

# 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

EKA GRAY

TOWN, NGOLWESI-NE, OCTOBER 16, 1890.

[No. 309

Incindi Epitikeziweyo

—YE—

KING WILLIAMSTOWN ADVERTISEMENTS.

KING WILLIAMSTOWN ADVERTISEMENTS.

## IXESHA LO MCHEBO

LINSEED NE

HOREHOUND.

Lelona Yeza le NKOHLOKHLO  
INGQELE, nazo zonke Izikhulane zo  
MQALA ne MIPUNGA.

## DYER AND DYER

EQONCE, KING WILLIAMS TOWN.

## Beauchamp, Booth & Co.

i/6 NGBHOTILE.

2, LITHUNYELWE NGE

POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KINGWILLIAMS TOWN.

## INGUBO EZINTSHA,

### ZABANTSUNDU KANYE, (Ngo Stemele bonke).

(EBIYEKA J. J. IRVINE & CO.)

Eyona venkile yengubo ezilungileyo, nezitshipu edolopini apa.

*QONDANI:—Zitshipu Ngakumbi*

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., 7M., 9d. iyadi.

I Winzi zohlobo 6d. ngeyadi.

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

GONTSHI.—Inkosikazi ka Mr. JAMES  
GONTSHI, Waterford, Kubusi, ibeleke Unyana  
ngo 7 October.

2i2310

NGCAKU.—Ngo 3rd October, 1890. e  
Mgwali, u MRS. JAFFA J. NGCAKU  
ubeleke Inkwenkwe.

2it610

ABAZELWEYO

ABALAHLEKELWEYO.

SELOKO e Qonce kwalahleka ngo Mvulo,  
29 September, UMSESANE omkulu one  
DAYIMANI. Ubani owufumeneyo  
wawu.tumela ku Mr. William Wells, IMVO  
Office, uyakuvuzwa kanobom. Itn  
3i3112

**Ikaya Labantsundu,**  
KIMBERLEY.

NDIYAWAZISA umzi wakowetu ose  
Koloni, Natal, nase Transvaal okokuba sivule  
IKAYA LABANTSUNDU ” e Malay Camp,  
Rose Street. Umntu unokuxaswa ngazo zonke  
izinto. Abahambi banokuncediswa nange  
Pass.

JAMES QWABE,  
Proprietor. Kimberley,  
27th September, 1890.

t2711

## CH. FRIEDRICHS,

(YEMA NGO 1858),

UHLALA ENAYO ININZI

**Impahla Etengisayo,** ENJE  
NGO Ziswekile-kofu, njalo-njalo, Impahla  
Yendlu, Ingubo, Ubuqeleqele, Eye gilasi,  
Into zokudlala intsapo, njalo-njalo.

*IMBEWU zika SUTTON zezityalo  
Zegadi.*

KANIVELELE

IZISULU, IZISULU,  
KWA.

BEET BROTHERS,

Abamise ivenkile kwelo bala lino “ KATA ”  
esazulwini se Qonce.

IMPAHLA yabo INTLE INTSHA. Isali,  
Ilokwe, Ikeleko, Impahla yonke yase  
zinqweleni.

Amakuba eponti eneshumi linesibhozo ;  
Impahla engonoxesha iko nayo.

IZISULU, IZISULU, IZISULU.

st 1112

**Kufunwa Kwangoku.**

**ABASEBENZI ABABINI**

—ABA- KHANDI - BHEKILE,

Abawaziyo umsebenzi, ainadoda ato-

zamileyo, Umvuzo olungileyo,

Umsebenzi ongapeliyo.

Kubalelwa ku S. MOYS,

Cradock.

Kunokubuziswa ku REV. W. M.  
DOUGLASS B.A., naku REV. S. NTSIKO-  
Cradock.

**Kwi Waggon-Makers Ezintsundu.**

st2111

ABELISHISHINI ababhalele kogama  
lingeantsi banokufumana umsebenzi ote-  
qo, kwanomvuzo olungileyo. Mabangadendi kuba  
kuko indawo ezintatu esezivulekele  
abasebenzi.

S. D. SNOOKE.

## Uokwe Zokutshata, Iminqwazi Yoku- tshata, YON KE Impahla Yoku- tshata.

## BEAUCHAMP BOOTH & CO.

E-QONCE, KING WILLIAMS TOWN.

A Wonderful Medicine.

**BEECHAM'S PILLS**

For Dilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddines, Fulness, and Swelling after meals, Dizziness and Drowsiness, Gold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness. Blotches on the Skin. Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. Tin: FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be “ WORTH A GUINEA A BOX.

BEECHAM'S PILLS, taken as directed, will quickly restore females to compete health. They promptly remove any obstruction or irregularity of the system. For a

**Weak Stomach; Impaired Digestion; Disordered Liver;**

they act like magic—a few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring the long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the WHOLE PHYSICAL, ENERGY of the human frame. For throwing off fevers in hot climates they are specially renowned. These are “ facts ” admitted by thousands, in all classes of society, and one of the best, guarantees to the nervous and Debilitated is that “ *Beechamps Pills have the Largest Sale of any Patent Medicine in the World.* Full directions with each box.

Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England.  
SOLD BY ALL DRUGGISTS IN THE COLONIES.

GRAHAM'S TOWN ADVERTISEMENTS.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani  
angemakulu],

E GRAHAMS 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., 4jd., ne 6d. yd.*

*Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 1 inye.*

*Iblanket zoboya ziqala 5/- inye.*

*Amabhayi 2l- lilinye; i Cotton Sheets 116 inye.*

## YONKE IMPAHLA YABATSHAKAZI !

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

### INQUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.

IBHATYI ZE KODI, ziqala 10s. inye.

IBHULUKWE ZE STOFU (Tweed), ziqala 2s.' lid. inye.

IBHATYI ZE STOFU, ziqala 6s. inye.

ISUTI Emhlalayo umfana ifishini cntsha, 21s.

IHEMPE, Is. inye.

*Oze kutenga apa ngolwalatisiva yi “Imvo” maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (1)uyakubuye ayinikwe ishelem ngeponti nganye.*

## JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,  
GRAHAM S TOWN.

Ihempe zamadoda zokusebenza ziqalela kwi Is. Ihempe zamadoda zangapantsi ziqalela kwi Is. 3d. Isuti zezitofu ezinzinza ziqalela kwi 17s. 6d.

Ibhatyi zezitofu ezinzinza ziq alela kwi 9s- Ibhulukwe zezitofu ezinzinza ziqalela kwi Is. londulubhatyi zekodi ZITSHIPU 2s. 9d.

Ezamadoda Ibhatyi Zokwaleka Ezinzinza 8/-.

„ I-Ondulubhatyi ze-Lakani, 1/6.

„ 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, Ika- lala, Iblankete Nezibhalala, njalo- njalo.

Iondulubhatyi zezitofu 1/6.

Idyasi zemvula 8/6.

Ibhulukwe Eziluhlaza 2/.

## DYER NO DYER,

KING WILLIAMS TOWN.

## UFUNA

UFUNA elona xabiso lilungileyo nge NQHOLOWA, UMBONA, AMAZIMBA, nokuba ZITAPILE

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.**

TRANSKEI ADVERTISEMENTS.

