodwa masiyixele mhlope indawo yokuba eyona ndawo azibalule kuyo u Mr. CHALMERS kupata okuhle imicimbi yabantsundu. Ngaye kunokutshiwo pezu kokuba kunokwenjiwanjalo kwabaninzi abanamabango okubizwa ngokuba ngamagcisa ukwazi ngontsundu, yena, ubelungqondise ngokugqibeleleyo uluvo lwabantsundu, ubevelana kanye namawetu Impumelelo yake ebalulekileyo isekupatani abantsundu. Ute ke ngoko wabanokutenjwa nokutandwa ngabobonke abantu abantsundu belimiweyo, abamibulelo neminqweno emihle iyakumlendela ekupumleni kwake ukumfaneleyo. Into epambi komzi ozakulablekwa yimpembelelo, namacebo, novelo lwake xa ebeseemsebenzini kweli lizwe kukulila okungatetekiyo. Siwanqhinale siwatabata amazwi azukileyo omelelana lwetu i *Cape Mercury* esifuna ukuqoshelisa inteto yetu ngawo. Lenjenje ke ukuteta elopepa:—Asingengeleli xa siti ngazo zonke indlela ebenguwona mfuziselo wesicaka sakomkulu. Asinamoya usikohlisayo ekubeni siti saneliswe ukuba u TSHEMSE ngomnye wamapakati anembasa komkulu awake angabapati kwimicimbi yomzantsi wase Afrika. Akufuneki mazwi kuti okuba siqhine ukuba ngexa lempato yake kule dolopu nesitili uzifumanele imbeko enkulu yabo bonke abantu. Njengesitunywa sakomkulu uyiqube ngokucocekileyo imicimbi ebhekiselele kulo nkundla; njenge mantyi nte wabululeka ngokungahlukani nemfanelo edibene nokusetyenziswa kwenceba. Abantsundu ekungatiwa ukubizwa nguninzi, abasandulu kubonakala kutsha nje kwintsuku zokugqibela pambi kwake, abazange bake baririzele imfanelo yezohlwayo abaukelwa zona, nalolo didi lwabantu soloko etatwe ngembeko leyo bati bayibonakalise kubapati abo babasi ngapandle kwe ntandabuzo nababatembayo ngokufezekileyo. Ke ngoku pakati kosizi lwentlanga zonke u TSHEMSE upumile kumsebenzi nemitwalo, yesihlalo sake esizukileyo, wayeke engene kupumlo olumfaneleyo. Bonke abambekileyo bannqwenela impumelelo belandelisa ukunga angalandelwa ngamatamsanqa kunye nentsapo yake.

Siva ukuba u Mr. CHALMERS uzimisele ukuhlala e Monti.

SIVA ukuba u Mr. CHALMERS uzimisele ukuhlala e Monti.

SIVE SABONA

Ipepa lendaba elona lingumlomo womzi wasema Bhulwini liva lisiti. liteta ngovoti le izakubako e Tinaru, ekubeni u General Nixon engoyakungena e Palamente ukuya kuncedisa Iimbumba yama Bhulu entweni ejonge kuzo, u Mr. Reed okwase mnyada. leni ugwecwala lo Mr. Mackay. Yiyo leyo ke imbangi yokuchaswa ko Mr. Reed yi Mbumba Yamabhulu nabo isebenza nabo ukungenisise i General, nati ke seso sizatu kanye esibange ukuba siyichase i General, sixolele ukubona kungena u Mr. Reed. U Mr. Mackay, ukuba impi entsundu ayimqondi, ungumhlobo esimtembe nanini tina.

Abapatiswa-Mahlati bakomkulu bauhlahise kakubi umzi kweli ngoku bangene ekufakeni imibuzo kwimizi ene Bhodi. Befikile kweyase Cumikala bafumene enamandla ngangawabo. Yona ite yakufikelwa zizaziso zabo yabulela ukuxhunywisa kwawo. yati ngengqibo zenxengapambili akanazwi u Rulumeni kumahlati akwi Komaneni yomzi wase Cumakala Uhlile kwelokubanga amahlali owakomkulu ngoku, ungenisa indawo yemikoba ukuba ipendulelwe ngyue. Owe Bhodi yase Cumakala uti akaswelekelwe kuyipendulela. Kusemi apo ke. Uti nina ngoku umzi owawunyelisa. IMVO ngexesha levoti enkulu, xa yayisalata ukuba umzi wenzelwe umteto ogadavu ngokugqitileyo wamahlali? Sivuya ukuba ukuba umzi wenzelwe umteto ogadavu ngokugqitileyo ukudibana ngabatunywa zibe nebhungane ngalento, zimeme amalungu e Palamente, ukuze atabate umphunga womzi.

Abafundisi e Rini.

[NGUM'BHABKLI.]

Yaqala ngo23ku January, 1890, endlwini ye tyalike ya Malau. Kwawunywa iculo, walesa iculo 103 kwaka Davids u Rev. E. Gedye, kwatandaza u Rev. W. Holford no Rev. S. Ntsiko.

ABEBEKO.

Basabela bonke abafundisi akubizwa amagama abo, ngapandle kuka Rev. J. Lwana owayengeko ngokungapili. Wawunyelwa ukuba angabiko, kwatunyelwa nencwadi yokuvakalisa ukwelana naye. Kwabamhlope kwakuko bahlanu ngapandle kuka Rev. J. Smith Spencer, Umpati-ntlanganiso. U Rev. T. Chubb, B.A., wacelwa yintlanganiso ukuba abeko.

Akuzange kubeko nto ixelwayo icasene nesimilo samfundisi.

INGUQULO YASE BHAYI.

Into eyabangela ukuba u Mr. Mafonggo abo so Bhayi endaweni yokubase Humansdorp yaxelwa. Intlanganiso yaneliswa yiloncazolo. UKUPUMLA KUKA MR. LWANA.

Kwawunyelwana ngelokuba u Mr. Lwana apumle unyaka emva kwe Konferens ezayo.

ABAFANA NO BUFUNDISI.

24 January.—Abafana ababafuna ukungena ebufundisini abamkelwanga yintlanganiso.

UMMELI E KONFERENS.

Kwawunyulwa u Rev. D. Msikinya ukuya kwi Konferens. Kwesisisimba

ANGENA AMAGOSA

nabanye ababeze endaweni yamagosa. Waposa amazwi Umpati-ntlanganiso awati pakati kwawo: Kuyamvuyisa ukubona iqela elingaka lamadoda angengalo bafundisi. Ukuza kwala madoda entlanganisweni kuya kwenza ukuba awuqonde umsebenzi kwanje ngabafundisi. Waye etemba ukuba awunyamkela umsebenzi xa alapa entlanganisweni naxa ase makaya. Kwakuko amagosa alishumi elinambini. Wayqutya ke umsebenzi.

