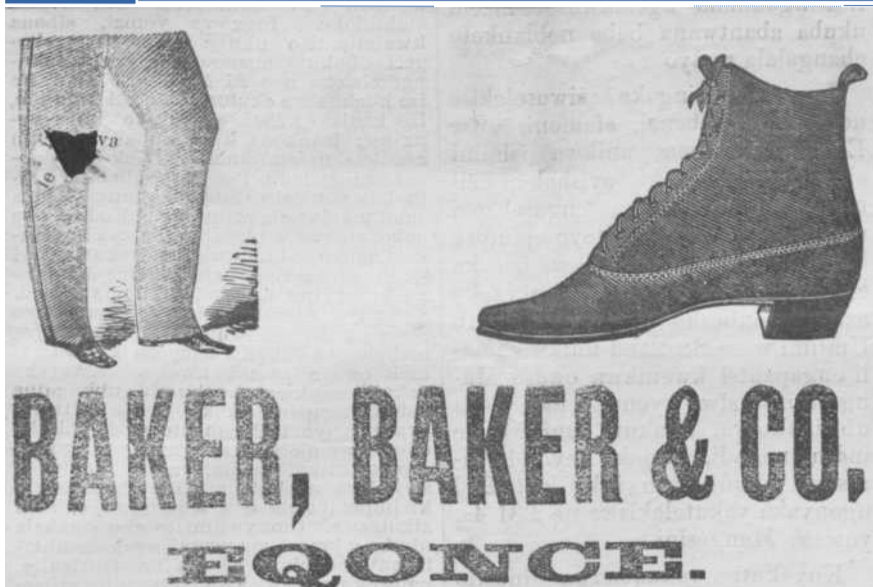


Imvo Zabantsundu

(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 15, 1890. [No. 287



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 King Williams Town, 13th January, 1890.

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 penile 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-OONCE. KING WILLIAMS TOWN.



ISAZISO.

KWI HEWU.

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

W. B. CHALMERS,
Civil Commissioner.

Incindi Epitekeziweyo
YE

LINSEED NE HOREHOUND,

Lelona Yeza le NKOHLOKOHLA
INGQELE, nazo zonke Izikhulane
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.

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

Kubakandi be Bhokile.

KUFUNWA "Abakandi be Bhokile"
Abantsundu nokuba bane nokuba
bahlanu, abasebenza nge stokwe. Baya
kufumana imivuzo efanelekileyo,
nomsebenzi ongapeliyo. Umutu
ngokwake, mhlambi abhalele kwi Office ye Mvo.

ISAZISO.

INDLU ye Cawa yase Nyanga (All Saints' Church), Emaqwatini, iyakuvulwa ngu Bishop Key ngomhla weshumi elinanye ka June (11th June). Uyakubako no Dalindyebo, ukumkani waba Tembu. 2it15590

INTLANGANISO ye Special Committee yo Manyano nge Mfundo iya kudibana e Qonce kwa Brownlee ngo 10 a.m., nge 16th May, 1890, ngolwesi-Hlanu evekini.—
Special Committee: Revs. E. Makiwane, W. Philip; Messrs. Bottoman, Tyamzash, and Njikelana, bayacelwa.

KENNETH MCALPHINK NCAFAYI,
Assistant Secretary N.E.A.
Emgwali, Dohne,
2nd May, 1890. 2it15590

IMIBIKO.

NIVEN.—E Belize, embindini we Amerika, ngo 1st April, 1890, kubhubhe u ROBERT NIVEN, unyana omkulu ka Rev. Robert Niven, umfundisi omdala welase Maxhoseni. Zonke izihlobo mazamkele lowo mbiko.

ISABELLA OGILVIE.
3 Viewfield Terrace,
Glasgow, Scotland.—3it29590

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/
„ Ioundulubhatyi „	„	3/3
„ Ibhulukwe „	„	6/

Ibhatyi ne Bhulukwe ze Kodi

(ZAMANANI ONKE.)

INTLOBO EZINTSHA ZETYALI.

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, Batumela Impahla.

SIFUNA ukukumbuzisa ama FAMA ABARWEBI NO MZI wonke ukuba asingabakoyi Nje, koko intumekelelo yetu ukutengela, ukutengisela, nokutumela nalupina uhlobo lwe ziqhamo zomhlaba, esesinamatuba atile obulula tina kwezonto. Sikulungele ukwa mkela 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 zinikelwa kuti.

ABATENGI bofumana ikwalilungelo kubo ukutumela i odolo zabo kuti, kuba abasindiswa kupela ingcapukisi yokuzisa e Marikeni, koko nokunyuka kwento ngenxa yokuhlu. tana ngayo kuya ncitshiswa, kuze ke kufunyanwe into e betele ngenani elingapantsi.

Amanani, etu ayabukeka, enokufunyanwa ngowacelayo.

GILBERT FOX AND SON,

KING WILLIAMS TOWN and EAST LONDON.

W. McGLASHAN & CO.,

(MAGALA),

E-DIKENI.

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlombe 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.,

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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 ukwa

GIBBERD & BRYANT,

Ngelixesha batengisa impahla emaxabiso alingeneyo apa edolopini.

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

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Into yonke efuneka ENDLWINI nase MASIMINI.

Ukuvulwa kwe Tyalike.

CALA TSENGIWE SCHOOL.

NGO 22nd MAY. 1890, umzi wase Batenjini uyacelwa ukuze ubeko ngomhla lowo. Unga umzi awungelindelile mapanana okunoyishwa. Kuyakubako ne Magic Lantern ngokuhlwa.

D. DOIG YOUNG.

Main, 7th May, 1890.—li1559

KUFUNWA.

INKONXA ZETELA EZIZE, kwi Biver Oil Works, e Qonce.

River Oil Works Factory, King Williamstown.

WANTED,

A NATIVE TEACHER for the Mission School at Nxaxa, Presbyterian out-station, Qumbu District. Apply at once, with references, to Rev. P. L. HUNTER, Buchanan, Qumbu. 2it15590

IZAZISO NGE "MVO."

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlalela

"IMVO ZABANTSUNDU"

ukuba intlaulo

Erolelwa Ikwata, xa ifike kwange nyanga yokuqala..... 3s.

Erolelwa Ikwata, ifike emva kwenyanga yokuqala 3s. 6d.

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

Ngangoko kunokwenzeka intlaulo itunyelwa nge Money Order efunyanwa kwi Post Offices.

Iveki.

IWUQOSHELISE ngo-Mvulo (12 May) Ijaji umjikelo wayo wesisiqingata sonyaka ngokuteta amatyala e Nyara.

U VON WITT umlungu wevenkile wase Kapa obebekwa ityala lokuba utshise indlu yake yempahla, ukululekile parabi kwamatyala akona e Jaji. Ubemelwe ngo Mr. Rose-Innes, Q.C., no Mr. Scriener.

NGOKUTENGISELA u Kahle utywala nge Cawa, omnye wabagcini nkati base Johannesburg udlwe £50.

AMABANDLA e Palamente ase Free State nase Transvaal avulwe ngo-Mvulo weveki egqitileyo, 5 May.