## BANTSUNDU! BANTSUNDU!

## U GRUBB wase GCUWA

UYANI-BHOTISA.

**K**E ngoko abati ufudukile bano lwimi. Abatandabuzayo mabeze kuzibonela ngawabo amehlo. Abanemilanga mabeze kunyanga ngomchiza wake, bayakuvuyiswa kukumbona. Lingani amayeza ake ezikhulane zonke—Ayazeka.

MABUPELE UBUNCOKO.

Kanize nje, nisekubona impahla ha GRUBB. Ilokwe zokutshata i *Ready Made* neziyimicako. Ilokwe xokutshintsha—i Printi, i Kaliko, i Zihlangu (ezizitende zic'vpileyo) Intlotyana zonke zempahla yokutshata, nezokunxiba nje kodwa.

Eyamadoda—Onzonga, ne Bhatyi, i Snti. i Hempe, i Minqwazi, i Bhatyi zokwaleka, Nentlobo zonke ze ngubo zamadoda (*ezo kutshata nokuhomba*).

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

ELOKUQOSHELISA.—Ungawalibali amayeza ake, aselenqbiuwe ukuba angawo.

## T.E. GRUBB

BUTTERWORTH.

## GIBBERDno BRYANT. *ILOKWE ZOKUTSHATA.*

ISATIN EMHLOPE NE CREAM.  
25s., 30s., 40s., 50s., 60s.  
EZ ILOKWE ZOKUTSHINTSHA (Amabala onke) 25s., 30s., 40s.  
IMINQWAZI YOKUTSHATA.  
5s., 6s., 7s., 8s., 10s.  
AMAGQABI ABATSHAKAZI.  
Is. 6d., 2s., 2s. 6d., 3s., 4s. 5s.  
IZIGUBUNGELO ZABATSHAKAZI.  
3s., 3s. 6d., 4s., 5s., 6s., 8s.  
IONDILOKWE EZIMHLOPE.  
Is. 6d., 2s., 3s., 4s. 5s.  
I-CHEMISES—Is., Is 6d., 2s., 2s. 6d.  
EZE 6d. — I-PRINTI - EZE 6d.  
Amabala Amatsha.

## GIBBERD and BRYANT.

QUEEN'S TOWN ADVERTISEMENTS.

## PEACOCK BROS. NO WEIR ZE

NGABATENGI abakulu Bokutya, beniki awona Manani alungileyo. E Koman apa wakuke uyekuba into abayi kupayo pamb kobuba utengise nokuba kupina.

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

qt310

## UMGUBO WE DIPU" YE GUSHA OMTSHA.

Ningatimna ukuzingenisa emngcipekweni we Dipu ezine Tyefa ? Akuko mfaneko.

UQINISELWE NGENCWADI ZAKOMKULU, 1890.

OKA

McDougall



OKA

McDougall

## Umgubo we Dipu Ongenatyefu, *UTSHABALALISA IBHULA* *NEZINYE IZILWANYANA*

Ezigusheni, ezinkomeni, emahasheni, ezibhokweni, ezinj- ni. ezintakeni zasekaya, njalo-njalo.

Ulelona yeza le Bhula.  
Utshabalalisa izilwanyana kuyo yonke into Ehambavo. Usindisa kwi mbuzane zentlobo zonke.  
Upilisa zonke izilonda namanxeba.  
Uhlumisa uboya kakuhle.  
Ulungisa kakuhle ngapandle kwengozi.  
*Awunayo kanye ingozi nomonakalo obangosa kuldamba ngamayeza anetyefu.*  
**AWUNANGOZI KANYE. AWUNATYEFU KANYE.**  
GQALA.—Awunangozi kumntu nakwi ramncwa ; ukuba kune imvula emva kokuhlunjwa, okanye kokusetyenziswa kwawo, akuko tyefu ingawela emadlilweni.

Ukwiziquma za 20 e gallons zamenzi kwi Gusha ezi 25.  
LONDON: 10, MARK LANE, NEW YORK, MELBOURNE and BOURNE  
AYRES

McDougal bros.

YIYA KO  
PEACOCK BROS, and WEIR,  
KING WILLIAMSTOWN.  
*Unokutengwa nakuyipina Ivenkile yelase Maxhoseni nase Mbo*

## Kubo Bonke Abalesa Imvo.'

BANGABA banceda kwa Ipepa lendaba labo abantu bakowetu ukuti, xa basukuba benento abatuna ukuzitenga, bavelele, ngangoko banako, kuzo zonke indawo, Ivenkile ezimpahla ihlokonyiswe ngezaziso kwi " Mvo." Kungalilungelo nakubo bengayifihlanga lonto kubanini-venkile.

## Iveki.

E MZIMVUBU nakuba bekwasivisi ngoyelelo lo Mpatiswa-Bantsundu aki bangako bantu beza naziroro.

AMATYALA ka Mr. Dick apa e Qonce abesingete ngeveki egqitileyo umcimbi wobusela bebhokwe besixenxe sabi kweta base Cwengewe, ate emnye nikwa unyaka. Inkulu inxwaleko efi nyenwe ngumzi nonyaka ngutaba la kweta.

KWA Bomvana kubaliswa ngendodan ehlabhe enye ngomkonto ilele yafa kwa oko. Bebeqale ngokudlala suka waya umkupa xa kupakati. Yete yoyiswa icote ngobusuku yabulala enye.

UCINOO olufike ngeveki egqitileyo luvela kwelama Ngesi. Iuvakalisa eza manani apilileyo ngoboya kumsito wase London.

IJAJI imiselwe ukuteta amatyala Kokstad ngolwesi Tatu Iweveki ezayo 22 October.

IBULISWE ngenteto nezidlo i Ruluneli kwelama Betshwana kwimizi yase Vryburg nowase Mafeking ngeveki egqitile yo. Kwisikalazo senkosi u Mankoroan sokuba umhlaba ungenele ite i Ruluneli noko iya kuyizamela into leyo lonkosi mayikumbule ukuba ngeyingenamhlaba kanye ukuba ingasindiswa kuma Bhuli ngu Mtanomhlo.

NGO-MGQIBELO ongapaya umntwan; womlungu okangela indlela kaloliwe, ngase Tinara ifunyenwe sefefe eye! emhlabeni bekungemzuzu mkulu cbe gqityelwe epuma nabanye abantwaua.

U SEMSEM (Mr. Simpson) imantyi yasi Matatiele, usahambele e Bloemfontein Usafumene ixesaa lokupumla.

UMFO apa owayehlwe yingakaqa e Kapa utile ebulawa yiyo.

INDAWO yomfundisi wama Bhulu t Rev. G. W. Stegman wase Adelaide ayiyeka ngokwalupala yamkelwe ngu Rev. G. Malan, B.A. obusa Franschoek.

SIVA ukuba mhla laliduduma ngenye i Cawa kwezi zigqitileyo ngase Gqutsi, izulu ladlala kubantwana ababini babantsundu bafa, labashiya bezindongela kodwa abadala, yatsha londlu babekuyo.

KUKO intshukumo kwabatile e Kimberley yokuba kubutwe imali ukwenza isikhumbuzo somfi u Mr. John Samuel obengu Mhlozi-Zikolo.

AMAMPONDO kutiwa avumile ukuba imbiwe kwilizwe lawo indlela kaloliwe esuka ecwebeni lo Mzimvubu eya pantsi ko Kwahlamba.

