

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, JULY 3, 1890. ~

[No 294.

IXESHA LO MCHEBO

Beauchamp, Booth and 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 ½ d., 9d. iyadi.
I Winzi zohlobo 6d. ngeyadi.
Ikeleko 2 1/2 d., 3d., 4d., 5d., 6d. ngeyadi.

Ilokwe Zokutshata, Iminqwazi Yoku-tshata, YONKE Impahla Yokutshata.

BEAUCHAMP BOOTH&CO/

E-QONCE, KING WILLIAMS TOWN.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu].

E-G-BAHAM'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 ½ d. yd.
Ezona Ntlobo zintsha ze Print, 3d., 4 ½ d., ne 6d. yd.
Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye.
/blanket zoboya ziqala 5/- inye.
Amabhayi 2/- lilinye; i Cotton Sheets 116 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. ld. inye.
IBHATYI ZE STOFU, ziqala 6s. inye. ISUTI Emhlalayo umfana ifishini entsha, 21s. IHEMPE, 1s. inye.

kutenga apa ngokivalatiswa yi "Mvo " maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (1), uyakubuye ayinikwe isheleni ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street se Church Square,
GRAHAM'S TOWN

Inyama ne Zonka,

[Nento ezinjenge kofu ne swekilelitzitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

EKA GRAY

Incindi Epitekeziweyo

—YE—

LINSEED NE

HOREHOUND.

LelonaYeza le NKOHLOKOHO INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNGA.

1/6 NGETHOTILE.

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

ISAZISO.

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

ROBERT XHOLLA,

Kowie Street.

Graham's Town,
28th June, 1889.

KO-TITSHALA.

KWISIKOLO sase Osborn, (e Tshungwana),

kufunwa utitshala oyintloko.

Umvuzo olungileyo uyakunikwa kumfo beanelekileyo. Abafuna londawo botumela, foxela nobungqina ngokuwazi umsebenzi, nangezimilo ku Rev. R. MATTERSON, Osborn, Mount Frere, East Griqualand.

ISAZISO.

NDAZISA izihlobo zetu ukuba i "Family name" yetu ibingabizwa njengoko injalo, nokuba xa zindibhalelayo mazenjenje: REV. J. J. XABA, endaweni ka REV. JOHN JAMES, S. John's Mission, Umtata. —5i317

Kwabahamba Ngendlela.

KWI Fama yam ese Mqgwakwebe, kufupi nesikolo sakwa Mdingi, indlela yenyawo ndiya kuyijika, njengokuba ndiyibiyela ngocingo. Isango ndiya kulenza kwenye indawo. Umntu maze avule amehlo, aze angenzakali,

Ndim, MARTINUS J. POSWA.

Entsikizini,
24th June, 1890,—3it10790

Yeyele Ngelomkono.

KUYAZISWA ukuba Ityalike yase Rabe e Monti iya kuvulwa nge CAWA, 20TH JULY, ngo MVULO, ibe Yintlanganiso Yokuposa. Onke Amahlalo ayacelwa ukuba abeko lomini.
REV. W. B. RUBUSANA, 2i3710
Peelton.

ISINALA YE NTOMBI YASE GCUWA

IHOLIDE ziyakuqala ngolwesi TATU, 18 JUNE; ZESIVULWE kwakona ngolwesi-NE, 24 JULY, 1890.

NJENGOKUBA amanani enziwa Yintsapo ayakubonisa amabanikwe ainabhaso nge Kresmesi eyakubhalwa kwamhla savulwa, kuyafuneka Intsapo ifike mhla kuvulwayo.

Ukutintefe ukudaniswa abazali abanga bangatumela Intsapo mabatumele bazise kwangoku.

Ngapandle kwamasebe aziwayo emfundo kufundiswa Ukusika Nokutunga kwentlobo zonke, kwanokupeka nokidungisiva kwengubo. Kuzanyelwa imfezeko entweni zonke, ekuti nakubeni ujongiweyo iimteto, kube kujongwe ukuba Intombi zihlale ngokonwaba kwekaya.

Kubhalelwa kwi Lady Principal (Inenekazi elongameleyo), okanye ku

REV. W. J. HACKER, temdd
Butterworth.

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 NEZIYIFISHINI '
(Ngo Stemele bonke).

DYER NO DYER,
KING WILLIAMS TOWN.

W. McGLASHAN & CO.,

(MAGALA),

E-DIKENI.

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo
zinilileyo 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.

UFUNA elona xabiso lilungilevo nge NQHOLWA

UMBONA, AMAZIMBA, nokuba ZITAPI-

LE, Ufuna IMBEWU ELUNGILEYO yokuhlwayela. Ufuna

owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni

TUMELA okanye UYE

GILBERT FOX AND SON,

MARKET SQUARE,

KING WILLIAMS TOWN.

IFANDESI ELIKULU

LE

MPAHLA NE NGUBO,

—KWA—

GIBBERD & BRYANT.

ZIYAL AHLWA !

I-kaliko emhlope iqalela kwi 23d.

I-lokwe ziqalela kwi 3M.

EZISEKOYO! EZISEKOYO!

NGAMATAMSANQA AMAKULU!!!

Eza 25s, Isuti Zamadoda ze zitofu zitotyelwe kwi 1411. Ibatyi Zezitofu Zamadoda ziqalela kwi 3 11. Ibhulukwe Zezitofu ngesiqangata se xabiso.

KEXOMYWEKTE NGAZO.

IZAZISO NGE “MVO.”

Umzi wakowetu mawuyi qondisise kakuhle indlela yokuhlaulela ‘IMVO ZABANTSUNDU’

ukuba inlaulo:—

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

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

Kuvulelekile ukuba otandayo awuhlaulele wonke unyaka kwasaqala. Inlaulo yonyaka ifike kwa usaqala, 12s.

Ngangoko kunokwenzeka inlaulo itunyela nge Money Order efunyanwa kwi Post Offices.

Iveki.

IZIKULA zangapandle zipumle ngolwesi Hlanu lwegqitileyo iveki; ziyakuvulwa kwakona emva kweveki ezimbini ngo 14 July. Iholide zibe zifulula ziba veiki natu.

KUTIWA kube kuko idabi Emampwendweni kufupi nonda we Natal ngeveki engapaya, akumashumi amabini amadoda afilweyo. Kutiwa bekusilwa eka Mhlangazo neka Manundu ngoocukwana ete inkosi yavumela ukuba baluqigibe ngalendlela. Umanundu ubememe isizwe sa Majili.

PAKATI kobusuku ngolwesi Hlanu lwengapaya kutshe ivenkile ezitile e Johannesburg. Kubanjwe umkini wenywe ya u Edward Jones ngokuranelwa.

LE yinyanga yokuqala e Kwateni esikangele ukuba ikaba le “Mvo” lisikumbule.

SIYAVUYA ukuva ukuba u Rev. R. W. Lewis wase Kamastone, obeselede wase Komani ngokugula uyachacha.

KUBANJISWE urebe omkulu ewebeni le Qonce nge SABANTA engapaya.

KUKO umgabo ontsundu owenzakaliswe ngu mashini kwindlu esuka izikumba yakwa Wright e Qonce apa ngolwesi Ne, 26 June, ngokuti ehamba abanjwe abizelwe enzakale umkono ekubonakele ushungalwe akusiba kwagqirash.

KUMSITO wempahla e Toleni yase Cumakala ngolwesi Tatu, June 25, kutengiswe ihamile eziku 3,000, inkabi 150. Ezona nkabi zintle zihambe kwi E7 10s ne E9 7s 6d; ezisalyalo inkabi E6 10; ihamile zokuxhela 13s. ne 15s.

IMVULA ike ye waxa kammandi kule mimandla ngolwesi Hlanu 27 June.

NGE Sabata 22 June abanqala kwikerike eyi St. Peter’s, Maritzburg, babekhumbuzwa umhla wokubhubha kuka Bishop Colenso. Ilitye lesikhumbuzo elise kerikeni apo lavatiswa ngentyantambo. Kwavunywa iculo eliti “Ngobanina aba badwelileyo beveto ezimhlope.”

INTLANGANISO yo Titshala Abamhlope iqale e Bhai ngolwesi Bini 1 July yonganyelwe ngu Rev. H. Muller wase Monti. Ingxoxo ehleli pezu kwazo: Sisondo sabahlolekazi botitshala; yimalana yokubulela umsebenzi omhle yo Titshala; Izimiselo nge Holide; Umtozo wama Gugqala Ezinqingata; Ukuxhaswa Kwezitulana ezingepantsi ko Rulumeni; Imviwo ze Banda Elikulu elinika Amawonga Emfundo; nokufundiswa kokwenza imifanekiso ngesandla ezikolweni.