U MR DRIVER (Zulu) obefudula eyimantyi yase Cacadu, obeyimantyi e Prieska ngaleminyaka igqitileyo, unyanzelwe ngu Rulumeni ngokunganeliswa ukuba apumle kumsebenzi wobumantyi, wanikwa ipension elingeneyo kodwa. Siva ukuba use Wellington ngase Kapa ngentlalo ngoku.

I-KAUNSLIL yase Bhali ivumelene ngamalinga awaqaqinileyo amatsha okupelisa intengiso yomqomboti, ekubonakala usaseloko utwele amhelo apo e Bhali.

IXESHA eli lonke bekunjulelwa ukuba asiko isifo samahashe kwimimandla yeli pezulu enjenge Dordrecht. Nonyaka kwifama ka Mr. C. J. Bekker, kufe amahashe asibhozo, inxenye yomelwane lwake nayo ilahlekelwe. Nakwisiqingata se Komani esilunge ne Gwatyu akolisile ukufa amahashe.

ISAMKELWA nango May lo imali ye Mvo kwabebengekayitumeli eye Kwata epela ngo 30 June, 1890

I SYNOD yebandla lase Tshatshi elipantsi ko Right Rev. Dr. Macrorie wase Maritzburg idibene kulowomzi.

U REV. DR. STEWART uyishiye i Lovedale ukuya kupumla unyaka e Scotland elilelwa enqenenelelwa indlela entle ngabo bonke. Ingxelo zokubuliswa kwake sozilindela kum'bhaleli wetu wase Lovedale.

ASIBANGA nasituba se "Zibhalelw' Edolweni," ngu Mhleli kwelanamhla.

U REV. E. TSEWU, obambele u Rev. W. Stuart, M.A., e Burnshill, umiselwe ngu Rulumeni ukuba abe ngum'bhali we Pasi. Ungowesibini kwabeletu ibala opatiswa indawo enjengaleyo.

OLU Iwanamhla lusuku lokubekwa kwamaty e esiseko endlu utshisa yesinala ye Ntombi yase Nguqushwa (Durban). Kulungiselelwa ukuba abe mabini amatye esikumbuzo; laye elinye liya kubekwa ngomhlope, ukuba ayibanga ngu Hon. W. Ayliff yoba ngn Dr. Pope, M.L.A., 'ze elinye libekwe ngontsundu, ekucelwe ngumzi ontsundu ukuba libekwe ngu Mr. Tengo. Jabavu egameni lawo.

UQALIWE uyiakwa umcancato wesibini wo Mmandi e Paaldrift ngase Somerset East. Baninzi abantu abemke kwelo zibuko.

AMADODANA amabini amhlope—u Charles McGiddy no Fred. Collis—ebepambi ko Judge Solomon e Kimberley ngokupanga isitandatu sabantu abamnyama bakubabona begoduka imali eziqala kwi £5 10s. kuse kwi £15. Babakwelele amahashe baxhoba ipistoli baya kubapanga. Banikwe iminyaka 8 ne 7 ngokulandelelana kwabo. Unina ka McGiddy utsho esehangu isikalo wawa isiduli kwase matyaleni apo. Wavakala u McGiddy esiti e Jajini. Eight years' nawe uya kumelwa yiminyaka esibhozo, nemashumi mabini ; nawe Mr. Hopley (Elenkosazana) ngokunjalo.

U MR. JOSEPH M. ORPEN, M.L.A., ummeli wesitili sase Dordrecht e Palamente ugqite e Qonce izolo esinga e Cape Town kwintlanganisayo e Palamente. Kwintlanganisayo abenazo nabamhlope kulowo mandla ukuze ehle wamkelwe kakuhle nangabo babengabachasi bake ngexesha lonyulo.

UMPATISWA-MICIMBI YABANTSUNDU U Sir Jacobus de Wet, ukwele emkombeni kwela Mansesi ukubuyela kweli ngolwesi-Hlanu lwegqitileyo.

SIVUYISIWE kukuva ukuba Inkosi Umhlangaso itembise, ngesicelo sabantu base Mfundisweni, ukuba ayisakubuya imhlaye elizweni ngokubhalela kwipepe lendaba lase Kokstad Umfundisi u Hagile. Siyincoma ingqondo entle Inkosi lye, kuba bonke abahlobo ba Mampondo kweli, esizibalela pakati kwabo, bebesebeqala ukwanika emva ngenx' enale ngokulandelelana kwabo. Unina ka McGiddy utsho esehangu isikalo wawa isiduli kwase matyaleni apo. Wavakala u McGiddy esiti e Jajini. Eight years' nawe uya kumelwa yiminyaka esibhozo, nemashumi mabini ; nawe Mr. Hopley (Elenkosazana) ngokunjalo.

IMVO ZABANTSUNDU.

NGOLWESI-NE, MAY 15, 1890.

IMIVUZO YEZICAKA ZAMAFAMA.

LAMABALA siwatunyelwe ngu mhlobo omhlope ohamba eqonda, anezifundo ezimnandi. Abonisa ukuba umzi omhlope awusitwelwe kanye kuyiqonda into ebanga ukuba kumane kuqauka kuhlangana izicaka nenkosi zazo amafama. Lomhlobo uti, Siva sivile ngobuvula ba Mxhosa ukuba akavumi ukusebenza; kwanamacebo amalungu Embumba ya Mabhulu, ukuba banyanzelwe ukuba basebenze kumafama abafunyenwe behamba bengenamsebenzi, akuko zwi lenziwayo mayelana nawo. Kodwa akuko nto ikankanywayo malungana nomvuzo njengokungati wona awunto yakulonto. Kunqweneleka ukuba inyaniso zaziwe ngokubhekiselele kwimivuzo yezicaka zamafama.

Ababambi bezikolobho zosuku olunye nezimbini bamkeliswa indaliso ngemini, mhlaumbi isheleni kunye nokudla. Abazizo izigxina emsebenzini, esingelibaleke kubo okwangoku. Abalusi banikwa ishumi lesiheleni ngenyanga, bamkeliswe isiqingata sengxowa, esixabiso lizisheleni ezintlanu, into ke leyo ezidobilityi ezine ngemini, neponti ezintatu sombona ukuxhasa indoda, nomfazi wayo, nabantwana abangaba babini. Ngelituba umelwe kupuma negusha imihla yonke yeveki ne Cawa, epuma kusasa

abuye ngokuhlwa, abelixazi lemvula yonke imini endle mhla linayo. Zakuba zingenisiwe igusha ngokuhlwa, unokuya esitolosheni, ndibe ndizakuti ukuya kuxhiba ngubo zimbi, kodwa unkomo akanazimbi ingubo. Zingubo nina anokuzifumana umntu omelwe kuzambatisa, ambatise umfazi nabantwana, aze abuye abaxhase ngento ezityiwayo kumvuzo oziponti ezintandatu ngonyaka? Umfazi ukolisa ngokulala ngelokwe esenzela ukuba abantwana babe neblankete abangalala ngayo

Lomvuzo singake siwutelekise nonikwa umsebenzi, efameni, wase England. Yena unikwa ishumi elinambini ngeveki, eyisheleni ezimbini ngemini kuba engasebenzi nge Sabata, into ke leyo epindwe kwakane ngapezu kwenikwa isicaka esingu Mxhosa opete ipeni zake ezine nomxhesho wepeni ezimbini. Umlimi wase Scotland unikwa imali engapantsi kwenikwa owase Mangesini, kodwa yena wamkeliswa ubisi, ukutya, nenkuni, anikwe ze indlu enegadi, into ke leyo idityanisiwe, ekungatiwa ifike kwi £36 ngonyaka yakutelekiswa ne £31 4s. yowase Mangesini.