KUKO umfo omnyama obesebenza kwi zitora zo Messrs. Peacock Bros, and Weir e Komani ofunyenwe selenabele incha ngentsasa yolwesi-Ne Iweveki abegqityelwe etabate kolusele lwabo ; ekutiwa makube ibanjelwe lulo ingcele; Kwalomini kwakona amadindala acole ilaukazi selisemngcipekweni ekungasaziwayo ukuba lolila.

BEBESEBENENDLALA yamanzi e Mnambiti e Natal. I-injini ibiseyizipatela awase Colenso xa inyukayo.

NGO-MGQIBELO ongapaya e Kimberley kutshe u Mrs. Robertson obudala bebuyi 42. Ingalo zombini zitshe zapela waya ebengasakunakawo nganto embonakalweni. Utsha nendlu yake.

NGO-MGQIBELO ne Cawa ongapaya kufike uqwitela olukulu lunemibane nendudumo e Johannesburg kwemka intungo zezindlu. Izulu ladlala knmfo omnyama. Yona imvula ayibangako.

KUKO Ibhastile elituleke kwi tram car e Kapa lanyatela lafa kwaoko.

KUVUNUJULUWE enkunkumeni e Beaconsfield isidumbu somnye umntwa- na.

KUPANGWE emdeni ngase Kimberley amadoda amatatu idayimani ezixabiso ii £1,500 zipompotela ezihlanu ezibe zixhobele.

IZINGWE zifan' ukuti zigqngise empahleni kwindada esilunge ne Blue Cliff ngase Tinara. Komnye umzi wefama zimke ne bhokwe ezine nauaatole amatatu.

\* IKOMITI yabaguquli be Bhaibhile ngeneteto ye Sixhosa ibitye yahlangana ngolwesi.Bini, yaye iyakuba nexeshana iquba umsebenzi. Kuko u Rev. Dr. Kropf, Rev. Dr. Ross, Rev. W. Philip no Rev. W. Rubusana.

IMESLANE emhlope, u George Miller, izilubulu ngepistoli ngo Mgqibelo e Johannesburg.

U MAGQADAZA e Komani uwucela umzi imele lodolopu ngezaziso kwi Mvo ngendaro esaziyo ukuba uyazintanda.

USUKU Iwe Sabata ezayo (19 Oct.) lumelwe ukuba lolokukunga ngenxa yemvula ' gumbuso wase Transvaal.

KURANJIWE igqira lo Mxhosa kwi ponti ye Iqweba kutiwa libulele abantu ngeyeza geveki ongapaya. Kuxelwa abantu abasesitwini ekutiwa babulewe ngumchiza walo.

KUZAKUVULWA umngxuma amtshe we layimani e Kimberley. IBE nentlanganiso enkulu nonkosi ezimnyama i Ruluneli kumlambo we Ngenwenya ngo Mgqibelo.

E CAWA kabhukuqeke ngo Mgqibelo tenyane lomloli weutlanzi u Hillpert—atshona umninilo, obeyindoda ekunjulereyo, basinda kumatip.tip ababini ababeyiyo.

NGALAMATONTSI ake ako ekufeni kwegqileyo ioawa listuke larola ikepu kwelilunge mtaba ekuvakala ukuba kufe amaxhwane nobom kwezinye indawo.

INTLANGANISO enkulu yeminyaka emita yabafundisi bama Bhulu iqale e Kapa ngolwesi Bini. Ibeke u Rev. Andrew Murn kwisihlalo sokongamela.

OLWESI-NE Iweveki (9 October lube lusuku lokukhumbuzo ukuzalwa kuka President Kruger wase Transva yaba yiholide nemigcobo kwelo ape kulo.

UMTETO ongenisa ipasi yokuquba impahla ungenisiwe wave uyakuqala ne 15 October, ukuhanjiswa kumandla e Rini (Albany).

UKANGELWE e Cala namhla (16 Oct.) I Mr. Faure, selebuya e Kokstad----- INOWELO yokuqala kaloliwe ingene Bloemfontein ngolwesi Hlanu Iweveki (10 October).

## Imvo Zabantsundu

NGOLWESI-NE. OCT. 16.1890.

## Ulutsha Lwakowetu.

KOMNYE umhlali kwa kwe Mvo Kzanamhla abalesi baya kufumana inteto yokuyala eyenziwt ) ngumfundisi u Rev. G. KAKAZU ' kwintlanganiso yododana lwase Rini. Asiyikankanyi apa kuba singa singanyhanyhatela ngamazwe angawambi indawo ezinkulu ate wazalalisa kuzo ingqondo zamadodana ase Rini; umhlaimbi kuba kuko nto sinomnqweno wokuyongezelela kumacebo amakulu ate wawabhekisa umhlobo wetu—asinandawo ibanzi ngokwaneleyo ukuba sikwenze oko. Kwanele okwanamhla ukuba siwacele amehlo nengqondo zomzi—sizicelela ezonto ukuba ziz.oliswe, zitsoliswe kulenteto; sibe sisiti nakuba ibibhekiswe kulutsha lwase Rini ukutetwa kwayo. iwafanele kunene amadodana onke ebalu letu akuzo zonke indawo ezifikelelwa zi Mvo ZABANTSUNDU. Maninzi amacebo ati enziwe ngazo zonke imini ze Cawa nangezinye imini, kwindawo nge- ndawo, nga Bafundisi nangabanye, apatelele kwinto zokuhlambulula lomzi singuwo; lamacebo akolisa ngokuti angabi nalusizo kakulu kuba suba umzi obanzi ungalunge nawo ukuba uweve, uncedwe. uzinceda ngawo. Ekufanelekileyo ke ukuba sibulele akuti amacebo engqondo anje ngala awe kwintlanganiso yolutsha lwase Rini abe nokuhlwayeleka pakati komzi wonke abe noncedo nakwababengeko kulondawo awe kuyo. Kungaba yinto elunge kunene kuti ukwamkela kubalesi na Bafundisi abakwindawo ngendawo intloko zeziyalo ezinjengezi ukuba sibhengezwe . kwi Mvo zinceda wonke umzi. ! Asikangele ukuba zibe zinteto ezinde ukuze zibe zizizo; okokhona zihleli pezu kwengongoma zenteto kokhona singakolwayo. Inqubo yamadodana elixesha ikolisile ngokuti iwukohle umzi—ayiniki temba lokuba angaba nokumisa imizi bakuba bepelelwe, umhlaimbi betshonile, ababantu bangabakulu ngoku, kuba kungeko mzi unokwakiwa pezu kwama bhenubhentsu otywala, nobubhetyebhetye, nama nyumnyezi emibulo. Lixesha elipakamileyo eli ukuba ubhinjele pezulu uyilwe, ungayikhatuzi umzi lonkohlakalo, bade baqonde abahleliyo kuyo ukuba ayamkelekile kubo bonke abazama izimilo ezihle Izizyalo, nentshumayelo ezinjengesi , sisihlwayelayo, zingati zimane ' zihlokonyiswa ngokubalulekileyo, i bade baqonde abapile ngalentlalo ukuba abasakuba nandawo ezimbuweni zomzi. bengakwebukanga cuzo. Ingwevu yase Transkei twintlanganiso yo Mpatiswa-Bantsundu e Blythwood ibe nesiroro isibhekisayo ngalo elituba lokunga- embisi kwezimilo zempi entsha; kungeze kwatshiwo ke ukuti ngat- tafundisi abatsha o Mr. KAKAZA bacukela ulutsha, kuba nabadala banamava baxakiwe yilendlela luzangayo ebuntwini obuqinileyo ulutsha Iwezimini. Umzi ungakolwa wenziwe isimbonono ngezi zinto. baye aba bongisela nge "Ngugqutela Zomzi " bangaba benza into ongatelela wonke bewuhlabelle itlanganiso ukuwuvusa mayelana ezingozi zimbini — ibrandi nobulo—imibungu epelisa itemba ikuba singazo sibe ngumzi omiyo n okuba sezizama kangakananina ngezinye indlela.