ISIXHASO SOBUFUNDISI.

Kwawakaliswa ukuba isiko kukuti yonke imali yenkongozelo ivakaliswe entlanganisweni yenyanga ezintatu.

INTSHUMAYELO KA REV. J. SMITH SPENCER

U Mr. Spencer washumayela ngokuhlwa kwintlanganiso enkulu kunene. Emva kwentshumayelo kwabako umtendeleko we Nkosi.

25 January.—Wabulelwa u Mr. Spencer ngenxa yentshumayelo yake, wacelwa ukuba aze ayishicilele.

UKUHANJISWA KWE LIZWI.

Kwati kwakufikwa emcimbinu wokuhanjiswa kwelizwi, kwafumaniseka ukuba imali yalo nyaka ingapantsi kweyanyakenye, kwawunyelwana ngelokuba Konferens icelwe yenze umteto wokuba akutshwe amapepa iminyaka yonke kuyo yonke imijikelezo.

26 January.—

UMHLA WE SABATA.

Emini kwashumayela u Rev. B. S. Dlepu wase Bhayi ku Mat. xxii; 42 "Nitinina nina ngo Kristu?" kuntlanganiso elingeneyo. Entambama u Rev. G. Kakaza wase Nkukwebe waposa amazwi kubahambi besikolo se Sabata kula mazwi, "Niyityuwa yomhlaba nina," Mat. v: 13. Kwangelo xesha kwabako inkonzo ezimbini e Lokeshoni zipetwe ngamaqela amabini abafundisi namanene angengabo bafundisi. Ngokuhlwa kwashumayela u Rev. S. Magawu wase Mtati endaweni ka Mr. Msikinya owayengapile kakuhle. Washumayela kuma Hebere iv. 14. Yayizele londlukazi ye Tyalike. Kwabako abazinikelayo.

KWANGOKUHANJISWA KWE LIZWI.

27 January.—Kwapetwa ukuqwalaselwa kwemali yokuhanjiswa kwe Lizwi. Onke amalungu antsundu avotela ukuba, kuyafuneka ukuba kubeko umfundisi omiselwe (set apart) ukupata imicimbi yokuhanjiswa kwe Lizwi, nokuba ekuboneni kwawo wona u Mr. Spencer ufufanele lomsebenzi. Kwabamhlope wabamnye owayichasayo lento. Abanye abavotanga, bati bayakuvota kweyabo.

UKUFUNDISWA KWENTSAPU.

Kwawunyelwana kanjako ngelokuba abafundisi abantsundu babe nelungelo lokutumela ezisinaleni abo bantwana bodwa bazalwa emva kokuba oyise bamkelwe ekulingweni yi Konferens.

IGOSA ELINGUMMELI KWI KONFERENS.

Kwawunyulwa u Mr. Thomas Mqanda ukuya kwi e Konferensini.

EKULUNGISELELWA KWE SIMNARI

Kwawunyelwana ngelokuba ati lomntu uy i Governor abe kwazi Head-master ye Simnari yase Nkukwebe. Waba mnye oyichasileyo lento. Kanamanjazo kwawunyelwana ngelokuba kubeko amalungu antsundu kuzo zonke i Komiti ze Simnari zabantsundu.

IZINCOKO NGEHAMBISO YELIZWI.

28 January.—Kwabako isincoko ngomsebenzi ka Tixo. Emka emva kwaso angengabo abafundisi.

UVIWO LWABA FUNDISI.

Kwaleswa ingxelo yoviwo lwabafundisi abase ugabalingwa. u Mr. Mafonggo no Mr. Nqana, kwatiwa iKonferens mayibabeke ekulingweni unvaka wesibini.

INDAWO YENTLANGANISO.

Intlanganiso yonyaka ozayo yobase Ngqushwa ngo January 1891.

IMICIMBI YE KONFERENS.

Kwaqosheliswa ngemicimbi ekucelwa i Konferens ukuba iyilungise.

ISIPELO.

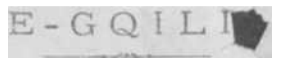
Yaleswa ingxelo yonke yentlanganiso. Yaba ke iyapela intlanganiso yomnyaka we 1890.

ISIHLOMLO.

Ngokuhlwa kwabako intlanganiso ye Bandla lase Wesile elise Rini yokubona abafundisi namagosa. Yayipetwe ngu Mr. Robert Xola, omnye wabantu abakwaziyo ukuyenza mnandi intlanganiso abayipeteyo. Kakade yabangabantsu

ndu bodwa negeudwana lama Lawu. Kwakungenwa ngesheleni ngapandle kwabo kwakuzekubona bona. Yati yala kammandi londlukazi ye Tyalike yama Wesile antsundu lulutsha. Yancomeka kakulu lento yokuzakolutha kuhle kangaka, kuba kwakuko izinto ezintle pandle ezazisenzelwa ukwamkelwa kwe Ruluneli. Kwavuyisa kanjako ukuba ukuba lombuto yacetywa ??? mbi, yaza yalungiselelwa ??? Kwabako intwana yezixhaso. ??? wawupetwe ngu Rev. E. Maga wumelwe ke kakade ukuba ub ??? Baba liqela abafundisi abat ?? gosa, kodwa asiko isituba sokuxela inteto zabo ezimandli nezifundisayo. Yapela intlanganiso emnandi nendilekileyo selihambe kakulu ixesha.

[Ingxelo ezinje sizinqwenela isahambiseka intlanganiso.—EDITOR *Imvo.*]



[NGUM'BHAALELI.]

IMVULA.

Inyanga egqitileyo February kwano March, zibaluleke ngemvula ebezizalisa imilambo ngokungumangaliso.

IZILIMO.

Noko ingafani neyeminyaka inqholowa izuzwe ngokwaneleyo, kuba nevenkile sezinyika amanani apantsi. Ukuba uzuze 12s 6d., yinto enkulu leyo. Inqweleoyimijazo ukubhekisa e Alvani. Esamazimba okwenza idala kwamoso mbona izivuno zoba zikulu kanye. Amasimi achume into engatetekiyo.

IZIKOLO.

U Mr. John Samuel njengokuba eberirizelwa ngokuba ngokungaginyisi mate nje kubantwana bezikula noko kulonyaka ngutube ngokufanelekileyo. Apo acinezele kakulu kukwi Standard II. and I. kuba esiti incwadi ezileswa ngabobantwana (primer no. I and II.) azimanelisi.

INTLANGANISO YELISO.