Kuyakuti yakuqondwa intlalo yesicaka so Mxhosa, ziqale into ezitile ezike ziyimimangalisayo zingabi sabi mimangalisayo, ezinjengokuba kusitiwa izicaka azivumi ukuhlala kubelungu; zitya inyama yento ezifileyo, nokuba bafa abamnyama nge 41 ewakeni ngonyaka, njengokuba zisitsho ingxelo zase Qonce, elixa e London kufa 19 ewakeni; kwakona impahla yamafama iyebiwa ngamamenene zicaka ezingabaveli bubu obhasi bazo.

Kufanelekile ukuba lenziwe elokuba nakubeni yanele intlalo yezicaka eyile ibalulweyo, akaswelekile ngamanye amafama Amangesi nawa Mabhulu avumela ukuba isicaka sibe nemfuyo yaso, asinika isicaka umxhesho wamasi inyama, ikofu, nezinye izinto. Abalusi bamafama anjalo bonwabile, bexolisekile, behlala nabelungu babo iminyaka emininsi, abanye bafele kubo.

Ewe, namafama anazo ezawo iziroro: kukwalingile ukuba nazo zikankanywe. Amafama ati izicaka zirauselwa lunyawo; zihlala xa zisafuna imali yerafu, zisakuyifumana zimke; zakunuyiselwa imivuzo zisuke ziratsho zingabi nasebenzi ; zikataza kangaka zaye kunjalo-nje zizicaka ezingenamsebenzi ngohlobo lokuba uvuyiswe kukuhlala ngapandle kwesicaka.

Sinamacebo esingawabhekisayo mayelana nayo yonke lengxoxo. ngazwinye—kufuneka ifama lisilungiselele isihlalo somalusi nasesilungileyo nesinqwenelekayo, ukuze sibe nento etsalayo. Xa kunjalo woba nokuziketela ezicakeni, abe nesona silungileyo endaweni yokuba nesikohlakeleyo.

Kwakona kuseko isituba ukuba inyuswe imivuzo ukuba ubefumana umvuzo opantsi kakade umalusi kungalunga ukuba kungaqalwa ngemali, kodwa kurolwe umxesho wamasi, inyama ne kofu, nendlwana efanelekileyo yakiwe ngezitena ezirwada, enekambile ezimbini nomboko wokukhupa umsi, singa ko nesife. Sibacingela abahlobo betu abangamafama ukuba bayazi ukuba umalusi wo Mxhosa ungumntu into etonyaliswayo ngama lungiselele amahle. Bekunganjani belandele ikondo liki? Mr. BLAINE wase Mucu, oyinyamekelelo nemfundo nonqu luwezicaka, esinika ibhaso le Testamente isicaka esikwaziyo ukulesa.

Kwakubon' ukuba zifunyenwe izicaka ezitembekileyo ngendlela enjengaleyo yalatiweyo ingenvuswa ke nemali, kubeko nehaso ekupeleni konyaka xa ngaba akubangako lahleko ngokuyekelela komalusi, nagusha zilahleke ngobusela. Abelungu bebengati izicaka bazifundise nokugcina imali ezibhankini zase P. A. HLOBO ABADALA— Amapepa okugqibela avela kwelama Ngesi, apete ozoku bhuhba kuka Mr. Robert Niven, unyama omkulu ka Rev. R. Niven, obefudula engurufundisi webandla lase Rabe eliyi U. P. kweli lizwe. U Mr. Niven ubulewe yicesini ngo 1 April e British Honduras kwelase Amerika Abahlobo abaninzi bomfundisi u Niven, bayakuziva ngosizi ezindaba.

Impawana.

IVULWE ngeveki edlulileyo i Palamente (Volksraad) yase Free State ngenteto ecelekileyo yo Mongameli. Okwelixa ite inteto yake yafun' ukuba yetembisayo, isekwe pezu kwenuqubo encomekayo yempato yalo kumaxesha adlulileyo. Sakuba sikangele amacebo apuhliswe ngu Mongameli lowo — okupumelisa isimo sabemi belo labo, sifumana ukuba ezinye indawo zalo mzantsi we Afrika bezifanelwe kuba nekwele ngenxa yomhlobo wazo oshesha kwe Gqili ngokuti abe nenene elifunde kunene elingumongameli elinokumenzela amalungelo aloluhlobo. Ingxowa yomzi, sibona kwakulonteto ukuba ibipetwe ngobugcisa obukulu ngangokuba ide yanokongezeleleka nge £112,785. Le mali ke iza kuchitwela ekulungiseleleni imfundo, ize kanjalo yabelwe eminye imisetyenzana; kwakona kuza kupeliswa kwerafu zendlela nezemicancato. Kaka ??? ngameli wolaulo lwa Mabhulu akanaku lindelwa ukuba abe nokunyamekela amalungelo abantsundu. Kodwa ke noko amawetu okwelixesha aya kuyamkela ngovuyo imvutluka eyakuwa kwi tafile zabamhlope abatamsangelekileyo xa kusenziwa ezinguquleko zixelwayo. Siyavuya ukuva ngamawetu ase Free State ukuba u President Reitz ubanyamekele abantsundu ngapezu ko Mongameli owaye pambi kwake. Kwayeke bekungeze kwabako bumbi ubungqina balonto ngapandle kokuba sive kwinteto avule ngayo i Palamente exela ukuba omnye wemcimbi eyakuxoxwa ngongwe mpatu yezikula zabantsundu. Lobto ke siyitabata ngokuti mayibe ibhekiselele kwimpembelelo eya kwenziwa ekutini zikutazwe. Omnye umteto ekubouakala ukuba ujonge amawetu ngokusemhlotseni, nesicinga ukuba awufanelekile, ngowokurafiswa kwabantsundu abasebenza emingxunyeni. Imivuzo yamawetu ipantsi ngokwaneleyo ngapandle kokude babhushulise ngoluhlobo Kuyasimangalisa ke tina ukuba liti inene elikwaziyo mhlope ukuqutywa kwemiteto efanelekileyo yamanye amazwe lifane lulwenzakalise ngoluhlobo udumo lwalo lobongameli.

ISIPELO sonyulo lwase Tinara lwendoda eza kutabata indawo ka Hon. John Tudhope sivakaliswe ngeveki edluleyo, ngo May 6. Amanani emi ngoluhlobo: U General Nixon, 673; u Mr. J. S. Reed, 355. Yabake i General iyapumelela. Ngalamanani kuyabonakala ukuba nakuba u Mr. Reed abonakele lomhla kwaxelwa abantu ekuza kunyulwa kubo ute walwa njenge ndoda, kanti ke ebepikisene nomntu owati kwakuseko amare okuba u Mr. Tudhope uyapuma waba selefuna ukunyulwa. Kumhlope ke ukuba xa bekte kwavela indoda eziyayo kuno Mr. Reed nokuba kuse Tinara, mhlambi e Bhayi, ibiya kunyulwa ngapandle kwamatanda. Lishiswa lonyulo kweli lizwe ukuba kungeko mlungiseleli wamanene amakabekwe pambi kuni, kusuke kuyekelwe nakubeni ukuba agadiwe pambi kwabavoti. Siyeva noko ke ukuba kumawetu awayixasayo i General yayinike izifundo zokuba yoyichase i Bondi kwindawo ezinje ngokufuduswa kwe Glen Grey, nokunyuswa kwevoti. Ke ngoko ivoti yake yoba yinto.