## Umpatiswa e Transkei.

Ngo Mgqibelo, 27 September, Umpatiswa-Bantsundu ombusweni wanduluka , e Gonwa waya e Blythwood kwintlanganiso ekubonakala ukuba yayilungiselele abomkondo wase Mbo, kwakubona ukuba eyayise Gcuwa yayiyeva ma Ngqika. Uphahle yinkumanda enkulu ikwele emahasheni. Kubeko ingungqutela enkulu kwindlu ve sikolo eso, akukov' ukuxolwa kwintlanganiso ngu Mr. Liefeldt (Nofelili), ote wayakalisa ukuba u Mpatiswa uhambele ukupulapula into angaba banomnqweno wokuzivakalisa eziziroro, ate ke mabazivule intlizyo zabo ku Rulumeni.

INTSHAYELELO.  
U mpatiswa Bantsundu uthe unovuyo , ukubabona ngesiqu. Ubekwe ngumbuso ukuba apate imicimbi ya Bantsundu , waye enga angaba nokuyiqonda ngokwake. Ubancome ngokutanda imfundo okubonakalayo ngokwakiwa kwesikolo eso, evuyiswa kukuva ukuba bacinga ngokuhlomela ipiko kweso sikolo, kothwa nakukubabona bekupapamele nokufunda umsebenzi wezandla. Imfundo nokusebenza— ezonto, mabaziqube kunye. Nalowo ngenango makangatyafu ukupulapula abanga bangakubhekisa nokuya into abarora zizo, n- kubeni bebonakala njengokungati abananto ibahlalise kakubi. Ubona abantu abakulu benele, waye umzi ukangeleka ngempilo; zingaba inhlaimbi ezouto ziyamxokisa. Utembise ukuba uvakuzipulapula iziroro nento abangayitetyo ati ngangoko anako azamele ukuzikwlelisa iziroro, kodwa akangi angenza madinga angasakuwafeza. Ungabhekisa ke umzi, uyekela kuwo.

AMAWETU.  
Kusuke u Captain Veldtman oyandlalele inteto ngokulanda ibali la Bambo ukuze bade babe kwelo bakulo. Ukankanye

AMABAKALA EMFUNDWENI.

Esiti elona likulu latatyatwa mhla kwakiwa i Blythwood exela nagezikolo ezisemakayeni abo ezixhasha ngo Rulumeni, walila ngokuba bengenamandla ' okunyanzela abantu, abalunykiswe ngamagqweta, ukuba bazixhase. Bayawufuna umteto wokunyanzela abantu ukuba barole imali zokuxhasa izikolo. Bona bafuna ukubona umzi abangawo ubhekisela pambili. Kunganiya ukuba balaulwe ngamagqweta? Abatsho ukuba awafuneki amagqweta. Anelansenisi zawo ukuba amele abantu pambi kwamatyala, kodwa awanalansenisi ukuba apule imiteto emiselwe ukunceda uhlanga abalulo. Uqube wati ukufika kwa Mamfengu kwelo bamisa ukuba

ABAKWETA  
bangabonakali esidlangalaleni ngengubo apa zabo ezimbi kunene. Baye besiti umteto wolohiobo uyafuneka ukuze amakwenkwe anga- gasi Akasakugocagocaa amatitilele ahamba nelisiko, kodwa babenze umteto ukuba lingabiko kwelo labo. Amadoda amaninzi awamisa lowo miteto akaseko. Bateke noko bawumisa besazi ukuba nyakuma, noko bahlala bekangele ku Rulumeni ukuba awuphelele, ngoku ke bayamcela u Rulumeni ukuba awubeke izandla ukuze kupele ukutshila namanye amatitilele elisiko. Into yesitatu abanga bangayibhekisa yepatelele

KUMHLABA.  
Imantyi yabo enkulu ababeyitanda kunene ebhubhileyo, yayite ngapambi kokuba ibhubhe yatembisa ukuba abo bate bahlambulula imizi yabo ngokwaka izindlu eziphileyo, babiyela amasimi abo bofumana izitifikiti zokubaqinisela kwindawo ezo zabo. Kwintlanganiso yabo yokugqibela ne Mantyi, Enkulu bavisise ngokungati u Rulumeni akayankeli kakuhle lonto. Jgoku banlungelo kamhlaba wabo njengesizwe, kodwa into abakangele kuyo kukuba xa indoda ebisebenzile ite yafa abantwana bayo pantsi kwezimeko banokupanziswa; abanalifa kumhlaba wabazali babo, ngoko abananto ibaqiniselayo nebakhutazayo ukuba bazilungise izindlu zabo. Kunokuti ngempato engentle lunyanzeleke usaplo lomntu ukuba lude lushiye amakaya alo. Yiminyaka mashumi mahlanu anesitandatu ngoku bepantsi ko Rulumeni, kwaye kungu- anangqibela wabo ukuba bahambe emkonkondweni, bayele kwabamhlope. Akum' ukuba utete ngomcimbi wokubecwa nxamnye kwabane Qenga, wenze imanqaku angesikolo eso bahlangene cuzo.

BLYTSHWOOD.  
isipetwe yikomiti yeziibonda nabanye iti idibane ngamaxesha abalulekileyo yamkele ingxelo ka Rev. J. McLaren ate ke uyatamba ukuba woti kubuyela e Kapa u Mr. Faure abalisele menye amalungu angu Rulumeni kuba ekujikelezini udibene nohlanga luzama ngako konke ukhahlambuluka.

ESENTOMBI E GCUWA.  
Ukankanye nesinye isakivo semfundo sise Gcuwa ate zozibini zibonisa into bayilingayo ngokupatelele emfundweni. Isase Gcuwa sisesityaleni ngokuti siliswe abantu benendlala. Ezozakivo data ukuba bona njengohlanga banga angahambisela pambili pantsi ko Rulumeni.

ITATITILE YELABO.  
Banentshaba ezininzi. Angav u y a umpatiswa - tatitile eyibonise u Mr. Faure. Kuko abati ayiyiyo, ayinamsebenzi, kodwa imantyi zabo zona ziti ilu- jile. Zizo ezo indawo abecelwe ukuba e azibhekise.

