

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 SEPTEMBER, 1890.

[No. 303~

KING WILLIAMSTOWN ADVERTISEMENTS.

IXESHA LO MCHEBO!

Beauchamp, Booth Co.

(EBIYEKA J. J. IRVINE & CO.)

Eyona venkile yengubo ezilungileyo, nezitshipu edolopini apa.

Ihempe zamadoda ezinamaqosha e perile 1/6 inye.
Ibhulukwe ze stofu 3/, 5/ inye.
Ibhatyi zamadoda 5/, 6/9 inye.
Ibhatyi ze twidi emnyama 15/, 18/6 inye.
Ibhulukwe ze kodi egwangqa ezilungileyo 7/6 inye.
Imiqwazi 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/d., 9d. iyadi.
I Winzi zohlobo 6d. ngeyadi.
Ikeleko 2/d., 3d., 4d., 5d., 6d. ngeyadi

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

BEAUCHAMP, BOOTH & CO.

E-QONCE, KING WILLIAMS TOWN.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE no MARSH,

E Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcantcatweni.

GRAHAM'S TOWN ADVERTISEMENTS.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani
angemakulu],

GRAHAM'S TOWN.

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

YONKE IMPAHLA YABATSHAKAZI!!

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

INGUBO ZAMADODA.

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

Oze kutenga apa ngokivalatiswa yi "Mvo" maze akuxele oko. Ukuba utenge
ngexabiso eligqite kwi ponti enye uyakubuye ayinikwe ishelen ngeponti nganye.

JOHN: W. BATES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN

EKA GRAY

Incindi Epitekeziweyo

-YE-

LINSEED NE

Lelona Yeza le NKOHLOKOHOLO INGQELE, nazo
zonke Izikuhlana zo MQALA ne MIPUNGA.

1/6 NGBHOTILE.

2/- UTUNYELWENGE POSI.

Ngamanani Nanganye kwa
P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,
KING WILLIAMS TOWN.

KO-TITSHALA.

KUFUNWA u Titshala we Sikolo Base Tshatshi
Emacibini. Umntu otshatileyo okwaziyo
ukuhambisa umbedesho nentshumayelo nge Cawa ;
umntu loluhlobo uyafunwa kakulu. Umvuzo
ngamashumi amane eponti ngonyaka, nomhlaba
wokulima. Abo bayifunayo londawo mababhalele
ku

REV. M. A MAGGS, 3i49 Bolotwa,
Imvani.

ABATSHATILEYO.

SEPTEMBER. LIBERTY. — Katshatiswe e Tinara
nge 27th August, 1890 ngu
Bev. W. B. Rayner u Rev. M. SEPTEMBER wase
Colesberg no Miss L. A. LIBERTY wase Tinara.
2i119

ABAZELWEYO.

MACEMBE. — Inkosikazi ka ROBERT MACEMBE
e Port Elizabeth ibeleke
Unyana ngo 20 August, 1890. 3i189

MAYISELA.—E Dulcies Nek, Herschel, ngo 15
August, 1890, u Mr. TIMOTHY
K. MAYISELA ubeleke UNYANA. 3i119

IMIBIKO.

SIHAWU.—Kubhubhe e Sheahegu nge 19th
August, 1890, u ANNIE SIHAWU Inkosikazi
etandekayo ka Dubula Sihawu, Intombi epakati ka
Africa Mbere, emva kokugula okufutshane
kwentauku ezintandatu yifiva. Izihlobo mazamkele
lombiko. Ushiye usana luntsuku ntandatu
lubelekiwe. 3i119

ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoseni,
Embo, e Natala nase Dayimani, ukuba mna, ugama
lingeantani, 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.

KUFUNWA Umfundisi Wentsapo ongu
Mtsketsi, oteta Isisutu (ontsundu nokuba ngo
mhlope), owoncedisa Ezinkonzweni. Umvuzo
ngofanelekileyo. Oyifunayo wotumela ku REV. O.
JOHNSON, St. Augustines, Rorkes Drift, Zululand.

10it4990

Ikaya Labantsundu.

UKUTYA UKUTYA !!

Ndinawo Umbona na Mazimba, Imbewu
Yengqolowa ne Tapile, ngamanani ALULA konke-
na.

PAUL XINIWE, General
Agent.

King Williamstown, 13th August, 1890. st2111

ISAZISO.

UKUBA Inqwelo ka MONONA wesika Xegwana e
Qitsi, kumandla wase Ngcobo, eyayize kukandwa,
esekukndala igqityiwe, ayikuluhlanga ibhatatalelwe
ngu mniniyo kwisituba esipakati kwe VEKI
EZINTANDATU kususela ku 9th AUGUST ozayo,
iya kutengiswa ihlaule indleko zonke. Witness: A.
GONTSHI,
Agent for Chas. Pendleton, Exonxweni,
Ngqamakwe, 31st July, 1890.
CHAS. F. PENDLETON, Blacksmith and
Wagon Maker, 6i119 Gqogqorha, Transkei.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcimile apa
e. Komani, Amagumbi, nezitale, nentlalo yonke
ilungile kakulu, ezantsi kwe Marike.
R. T. NUKUNA A CO., Calderwood

KING WILLIAMSTOWN ADVERTISEMENTS.

DYER-DYER

EQONCE, KING WILLIAMS TOWN.
Bafikelwa yinto eninzi yempahla ukongezelela kwebihleli iko.

INGUBO EZINTSHA,

ZABANTSUNDU KANYE,

(Ngo Stemele bonke).

QONDANI:—Zitshipu Ngakumbi

Ihempe zamadoda zokusebenza ziqalela kwi 1s.
Ihempe zamadoda zangapantsi ziqalela kwi 1s. 3d.
Isuti zezitofu ezinzinzwa ziqalela kwi 17s. 6d.
Ibhatyi zezitofu ezinzinzwa ziqalela kwi 9s. I
bhulukwe zezitofu ezinzinzwa ziqalela kwi 1s.
Indulubhatyi zekodi ZITSHIPU 2s. 9d.
Ezamadoda Ibhatyi Zokwaleka Ezinzinzwa 8/-.
„ I-Ondulubhatyi ze-Lakani, 16.
„ I-Bhulukwe „ 2/-.
„ I-Bhatyi „ 2/- and 3 6.

Isuti, Ibhatyi, ne Bhulukwe ze Diagonal Emnyama.

Isuti Zokutshata zipelele 38/6.

Iminqwazi emitsha, Izihlangu, Ibhatyi Ezinkulu, Amaqhina, Izikafu, Ikalala, Iblankete Nezibhalala, njalo- njalo.

Iondulubhatyi zezitofu 1/6.

Idyasi zemvula 8/6.

Ibhulukwe Eziluhlaza 2/.

DYER NO DYER,

KING WILLIAMS TOWN.

UFUNA elona xabiso lilungileyo nge NQHOLOWA UMBONA,

AMAZIMBA, nokuba ZITAPI- LE,

Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

Ufuna IMPAHLA yako ngenhengiso nokutenga e Marikeni

TUMELA okanye UYE

GILBERT BOX AND SON,

MARKET SQUARE,

KING WILLIAMS TOWN.

TRANSKEI ADVERTISEMENTS.

Kutengiswa Ngemvumelano.

"T FAM engu No. 1, e Kei Mouth, 2,000 Acres. JL Kanjalo i
Fam engu No. 2, e Kei Mouth, 1,500 Acres, imelene nengu
No. 1. Ezi Fam kutiwa zezona zizilungeleleyo inkomo kulo
lonke i Pesheya kwe Nciba. Zinamahlali namanzi
ngokwaneleyo. Kananjalo kuya kutengiswa Ibhokuya
ezimbini ezintsha ezenziwe ngemiti eyomileyo yodwa.

Bhalela ku GEO. TROW, Teko Springs, kumandla
wakwa Centane, Transkei.

3ii 89

GIBBERD & BRYANT.

BADWELISE

IMPAHLA ENTSHA!

IFRINTI EZINTSHA IZITOFU

ZELOKWE EZITSHA.

ITYALI! ITYALI!!

EZE 4/- ITYALI EZE 4/-

EZONA ZILUNGILEYO E QONOE.

ETYALI ZE KESHEMIYA, Amabalana onke.

IZIHLANGU NE SHUZI EZINTSHA.

INGUBO EZINTSHA.

GIBBERD & BRYANT.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucecelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

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

Aka
COOK Asafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umcima Westepu zabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Oka
COOK Umcima ze Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

uba ngawenkohliso angenalo igama lake

Bonisani! Bonisani Ihashe.

INKATYANA ebomvu yehashe inomtshi.

BO (8.M.), yacandwa kwindlebe yase kohlo, yaye inentaambi kumanqina angapa. mbili, nendawo eyake yasilonda kutete lomlenze wase kunene. Lilahleke ngase Qombolo Emamfengwini ekualeni kwale nyanga. Olibonileyo wohlawula kakuhle. Abhalele ku P. S. MAZWI, Tabase, Umtata. — 2149

EDWARD T JONES,

(Obefudula ekwa Attorney R.
W. ROSE-INNES.)

UNGU MTETEU-MATYALA,

*Umbhali we Mvumelwano, no
Mguquli-Magama Etaitile.*

ZE KOKSTAD,
EAST GRIQUALAND.

Iveki.