AMALUNGU atile e Palamente ahlangele nabanyuli bawo kwiveki ezimbini ezidluleyo. U Mr. Theron no Mr. P. J. du Toit, babene ntlangano e Richmond ngo May 3; u Mr. Orpen, e Doodoloro, ngo May 10; u Mr. John Frost, e Komani. Ubukulu benteto zalamadoda bube ngolulwazi; kanti ke kulomcimbi basafane besilwa nesitunzi njengokuba u Rulumente, omelwe kuba ngumkoki, engekalenzi nje elake. Noko ke abantu abalindele kukokelwa zezinteto zamalungu abangawo apambili kumahlelo awo e Palamente. Ino kodwa ebanga ingaviwa ngabantu ngelixa zimvo zamadoda azintloko kulomaqela yahlulelene kuwo lonkundla.

SIFUMANA ukuba no Hon. A. Wilmot M.L.C., ubetyelele kubanyuli baka abakwisiitili sase Humansdorp. Utefe nge micimbi ebhekiselele kwintlalo yalowomzi. Inteto yake ngokutengiswa kotywala njengevela komnye wamalungu abapicoti-bonxilo, iyonelelelwe ngabo bonke abelizwe. U Mr. Wilmot akatandabuzi ukuba u Rulumente uyakungenisa kule Palamente izakudibona umteto osekwe pezu kwengxelo yabapicoti-bonxilo. Olwake uluvo lolokuba selitfikile ixesha lokuba kwenzwe imiteto yobulumko malunga nokutengiswa kotywala kwabantsundu. Umteto onjalo uquba kakuhle e Natal, nase Lusutu, nakwela Bahlabell, nase Free State, nase Transvaal, nase New Zealand. Kungumsebenzi wabo ukuba bawungeniswe nakule Koloni. Uyatamba ukuba i Bondi leyo ateta eyibekile yobonisa ingqondo yabo enkulu nokuvula uhlanga ngokuxhasa lomalinga.

KOMKULU e Kapa, akubonakali ukuba kobako ituba lokwenziwa komteto osekwe pezu kwengxelo yabapicoti-bonxilo kule Palamente izayo. Longxelo kutiwa inde ngangokuba abashicileli abayikubi nokuyiqqiba de kube mzuzo ingene ne Palamente. Kwaye kanjalo ke kuyakufuneka ixesha elide ngokwaneleyo lokuqwalasela indawo ezizintloko namacebo akuyiyo. Kubonakala ukuba kuyakukuliswa indawo yokuba akubangako xesha lokuyi tyisa ingxelo leyo ngexa i Palamente ibisa hleli; esisimo ke singxamelele ukuwachita amatemba ka Mr. Wilmot okuba kubeko into eyenziwayo malunga nomteto wokutengiswa kotywala kwabantsundu yile Palamente izayo. Ukuba bayak-??? teteleli bokuba bupeliswe utywala kwabantsundu babonisa ukupapama ku??? ko into eyenziwayo ukuwukaulizisa lomcimbi.

KWELEVEKI egqitileyo kwimihlati yeyetu inteto sivakalise ngapandle kokwenza-zwi udaba lokufakwa kuka Rev. Bryce Ross umxhaka wembeko Libandla Lemfundo Epakamileyo lase Glasgow, wokuba yi D.D. Singa singavakalisa ukuba lembeko uyinikwa ngenx' enomsebenzi awenzele amawetu ekucediseni uguqulo lwe Zibhalo Ezingcwele. Siyikangela ke imbeko eyenzelwe u Rev. Dr. Ross njengembeko eyenzelwe tina mzi umnyama. Simnqwenela impilo ende u Dr. Ross yokusebenzela amawetu.

KUKO umingimingi lokuba kubeko Umboniso Omkulu wento eziya kubonisa ukuhlambuluka kwabamnyama balo lonke eli lizwe kuqalela ekufikeni ko mbuso wa Mangesi. Amapepa endaba afum’ ukuti anelo alixasayo eicebo. Umoya elipuma kuwe elibeco umgohle, kodwa abasakusweleka abayakuti ixesha alikafiki, ekuya kufunekake ukuba babe bayanyanisa, abasandii ababonayo ukuba ixesha selilelipakamileyo ukwenza umboniso woloholo ongangopumelelayo. Kungokwenza into enesidima kupela ezingati iziprofeto zabati asikabilo xesha ziputiswe. Ukuba abacingi bale nto bangaba bebevavanya nje kodwa, kungadlulisela ukuba banqamame kwangoku kuba ukungapumeleli kuyakuwenzakalisa umzi.

ELUSUTU Irunleli yamkelwe ngumzi omnyama kwangemihlali eyamkelwa ngayo oko yayihambele eli lilunge e Maxhoseni Abesutu benze konke ukuyibo intobelo- mbuso. Kwinteto yawa ??? buliso Abesutu abayigushanga into yukuba abayitandi kanye into yukupatwa yi Koloni. Oluluvo baluwise xa bebebikela i Ruluneli ukuba bahlalitse kakubi kukuva amare anjalo. Isizekabani kukuba besiti abebala lalo abapetwe yi Koloni baseloko behlininika yimpato engente yalowomzi. Amampondo ekucasile nje ukungena kwa Rulumeni ikwa yilonto. Bebunga abapati be Koloni bangahlala beyazi lento ukuba bayoyikwa zizizwe ezimnyama ngenx’ enempato yabo yabamnyama; baze bayilungise. Yimpato efanelekileyo, yentelekelelo, engakwelenisa okukoyikwa kwe Koloni zizizwe ezimnyama; kodwa lempato iya kunqaba sikangele xa kwenziza inguqulo czipelisa ezona ofisi bezinetuba lokucinga izinto zonedco kuba zingapete msebenzi wumbi.

AMASIMNARI ase Mgwali (owakwa Ngunbenchuka) abepikisene entlanganiswaneni yengoxo ngalendawo, “kulungilena ukuba inqunyanyiswe intengiso yotywala kwabamnyama.” Ipike lilanyulwe ngevoti, abati akulungile 47, abamele ukuba bunqunyanyiswe 17. Ngati noko yingozi ukuba intsapo engekabi namava ipatwise ingoxo ezinkulu njgalele. Ingati lento ivakele kuma Bhulu aseletshela kuyo.

IMANTYI yesitili sase Weenan, e Natal, kwingxelo yayo ku Rulumeni, iti ngebengavunyelwa lula abantu abamnyama belozwe ukuba baye e Golifile, kuba basuke bafunde uselo, babuye bonakele ukuzakonakalisa. Tina sonke bantsundu ukuba singa alungetshabalali uhlanga masilumkele ukuba abangekaseli abantwana bangazifundsi ukusela, kuba befundisekile akwenzeki ukubaqanda—ungaba uyakwazi ukutintela imbokotwe iqengqeleka entabeni

KUVAKALA isililo e Monti ngenx’ enokufika kwa Makula afika eme kona; kodwa siva ukuba e Transvaal nase Free State kutengwa kuwo kakulu ngabamhlo, ngokusuka impahla yawo itengiswe ngamaxabiso apantsi kunawezinye ivenkile.