Ngati ilungiselelwa ukuya e Blikana. Igqili ngefizida ngenxa yomfana ovinyamakele kunene kwisituba sayo lontlanganiso u Mr. J. M. Gundwana. Noko selepanitse ukuba minyaka mitatu nje eyongamele, inkutalo yake yemangalisayo, kuba usebenzisa amahashe ake ukuyimema, akupe netnali zake ngamanye amaxesha, kuba uyatanda ukuba umsebenzi nina. Inkosi ziyamtanda kakulu. Kanjalo ngyenamntu oyakuti azizise msinyane elukanyweni kunabo bonke abongameli bentlanganiso ye Liso yakona.

AMAKWEDE.

Kanti ke noko kuti bantsundu nokuba umntu selezilahle emsebenzini omhle nonakulu somana ukumcukuzelela. Njengokuba iko indoda ebalulekileyo nebekileyo apo e Gqili efana yenza umchasi ka Mr. Gundwana, kodwa ayivumi kuza ezintlanganisweni ukuza kubeka izizatu zoko. Waka wada wati u Mr. Gundwana uyapuma ekongameleni wamqanda umzi kwankonosi. Noko ngengazi katazi ngenxa yomntu omnye naye u Mr. Gundwana. Ndingavuyisa ke ukuba nangoku ndite ndambona esavunyamakele njengoko umsebenzi wake. Pambili Mr. Gundwana, koda kukanye. Silindele izinto ezinkulu kuwe.

UKUIKA KUKA MR. J. J. JABAVU.

Ibe yimini enkulu ekwalusizi e Benjosen aye, mhla nge 28 March, ekwakubuliswa ngayo utitshala wesibini u Mr. J. J. Jabavu, ukungena e Qonce, apo ayakuhlala kona de i Konferens yase Wesile ininike indawo ebufundisini. Kwati malunga neqanda leshumi linambini bakutshwa abantwana besikulu isikula bahanjiswa bephahle ngu Rev. W. Hurt ngeniye icala, ngeniye ngu Mr. Geo. Baker, wati ke lomtyino wabheka etyalikeni, ukuya kuditywa kwesentombi apo isikula. U Rev W. Hurt wenze amanqaku ebonisa ukuba u Mr. Jabavu ebengamcedisi u Mr. Baker kupela emsebenzini wesikula, kodwa ebeluncedo olukulu, emncoda e Ramenteni nase kukangeleni amaboyisi. Wagqiba ngelokuti unozizi ukwahlukana naye, waye enga angasikeleleka benenkosikazi yake kulondawo Inkosi yoti ibatumele kuyo.—U Mr. Baker wati, u Jonathan ndimkumbula xa wayepetwe ngengalo ngu nina emsa elubaptizweni. Esikuleni ebengemntwana ubukali, kodwa ebeyindodana engcambazayo. Wenza ufuzekeliso nge hashe elitsala ikari, wati njengokuba lingeze labaleka kakulu kanti noko umsebenzi walo uhleli ubhekisa pambili, wayenjalo ke lomfana. Ngo John Tingo umkuluwa wake wayebukali, kakulu esikuleni. Kanti noko yena akayitandi into yokuba umntwana abebukali, kuba izinto wumbi ziyampuluka. Utanda lo oti into ayizamele kanti woti akuyifumana ayigcine. Matatu amaxesha esahlukana nalendodana, kuqala kwaku ngo 1874, okwesibini ngo 1882, ngoku ke babuye bayahlukana. Yena angati abantwana mabatate lomzekelo wake wokungcambaza ezifundweni, bayambona ke yena ngoku engomnye wetitshala ezimpumeleleyo, enozizi kakulu ukwahlukana naye. Nokuba akambhaleli apo akona wohlala emkumbula. Yakuba ipumile intlanganiso, kulandela amabhaso, u Mr. Baker umike i Initia Gracca ne Greek Testament esiti ubonisa ukukoliseka kwake nokuba uvakolwa ukuba wozisebenzisa ezoncwadi.—U Miss Leah Makatse egameni lamantombazana umnike i Bible yesi Ngesi esiti yanga Inkosi ingamgcina.—Amadodana esinjala enze infeto ezibuhlungu esiti zimba eli asinto inokubonwa iziqhamo zayo ngapandle kokuba lide libole. U Mr. Jabavu zininzi izinto abewakolisa ngazo, ngakumbi ke emka nje ungenje zimba elo akusitela zizakupuma iziqhamo zake. Kwakubi ke kakulu sakubona inyembezi kudodana ngakumbi kolo enyuka nalo evela kwelasezantsi. Umzi omkulu wona nobomvu ufane wangamayilo kuba wangasacingi ukuba woza abuye emke.—Ukatshwe ngamadodana amabini amsa e Aliwal ngolwesi - Hlanu, 28 March, ekwele kumashe amasinjala lawo, kuba ebetanda ukumnceda ngayo yonke into.

UKUTANDA KOMNTU.—U Professor Briggs wase New York uti, "Ndiyivela usizi indoda etanda intando yayo—okanye ndivela umfazi nabantwana bayo. Eyona ndawo yomntu onjalo isenqantosi, pakati kwemiwewe nase zingxangxasini."

Umtsi Emachubeni.

[R. T. NUKUNA.]

Nge 21 March, 1890, ngomngopiso sinduluke, apa Queenstown no Mr. J. W. Sondlo wase Lesseyton, emyake breakfast sikumbula e Machubeni, idliwe idinala sikulule e Mgqukuwebe, latshona sikwa Mr. T. Zwedala, e Machubeni.

ILIZWE, libe lihle, liluhlaza lonke, kubonakala ukuba amaxala endlala nobunzima obuwalandelayo akako ezintlizweni zabantu, ngenxenokuba

IZILIMO, ziyatembisa, kwimilanjana yonke yelo lakwa Tato.

EMACHUBENI.

intliziyo zicwayitise bubuhe belizwe kuba ekubeni besimana sivisa ukuba ngu ??? omhle wempahla nezilimo kwamela, kubonakele ukuba besingazange sixelelwe nesiqingata sento eliyiyo elozwe.

UMHLABA, wodwa wahluke kakulu kunezinye indawo zeli lapezulu; ufana nalo upezu kwe Busmans' Hoek emalahleni ase Cyphergate — Saqonda noko ukuba kufanele ukuba njalo, kuba luluxa lunye lwe Stormberg — kuba kaloko oko kunqhiniwe mhlope kukubako kwamalahle nase Machubeni.

AMALAHLE

maninzi nakona—siboniswe iziqalo eziliqela zemingxuma yawo ngu Mr. Zweda a obemana ehamba no Mr. Galaway ingcibi yawo eyayitunyelwe kwelozwe ngu Rulumeni.