NGE-CAWA, 24 August, kuko intokazi efumene intombi ezimbini zikatshwa ngum-nakwazo, Elukolweni Lwenyanga: Esoisatatu sipiile zonke.

SIBHEKISA umbulelo kubahlobo abasitumela amapepa e Mvo esasenze isicelo ngawo kwakulomqolo. Siyifizele into esibe siwafunela yona.

E-KAPA kuko inteto yokuba u Sir Langham Dale uya kusishya ekufeni konyaka isihlalo sake sokuba engu Mpatiswa Mfundo, ukuba apumle. Wasitabata ngo 1859 saye besisesika Dr. J. Rose-Innes.

NGOLWEELE TATU Iweveki ezayo (10 Sept.) iyakubalala e Nyara Ijaji; i ngolwesi-Hlanu (12) Iwayo loveki ibese Bhofolo.

IRENE lase Bhai u Mr. Charles Girdlestone lizidubule ebucotsheni ukutshona kwelanga ngo Mvulo wegqitileyo. Ukwenza oku ikali yake imlindle ngapandle ukuba imgoduse knba ehala ngapandle kwe Bhai e Walmr. Lomnumzana ushiya umhlokazi nabantwana ababini. Ikwazizitukutezi zemali ezibange ukuba azidubule.

KWELIPEZULU ngakoma Barkly East bake bafumana invula ngeziveki zigqitileyo.

IKABA elaka lapantsi kwemfundo pantsi ko Mr. A. Goodger e Lovedale liyakuvuyiswa kukuva ukuba umiselwe ukuba ngu Nocanda wa-Komkulu Oncedisayo kwelama Betswana. Umvuzo weso sihlalo yi £1,000 nkonyaka.

KUTIWA kufunyenwe amalahlle e Lututu (Sterkatroom).

UM'BULALI ongumlingu womfazi nomntwana wake uxhonywe e Rini ngolwesi-Ne lwepeleleyo.

U RULUMENI unomcamango wokulungisa i Balakisi yamajoni e Bhofolo, ayenze i Hospital yabaneqenqa yemimandla yabeli lasena Xhoseni. Abapheya kwe Nciba bazakwenzelwa eyabo nabo.

KUMSITO wempabla obuse Toleni yase Cumakala, ngolwesi-Tatu lweqgitileyo, igusha zihambe kwi 18/9; inkabi ezintle kanye zenkomo zafika kwi £9 15s.

KUVAKALA ukuba u Mr. Bertram obemele kwi Nkundla Yengwevu isitili se Mpumalanga akasakuba sangena kumnyadala wonyulo oluzakubako.

KWALATWE u Sir Langham Dale, K.O.M.G., LL.D., M.A., ukuba afabate isihlalo sokuba Yinkulu Yebandla Lemfundo Epakamileyo (Chancellor of the Cape University) lala Koloni ipetwe e Kapa esikundleni somfi u Right Hon. Earl Carnarvon.

NGALONYAKA mkulu umonakalo owenziwe lilanga kwelasema Qwatini.

NGOKUTENGISELA abamnyama utywala into engu J. W. Chetwynd e Johannesburg idliwe £50.

IFAMA elingu Mr. Van Heerden e Wasch. bank Glen Grey lifumene ilahleko yokutsha kwegusha ezi 500 bekusishwa ilizwe.

ULAULO lwase Transvaal lunike imvume ku Mr. A. L. Lawley ukuba ake indlela kaloliwe pakati kwe Pretoria ne Johannesburg nge £100,000.

INGXOWA zomgubo zelitye lika Makahlane e Tyume zitengiswe e Bhofolo ngezicawa zigqitileyo nge £2 2s. ingxowa

INTLANGANISO yonyaka ye Bandla Lemfundo Epakamileyo (Degree Day) iyakuba ngolwesi-Hlanu olu e Kapa.

LE yinyanga yokugqibela ye kwata esingavuya abasenezikweli kwi Mvo bewagqibile amatyala ngalenyanga kuzo sibe nokulungisa incwadi zomsebenzi kapukape.

UVOTO olube luko e Somerset East nase Nyara lelungu le Palamente esikundleni sika Sir J. A. de Wet, ngo 26 August, lube lolufudumeleyo. Ingekafiki ingxelo yendawo saye—i Rietvlei—ebesemi ngoluhlobo amadoda : u Mr. G. M. Palmer 588; Mr. H. I. J. Moolman 569.

IFAMA elingu Mr. Jurgen ngase Kapa ufunyenwe efile nabantwana bake abatu; baye abantwana ababini abangafanga nomina befumane bazindongela ezingaxeli nto nazo kwayilento ibulele abanye. Kobona kala ukuba baraxwa ngumsi wesikuni esitile esimsi ungalungileyo esasala sivuta kulule.

NGAPA ngase Tinaru kute indoda enkulu entsundu ibitshaya kwateha ilizwe, yaye ibe inabantwana abatu, ete xa yenza imigundo yokuwucuma watsha omncinane, kwapela ngexsha elingepi.

IZIHANGE ezimhlope ezitatu ziqubisene ' nomlungu wevenkile e Ermelo, e Transvaal, ngale igqitileyo, zadubula isicaka sake esimnyama safa, naye wemka nelopisi akufa, zonke into abenazo zipangye.

NGETUBA lodaba olungokufika kwesifo esibhubhisiyo (Kolera) e Natal, u Rulumeni wale Koloni udale i Bhodi yokukungela into enizenziwe ukunqanda ukungena nokusetyenzwa kwesifo kumda we Natal ne Koloni. Amanene amisiweyo ngo Mr. C. J. Sweeney, R.M.; Dr. Gibb, Dr. Guild, Mr. A. B. Williams no Mr. W. E. Stanford, C.M., base East Griqualand.

IMIGAQO yololiwe oya e Bloemfontein sekusele imayile ezi 20 angene kulowomzi. Uyakauleziswa.

IGADA lokuqala lololiwe osuka e Mombasa oya e Nyanza lselinqikwe,

IKE yana kwindawo ezilunge nolwandle ngeveki egqitileyo babanako nokulima.

INDODANA engu Joseph Meken ebeseke sate ibipambi kwamatyala omantyi wase Qonce ngokushunqula indlebe yomlungu ongu Avis, Umtshtshisimatyala ulibuyisele kwimantyi. Umncedisi mantyi u Mr. Gerhardt umdle £10 okanye inyanga 5, namanzi etyuwa intsu ku 18 ngenyanga; u Ngova udliwe £5, okanye inyanga 3.

I Palamente Yokugqibela.

INTLANGANISO yeli bandla eyahlukene ngolwesi-Tatu, 20 August, iyebalulekileyo. Yaqala ngo 29 May kupete umana ka SPRIGG nowabo, kwaye oko kungati abasakuba sapuma ewongeni sakuqonda ubukulu benani elibe limxhasa. Kanti kungeko bani waziyo nje — naye waycugalindele— isandla esingabonwayo sesimbhalile u“Mene, Mene, Tekel, Ufaresin” ezindongeni zamabhotwe e Kapa. Sekufuneka ukuba angenise umnata wololiwe ukuba ijike imqwenge impi abete lemnyaka wayama ngayo. Abaloliwe baqetulwa ngetuba lokuba beya kuwushiya ebunzimeni umzi ngerafu, baye bengangeniswanga ngenlelelelo. Iti ke impi eninzi iswela kelve kumtemba apo u Sir GORDON ukuba angaba yindoda enokupatiswa umzi; kubonakale ukuba make kusonde zwe amanene la abehlala ebambene nawo kakade abete amisa u Mr. SAUER ukuba abe siteti sawo. Ukwizandla selohlelo ke ngoku umbuso. Bunjalo ubukhosi balomzi sipakati kwabo; bezifanelwe kutabata izifundo imbama ezaye zi-kokkla imfama ngexesha levoti ukuba kuyekwe icala elinyaniso kumkiwe necala elingaba lise wongeni. Besizakuba yintoni namhla njengokuba kubuswa abaya bahlobo betu kwakusitiwa masibanike umva kuba bengeko ebu Rulumenini

Umunuzana ongu Mongameli we Mbumba yama Bhulu u Hon R. P. BOTHA unenteto ayenze e Richmond ngeziveki zigqitileyo, waye egxotisa u Sir GORDON ngetuba lokuba esiti ungunhanahanisi ote oko ebeseondezwe embusweni ngabo ma Bhulu wangati ngumhlobo kanti entliziyweni lutshaba lwabo. Utsho lomnumzana wakananya inteto ezimbi ngama Bhulu ezawa emlonyeni ka Sir GORDON e England; waqokela ebonisa ukuba umzi wafakwa emfazweni yaBesutu ngu Sir G. SPRIGG kwacitwa inyabalala abasarola amatole alomali nanamhla. Xa aputume lonteto-ke u Mongameli we Mbumba ya Mabhulu, uti yintonina abebeteboniwa ngayo ngu Mr. SAUER, ngowogazi kubo, ukuba bangamsondezi. U Mr. SAUER ubachase entweni zemfanelo, waye engazange awenze into embi ama Bhulu.