IGQIRA elalatlwe ukongamela umzi wamaqeza e Bini esikundleni somfi u Dr. Hallah, ngu Dr. T. Duncan Greenlees ovela e London.

U REV. W. IMPEY (e Rini) obeke walala ngendlu ngetuba lokuba buhlungu uxelwa ububhetele.

AMAHASHE ohloho amane enene lase Johannesburg abevela e Yurope ahlelwe isihlelungu omane. Elinye lifele elwandile, amatatu atsha ngumhlo ohle xa esenqwelane ka loliwe e Natal ngokusuka kutshaye abagcini bawo.

INDODANA emhlope engu Mr. E. J. Walsh ite xa iti mayihlale ukuqala umdlalo we cards e Bloemfontein yabonwa iyekete kanti I kupela, yafa ingenzanga nezwi.

IDINDALA elingu Evans lase Maritzburg lihlatywe ngemela amanxeba alinani lisingata xa libe lilibamba. Lilanyulelwe lidindala elinnyama.

E NATAL kukweleniswe imizi yabantundu ngomyalelo wombuso, ukuba kume imbedlenge ezivela kwela Mangesi. lakile abasuswe kuzo abe bala ziku 12,000.

AMAPEPA ase Bhai ancoma imvuselelo zika Rev. Alexander McAulay kulowomzi pakati kwabaziyayo intlanganiso zake e Russel Road. Kuti noko kutiwe mabapume abatandayo basale abafuna usindiso, kungapumli namnye.

U GENERAL JOUBERT, injengele ya Mabhulu ase Transvaal, utunywe e England ngu M’buso wakowabo ukuya kucla elase Swazini ku M’buso wa Mangesi. Iruluneli itume u Mr. Hofmeyr e Pretoria kwangelo womcimbi.

KUBALISWA ngamapapa ase Kapa ingozi ebuhlungu yokunyatelwa ngu lolive kwe ntwanza eminyaka mihlanu kwakunye I noyise obelanga ukuyisindisa. Inyawo zabo bobabini nezinye indawo zisuke zenziwa umqa. Uyise wentwazana leyo ube ngumqubi kaloliwe waye ebeseeni eteta nomnye wotuka ngetreni seyipezu komntwana. Bafe bobabini Usizi lomfazi I ose’e nesana lolurazula intliziyo.

AMADODA amabini amhlope alalele abantu abamnyama e Daggafontein kufupi ne Johannesburg afike abapanga xa bagodukayo. — U SIR J. A. DE WET ugaleleke ngeveki egqitileyo e Somersset East.—Umhlali ngapambili we Palamente uvakalise ngo-Mvulo ukuba elinene lim’bhalele ukuba liyapuma e Palamente. Kuzakubako unyulo olintsha ke kulomimandla ye Somersset East ne Nyara.

U MR. W. EALES wase Rietfontein ngase Somersset, uti ubulele amaramba akumashumi amabini anantlanu seloko wati wavela lonyaka, ubude buzinyawo ezintatu ezini 6 inches.

INTLANGANISO zabafundisi base Dipente zihambiseka e Somersset ngaleveki siqale ngeveki epilileyo.

KUNCONYWA intswelo kwele Golide e Johannesburg

IGWANGQA elingu Eaton lisezintanjw e Kapa, ngokutshata umfazi wesibini.

UMNUMZANA wase Mangesini u Lord Carnarvon kafike indaba zokuba ubuhhile.

NGE-CAWA kusasa kubaleke amabantini amatatu e Breakwater e Kapa, u Ferrulli, Pringle no McGiddy. Nakuba amapolisa akwele emahasheni esukela akukabanjwa namnye.

U RULUMENI umisele u Mr. H. Okes ukuba yimantyi e Middelburg esikundleni sika Mr. i Edey onyuselwe e Clawnilium; kwisikundla sika Mr. Okes e Uniondale kumiselwe u Mr. F. E. Wal las ton; kwiudawo ebino Mr. Wallaston e Carnarvon kumiswe u Mr. R. B. Howe obeseisandla e Kimberley.

I AKUBUZWA ngu Col. Griffith ngesimo sendlela kumandla wase Xalanga u Col. Schermbrucker ute seziquilwe ukulungiswa.

SIVA ukuba ubu Bishop bakwa Zulu bunikelwe u Ven Aichdeacon Gibson wase Neholosi kwa Tsolo. Sivuya nokupakanyiswa kwalowomsebenzi wenene esidiliyeni. Esimnqwenelela itamsanqa.

INGQUNGQUTELA yendlu enkulu yama Tempile iqale e Bhai, ngolwesi.Bini olu.

USUKU lokuvulwa kwe Kerike yase Rabe e Monti luguqulwe lwamiselwa ku 20 no 21 July. Kangelani ezazisweni.

EziKWA ZULU. — Indleko yokupeliswa kwesipitipi sokugqibela kweli yaba E11,383 2s. 7d.; ukutetwa kwetyala londiyalwa e Tshowe kwafika kwi E5,698 6s. 2d. Irafu yezindlu ngu 1889, ibe E28,585 15s. 2d. Inani labemi kutiwa liku 527 abamhlope, i 139261 abamnyama.

Imvo Zabantsundu

NGOLWESI-NE, JULY 3, 1890.

UKOYISA KWE NYANISO.

INGXOKOZELO yamafama amhlope angayekile ukuwubeka ibala elibi umzi ontsundu ngobusela, ifunyenwe nalipepa ebelyikolelwa kunene, i *Watchman*, ukuba ayisekwe pezu kwenyaniso. Kude kwatypa ukuba oku kuvele elixa i Palamente icelwa ukuba ihlahle kwimali zakomkulu amawaka amabini anamakulu amahlanu eponti ukuba kudalwe o Nobhala abatsha kumandla wase Qonce, neyase Komani nase Cumakala; ukuba kuncitshiswe ubusela. Inyaniso ezivule iliso le *Watchman* (kuba ibone ngaso’nye) zezidweliswe kwi ngxelo yompatiswamapolisa, u Mr. DAVIS, eyanekwe pambi kwenkundla ye Palamente. Zizo ezi:—

Ngonyaka ogqitileyo kubikwe kumapolisa kwinkampu zawo amahashe a 732 ekutiwa ngalahlekileyo mhlambi abiweyo. Kweli nani, 413 afanyanwa ngamapolisa, 257 ngabaniniwo, a 62 angafunyanwanga.

Ezinkomeni kuxelwe inkomo ezilahlekileyo mhlambi ezibiweyo 817, kwelinani amapolisa afumene 398, abaninizo 383, ezingabonakalanga 36. Kwimpahla emfutshane kwaziswa ngokubiwa mhlambi ukulahleka kwa 22,183, kwafunyanwa 5,722 ngamapolisa, 6,600 ngabanini mphahla. Eduke kwapela 9,861.

Umpatiswa-mapolisa uyitelekelela ilahleko yempahla eduke kwapela ebandakanya nyenciniba ezi 14 kwakunye ne E86 yobuvuvu bezinye izifumo kwi E1,167 16s 3d.

Umpatiswa-mapoliaa uti ibato lake lifumane imphahla ebingaxelwanga eyile 242 amahashe, 199 inkomo, emfutshane 3,833; lahluta kumasela amahashe 40, inkomo 62, emfutshane 526.

Asite nqake ukuyiva i *Watchman* isiti:

Uluvo lomzi wonke ngenxa yalamanani luyakuba lolokuba amafama abenza ngapezulu kwennto obuyayo ubusela. Umpatiswa mapolisa uti ilahleko ikakulu ibangwa kuduke kwempahla nakukufa kwayo. nayoke lonto ikwalata kwinkalo yokuba lengxoko. zelo zenyawo ayimasiseko. Amapolisa kanjalo asenikalazo sokuba amafama amaninzi awayibali impahla yawo, awanancwadi agcine kuwo amanani. Ngoko ke kufuneka amafama ebe nento eyiyimbi ayizamayo kunokufumane abe edwekeshwa ngalahleko zawo ngetuba lobusela.

Singa mayelana nalomcimbi singabonisa ngapezulu ukuba ayivakali okunye into abamisela yona o Nobhala u Rulumeni abayakutabata £2,500 kwimali yabantu abarafayo, kanti ilahleko ayigqitile kwi £1,160. Ngati lonto ayivakali ukucita imali enkulu ukulondoloza ecinane, ekanti nale lahleko njengokuba ebonisa Umpatiswa-Mapolisa, asiyiyo ebangwa bubusela iko nebangwe kulahleka nakukufa kulo £1,200. Nase mamzeni awamnyama onke: baye nobubusela bukolise ngobezicaka kwazamafama ezilambayo; kanjalo akuswelekile ukuba ifama ezimhlope ziyibe impahla yocmelwane ngokukodwa ngexhasha lomcebha et i impahla ipaulwe ngom’bhalo. Yonke lento iyebonisa ukusweleka kobulungisa kwicebo lokuwembatisa umzi ngento ongayifuniyo o Nobhala kuba kusitiwa uyeba, kanti akunjalo.