ABANTU.

bellizwe sifumene bepambili kakulu kunabanye abantsundu ngentlalo yasekhubekeni (amagqoboka of course). Kusasa ngo-Mgqibelo u Mr. Zwedala usibopele inkabi zake ezingwevu ukuya kubona umngxuma wake wamalahlle. Lamalahle uyazimbela, de u Rulumeni awatate — ambuyisele yonke indleko yake.

UMNGXUMA

siwufumene ukwi 20 yards ubude ukungena ematunjini, omhlaba, uzinyawo ezintandatu ubupakamo ekungeni— zikwangako ububanzi, mahle kakulu kulaudawo selete ngku kuyo—etembisa betele pambili pantsi kwentaba. Ububanzi be *Seam* buzinyawo ezi 5 ne 4, u

MR. ZWEDALA

usimangalisile ngengqondo yake nenkatalo, kwaye kuzele endlini yalomnumzana intlobontlobo zamatye ekubonakala ukuba ngawe ntsimbi zobutyebi ezikweli lizwe. Siyatamba ukuba koze kubonwe igolide kwelozwe ngumntu omnyama — yozwe ibonwe nguye kuba ufana ne Ngesi ukuqwalasela yonke into esendleleni yake.

IZAKIWO

zamaqgoboka zigqitisele apo ngobuhle nobukulu nokupakama kakuhle. Sikoliswe yindlu yake nayintsapo yake— Kanti sakuti sakufika koka Mr. Henry Kalipa umzi ibe yenye into—emlungweni kwapela! Apo kungoko sahluko kumninimzi, kumnikazimzi, kunyana, kwi-ntombi ekuqabukeni nase kuchubekeni. Pambili nto yase ma Ireni! Sisuke apo saya kwi xego into ka Tshokotsha uAuklaas. Into ebubele, emzi mkulu, mhle, masimi abiyelwe ngo cingo. I *Farm* inkulu, yexabiso. Asabi nakuteta—sanga singavunyelwa ukwaka amapampe, kuba indawo leyo icwayitile. Lihokutshona sikowonyana u Mr. Solomon M. Tshokotsha—safika usekufaneni nokayise ukuba awugqitisele (indlu yodwa ke). Apa asisena kuncoma kuba songa senziwa kukuba kukwa mlanywakazi. Oka Rev. J. Dwane ukwamhle isakiwo namasini awo—Sayibona apo into ka Nchuka yase Mtati (u Mgwigwi). Kute kuba sasine *Plan* esalatisa ku Tsembeyi, sesuka ekuseni ngo-Cawa sagaleleka ngo 9 am kona — saquba inkonzo yokuqala—sandaluka ukubekisa emkanya. Apo into zo Sibeko u Komana no Booi Fani, bayaka ama hesi ezitena pezu kwe *foundation* zamatye. Sibope ngo 3 p.m. ngo 4-30 sabase Swatyalala. Sahlukana apo no Mr. Stephen Kalipa. Yena eshiyeka esikolweni sake. Sinduluke apo ngo 5 p.m., sagaleleka e Lesseyton ngo 7-30 p.m., salala — kwasa singena ekaya kusasa. Stembu ukuba sifumene ingqondo, kwanempilo entsha ngolo hambo lwetu.

UNYAMEKO NGOMSEBENZI WABAMNYAMA. — O-Messrs Howard & Webb, bazisa umzi ontsundu omcele Iqonce, Imonti ne Cumakala, ukuba awungerani nto ubapatise imicimbi efuna uteteleko ematyaleni, nangemihlaba.

IJAJI E ALVANI.—Yayihlelingolwesi-Hlanu, 28 March, u Mr. Lardner-Burke elele Nkosazana.—U *Jan Vumendlini* no *Twertwe* no *Wifbooi* ngoknba impahla ehambayo—kufanyenwe u Witbooi lisela lidala. Wanikwa iminyaka 5.—kubuye kwafunyanwa ukuba u Witbooi lowo ugqoboze ivenkile e Barkly East ngelotyala unike iminyaka 4 ikati 36.—U *Mkungu* wase Herschel ngoku. beta umfazi ngxenokubukwele — unike iminyaka 2. —U *Jim Mgunshu* wase Alvani ngokuhlaba u Fele—unike inyanga 6.—U *Charles Stephanus Buys* u Myurop ngobudlwengu ku Meta Mopane—ukululwe.—U *Grey Halifax* no *Richard Jones Kelly* ngo-kwenzakalisana xa babesilwa — emnye udliwe £200 kanye inyanga 6.

E-BHAYI.—Kulixesha elifanelekileyona kwabantsundu ukuba babe ne "Tourname?"—Lombuzo ubupambi kwentlanganiso yododana lwase Bhai ngo March 21, 1890, ubupakati kwalamanene Mr. E. Mdolomba no Rev. Jno Win. Gawler, Mdolomba umele ngokukuluni indawo yokuba kuxesha kanye kwabantsundu ukuba bababene Tournament, u Mr. Gawler exhatisale indawo yokuba alikafikeli tina bantsundu ixesha le Tournament. Ibe shushu yamandni ingxoxa, yada i Chairman yalamlu nge voti, eme ngoluhlobo,—abate alikafiki ixesha babe 4; abate selifikile babe 14, waba uyoyisa u Mr. Mdolomba nge 10. I-Chairman u Mr. Ncapai ibonise ngamafupi indawo yokuba mayiqondwe yona inyaniso okokuba isekubeni alikafiki ixesha le Tournament, nokuba lingaba selisemnyango kodwa okwangoku alikafiki, neyaka yabako yayihlisa inxenye yababeyile abanye nangoku basalila.

EZABA BHALELI.