Kusemhlotsheeni ke ukuba kungokunyanisa kwake abukwayo namhla lomnumzana sibe isiva sivuka naye tina lemnyaka ngenxa yenteto zake zobulungisa. Le Palamente ipelileyo nangapandle kokuti isikolise tina ngokusondeza u Mr. SAUER, incede umzi mayelana nenguqulo empatweni ebingekagqitywa ukunqondwa ngamawetu naoahlobo bawo. Uyalwazi umzi uhlobo esim'bongoze ngalo umnumzetu u Sir GORDON ukuba abeke pantsi ipika mayelana nezinguqulo; wave selenyantsula

“ Usityuda sezityuda ngokwenene.”
Ite yakumqetula i Palamente aqetulwa namacebo ake ngati ebekubonakala ukuba ebengengawo awoncedo; kuba bekungeniswa ubu Koloni nje bekugushwe ukuhlutwa kwemihlaba yamawetu itengiswe kwabamhlope— ibe ngumvubo wamawetu nabamhlope. Elo sheyi alipumelelanga. Inguqulo ezikaulezayo azilungile kumzi ontsundu le Palamente yokugqibela isuike ituba elihle lokuti sizicikide sipolile inguqulo nento eziya kusebenza yona. Ukuba ke ayinanto isisimbuku isenzele yona, incede ngendlela yokusihlangula kwinkatazo esibe singabazi ubukulu bazo.

UKWAKA.

I ZINDLU ehla kuzo inkoliso yamawetu asizo zindlu, ngama-pempe kodwa alata ukuba kwindawo amiswe kuzo kusaza kwakwa. Kekwako ixesha elide ekubonakele ukuba ezizindlu zakiwe kweziduli kuhleliwe kuzo akusacingwa ngo-kwenziswa ezona, zokuba abantu bemile kwindawo zabo. Umzi-ke, ngakumbi ongacandileyo, ute wafumana inxwaleko ngokuti ubonakale ungazelwe nto ngum'buso kuba seloko ubonakala uchopile ngoku kungaki kwawo. Baninzi abate bafuduswa ngokukapukapu kuba bete ukwaka banga ngabantu abayindlela. Kumnandi ukubona impawu zokuba liyaqondwa kungoku ixabiso lezindlu ezikangeleka ngohlobo ati nomhambi ngendlela aqonde ukuba amawetu emi—zendele ingambu. Abanye sebebanywe

zintswelo nazingxakeko ukuba babe abakaki zingxande; sinosizi ukuti kweliqela abaswelekile aba- buka imali mhlaimbi inkomo. Umzi kodwa nyivumile into yokuba inakwakiwe izindlu ezite-phuthu. Zininzi izindlu esezakiwe kulo lonke; zininzi ekumiwe ngenyawo ngabaninizo besaka; yabanye njengo Mr. MBEM NJIKELANA e Debe batshisa izitena, abanye bagaula imiti ukuba baqale bake. Ezimbaba siva ukuba u Mr. XHOTYENI utsho ngekambile zisibhozo, eyakiwe yingcibi edumileyo yase Ma-gqunukwebeni u Mr. JOHN MAKO-LOTA. Umzi ungatanda ukuya ngezindlu ezakiwayo kwindawo ngendawo esingavuyayo besenzele imida ngazo abahlobo betu, azoku-qonda nowenze umgcebele ukuba uyashiywa kute cwaka nje. Indawo esibe singatanda sisiva ukuba kuyakiwa kuyo li Ngqushwa, kuba kumzuzu limiwe zizizwe ezintzundu, ngoku kufike ixesha lokuba kuman' ukuyiwa kuhlolwa iziqhamo Kuaykuba yinto embi yakude ishatyulelwe yimilomo emininzi ngokuti iman' ukufunyanwa iqame ngamagqabi odwa. Abakwindawo ezingekacandi sihlala sibeve belila ngokuti asikacandi; siyakwaka pina singenandawo singati yeyetu nje? Batsho bahlele kulamapempe abo angatembisiyo oti kanti umoya wempilo ovela pandle, nowokufa ovela ngapakati; umsi, nokukanya nabantu—ingena yonke lonto ngerobha elinye ! Kanti ongacandileyo nguyena uyakubonwa ngendlu yake epilileyo ukuba kwifanelekile ukuba acandelwe kwindawo enendlu yake efanelekileyo; ipempe eli ahleli kulo ziyona nto imhlebayo kwizipata-mandla. Yininane! le! mawetu; mayipele inteto, kwakiwe !

Impawana.

A.SIBUYI-MVA kwelokuti sivayivala ingxoxo engeutlanganiso le bekusitwa ngayo. Inteto ezingenayo epepi nezingaba ziyaxungena zezite sibhala zaye sesihlalelo ikushicilelwa, ezite azamena ngexesha ngokungabiko kwendawo.”

INKXILA lapipipi elingu McIntosh, lite kwakubon' ukuba kupela iveki ezintbini seloko lenze into enye linxila, leqabu kanti alisazi nalapo likona. Lite “ Ndipi apa?” U Mrs. Iona ute (enga angatoyikisa ukuzi agqibelo) — “ Use hades apa.” Ibonakele itwala imikono inkomo ilila isiti. “ Nawe ulapa! Yo ! Isibeto satn sikulu ngapezulu kokuba ndibe nokusitwala.” Elihalana libonisa ukuba kuko amadoda ahleli nzima ezindlwini zawo ngen' enabafazi, acinga ukuba ne hades ibhetele oko bangekoyo abafazi abo babumzimakubom bawo.

NEYELAMA-NGESI i Palamente ivalwe nge 19 August, ate Umntan' Omhle Inkosazana wawakalisa ukuba usahlalelene ngoxolo nezinye inkosi zalo lonke, ukankanye imvutelnelo ongene kuzo uti'buso wake nowama Jelimeni ngokwabelana ngomhlaba kwelipakati e Afrika nokunikelwa kwesigqiti sase Heligoland esibe sifudula sipantsi kombuso wayokuma Jelimeni. Kwakona ivakalise imvumelano nombuso wase Transvaal ate uyatamba ukuba iyakupelisa inkatazo ezipatelele kwelama Swazi, Iya kuhlangana kwakona le Palamente ngo November ozayo.

KULOMHLATI site ngeveki egqitileyo sakankanya udaba lokungati ikomiti yeutlanganiso le beke kwako ingxokozelo yokusekwa kwayo hke kwisigqibo sokuba iyakwe lento ngokubona ukungamkelwa kwayo ngabantu abangaboni nto izakwenziswa yintlanganiso le intsha ebingafeewa bezesiziko. Ibinga loudawo ingaqondakala ngokumhlope waziswe umzi ngendlela engasakushiya matunzi ezigqondweni ngamagosa entlanganiso leyo, ukuba esisigqibo sinjengoko sesivakele emapepeu kusinina. Oku kuyafuneka ukuze indite zabantu zingabetabeti, baze babe nako ukukangela imicimbi kungeko nto ifumane yanobungcita pambi komzi iyile beke kwangxanyelwana ngayo.

IMVULA isanqabile kanye kulemimandla. Imizi yezikolo ekuti kukangelwe kuyo ukuba itandazele imvula isadukisile. Sesayilima sayihlakula tina ukuba iyawa ite tshizalala-nje iyakuti yakubona ukuba igqitile ixesha lokwenza imisebenzi equtywa ngemyala iqale ukuyenza imitandazo yokuyicela.

INKULU yom'buso weli, u Hon. Cecil Rhodes, usahambele e Kimberley apo afike ngo-Mgqibelo. Kube kuququzelwa zizikulu zakona ukuba adunyswe nge; sidlo esikulu e Town Hall ngemini yayizolo. Okweli xesha amkileyo ebhotwe imisebenzi yenkulu yom'buso ihanjiswa ngu Hon. J.W. Sauer, yaye eye ofisi yemihlaba nokwaka iququla ngu Hon. J. Sivewright.

SISENENGXELO zengxoxo ezimbalwa ezipatelele kwimicimbi, intlalo, nempato yamawetu, ezibeko e Palamente ngoku ibihleli, esiyakuti noko yahlukeneyo simane ukuyupakela zona umzi. Xa senenjalo sionge kwinto yokuba kukwalungelo kumawetu ukuba ati ehleli abe eyazi into etetwayo ngawo, nangento zawo kwi Nkundla epele imicimbi yonke yalozni sipakati kwawo. Kungendlela enjalo esiyakuba nokunakana umphunga ezihamba kuwo into zentlalo yetu pantsi kom'buso. Nangapandle koko yinto emnandi ukuba okupuma kwingqondo zamadoda ngamadoda ngakumbi apambili ngokude apatiswe imicimbi yomzi upela.

UMZI omdala ka Mhlambiso kwa Matole uqalile nawo uyacanda. Unocanda nsinge kona ngeveki egqitileyo. Kucandwa izikonkwane ze morgen ezintlanu (zi akile ezilishumi ezo zomxokeleLwane) eyakuti kwakubon' ukuba banikwe ngabantu itaitile zeziqu banikwe evedlelo ngemida yabo kakade. Kokona kuqalwayo ukweuziwa into zizizwe zakowetu, ebezinga zingangena zicande

[SEPTEMBER 4, 1890.

nebezisanqwanqwa. Amawetu amangala ucando awazi ngangokuba isazi inkonye yetu ukuba ucando netayitile kupela kobungqina obaziwayo kwa Rulumeni apa bokubonisa ukuba umntu unikiwe umhlaba. Yonke inteto namapepa emvumelano angengawo akano—canda nangezizo itaitile awanamsebenzi xa sekutetwa ngomhlaba. Waye u Rulumeni umhlaba engekaurolefi itaitile esubalela ukuba ungo wake angenza ukubona kwake ngawo — ongaba umi kumhlaba wolohlobo usacotshiswe kodwa. Koda kubeumina zicopile ezindaweni ezinebango kuzo izizwe zakowetu ? Ma- kucandwe, kade kudwekeshwa! Canda, uyakolisa mfo weponoyi u Mhlambiso.