ABAMHLOPE bayarora e Natal, kuba kuko Amakuli abamba nge First ne Second Class kololiwe. Ipepa lakona i *Witness* iti, lonto ayiyunyelwe kololiwe base Koloni; kakade uwetu uyaposisa.

UMLUNGU wamahlati u Mr. Harran, ubuze xa ebetshutshisa pambi komantyi wase Ngqushwa amatyala amahlati abantu abamnyama bakona, ukuba yimfanelo yabagcini - mahlati-na ukuba bavuse umntu ngamnye ukuba angawapuli umteto? Eyetu impendulo kukuba imfanelo ka Rulumeni ngewushumayela umteto ebantwini ngezibonda.

UMZI wakowetu ose Ngqushwa awuhleli kamnandi, ngetuba lentshutshiso zabelungo abagciniswe amahlati ngu Rulumeni. Amawetu ati ahlutwa umhlaba ngu Mantyi. Siva ukuba kufike umlungu ovela e Qonce ote makungatezwa. Selebambe abantu abatezayo; ababini badliwe, ababini balindiselve Ijaji. Inkosi u Tyefeu icela indlela ku Rulumeni ukuya kuzibuzela ngalamatuba ebhotwe e Kapa; icele u Mr. J. Tengo-Jabavu we “Mvo” ukuba ahambe naye ifumanisekile invumo yokuya e Kapa.

KUBABHALELI.

JAMES MAKELLE (Johannesburg).—Amasikizi owabalisayo ngomshumayeli, akungevele kulunga ekuwahlawyeleni elizweni nge Mvo.

“XAKALASHE,” e Bhai.—Ifikile incwadi engepepa le Mvo. Asilotuki uluvo lwako ngalo kuba elipakade lingelilo lemfezeka. Asilindele mfezeko nati kuwe kwanjengokuba nawe ungayilindele kuti. Okubonwa nguwe-ke kubonwa nguwe. Ifikile neyokuqgibela ekwangcikwa. Kuhl!’

“LUFEEFE KEDAMA,” (e Rini).—Izifundo osinike zona ngokuhlela zifikile. Singasuke siti mayelana nazo umsebenzi ungonakala besuke bonke abacinga ukuba asiyifezi imfanelo bangabahlali.

JOHN PUMEGUSHENI, (Kimberley).—Incwadi yako iyetenxileyo ukuba ingene epepeni.

OYALELWE ESINGWENI.

Ilishumi linaminyaka mihlanu namhla kwafumana kweshwaka kwelinga pakati ngase Tinara ititshala emhlope engu Anthony Jens, ekwati kwakufunwa ngenyameko ayafunyanwa, kwaye kungeko namanakanibe omkondo. Kuti ngenye imini apa kuviwe nge Lawu elabe ligula limana lisiti kumfazi linqatyelwe kumka elizweni, u Baas Anthony Jens umi ngapambili. Ilawukazi liyibikele umlungu lento, uyekuyiva, lasuke lacencezele ibali lokufa ko Jen’s elite wabulawa lilo no Kafile ongu’ Jack befuna imali. Bamgbisela ngamatye wati xa selezakufa makapiwe ixesha atandazele umfazi nomntwana wakebennikile, babhunge ngento amabayenze bagqiba kwelokuba bamncinite. Kubonakala ukuba eso si alam asifanga ngalomni safunyanwa zihange ezo, kuba zabuyela kwasezintabeni apo ngemini elandlayo, zafika esaroxoza zamapula imilenze zamfaka emlanteni. Kuyiwe kukangelwa okunene amatambo afunyenwe eselapo, yati iyabuya impi lasilefili e Lawu.

Ibala Labadlali

Nge Easter Monday bekudlala e Alvani i Komani C.C., yase Queenstown ne True Blue C.C., yakona. Kwadlalwa kakubi ngenxa yobumanzi nokungabiko kwe matting. I Komani kwadlala ngokuhlazekileyo kwi 1st. Innings kangangokuba i True Blue’s ziqiniseke ukuba igame yevyazo. Kanti noko ishologu le bhola loba kwakwi Komani. Nanzo izikora:—

“KOMANI C.C.”

Nukuna run out 0, b Nqini 27; Sixishe b Kalaka 4, c Kopman b Kalaka 9; Mphlele b Nqini 0, c Kopman b Nqini 10 ; Magoda b Nqini 0, lbw 0; Lutu c Qata b Kalaka 2, b Kalaka 6; Marutla b Nqini 0, b Nqini 4; Jamieson notout 4, c Mazinyo b Kalaka 1; Mjuza b Nqini 0, not out 2 ; Xinishe b Nqini 0, b Nqini 1; Kusse b Nqini 5, stpd Kopman 0; Msengana (Capt.) b Nqini 0, b Kalaka 0. Extras 4 & 5. Grand Total 85.

“TRUE BLUE C.C.”

Ngqombela b Mpahlele 12, b Mpahlele 1; Matsuso lbw 0, b Mpahlele 0; Cetyiwe b Mpahlele 0, b Mpahlele 0; Mkapa not out 0, b Mpahlele 0; Mazinyo b Mpahlele 0, run out 2; Kali b Mpahlele 1, not out 3; Nqini b Msengana 9, b Msengana 17 ; Kopman c Xinishe b Lutu 1, b Mpahlele 2; Kalaka c Mjuza b Lutu 0, c Nukuna b Msengana 0; Qata b Mpahlele 1, b Msengana 0 ; Mtoboli b Mpahlele 0, b Msengana 3. Extras 2 & 3. Grand Total 59.

Ngomnaqipiso kudlale nge 4 April lo i St. Mark’s Native C.C., ne Komani C.C. ekayapa impi yase Sidutyimi itiyiwe kwamdaka nge Innings yonke. Kodwa bekufuneka i Komani yenze 2 ukudla nge 2nd Innings—sase sizinkela i Sidubu eso 2 singadlalawanga: Nanzo izikora.

1ST. INNINGS ST. MARK’S C.C.

Nyikila (Capt.) b Mpahlele 3, Dunga lbw b Mpahlele 3, Jonkers b Lutu 2, Bele c Lutu b Mpahlele 4, Gogela b Lutu 1, Mavata c&b Mpahlele 1, Maliwa b Lutu 0, J. Maneli b Lutu 1, Kraai b Mpahlele S, Mhalla not out 2, Fuleni b Mpahlele 0. Extras 4. Total. 29.

KOMANI C.C., 1ST. INNINGS.

Nukuna stpd Dunga b Bele 13, Msngana (Capt.) b Maneli 0, Rabula b Jonkers 19, Lutu b Maneli 4, Xinishe c Bele b Jonkers 0, A. Maneli c Nyikila b Jonkers 0. Magoda b Mpahlele 1, Mpahlele b Nyikila 10, Kusse not out 2, Sixishe c Nyikila b Jonkers 6, Lokoti b Jonkers 2, Extras 12. Total 69.

ST. MARK’S 2ND. INNINGS.