Impawana.

INENE elitabata isihlaho somchokeli wendaba zepetshana lase Mtata owazi bnlalayo, ngati ziyakuziteta ngenteleke lelo indaba ezizagabantsundu. Kwinteto yake yentshayeledo uti:— Singenza elinqaku mayelana nempato ye Netewu zase Transkei ukuba kuyakufuneka kungenziwanga bunxudu-nxudu, kwongxanyelwa izinto ezizfzekileyo, nakubeni yona into yokusinga pambili ngalahlilweyo.”

ENYE yento ezibalulekileyo eyehle yakubon’ ukuba ivuliwe i Palamente yintlanganiswana yamanene angawehlelo elixhasa ulaulo lo Sir Thomas Scanlen nowabo. Lentlanganiswana ibiyeyokuya incwadi ebitunyelwe ngu Sir T. Scanlen kumanene lawo, ukuvakalisa umnqweno wake ukuba akululwe kwiiwonga lokuba ngowona mlomo kujongwe kuwo ukuvakalisa uluvo lwelohlelo lake. Isicelo somunwazana lowo samkelwe; yaza intlanganiswana yalata u Hon. J. W. Sauer M.L.A., omele i Alwal North e Palamente ukuba ngumlomo welocala labo, oyakuti ke ukuba luyagelwa ulaulo luka Sir Gordon Sprigg, abe yintloko yolutsha, u Mr. Sauer. Ukuyifanela k’wake indawo leyo, kuvunywa nguye wonke, kuba umfo lo licio ekuteteni, waye enjalo-nje elikalipa e Palamente.

UMPATISWA misebenzi emikulu yakwa Rulumeni (Mr. Schermbrucker) uvakalise kumagqugula eziqingata ezizwi ngomcancato ozakwakiwa pezu kwe Xesi ukuba ugqibe kwelokuba awenze kwizibuko lakwa Tese, ekubeni abase Ngqu-

shwa nabase Dikeni Nqobokazi. U Mr. Schermbrucker yena wayetyumbe eli lakwa Tese kwanyakenye, wapazanyiswa kuchaswa ngamalungu omabini ase Dikeni nase Ngqushwa u Dr. Popé M.L.A., no Mr. Johnson M.L.A., abaxhaswa ngu Mr. Innes M.L.A., owayehlilungu lase Dikeni kwi Palamente yokugqibela. Ngeloxesha wabuyiswa umva umsebenzi kuba kwatiwa neyakwa Nqobokazi indlela mayikangelwe ngonocanda. Abamele eyakwa Nqobokazi bati ngapandle kokuhamba iposi akuko zinqwelo zininzi kangangokuba zakelwe umcancato ziya e Rini, enye into iyekile indlela leyo koti kona kwakwenziwa uloliwe oya e Cookhouse kungabiko nto ihamba ngalondlela, kanti ngo Nqobokazi kuyakuhamba Ingqushwa.

PEPA lalapa e Qonce eliyi *Watchman* liwa ukuba “Amamfengu e Transkei enza inkatazo enkulu kunene malunga namahlalitisitsho liti, “kucingelwa ukuba IMVO ZABANTSUNDU zizo ezidala esisipitipi.” Sikohlwe ukuyenzela izwi lentoto kuba ifumane yaluhwahwiyo olungatsolisele ntweni; kodwa siqimisekile ayingebi nako i *Watchman* ukubeka umnwe nakwinteto enye yetu ukuxhasa eyayo ngokupituzelisa kwe Mvo. Okwezetu iziqu asikolwa kanye nayinto yokuba ziko ezozipitipiti iteta ngazo.

INJENGELEKAZI u Miss Colenso, intombi yo Bishop apa owayengumhlobo nomteteleli wezizwe zase Afrika, usalalise emkondweni ukubuzela Intliso zakwa Zulu eziaswa esiqitini esiyi St. Helena. Lento ngoku isatyelwa ngamanene apambili nangu Lord Herschel, owayenesihlaho nosavakuba neshihlalo senjoli, kumbuso ka Mr. Gladstone. Lonto yalata ukuba loti lakungena icala le Liberals embusweni bakululeke o Dinizulu noyise o Shingana no Ndaguku.

I *Cape Argus* lipepa lase Kapa, ebelisakuba ngumhlobo kuti bantsundu, saye side saqala ukulindela into ezilungileyo kulo. Kuleminyaka mibini igqitileyo kuyabonakala ukuba inkomo yapusile, natihla libhalwa ngamadoda abonakala ukuba angawenzakalisa umzi enako. LiIwa ngoku ne *Christian Express* eta Bafundisi lase Dikeni, kuba besuke banezwi elihle mayelana nenteto ya Besutu ku Mhlekezzi Iruluneli. Isiuwo sa Besutu kukuteta into abayiva emxhelweni, isuka i *Argus* iti—elase Dikeni libakutaza ukuba banike inkatazo ekubeni kube kulindelwe into ezizimbi; kwiipepa elibhalwa nga Bafundisi nama Kristu” liyaosisa kakade i *Argus* ukuteta ngoluhlobo. Into embinga ukuba akataze umntu ontsundu kukugqwetwa koluvo lwake, ati ebindekile kube kutelwa into ezibusi kusitiwa wanelisive. Ibisakuvonisa i *Argus* kwiminyaka engapambili, yintonima eyibete elitupondweni?

besiti maube kwelika UMPULAPULI NTSHUMAYELO. — Ndifakele lentshumayelo kwimvaba yomzi ontsundu. Isahluko andisazi, nevesi andiyiqondanga, kodwa nanga amanzi ukuba aniguquki niyakuxeliswa u Nomqa, singati wenziwe ngumntu kanti U’enzile egxotwa nje yi Nkosi, nani yakunigxoxota Umdlali. Andlazazi inani eliguqulwe yilontshumayelo ukuba lingakananina, okunye ndingazi nokuba u Moya Oyingcwele ungazivumana intshumayelo ezinjalo. Ndim—QONSI!

INTLANGANISO YABAVOTI E TRANSKEI.—Ngomhla we 7 June, 1890, i-voters zapshesha we Nciba bezinentlanganiso, ku Nomaheya, kwa Rev. John Sikwebu, umhlahli ngapambili ingu Mr. John Mazamisa, wa propoza or waneka pakati koinzi ukuba kutiwanina nge Free-pass, ete ke intlanganiso yayivuyela fakulu lonto kuba isisikalo esikulu kuye wonke umvoti, ke yamkelwa yintlanganiso ukuba mayenzwe umtandazo utunyeljxe kosimeleyo e Palamente, asitatere kumatshaze ebandia, wenzwa kjasayinisha amagama azo zonke ivoters ezazilapo, watunyelwa. Intlanganiso ebintle kakulu, ezinyaswe zingwevu. Siyawatanda amanene abekékileyo ase Transkei ukuba ayeke amakwewe ahlanganene atumye kummleli waywo izumba abanibitabamagama e bafumkenze chifuni ukumfinedla ukuba makasisimele singamnikanga nkabi nambewu? Sobuya sihlangane nge 1 July.—OMNYE WE-VOTERS.