IBANDLA le Wesile lishicilele incwadi entsha yamaculo yesebe layo elintsundu. Inamaculo aku 88 awongezelweyo kwabeko kwincwadi le bekuqu-tywa ngayo. Amanye atatyatwe kumaculo apa anteto imnandi ivakalayo ase Rabe; amanye angamntsha kanye; ako ngamanye kodwa atatyatwe kumaculo amabandla e Tshatshi ne Ruta. Imbongi ye Wesile kakade lixego u Rev. H. H. Dugmore; umfi u Rev. J. W. Appleyard uyalandela. Kwawase Rabe kutav- tawe ikakulu kwawabafundisi u Rev. Tiyu Soga, no Rev. J. A. Chalmers. Sifumene icapaza esite sabuka kulencwadana ukuxelwa kwababhali bamaculo, into eyensivayo kwincwadi zama Ngesi. Kwamatsha amaculo sifumana ababhali esivuyiswayo kubalela kudidi lwembongi zomnqamlezo esingabalula umfundisi u Rev. Paulos Sepamla ose Matatiele ngoku obhale amaculo ayangomxhlo. Ngu Rev. E. J. Barrett obepatiswe indawo epambili ukulungiselela, saye sivuya naye ngokubamhle komsebenzi wake esiwubona kulencwadana. Ziseko apa napaya iziposiso zabashicileli emagameni esitembayo zolungiswa kwiqela eliyakubuye lishicilelwe.

Ipalamente.

NGEMFUNDO.

Ngomnye umhla xa kwaye kusabiwa imali zokahambela imicimbi yobu Rulumeni kwabako ingxoxo kwakufikwa kwixabiso £128,750 lokuxhasa intfundo.

U Mr. THERON (Richmond), wakalazela ukuba i mfundo yesi Bhulu ingakutazwa ngum'buso kuba namapepa ezamanishoni e bhalwa ngenteto yesi Ngesi.

U Mr. VAN DER WALT (Colesberg), utelele, wayesiti ubona ukuba kubo imali eyongezelilekileyo kwisebe le sinala zabamya. Ekangele yena inetevu zinikwa amalungelo abangenawo abamhlope. Imidaka ihlala isheleni qa ngenyanga ukuhlalilela imfundo, utsho wati umisa ukuba ixabiso le £123 elongezelweyo kwlisebe linga-vunyelwa.

U Mx. LE ROEX (Victoria West), urorele ukungakutazwa kwe Datschi li Bandla Lemfundo Epakamileyo. Uyayiyeka lonto okwalonyaka kodwa ngozayo akasakuyi. xhasa lemali. Waye kanjalo engaboni nto abayenzela yona lencto ngezikolo ze netevu. Ezizikolo azinamsebenzi. Akuko nto ifumana yona South Africa ngokuqegeshwa ko Kafile emashishini. U Kafile ufumana amalungelo ngapezu komhlope. Yena elake lelokuba imali enga £3,000 yezikolo zo Kafile iguzulwe.

U Mr. DE VOS (Worcester), ute yama tumba ukuba amalungo abekelileyo ate angenisa lamacebo okuncitshiswa kwemali ayakuwuroxia. E Wusta (Worcester) nakwezinye indawo ziko izikolo ezifundisa amashishini zabamhlope. Kuyakuba yi. ngeniso kweli lizwe ukuba imi yetu zifundisive amashishini. Izikolo zamahlelo eramente azifanelwe kuxhaswa ngu Rulumeni; uyabona ukuba kubo ezixhaswayo kulengxelo yemali ipambi kwabo. Ungaezo mali zingachazwa.

U Mr. FRÖST (Queenstown), ute ubenga tan da ukuya okucingwa ngu Mpatiswa- Bantsundu ngalomcimbi, obufanele ukuba semandleni ake endaweni yokubapantsi ko Mpatiswa-Micimbi ye Koloni.

U Mr. FAURE Umpatiswa-Bantsundu) ute awusemandleni ake lomcimbi. U Mr. SAUER (Umpatiswa-Micimbi ye Koloni), ute imali eliti mayincitshiswe ilungu elibekelileyo lase Colesberg incinane kakude, atembayo ukuba ilungu elibekeli. Ieyo alisakuyitinyanzela into leyo. Uvumelana kanye nelungu elibekelileyo lase Wusta, kwelokuba uncedo malunikelwe kwizikolo zabamhlope kangangoko lunikwa kwezabantsundu, wayevumelana naye kwe-

lokuba kulungile ukuba abantsundu bafundiswe ihamba, ingekuko ukudlala uhadi, kulungile ukuba bafundiswe ukuba zimesilani ezilungileyo, nabasebenzi bamashishini ukuze babe nako nokwakela amafama amadam; ngalondlela imali yetu ayebingicela icitlwa kokungentla, banye nabantsundu beyakuncedwa yimfundo.

Emva kwalentoto ingxoxo irwaqelele pezulu kwizifundo ze University, ete yalawula amadlala ngo Messrs Marais, Merriman, yatetelelwa ngo Messrs Fuller, Ohlsson. Kulungileyo kutetwe ngezinkolelo ezizi koliji zabambole, kwatlela o Messrs Vintcent, Sauer, Krige, Faure, Luttig.

Isipelo sengxoxo ibe kukuba amacebo oMessrs Van Der Walt no Le Roex, aqeqe kungadanga kwahlulelwane.

NGOTSHILO LWABAKWETA.

Umteto owawungeniswe ngu Mr. Trower ilungu lesitili se Bini (Albany), awubanga nangoxo kwi Nkundla yokuqala, kweye Ngwevu ungeniswe ngu

HON. MR. WILMOT, ote engenisa ukuba uwezwe kwinqanam lesibini, utshilo lu. qutywa zinetevu zelase ma Xhoseni ngamadodana akuba lixabiso elitile lobudala. Elake yena lelokuba kumzi wobu Kristu onjengalo into ezinjengokutshila ngeziqungu uyaniswa. Utyelwe ngu Captain Brabant ukuba lamayeyeye ati ngeminye iminyaka aqutywe nokuba ziyanga ezintandatu ubambe nzima umsebenzi kwizibuko lase Monti. Into engumangalisu kuye kukuba abe ate anyanyezelwa ixesha elide kangaka. Ungati mhlambi wakufika kwelilandelayo inqanam lomteto kukangelwe nentlonjane ezilisiko ke zona elibhekiselele kwintombi. Omabini lamasiko angamasikizi. Kodwa akasakuyenzela zwi intonjane kwinqanam le Komiti ade abe ute waxesha ngu Eulumeni.

U HON. MR. BOTHA ute akakolwa ukuba umngenisu obekelileyo walomcimbi ubanike nesiqingata esi sencazo ebifuneka. Baceelwa ukuba banqumamisa utshilo nemixhento yentlonjane— ziyintonina ke ezonto ? Izilumko zo Kafile ziya kwayibiza ngamagama wambi lemidudo. Lomteto awulilo nexabiso lepepa eli ubhalwe kulo. Ungeniswa yena icebo lokuba uqetulwe.

U HON. MR. EBDEN ute ucinga yena ukuba elicibo lilibakala ukusivga kweyona mfanolo. Ezizinto kutetwa ngazo zingazi. peliswa kwangoku, ute nqa yena ukuba zibe zibezingantanga zapeliswa kwangampibili. Akaboni nto iyakuxaka ekuquqondeni into owenzelwa yona umgidi. Nabanina utazi ukuba lemeyezelo ivelisa mkatazo eninzi, lamasiko obuhedeni mawapeliswa kwakamsinyane. Uyatembala ukuba lbhunga liya kuwweza kwinqanam lesibini.

U HON. MR. BOWKER ute akaboni ukuba banako ukwupelisa oludanisno, wati lomteto mawuqetulwe.

U HON. DR. ATHEBSTONE ute akaqondi ukuba uninzi lwamanene abekelileyo akoyo luyayazi lemidanisno ingamanyumyezi. Angasuka ati waka wawubonela yena, kwaye kungeko nto igqite yona ngokuncola nokuhlambela umntu. Iruqle kanye kwelise ma Xhoseni, kwaye kwakamsinyane ipelisiwe kuyakubabhetle. Bonke abantu abakumbulekileyo abantsundu banga inganqunyeliswe.

U HON. MR. VAN DEN HEEVER ute ubengalindele ukuba into enje enlonyeni womndululo ngoxo obekelileyo. Ukuba aba bantu bamnyama banemihlali ekudaniseni, intoni, bayekeni badanise. Nabamhlope bayadanisa, nganina bona bamnyama? Inene elibekelileyo liti beza bepantse ukuba kulomxantso beqabe ifuta, kodwa esi sivato saba somdaniso. (Kwalekwa) Ukuba nati sidanisa asinako ukwenza umteto wokubanganda. Umteto olungileyo, ebesingati tina njenga ma-Kristu siwungemse, ngopelisa izitembu.