Nyikila (Capt.) not out 21, Jonkers b Magoda 1, Gogela c & b Magoda 5, Dunga c Magoda b Msengana 0, Bele c Magoda b Msengana 0, Mhalla b Msengana 3, Maliwa c Rabula b Msengana 2, Mavata c Xinishe b Mpahlele 1, J. Maneli c A. Maneli b Mpahlele 2, Kadl lbw b Mphlele 0, Fuleni c Kusse b Mpahlele 3. Extras 2 Total 40. Grand Total 69.

Sibone incwadi (circular) etunyelwe kwi Cricket Club zalapa, ngu Mr. Nano wase Kimberley, emema ingoxo nge Tournament yabantsundu ngehlobo elizayo. Okwenene limesha elipakamileyo lokuba imiseleke lento ukuba yinto eyozibeko kwabantsundu.

Umzi wakowetu uyawakuti lisekude ixesha lokuba kuxoxwe ngalendawo, kanti ke lyuba lonto abaya kotuka seku semva. kubuye kutiwe akusenakutetwa akuseko xesha.

Owase Bhayi yena wayete abantsundu abakabiko kwisimo sokwenza i Tourmment wabonisa kengendawo atsho ngazo. Kwabanje side sifun’ ukuti wayenyanisile isin’ anje lomfo, Kanenze kambe sibone.

Kubonakala ukuba umzi lo wakowetu usahamba edotenyi ngase mitetweni ye bhola nendlela yawo. Kulusizi xa umdlalo onemfaneleko engaka uzakululwa ngamagunya angapandele kwemiteto yayo. Kunganina ukuba abantu ngokukodwa i Kamleni ingaqaleni nencwadi zemiteto. Ziko i score books apa e Qonce ezinayo yonke imiteto neshilomelo sale mitsha yi *sheleni* kupela, naso esinye isigigaba sokungayazi—okanye sokuwapula uwazi umteto sivela kumbhaleli.

I cricket ngomnye wemidlalo ecocekileyo, emlungeluyo umntu ontsundu xeshikweni idlalwa ngemiteto yayo. Kodwa xana abadlali nabagwebi balomdlalo begangazi ngokufanelekileyo imiteto yayo, lonto idala inkani nocuku, ize ngokungapezulu lonto izale isitipitipi. Into efana nale yenzeke e Tinara namhlanje, nge Good Friday, kudibene i Ethiopian yase Bhayi ne Try Again yase Tinara, esuke yawupelisa umdlalo ngapambi kwexesha lawo. I Tinara belifuna ukuba u Latola abhole i overs zibe mbindi zilandelelana, yala i Ethiopian nomnteto. Pezu kwelenti umteto lowo ubuko balo miteto kubanjwene ngawo, labhena i Tinara ekutini umteto lowo aliwazi ke ngako oko avuko, yayekwa apo imatshi. Uhmto omdala uti, “The bowler may not change ends more than twice in the same innings, nor bowl more than two overs in succession.” Emva kwe dinala ngolwesi-Tatu, 1st May, 1889 kwavakaliswa inguqulo zantatu kwimiteto yehola pambi kwentlanganiso ebalulekileyo ye Marylebone Club yamkelwa. Lomteto i Tinara ne Bhayi lalibambene ngawo ngomnye wemiteto eyaguqulwa yamiswa lomni. Umi ngoluhlobo ngoku: “A bowler may change ends as often as he likes, but cannot bowl two overs in succession.” Nango umteto Tinara obusiti awuko ngenxa yokuba wena wazi konke, konke na, ungawazi. Funda.—XAKALASHE.

Sifumana ukuba Iixishini ukulungisa umhlaba we Tennis e Station sase Lovdale, seyitengiswe yonke impahla. Singavuyiswa kukuva intarantara yendawo ezinjalo. Umdlalo onokulibazisa uminjana nomisela ngoluhlobo ufanele yonke inxaso. Hayi kuhle mauhambe umsebenzi.

An Irishman who had jumped into the water to save a man from drowning, on receiving a sixpence from the rescued man looked at the sixpence and then at the man, saying : “ Be jabbers, I am overpaid for that job.”

Ukuvulwa kwe Tyarike ku Bengu.

[NGU M’BHALELI.]

Umzi waku Bengu waqala ngo 31 March ulungiselela ingamaxapeshu usenza izityo zomhla we 6 April, ute wapazanyiswa kunene yimvula ngolwesi-Ne mhla ubuza kungena kubumuncumuncu bentlobo ngentlobo, nofani ngofani bezipambili izityo. Ite ke imvula yana kunene kwada kwangumhla we 7 April akwabiko kulungiselela kuhle njengo hlobo obuzimisele lona ke umzi.

U DALINDYEBO.

Elitshawe ligaleleke ngomhla we 2 April emini, wayepahlwe ngabalandeli abakumashumi omatatu, pakati kwelonani inkosana ezaziyo yayi ngo Silimela Ngangelizwe, Gobinamba Joyi, nabani nawe abanci be Nkosi. Enze into entle ukungena kwawo Amahala ekokelwe yi Nkosi yawo efaneleke kunene umfo ka Ngangelizwe, ayefale ngamabini ehombile kunene impahla yase Mlungwini, afikela kwa Mr. Sam Sigenu. Afika amadoda omzi engeko eye kufuna izinto kwangomsebenzi, kwaye kuko makwenkwana ayesekaya, u D. Malasi no E. Matsolo, yeka wena wabona inkala ixing’ etyeni, kuba zifika zingekalindelwa zabiwe yi Committee.

UKWABIWA KWAZO.

Selisike lamakwenkwana kuba sekunje, azaba inkosi ngoluhlobo: Nkosi Dalindyeyo, kwa Mr. Hans Matsolo; Nkosi Silimela, kwa Mr. Songo Mhlebi; Nkosi Gobinamba, kwa Mr. John Sigenu. Selisike i Committee yavumelana ngeliti, ezozikundla zilungile, zohlala kulomizi de kube ngumhla womsebenzi.

UKUBULISWA KWAZO.

Ngomhla wesine ku April umzi waku Bengu ongamagoboka ekubeni amaqaba engabanga nakuffikelela, wenze into entle ukuya kubulisa u Dalindyeyo, amadoda ayekumashumi amabini awamahashi, kuko neqela lenyawa. Enze into entle ngamabini ukusonga kwa Mr. Matsolo enza umjikela kanye aya kuma pambi kwe situpu apo alike iwalinde kona inzwana engku inazo zonke inkosana, akahlala kunene ngokwakowetu. Emva koko kufundwe umbuliso obulungiselelwe egameni lomzi waseba Tenjini isiqingata se Glen Grey, Emva kokufundwa kwawo yenze amazwi inkosi ibulela imbeko engaka ebengayi lindele isiti, ewe sahlulwa-hlulwe yimida ngokwamasiko, kodwa oko akusintelele ukuba asingebibanye ukusebenza sivane ngento zokanyo. (Kwadunywa.) Emva koku kungenwe endlwini kwabukwana kwayinto emnandi.