ABANTSUNDU NE "CIVIL SERVICE NKOSI. — Kauncede usipe nati kulomvaba yamaciko namayilo: Ndifuna ukuposa zwana linye malunga nenetoto yenu ne *Port Elizabeth Telegraph* ebikwi " *Notes of Current Events* " ze Mvo ye 6 ka March lo—ebisuswe nguwe, malunga nokukangela amalungelo anikwa abantsundu abafundileyo kwi *Colonies* ezinjengo Natal noz India. Ke ndawo ite 'yandenza okokuba ndikukataze ngokuba ndipose zwana, ndibone i *Cape Mercury* kanjalo, itelela kwakuwe ngokuti masizifi *qualify* ngokungena kwi *Civil Service Exams.*, ukuze kubeko imfanelo namalungelo okokuba ontsundu angene esihlalweni sokutembeka (*positions of trust and responsibility*). Endaweni yokuqala i *Mercury*, ilibele mhlaimbi ayazi ukuba kuzo zonke izikolo zetu bantsundu akugqitwa ukufundiswa kuma bakala e *Elementary Subjects*—ngomyalelo wakomkulu ukuba andiposisi Kodwa ke eyona ndawo ndifuna ukuyibuzisa efanele ukuba nipantse nayilibala nomngane wako u *Mercury*, nantsi. Nina nobabini njengokuba zingaka nje e Koloni i *Civil Servants* ezimhlope; zingapi zine *proper qualifications*, yoku pasa i *Civil Service Exams?* Nditamba ngokuqinisekileyo okokuba nazi kakuhle okokuba kususela kwi *Independent M.L.A.*, kude kubeko mantyi, (ndingasateti nge Field-Cornets, ne Jurors—kuba zonke zona zipantse zazidenge ngangokuba azisazi nesi Ngesi ngokwaso ezinye kunzima nokubhala igama lazo :) Ke nkosi, nditilo lo nkita injalo izalise le Koloni isezindaweni zokutenjwa nembeko, inazona iziqiniseko zokupasa i *Civil Service Exams?* Into eyinene yona inye" kule Koloni, eyakupuma kade pakati kwabamhlope no Rulumente betu, basene *Deadly prejudice nekete* lokucapukela tina midaka. Nantso into engaba kufupi nenyano sa beteta yona, bayeke ukuteta into eninzi—kuba nase Palamente paya kuko izitunzela zo Oom *Baas*, ezingazi nento ngesi Ngesi, abangeze bampase no Standard IV, o Oom Flepu M.L.A.—hai bo ! Gqibi ke ! Ndim oFlepu SABLE AFRICAN. Basutoland, 10 March, 1890.

ULWALUKO LWENTSAPU YOBAPTIZO

MHLELI OBEKEKE KUNENE.—Ndihlaba umkosi, Iwu! Vityo! Vityo! Mabandla akomkulu! Bafundisi, zizitshala, bakokeli, nani Remente zamahlelo ngamahlelo Iramcwa umzi liwungenele Ulwaluko! Ulwaluko! Lwabantwana bamakolwa, abantwana abaphehlelweyo. Ngati kumayana nje izikula zenu ziyachitakala. Bate cwaka pina abafundisi ngokukodwa abantsundu bona bakwaziyo ukwendela kwelisiko emzini wenkohlakalo ezitene mbende nalo. Nditsho beko nakwabamhlope abanokwazi ngalo. Kwelidabi ke bako abasebese gazini, esezinxakama kubo kuseloko kute kwavela obukwindla nje, ixenye yabo sekusemanxoweni, sebemelwe kunqapaza bafune inkonzo emva kwedabi eli. Ixnenye isatimbisa kuyagalalana notshaba. Olutshaba ke lunemni elya emfihlekweui, ikwayeyase kaya popu. Ngomlomo iti iyalwa nolutshaba ngemisebenzi ixobisa lona ihlangene nalo. Lolona lutshaba maquqale ngalo olo ke lwala makaya abumpi. Mandinge ndiyacaca mzi wakowetu. Lamakaya-abumpi yile Remente ibaphelelayo abantwana bayo ibe isiti ngoko ibanikela Enkosini ze ibuye ibaluse emfihlekweni. Ukubalusa nanku bu kutiwa kotitshala, nakubakokeli, nabafundisi "amakwenkwe azibile" kutshivo ebungiselelwe ingubo zegusha emfihlekweni, ati akwaluka zatatyatwa ngoyise ezobukwenkwe zambulwela amancinane (kuba kaloku ngesiko lobuhedeni azisenakubuyie zambatwe ngumninizo oseleyindoda namhla) kuba umkweta mhla apumayo eyakutengelwa isuti ngulayise wayete mhlamene umntwana uzibile. Andisateti ngempheko esiwa ebakweteni kwazintombazana zesikula, nenxhswana zokutshayela zitungwa kwazintombazana zesikula. Lamakwenkwe aqabi ifuta pambi koyise ebotshwa kwanga" o. Kungoko ke enditi kangelisani kwasemakaya kakuhle. Ndingozibona ngamhelo mna ezizinto zisenzeka pambi kwam. Ititshala manditi zisegazini ziyalwa nelisiko limdaka imihlangemihla ngemfundiso nezinyalelo ngokubhekiselele kwelisiko. Ixnenye ilila esimatshiyana isililo ngamakwenkwe abetembisa Izitandard namhla zapukile, ngoko nchitakele umsebenzi wazo, sezimelwe kukuqala pantsi kanjako. Umbhali walamazwi ngomnye wabo bamkelwe ngamakwenkwe ka Standard IV. Into ede ibemi ngokugqitileyo liqayiya, nokuculumaca kwezingqatyanu pakati komzi napambi kwentsapo esafundayo ziyete indukwana ngambini. Yilwa luxhiba luka Bottonam akwedwa kwelodabi yilwa ngosiba emapepeni ubhengeze ezinto zifihlwayo kubafundisi. Kude kube se Seshonini. Mna isutu lisenmyango wendlu yesikula, siti sifunda sibe sibabona abakweta, siziva netsholo zabo, betshila ze ze mbushwa bayazombelela ngokuvuma inote ezi, namaculo esikula. Mna ke uyisinyotile nesibonda salapa ndati ukuba ziyisikelele lento yenzeka pambi kwendlu ka Tixo, ndiyakuya emantyni ikupe amapolisa azekubamba lamakwenkwe zeke bayokubopana entolongweni noyise. Nditsho naso saluse amakwenkwe asuke eze kweli isutu lisenasesikuleni. Lemcimbi

IJAJI E MONTI.—Yayihleli ngolwesi-Tatu, April 2., u Mr. H. T. Tamplin elele Nkosazana.—U *Dorcas* inkazana yo Mxhosa ngokufihla umntwana oyinkwenkwe—inya. nga 3.—U *Jim Geni* no *John Babesa* amabantyni ngamanyumnyezi angatetekiyo omnye unike ikati 40—omnye za 30.

INGXOXO ZOLUTSHA E KOMANI.—I Native Debating Society yalapa iziqale intlanganiso zayo ngokuhlwa kwe 31 March, 1890. Ingxoxo ekuvulwe ngayo yeyokungalungi kwemishato yesiqhaba." ngu Mr. Xinishe, echaswe ngu Mr. Kota, ote ilungite pezu kwale yobu Kristu. Kuxoxwe shushu, nakuba amalungu ebemalwa kuba iqalwa intlanganiso. — Kwayekwa abaninzi bevumelana no Mr. Kota ukuba imitshato yesiqhaba yeyona ilungileyo." — Kwezayo ingxoxo yondululwa ngu Mr. Kota oti "IMVO ayililo ilungelo eluhlangeni oluntsundu," uyakumelana no Mr. Nukuna oti " IMVO ililungelo eluhlangeni."