NGOMTSHATO. — Ndiiti mna akugulile ukubona amavaba ngechhina lomshato ongewele, ewe okokuba maqabha ayepaulwe ngoptu lobouramente, oko kukuti u Bapatizo; kodwa ingelulo oluka Abraham usomakolwa, lube ngaloluka Johane umbapatizi. Uyabona “Dilemeseleni” izinto ezinje ziyiingazi; ke ukutsho undikumbuze enye into embi eyenziwa yinxelene yibafundisi, eti xa ibhala ipepa lamagama omshato ingahluli nokokuba mhloho, mhlohloказi, umhlambusi soka, dikazi kusininia-nje, kanti umteto uti umntu makaxelwe uhlobo alulo; kude kwati ngenxa yalembudumbudu wati omnye umshumayeli obekekileyo kwawesibini amagama akohlhwa ukuba uzakutimna ukwabisa wavakala selesiti.—Ndiyashumayela izeko! Uxakwewe kutshatshaya amagama. EYESIBINI angaba ubuza ngenene efuna ukwazi ukuba lonto yolomanyo iyimfanelo na. Make ndibekise kwiindawo yolaulo, ngokubekiselele eluzekweni. Andibi-na kanene seloko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya amagama. EYESIBINI angaba ubuza ngenene efuna ukwazi ukuba lonto yolomanyo iyimfanelo na. Make ndibekise kwiindawo yolaulo, ngokubekiselele eluzekweni. Andibi-na kanene seloko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya amagama. EYESIBINI angaba ubuza ngenene efuna ukwazi ukuba lonto yolomanyo iyimfanelo na. Make ndibekise kwiindawo yolaulo, ngokubekiselele eluzekweni. Andibi-na kanene seloko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya amagama. EYESIBINI angaba ubuza ngenene efuna ukwazi ukuba lonto yolomanyo iyimfanelo na. Make ndibekise kwiindawo yolaulo, ngokubekiselele eluzekweni. Andibi-na kanene seloko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngenkomo wadudela, ingati indoda engenamfazi imtshate, ze ke bati bakubambana nalayo etshatileyo nomfazi lowo ngokomteto wasemlungeni, ifube ibe nelungelo lokuba iviwe into etshatile yona ngamatyala. Kufuneka info owazeka waduda walobala, eqetulwa ngumteto, Ndi tata indawo yokuba lzwli lika Tixo alisiyalanga ukuba, makade umntu aqogobke ukutse atshate. Ewe, yinto eninzi ehlahla itshata ingagobokile, kazi amaqaba la wona embola akangeyihlambina imbola, atshatiswe? Mandipinde nditi u “Ke ndabona,” makapinde afunde inteto ka “Dhleleseleni.” Angafumana ukuba yinteto yendoda; engandulula ingxoxo ebanzi efuna ingqondo nempengululo. Mtia ukuba bendiqaba bendiya kutsiha etyalikanen ngapandle kokuba ndinyanzelwe nangumfundisi. Ngesi Xhosa into emandla kududela umfazi, ogukuzala indlamafa, emlungweni lutsbato ngubanina ke ongati epilile, ewazi umteto ahleli epetwe ngawo, aze ahlahle ngokushwemo? Make ndipeze, ndolindela impendulo. Ndim—SALAKUTYE LWA.

UTSHATISO LWAMAQAABA. — Mandiqale ngelithi, lombuzo ka “ Dhleleseleni ” okwam ndingawutandabuzela kwiindawo ezimbini, eyokuqala, angaba ubuza wake wabona kutshatshaya amagama. EYESIBINI angaba ubuza ngenene efuna ukwazi ukuba lonto yolomanyo iyimfanelo na. Make ndibekise kwiindawo yolaulo, ngokubekiselele eluzekweni. Andibi-na kanene seloko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa, lomdudu awubalelwa kuba ulumanywano lwanto, umteto awalutite ityala elipakati kolozeko. Ngumteto okokuba wonke ubani atshate ukutse abe nelungelo lokuba abe nento yokuteta xa kuko indawo elisiko! Ukaphelwe ngamatyala. Ababantu ke bangamaqabha mnye umteto abapetwe ngawo nembangoboka. Baza eyokuqala, angaba ubuza wake wabona kutshatshaya nabo ngoko baselulaulweni, olufuna umntu etshatile. Seyike kyo lendawo kwezinga indawo zamatyala, yokuza nendawo epambene ngoko kwake kwako ukupicotwa kwamasiko abantsundu, wonke ubani odudela umkake ngokwesi Xhosa,

singiselele kweyokuqala nditi ewe, okunene kusemhlabeni apa apo koniwa kubuye kulungiswe. Kwaye kukwase mhlabeni apa apo koniwa *kungabuye* kubeko lusizo, nalubuyambo, nokulungiswa. Bangapina namhla abahlinisayo ngesenzo *sakua semhlabeni apa* esoniwa ngusibani-bani, mandulo, esisazixelayo nanamhla ukungabi nabuyambo lwaso? Le yesibini intloko yona ayamkeleki kanye ezindlebeni zabaiesi kwaye kungakumbi ezingqondweni. (a) Ivmelwa ubunyaniso bezwi ati ngalo u Mr. Mboneli la niatye akakabi ngawo —kuba oti kupakati aqoshe njengoko yona kanye lenteto yako ibonisoayo njalo ngeli uti *babona wena umoni*. (6) Lentloko yaka yesibini ibeta ukuba ubunyaniso beyokuqala butshitshe; ize ngapezu koko ingamkeleki yonke inteto yako emandla ngeli uti: *baiti ngiwe owavuzona*. Lonto ke iteta ukuba kuse mhlabeni apa, akuko ezulwini, apo umntu ona angabanye alungise. (c) Lonto uteta ukuba nguwe owaziyo ukuba ubani ubuye alungise, kungoko ubalungiselayo; baye bona besahlile ekungalungisini —koko besaqosha besaya kuqosha nanini (ngabula Mboneli), Uxolo nkosi yam Mhleli wenteto zamayilo, ngokutata indawo engaka yepela lako—“Inteta iyazeka-zekana.”—Naim, IRANUGA.

Ku NDLUTSHILE. — Tina apa sinobunzima obukulu, kuba indawo ebesejaseka yiyo iyaliwe—amahlati ngenxa yemofu. Lemofu yavakala kuqala e Hankey, kwavakala ukuba inkwazi zakona azisenakuhamba ukusa imitwalo eMa Bhayi nase Tinara—kute kusenjalo zitintelwe impahla zingena kuhamba, seva sekusitwala nantso e Rooifontein yabeta lonto ukuba zivalwe zonke indawo apa kuti. Ke lamahlati ebeluncedo kuti kuba siya wona, sambata wona ayasikuhla ematyaleni, ngoko yimfa apa kuba asizuzanga nento kulonyaka upelileyo ngenxa yokuba ukuya kwangwena sisifo inkwatshakazi or irusi konke betu; abantu babilimile kakulu. Esisifo selongo singene nefiva iyasebenza nayo ngeleyo iela kakulu, bayagula abantu kude kwabanye ungasibatema ukuba bopakama kwinkuko zokufa. Asazi kambe Inkosi yati ngamaxesha okugqibela kuyakubako imbandezelo enkulu ezifundo nendla. — FALeni MASiKA,— Ninduluswa.

AMANQAKU ENDELELA (NGOBEYE E KAPA:—Umzi wase Kapa mkulu awungelinganise wale siyibonayo ; kunjengobubele babantu balomzi abantsundu obungazenzisiyo, nalempu ibike ikuti apa izizjora apa, e Kapa ngapa ngamatakatuku anobubele awahluka elule isandla usati tu. Umcmbi owauhanjelwe ngu Capt. Veldtman kakade wayese kubona usapoo lomfi (u Capt. Blythe C.M.G.)—Oh ! sababona abantwana benkosi, betsho kwezimnyama bonke, bate bakusibulisa balila bonke, (nguninane ntombi zoxixenxe), sati ukuze bonwabe sabahambela yonke lomihla sasise Kapa, sizama ukubomeleza, ngamandla ka Tixo kwenzeka oko. Satyelela nase ngwabeni, saxe sesilungiselele intyantyambo ezintle kunene, saziweka pezu kwengcwaba. Sema sawakuluma amazwi omfi, sasonga izandla. Kute kwase Kapa, safumana ufele emehlweni o Sir Gordon Sprigg, kwalula kuye ukuya nati ku Mhlekazi u Sir H. B. Loch, saziwulisa ezo zandla zingazanga zipatwe nangobawo mkulu. Wateta ngobubele betu u Governor, ebuzi imfanelo engonzwayo kontsundu ukuze kulunge, yateta ke madoda inobubele. Ixego u Innes Iona asibuboboke yimvuzemvuzo, lo Tshambuluka no Spiligi badume ngenkohlakalo basuke papambili ngobubele. Besenditshilo ukuti nonjani umlungu kweli lizwe akufika e Kapa uyakuba yindlezana le ngobubele. Nomfundisi wetu u Somgxada uke wafika kuti, wasinika amacebo amahle. Ngenwevu u Sir Langham Dale igqibelele ngoku ngobubele. Indlela yokugoduka itate kwa ezontsuku, kwenye indawo saposana nokubona umfundisi wetu u Rev. T. Marsh no Rev. Mvambo sambona efudukela e Queenstown, sagqita e Cradock kusitwala u Rev. Ntsiko uyafa kunye nomntana. E Rini, sifike ebubeleni kwinto zo Magaba no Xola, nabanye into ezigoboke ngokubonakalayo naseziqivini. E Nxukwebe ikaya elidala sabona into ka Kakaza umfo osituzi singaxeshe xego apo kuma Nxukwebe. Wanga u Tixo angamomeleza kubunzima obusand' ukumhlela, abe kwanesisitozela nase Rini apo ayakona. Ukusuka e Rini ukuya e De Aar uloliwe unduluke ebusuku wegqita kusemnyama e Cookhouse, kwagqibelela ukusa selekweza pezulu Enxuba, safika e Cradock ngo 9, kwakusasa. Kwezindawo sahamba emini Middelburg, Hanover, sayakungena ku Six ngokuldwa, losikisi sisi teshoni esikwazi ekuqinikwa kuso ukusungwa e Kapa, igama laso kuse De Aar ngesi Ngesi. Eilizwaze yintlangu, luqwebedu ekungelinywe nto, nento yokutyiwa yimpahla yibhoshi. Ukusuka apo sajika amabombo ukusanga e Kapa, ebusuku singaboni nto, kwasa sifikele e Nelsport, e Bhothofolo, safika ngo 8 kusasa. Idinala yasifumana e Prince Albert, latshona ilanga sise Buffel's, ngobobusuku kuse sesiyibona intaba yase Kapa isekude, noko sangena ngo 9 kusasa.

