

# Imvo Zabantsundu.

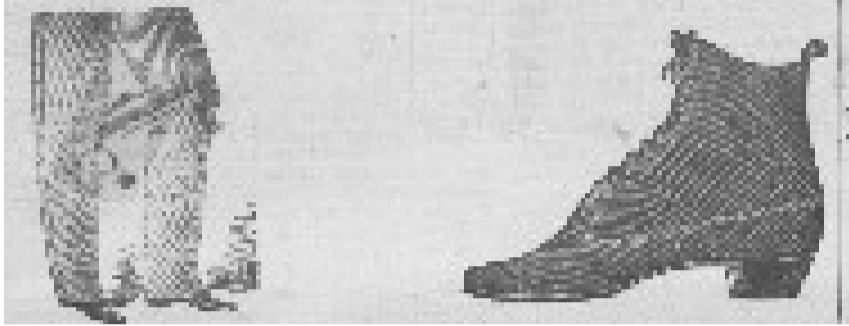
(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, MAY 1, 1890.

[No. 285



**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.

**BAKER, BAKER & CO.**  
**EQONCE.**

**IXESHA LO MCHEBO!**

**Beauchamp, Booth Co.**

(EBIYEKA J. J. IRVINE & CO.)

Eyona venkile yengubo ezilungileyo, nezitshipu  
edolopini apa.

Ihempe zamadoda ezinamaqosha e perile 1/6 inye.

Ibhulukwe ze stofu 3/, 5/ inye.

Ibhatyi zamadoda 5/, 6/9 inye.

Ibhatyi ze twidi emnyama 15/, 18/6 inye

Ibhulukwe ze kodi egwangqa ezilungileyo 7/6 inye.

Iminqwazi yamadoda eyi Soft felt 1/9, 2, umnye.

Ityali zoboya 5/, 6/, 7/, 8/ inye.

„ „ ezilunge kwayekwa 10/, 12/6, 15/ 18/, 20/ inye.

Iprinti (ezimabala), i pattern 6d., 7 1/2d., 9d. iyadi.

I Winzi zohlobo 6d. ngeyadi.

Ikeleko 2 1/2d., 3d., 4d., 5d., 6d. ngeyadi.

Ilokwe Zokutshata, Iminqwazi Yokutshata,  
**YONKE Impahla Yokutshata.**

**BEAUCHAMP, BOOTH & CO.**

E-QONCE, KING WILLIAMS TOWN.



Isaziso sika Rulumente  
No. 123, 1890.

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

KUYAZISWA ngokwe  
sishumayelo  
No. 30 sanamhla okokuba Amatyal  
e-Jeji ayaku hlala kwindawo  
ezilandelayo ngemihla  
ezakukanywa emva koku, zi qala  
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 Gala, 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 yatinteleka ngesizatu

ebesingazeki ukuqala amatyal

kwezondawo zingentla ngalomihla

imisiweyo, yose iqala nangawupina umhla

efike ngawo kulomzi okanye

kwakamsinya ngangoko koyilungela.

THOMAS UPINGTON,

Attorney-General.

**EKA GRAY.**

Incindi Epitikeziweyo

—YE—

**LINSEED NE**

**HOREHOUND,**

Lelona Yeza le NKOHLOKOHL  
INGQELE, nazo zonke izikuhlana  
zo MQALA ne MIPUNGA.

**1/6 NGEBHOTILE.**

2/- LITUNYELWE NGE POSI.

Nganoanani Nanganye kwa

OLUKA

Gowie Uluhlu Lwezityalo.

Luka MARCH

UKWINDLA.

IMBALI ye Tswela Elikulu,  
Imigusho,  
i Beet, Turnip, nemifunwana  
yonke  
ingahlwayelwa. Zonke imbali ze  
Hypoxie, Ixia, Sparaxis, Freesia,  
nezinye  
intyantyambo zase Kapa  
ezinqcambu  
zinhukwa ne Pansy, Carnation  
—UBUSIKA NENTLAKOHLAZA—

IMIPOMPO ENENTYATYAMBO.

ENJENGE

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

MAZIMILISELWE

**W. & C. COWIE,**

GRAHAM'S TOWN.

**IWU! ZIMKILE!**

EMDIZENI, ku Lali ka Kalana,  
kubiwe  
IMAZI YEHASHE EGWANGQAKAZI,  
enekolo, epaulwe indlebe zombini  
pezulu. NENKONYANA EYINDUNA,  
EMFUSA, inekolo, inenyanga  
ezintlanu  
izelwe. Olifumanisileyo wotumela  
kwi  
Ofisi ye Mvo.

31590

DYOLIS MYINGA.

**DYER AND DYER**

EQONCE, KING WILLIAMS TOWN.

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/

Ibhatyi ne Bhulukwe ze Kodi

**INTLOBO EZINTSHA ZETYALI.**

Isuti Zetwidi emnyama zamadoda

(ZAMANANI ONKE.)

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

**IMPAHLA EZINTSHA NEZIYI FISHINI**

**DYER NO DYER,**

KING WILLIAMS TOWN.

**KANGELA**

**GILBERT FOX NO NYANA,**

Abatenga, Batengisele, Batumele Impahla,,

SIFUNA ukukumbuza ama FAMA ABARWEBI NO MZI wonke ukuba  
asingabakoyo

nje, koko intumekelelo yetu ukutengela, ukutengisela, nokutumela nalupina  
uhlobo lwe ziqhamo zomhlaba, esesinatubata 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 sanala sitengise ezomhlaba zinikela kuti

**GILBERT FOX AND SON,**

**W. McGLASHAN & CO.,**

(MAGALA),

**E-DIKENI**

BAHLALA benezona mpahla zokunxiba zintsha ezena ntloba  
zipilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO,

**Zonke Intlobo Zabatsatayo Kwesi Siqingata,**

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

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

**W. McGLASHAN & CO.,**

E-Dikeni.

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

# ITYALI !ITYALI!

UKUBA ufuna ITYALI ezisitileyo, nezomeleleyo yiya kwa

## GIBBERD & BRYANT,

Ityali ezinkulu ezimnyama nge 4/. inye.

Izitofu zamanenekazi.

Iprinti ezimanani apantsi zohlobo olutsha. Ilinzi, ezentlobo zonke.

Uhlobo olutsha lwe SETINI EZIMHLOPE, Neveyile Zomtshato, Namagqabi, Neminqwazi, nako konke okunokufunelwa umtshato.

KWA

# GIBBERD & BRYANT

## Iveki.

SIYAVUYA ukuba ukuba u Rev. R. Birt wase Peelton owaye gula kakulu. uyachacha.

AMAHASHE ka Mr. Booi Skapa abesoloko efunwa ngesaziso kwi Mvo, afunyenwe e Mgwali wakwa Ngqika, yinto ka Vecashe ngo 17 April. Asiwu kwa oko lipolisa ka mfundisi wase Qwebeqwebe. Naso ke isiqamo sokwazisa mawetu.

KUKO amafama amhlope nantsundu kwisitili sase Kubusi agusha zilunwele ukwekwe ngangokuba sede zagqiba iminyaka emibini zingazanga zivaswe nge dipu.

ZININZI inqwelo ezibuya nayo imitwalo yebhali eblayishelwe e Rautini. Isizata soku kukuti abo bezitunyelwa kabo bangabinako ukuzitwala indleko ze transpiti.

KUKO intombi eminyaka imashumi mabini ananye ezibulele e Camperdown, e Natal ngokuzixhoma kwintsimbi ye bedi. Kute kuvulwa ucango ngokuvakala kwemigomo laselagame kade ithoba. Izigekabani kukungavunywa komntu ebintanda.

OBHALA ese Somerset East ubalisa ngohambelo lwake e Bhayi, apo afike wabona ozi Paka, nozi Library, nozi Hospatala, kwane Anivestile yakona.

KUSIVUYISA kakulu akubona ukuba kwi ntlanganiso ye Bhunga lesiqingata sase Qonce ebingolwesi-Hlanu olungapaya, i rafu yezinja ipelisiwe. Imbangeli yoka babanzima bokuyiquka. Siyambulula u Mr. Nettleton ngokungenisa elicobe.

Kwi Debate ebingo 6 April, e Clarkeburg Institution, bekuxoxwa ngalombuzo: Kalungilena ukuba utywala butintelwe kwaba ntsondu? Abati ewe 47, abati bai 17. Wena ke!

ABARWEBI mababa baza kusizisela nempingelo yase Ngilani njengokuba abagcini bamahlali bebandoza konke okukhula konjane.

IKONFERENS ezayo yama Wesile yobase Peitermaritzburg, ngesimemo salo dolopu. Kucelwe ukuba i Konferens yaphesha inyule u Rev. Peter Hargreaves ukuba abe ngumongameli weye 1891.

INGXELO yentlanganiso yama Tempile, ebise Debe, kwa Mr. Njikelana, yobonakala kwelezayo.