U HON. MR. INNES (Umqondisi-Mteto) ute iyavakala inteto yonke yamanene ete yawa pezu kwalengxoxo, kodwa akubonakali nezo yemigidi ivakalayo ikoyo kulo mteto upambi kwe Bandla; kodwa lonto ingalungisa ekomitini. Mayelana no Rulumeni into le kutiwa mayenziwe akayihasile kuba kube kungakuhle lamayeyeye engekko, kuba akuzondakali kulunga kupuma kuwo kuxhanyulwa ngamafama nangabantsundu. Uluvo luko ngokubanzi kwelase ma-Xhoseni ukuba ezizinto mazelipelise. Into kodwa anga angayicela kumndululo obekelileyo kukuba angalikaulenzi ibakala elilandelayo ade u Rulumeni agqibe ukupanda njengokuba efuna ukuqonda ngapezulu mayelana nokuqutywa kwalo mteto. Ukuze uhanjise ngemfanolo kungati kufu neke amagosa akwa Rulumeu ukuba awuhambise, into ke leyo engaba nendleko. U Rulumeni usatbate uluvo lwemantyi zelase ma-Xhoseni mayelana nendleko kwanoloboko ongaqutywa ngalo lomteto wakubon' ukuba uvunyelwe.

U HON. MR. BROWN ute yena into amangaliswe yiyo kukuba nbe lomteto ubungangeniswanga kwiminyaka eyadlulayo. Yinto ekapukapu ukwahlula umdaniso wabakweta kweminye. Akaboni ukuba indleko iyakuba nzima.

U HON. MR. ME UR ANT, utete ngecala lokuwuxhasa umteto lovo.

U HON. MR. BOTHA, uliroxisile icebo lokuqetula, waba ke uyawezwa kwinqanam lesibini.

Kute mhlaba kwabonakala ungeniswe kwi nqanam le Komiti lomteto ingu Mr. Meurant esiblalweni.

U HON. MR SAUER (Umpatiswa-Micimbi ye Koloni), ute pambi kokuba ihambe lomteto unamanqakwana ambalwa anga angawabhekisa. Kuqala angati lomteto awungeniswe ngu Rulumeni, ekute xa nbe nkwenye lukundla inteto yo Mpatiswa-Bantsundu ayabi iyokuwuxhasa lomteto efumene ukuba incito iyakubankulu ukuwuhambisa lomteto, kwaye kuyakufuneka kungezelwe inani lamapolisa. U Rulumeni, akaboni ukuba kuko nto ingababanga ukuba bavumise ngobungxamo umteto wulohlobo. Angalivisa Ibandla, ukuba kuko incwadi zicingo ate wazinikwa kwangayo lomni — impendulo kwimibuxo ebibhekiswe ko mantyi belasema Xhoseni— ezite zavakalisa uluvo oluchaseneyo nomteto lo. Angalixelela Ibandla kwakona ukuba lomteto ukungeniswa kwawo kwelinye Ibandla ute wahluke kanye kwinto oyiyo lo, kuba wona ube upelisa ukutshila ezifaneni nakumhlaba ongoka Rulumeni. Akakolwa ukuba Umpatiswa-Bantsundu uyakolwa nakancinane yilemiyeyezelo yabakweta,

yaye iyimfanolo yake ukuba abhunge nabapatiswa bakwa Rulumeni abanamava abakwelasema Xhoseni. Ekubonakalayo ke okwangoku, ukuba kubekwe nxamnye ipika kulomcimbi; laye lisazi Ibandla ukuba kufuneka kunene ukuba ingabhuduzelwa imicimbi yonke engentlana ezintsundu. Uyatembala ukuba oluluvo aluvakalisayo loti lube kwalulowo lwe Bandla, waye engatanda kubeko ilungu elingenisa icebo lokuba Umpati-Sihlalo asishiye isihlaba ke oko kuwugqiba lomcimbi okwanonyaka.

U HON. MR. WILMOT ute emva kwenteto yo Mpatiswa-Micimbi ye Koloni uyakuti mayike ngekwe um'beko ingxoxo ukuze babuye bayiqube.

U HON. MR. EBDEN ute emva kwenzatu zengqondo ezanekwe ngu Mpatiswa-Micimbi ye Koloni ngebenqumama nalo mteto. Nokungeniswa lilungu elingenguye u Rulumeni bekungamanelisile, utsho wangenisa icebo ebefimise ngu Mr. Sauer.

Icebo lika Mr. Ebden lamkelwe waba uyaxoxiswa umteto ongabakweta.

EZABA BHALELI.

KUCINGWA NTONINA?

DEAR MR. EDITOR, — Ndivumele ke ndenze lombuzo. Njengokuba u Foli (Secretary for Natives Affairs) eti e Palamente usayukuke azanelise ngokuza kweli labantsundu nje, licinga ntonina Iliiso-Lomzi? Kucingwa ntonina zizizwe zabantsundu ekutembeka ukuba uyakuhamba kuzo, ezinjenge zanganeno kwe Neiba, nezapesheya kwaye ezase Batenjini, J Hewn, Amampomdome, Amabhaca, Amaxesibe nazo zonke zizwe ezipantsi kokongamela kwake. Zona ezama Mpondo ziyakuti tu na? Azisayikwenza ntona? Ndiyibiza lemibuzo kuba kufuneka kuko into eyenziwayo, ngati nokulungiselelwa kwangoku, kuba kaloku singumzi ohlangana kade, andazi nokuba umzi ungacinga ukuti akukabiko sizatu sokuba uhlangane nayena u Foli (Faure) kodwa njengokuba sibekwe esandleni sake zininzi indawo ezifuna ukuba sihlange naye, noko ndingasokuzikankanya. Mandime ndisesako isisaka u—

T. B.

Falconer, 30 August, 1890.

UKUCHITWA KWEMVISISWANO.

NKOSI MHELE, — Ndincede undipe indawo epepeni lako ndifake amazwi okulala nakuba sendigxwala emswaneni. Ndinbone izigibgo zentlanganisno ka Jonathan Tunyiswa eyayipantsi kwamahlati kwa Lose (10 July, 1890), eyamanywa ngu Mr. Jonathan Tunyiswa neqela lake, inkulu eyabekwa esihlalweni iyinto ka Kobe u William Ntsikana. Isigibgo sayo sesibuhlungu. Namhla kumiswa intlanganisno pezu kwene, kutiwa yafa leya—Iliiso Lomzi wonke, ka Tungumlo, kutshiso yintlanganisno ka Jonathan Tunyiswa neqela lake. Bendiposibile ukuti yeyomanyano kuba eyomanyano ihingana kuyingena into equbeka ngoluhlobo lubi kangaka. Mandintandaze manene akoweto, namhlangane nimke nomsinga wamayelenge. Lentlanganisno niyayazi ukuba ayifanga nimisa le pozu kwavo. Yona imele UKubiza umzi wonke mhla kuko into ekoyo enje ngo Tungumlo ne Pasi Engqongqo. Namhla kwafika i Ruluneli yenza uyiwengampo IMVO ukuxelela umzi izimeko eziza kwenzayo. Kausixeleleke ukuba kupina ukufa kwentlanganisno Eliliso Lomzi nxa iquba ngalendlela? Mandimxelele, le niyiqalayo iza kuchitha imbumba yetu—ukusuma. Iya kufana nale intlanganisno yo Manyano kuba amalungu ayoy akasezi onke, adiniwe kukukwela amahshe a wo kungeko zinto zigqitywa yo. Ilumleke lonto le liliiso Lomzi, ukuba baya kudinwa ukuba ukumana bebizwa kungeko simbulu sento ehilileyo; masebebizwa mhla kuko into enkulu kufike kutetwe lonto igqitywe. O Mr. Jonathan Tunyiswa nabe ngabantwana abakabi namava azinto, ise ngabantu bokukokelw i ngamadoda bancedise bona amadoda xuba ke wona ezazi izimeko zelixesha u.unasiko ama Ngazi. Asingabo bokukokela umzi, okunye ngabantu bobugqwidigqwid, siyabazi. Sibambebele ezidloleni site nqa. Asitsho ukulungu umfana asingentembi ote akucinga into wayixelela amadoda anamava aselekade ezazi izinto, ekubonakala ukuba nokuhlala nayakela ukuti kuni apa umntu akwazi isi Ngesi senisiti ulumleki. Ukulumka kusentlokweni yendoda nokuba izindaba nokuba ayifundilena. Ukutsho ke ndiza kuzenzela ibali. Umhleli we MVO ZABANTSUNDU wati mhla wabizelwa kulomsebenzi akuyo watabata inxamleko zokuhamba pakati kwamadoda akowabo anokutikelela kuwo ecela uluvo lwawo; akude, angena kufika kuwo, watumela incwadi, wawunyelwa ke ngamxhelo mnye. Sambeka iza—ndia samtandazela. Namko ke asinela. Umfana oxelisa yena somkulapula kuba naye ungumfana, simtembele selesamava pakati komzi wakowabo. Uya kutinina umzi ukuti oka Jabavu esawuhambisela kakuhle kuqalwe ntlanganiswana zimbi zamayelenge namakwele. U Tunyiswa nobafaka akuzileka oka Jabavu, asinakukokelwa tina ngabantu abenza amakwele, ikwele ke asinto inatamsanqa. Asitsho ukuba ukuswele ukuba nimbone iziposo zake kuni, kodwa sili akanaso kupateleni umzi wakowabo ipepa. Namhla sipumle nje kwinxenye yempatto erabaxa ka Spilini lilo elipepa Ukuba nisenza ezintlanganiswana nje aniyibou into esiyenzayo, siyabona ke tina ukuba nicta umzi kuba nite eko umntu esimbekileyo anamxelela yayintlanganisno ehambe ngase. Taruni mzi wakoweto ngingaumbi, sifuna ukulungisa indawo enite naposisa kuzo, lisiko amaciko akakolisi kuzibona izinto aziposisileyo, abantu ababonayo Imposiso ngabate tu nxa kuxoxwayo. Tina bova zidlule siba kwatiwa mayibe ngu Mhleli we Mvo oyakuti akubona into ahlabo umkosi; okwangoku kusalungile ukuba kucinwe ezindlela bekusetyenzwa ngazo kade. Into endiyiteteleyo nam kukwenziwa kwentlanganiswana ezikwindawo ngendawo ezipantsi kweyo Manyano, bati besiza kule yo Manyano beze sebefumbete into abaza kuyingeniswa. Ndinbonoza lamane amagama adweliswa ngapantsi kwesigibgo salentlanganisno yayipantsi kwa Mahlati (10 July, 1890), sifundene engamadoda esiwatembayo ukuba ngamadoda aneugqondo, siwacela ke ukuba ayiroxisise lentlanganisno iya kucita isako esihle ekuqutywa ngaso. Ndim isisaka senu,