Ipalamente.

Ingxoxo engendlela zololiwe, yeyona iseloko iyimbunguzulu kule nkundla. Iqoshelise wngenteto ngu Sir Gordon ngolwesi Hlanu lwecwaba egqitileyo, ukuze kungenwe e Komitini, hatatyatwa ngabanye ngo-Mvulo. Kute bekuqalwe ngomakakive ukusuka Endwe aye e Molteno aye e Norvalspont e Gqili, kwacelwa ngu Sir Thomas Uppington ukuba ake ayekwe kuba engeko u Sir Gordon genx' enesizatu sokungapili. U Mr. Sauer umangele, noko aluzisi kuba engapilile u Sir Gordon, esiti maungemi wona umsebenzi. Kwahlulwene, abate mayike ilinde u Sir Gordon ingxoxo yololiwe babe 38, abati mayihambe 30.

Ligqitiwe ke elinqanam u Mr. Scherbrucker ungenise osuka e Ashton aye e Swellendam, waqetulwa nge 40 abachasi 24 abaxhasi ; owase Moseel Bay oya e Klipplaat obeuguiswe ngu Rulumeni uqetulwe 39 to 21 ; owase Cookhouse ne Qonce uqetulwe 40 to 25; Graaff Reinert oya e Richmond Road uqetulwe 38 to 23 Nangabasaseleyo aknko temba.

ISILILO.

[NGOWASE NATAE.]

Bakiti tina lapa kweli lakwa Tshaka sihlezi ezinyebezini ngenxa yokwenzeke pakati kwetu. Ngikolwa ukuba senizwe nonke muzi omnyama, ukuba indodana ka Cetwyo, u Dinizulu, ezalwa ngu Nomvimi ka Msweli kunye noyise bayo o Shingana no Ndabuko sebesiwe esiqingini sase St. Helena.

Besekudhlule inyanga ezilishumi nesishiyangalombili b'ezibotshwa e Tshowe. Tina ke sasesityamba ukuba ukulahlwa kwabo yicala kobuya ngenano belo, kanti kasibuzanga. Okusiqeda kakulu kukuba nezininda ezabangela lesibopo esingaka kasizazi; ukukulunywa kwecala labo kwaba yimfilho. Umbuso esipansi kwawo, ngaloludaba olwenzeke pezu kwama kosi akwa Zulu, uveje ibala elimnyama pezu kwawo, wabanga isidlanga esibi pakati kwezizwe ezimnyama ekufivelele kuzo loludaba. Siyalila, bakii, siyalila, silifela umtaka Cetwyo, umzukulwana ka Mpaude, ka Senzangakona ka Jama ka Punga ka Mageba. Lifile, bakiti lifile, uya lakwa Zulu ! angesabi ukuti utile umbuso wabamnyama. Namhlanje sibona lezozinsuku ezabonwa kwa Xhosa ngo Zandile oma Qoma nabanye. Po sisenzani? kupela sesibhonga emswaneni. Maye ukubabuhlungu kwesililo somntu chamba engafike, maye! Akunamhla bakiti, kade lafa kona ngosuku olubi, olwaluma- tunzi-tunzi, mhlazana kwa emva komnyama.

Hau ! he le le !! senzenjanina! !! Kuhlona icebo, kupela kulahla pansi izikali zibe zipendulwe amakhuba okulima.

Umrohlo wokugcina wetu nanku siyaukupa, kuye: U Cetwyo umfo ka Mpaude, Inkosi yakwa Zulu: Uhlamvana labhul'umilo Obubaswe u Mantyonga no Ngqelebana, Udonusa Umdl'no Kahlamba. Igwalagwala lika Menzi Elibheje pakati kwe Ntume ne Zindhla. Kwaze kwaye kwabheja Izinhlazi zo Tukele. Umagwaza eguqile nje ngetole ! Uzito zimagwegwe, Ngokugwegwa baka yise. Uqaw'lingabuzwayo.

Yena uzale: U Dinizulu: Umavuk' engabhekiwe. Usilwa nankunzi 'mbili. Ngoba el we neyakwa Ngen' etyeni. Nayo yase Nhangano. U Dinizulu kabulali uyaqotula ! Ubhukudisa abantu Bengasakwazi ukubhukuda; Kwaza kwaye kwesuta Izingwenya zase Mkuze. Udhle kuqala u Hamu Kwaba kwa Mlpta; Wadhla um Hulugwane Kwaba kwa Mlpta; Wadhla u Sigwabagwaba Pakati kwezi nyanga. Wamquba u Ndabambi Kwaba kwa Mlpta; Kwasesngati yimihlambi Yezinkomo zake; Wamudhla nay' u Ndaba Kwabaka Sompula; 'Qede wamakufula, wati, Uyababa. Wamquba ke ngoko, Njengomhlambi wake. Otukutele ka qedane Kwamazama e Sandhivane U Hlubi 'mfo ka Mbunda. Dinizulu uyanuka! Kabo bonke bakwa Zulu !! Waze waye watolwa Ngu Nkosiluhlaza Kon'e Mabunwini. Owamnikeza yena Kuye u Lukazi; U Lukazi, wati, " Ngyamesaba u Zulu Ngoba ngipete isaliwa sake." Ngako Nkosiluhlaza Londa ingane zami, Yena lomntwana ka Nomvimi.

Amawetu aze anganjizisi ngokunganakakeli i "measure" ne "rhythm" kulezibongo zamakosi akwa Zulu. Ngilandele kakulu i "rhyme" ye mbongi yomntu ontsundu, ngacabanga ukuba nxa ngizama ukulandela i "prosody" yase Mlungwini mhlambe sengiyayoko 'antu' bantu. Kodwa ke nxa ngisabekiwe ngolanga ukwenzela umzi izibongo zamakosi akwa Zulu—wona la omabili —ngendlela efzekile nenambitakayo. Kodwa pambi kwaloko, ngoke nxa ngitole isikati, ngichasise ukuba lezibongo zikombani nje ngokukuluma kwazo njena, ngenze lento okutiwa ngaba Lumbi yi " annotation." Ake ngyikelele kona lapo bakiti okwanamhla.

I-PALAMENTE YAMA BHULU.

INGXOXO ENGBALA.

E Pretoria, ngomhla 12 ku June, kubeko ingxoxo eshushu ngokufunda kwabantwana abantsundu ezikolweni zabantwana bama Bhulu. U Mr. Taljaard ute yena abantu kusoloko bekuchasile ukulinganiswa kwabamhlope nabantsundu, yena nanamhla usakuchasile.—U Mr. Spies ute lento ama Bhulu ayishiyayo i Koloni ayebaleka ukulinganiswa nabantu abamnyama. Kwelake icala angati umntana womutu ontsundu eke wambona esikolweni sabamhlope angambulala.—U Mr. De Beer ute abantu abavumela ukuba usapo lwabo ludibane nolwabantsundu mabapatwe njengabantu abamnyama.—U Mr. Stoop ubuze ukuba umntu uyabavumelana abantu ukuba bazenze isikolo esingancediswa kwa Rulumente, baze bafundise nabantsundu kuso.—Ilgqweta elikulu kwa Rulumente lite nakuba umteto ukuchasile ukuba ontsundu afunde nabamhlope ezikolweni zakwa Rulumente umntu ozenzela into yake akanakwalelwa.—U Mr. Stoop ute ukuba kunjalo imnteto yabo ayimelwe nto.—U Mongameli ute lomteto wokulinganiswa usingisele ku Rulumente nakwi Ronaskap, awenzelwanga bantu abantu abagaba into yabo. — U Mr. Grobler ute imali encedisa isikolo sase Bloemhof mayimisewe. — U Mr. Van Standen ukuchasile ukumiswa kwemali kuba eso sifumana uncedo asiyi kwamkela bantu bamnyama. Lengxoxo ide yahlwisa.