U MR. E. B. CHALMERS, imantyi entsha yase Bhofofo, yamkelwe kakuhle kona, yenzelwe isityo esikulu e Town Hall, yafundelwa nombuliso.

Kuko umlungu odubule umntu omnyama ngenzoko e Robinson Mine, e Johannesburg.

I-RULUNELI nerola ifike nge 25 April e Bloemfontein, yamkelwa ngombuliso. Xa isekona iyakuhlala emzini ka President Reitz. Kuko nedinala enkulu eyakwenzelwa yona.

AMAFAMA selekawulezile kanye ukuvuna umbona, alungiselela ukulima inqholowa. Ati ngati yofumaneka ngelixa lizayo. Azakuyihlawela kakulu ke ngoko. Lento iyacingwana ngamawetu? Sitshe kuba namasimi seleda oma kakubi ekubonakala ukuba akude abole zimvula engavunwanga.

NGOLWESI-HLANU, 2 May, 1890, kuya kubako intlanganiso yokabulisa a Dr. Stewart e Lovedale. Iyakuba kusasa ngo 10. Kulindelwe iqela ekiluku lamadoda angaba nokufikelela. Inceda enenteto emandi kakulu yombuliso, efike yakankanya imisebenzi emikulu eyenziwe ngu Dr. Stewart kweli letu, nemizamo yake ngenxa yohlanga oluntsundu, sika sayiboniswa. Sobuye senze amazwi etu kuyo emva kwa lentlanganiso siyibikayo. Isimemo sika Mr. Wauchope siya sibulela, sekuya kuxaka amaxesha nokungabiko ko Mhleli weli pepa ekaya ukufika kwaso. Banga abanta bakowetu bangamelela amatamsanqa u Dr. Stewart ehambeni yake. Kwinteto ebhekiswa kuye siqumkabela ngelithi—Amen.

UMFO wase Bhayi ongu Titus Vena, omnyaka imashumi matatu, ubulewe butywala. Ute u Dr. Ensor akamxilonga wafumana ukuba besebungqibe imipunga. Nitiina bantu bekwepile ngalendawo?

NGEXA lomboniso owawuse Bhofofo u Hon. John Laing, M.L.A., no Mr. S. Johnson, M.L.A., benza inteto ezishushu ezixhasa uloliwe ofuneka pakati kwe Qonce ne Cookhouse.

ukuyiqondela, ukuba angababulali abantu ngokwalela nemitu engena msebenzi.

Abantsundu base Ngqushwa siteta nje base bunzimeni, nendleko zamatyala. Bate bona bakuba ukuba abapati bamahlali bayeza, basebebuta imali ukuze 'ke bave, balwele amalungelo abo. Lomcimbi ubungowokuqwalaselwa ngu Mpatiswa-Micimbi ya Bantsundu ; koko akako ngokufa. Abanye abapati babayeke abise Ngqushwa ukuba bazibonel; abanye badliwe, omnye elake lisasingiswe ezi jajini Ngoko-mteto wa Mangesi asina kulingena elo ityala. Kodwa singenza libe linye ngenito ebagele ukuba i Mantyi yenjenje. Wonke umlesi angaba uyazi ukuba Amamfengu angeniswa e Ngqushwa ngo 1835, ngo 1837, nango 1845, kwenziwe iminqopiso kunye nawo, anikwa lomhlaba unalamahlali. Amandla alo Mnoqopiso asikabi nakuwaxela ngapambi kokuhlala kwe Jaji ezayo. Ukuba iminqopiso ka Rulumente na Bantsundu yinto yokuqwenywa xa atandayo, ingaba i Ngilane iteta ntonina ke pofu kwelase Germany ne Portugal? Asikakolwa noko ukuba u Rulumente angaba unike namnye waba Pati-Mahlali, noko aselengu Mtshutshisi Wamatyala, igunya lokuba anyelise iminqopiso yabo nabantsundu njengoko elinye ipepa litshoyi, kuba kubantu bakowetu bona ilizwi lesicaka sika Rulumente seyilelika Rulumente. Asiyiboni into ebangela ukuba kubeko ukutetwa kwalamatyala, kuba angasuke ati kanti usayakugwetywa u Rulumente; ibe yonke inkatazo ingeyingabangako ukuba kaloku bebeyiwe kakuhle abantu base Ngqushwa, ingengawo kodwa amagosa anyelisa iminqopiso emikulu, nakatalele ukuni olungenamsebenzi, kunesizwe sabantu.

ITETA ngomfanekiso we Ruluneli, i *Excalibur*, elase Kapa, yenjenje: I pepa le *Mvo Zabantsundu*, libhasele abalesi bala ngomfanekiso we Ruluneli u Sir Henry Loch. Laye lisiti 'Sanga esisenzo sitsha, nesokuqala kule Koloni singancedisa ukunyhanyhatela uluvo lwentobelo-mbuso, nokuzinikela okupeleleyo kwama wabo kulaulo olo Umhlekezi angumqondiso Womntan' Omhle u Fitoli.' Ndinga ndigazisa u Sir Henry ukuba elipepa libhalwa, lihlelwe kwali nene elintsundu elicingelwa ukuba lilipongoma lulaulo luka Sipiligi. Eyona nyaniso ingenakupikiswa kukuba selenze ukulungu ukukhulu pakati komzi ontsundu, liwupakamisele kwinqondo yokuzipendulela nokunyamekela izinto zombuso, napezuko selidale nobuhlobo pakati kwabamhlope nabantsundu bale Koloni. Ndinovuyo ukati ngokungapuzulu ezonandawo ziyintloko kwelo pepa zibhalwa ngenobeko, nangomoya opolileyo, nangobuciko obukulu, zayeke zibaluleke ngokuzala yimbeko nangamaxa empikiswano enezibeko. Ndiyavuya ukongeza ukuba *Imvo* izimisele ukwenza neminye imifanekiso xa kute kwako impumelelo. Leyo ke yoba yeya Mangesi apakamileyo, awaziwa ngaba ntsondu abakanyiselweyo, nakuba okwangoku esamana ukuvakala njengamapupa kubo."

ZITE zazininzi kakulu iziqigibo zengqungqutela zamafama ezibhekiselele kwimpato yabantsundu. Ezinye zilungile, zaye ke ezinye singenakuvumelana nazo. Pakati kwezo ke singahambi nazo kuko esangeniswa ngu Mr. John Landrey (u Cabhela) sokuba umteto welali zabantsundu mawenziwe lukuni njengeliya xesha kwaku sandulukugqita imfazwe. Ngelxesha sithi tina ungeze walunga xa uqutywa ngolohlobo. Iecbo elinikwa yi *E. P. Herald*, ipepa lase Bhayi, belifanelwe kubhalwa emacwecweni entliziyo zabo bonke abaeubhongo lokwenzela le Koloni imiteto. Luti umelwane lwetu lwase Bhayi: Isiko lokuba soloko kwaqwalaselwa okufunwa ngamafama lilona litandwa kakulu lolaulo lukuyo. Kanti ke elosiko linokupuyeliselwa ngokuti nabantsundu bacotoziwe kancinane, makubekwe izito, nalo isiko lokupata umntu ontsundu.

## INGQUNQUTELA YAMA WESILE.

### IZICELO NAMACEBO.

Kumiswe o Revs. H. Tindall, T. Chubb, B.A., R. F. Hornabrook, C. Pettman, H. W. Davies, B.A., J. Goduka, D. Msikinya, L. Meimang, no J. E. Parsonsen, ukqwalasela zonke izicelo namacebo avela kwintlanganiso zeziqingata.

### ISIYALO SE KONFERENS KWABAMHLOPE.

Kumiswe o Revs. T. Chubb, B.A., J. Fish no J. E. Parsonsen ukuba balungiselele isiyalo sa Mangesi.

### ISIYALO KWABANTSUNDU

Sinyulelwe o Revs W. J. Hacker, D. Msikinya, no T. W. Pooock. Kumiswe no Revs. P. Tearle, S. H. Ravenscroft, H. Wilkinson, okokuba balungiselele inteto yale ngqungqutela ebhekiswa kwi ngqungqutela ya Pesheya.

### IMBULELO YE KONFERENS

Ibhekiswe ko Revs. S. Evans Rowe, J. Thompson, M.A., onobhala abancedisayo; no Rev. J. Smith Spencer, Umongameli weqitileyo, Kwanyulwa u Rev. J. Fish ukuba atate indawo yomongameli njengo nobhala oncedisayo.

Ekubeni sasite zisenokuguqulwa indawo abaya kuzo abafundisi kweleqitileyo, okunene aba babuye bashenxiswa.

Rev. R. W. Lewis, Kamastone

„ C. Mahlutsbana, Tsitsana.

„ R. F. Hornabrook, Heald Town.

„ T. A. Chalker, Thaba 'Nchu.

„ C. J. Hepburn, Dundee. Abanye bona

baqiniselwe kwezo ndawo bebezuko.