UMSEKELI.  
U Mr. John F. Mazamisaeet kwasu ute mke okutetwe ngu Capt. Veldtman linyaniso, walate ko Titshala ukubosa umsebenzi ose wenziwe sesosikolo e basaka ngecebo lika Capt. Blyth. U- nonondise ngendawo yokuba baqinilwe emhlabeni ukuze bangabi ngawo nadungudwane. Uyatemba ukuba u Mr. Faure uya kubazamela ukuba bafu— ane amakaya aqinisekileyo. Ute mngamasi obuhedeni asukubekiso imsebenzi wabafundisi nowesikolo solilobo.

ABONI.  
U Moni ute bayayibulela indlela ate u ilumeni wabapata ngawo kwiminyaka lishumi mahlanu egqitileyo. Pambi kuba bafe banga bangenzela abantwana babo ilifa. Enye into anga angateta ayo kukuba abakoliswa sisimilo sebalenye yabantwana babo, ekubonakala uba abako ekhondweni loyise. Bayo-

yika ngati kwakuti kwakufa abantu abakulu abakoyo sicutikale isizukulwana abaya kusishya ngasevina. Lendawo ibavisa ububi obukulu. Bayabazamela ngako konke ngecala lemifundo, baye benga bangangabatoebe Inkosazana nokuba sekusitina.

ICHIEF MAGISTRATE NOBUKOSI. U Wm. Kweblana ungenise umcimbi wokupeliswa kwemantyi ezinkulu owaka wabekwa pambi kwabo, wayexela ntabi obukulu obeviwa ngumzi wela Mamfengu ngetuba lolodaba, ababona aikuba kukutsiabalala kwabo; abati ke inteto yabo bayibhekisa ku Rulumeni. Walate amatuba eluncedo ngawo i Chief Magistrate. Esinye isiroro aba- naso kukuhanjelwa kwe ntlanganiso ezisakuba zimenyive ngumzi abangena mteto wakubanyanzela abantu ; bafuna bencediwe ngti Rulumeni kwelituba wapata inkwaleko ezivela kwi mitayi nemigidi, abanga u Rulumeni anganyamamisa. Esinye isikalo singobubona. Ibilisiko ukuti sakufa isibonda endaweni yase ibungunya waso, mhlambi abanjelwe ade abe -sexabisweni, kodwa u Rulumeni akahambi ngesoloko. Pakati kwemsebenzi yobubona kubako ukuti kubonakale sibambe umntu, abati kuba kungeko gunya, bangavumi ukusincedisaba abantu bomzi ngamanye amaxesha besiti abangawo amadindala bona, batuma isibhala sokunyanzela abantu ukuba bancedise ekungumzeni inkohlakalo.

IMPENDULO YOM'PATISWA. U Hon. P. H. Faure, ute uvuyiswa kidiuva okutwete ngu Captain Veldtman nabanye. Uyavuyiswa kukubona ukuba bayinonelele imfundo, unozisi kodwa ukuba ukuba inxalenye kulutsha ayizikatazi ngamalungelo aveliswa yimfundo. Uvile ukuba impi entsha zinto apa ezinqwiyangileyo ezingavumi nokuncedisaba kwinto ezinjengokuxhaswa kwezinkole, ate ke weva ukuba kuko icebo elisingetweyo ukuba anyanzelwe wonke ohlala kumzi onesikolo ukuba ancedise ukuxhaswa kwaso. Into yesibini angemisiweyo kukunganyuzwa, kwa Bakwela—ukutshila. Lomcimbi ubuke wapambi kwe Palamente yokugqibela, waye evuya ukuba ngemilomo yabantu ngokwabo ukuba banomngqeno wokwina u Rulumeni anganyamamisa lemfeleko. Ngati nakuye kubekungalingayo ipelisiwe lento. Ngokubhekiselele kwisicelo sezatifikiti kwabo bate baka izindlu ezipilileyo bayicosike imihlaba yabo, lomcimbi kokwaka ukubona asinguwo opakupapu. Banetatitile yobuzwe kumhlaba lowo, ukuba nke elixesha lide bebemi bengabeli kakubi akaboni nto iyakubhalalisa kakubi ngexesha elizayo. Uva nge Chief Magistrate elibamba ukuba lomcimbi usesekukidweni ngu Rulumeni, waye u Rulumeni eyakuti atabate amacebo ngayo lento ngapambi kokuba enze uluto. Ngokupatelele kuncimbi wamalipire angabaxela ukuba u Rulumeni umcali aseleyibekwe nxamnye ukuvelela ukwahlulwa kwawo ebantwini. U Veldtman unga angazi ukuba umhlaba pantsi kwale tatitile yabo uqiniselwena kubo. Akakayiboni itaitile; woka enze imigudu ukuba ayibone, kodwa unokuti kubo ukuba u Captain Blyth wati kubo uqiniselwe kwapela kubo umhlaba ibingeyiyo into yokuba boyikele nto. Omnye umcimbi osondeziweyo ngo nge mantyi ezinkulu. Uyavuyisa ukubona ukuba abantu bayazitanda imantyi zabo ezinkulu. Sesinye sezizatu ezibange ukuba eze esi—ukuzakuqonda into oluvivo uluvo lwabantu, abone ngokwaka "nokuba kulungile akulungile sinina ukuzipelisa imantyi ezinkulu. Ngati kuye kuko ubukwele bobuzwe obungepi mayelana nokuba i ofisi ye maityi enkulu ibese Mtata. Akakabi nokubanika eyona nto ayakuyenza u Rulumeni kuba engekabinanto agqibe kuyo. Kodwa uyibeka lento kubo njengokuba ebeiyibekwe kwintlanganiso yase Gcuwa, undimngqeno wokungayikangela umntu ize ubnye umzimbe nokubala banganeliswana inye imantyi enkulu yalo lonke eli lipetwe zezimantyi zintatu "ngoku eyakuti imane ijekela. Imantyi enkulu yohlohlo ayisakuba yegyesitile esitile kodwa yoba yeyomzi wonke. Nengawo yokuba abantu benokudukisa mayelana nokuhamba intlanganiso, kungati kubonakala kumiselwa umteto okwanjengomteto abangati bawenzela ukunyanzela mayelana nezinkole. Uye kwakona umingimigidi lokuba unxilo lukulile pakati komzi. Uyavuyisa ukusiva eso sikalazo sipuma kubantu ngokwabo, waye ekolwa ukuba sipuma kweyabito imilomo-nye salata ukuba ba- monngqeno wokungabancedwa mayelana naso. Uyakuti lomcimbi awukangele ngolanganzelelo lokuwanceda umntu. Ngokubhekiselele ekumisweni konyana esikundleni sesibonda, lonto iyakukangelwa ize itunyelwe impendulo kundlunkulu yemantyi. Into yokugqibela yengokubanjwa kwabagiti. Mayelana nalento kuyakukutshwa isaziso segunya esingati siyivelele into enqwenelwayo. Begqibile ke ukuziquba izinto ezingenilalo yabo, angafancankanya ukuba u Rulumeni ucinga ngokungemisa umteto webhula kwelo. Uyavuyisa ukuba ukuba ama Mfengu atyebile ngesusha, waye esiva ngo Mr. Liefield ukuba kungena into eninzi yetnali kwelozwe ngenx' enoyaba. Iseninzi noku imali emoshakayo ngenxa yebhula. E Koloni sewunti lomwotete baye abantu befumana ngapezulu ngoboya begusha zabo. Uqoshelise ngefiti u'yiva ngosizi into yokuba impi entsha inganelisi ngezim'lo, njengokuba kube kulindlekile, uyatamba koti ngexesha apindayo ukulihambela e' o koba sekuntoyimbi.