ABALIMI NA BARWEBI.

IMARIKE.

E QONCE, (June 28).

Amaqanda—5d to 10½d ngedazini
Irasi eluhlaza—10d to 1/8 ngedazini
Amatanga—2/ to 3/6 ngedazini
Ihabile—1/6 to 7/3 ngekula
Umbona—3/3 to 4/1 ngekula
Umgubo—16/ ngekula
Ihabile,—13/ to 15/ ngenxhova
Itapile—6/9 to 15/ ”
Irasi—5/3 to 9/6 ngenxhova
Inkuku—1/ inye
Inkuni—12/6 to 40/ ngefllara

E RINI (June 28.)

Inkuni—24/ to 88/ ngefllara
Ihabile—4/6 to 6/ ngekulu
Amazimba—9/ to 10/ ngekulu
Umbona—9/ to 10/ 200lbs
Irasi (imbewu)—7/ ngekula
Irasi eluhlaza,—1/ to 1/6 ngedazini Ihabile
—19/ ngenxhova
Itapile—7/6 to 14/6 ngekulu
Amatanga—1/6 ngedazini

E MONTI (July 1.)

Irasi—9d to 1/ ngedazini
Isemlie—4/ to 4/9 ngenxhova
Imbotyi—4/6 to 6/ ngekulu
Amaqanda—6d to 1/ ngedazini
Inkuni—5/ to 30/ ngefllara
Ihabile—3/ to 5/6 ngekulu
Inkaka—1/ to 1/6 inye
Amazimba—3/6 to 4/ ngekulu
Umbona—3/6 to 4/ ngekulu
Itapile—7/6 to 10/ ngekulu
Amatanga—2/6 to 4/ ngedazini

Native Opinion

THURSDAY, JULY 3, 1890.

THE Natal Legislature has, by a majority of two, voted for the introduction of Responsible Government, with full powers as to the control of the Natives It would be asking people to swallow a camel to say that this vote carries the establishment of that form of Government on the terms of the Legislative Council. There are many and grave questions that have to be faced by the Imperial Government when the Council resolution comes before it. In that Council the Natives are not represented, and the proportion in which they exist in relation to the European community is so overwhelming that it will be found that it is no easy matter to dispose of the question. It must be borne in mind that the Imperial Government had grave doubts in granting Representative Institutions to the Colony owing to the fact that the bulk of the people were Natives who were not likely, at all events for a long time to come, to share in the Government of the country, rendering Responsible Government no Responsible Government at all but an oligarchy which cannot be tolerated under the free institutions of the Queen. So reservations had to be imposed on the Cape with a view to safe-guard the rights of the Natives, although the proportion of Natives to Europeans was not so vast as it is in Natal. We may not dread the establishment of Responsible Government so much in the sister Colony when it is blessed with a score or so of men of Sir JOHN ROBINSON'S foresight and grasp of affairs ; but one swallow does not make a summer ; and it is not by any means clear that Natal is favoured with a respectable number of gentlemen of Sir JOHN ROBINSON'S or Mr. ESCOMBE'S parts. In these circumstances we do not relish the political situation in Natal, fearing that it bodes evil for the Natives.

The Kaffir—Whence, and Whither.

No. I.

Their first contact gave the English an indelible impression of the Kaffir. The early traveller found him a picturesque savage, more peaceful and sociable than the ferocious cannibal of the South Seas, with a certain nobleness about him, and strange for a barbarous people, possessed of a regular government and polity. Th® soldier met in him a foe who was not afraid to confront him in the field of battle, and who sent away unharmed the

women and children who fell into his hands. The typical Kaffirs through whom the race first became known were the Gaikas. The Galekas and the Tembus were not without these peculiar qualities, but had them to a much less extent. That unmistakable something which appeared in the Gaika character, naturally led to the enquiry how they came by a thing which was not recognizable in the character of the other tribes.

In dealing with the question, Whence came that distinctive something which marks the Gaika character, it must be assumed as indisputable that they are Zulus with a (*Inference*. The term Zulu, for want of a better, is used here with some latitude to mean those tribes that speak the Kaffir language so as to be mutually intelligible, which is true of all the Kaffirs and of the Zulus of Zululand and Natal, and is not true of the Basutos, Bechuanas, and others, whose language belongs to the same Bantu family, but is not understood by the Kaffirs. It is fortunate that we have living among the Kaffirs a pure Zulu race, from the country at the sources of the Bashee—the Fingoes—who are substantially of the same blood with the Kaffirs, so much so that very few are equal to the task of saying whether they are Kaffirs or Fingoes in casually meeting individuals, and yet when they are closely compared, there are marked differences between the two, and of such a kind as to throw light on the question. Whence is the Kaffir.

Physically, the Fingoes are darker, have more beard, and are apparently of a more robust make. In character, they are provident, careful, industrious, rather close and secretive, very persevering, so much so that the Fingo pursuit is dreaded by a defeated enemy. Their pronunciation of the clicks is softer—this is a shibboleth by which a Kaffir will recognize a Fingo.

The Kaffirs are lithe and active, they are lighter in colour, and frequently have sharp cut features, with the nose occasionally of the short aquiline type, and they have little beard. In character) they are high-spirited, and have very pronounced sentiments on what it is honourable, and what dishonourable, to do. They are very open, rather lighthearted, not provident, nor disposed to be very industrious. They have a harder pronunciation of the clicks.

An attempt has been made to account for the peculiarities of the Kaffirs by supposing that they are due to an infusion of Arab blood. The rite of circumcision, inferred to be of Arab origin, is adduced in support of this hypothesis. The Arab theory, however, will not bear investigation. Were there an admixture of Arab blood, it would be found in some Bantu tribe near the Arabs, not in a race living in a corner the farthest removed from them. Circumcision, too, among the Arabs is a religious rite, practised at the age of thirteen. Among the Kaffirs it is much later, and in its original intention was meant as an introduction to the duties and the virtues of manhood, and was not connected with religion. Besides, the argument from circumcision would prove too much, and would make all the tribes of Eastern Africa have Arab blood. I have no doubt the Kaffirs either derived circumcision from the ancient Egyptians, or else they both had it from a common source at the very origin of the African races.

A farther objection to the Arab theory lies in the circumstance that with Arab blood the Kaffirs would have had more beard than the kindred races, in place of having less, and as the Arabs are said to be the thinnest skulled of races, the Kaffir skull would have been less solid, and the calf of the leg would have been lower; but there is no evidence of that.—S.

Notes of Current Events.

WE observe with a degree of concern that at gatherings of farmers in these parts, some crude and unheard of suggestions, relative to the administration of Native affairs, continue to be urged upon the Government in the form of resolutions. It will need a very clear-headed and intelligent Cabinet Minister at the head of this Department to sift carefully what is sent to Government as the opinion of the people and to reject resolutely what is impracticable and worthless, on the interests of the farmers and the rights and liberties of the Natives being considered.

GENERAL JOUBERT of Transvaal fame has left that country on a mission to the Imperial Government in connection with the cession of Swaziland. Synchronously with Mr. Joubert's departure the Hon J. H. Hofmeyr, M.L.A., started from Cape Town on a similar mission to the Transvaal Government. It is evident that a critical point has been reached in the negotiation respecting Swaziland, possibly Lord Knutsford finds it hard to play his well-known role of running with the hare and hunting with the hounds.

It is stated that the Bishopric of Zululand, vacant by the death of Bishop Mackenzie has been offered and accepted by the Venerable Archdeacon Gibson at present of the Diocese of St John's in the Native Territories. Taking into consideration the ceaseless activity and boundless zeal for the good cause that Archdeacon Gibson has manifested for years in his present sphere, we question whether a more suitable nomination could have been made. The new Prelate is heart and soul in the work of the evangelisation of the heathen masses of this country, and has literally thrown

himself into it without minding the cost to himself in person and purse. That Bishop Gibson may be enabled to achieve even more than what we know is his heart's desire and prayer in respect of the benighted tribes whose spiritual destinies are now about to be entrusted to him, is the wish of all his friends and of his Master.