NATIVE OPINION.

THURSDAY, APRIL 10, 1890.

WE have no space to-day to traverse

his statements of

De Zuid

Afrikaan in respect of the policy of the Bond towards lands occupied by Natives. Much can be said on the matter as dealt with in the article we have taken pains to have translated. The article we must admit is very skilfully written with a view to throw dust into the eyes of those willing to have dust thrown into their eyes. We hope to show, however, at an early date that its facts, as well as its tone, is wholly at variance with what have been the avowed aims of the Bond in the immediate past.

Notes of Current Events.

CURRENCY has been given by the *Cape Times* to a report, stated to be on good authority, that it is in contemplation to advise Parliament to dispense with the office of Minister for Native Affairs; the gap in the Executive to be filled by a Minister of Agriculture. The announcement will not take anyone, versed in the Native administration of the country, by surprise, since for some time past the department has been a stumbling block rather than an advantage to the satisfactory management of Native matters. Feeling bad taken hold of people in these parts that advice and recommendations of most experienced officers on the spot had been thrown away on the bureaucrats at head quarters, who invariably succeeded in insisting upon the carrying out of their fads and nostrums, with the result, that it lost the confidence of all oncerned, both the officials on the spot and the Natives tacitly agreeing in giving the authorities " in the Gardens " little or no work to clumsily operate on, excepting, of course, the ordinary office routine work.

QUITE a shoal of resolutions were passed as the recent Farmers' Congress affecting Natives. Some of them are good, while others we cannot approve of Among the latter may be mentioned the one passed at the instance of Mr. John Landrey calling for such an enforcement of the Locations Act as characterized the period after the war, which would now be absolutely unjustifiable. But the advice given by the *E. P. Herald* is one that should be the talisman of all who aspire to legislate for the Colony. Says our Port Elizabeth contemporary, " The policy of gradually attaining the end the farmers have in view, has been, we have always understood, one carefully cherished by the present Ministry. It is, however, a policy which can only be brought to a successful issue slowly and gradually, and one to which the Native mind must be educated by degrees." Hasten slowly is the ideal Native Policy of the country.

CURRENT OPINION.

THE *Cape Times* which announces the contemplated abolition of the Secretary for Native Affairs' Department in connexion with the Cape Ministry of public affaire, says, " We doubt the wisdom of abolishing the Ministry of this department and merging it into another. ' It is ill swopping horses when crossing a stream,' was a saying of the astute Lincoln, and as yet we have not arrived on the opposite banks of the river in native matters. The great mass of natives on our eastern borders live in a state of unredeemed barbarism, with habits or thoughts little in common with Europeans. They require special care and legislation, and will do so for many years to come, and although they largely outnumber the white population, yet they are practically almost unrepresented in the Legislature. We think, therefore, that the proposed change is inexpedient, and that it will be far better to retain a head of the department; directly responsible to Parliament as hitherto. But we venture to say our contemporary will not deny that, during the greater portion of the existence of the Ministry for Native Affairs, it has not pretended to represent the opinion and feelings of the Natives in the House. Far otherwise, it has been the means of assisting in testing almost every theory that faddists propounded respecting the Natives.

REFERRING to the Governor's portrait issued in connection with this journal the *Excalibur* writes:—*Imvo Zabantsundu* presents, with its issue of the 6th inst., a lithographed portrait of Sir Henry Loch, and in referring to the picture says: " It is to be hoped that the novelty of the step—for such a presentation is the first of the kind so far as the natives of this Country are concerned—may serve to deepen (if possible) the sentiment of loyalty and devotion of our people to the institutions

of which His Excellency is, in Her Most Gracious Majesty the Queen's stead, the visible symbol and embodiment." I would like to call Sir Henry's attention to the fact that this paper, written and edited by a native gentlemen, is generally held by the Sprigg Government to be a seditious print. As a matter of absolute truth, however, it has done incalculable good for the natives, raised them to a sense of responsibility and political influence, and above all, has laboured earnestly to broaden and cement amicable relations between the Kafir and the European population of the colony. The articles are all ways written with modesty, temperance, and logic, and are marked by the moat respectful courtesy when dealing with matters of controversy. I am pleased to add that it is the intention of *Imvo*, if sufficient encouragement is given, to publish " other illustrations of leading Colonists who may at present be known to Natives by names, but whose existence to minds just touched by civilization may well seem almost mythical."

THIS is the contribution of the (Humansdorp) *Re-Echo* to the Congress debate on the " Constitution and Colour":— We mention the nationality of these two delegates (Messrs, van Minnea and Hawkins), because it seems so strange that two men who are not born colonists should have imbibed such intense hatred to the natives. We can well understand a Dutch farmer's antipathy to the black man, as it is to a certain extent bred in him, who in days gone by was taught to look upon the natives in the light of master to slave. But we have never heard of a farmer, no matter how rabid he was in this respect, speak of a native with such utter disgust and abhorrence as did the two delegates in question, and we venture to say that not one member of the Bond in fifty would endorse what was said by Messrs, van Minnen and Hawkins. ... Of Mr. van Minnen we know nothing—not even if he is a farmer. Mr. Hawkins is not, but he is a law agent, and derives a considerable portion of his income from the men he so outrageously condemns — the natives.

ON the burning question of the hour, the Colour question, as raised by the Bond Congress debates, the *Kimberley Advertiser* remarks:—Very likely it will be a long time before a " coloured" or a black man ventures upon the hustings as a candidate for what are euphemistically termed Parliamentary honours, although in some districts the location vote is not to be despise, and in Cape Town the ' enfranchised Moslems me believed to be so strong, numerically, that they could return their own candidate and with votes to spare. But it is not an extravagance to foretell the time when either distinctly "off- coloured " or purely end indubitably black candidates will receive requisitions and will not only accept them, but will be returned triumphantly to the House of Assembly. Without going into particulars, many of our readers can readily recall the names of more than one prominent South African who has pushed himself into the front rank of wealth and influence in spite of the " black blood " in his veins, and in various parts of the country there are Kafirs who, by education and general surroundings, have been rendered fit to occupy responsible positions in the public service and other walks of life. . . . None but the Bakkers and Van Minnens of the Colony would deny that the native is capable of a high intellectual and moral development, and it is a point gained in favour of the Bond that the members indignantly protest against a resolution which is, in its essence-, not; only impolitic and unjust, but betrays a blind and ignorant prejudice which we are happy to say does not exist amongst the great mass of colonists, whether Dutch or English.