U-NTABA-NKULU.

18 August, 1890.

UHAMBO LWE RULUHELL.

Umhlekazi uyakusinga kwelama Betschwana mayelana nokufa kwelanyana u September, yaye ihamba yake ingati iyakupatelela nakumzi wenkosi edumileyo u Khama.

IMBAMBANO YASE PEELTON.

Siva ukuba isipitipiti ebiseseloko siva kala kulomzi mayelana nabafundisi ne ramente kwelinye icala, nenenekazi elingumongamelikazi we Sinaa Yentombi kwelinye, kubonakele ukuba sibhekiswe kwi Nkundla, Enkulu Yamatyalala e Jaji e Kapa (Supreme Court) kuba ingabankelanga abantunya be Ronoskop umzi ukugqiba oludushe. Amangina ke enteezingelinenekazi azakuya kuzimisa pambi kwe Jaji e Kapa.

NGENTLANGANISO ENTSHA. — Ukupendula umtunywa wase Kubusi, mna andililo igwala njengawe mfo wase Kubusi kuba uti wawuko entlanganisno, potu ke izigibgo zonke zenziwa uko, akwatuka lomni mhla kwakubonwana ubuso ngobuso, lomhla walulama njenge xwane legusha, kuba yayicelwe ivoti yomntu ochasayo, ayabiko. Wawunantonina pofu ukuba ungesuki uti " tina asinakutunyelwa ngumsi ka Tunyiswa," lento uti wakusitelana nobuso bam uqale ukukupisa umsi wasesihogweni angaba nentloni no Satana ukuwukupisa ngakumntu onganabene naye nganto? Bendiba mna ilizwi lase Kubusi lanelele eliti—Intlanganisno leyo asyamkeli siyichasile, pofu ke iseyintonina le, i Kubusi belingwenelela ukoke liviwe ngumhlaba okokuba liyavazi lento ikukutuka um, ntu? Lengcivivo yentlonina Kubusi, ubonile na okokuba akwanelena ukuteta okwenzileyo njengamadoda obute wena lento akuyamkeli, pofu ke? Mna ke andikapenduli, bendifuna ukupendula, ndalihlonela ke i Kubusi; sendisiti ke, mandihlomele mna lituke lona, mhlambini lomntu yazibe "mnye asiloko Kubusi lonke. Kodwa noko kubonakala ukuba lilonke kuba esiti umbhaleni walo uyintlabamkosi. Ukutsho ke uze ulifake igama lako ndize ukupendula. Ke wena Malandalalaha undikakile, akuzixeli ukungomlambo, okwawo, seculo ngokutsho Tunyiswa " ixoko " kuba ebale abantu abapesheya kwe Neiba inanamhla. Kwowu i yinile lomntu betu ubesemigidi waza wafika ngokubhala ekaya, ok utengwe li Kubusi ukuba alincede kuba liwa lisoloko likala lodwa ezinye izizwe ezazioko entlanganisno zingateti nto, yintoni betu? Mna ke nxa bendiugwe bendiya kuyeka kuba u Nkosi Cimezile upilile akafike, lwozibuzela koka Tunyiswa, ukuba kanti yayizizitunzi zabo eziza ndandinazo e Mngqesha zaza zati kum uze uwabhale amagama etu lawo, singo Nantsi no Nantsi, njalo-njalo, tina siyamkeli lonilanganisno emva kokuyiya ingxoxo zayo. Mna ndawamkwa ngabaniwiso lomagama ndingabazi. Kodwa ke wena ndiya lifuna elako igama, zixele ndize ndikupendule ndikwazi ngo.—J. TUNYISWA.

ISIKALAZO SABADALA.—Ndincede undipe ituba lokufaka lamazwana ambalwa. I. Ukufaka sinedakozina tina bantu badala ngempato yenu madodana ohlanga lwakoweto. Sive kwipepa le MVO ZABANTSUNDU lomhla 24 July, kwintlanganisno eyayipantsi Kwamahlati, kwa Lose, yo Manyano. Kwadweliswa abangekoyo kwatiwa kwakufikwa kwelo Mhleli we Mvo; kwatiwa makeze ngokwake. Sive namazwi ke okukalaza ukupatya yintlanganisno kakubi. Akuko mntu ungekalaziyo ukuti esemsebenzini owaziwayo akalazilwe. U Mr. J. T. Jabavu ufana nabafundisi ukuhlala esemsebenzi wake. 2. Kwakona sikwanesikalaz o ngalentslanganisno ka Mr. J. Tunyiswa. Umzi uyakuhliza ungasazi into eyenziwayo. Akukafuneki yimbi intlanganisno kuba sinayo kade intlanganisno eyamiswa e Qonce lanayaka ka tung' umlomo ukuba andipositi oko kwakulo abantunya abavela kwindawo ngendawo. Ukuze nikumbule kucala lase Ngushwa kwatunywa u Mr. J. David Ncuka no Mr. Thomas Mqanda, isigibgo salontlanganisno sati mayibe ngu Mhleli we Mvo oyakumema intlanganisno kwakubako into ekoyo efuna abantunya bamacala ngatnacia. Sasamkela tina bovaizidile esosigibgo sakolwa srad. Ukutsho asifuni yimbi.—B. August 9, 1890.

KWABAMELE I KOMANI.—O Messrs. Price Bros., abane saziso ngomsebenzi abawumisa jo Queenstown, batanconywa kunene ngakulungu ngabantu esibabenzileyo. Bangamadoda atembekileyo nawenyaniso, baye benako ukuyenza into kakuhle abapatiswa yona. U Mr. Herbert Price siva ukuba usiteti esiyimisa ngobugcisa intoto pambi komantyi. Sibatanda singababonanga kuba kusitiwa abangabo abakatazwa nalibala lomntu. Amadoda anjalo ngawokulingwa.

Native Opinion

THURSDAY, SEPTEMBER 4, 1890.

IT is now over two weeks since the Board Revision, of Revisers of the Scriptures in the Kafir tongue has risen after a fortnight's sittings in Kingwilliamstown. A Kafir Edition of the Revised Scriptures of the Old and New Testament has recently been published by the British and Foreign Bible Society, and a limited number of copies has been circulated, the object being to secure a final revision before stereotyping and widely distributing the same. Great credit is due to those who have had to do with the present revision for giving our people the Bible in idiomatic Kafir. Rev. JOHN W. APLEYARD'S translation of the Scriptures into Kafir which has been in extant in the Churches of this country for the

past fifty or sixty years, was undoubtedly a magnum opus for which he fully deserved an academical distinction. He has, however, had rained down upon him and upon his sainted memory, the unstinted and lasting gratitude of the Native people. His work, as all undertakings necessarily must be in this world, was not perfect; and some revision was all that was needed to render it effective. So a Board was nominated for this purpose many years ago, and it brought its labours to a close a year or two back, the result being the Revised Kafir Bible now under notice. To render the revised edition all that one could wish—for it also is subject to the imperfection imposed on all human effort—and passing by obvious typographical errors, which a keen proof reader would soon dispose of, we may remark that there are several words and expressions, not becoming the dignity of the language of Holy Writ which, if not jettisoned, will, with the majority of Native readers, doom the new version in the same way that the revised English Bible has fallen flat with English masses. The weighing of words might very usefully be referred to a subordinate Board composed mainly of grown up natives who are regarded as authorities in the language. These could do their work and submit their suggestions to the present Board to adopt or reject the recommendations as they may think best. It is a fortunate circumstance that the Board as at present constituted includes two Native Ministers;— viz., Rev. WILLIAM PHILIP of Gwaba, East London, representing the adherents of the Church of England, and Rev. WALTER RUBUSANA of Peeltion, the Congregationalists. We look to them to meet the feelings that they know to surg within the breasts of their countrymen respecting expressions that should be put right to make the revised Bible acceptable and truly popular.