### ABONGAMELI BEZIQINGATA.

*Cape of Good Hope*, Rev. Richard Ridgill;

*Grahamstown*, Rev. Theophilus Chubb, B.A.;

*Queenstown*, Rev. Robert Lamplough

*Clarkeburg*, Rev. Peter Hargreaves;

*Kimberley and Bloemfontein*, Rev. Jas Scott

*Natal*, Rev. S. Evans Rowe.

### IKONFERENS EZAYO

Kugqitywe ekubeni iye e Pietermaritzburg, Natal ngexenxesimemo sakona.

### UMONGAMELI KWEZAYO.

Kunyulwe ngevoti bema ngoluhlobo: Rev. James Scott 4, Rev. James Thompson, M.A. 6, Rev. Peter Hargreaves 15. Umgcini-Sihlalo wazise ukuba ngu Rev. Peter Hargreaves onyulweyo.

### IMVIWO ZABALINGWA.

Emva kwengxelo ezingemivvo zabafundisi abasesekulingweni, kunyulwe u Bev. J. E. Parsonsen ukuba abe ngunobhala ukuba u Rev. J. Thompson ebekalise umoya wokupuma kwelo wonga ngenxa yemisebenzi empahlileyo.

### AMALUNGU EREMENTE.

Kwisiqingata ease Kapa amalungu aba ntsondu, 1,531 ; kwesase Rini, 4 589; kwesase Komani, 7,793; kwesase Mgwali, 3,735; i Dayimani ne Bloemfontein, 3,698; kwesase Natal, 3,431. Abantsundu babonke bande nge 1,471. Lawo ke ngamalungu azelelo odwa ngapandle kwabalingwa. Abalingwa bebonke bayi 10,000, kwi Remente yentsapo bayi 4,734. Amanani xa aqukwa onke yi 43,510, i Ramente yande nge 2,462 nonyaka.

### AMACEBO NEZIQIGIBO.

U Rev. Jas Scott ungenise elokuba abafundisi ngebangakutshwa zintlanganiso zeziqingata, lonto yonke maseyikekwa i Konferens. Kugqitywe ekubeni lonto ixowwe kwazize siqingata

U Rev. J. Smith Spencer ungenise elokuba kubeko isikula se Tiy'o'oji sokufundisela amadodana amhlope, kwanokuba abantsundu ngebeba nesabo nabo. Lento ke isayakuxoxwa xa kudityenwe namadoda angabatunywa (laymen).

U Rer. J. E. Parsonsen ungenise elokuba imimiso ekuqutywa ngayo kwintlanganiso yesiqingata iguqulwe. Abafundisi badi bene nabalingwa nge 24, ngolwesi-Ne.

## Ezibhalelw' Edolweni.

[NGU MHLELL.]

Njengokuba ndaye ndimelwe kunduluka nentsasa yolwesi-Ne (17 April), ndihamba ngeposi ukusuka e Qonce ukasinga e Kapa, andibanga nakuhamba ngayo ngalomini kwangex' enelibala. Ndotsho kambe mna, kuba kute noko ndabe ndivisisene nomlungiseleli wababhambi kwangemini engapambili ndatenikisayo indawo eposini, kute kwakuba kusile okungaliyo, akufika amagwangqa, isonka sosapo sasisonka sosapo, yakatywainja. Ndiibe ngosalayo-ke xa ihambayo.

Lento umntu xa seyifake ilegenisi ayitandi kupazanyiswa. Ndiite ka ndakubon' ukuba wase Europe andityabekela, ndaputuma kungxwalintloko, ndaye ndisiti koti kupippi ndibuye ndiqubisane neposi. Ndinduluke sekusemini ndifunzele e Tamara nase Nqwebeni ukuya Kwelentonga, Lamanqaku ngawezinto endizive ndazibona endleni.

Imvula nomkamezelo wamhla ndanduluka, azibanga namandla pezu kwenzinwa zempahla yase mlungwini. Endifike e Rura, kwa Mr. Peter Nganga. nakubeni bekuse kuhle kakulu, zoniile ingabo, ndaye ndibe ndihambe ibubugwidigwididi ukulahlekana nendlela (kuba kwakumnyama) kumagagaruka okuya e Xesi kwelika Nomhini kukubi.

E Tamara ndifike ixenye yamadoda abalulekileyo akona ingeko. U Rev. S. Nohe no Mr. D. Mali beye kuhambisa imvuselelo kwisikolo esidala sase Mkgangiso. Njenje Kapernahume yakudala, nakuba u Mkgangiso ubufudula upakanyiselwe ezulwini, ngoku ubonakala ukuba uqengeqeleka ngokukaulizileyo ukuya ezantsi elutlulini ukuba ungaba awuseluselutlulini. Imo yezikolo ezidala zetu bamnyama iyehlininikisayo. Ekubeni bekukangelwe ukuba zibe zindawo Zokupepela, nokupumla kodinwe zintloni zobuhedeui,—endaweni yokuba zibe zindawo ekunokungqinwa kuzo ukonwaba, nokunyhamnyhaka kwabantu abati Kukokwetu okukoyo, Kukokwetu nokuzayo,—

Kulapo ungangqina ukuba umzi usachope ngwezane kwinkandla zakwa Lizwi— usapungunguza. Ungangqina ngokuti intsapo yabati banga Makritsu ibe isenkulu into yokuyipehlelela ngolwase bumnyameni ukufunelwa ubudoda basendle ngabuzali. Kuba kuvakala ukuba akalenzile-nje owesikolo sase Mkgangiso wapule utuli. Yeyona mbasa ke leyo obonwa ngayo umzi osakumbula imbiza zase Dyeputa. Yiyo lonto ke ekufuneka imvuselele le ikupe o Messrs. Nohe no Mali emakaya. Akwaba bangasikeleleka.

Kanti ke noko mna sendingo ngenatamba ngokuvuselelwa kwabantu abadala bezikolo abate bagxeka u Moya Ongewele. Uluvo lwam ngabo alwahlukile kolo Mprofithe owabuzwa ngokubuyiselwa ebomini kwamatambo awomileyo. Ngoko-ke ndingongayivisiviso incho yamabandla ka Rona yamakupa amakulu etnali eRura zezinye indawo ukuya kunceda abazaziyo kanye Indaba Ezilungileyo. U Rona urola amakupa emali ukuxasa amawokowoko ezikolo ezidala ibe etshabalala amaqaba engazivanga Indaba Ezilungileyo kuba kusitiwa ayiko imali, kanti iya kwindawo ezingezixhasa ngokwazo namhla. Lonto uyaqala umzi uyayibona.

Umzana wase Tamara ungoginyisa amate ngendlela ezitile ezibalulekileyo. Ndingazi nokuba kwenziswa kukuba upakati kokuqaba obukulu sinina. Uyabonakala nkuba uzimisele ukubonisa ukonwaba entlawneni ngapandle kokunqalasha amatuba okuhambisa intloni zamaqaba. Yofika ninina imihla oyakuti umzi wase sikolweni ulahle imizimba, wonwabe entweni zolokolo njengokuba ulahla imizimba owase maqabeni entweni zawo? Isiko apa elibonisa unyawo luka Janyawuli ebukolweni— lolwuluku—ke alisavudubi umzi wase Tamara. Endaweni walo— usapo lufunzwe kwinto zemfundo kute bhataia. Iziqamo: ititshala zombini zezikolo ezikulu zabantsundu zomzi omkulu

wase Bhayi—esase Wesile nesase Rabe— zingamadodana ase Tamara. Enye indodana yakoni eyancanyelwa imfundo nguyise ide yapatyisa imfundo yamadodana ase Afrika kwi Sinala yase Nkukwebe. Enye indodana ifundisa e Nqweba, enye eQigqwalala, eka Calata iyitoliki kumatyala ka Mantyi e Rini. Lentsapo ukuba ibola izimilo seyingaba izibolisa yona, beyifizele eyabo indawo abazali. Sikolwana esingepi esisenza ezizinto zintle, sikeke sanyanisa ngakunye entweni zobukolo, sibayeka abahedini ukuba bagase nabo ngawabo amasiko obukweta njalo-njalo. Ngalowo mendo-ke Tamara!

India yetyalike neyomfundisi e Tamara zakiwe ngobugcisa yingcibi wase Magqunukwebeni, u Mr. John Makolota. Kwezakiwe ngemiti ityalike andikolwa ukuba kuko engayikupayo cyase Tamara ngobuhle, nangobugcisa bokwakiwa. Nendlu yomfundisi iyefanekilekileyo. Ezizindlu zashiywa ngu Rev. P. Mpinda wase Qonce ngofuduso lwabafundisi base Wesile, ebekaze eba uyakuba neminyaka apo e Tamara. Ngabanye ngoku abaxhamla umsebenzi wake, kuhle-ke. Ngokwakiwa komzi ndifunene into zo Nogeule ukuba beseke zedladla paya zawushiya omnye umzi emva ngokuti zake ingxande eziphileyo. Kangakuhle bengaziyekelanga ukuba zonakele babuyele ko ngupantsi. Ndiwe ndanemihlali emikulu ukuba umzi 'osahlile kongqupantsi kwesosikolo sewuhleli kakubi —ngamaxokoxoko kwizindlu zamadoda amaninzi — umzi awusaneliswe kwizindlu okuzo, sewabanjwe zintswelo zokuba beke labelela nokuba ube awukaqali ukwaka, Lomphunga ungoncomekayo.