A Delicate Question.

(De Zuid Afrikaan.)

The decisions of the Bond Congress at Somerset East breathe on the whole a moderate spirit, and this is freely admitted even by English Colonial newspapers that are otherwise zealous against the Bond. The King Williams Town Kafir newspaper, however, thinks differently of the matter, and gives its reasons why it regards with suspicion the actions and intentions of the Bond. For this we do not at all blame the Editor, although in this instance we must correct him in a single point. If we should seldom or never contend against this newspaper, of which we can only follow the English article, that is not because we despise it, but because we know that our views and those of its Editor are so diametrically oppo-ed that no reconciliation is possible. We are no enemies of the Natives, but the policy to which we would destine them in South Africa is not that which Mr. Tengo-Jabavu chooses for his fellows, and expects could be chosen, hence it is that we regard it altogether useless to oppose him, otherwise than sometimes on questions of facts.

One of the last decisions of the Congress, and one indeed that was carried unanimously, was in order to urge upon

the Government the expediency of a plan proposed by Mr. Jan du Plessis, M.L.A. in the session of 1889, with reference to grounds in the District of Glen Grey, but was thrown out. The voting over this matter is still to be remembered. On the one side were all genuine Ditch-speaking Afrikaners; on the other side were the Government (the Minister for Native Affairs was absent), and the majority of the House. Now, that voting was not so strange. The district of Glen Grey is occupied by Native people who have not the slightest right to it. This fact is known to those of our readers who have followed our translation of the report of Mr. Theal on this matter. In the war of 1880 the conduct of the Natives was, besides, such, that had the Government who had to arrange matters after the war, known their duty, they would have taken a large portion of the land and divided it among the Colonists without anyone finding fault with them; but this they did not do. Grounding himself on the first point—the unlawful possessing and holding of the land by these people—Mr. Joubert proposed last year in the Legislative Assembly to cause them to quit the land, and Mr. Martinus du Plessis supported this with an allusion to the events of 1880. That this proposal of Mr. Joubert's was however altogether unacceptable was quite evident. Even if the people had no right to the land, even if they had afterwards by their conduct in part forfeited such rights to it as their occupation of the land gave them, it would still not have been right to drive the Natives away from the land after they had been allowed to use it, and when there was no other land where they could be placed. The Government would have made themselves guilty of an unpardonable mistake if they had received the proposal as it stood; and in the House itself it was condemned in very sharp language by some of those who generally vote with the Bondsmen.

The amendment of Mr. Jan du Plessis was that the Government should appoint a Commission to investigate into, and to report upon the grounds in the district. Whoever remembers what was declared in the debate—that large pieces of ground in the district lay unused; that the Government had earlier mule a grant of land in the district to the Railway Company, and that this grant having lapsed other arrangements were to be made respecting the land so granted will acknowledge that good grounds pleaded for the amendment, and that no intention exists to drive the Natives out of the land but only to confine them to the land they actually use. That was the reason why such an obvious minority voted for it, but on the other hand it was not-unnatural that the Government and the majority should declare themselves against it, under the impression of the proof in favour of the original proposal. Will, however, a proposal in the sense of the amendment of Mr. du Plessis, recommended afresh by the Bond Congress meet the same next session P The Kafir newspaper which had not perceived the decision arrived at, praised Sir Gordon Sprigg and his ministry for the attitude then taken up, and promised them the vote of the Natives and of all right-thinking Colonists if they did not abandon that attitude. As, however, the Bond does not ask for a fixed policy to be followed with regard to the Glen Grey or other Natives but simply for an investigation, is the Government then justified in casting this request to the winds? We believe not, and we trust that this time the Bond will bring this matter in such a manner before the Parliament that it shall not be declined without doing an open injustice to the inhabitants of the Colony.

Now the Kafir newspaper alleges — and we have to do here with a question of fact,—with reference to the introduction of a speech of Mr. Hofmeyr at Graaff Reinet that the Bond wishes to sell out in parcels by public auction to the highest bidder the land hitherto possessed by the Natives. This is altogether a wrong representation. There are within the Colony extensive tracts of ground which are occupied by the Natives as race or quasi race property, but which, unlike Glen Grey were assigned to them by earlier Governments, such as Fingoland and Emigrant Tembuland; or which belong to Native tribes who submitted themselves to the Colonial Government whilst possessing those lands and did not by later insurrections forfeit their right to their land—such as Tembuland proper, Bomvanaland, Baca- land and the like. No one thinks of depriving these of their land. It is quite plain that it will tend to the loss of the Colony if the land is to remain as race or quasi-race property, and that it should thus be the endeavour of the Government to replace this by individual titles, where that could be done without difficulty. It is not as easy matter, and wo do not point it out to the injury of the Government if they handle these matters with the most possible caution, and rather choose what is more tolerable than better if they fear to excite trouble by introducing what is better. But even if the object is to be approached by round-about ways and slow degrees it must not be lost sight of, and as far as wo understand the affairs of Glen Grey the Government must allege very satisfactory reasons for rejecting this in every way just request of the Bond in order to make it plain that it seeks to attain the end, though it disapproves of one of the means thereto.

BONISANI,

KULAHLEKE Encera ngese Dikeni
INKABI EGWANGQA, AMANQINA
AMHLOPE NGASEMVA, linomgea omhlope
ote gea empumlweni. Iminyaka mitandatu, lide.
Olifumeneyo wovuzwa, atumele ku Mhleli we
Mvo, okanye ku HERMANUS MYOLI,
Heckel, Emgwali, via Dohne.
March 29, 1899.—317490

ISAZISO NGEGAMA.

MNA, ndaziwa ngegama lokuba ngu
“ THOMAS WILLIAMS,” eligama lam
ndiya liguqula. Ukususela namhlanje
mandaziwe ngegama lokuba ndingu “
THOMAS W. XIPU.”
THOMAS W. XIPU,
Telegraph Office,
Kimberley.
March 1st, 1890.—310490

OLUKA

Gowie Uluhlu Lwezityalo.

UKWINDLA.

IMBALI ye Tswele Elikulu, Imigusho,
i Beet, Turnip, nemifunwana yonke
ingahlwayelwa. Zonke imbali ze Hypoxia,
Ixia, Sparaxis, Freesia, nezinye
intyantyambo zase Kapa ezingcambu
singhukuva. ne Pansy, Carnation, Stock,
Dianthue, Godetia, Larkspur, nezinye
intyantyambo ezilukuni, nezingafiyi.

- UBUSIKA NENTLAKOHLAZA-

IMPOMPO ENENTYANTYAMBO.