Emva kokukangela itaitile yelama Mfengu ebite yasondezwa kuye, ute yakutshwa ngo 17 August, 1871, ngu Sir Henry Barkly owayeyi Rulufeni. Amagama enkosi ezitile abhalilwe apa kayo yaye nemida ibalulwe. Uteyiyole inesinacina- inasitelo sika Rulumeni, angaliboniyi ke ituba lokuba abesitukutuzeni ngokuqiniseleka kwabo u Veldtman. (Isuke yaduma impi iqwaba izandla). Baku bon "luka yabamba babhekise amanqaku ambalwa o Captain O'Connor no Nofeliti, yahlukene intlanganiso.

INAMBA. — U Mr. Edvard Chapman ikhebetsha kutiwa ukumlambo we Ngonywa ebuya kwelngase Zambesi waye esiza enetole lenamba elipilileyo, elibude buzinyawo ezi 14. IFANDESI E NGQUSHWA. — Ngolwesi Hlanu lweveki ezayo, u Nduli uyakutengisa e Peddie impahla ehambayo neyenduo yomfi u Mr. Peverett.

## Impawana.

KWIBHUNGA elipete umzi wase Montji ite, inkulu yalonyaka baqalile ukubamba abasili bomqomboi kwimizi epantsi kwabo, esekldgwyetywe bababini. Oku bakwenzela ukupelisa kanye imitayi eti izale izipitipiti.

IZINTO zika McKeone zifungene ukuzenzela igama ngokungaqisa ekwaveleni imiteto yemibuso yama Bhulu, ngokukodwa epatelele ekugqobozeni izindlu, zeziti zakubanjwa zigqoboze iutolongo. Inkulu yazoyiwo leyo yayitiwe-nka ngamashumi amabini anantlanu iminyaka, ngokugqoboza ibhanki e Transvaal, ngoku izimele okwesibini. Ozaqize komkulu ngu Hugh, uzimele naye kwintolongo yase Bloemfontein ngeveki egqitileyo. Owesitatu u Herbert ulinde ijaji kwase Bloemfontein. Zinto ezazalelwa e Lusutu zafunda kwesosikolo siyi Roma sakona.

KUYAVUYISA ukubona ukuba i Miss Colenso, intombi yomhlolo wezizwe eziinyama u Sobantu, ayidinya kuzamela inkululeko ka Dimizilu noyisakazi, kwanjengokuba engazanga wadinya u Bishop Colenso ukuzamela u Langalibalele. Itemba aliswelekile xa sekuko amancere e Palamente yelama Ngesi abalule njengo Mr. Bradlaugh amncedisayo. Kwinteto emfutshane eyabako ukuba kwahlukana kwe Palamente ngo August, u Mr. Bradlaugh wavyakalisa isikalazo kuba bengam' wanga tuba lokuvula ingxoxo engokubanjwa kwe Nkosi zakwa Zulu, utelelwe ngu Sir Robert Fowler nangananene angu Dr. Clark, Mr. Webb, no Mr. Conybeare, abate bayakuyindulula ingxoxo kwa iseshushu i Palamente eyakudibana ngo November. Seloko sibanjwene lela impumelelo tina kulomcimbi.

ENYE yengxoxo ezabankulu ze Palamente yokugqibela yase Kapa, yengenziika ezangabantu abamnyama, ekwakungeniswa icebo lokuba zikatswe zakuposisa. U Mr. Pearson no Mr Mackay babonisa ukuba ukukatswa kwezika kuyakubanga ukuba zizaliswe yintliziyo yempindelelo bangalungelwa ke nabazisebenzisayo. Oku kubonakele e Transvaal ngenye imini, mhlali i Bhulu elingu Vander Merwe labeta zizaka kusasa, lifunyenwe xa kuhlwayo seyingamadakadaka ligcuma, ekulingelwa ukuba zizicaka ezo zale ezitibetileyo.

IMPATO efunyenwe ngama Afrika avela e Amerika kwabamhlophe icyeobubele obukulu. E Rini bamane ukutumana izimemo kwizikulu ukuyakubuta nokungqengqa ekutyeni. Ngenye imini babesedidweni ernzini we Nkulu yozani (Mayor) u Mr. Geo. Reynold. Kwezindawo zonke k uncoy na ukuzipata kwabo ngentlalo efekzekileyo yasebu Ngesini. Bahlala kwezokugqibela ihotele kwindawo abazihambelayo. Namhla sinikwa iswampulu yento eyuka kuba yiyo nakuti yawkamkelwa siti... ibe yinto yomzi imtundo.

KUNZIMA ezinkukwini. E Natal umbuso uwodwa owabamnyama waye wahlukile kowabamhlophe. Owabamnyama uqiniselele amasiko ezizwe ezintundu onke; ati ke ontundu ongangi angabanjwa ngesixhanti angemise kuwo apnmelele kumatitilele okukutshwa kowabantsundu umteto— amatitilele aqukuljelwa ngokuhlokooyiswa kwegama lomntu kwipeka lakomkulu. Kwelelokgqibela ke pepa lakomkulu sifumana kuko kumagama abakululwe kukubo- boka bomteto wabamnyama lamagama ayakwaziwa nakweli.—Jonathan James Jabavu, Fany Annie Ndrazi no Ebenezer James Buchanan (unyanwabo). Xa kunje e Natal siziva sisiti, " Nolina nodwa clozwe linxule nobukoboka !"

KUMANDLA wamantla empumalanga, mayelana nezonyulo Wendlu Yengwewa, u Sir Henry Stockenstrom (intoka Stokwe) wase Nyara selejikela epalaza izimvo zaZe ngenito zombuso. Uqile e Somerset naso Pearson. Ngolwesi-Ne ubemelwe Aukuba se Nxukwebe. Wamkeleka kakuhle pakati komzi esitembayo ukuba amawetu ase Nxukwebe, nase Bhofolo. Empofu nakwezinye indawo akasakuba sandita—oti asukele pezulu ukuyixhasa indoda ezimvo zintle nangakuti bebala, nebekwa pambi komzi ngabangavisisaniyo nokuba umntu seulanlwa ngemikala yi Mbumba ya Mabhulu.