Mbangi yokuba umzi uhlahle unghaleli ezindlwini zawo, siva ukuba kungxanyelwe ubuntu ngevoti, nokubalelwa enanini lamadoda ngezimimi indoda esebenzileyo isaziwa ngendlu yayo. Umbuso wase Mangesini unqabe ngokwetsili, ngabula Mr. Hzezikele Calata, isidwangwe sakwase Tamara apo. Wenzile: uyinto eseyimana ukufikelelwa

## Abamhlope Ngabantsundu.

IPEPA lase Kapa i *Cape Times*, lisixelela ngomoya okoyo wokuba i Rulumente ucinga ukucela i Palamente ukuba lipelisewe isebe lo Mpatiswa-Wabantsundu kubapati bolaulo, ize indawo yake itatyatwe ngu Mpatiswa-Micimbi yabalimi. Lengxelo ayisokutusa nabani ogqibeleleyo ukwazi ngempato yeli lizwe, ngenxa yokuba elisebe belite ngamaxa aqitileyo lasisikubekiso kunokuba luncedo kwimpato yamawetu. kule mimandla besede kwako inkolo enkulu yokuba amacebo abapati babantsundu abanokwazi okugqibeleleyo ngabo, asuke alahlalele unokumeni, lonto ke seyide yabangela ukuba kungabi salindelwa bulungisa bungaveliswa lelo sebe.

ABELUNGU bevenkile pesheya kwe Nciba bazama ngako konke ukufaka kumawetu uluvo lokuba Umteto we Bhula uhanjiswe I nakwelo.

U MR. GEO. UNDERWOOD obeyi Station Master yase Mvani, ubuhbele e Aliwal North, ngolwesi-Hlanu olungapaya.

ABARWEBI mababa baza kusizisela nempingelo yase Ngilani njengokuba abagcini bamahlali bebandoza konke okukhula konjane.

## Imvo Zabantsundu.

NGOLWESI-NE, MAY 1, 1890.

Umti Ungapezulu ko Ntsundu na?

URULUMENTE, ngabapati mahlati, ubapete gadalala abantu bakowetu kweli lase Maxhoseni. Indawana enokutatyatwa uyingenise pantsi kwo Mteto wa Mahlati, kwabe sekukancinane ukuba yonke into engumti ekulayo, ingafanelwa kugaulwa. Ukwaka, ukubiya, kwanomlilo, — kufuneka uluti Abantu ngezizukulwana ezininzi ezidluleyo bebe sebeqhele ukulufumana kumagcume namahlali akufupi. Namhla bafika amahlali selezalise ngamapolisa apa angubo ziluhlaza olufana nezikhwenene zehlali, asuke axhakamfule wonke opete uluti, ibekoko ukumsa kwi Mantyi, ebhele imtumele entolongweni yoninzi. Siya kuvuma kona ukuba abantu bako wetu 'ke bafeketa ngamahlali ngamaxesha adluleyo, nakwezinye indawo; kwanokuba, ngenxa yezizatu ezininzi, ifanelwe ukucinginwa imiti noncedo: kuloko u Rulumente lomsebenzi usuke wawunikela amadoda aqonde into eqondwa ngawo kupela, suke lamagosa, engakatali nto yilento ingumntu, amisa iqalekiso kuyo yonke into engumti, netyolo, engayikatalele into yokuba umti otile wehlali ungabizwa ngagama nye nomnye umti wangaselwandle, omnye unomsebenzi, omnye ungenawo ; yalwle yomibini. Wakubuza ukuba

kuza kutiwanina ngokomlilo, usuka kulamadoda ube ngorharhayo. Yinto ke leyo u Rulumente afelele

IPEPA lase Komani, i *Free Press*, liya sigweba isigqibo se Bondi esibhekiselele kutifuduso lwase Glen Grey, ize lenjenje ukuqoshelisa inteto yalo ende engawo lomcimbi: " Akuko nto yoda ifunyanwe ngokumana kupitizeliswa abantsundu. Koko into efunekayo kukuba ababantu batenjwe, bancedwe ngezo zinto zinokubenza baqubele pambili kwizinto zencubeko, nokubakupa esitokotkweni sobumnyama. Asinamatanda ngokungati kwenziwe yi Palamente ngalo mcimbi wase Glen Grey; kodwa asitandi kanye ukubuyise sive ngawo kulo kundla. Ukuba esi sipitipiti seminyaka yonke sisazakuba yiyo mbunguzulu ye Bondi, nditi ke soda sinyanzeleke ekubeni sisilwe ukuze lomcimbi use upela kuba kanye. Lento ke soyenza ngokuti abantsundu sibanike itaitile zeziyo nokuba zezobuzwe. Yaye lonto iyakuti ibakusele kwinto ezingati zibahlele kwixa elizayo xa nga kute kwako inguquleko elulaulweni."

ngokufaka intonga—uncula. Lomnumzana uti lonto kunjalo kukuba ulahla bona, Calata no Noguele, izityebi (ngenkomo ke), ntataba onyana bo Nogenle, amagaxxa namahlwempu, ngengxando ezo zabo. Ingayinto entle zite ke izityebi zakowetu zatengisa inkomo ngantlanu nangantandatu kwakiwa ingxande kulo lonke. Abantsundu bangangumzi okunjulelweyo. Kwala nonina, hina mabandlandini akowetu, ukukwenza oko?

Ukusuka e Tamara kusuke kwabafuleka inxwaleko zesiqu sam ngokuposana nendlela, nabunyama, nemvula kwindada zentili ye Xesi. Amangandngandi endiwadalelwe zezi nxwaleko andingebi sazezakana nawo. Kwezondawo zikude zilunge ne Xesi ndiwakamise umlomo ndakohlwa kawuvula ndakubona ubuqaba obungqingqwa, ngati abakufikelelwa kanye li Lizwi, busebushu buluhlaza bona obusenokuhomba, nokubuka umntu wase mzini Ngokuba kude kwabo kwiziselo ezivutayo, ndibufumene obubuqaba buse bobunika itemba, abunjengobu busangeneyo bumele inkanti. Nditse, azi koza kube mandli mlha u Rulumeni azivalayo inkanti. Inyamke endalatiswe ngayo indlela ngabafo b lali xa bendiduke e Zalara andisakubehle ndiyilibale. Indlela ndiqubaliswe nayo e Qamdobowa sekumnyama ngokubalalisa ngabafo abalungile bemizizi.

Ndifikile e Ngqushwa ndizifumene zininzi namhla impawu ezalata ukuba umzi ose Ngqushwa uzimisele ukuzihlamba kwisigxeko esoloko wancanyatiselwa ngayo sokuba yi Ngqushwa Emnyama. Ndifike u Mr. Philip Ngcanga, obefudula engumtati we Mvo, equlunqa uxandano olulingeneyo lwemiti alufulele ngamazini, suka ndamtanda. Akumzuzu kakulu kwahlolonyigwayo ukuba u Mr. Isaiha Kawa no Mr. Ncapai Luvuno base Ngqushwa, bayaka izindlu, bazimisele ukupuma emapempeni kuba unqupantsi akhulke nganto kwimpeme labakweta elizakubuya litshiswe. Impi enobuqela ihleli ko Ngqapantsi apo e Ngqushwa, kube mmandi ukuba ukuba nayo ise itwile impahla. Indawana endibangele udano zingqatvana zakweta basezikolweni cyalate ukuba utnzi usangene ngonyawo olonye kwa Lizwi olunye luse sebunyameni.

Inqwelo yendaba zakomkulu ndiqubisene nayo e Breakfastvlei zise namhla ndahamba kamndani ukuya e Rini apo ndingene kuloliwe kwangobobusuku bolwesi-Hlanu ndafika apa e Kapa ngomso wo Mvulo, 21 April, kwaye kungeko nto ibalulekileyo endingabambezela abalesi ngayo. Ingqomekelela endingayibuta apa e Kapa nengeze Lizwi, nangezombuso, nangezentalo, ndingabuya ndiwupakele umzi ukuba ungaba uyikatalele imvutuluka engento yakulonto.