Notes of Current Events.

THE farmers of the neighbourhood of Kwelera met the other day to consider what steps to take with a view of forming an Association to be affiliated with the East London Farmers' Association. It would appear that even before the matter which had called the farmers together was fixed, there were not wanting those who were already anxious for discussion of broad questions of policy; for we read that "some discussion took place on the labour question. The chairman, Mr. Cairns, asked what was the best way of getting the natives in this country to work, as it was through the want of labour that farmers were kept from successfully carrying on farming operations. Mr. Kruse said that the only way he could see to get the natives to work was to compel them to wear European clothing, and to bring about the taxation of all natives living on locations. Mr. Green was of opinion that the best way to get the natives to work was to do away with all squatting on private property." It was not to be expected that a final judgment could be pronounced under these circumstances. Hence the record runs " after discussion it was resolved to adjourn the meeting." Meantime the Kwelera farmers would do well to consider what it is that compels farmers and people generally to work. It would be positively laughable to say in answer it is the wearing of European clothing or the mere living somewhere on God's earth.

THE Cape Mercury states that two members of the Government—the Hon. J. W. Sauer, the Colonial Secretary, and the Hon. P. H. Faure, the Secretary for Native Affairs—will shortly visit the Eastern Districts of the Colony. Their trip will doubtless extend to the Native Territories beyond the Kei. As intimated in Parliament the Government are desirous of satisfying themselves as to the manner of proceeding with the administrative changes mooted by the late Government before taking upon themselves the responsibility for what they cannot answer satisfactorily. This is only reasonable, and we only hope the two honourable gentlemen may be successful in gathering information on the subject such as will enable Government to introduce changes that will be carried out with the entire concurrence of the people and be for their benefit; for we are satisfied that our people are not averse to progress so long as they are convinced (and they are no dullards) that the way in which it is to be pursued is open and aboveboard. Mr. Faure is a perfect stranger to the Natives and the officials, who, in these circumstances, would communicate with considerable reserve; on the other hand no Colonial politician enjoys the confidence of the Natives of this country to the extent that the present Colonial Secretary does. This because of his marked fairness towards all sections of the population of the colony. Hence Mr. Faure could not travel under happier auspices to learn something about the people entrusted to him.

THE Peddie correspondent of the E.P. Herald mentions among the achievements of the past twelve months the extension of the boundaries of the village commonage, by which he says " we gain a large piece of ground,"—evidently at the expense of the Natives of the district. Where are these encroachments on the lands of the Natives to end?

No sooner is Parliament prorogued than Sir Henry Loch is again to start on another tour, visiting portions of Her Majesty's dominions entrusted to him where he was unable to extend his journey before last session. This time His Excellency proceeds to Bechuanaland about the end of the current month, and the Governor's journey will, it is believed, extend as far north as Khama's country. The manner in which the Governor is showing his interest in the affairs of the people is highly appreciated.

NATAL enjoys just now the unenviable notoriety of being the Colony that has introduced in South Africa that fell epidemic-cholera, by means of the importation of Indian coolies, the last shipload of whom arrived at Durban more or less suffering from the disease. No vessels from the port of Durban are now allowed to enter the ports through which the other South African States trade—to the great inconvenience of Natal. The promptitude with which the Cape Government issued the proclamation that Durban was an infected port, and otherwise took precautions against the introduction of cholera over the border of the Cape Colony and Natal, does credit to the vigilance of the new Ministry, and for the act they will be generally commended.

OWING to growing infirmity, coupled with a neuralgic affection, Sir Langham Dale, who, since 1859, has been at the head of the Department of Education, and during that period has borne the sole responsibility for the spread of education in this Colony, retires from his post at the end of the year. There is scarcely an individual of those born in this country who does not feel an indebtedness to Sir Langham Dale's large-hearted schemes to bring the blessings of education within the reach of the humblest inhabitant; and if there are any among the community who now lament because of their want of education, their's is the usual remorse which wisdom after the event inevitably produces. The best wishes of all classes throughout South Africa will follow Sir Langham Dale with the best benediction on entering upon his *otium cum dignitate*, which all pray he may be long spared to enjoy.

THE working of the Forest Law is still a sore point with the Frontier Natives Over and above their grievances which have from time to time been ventilated in these columns, another has, we are sorry to say, to be added. This time it is the language of the Licences to cut wood that is pressing heavily on them. Of course the people could not be expected to understand the scientific names of trees they are allowed to cut or not; but the names of trees, which it is pretended to give in Kafir are strange and misleading. To cut wood under such licences is a snare. They do not ask what is unreasonable when they request that the names of trees as known to them should be given in the licences. The licence, moreover, would be more useful if it gave not only the list of trees it is lawful to fell, but those which it is not lawful to touch.

THE Witwatersrand Chamber of Mines is, we are glad to see, impressed with the importance of opening up the channels by which Kafir labour is supplied to the Gold Fields. It has issued a circular from which we gather that " it has come to the notice of the Chamber that the Kafir labour supply is considerably interfered with by the molestation to which Kafirs are subject in coming to, and more especially in returning from, the Gold Fields." Further that "the Chamber is considering the desirability of taking action for the purpose of establishing stations along the chief routes of travel of the Natives working on the Gold Fields at which the Kafirs could obtain food' shelter, and protection." The Chamber, for this purpose, is desirous of getting information as to the number and proportion of Kafirs coming from the different districts so as to make the necessary provision. Any measures, whereby the mass of our people are encouraged and taught work, claim our gratitude, and we trust the efforts of the Witwatersrand Chamber of Mines will bring about results of a tangible nature. Sympathy from such bodies goes a long way with the poor labouring Natives as artificial grease to lubricate the labour-producing machine, and employers benefit accordingly.

WITH reference to the recent cable news announcing the appointment of Archdeacon Gibson, of St. Cuthbert's, Tso, to the vacant See of Zululand, the Most Reverend Dr. Jones, the Bishop of Cape town and Metropolitan, communicates to the Press the following useful information:—So far as I am aware, this statement is not only literally but substantially incorrect; literally, because the formal election to the See will not take place before January next; and substantially, because Archdeacon Gibson, after being sounded by me as to his willingness to be elected, has several weeks ago absolutely declined to accede to the proposal. It is, of course, possible that some of our friends in England may have persuaded Archdeacon Gibson that it is his duty not to refuse the call he has received from the Bishops of the Province, and that this change in his intentions may have found its way into the English press. But I think it more probable that the news now received is only a revival of what we know occurred some two or three months since, viz., that the Archdeacon was asked, whether he would be prepared to accept the office, and that he at first inclined to answer in the affirmative. My latest intelligence is derived from a letter I have received from himself, that on fuller consideration he declined, and this with so much decision as to make me feel that it would be useless to ask him to fall back upon his original intention. As various reports and counter-reports upon this subject have been widely circulated, it seems best that I should furnish the public through you, with the latest authentic information I have received,

QUEEN'S TOWN ADVERTISEMENTS.

YIYA KWA

CHUDLEIGH BROS..

QUEENSTOWN,

X' UFUNA

YONKE IMPAHLA YAMALEDI YOKUNXIBA.
YONKE IMPAHLA YAMADODA YOKUNXIBA

*Yiyona ndlu izigqita zonke e Komani ngokulunga luvabafuna
uku tenga IZIHLANGU,*

KWANGOKUNJALO § UKUSIKA § INGUBO.

*Bona Bayindlu Yengubo Zama-Nkazana nezamaDoda, neye Zihlangu
ngokufezekileyo kweli lase Ma-Xhoseni.*

Ningalibali xa niye eKomani e CHUDLEIGH BROTHERS.

ISICELO:—Aba tenga kwi Venkile ezinezaziso kwi Mvo baboyi xela lonto kubanini Venkile.

PEACOCK BROS. NO WEIR,

E KOMANI,

NGABATENGI abakulu Bokutya, benika awona Manani
alungileyo. E Komani apa wakuke uyekuva into abayi
kupayo pambi kobuba utengise nokuba kupina.

Ihabile, Ezinkozo, Inqholowa, Irasi,
Imbotyi, Iertyis, Umbona, Amazi-
mba, bahlele benawo.

qt 31090

PRICE BROTHER

I-ARENTE EMTETWENI,
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Batetela abanamatyala pambi kwe Mantyi, Kumandla wakwa Komani
wonke nemele wona.

Baquba Imicimbi enge Mhlabha; Bahhala Nemvumelano.

Umsebenzi bawenza ngenyameko ngamaxabiso emfanelo kupela.

TRANSKEI ADVERTISEMENTS.

UBOYA! UBOYA!

F. SMALE, kwa Mpuluse,
(Apo ibingu W. FENNELL).

NJENGOKUBA ixesha loboya lisondela u F. SMALE wazisa
abatenga kwi venkile yake, nabo bonke Phesheya kwe Nciba ukuba
uyakurola awona maxabiso apezulu ngoboya, ' kwanangazo zonke
izinto eziveliswa ngaba Ntsundu.

INKOMO! INKOMO!

EZITENGISAYO.

UHLELI enento eninzi ye Mazi, Amatokazi, Amatole,
njalo njalo, angazinyulelayo umntu TSHIPU.