ENJENGE

Narcissus, Snowdrop, Freesia, Anemone,
Sparaxis, Tulip, Iris,
Ranunculus, Lachenalia, (Babiana, njalo-
njalo.

W. & C. GOWIE,

GRAHAM'S TOWN.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

LAMAYEZA aya yalezwa kakulu
ngumniwio, ngenxa yoku ngamelana kwawo
nezo zifo enzelwa zona; ngenxa yoku kaulenza
uku needa noku ngawenzakalisi umzimba;
ngenxa yobu pantsi bexabiso lawo; ngenxa
yokucoceka ekwenziweni kwawo; ngenxa
yokungabi nasikwa setyefu; nangenxa yokuba
enziwe ngemifuno engqinwayo ukuba
ingamayeza.

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

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu
ezikatazayo.

UM-AFRIKA (Africanum).

Umcaza ongenzi xesha ukulipilisa Izinyo.
UMFUNO YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi,
nokubeta kwentloko yonke.

UMHLAMBI LISO (Eye Lotion).

Oyena mpilisi wamchlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline

Aperient).
Eliqinisekileyo ukunceda ukungayi Ngase,
nokungatandi kudla, licesine nento ezinjalo.

UHLIKHILA (Embrocation).

Amafuta omi okupilisa ukuqagamba komzimba,
Ukuthi-Nqi kwa malungu ukuzakza, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omi okupilisa ukutsha, ukutyabuka,
ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana.
nezabantwana.

UMATINTELA (Antispasmodic).

Umcaza wokupilisa ukuqunjelwa nezitepu
nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka,
nokungatandi nto itiywayo.
UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonda
njalo njalo.

IGUDISA (Emollientine).

Into elunga kunene etanjiswayo ebona
bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa neli kutiwa “Lelona” xa isifo
sokubamba igazi sendele.

Izalaliso zendlela yoku wasebenzisa zishicilelwe
ngokuzalisekileyo zatiwa nca kwi bhotlana
nezitofilana ngazinye, eziti zakulandela
ngokufezekileyo akaze angapilisi lamayeza.
Ngekungabiko kaya, nandlu, namhambini ungenawo
lamayeza esirweqe sokulumkela okungekehlh.
Akandwa enziwa ngu JESSE SHAW, Igqira
elisebenza ngemcaza, e Bhofoto, atengiswa nguye
nge bhokisi nange Bhotile nangamagosa ake kwi
nkoliso yedolophu zale Koloni yonke, e Natal, e Free
State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co.,
Drummond A Co.,
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E Motti—B. G. Lennon A Co.,
E Miti—E. Wells,
E Dikeni—R. Stocks,
E Komani—Mager & Marsh,
E Bhayi—B. G. Lennon & Co.
E ngizisiwa—W. A. Young, E d
Ikaya lawo e Fort Beaufort kwa Nogqala,

J.W. GARRETT & CO.

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BANOVUYOKAZI olukulu ukushumayela okokuba lamzi mdala wazekayo
ka J. A. BARAGWANATH, bautabatile, bazimisele ke ukuwenza ube
yinto ngemihla engapambili obuyiyo ebantwini ngemihla edluleyo.

Siyatamba ke ukuba abatengi abadala basaya kusixhasa, basincede
emizameni yetu ukuwenza lomzi obe nguwo kanye, angati umntu afumane yonke
into ayifunayo ngama XABISO anjengawa se Komani, napi napi.

Umxholo wetu woba ku “ Bekizito.” Impabla iyi FIRST-CLASS
amanani asezantsi.

Njengokuba le venkile yetu ikakulu iyeyabantsundu, sizimisele
ngokukodwa, ukuba ama KRISTU, naba BOMVU zebeze kuti beqinisekile
ukwaneliswa.

IMPAHLA YETU ININZI, INTSHA ingubo zefishini zokugqibela,
kwezelokwe zitofu, Iprinti, ingubo ezinde, Izambuleli, ezangapantsi, amaqhosha,
Izandla, Ikaliko, Iminqwazi, Ijersey, Ialstars, Iflaneli, masesisiti
into yonke. Kwane kofu, swekile, sepa, tweya, njalo-njalo, Izihlangu, Isali,
Iblankete, Isuti zamadoda, Ibhatyi, Ibhulukwe, Ihempe, Idyasi, Iminqwazi,
Ikausi nezinye.

NGOKUBALULEKILEYO—Ngemitshato yabantsundu sizilungiselele
ukuzamkela i odolo ze lokwe zokutshata. Izigqubutelo, i ntyantyambo
sikufungela ukumlingana, uhlobo, nobutshipu.

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Konikwa awona manani apakamileyo
BON MARCHE
OBOYA, UKUDLA, ne MFELE, njalo njalo.

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*Oze kutenga apa ngokwalatiswa yi “Mvo ” maze akuxele oko. Ukuba utenge
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nganye.*

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lezotikiti liyakwandiswa
Incazelo cezeleyo isezazisweni ezishicilelwe kumapepa awodwa.

T. R. PRICE, Umpatiswa.

I-ofisi Ezinkulu, East London Terminus, March, 1890.

BANTSUNDU!

Bantsundu! Bantsundu

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

Lilo eli: —

Kuko Venkile apa e King, Kekalok'
impahla yayo lkup' ezezinye
everything, Kumbulani Ivenkile leyo.
Umniniyo utiywe ngamakosikazi,
Ngapandle komteketo, Ngu
Folokoco,—Manenekazi Yizani
ninqwenise iliso.

Ityal' ezetu zaba Tshakazi,
Ngokwenyani zihleli zodwa,—
Amanene, namanekazi S'true,
intengo yetu iyodwa. Ibhatyi, ihempe,
neminqwazi, Nebhulukwe ezisikiweyo,
— 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
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Sine mpahla eninzi
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ABAZAKUTSHATA
singabenzela i LOKWE ne
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Kulomsebenzi ungentla
sina maledi amabini
ngokukodwa okuwenza.

Ezamadoda i Suti, njalo,
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APRIL 8, 1890]

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I-RHEUMATICURO!

IYEZA ELIKULU LASE
SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo
Zamatambo, Isinqe, ingqaqambo
Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

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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, Ukuthi 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 umnino, aliyaleza
ngengqiniseko eliyenza ukuba liyayi pilisa
inkoliso yezifo zabantsundu base Afrika, kwacale
Fiva (cesina) yase Dayimani, kona kwesi sifo
sabantu abamnyama liyi nqobo, Kawulilinge
please. Litshipu, ibhotile zisheleni zontatu, izele
liyeza elinga tata intuku ezilishumi. Ibhottle
nganye ihamba nenwadi ene neto yesi Xhosa.

Lilungiselelwa umnino kupela ngu

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