## Ibala Labadlali

Umdlalo obupakati kwe Ethiopian C. C. ne Arabian Star, udlalwe nge 15 March, 1890. Kungene i Ethiopian kuqala ngoluhlobo lungezantsi.—D. Kadi e Jasin b Ismael 5, D. Hlati b Jasin 3, R. Christian c & b Ismael 0, Rev. Gawler run out Jasin 5, K. Tshona b Jasin 0, Capt. Ross run out Ismael 1. s. Lwana run out 0, J. Ngeni b Ismael 1, J. Katyana b Ismael 0, J. Mpindwa b Ismael 2, M. Kanyinye not out 1, Extras 4 Total 22. Kube kutsaleka nzima ngenxa enobuntshuntshu bomhlaba.—Sipindile kwapela ixesha kungene lamagama—

### SECOND INNINGS.

R. Christian c Ismael b Jasin 0, S. Lwana b Jasin 0, K. Tshona b Jasin 10, Rev. Gawler c Ismael b Jasin 11, J. Katyana not out 2.—23. Waba uyapela umdlalo.

Ele Arabian Star C. C., ingeno ngoluhlobo—Melick b Christian 0, B. Jackson b Ross 4, Gamat b Christian 8, Hamdin b Ross 11, Kabier b Christian 0, Jasin c Gawler b Ross 0, Samat c Kadi b Ross 3, Mistago c Kadi b Christian 2, A. Jackson not out 5, A. Sabant b Kadi 3, G. Adams Stumped Lwana 0. Extras 4. Total 40. Yadiiwa i “Topiya” nge 18 runs kumangeno oquqala.

*I-Match*, pakati kwe Pioneer ne Romani C. C., e Komani, ngomhla we 12 ku March, 1890.—Pioneer C. C.,—Sixishi b Lekalalaka 21, Stephen b Nukuna 4, Magoda c & b Msanpana 1, Nomwa b Lutu 2, Jamieson b Lutu 10, Hlati not out 6, David Mphahlele b Nukuna 1, W. Lutu b Rabula 0, Mqumbisa b Msengana 6, Mveli Swaartbooi b Msengana 0, Mjuza (Capt.) b Msengana 2,—Extra 3 Total 56.

Komani C. C.,—Maneli b Magoda 9, M. Rabula b Mphahlele 0, R. Kusse c Hlati b Mphahlele 0, P. Lukalalaka b Mphahlele 0, J. Plaatjes b Mphahlele 0, J. Xolimbila b Mphahlele 1, J. Msengana (Capt.) b Magoda 1, R. Nukuna b Mphahlele 3, Is. Zokoti b Magoda 1, Jas. Lutu run out 0, R. Ngcongca b Magoda 0. Extras 2. Total 17. Yaba ke i Komani C. C. ishiywe eludakeni nge 39 runs, Yintange entsha ye Pioneer C. C.

Nge 19 March kudlale i “Pioneer C.C.” ne “Komani C. C.” kwema njengokuba izikora zixela. Ngenx’ yexesha i-Innings zaba nganye.—Pioneer C. C.” Mphahlele c & b Msengana 3, Mveli c Msengana b Lutu 0, Sixishe b Lutu 9, Jamieson c Ngubo b Lutu 3, Mtuyedwa b Msengana 4, Hlati not out 9, Stephen b Lutu 0 W Lutu b Lunu2, Mgod (Capt.) b Msengana 6, Goduka c Kusse b Lutu 0 Nomwa b Lutu 3. Extras 5. Total 54. “KOMANI C. C.”

Msengana (Capt) c April b Mphahlele 9, Kusse c Goduka b Mphahlele 6, Tukwayo b Mgod 4, Maneli b Mphahlele 3 Nukuna c April b Magoda 12 Plaatjes b Magoda 1 Zokoti b Mphahlele 6, Nqohle b Magoda 1 Lutu not out 5, Xolimbila b Mphahlele 0, Ngubo b Jamieson 2 Extras 7. Total 56. Yadiiwa i Pioneer nge 2 runs.

Imatch ebepakati kwe Wide Awake C. C., ne 2nd XI ye Ethiopian, ibidalwa ngo-Mgqibelo we 22 March, kumhlaba we Wide Awake C. C. Kuqale ukuya emitini i Wide Awake C. C., eqale ukungena u O. M. Habana no Vaabom abadlale pantsi koqengqo lo Christian no Tywai ngoluhlobo,—O. M. Habana b Tywai 9, A. Vaabom b Christian 1 G. S. Kwankwa b Christian 0, J. J. S. Vena

Ibw b Christian 0. M. Yobe c Ngwana b Tywai 7, Z. Vazi b Ngwana 4, D. S. Vena b Ngwana 6, T. D. Senga c Yekele b Ngwana 6, M. Konza b Ngwana 1, M. D. Fani not out 0, B. M. Kwankwa b Tywai 1, Byes 2 wide ball 1. Total 38.

Kulandeie i Ethiopian C. C., (2nd eleven) engeniswe ngoluhlobo lungezantsi, pantsi koqengqo luka M. Konza no D. S. Vena.—D. Ngwana b Konza 0, D. Kadi b Konza 7, J. N. Mpindwa Ibw b D. Vena 39, J. Katyana not out b J. Vena 13, D. Hlati b D. Vena 1, W. Tywai b Konza 12, R. Z. Christian b Konza 5, H. C. Maqanda c Kwankwa b D. Vena 2, R. Yekele not out 9, S. C. Maqanda run out b Konza 0, D. Maclean b Konza 0, Byes 11 legbye 1. Total 100. Yadiiwa i Wide Awake nge 62 runs.

Nge 26 yalenyanga bekudlala i “Pioneer C.C.” ne “Komani C.C.” zalapa. Ngobufutshane bexesha kudlalwe i Innings ngazinye—nanzo izikora :—

### “PIONEER C. C.”

Magoda (Capt.) c b Xinishe 19, Hlati b Lutu 7, Mtuyedwa c Lutu b Nukuna 0, Stephen b Lutu 4, Mphahlele b Nukuna 8, Zwaartboy b Lutu 2, Mahonyana b Lutu 10, April b Lutu 1, Jamieson c Msengana b Lutu 0, W. Charles b Xinishe 0, Sixishe not out 0. Extras 12. Total 62.

### “KOMANI C. C.”

Msengana (Capt.) b Magoda 7, Dlova stpd Hlati b Magoda 3, Nukuna b Magoda 9, Lutu run out 17, Xinishe b Mphahlele 5, Mkefa b Mphahlele 8, Kusse b Mphahlele 0, Maneli b Mphahlele 17, Zokoti ht wkt b Mphahlele 1, Nqohla not out 1, Ngcongca b Hlati 0. Extra 3. Total 71. Yaba iyadiiwa i Pioneer nge 9 runs.

Nge Easter Monday kwakudlala i “Frontier” C. C. ne “East London and Dist” C. C., e Qonce. Kwaqalwa emva ko 12 o’clock kancinane, kwayekwa ngo 6 o’clock kunganganyanga ngababini—Kwangena kuqala i E. L. D. C. C., yenza 64. Yangana i F. C. C., yenza 65, Yapinda i E. L. D. C. C., yenza 53 for 6 wickets lapela ixesha. Baba ke batyiwe abase Lwandle nge 1 run kumangeno oquqala. Kulomdlalo sipaule umkwa ombi odla ngokubako kwi cricket yabantsundu. Ukuba umntu ati akufa ayipikise i Empire nomteto we bhola. Nantsi lendawo, asoyiki ukuyibeka pambi kwabalesi bazibonela—kungeno loquqala le E. L. D. C. C., kupakati u Rune no Mjokozeli, yabetwa ibhola babaleka yanqandwa yabuyiswa msinya, ababaleki babuya esitubeni, ibhola yafika kwenye i wkt epakati lowo yaposwa kwenye watiwa run out u Mjokozeli, akavuma ukupuma esiti, kuke kwawiswa icya i wkt, akunakuwiswa i wks ezimbini nokuba yena ungapandle komhlaba wakena yabaludushe ke lonto, wapika waxapa amagwebu oka Mjokozeli, ede yati i F. C. C. makayekwe angene kuno ludushe—umteto ke ababanga nakuwufumana wokumxhasa, kodwa noko wafumana wangena—Ngomteto we 28, wavefile u Mjokozeli ngapandle kwentandabuzo.

I Score:—E. L. D. C. C., first innings Malgas (Capt.) b Bopi 0, Mjokozeli b Menze 16, Landule c Rune b Menze 6, Bovana b Bopi 13, Fobe b do 0, Matross b Menze 5, D. Run c N. Rune b Bopi 17, Tshaba c Barnabas b Menze 5, Mbaqa b Menze 0, Mcanyangwa c Mpondo b Bopi 7, Kunene c Rune b Bopi 0, Extra 1. Total 64.