## Isiyalo Kudodana.

Ngomhla we 9 ku October bekuko intlanganiso yamadodana e Rini, ebiminywe ngu Mfundisi u Rev. G. Kakaza. Kubeko inani elimnandi lododana, kwati qabaqaba amadoda aqinileyo ambalwa. Emva kokuyivula ngecu'lo, nangokucela enye indodana itandaze, nangokucela isahluko seshumi elinanye ku Mshumayeli. U Mr. Kakaza ute: Ndiyavuya ukubona inani elingaka. Ndingwenele ukungisa singahlangana; kuba, ngenxa yomsebenzi, kungenakwenzeka ukunibona emakaya. Kanti ke kuyafuneka sibonane, silulekane. Ndine zinto endinga ndingazibeka pambi kwenu. Nanzi ke. Ndinga ndingazi apo niqubela kona, into enjenge yona ekusebenzeni kwenu. Kuko ukuba umntu azimisele ukuba sicaka ubom bake bonke. Kuko ukuti umntu asebenze kanti uqwebha imali yokumisa umsebenzi wake, apo ayakuba yinkosi ngokwake. Xa umntu azimisele ubucaka, akuko nto inkulu angazikataza ngayo ngapandle kokutshela ukulolisa inkosi zake. Yaye ke lento ifuneka kakulu, ukuze umntu abe nempumelelo enkonzweni yake. Xa umntu azimiselele ukuywebha imali yokumisa umsebenzi wake, kufuneka alumkele ukungafeketi ngemali. Makatenge ngayo izinto ezifuneka kanye, ezo angenako ukupumelela entlalweni yaki ngapandle kwazo. Enye makayibekwe ebankuni yakwa Rnlunieni, eyenzelwi ukunceda abasebenzi kakade. Indoda yadalelwa ukusebenza ngu Tixo. Kufuneka ke ngoko umntu ezimiselele ukusebenza, nokuba usebenza esisicaka nokuba wenza owake. Kufuneka eko amadodana azimisele ukuzama ukumisa eyawo imisebenzi. U Rulumeni yena wase Koloni akanasalelo nakubani ofum uAumisa umsebenzi ngoAo mteto. Abakangeli bala. Nditji Ae uAusebenza akuhlazo. Oko inkosi yetu yayilapa emhlabeni yayi ngu Mceweli.

2. Ndinga ndinganikumbuzwa ukuba iluhlanga. Kufuneka sizipete ngokwabantu, singazipat ngendlela yozuzibhuhisa. Kuko into esitshabalalisayo tina bantu bantsundu — ibrandi. Amanye madodana xa azitshabalalisayo ati buninene ukusela ibrandi. Kodwa amadodana aselayo adla ngokungabi namali LOKO asebenzayo; adla ngokurazuka lokunchola; adla ngokuba nenduma ooku; kanti koya kuye bude ubuso komntu bungabi nantlaha, uti nomlomo ibe bomvu. Bubunene na ke obo, nadodana akowetu? Ukuba indodana nge ingalimene, mayingabi namcimbi lebrandi.

3. Enye into engasivyo yobunene ukuti umntu engatshatnje kanti selelabantwana, kwa mbi ke nalento. U fixo yena wamisa umtshato. Akazange ibenze abantu bafane nenkomo nezinye zilo, izinto ezingena ngqondo. Kufuleka umntu yena atshate: amondle imkake, abonidle abantwana bake. Nantso ke into esimiselo sika Tixo. Esisono singumbulo u Tixo akanako lkusinyamezela sakwenziwa kakulu. Kubonakala ukuba kwakwande sona kuze umhlaba awutshabalalise ngamanzi ngemihla ka Nowa. Wayitshabalalisayo nje kanjalo i Sodom neminye imizi eyayimeene nayo ngemihla ka Abraham, kwakukwa ngenxa yawo. Kodwa lwaluluhlobo olumanyumnyazi lombulo. Kanamanjazo kanikangele izifo ezibi ezidla ngoAuba nabantu abazinikele kwesi sono. Kunjenge kungati ngazizinto u Tixo walata ukusitaya kwake. Nditji ke yibani ngamanene enyaniso. Nwaxetani ezizinto zimbi. Zidleni ngobuntu benu. Zidleni ngamagamaoyihlo. Ziccekiseni ezizinto, zikangeleleni pantsi kwendlu yenkuku. Kwati emva kokuleswa kweli pepa kwako ingxoxo emfupi nemnandi, noko yayiman' ukupazanyiswa ngamanxila. Kwakutshelwa pandle ade amabini

### ABALIMINI NA BARWEBI

E QONCE, (Oct. 15.) Imbotyi,—9/3 to 9/6 ngekulu lhabile—3/2 to 4/9 ngekulu itapile—5/6 to 11/6 ngekulu Umbona—3/3 to 4/ ngekulu Umgno—5/ ngekulu Inkuni 7/ to 33/ ngeflara

EZOCINGO ZELIPESHEYA KOLWANDLE. —Lide laxoliswa pakati kwama Frenshii nokumkani u Dahomey osemantla e Afrika.—Kutiwa ikunakani yase Zanzibar itengise ilungelo layo kunxweme lweze layo kum'buso wama Jelimeni.—Ipalamente yelama Ngesi ibizelwe ukudibana ngo 25 November, abameli e Palamente belama Irish batume isixenxe namalungu abo ano Messrs. John Dillon no William O'Brien ukuya kucela uncedo kunawabo ase Afrika ukuzalisa ingxowa ekulwa ngazo amadabi elo e Palamente.—Ade amiswa amapakeki apatiswe umbuso yelama Putukezi, oko awapete akutshwa kuba angena kwimvumelano nama Ngesi, ngokupata ubukosi kwindawo ezitile kwase Afrika ati ama Putukezi aqatwa ngama Ngesi. Ikumkani ibize u Gen. Dabreu ukuba awumise um'buso.

### Native Opinion

THURSDAY, OCTOBER 16. 1890.

THE vocabulary of praise has been ex-hausted by the Press of this country in the eulogy of the performances of the world- famed Concert Company of the Jubilee Singers. To such an extent has this been the case that it would tax the ingenuity of an ordinary writer to add to the rich encomiums of which Mr. ORPHEUS MCADOO'S Company have been the recipients. They have sung before the millions on the habitable globe the honeyed music which served to dissipate the miseries of their African fathers and forefathers in the plantations of the New World, whither they had been taken by the ship-load as slaves; and melodious strains they sing, diffusing sweetness wherever they are heard. It would strongly savour of presumption for a Native African of this part to venture a critique on his brethren from America, who are now visiting this quarter of their fatherland, and whose position, socially, is being deservedly pointed at on all hands as one that Native here should strive to attain to. But we may be allowed to join in the huzzas that have greeted their musical entertainments in the towns and cities they have visited. All have always ungrudgingly conceded that the Africans possessed musical talents of an exceptional order, which needed cultivation to turn them to good account. It would appear, however, that it was reserved for our countrymen in America to give an object lesson as to the development these dormant gifts are capable of. Four gentlemen and six ladies of our colour have shown, and are showing, that as many voices may be made so to blend as to sound as one voice, which is cultivated to such perfection as to be set to every trick of the art, conceive

able or inconceivable. One would suppose that now a hundred people were singing, and then but one was, a while all the time these Jubilee Singers were singing together. It has been well said that such singing, *sui generis*, has not been heard in this country, and will probably not be heard soon unless this Concert Company elect to revisit South Africa. As Africans we are, of course, proud of the achievements of those of our race. Their visit will do their countrymen here no t end of good. Already it has suggested reflection to many who, without such a demonstration, would have remained sceptical as to the possibility, not to say probability, of the Natives of this country being raised to anything above remaining as perpetual hewers of wood and drawers of water. The recognition of the latent abilities of the Natives, and of the fact that they may yet play a part peculiar to themselves in the human brotherhood, cannot fail to exert an influence for the mutual good of all the inhabitants of this country. The visit of our friends, besides, will lead to the awakening in their countrymen here of an interest in the history of the civilization of the Negro race in America, and a knowledge of their history is sure to result beneficially to our people generally. We need not say that we wish them a successful trip through the land—a trip which must be as fruitful of reflections to them as their appearance in it has been to the descendants of those who escaped transportation to America.