Into esite sayipaula, nesiyibukileyo, sayitanda, esibangela ukuba senze lamanaku — ngumoya omhle wenkosi u Dalindyeyo, unzulu umoya wake ukutanda izinto zokanyo, nemfundo, nowokunga isizwe sonke esintsundu singapuma kumasiko emvelo angasizi luto ; oku kuluvuyo Iwetu tina ba Tembu. Into ete kuti yambi, nesinga ngake siyiqondiswe zizikolo zaba Tembu ezinje ngo Migwali nezinye, kukuba yintonina ebagelele ukuba kungabiko namnye umntu nendoda or amadoda amakulu asezikolweni ekubeni inkosi ihambela umcimbi wobutyalike, kuba tina besiba namhla nxa inkosi itate elinyatela ingaluvuyo lomzi waseba Tenjini upeleq? Ukuba lendawo asiycaciselwanga akukuba kuhle kakulu kuti ma Roda; siya kumangaliseka kanye ukuba lendawo asiycaciselwanga. Siyanicelake makowetu asezikolweni ukuba nisicacisele.

MAZINCAME EZAKWA GCALEKA ITITSHALA.—U Mr. Joel Pakati ubalisa uti:—Kuvakele ukuba sizelwa yinto ka Crawshaw nonyaka. Yaqala kwa Centane. Saqala saziva indaba zokuba umfo lowo ubukali, kunqabile ukuba abantwana bapumelele ibakala lesine (Standard IV.), kuba lomfo uwa ngamapepa ashicilelweyo. Efikile e Willowwage, Gatyana, uqale e Malan (Qandu), wazihamba zonke izikolo zakwa Gatyana zingapumeleli ku Standard IV. Kwajongwa kwinto ka Mda e Ntshatshongo, itemba lakwa Gatyana. Yafika imambane nge 25th March. Yafaka itoba (9) inkwenkwanu ka Mda ku IV.; zalila singeva nto kuba bapendula into abayipendulela ezitetini ezi subjects: Grammar, Geography, Arithmetic. Imbizu iza ishicilelwe kade suke anikwe umntwana apendulele e sletini; ndite kuba lomfo umana ezizisa kuti izileti akugqiba ukuzikangela, ndafika kuko ubuqata okunene. Ndababona apo abantwana bomfo ka Mda. Mandifutshanise, kupumelele 7, kwawa 2 Sati Hurrah ! Nabo bawayo bawa ngento nganye Lomfo ka Mda ezi zakwa Gcaleka mazimncame zona ititshala.

ABALIMI NA BARWEBI.

E QONCE (May 10.)

Amaqanda—1/3 to 1/6 ngedazini
Ihabile—3/4 to 7/1 ngekulu
Itapile—5/6 to 13/ ngenxhowa
Umbona—4/ to 6/9 ngekulu
Amazimba—2/10 ngekulu
Irasi—5/9 to 8/3 ngekulu
Ihabile (imbewu)—1/7 ngekulu
Inkuku—1/2/ to 1/3 inye
Isemile—3/3 ngenxhowa
Amatanga—2/ to 6/3 ngedazini
Umbugo—15/ to 18/6 ngekulu
Imbotyi—5/9 to 9/3 ngekulu
I-ertyisi—14/3 to 22/6 ngekulu
Inkuni—11/ to 46/ ngefllara

E MONTI (May. 10.)

Amaqanda—1/3 to 1/9 ngedazini
Itapile—4/3 to 9/6 ngekulu
Umbona—5/6 to 6/6 ngekulu
Umbugo—19/6 to 21/6 ngekulu
Irasi—7/3 to 8/6 ngekulu
Inkuku—1/6 to 1/10 inye
Amazimba—4/ to 4/3 ngekulu
Amatanga—2/3 to 5/6 ngedazini
Imbotyi,—6/3 to 10/6 ngekulu
Inkuni—6/6 to 28/ ngefllara

E RINI (May 8.)

Inkuni—15/ to 41/ ngefllara
Amaqanda—1/6 to 2/1 ngedazini
Inkuku—1/4 inye
Ihabile—5/ to 6/3 ngekulu
Amazimba—13/9 ngenxhowa
Umbona—12/6 to 14/ ngenxhowa
Isemile—5/ ngenxhowa
Inqholowa—11/6 ngekulu
Irasi—12/ to 14/ ngenxhowa
Ihabile (imbewu)—1/7 ngenxhowa

NATIVE OPINION

THURSDAY, MAY 15, 1890.

WHILE, of the three sections of which the population of this country consists, there is no doubt whatsoever as to the stand the Dutch and English take towards the Scab Act, little or nothing is known of the attitude the Native portion of the community have assumed towards it. This measure has been as warmly espoused by those of English extraction as it has been stoutly opposed by the vast majority of the Dutch farmers in the Colony. To us, the reasons which induced the Boers to spurn the Act have never appeared tangible. The eradication of scab by means of measures passed by Parliament has been effected in Australia with the result that full prices are secured at European markets for wool shipped thither from Australasia. It is beyond dispute that encouraging results have been achieved in regard to the price of wool grown in this Colony during the very limited period the partial, tentative, and wholly inadequate Act has been in force. In the face of such facts the persistent and incessant opposition of Afrikanders to the law can only be put down to invincible prejudice. As for the Natives, the drift of these remarks will have shown that our people are not ranged with the enemies of a Scab Act. We are well aware that at certain Native gatherings—for example the one lately held at the advanced Native District of Gala—majorities, unfavourable to the measure, have been found; and elsewhere anathemas have been pronounced by Natives as well on the Act as on those who enforced it. But this state of things is capable of an explanation which will render certain things to cease to appear wonderful. Like most Acts of Parliament

affecting Natives, good in themselves, the Scab Act loses much that would otherwise recommend it by reason of the instruments Government uses in carrying it out. We have no space today to enlarge on the petty annoyances Native farm labourers, paid in stock, are subjected to owing to the large areas at present assigned to Inspectors, thus making it difficult to obtain certificates to drive stock, and causing breaches of the law; often ending in ruinous law suits ; nor to dilate on the, to Natives, inscrutable acts of an imperious un- sympathetic Inspector, who warns a Native to-day, to drag him before the Magistrate when next he comes round and finds the stock not as clear as to please him, although every diligence may have been exhausted to clean them during the time of grace Natives complain that Europeans are never subjected to such hardships, while in their case the Act is turned into an engine of oppression and vindictiveness simply because they are of a different colour or class to that of the Scab Inspector. Now, these things travel like wild fire among the Natives, and serve to render an otherwise good and useful law unpopular. The Minister will deserve well among the Natives who will seek to carry these people with him in administering the Acts of Parliament. The first step in this direction would be to find out as much as possible from Natives themselves those whom they would like to see appointed as local officers to carry out the provisions

certain Acts; and much is lost, while nothing, or worse than no thing, is gained, by passing by,' as stones, those of the same colour and class as the people Government wishes to deal with immediately.

Notes of Current Events.

REV. EDWARD TSEWU of Burnshill has been gazetted Pass Issuer by the Government. He is the second' man of our colour who has been appointed to a responsible post by the Cape administration since the Colony was granted Responsible Government. Although the appointment carries no emoluments, we welcome it as a recognition of the abilities that are undoubtedly possessed by wearers of the dark skin.

THE correspondent of the *Cape Times* who accompanied the Governor's party to Basutoland, observes, in respect of the well-known Baralong settlement—Thaba Nchu—in the Free State. “No liquor is obtained here, and the Natives appear to be thriving.” It is towards this end that the advocates of prohibition in the Cape Colony are working; and no doubt the prosperity of the Colony will increase as soon as it is reached.