F. C. C.—N. Zondani b Fobe 8, N. Rune run out 2, J. Mpondo b Fobe 0, Barnabas b Mcanyangwa 5, Bopi b do 8, G. Mpondo b Fobe 0, Xiniwe b Mca-nyangwa 14, Menze c Bovana b Fobe 17, Ntshona b Mcanyangwa 0, W. Soga b do

### E. L. D. C. C., SECOND INNINGS.

Bovana c Barnabas b Menze 3, Matross b Menze 15, Kunene b Bopi 23, Mcanyangwa c Rune b Bopi 1, Mbaqa c Rune b Menze 1, Tshaba b Bopi 3, Fobe not out 2, Extras 5. 53 for 6 wickets.

## ABALIMI NA BARWEBI,

### E QONCE (April 25)

Ihabile—4/3 to 6/10 ngekuLa  
Itapile—8/3 to 14/6 ngenxhova  
Umbona—3/6 to 6/3 ngekuLu  
Iras—8/6 ngenxhova  
Inkuku—1/ to 1/9 inywe  
Ibran—3/ to 4/4 ngenxhova Amatanga  
—1/9 to 9/ ngedazini Umgnbo—16/7 to 18/9 ngekuLu Inkuni—12/ to 36/ ngeflara

### E RINI (April 26.)

Inkuni—20/ to 47/ ngeflara  
Inkuku—1/ to 2/1 inywe  
Ihabile—5/9 to 6/6 ngekuLu Amazimba  
—8/ ngenxhova  
Umbona—11/ to 11/9 ngenxhova Ibran  
—4/9 ngenxhova

IJAI E MTATA.—Pambi ko Sir J. D. Barry ele Nkosazana ingu Mr. H. T. Tamplin.—U *Malamba*, ngokuba inkomo 2 zika Tebongo, nebhokwe 12 zika Nyame, negusha 39 zika Joseph Dungane. Unikwe iminyaka 5.—U *Siyekira* no *Mbandela*, ngoknba nokwamkela ubuhuru, Babemelwe baza ababiko ke—U *Hikata*, ngokuba igusha 18 zika Tonyela wase Buwa—Iminyaka 2.—U *Nelani* no *Nkebenkebe*, ngokuba igusha 17 zika Mpinda wakwa Matyebeka, e Mtata. Emnye iminyaka 3, nekatsi 25.—U *Arthur George Sansom*, ngokushinta imali ze Banki, iminyaka 3.—U *Regu*, ngokubulala, ulindiswe i Jaji ezayo.

IJAI E GALA.—Pambi ko Sir J. D. Barry, ele Nkosazana ingu Mr. H. T. Tamplin.—U *Dumezeweni* no *Kiti*, ngokugqoboza ivenkile bebe, omnye wazimela, omnye iminyaka 2.—U *James*, ngokuba, iminyaka 5.—U *Gonive* ngobusela, iminyaka 3, ikati 25.—U *Babatiyana*, ngobusela iminyaka 3.—U *Mato*, ngobusela, iminyaka 3.—U *Mdiza*, ngobusela, inyanga 6.—U *Magami*, ngobusela, inyanga 6.—U *Booy Stankwana*, ngobusela, iminyaka 3, ikati 25.—U *Van Vereen*, ngokwenza umfazi womntwakwabo owake, iminyaka 7.—U *Gede*, ngokubeta, unyaka 1.—U *Zenzile* no *Beta*, ngokubetana. U Beta ukululwe, u Zenzile iminyaka 5, nekati 36.—U *Roloman* no *Zweni* no *Mabandama* no *Mpokhote*, ngokubetana. U Roloman udlawwe £40, okanye unyaka entolongweni, abanye bakululwe.

## Utyelelo Lwe Ruluneli.

### E BEACONSFIELD.

Apa ifike ngo 11.30 emini, ngolwesi Bini, April 15. U Sir Henry B. Loch no Lady Loch, nerola, nentombi zombini zake, Banikelwe ngombuliso oshushu apo Esitishini, saye shonjiswe sekububugheleqhele. Ukusuka apo uyeKungena e Town Hall, apo intsapo yakona yezikula, nomzi ubulindle kona ngembuliso.

UKUPUMA E TOWN HALL ungeniswe kwinqwelana yamahashe amane angwevu, ngo hola weso sitalata sikulu sisinga e Kimberley, saye eso sitalata sihlolihwe ngumntu sada saya kuma nge Marike yase Kimberley, emdeni we Beaconsfield ne Kimberley. Ufike izikulu, ne Mayor sebemlindele kwi Arch yokuqala epantsi kwe Hospital yekoko ukusina ngase Sekisini, ute akufika apo wangati ungena eziko ngenxa yobushushu bembuliso.

### I-ARCH YABACIMI BOMLILLO.

Site sakufika apa, sati hai makabe apa akayi kugqitiswa, ngenxa yobuhle nobugheleqhele bezindlu, nesitalata. Edlule apo uye

KWEYE MBOKODO I-ARCH apo ke ate umfo wase De Beers Company wasiqulwa kona ngobugcisa bokwenza izinto, site fanukuba apa woke eme, hai, avutela amakwenkwe ka Queen yekoko ukusina e Market Square.

ITALA PAMBI KWE ZINDLU ZE HIGH

COURT, Apa ke umkosi wonke wenyawo wase Kimberley ubulindle kona, umana ukutsholozwa ngengoma zegubu, kunye nentsapo yezikula ezimhlope nezintsundu, apo site sayibona kona into ka Mayeza nesikula sayo.

### IMBULISO.

Kuleswe owe Town Council kuqala kwalandela owama India. OWAMA WETU ulandele—waye uleswa ngu Rev. Sam. Mvambo obe hambe no Messrs Boyce Skota, J. Semouse, A. Mpinda. Bavakalise ukuba nabo baya tela bantsundu base Dayimani kumbuliso obanzi osewenzive ukumamkela e Koloni. Baye bevuywa ne Ruluneli ukuba ipatiswe lomzi ubalulekileyo upetwe e Kapa. Bakankanye ubunzima bomsebenzi apatiswe wona Umhle, ngakumbi opatelele kwabannyama. Kodwa buwise itemba lokuba, basevile ngobulumko, namava ake Umhle njenge Ruluneli ebipete kwezinye indawo, ngokunjalo nalapa kolunga. Bavakalise umtandazo wokuba Umhle aze azamelele ukubekela pambili imfundo, Ilizwi, nentlalo yabantsundu. Lombuliso baugqibe ngoku bhekisa naku Lady Loch. Umbuliso ubhalwe lamagama egameni lomzi ont sundu: Rev. Sam. Mvambo, Mr. Boyce Skota, Messrs. J. Semouse, A. Mpinda, J. S. Moss, no P. Mayeza

### IMPENDULO YE RULUNELI.

Bantsundu base Dayimani, kundivuyisa kakulu ukwamkela lamazwi ombuliso wenu, nokuya ukuba niyawutanda niwululamele kanjalo umbuso we Nkosazana.

Entetweni yenu nalate ukunga ninga mkela amatamsauqa, Elizwi, nenkululeko, nokunga imfundo yenu bamnyama ingahambela pambili. Ngokwam, ndiyatamba ukuba akuko mfuneko yokuba ndizigwagwise, ndingati qinisekani ukuba kungumnqweno, nentando yam ukuba ndininceda kwezizinto nizikankanyileyo; qinisekani ukuba iyakuba ngumzamo wam, ukuhlambulula izimilo, intlalo yenu bamnyama kuyo yonke ikoloni nezinye indawo ezibukosi bupetwe ndim. Ukwa-wubulela njengam u Lady Loch umbuliso, nonqwelelo lwenu, esitemba ukuba siyakuke siye kuzivelela nendawo apo nisebenza kona emingxenyeni.

### HENRY B. LOCH.

Kimberley,  
April 13, 1890.

## NATIVE OPINION

THURSDAY, MAY 1. 1890.

THE Government, is a tree worth through its Forest than a Native? Officers, is dealing out very hard measures to our people on this Frontier. Nearly every piece of ground that can be taken is proclaimed under the Forest Law, and almost every plant that grows is declared too sacred to be cut with an axe. For houses, and kraals, and house-fires, our people must have wood, and that they have for generations cut from the bush or forests close to their doors. Now suddenly, they find these forests filled with policemen in strange green clothes, who pounce down on the unfortunate man who cuts a wattle, and hasten him to the magistrate, who speedily sends him to the common gaol. We are prepared to admit that often our people have been wasteful in past times, and in some parts; as also that for many reasons some care should be taken of the timber trees of the country. But the Government has unfortunately entrusted the work to men regardless of everything but their own imported notions, and these officials, caring not for the people, put “a curse” on every tree and bush that has a name. If a tree in the forest and a bush on the coast have the same name, they care nothing that one is useful and the other useless; and both are prohibited. When some of these officers are asked

what is to be done for firewood, the request appears to them to be a joke. But it is serious, and Government should see that in trying to grow worthless plants, they do not kill the people.