F. SMALE, kwa Mpuluse.

qt3010

BANTSUNDU BANTSUNDU!

U GRUBB wase GCUWA

UYANI-BHOTISA.

KE ngoko abati ufudukile bano lwimi. Abatandabuzayo mabeze kuzibonela ngawabo ameh'o.
Abanemilanga mabeze kunyanga ngomchiza wake, bayakuvuyiswa kukumbona. Lingani amayeza ake
ezikuhlana zonke—Ayazeka.

MABUPELE UBUNCOKO.

Kanize nje, nisekubona impahla ha GRUBB. Ilokwe zokutshata i *Ready Hade* nezi- yimicako. lokwe
xokutshintsha—i Printi, i Kaliko, i Zihlangu (ezizitende zicopileyo) Intlotyana zonke zempahla
yokutshata, nezokunxiba nje kodwa.

Eyamadoda—Onzonza, ne Bhatyi, i Snti, i Hemepe, i Minqwazi, i Bhatyi zokwaleka, Nentlobo zonke
ze ngubo zamadoda (*ezo kushata nokuhomba*).

I Kofu, i Swekile, i Ti, ne nto yonke. Kwanempahla yaba Bhexeshi.

ELOKUQOSHELISA.—Ungawalibali amayeza ake, aselenqhiniwe ukuba angawo.

T. U. GRUBB,

st21U BUTTERWORTH.

AMAYEZA

ADUME KUNENE,
MA

JESSE SHAW (U-Nogqala),
E-BHOFOLO.

IEziwa ngemiti ekula ape South Africa kupela.

' LAMAYEZA aya yalezwa kakulu nguminiwo' ngenxa
yoku ngqinelana kwawo nezo zifo enzelwa zona ; ngenxa
yoku kaula ukunceda okungawenzakalisi umzimba;
ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka
ekwenziweni kwawo; ngenxa yokungabi nasikwa setyeli;
nangenxa yokuba enziwe ngemifuno enginwayo ukuba
ingamayeza.

UMPILISI WENENE (The Sure Cure).
Lomciza ogazange ungakupilisi ukuluma kwe nyoka,
nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu
ezikatazayo.

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

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi,
nokubeta kwentlokoyonke.

UMHLAMBI 'LISO (Eye Lotion.)

Oyena mpilisi wamhelo abulalayo.

UMGUDI ORARAYO (Herbal Alkaline
Aperient).
Eliqiniakileyo ukunceda ukungayi Ngasese,
ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafutaoini okupilisa ukuqamamba komzimba, Ututi-
Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha. ukutyabuka, esinye.

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

UMATINTELA (Antispasmodic).
Umchiza wokupilisa ukuqunjelwa nezitepu nezinye
ezikatazayo.

UMOMELEZI WASE INDIYA
(Indian Tonic).
Iyeza elilunge kunene kwisifo sokuba butataka,
ukungatandi nto itiyiwayo.
UBUQOQI Magic Healer).
Amafuta akupilisa . . .sinyane ukusikwa nezilonda njalo
njalo.

IGUDISA (Emolliente).
Into elunge kunena etanjiswayo ebona bubebulic
bugude ubuso.

UMGUTYANA (The Powder).
Lisetyeziswa neli kutiwa " Lelona " xa isifo
sokunamba igazi senele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe
ngokuzalisekileyo zatiwa nca kwi bhottlana nezi-ofilana
ngazinye, ezizi zakulandela ngokufezekileyo akaze angazi
isi lamayeza. Ngekungabiko xaya, nandlu, namhambi
ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa onziwa bgu JESSE SHAW, Igqira elisebenza
ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange
Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni
yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

E Qonce—Dyer & Dyer, Malcomess & Co.,
Drummond & Co.

E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.

E Rini-E. Wells.

E Dikeni—R. Stocks.

E Komani—Mauger & Marsh.

E Bhatyi—R. G. Lennon & Co.

E ngqusha—W. A. Young, Esq.

Ikaya lawo e Fort beaufort kwa Nogqala.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwo.

UMPILISIWEZILWELWE

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

Kangela Encwadini abapiliaweyo nendlela
elisetyenziswa njMO, zibhalwe ngesi Ngesi,
Jelimeni, si Bhulu nesi Xhosa

Emva kokuli sebenzisa ixesha elide sele.
narnava amaninzi umninilo, uliyaleza nge-
uqginiseko eliyenza ukuba liyayi pilisa inkoliso
yezifo zabantsundu base Afrika, kwanale Fiva
(cesina) yase Dayimani, kona kwesi sifo sabantu
abanyama liyi nqobo. Kawulilinge please.
Litshipu, ibhotile zishelani zontatu, izele liyeza
elinga tata intsuku ezilishutni. Ibhotele nganye
ihamba nenewadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza
kuyo yonke Ikoloni.

IVENKILE YOWOHLANGA

E HERSCHEL.

TIMOTHY K. MAYISELA & CO

Bavule IVENKILE ngo 7th April, 1890, e
DULCIES NEK, HERSCHEL.

Batamba Umzi ukuba Ubaxhase.

UMZI ONTSUNDU

Onga Unganqhina

EYONA NDLUITSHIPU
EQONCE,

MAUYE KO

A.J. CROSS & CO

OMTEKETISO INGU

TIKOLOSHE.

Asoyiki-nto wobu-
ya ungarani.

BATENGISA NGENTO ZONKE

Kwigumbi le Malike elilunge
netyalike Yabantsundu base Wesile.

A. J. Cross & Co.

Kingwilliamstown.

OLUKA

Gowie Uluhlu Lwezityalo.

Luka AUGUST.

Ngemiti Yeziqamo, Nge-Rozi, Nge
Diliya, Nge Rhubarb,

Nge Radish, Nge
Strawberries, (Amaqunube).

-LISE LIXA LOKUTYALA—

TYALA i Bulbs ze Caladiums, Gloxinias,
Nyibiba, Tuberos Begonias, Cyclamen,
Dahlia, Tuberoses.

IMBEWU.—Lungisa umhlaba ulungiselela
ukuhlwayela nge Ntlokohlaza., kanjalo uqala
ukuhlwayela ngalenyanga.

ITAPILE.—Ixa lokutyala Itapile seliqalile.

Mayitenwe imiti apo kufunekayo.

EKA GOWIE

Catalogue ye Ntlokohlaza yo 1890.

Ishicilelwa malunga ekupeleni ko July.

W. & C. GOWIE,

Abatengisi be Mbewu Neziyalo,
GRAHAM'S TOWN.

BANTSUNBU!

Bantsundu! Bantsundu!

NALI iculo lika " Folokoco " lingelilo
Elamaqaba Umqolo we Namba, kodwa
elika Folokoco yedwa

Lilo eli:—

Kuko Venkile apae King, Kekalok' impahla
yayo ikup' ezezinye everything, Kumbulani
Ivenkile leyo.

Umniniyo utiywe ngamakosikazi. Ngapandle
komteksetiso, Ugu Folokoco,—Manenekazi
Yizani ninqwenise iliso.

Ityal' ezetu zaba Tshakazi, Ngokwenyani
zihleli zodwa,— Amanene, namanenekazi
S' true, intengo yetu iyodwa. Ibhaty, ihempe,
neminqwazi, Nebhulukwe ezisikweyo,—
Zonk' impahla zamaledikazi Ngenene
zezifanelekileyo. Siti kwaba batenga kade
Ninga dinwa zihlobo zetu Kude kube ngu
napakade Nitenga kweya kwetu.

Ningayilibali indawo ekuyo Inkumba ka
FOLOKOCO ngezantsi kwe

Scotch Church,

King

Williamstown.

Apo nombona kona u PASCOE (*aalufu*).

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

I - RHEUMATICURO

IYEZA ELIKULU LASE
SOUTH AFRICA

Alikaze linqatyelwe kupilisa Izifo Zamatambo,
Isinqe, ingqaqambo Zentloko.

Lingqinwe ngamawaka.

Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

KWA KATA

Kutengiswa

Tshipu: ONGXAWU

ABA 2,000,

Kuqalela kwabancinane

(1 gallon),

Kuse Kwabakulu

(50 gallons).

Inkoliso inendawanda-
wana, ngoko zitengiswa
NGEHALAFU IXABISO
LAZO,

(zitshipu).

YIZA KUBONA.

W.O. CARTER & CO.

King Williamstown.

UNYAMEKO KWA BAMNYAMA

UKUTETELA amatyala, Imicimbi Yemihlaba,
Ukubhala Iminqopiso lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO.

E-QONCE.

Kutengiswa nge Mvumelano.

LO ugama lingezantsi uhlaele
ukwamkela inewadi kwabanga
bangatenga imihlamba engo Lots No. 10
no 6, ekwisihlambo se Ramnyiba,
kwisiqingata sase Qonce, eyayifudula
iyeka Jan Sibindi.

HENRY MCACISO Engcobo pro
JAN SIBINDI mhlaimbi

3i49 J S. HONEY, Gala.

Kwi Waggon-Makers Ezintsundu.

ABELISHISHINI ababhalele kogama lingezantsi
banokufumana umsebenzi ote qo, kwanomvuzo
olungileyo. MabangadeNdi kuba knko indawo
ezintatu esezivulekele abasebenzi.

S. D. SNOOKE.

St Mark's 28 May, 1890.—tcmd