UNDOUBTEDLY the centre of attraction during the week has been the Railway debate in the Cape Parliament on the motion of going into Committee of Ways and Means to authorise the construction of a net-work of lines proposed by the Government for the development of the means of rapid communication and interchange of commodities within the Colony. Although the Premier made an earnest appeal in behalf of the measure on Friday last, it is clear from the Committee proceedings that the House has lost confidence in his prudence and judgment to allow the Government the smallest powers in this direction. Most of the lines in the Government plan have been negatived by tremendous majorities (the visions ranging from 19 to 53, and the question now is as to what the Government will do in consideration of their self-respect. he general opinion seems to be that there is no alternative to going out.

much to be regretted that just about the time Natal Colonists are take up in earnest the question of Responsible Government, they should be seized by a new craze in connection with one of the many phases of the Native question A long discussion has taken place in the Legislative Council on a proposal to remove Natives from certain coast lands to an up-country station, and to use these lands for the settlement of Europeans. It was finally decided to ask the Governor to consider whether this can be done without injury to the Natives. We trust His Excellency will have the boldness to discourage the move, as, once begun there is no knowing where it will end, for it can have no effect but to make all the natives sullen foes. Another reactionary motion is one of which notice has been given by Mr. Stainsbank that the time has arrived for Native Locations to be divided into individual holdings, and to propose experiments with those partly civilised. It would be a mistake to carry out such a policy without, at all events first obtaining the support of those concerned.

PORT ELIZABETH LEADS.

It was perfectly natural (says the *P. E. Telegraph*) to expect that the liberal Views of Mr. Lumsden and Mr. J. C. Kemsley in the Town Council when the native memorial was discussed would be appreciated by natives far and near. The expectation has been realised. As some of our readers may remember the memorial in question urged the desirability of the Council sanctioning and consequently recognizing, u Native Committee, which should be considered the authorised body to confer with the Council on all matters wherein the interests of the local natives are involved. The idea emanated from the natives in public meeting assembled. When it was introduced by memorial into the Council it found ready advocates in Mr. Lumsden and Mr. Kemsley. The native newspaper *Imvo* is consequently loud in its praise of the liberal minded Councillors who support a project, the realization of which is fraught with more importance than appears on the surface. Why, for instance, should committees of the kind suggested not be recognised in all Municipalities under which are native locations? There are in the native mind —endeavour to ignore it as we may— germs of order and a disposition to submit to authority which might be utilised to permanent benefit. But, owing to peculiar bias, to system of government in his own country and among his own people, and possibly to inherent distrust, the native has an intense repugnance to middlemen. A native citizen considered that he has the right to approach a Magistrate or a Mayor or a Town or Divisional Council without the intervention of his location inspector. He regards that officer as merely a superior sort of constable, and he objects to him acting as a buffer between an applicant and authority applied to. The Port Elizabeth native policy, as explained by Mr. Kemsley, is to have the natives to select men in whom they had confidence, and who would give accurate reports and be of material assistance. The *Imvo*—which represents not merely the large body o intelligent natives, but is also indirectly the organ of what we may term the philanthropic party — says no better scheme than that of Messrs. Lumsden and Kemsley could possibly have been devised towards imbuing the natives with a spirit of confidence. The natives say that with the progress of the times the policy of coercion should be exchanged for the policy conciliation. Further they declare that in the suggestion of Mr Kemsley and Mr. Lumsden lies "the lead secret of success in administering affairs of communities, namely, ruling with their good-will and implicitly trusting them until they deceive you." When the memorial was introduced we may safely suppose that neither of these gentlemen imagined for a moment that their suggestion would be discussed throughout the length and breadth of Kaffraria, and wherever discussed approved. It is a practical realization that bread cast upon the waters is occasionally found after the lapse of many days.

CURRENT OPINION.

THE *Journal* concludes an article on the Native Affairs Blue Book that has been presented to Parliament thus

After all we must (see to it that progress is socially and steadily made and of this result the Report, we regret to say, gives little sign. This is one of its most unsatisfactory features; and it strengthens the argument for such legislation as while not largely coercive, should stimulate towards improvement If our magistrates are compelled to report

that progress is not being made, then it is evident our methods are not a success, and they should be wisely and cautiously modified. We cannot afford to let the mass of aborigines stand still, and much less can we allow them to go from bad to worse, as in some districts they appear to be going.

THE *Natal Mercury* remarks:— Although members seems inspired by a suspicion that the area of land appropriated to "native locations" is growing to ominous proportions, the figures given by Mr. Shepstone on Monday do not bear out this impression. The locations were stated thirty years ago to represent an aggregate area of 2,000,000 acres. We are now told that they cover 2,347,328 acres, and this includes the ground set apart in Alfred County, which only became part of the colony in 1865. Mission reserves amount in all to 164,729 acres. These figures only refer, however, to locations and reserves that have been formally set apart for such purposes. They do not comprise the ground occupied by native squatters on Crown lands, nor of course do they deal with private farms. Were the native population confined to the locations properly so-called we should have one native for every five acres.

THE views of the *Queenstown Free Press* on the Glen Grey Native removal are very important seeing that it is the mouthpiece of the European inhabitants of the district. Commenting on the subject as dealt with at the Cathcart political meeting it says:— "We need hardly say anything on the Glen Grey question, as we have repeatedly expressed our views upon this question, and of course cannot agree with Mr. Du Plessis in this matter. We were in hopes however, that we should have heard no more about it, as there can be no good result from such an agitation, but unnecessarily worrying and irritating the natives. We don't think for a moment Mr. Du Plessis or any one else can prove that Glen Grey is occupied by those who rebelled against the Government. It will be a wise and prudent policy to leave this question alone altogether."

THIS is what the *Graaff-Reinet Advertiser* says on one of the coming questions of South Africa—the Asiatic invasion:—

They are looked upon as the *bete noir* of the working man and a stumbling block to all European enterprise and progress, and why? For the reason that they can undersell Europeans and their prices are such as to suit the conveniences and purses of a large section of every community. They spend little and buy less, if they can help it, from any source that is not supplied by some director indirect means from their own country and their own countrymen. They cheapen goods and labour and their thriftiness results in large sums of money being taken out of the country to enrich the land of the Celestials. They spend nothing in developing the resources of a country and when they leave for their homes, leave nothing behind them but their vices. Such being the case they come out best in the struggle for existence and to the detriment, be it said, of Europeans of all classes. These are the Asiatic's virtues. His vices are proverbial. He contaminates every class of people he comes in contact with, and as man is prone to evil, drags them down to the lowest depths of degradation. It would be a sorry day for South Africa if our natives, who are innocent compared to the heathen Chinese, "with his smile so childlike and bland," were to add to their now defects his failings and vices. For these reasons our legislators should, while the evil is in its infancy, guard against it as they would against an epidemic for what an epidemic with its consequent thousand and one evils is to the body, the allowing of Asiatics to establish themselves and get a firm footing in this country, is to the vitals of trade, prosperity and success. The question will have to be dealt with, with a firm hand now and at once, for prolonging the evil day is but putting impediments in the way of the prosperity of the country.

TIME was, says *The Star*, when money was scarce in the Transvaal, and natives returning from the Diamond Fields would make a *detour* of many hundreds of miles rather than give the impetuous and unscrupulous Boer a chance of levying toll upon them in their passage through the country. But with the advent of better times, the Boer has learned gentler ways. He can get money now by less ignoble means than that of "sticking up" here and there a stray Kafir. Yet the poor native fares no better than in the olden time. He has escaped Seylla only to fall into Charybdis. The European "loafer" now plays the part which Oom Paul's faithful henchmen have relinquished. There has been quite an epidemic of that sort of crime during the past few weeks. Only the other day some boys who had just left the employ of the Crown Reef Company were shamefully robbed in the neighbourhood of Boksburg, and their efforts to obtain assistance and redress from certain officials in that township led to results which are deserving of careful investigation by the Government. In Kimberley, offences of this character are visited with condign punishment. On Saturday last two notorious scoundrels convicted of this offence were sentenced respectively to seven and eight years' imprisonment, and their violence in Court would almost warrant a regret that they were not put out of harm's way for the rest of their natural lives. At the same sessions a white police constable was sentenced to twelve months' imprisonment for highway robbery from a native, and a Sergeant of Sanitary Police is now awaiting trial for converting to his own use some £50 entrusted to him for safe-keeping by four confiding Kafirs who worked under his orders. It is difficult to understand why this species of crime should be so exceptionally rife at the present time; but that it is rife is a fact which, unfortunately, admits of no doubt, and it may be hoped that the ministers of the law will sentence and spare not any of the contemptible ruffians who may be run to earth and are brought up to receive their deserts.

ISEBENZA NGOBUGQI.

I - RHEUMATICURO IIYEZA ELIKULU EASE
SOUTH AFRICA.

[picture missing]

Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

Kwi Waggon-Makers Ezintsundu.