The Peddie Natives are through this action of Government plunged in all the miseries and expense of law suits. As soon as they heard of these Forestry officers coming to them they made a large collection of money with which to ascertain and uphold their legal rights. This was one of those large questions which should have engaged the attention of the Secretary for Native Affairs; but he unfortunately is on sick leave. The other Ministers left the loyal Peddie people to their fate. Some have been fined, and one is being committed for trial before a Judge. This according to English law prevents our commenting on the merits of the case. But we may call attention to what led to this course being adopted by the Magistrate. As every reader knows the Fingoes were brought to the Peddie district in 1835. In 1837, and again in 1845, treaties were made with these people, by which certain land (including that containing forest), was given them. How far the treaty is binding is we fear not open for discussion until next Circuit Court; but if treaties with Natives are to be torn up just when Government pleases what is England’s position towards Germany and Portugal on this question? But we hardly think the Government authorized one of the Forest Officers, even though he is a prosecutor, to sneer at these treaties as a contemporary’s report appears to show, for our people are apt to take the words of a Government servant as the voice of the Government itself. The necessity for these legal proceedings we do not ourselves understand, and they may end in a verdict against the Government; whereas if the Peddie people were properly approached all difficulty might be removed. But it will not be moved by officers who sneer at solemn treaties, and care more for a worthless stick than they do for a large section of the people.

## Notes of Current Events.

THE Magistrate of Weenan County, Natal, has reported to Government that Natives should not go so freely to the Gold Fields, as they acquire a taste for liquor there, and come back demoralized.

THERE is a great outcry at East Loudon because the Arabs are settling there; but we hear that in the Transvaal and Free State the white people buy largely from them because they sell cheap.

SOME Natalians are angry because Coolies and Arabs sometimes travel fi st and second class on the railways, and the *Witness* says this is not allowed on the Cape lines; but our contemporary has been misinformed.

THE filthy condition io which the Natal officials allow Coolies to be in when travelling is a disgrace, and will some day send an epidemic flying through the country.

IN a town in the Eastern Province we hear that a gentleman, who had a large garden, specially imported some Arabs, who were engaged to take all his garden produce and retail it. All parties appear to have benefited by this arrangement.

MR HARRAN, in prosecuting for Forest offences at Peddie, is reported to have asked the Magistrate if it was the Forester’s duty to warn every man not to contravene the law P Our answer is that it was the duty of the Government to have done so through the headmen.

HIS EXCELLENCY the Governor has gone to Basutoland, where he is sure to receive a loyal and hearty welcome. New clothing for the occasion has been purchased in large quantities by the people. Sir Gordon Sprigg has not gone with him.

THE quantity of rum produced in Natal has fallen off, and the price has risen from ninepence to half-a-crown per bottle. But, notwithstanding the encouragement of this high price, which is equal to what the charge was for good Jamaica only a few years ago in the Cape Colony, the Natal sugar grower finds it more to bis advantage to sell treacle, which, we are told, is now coming largely into use amongst the Natives. So writes the *Witness*.

## TRAVELLER’S NOTES.

We reached Aliwal North on Thursday evening by train, and our friends were already on the Railway Station to receive and assist us with our luggage.

### GOOD THINGS ABOUT ALIWAŁ.

Aliwal seems to be a healthy place, and a good deal of business is carried on, especially transport riding. Upwards of fifty wagons some days, if not more, cross the bridge. The bridge over the Orange River has been a very great acquisition to Aliwal. A good deal of the life of man and beast has been saved by the erection of the bridge. Now, also, the great grievance of travellers has been removed—the Toll on the Colonial side. The inhabitants have a good library and a beautiful Botanical garden, and have a well attended market, where you see a good variety of vegetables and fruit.

### RELIGION.

There are three religious bodies here : The Dutch Reformed Church; the Dutch people in town and round about on farms, go there on Sundays. The Episcopalian Church; the English people attend this church, and it has a small cause amongst the Natives, as yet it is a very small cause. The Primitive Methodists are pretty strong, both amongst the Europeans and Natives. In the Native church amongst the Primitive Methodists, there are three languages used: The Dutch for the coloured people; Sesutu, for the Basutos; and Kafir, for the Kafir hearers. The Native Minister, the Rev. John Msikinya, his mother tongue is Kafir; but with great perseverance and diligence in study, he has acquired and speaks with great fluency English, Dutch and Sesutu. The forenoon service is conducted in Kafir, the afternoon service in Sesutu, and the evening service in Dutch. The native people are very much attached to him, and show much kindness in helping him in various ways. Mr. Msikinya is a man of remarkable piety, and has a good moral influence amongst the people. While the Primitive Methodists should be glad of having such a man, the Free Church Presbyterians should be glad to know that they trained him at Lovedale. The native school has about 120 children in the roll, and it has a grant from Government of £75. The school is well-conducted.

### BAD THINGS ABOUT ALIWAŁ.

There are beautiful hot springs here, and the Municipality has built good places to bathe in; and any person wishing to have a bath pays a trifle to the keeper. But no native is allowed to have this privilege. He may be a gentleman, a chief or King, he cannot, and must not enter there. All strangers, of whatever position or condition are allowed; and even dogs are permitted, all except a native. The Municipal Board should, in fairness to all classes, have a place erected for natives under the same keeper. *The Burial Ground:* There is a stone wall dividing the place where Europeans are buried and the Natives. The grave-yard is kept clean. But the wall of partition is carried even to the dead! Why should persons baptized by the same Minister, and of the same denomination be thus divided at the grave. It seems Christians preach there is one heaven for all people, but in practice they have two heavens, and therefore the wall of partition between Europeans and Natives.

It seems from the Natives that the Municipality of Aliwal are taxing the people heavily. They have the usual Municipal rates, and they are asking also the House Duty from the Natives on the Location, and instead of going to Government, it goes to the Board. It should be stopped now as Government has abolished it. We hope, however, that the Natives are mistaken in thinking they still pay the House Duty.

## SOME SAYINGS.

[BY I. w.]

<i>Kafir Mottos</i>	<i>English ???</i>
Unu Pemb’ eshiva	Sowing discord.
Gaada mbekweni	Busy body.
Yima vomoya	<i>A dog of the wind.</i>
Bamb’ isisila sebohe	Grasping at a shadow—
Wokolwa vevokosa	Lump it and go.
Lala nzenxeba	Begging one’s pardon.
Taru ameva	Behind the times.
Bafa abo	Self-blame.
Wolilela emsini	Without a finger in the pie.
Uvutelle pakati njengevalata	Without beat of drum.
Yintinsi menyoy	Hanging out false colours.
Uzipembela emoyeni	The fools’ Paradise.
Ulahla imbo yako ngo	Leaning on a broken reed
Poyiyana	
Wolila ngasonye uxele	Prickings of conscience.
inkawu	Obstinate as a mule.
Ngu Ntam nani	A snake in the grass.
Unomtu pambili	A hanging look.
Umdanyisa kofileyo	Practising on one’s credulity.
Uzisikela enqatni	Taking care’ of No. 1.
Ngu nqepela ndikule	To lead one a pretty
Umdimka kubila nge	... [dance].
Ukaulela inkawu ziya	ntloko Setting a trap for one.
kusela	Having a finger in the pie.
Yimbabala volwantage	The wild dog’s range.
Lukwেকে lwe xvili	Courting trouble.
Uzicandela umgalagala	Disappointed ambition.
Wodana Xoshomba	The Fabian policy.
Ukuza kuka Nxele	Tiding it over.
Yinkulisa bantwana	Vicar of Bray.
Sesika Mnyalaza	A wild goose chase.
Kude e Bakuba	To “leave not a rack behind.”
Umke nama ngabangaba	
32 Sinama ndokunamatela	Sticking like a leech.
33 Lishwa mlomhuzi wama-	Born with a wooden
	nqina ladle in one’s mouth.
34 Sihlinza impuku To	draw the curtains.
35 Kulila ibungane To	lay heads together.
36 Yinkonyana ka Siqwabe	Following blindly.
37 Yintlaka nexolo	(See 32).
38 Yinkungu ne langa	A cloud (multitude).
39 Iyikota iyixatula	A Judas kiss.
40 Uvutela amazinyo	To talk at random.
41 Ukasela eziko	To run the risk.
42 Ubeke ubutuli emnyango	An unguarded moment
43 Uhlutwe intlaka emilo-	A slip ‘twist the cun
nyeni	and the lip.
Akuko nkwali ipandela	To look after one’s own
enywe	interest.
45 Intaka yake ngoboya	benye Live and let live.
46 Untseng’ ebheka	Borrowed feathers.
47 Ngamanzi okupala	Enough and to spare.
48 Yimbumba yamanyama	Union is strength
49 Akuko nkanga idubula	To have a better
ingeti	—
50 Inkala ixinge etyeni	Between the horns of a
zeli	dilemma.
51 Isikuni sibuya nomkwe-	Haman’s gallows.
zeli	The crisis.
Indonga ziwelene	Balm in Gilead.
53 Kuxelwe e Xukwane	A rope of sand.
54 Sisonka sentisipo	<i>Divide et impera.</i>
55 Umasiza-mbulala	(See 29).
56 Ukaka ka mpetu	

## AMAYEZA

ADUME KUNENE,  
KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela

LAMAYEZA aya yalezwa kakulu mniniwo, ngenxa yoku nginelana kwawo nazo zifo enzelwa zona, ngenxa yoku kaulenza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso; ngenxa yokucekela ekwenziweni kwawo; ngenxa yokungabi nasikwa netyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye imuni. ELONA (Specific). Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu nekatazayo.