In their distraction owing to the indiscreet administration of the Forest Laws by Government officers, the Natives of Peddie are arranging to send a deputation of leading men among them to Cape Town to represent their grievances. As the Government officer who was prosecuting Natives who had taken firewood from the forest before the Resident Magistrate, cast discredit upon the treaties under which the Natives hold their lands in Peddie, these people are naturally anxious to obtain the assurances of the Government on this point also which is one of life and death to them! They have, we are sure, the best wishes of fair-minded colonists in their efforts to secure redress of grievances in a constitutional way.

SEVERAL members of Parliament have been meeting their constituents during the past fortnight. Mr. Theron and Mr P. J. du Toit had a meeting on May 3 at Richmond; Mr. Orpen on the 10th inst at Dordrecht; Mr. John Frost at Queen's Town. The burden of their utterances was the Railways; but here they are fighting a shadow, as the Ministry, whose place it is to lead in these matters, has not submitted a scheme. Not much guidance can, however, be looked for from the speeches of members who compose the rank and file of Parliamentary parties. What people would like to hear at the present moment are the views of leading members of the various sections into which the House is divided.

THE final result of the poll at Uitenhage in connection with the bye election occasioned by Mr. Tudhope's resignation was declared last week (May 6), the relative positions of candidates being General Nixon, 673 ; Mr. J S. Reed, 355. The General was thus declared elected.' From these figures it is clear, that although Mr. Reed had appeared on the field on the day of nomination, he has been enabled to make a good fight against a candidate who entered the arena at the very mention of Mr. Tudhope's resignation ; and had a more popular competitor than Mr. Reed, either from Uitenhage or Port Elizabeth, contested the seat there is scarcely any doubt about it that he would have carried it. It is the bane of elections in this country that the choice of candidates seems to be left to chance We understand, however, that those of our people who supported the General received pledges that on the Glen Grey question as well as on that of the Franchise he would not support the Bond vote. His vote is something.

APROPOS of members and constituents we find that the Hon. A. Wilmot, M.L.C., has been visiting that section of his electors who inhabit the district of Humansdorp. He spoke on matters in which they are specially interested. But his remarks on the Liquor Laws Commission possess a general interest. Mr. Wilmot said, "no doubt the Government will introduce a bill founded on the Commission Report. In his opinion the time has certainly come when wise enactments connected with the sale of liquor to the Natives are absolutely required. Such legislation succeeded in Natal, Basutoland, Bechuanaland, the Orange Free State, the Transvaal, and New Zealand, and it is our duty to introduce it in this Colony. He hoped the Bond, of which he spoke with respect, would show their superiority and patriotism by supporting such efforts."

AT headquarters in Capetown it does not appear that any legislation will be attempted this Session, if ever, on the Commission Report, which is said to be very voluminous, and is not expected to be out of the hands of the printers until the middle of the Session. Then time will be reasonably demanded to consider the evidence and recommendations. It will be urged with much force that time for such examination is out of question during the sittings of Parliament; and surely this attitude seems to do away with the hopes and expectations of Mr. Wilmot that something will be done in respect of liquor legislation at the forthcoming Session. But if the advocates of restriction meantime show themselves to be in earnest, efforts would be made to expedite matters.

WITH reference to the remarks of a correspondent of ours anent Aliwal North, in which the query occurs:—"Why should persons baptised 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"—the *E. P. Herald* observes with truth and force: "The satire is thoroughly well deserved, and *Imvo* has possibly long since discovered that Nineteenth Century Christianity differs in many respects from the principles laid down nineteen hundred years ago. The modern Christian is apt to adapt the principles to suit himself rather than adapt himself to suit the principles." We may add that our contemporary thinks that the remarks of our correspondent about the admittance of all, even dogs, except Natives however well-behaved to the hot springs do "not seem entirely undeserved."

THAT the leading statesmen of South Africa are sedulously cultivating "a union of hearts" with all, has been evidenced during the past week by banquets held simultaneously at Bloemfontein and Capetown. The one at Bloemfontein was in honour of His Excellency the Cape Governor who, in responding to the toast of his health emphasised by words, what had already been proclaimed by his presence in the Free State Republic, his desire to work cordially with that State to promote a good understanding, amounting to a Union, among the people of the various states of South Africa. Mr. Rhodes let fall some common sense remarks on the past, present, and future of South Africa in the course of his speech in response to the toast of the Cape Parliament, for which he claimed credit for having undertaken tremendous burdens, one of which is the government of the Native races. The Capetown dinner, over which Mr. Sauer presided, will tend to strengthen the sympathies with South Africans felt by the representative men of the most powerful political section of the British people. The banquet was a complimentary one to Mr. Schnadhorst, the great Liberal organiser; and at its board sat some who might be described as the galaxy of Cape politics. As usual Mr. Sauer made a happy speech in which, what was complimentary was cleverly interwoven with the suggestive Mr. Schnadhorst's speech is characterised by that earnestness which never fails to make an impression. For many reasons the country cannot have too much of such gatherings.

THE Free State Volksraad commenced its sittings last week with the usual Presidential speech. On this occasion President Reitz was able to add "the representatives of the Burghers in hopeful language based upon the satisfactory working of the administrative

machine in the past; and judging from the number of new schemes, devised by the President to improve the lot of his people by developing the resources of the State, other South African States might well envy their neighbour beyond the Orange River the possession of a gentleman of wide learning and research as its President, to render it such service. The revenues of the State have been so carefully husbanded that we gather from the speech that they show a surplus of £132,785, which is to be expended in the advancement of education and apportioned among other good purposes, to abolish taxes on roads, and bridges. Natives, but our

The President of a Dutch republic is not, of course, supposed to condescend to the interests of the Natives, but our people in this instance will gladly welcome the crumbs which are sure to fall to them from the table whites in these reforms. President Reitz

is, we are glad to gather from those of our colour in the Free State, even more favourably disposed towards the Natives than was his renowned predecessor. And no better confirmation of this opinion could perhaps be adduced than the refreshing announcement, in the middle of the opening speech, that one of the ordinances ready for treatment this Session relates to Kafir schools, which we take to mean that something is to be done to encourage them. One measure, directly aimed at Natives, which we regard as very imprudent is that which provides for the taxing of Natives at diggings. The wages of Native labourers is small in all conscience without coming on it with an impost of this kind. It seems strange to us, that a gentleman, who might be supposed to be familiar with economic problems in other countries should thus airily hazard his reputation as a progressive President by proposing such a tax.

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Tumela ucele imbewu
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beze nengcungela zabo. Ndim,
J. XAKEKILE, Secretary.
Itanga, May 9th, 1890.—115590

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Izalatio zendlela yoku wasebenzisa zishicilelwe, ngokuzalisekileyo zatwa nca kwi bhotilana nezi tofilana ngazinye, eziti zakulandelwa ngokufeze- kileyo akaze angapi asi lamayeza. Ngekungabikho kaya, nandlu, namhambani ungenawo lamayeza esi- rweqe sokulumkela okungkekhlhi.

Akandwa enziwa ngu, JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofofo, atengiswa nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase India.

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

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Kangela Enewadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele- namava amaninzi umninilo, ulivaleza nge- ngumnikiso eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotele nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

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