IBELISHISHINI ababhalele kogama lingezantsi banokufumana umsebenzi otego, kwanomvuzo olungileyo. Maba, ngandeni kuba kuko indawo ezintatu esezivulekele abasebenzi.

S. D. SNOOKE.

St Mark's 28 May, 1890.—tcmd

I Ayliff Industrial Institution,
(FORT PEDDIE.)

YOVULWA ngowa 31ST JULY, 1890. J. Kuyakubako indawo yama *Bhodas* amatsha (Intombi). Kulungiselelwa ukuba kuvulwe Usikolo esitsha ekuqaleni kweloxesha. Bonke abafundayo zebabeko ngalomhla wo Mvulo. Abafuna ukungena bangasingisa ku RE V. E. GEDYE, 5317 Durban, Fort Peddie.

UMANYANO NGE MFUNDO, (N.E.A.)

INTLANGANISO yo Manyano iyakudbana kwa Hleke (Pirie) nge8TH JULY, 1890, kusasa. U Mr. S. T. Konongo wofunda ipepa "Tiyo Soga;" Mr. H. Mboni "Amasiko Hlanga."

KENNETH MCPALINE NCAPAYI,
Hon. Secretary.

Emgwali, Dohne, 28th June, 1890.

INTLANGANISO.

INGQUNGQUTELA ye Qonce, Monti, Ngqushwa, Dike ne Cumakala, Emgqwa. kwebe wakwa LOSE ngo 7 p.m., 9 JULY, 1890.—li3

KO TITSHALA.

KUFUNWA Umfundisi Wentsapo ongu Mshetshi. oteta laisutu (ontsundu nokuba ngo mhlope). owoncedisa Ezinko. nzwini. Umvuzo ngofanelekileyo. Oyiifi. nayo wotumela ku REV. C. JOHNSON, St. Augustines, Rorkes Drift, Zululand.— 10it4990

ABATSHATILEYO.

MQOBOLI-JACOBS.—Kutshatiswe ngu Rev. James Davidson e Mbulu, ngo June 17th, 1890, u ELIAS JNO. MQOBOLI no ZUZIWE P. JACOBS.—3it107

ABAZELWEYO.

MBIKWANA. — E Healdtown, ngowe 17 June u Mrs. ROBERT J. MBIKWANA, ubeleke UNYANA.—3it177

TENGO-JABAVU. — Kwa Tuku, Fort Peddie, ngo 17 June, 1890, u Mrs. J. Tengo-Jabavu ubeleke UNYANA. —3it710

XHOLLA.—U Mrs. Robert Xholla, e Rini, ngo 18th June ubeleke INTOMBI. 3it10790

IZIKOLO.

ISIKOLO se Ntombi sase Mgwali siya kuvulwa ngo 14TH JULY.
2it3790 M. W. HOPE.

I-SHAFTESBURY HOME, ne SIKOLO SENTOMBI e NCEMERA siyakuvulwa ngo 25TH JULY, 1890.
2it3790 E. H. STURROCK.

IMIBIKO.

SILANA.—E Kimberley ngo 23rd June kubhubhe u ESTHER SILANA obeseyi- kukupela kwake kwindlu yakokwabo,—aba. zali bake sebengaseko. "Ufele e Nkosini." Lombiko ubhekiswa kwizihlobo ezise Mku. mbu, Epeuleni, e Rini nakwa Centane.
3it177 T. MGXOJENI

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo,
Elika

COOK Iyeza Lesisu
Nokuxasazo, 1/6 ibotile.
Elika

COOK Iyeza Lokukohlela
(Lingamafuta). 1/6 ibotile.
Aka

COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.
Elika

COOK Iyeza Lepalo. 1/6 ibotile.
Ezika

COOK Ipils. 1/ ngebokisana,
Eka

COOK Incindi Yezinyo.
6d. ngebotile.
Oka

COOK Umciza Westepu
Sabantwana. 6d ngebotile.
Oka

COOK Umgutyana Wamehlo.
6d ngesiqunyana.
Oka

COOK Umciza we Cesine. 1/6.
Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

uba ngawenkohliso angenalo igama lake

C. A JAY & Co.

Kwizitola ezibezisakuba zezo

JOHN J. IRVINE & CO.**Kingwilliamstown.****KWABAFUNA**

Imela, Ifolokwe, Into-Zokusebenza (tools), Izikonkwane, Izikolofu (screws), Izitya ezinjengenkumtye. Ikoyi, Into-Zokubhula-Umbona. *Into yonke efuneka ENDLWINI nase MASIMINI.*

Kutengiswa**Busulu****IKULU LESALI.**

EZINGONOXESHA.

Kaulezani Ukuza,

Ukuba nifuna.

Isali Ezitshipu,

Ezibe zizezamapolisa,

Ezomeleleyo-ke ngoko.

KWA

W. O. CARTER & CO.**EQONCE.**

KWI VENKILE

YO KATA.

Ikaya Lendwendwe.
SIYAZISA ukuba "Ikaya" sisaligcinilelele apha eKomanani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marika.

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

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala)

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA ayalezwa kakulu ngumniniwo, ngenxa yoku ngajelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaula-za ukuba nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabito lawo; ngenxa yokucoceka ekwenzizweni kwawo; ngenxa yokungabi nasika setyefe; nangenxa yokuba enziwe ngenafunc nginwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye imuni.

ELONA (Specific).

Elona yeza lesifo soxaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukupilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).

Elingoyiswayo zingqangambo zendlebe, neze bunzi, nokubeta kwenifoko yonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

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

UHLIKHLA (Embrocation).

Amafuta omi okupilisa ukuqamaba komzimba, Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omi okupilisa ukutsha. ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda isiswana esikatazayo zentsana, uMabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqanjelwa nezitepu nesinye takatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunceda kunene kwisifo sokuba butataka, nokungatandi nto itiyiwayo.

UBUGQI Magic Healer).

Amafuta akupilisa , amanye ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).

Into elunge kunene etanjiswayo ebona bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyensiswa neli kutiwa "Lelona" xa isifo sokunamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwa nokuzalisekityo zatwa nca kwi bhofolona nezi ofilana ngazinye, eziti zakulandlwa ngokufekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namantlami ungenawo lamayeza esirweqe sokulumkela ukucekhele.

Akandwa enziwa ligu JESSE SHAW. Igqira elisebenza ngemciza, e Bhofofo, atengiswa nguye nge bhokisi nange Bhofofo nangamagasa ake kwi akhosi yedolophu zite Koloni yonke, e Natal, e I ret State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Oonce—Dyer & Dyer, Malcomess & Co., L

Drummond & Co.

E Ngamabwwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—T. Stocl I.

E Komani—Mager & Marsh.

E Bhat—J. G. Lennon & Co.

E Ngqusha—W. A. Young, Esq.

Ikava lawo e Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND
IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemliti velilizwe.

UMPILISI WEZI LWELWE

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

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

Emva kokuli sebenzisa ixesha elide selenamaya amaninzi umninilo, uliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulinge please. Litshipu, ibhotile zishelani zontatu, izeye liyeza elinga tata intsku ezilishumi. Ibhottle nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

UNYAMEKO KWABA
MNYAMA

UKUTETELA Amatyal, Imicimbi Ye. mihlaba, Ukubhala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAHEB, BAKER & CO.

E-QONCE.

UMZI ONTSUNDU

Onga Unganqhina

EYONA NDLU ITSHIPU

EQONCE,

MAUYE KO

A.J.CROSS & CO

OMTEKETISO INGU

TIKOLOSHE.**Asoyiki nto wobuya**
ungarani.**BATENGISA NGENTO ZONKE**Kwigumbi le Malike elilunge
netyalike Yabantsundu base Wesile.**A. J. Cross & Co.**

Kingwilliamstown.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka JUNE.

—IXESHA LOKUTYALA—

Ezintlobo zingezantsi selifikile, ezi- zezi:

Iziqamo, Idiliya, Fruit Shrubs, Rose Plants, nayo yonke Imiti evutuluka Ekwindla, Rhubarb Roots, Borse Radish Roots, Izityalo Zamaqunubhe.

OLUKA GOWIE

ULUHLU LWEZIQAMO NE ROSE

ZELIXESHA

Zinokufunyanwa ngokutumela
kubo,**W. & C. GOWIE**Abarwebi Ngebewu Nezityalo,
GRAHAM'S TOWN.**BANTSUNDU!****Bantsundu! Bantsundu**

NALI iculo lika "Folokoco" lingelilo

Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo lkupe' ezinye 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, neminqwazi, Nebhnlukwe ezisikiweyo,—Zonk' impahla zamaledikazi Ngenene zezifanelekileyo.

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

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,

King Williamstown.

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