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

UMFUNO YEZA (Herbal Tincture). Elingoyiswyo zingqamambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

OMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, licesine nento ezinjalo.

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

UMDAMBISI (Soother). Amafuta omni okupilisa ukutsha. ukutyabuka. ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nesabantwana.

UMATINTELA (Antispasmodic). Umciza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic). Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nlo ityivayo. UBUGQI Magic Healer. Amafuta akupilisa, msinyane ukusikwa nezilonda njalo njalo.

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

UMGUTYANA (The Powder). Lisetyenziswa neli kutiwa "Lelona" xa isifi nokunamba igazi sendele.

Izalatio zendlela yoku wasebenza zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi tofilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekhehi.

Akandwa enziwa Mgu JESSE SHAW, Igqira elisebenza ngemciza, e Bhofolo, atengiswa nguye. nge bhokisi nange Bhotile nangamagosa ake kwi nkoliso yedolopu zale' Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

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

### ABATSHATILEYO.

MTOBI-NKUBEVANA.—Kutshatiswe u Rev. H. MTOBI wase Cradock, no MARY ANN NKUBEVANA wase Heald Town, ngu Rev. W. Philip wase Gwaba Mission, encediswa ngu Rev. D Malgas wase Bhofolo, e Fort Beaufort, ngo 10th April, 1890. 3it8590

MAGUNYA-MATSHAYA. — Kutshatiswe e Qonce, ngu Rev. P. Mpinda u Mr. JOSEPH MAGUNYA wase Lufuta, Tembuland, no Miss SARAH MATSHAYA, intombi yase Qonce.—3it 5.5 90.

### ABAZELWEYO.

EHEALD TOWN, nge 27 April, nge Cawa, Inkosikazi ka Rev. JONATHAN J. JABAVU, umfundisi wase Edendale, Natal, ibekele Unyana.

### IMIBIKO.

NJIKOSE.—E Bhayi, ngolwesi-Tatu, emva kwe dinala, 9th April, 1890, kubhubhe indoda endala n BOOY NJIKOSE. Usapo lwake lubikela izihlobo zake ngosizi lwabo.

NJINGE.—E Nyara, ngo 28th March, 1890, kubhubhe DAVID GXAMTWANA NJINGE, obengomdala wase Tshatshi. Ekuzeni kupuma kotnpefumlo ubize incwadi ye Mibedesho yake walala pezu kwayo, wapuma umpfumlo. Izihlobo ute maze zingamileli umoyisile u Satana. JACOB R. WEBB.

NTLATI.—E Culunca ku Qumbu, kubhubhe u JONAS NTLATI ngo 1st April, 1890. "Banoyolo abafela e Nkoeini." Izihlobo mazamkele lowo mbiko. N. JONAS NTLATI.

FIGILAN.—Ngowe 5th April, e Gala, kubhubhe u MRS. FIGILAN umkulo. Ugule intsuku zantandatu, wasishiya ngolwesixenxe. Ikwa yile fiva. Izihlobo mazamkele lowo mbiko. TIMOTHY MAKABA.

### KUFUNWA.

UMBAMBI wabantwana ababini. Ongenabo ubungqina obuhle ngesimilo angesele yeka. Woya nangayipina itsasa ku

Mrs. W. J. STEWART,  
Leopold Street.

## W. LORD & CO.

ABATENGISI

BEMPAHLA-YENTSIMBI  
BEMPAHLA-EZIKOMITYI  
BEBULUWA BEMIPU  
BEMBUMBULU, zentlobo 'zonke njalo njalo

### E MARKET-SQUARE,

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### UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyalu,  
Imicimbi Yemihlaba, Ukubhala  
Iminqipiso lwenziwa ngo

HOWARD &  
WEBB,

Emva kwe Zitola zo BAKER,  
BAKER & CO.  
E-QONCE.

## AKUKO RAFU

YE

## ZINDLU.

IRAFU ibulewe. Into yonke

siya kuyitoba kwa

BANTSUNDU. Sine  
mpahla eninzi esisayivulayo.

ABAZAKUTSHATA  
singabenzela i LOKWE ne  
MINQWAZI bakufuna

ukuba benzelwe.

Kulomsebenzi ungentla  
sina maledi amabini  
ngokukodwa okuwenza.

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

Zonke betu zipantsi ngoku-  
balulekileyo.

### SIYIBULELE I RAFU!

W. O. CARTER & CO.  
Kingwilliamstown.

KWI VENKILE

## YO KATA.

### BANTSUNDU!

Bantsundu! Bantsundu

NALI iculo lika "Folokoco" linge-  
lilo Elamaqaba Umqolo we  
Namba, kodwa elika Folokoco  
yedwa.

Lilo eli :—

Kuko Venkile apa e King,  
Kekalok' impahla yayo  
Ikup' ezizinye everything,  
Kumbulani Ivenkile leyo.

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

Ityal' ezetu zaba Tshakazi,  
Ngokwenyani zihleli zodwa,—  
Amanene, namanenekazi  
S'true, intengo yetu iyodwa,  
Ibhathi, ihempe, nemingwazi,  
Nebhulukwe ezisikiweyo,—  
Zonk' impahla zamaledikazi  
Ngenene zezifanelekileyo.

Siti kwaba batenga kade  
Ninga dinwa zihlobo zetu  
Kude kube ngu napakade  
Nitenga kweya kowetu.

Ningayilabali indawo 'ekuyo

Inkumba ka FOLOKOCO ngezantsi kwe  
Scotch Church,  
King Williamstown.

## TIDDY BROTHERS.

## ITYALI! ITYALI!! ITYAI!!!

A BANTU beza imihla-ngemihla ukuza kubona ITYALI zetu ezintle. Amaqela amaninzi abantu alusizi zizo. YIZANI NITYEBISE ILISO.

## Lumka! Ungakangeli apali!

Ote wakangela uya kufuna ukunga angatenga. Amanenekazi ayenzakala zityali zetu. Amadoda emkile ukuya e Kimberley ukuya kufuna imali ngenxa yetyali zakwa TIDDY ukuze ati akubuya atutuzele amakosikazi ngetyali zakwa TIDDY ukuba apeze ukulila ngazo.

Ityali zakwa TIDDY zisusela kwi 3/6, 4/6, 5/6, 7/6, 8/6, 9/6, 10/6, 12/6, 15/6, 17/6, 22/6.

## TIDDY BROTHERS,

E-BHOFOLO

## V. DOLD AND CO.,

BATENGA yonke into NGEMPAHLA nange CASH.  
Banempahla eninzi, enoncedo, e TSHIPU.

Pambi kokuba utenge kwezinye indawo kawuye  
kuvela kwa V. DOLD & CO.

Abatenga nge CASH bayapulelwa kakuhle.

### BON MARCHE

[Apo Kutengiswa impahla entle ngamanani  
angemakulu],

### E-GRAHAM'S TOWN

*Saneke Ityali ezitshipu kanye ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2 ½ d. yd. Amicako etungelwa kwi Blanket, iqala 4 ¾ d. yd. Ezona Ntlobo zintsha ze Print, 3d., 4 ¼ d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1/- inye. Iblanket zoboya ziqala 5/- inye. Amabhayi 21- lilinye; i Cotton Sheets 1/6 inye.*

## YONKE IMPAHLA YABATSHAKAZI!!

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

### INGUBO ZAMADODA.

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

*Oze Kutenga apa ngokvalatiswa yi " Mvo " maze akuxele oko. Ukuba utenge nexabiso eligqite kwi ponti enye (E1), uyakubuye ayinikwe isiheleni ngeponti nganye.*

## JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

## Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

ROURKE no MARSH,  
E Nyutawini nakwisitalato esipambi  
kwe ofisi ngase mcantcatweni.

For Etembani School.

ISAZISO.

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

Kubakandi be Bhekile.

KUFUNWA "Abakandi be Bhekile"

Abantsundu nokuba bane nokuba bahlanu, abasebenza nge stokwe. Baya kufumana imivuzo efanelekileyo, nomsebenzi ongapeliyo; Umntu makeze ngokwake, mhlambi abhalele kwi Office ye Mvo.

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

ELIKA

## ORSMOND

IYEZA ELIKULU

LASE AFIKA.

Yincindi yengcambu zemiti yelilizwe.

### UMPILISI WEZILWELWE

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

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

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

Lilungiselelwa umninilo kupela ngu

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