### Notes of Current Events.

No serious objection could be urged against the beginning of the preparation for the election for the Legislative Council about to take place, although the House is not yet dissolved by proclamation. As, however, it is not expected that the actual dissolution will be announced until February, 1891, it hardly consorts with dignity of procedure for candidates to come forth to address public meetings. The North-Eastern Circle, seems anxious to distinguish itself in this respect, for while the Bond candidates Messrs. Wienand, Van den Heever, and Michau open the campaign at Beaufort on the 23rd instant, Sir Henry Stockenstrom has already broken the ice at Somerset East and Pearson. To-day he will be at Heald Town, Fort Beaufort. Mr. Hans Molman is already pursuing his candidature in the South-Eastern Circle, addressing meetings in Humansdorp and Uitenhage.

THE *Kaffrarian Watchman* observes in the interviews Mr. Faure has had with Natives, indications of a development of progressive ideas in the mind of the coloured people of this country, which, it adds, are interesting and satisfactory. The desire for the introduction of the Scab Act, and the wish for the suppression of heathen customs are mentioned as cases in point, but what is considered as specially interesting and striking is the appearance of the first realisation in the minds of the Fingo people of the value of individual rights in landed property. It concludes by saying: Individual title not only gives a man stronger sense of consequence, but of personal responsibility also, and the State has greater guarantees for the maintenance of peace and order when individuals begin to realize how much they have personally at stake therein.

It is some days now since it became known that Mr. Charles Lewis, M.L.A., had resigned his seat in connection with the representation of Namaqualand in Parliament; and in political circles curiosity at once centred in the question of his successor. The announcement that Mr. J. T. Molteno, Barrister-at-Law, had taken the field will be heard with satisfaction throughout the country, as the name of Molteno is associated with the best period of the history of this Colony. Besides, it has been missed long enough in the public records since the "Lion of Beaufort" joined the great majority; and its re-appearance calls forth many happy reminiscences of the past, when giant intellects held the political field. Gradually, yet surely, the destinies of the Cape Colony are passing into the hands of the younger generation, who, we trust, will be able to show that they can legislate and govern in the spirit of the enlightened and progressive present.

HIS EXCELLENCY and party successfully prosecuted their journey northwards during the past week. They may now be said to have passed beyond even the outskirts of civilization consisting of the villages of Vryburg and Mafikeng; for the last place reached was the Crocodile River. All along the line His Excellency has been warmly received— dinners and addresses being the order of the day. As sole Governor, too, of those parts he has been interviewed by the whites and blacks, who readily availed themselves of the opportunity of his presence there to detail their grievances.

Of these meetings the last was the durbar with several Native Chiefs and representative men at the Crocodile River; and the most notable feature of all these gatherings is the mingled kindness, courtesy, and firmness of the Governor—I qualities that seem most likely to distinguish Sir Henry Loch's administration.

THE Hon. the Secretary for Native affairs is now in Griqualand East, having gone through the usual interviews in the representatives of different interests in Tembuland a week or two back. To-day he is due at Cala from Maclear. Lt all the meetings he gave satisfaction, with, perhaps, one exception—that s the Tembu meeting—possibly because he Tembu Chiefs expected him to attempt impossibilities. His answers have been straightforward and clear, characterised by a strong common sense which Natives admire. So far his sympathetic addresses to the people have been commended by the Press generally.

A WAVE in favour of education has set among the Natives. It is encouraging to find that Native chiefs are more or less effected by it; for the earliest effort taken in this direction were so baleful and dis- appointing in their results as to arouse in the Natives a strong prejudice against (education generally. In' his yearly Report of the mission work in Bomvana- and Rev. Dr. Soga remarks:—"A movement or education has taken place during he year. The heir to the chieftainship is a boy of eleven or twelve years of age. The regent who has been appointed to take charge of affairs during the minority, expressed a desire to have the young heir educated. Dr. Soga was asked if he would take the boy and see to his education, and he at once agreed. Four other boys, also the sons of chiefs, are to be educated along with him; and a contribution is to be given for their maintenance. The desire for education is becoming widespread." In addition to this we may mention that when the Ven. Archdeacon Gibson proceeded to England on his present trip he took with him two lads of position among amampondomise to have them educated in the mother country. Mtshazi—Mdithwa's son, and his cousin Daniel Mtgangayi are prosecuting their studies at Dewstone in Staffordshire, having been taken there by the warm friend of their people—Archdeacon Gibson.

SPEAKING of the Archdeacon recalls to mind the statements that have been circulated about his appointment as Bishop of Zululand. As those who expressed gratification at Archdeacon Gibson's elevation, it is with some regret we learn on the best authority that he has definitely refused Zululand, preferring that his life may be spent in and for Kaffraria. It is likely the Archdeacon may be out to resume his duties about March next. At present he is, we are sorry to learn, rather paying the penalty for many years' overwork and underfeeding in his famed zeal for the mission cause.

### OURSELVES AS OTHERS SEE US.

The following is clipped from the *Friend of the Free State*:—"IMVO ZABANTSUNDU."—This is the title ("Native Opinion") of a paper published in King Williamstown. It is bi-lingual—half English and half Kafir, all the advertisements, however, being in the latter language. It is well written, calm, and argumentative, and is a credit to the editor, Mr. J. Tingo-Jabavu.

### CURRENT OPINION.

THE advent of the Jubilee Singers to this continent has suggested some interesting and valuable lessons to the *Journal*:— We are naturally drawn to the conclusion that there is an immense possibility of improvement in the aborigines of this part of the world—when we see what American life and education have been able to do for the descendants of West African slaves. It is true that the parallel is somewhat complicated by the fact that some of our recent visitors were of mixed descent; but a lsa some of them, we presume, were not so, and thus the inference we would suggest appears to hold good,—namely that the Kafir, Fingo, and Bechuana races, which, are naturally not inferior to the negro races, should be capable of being developed into an equal aptitude for music and song, and an equal power of industrious application, and of civilisation generally. This view, however, appears to contradict our experience of the Native tribes. At all events we can fairly say that the progress made by the aborigines of South Africa during nearly a century of British control has been so slow as to be disappointing. The races of this country have only been the objects of instruction for two or three generations; while America has had the negro in hand for several centuries. From this point too, we see that the rough discipline of slavery was not without its beneficial effects in inuring the negroes to that habit of regulation which seems very foreign to the aboriginal African mind. When we see in Natal and Zululand nearly half a million of stalwart people spending their lives in almost absolute idleness, while the Colony is obliged to import coolies to till the soil, there is a strong temptation to wish that we could apply some moderate pressure to such laggards, to make them work. But everyone sees that that is out of the question. We can only go on as we have begun, but more diligently, in endeavouring to indoctrinate the natives into enlightenment sobriety and industry. Our work will be done all the more successfully, if we ourselves are shining examples in these respects. Time is in our favour, and the multiplication of the native population will assuredly drive the next generation to work. Our fixed policy should be to prepare them for it by industrial and educational training, by breaking up the despotic tribal governments, and by abolishing the superstitious and empowering customs of heathenism. We cannot afford to let the natives stagnate in their immemorial barbarism. Their welfare and ours alike require that we should be continually seeking to elevate them. The task will tax all our prudence, skill and patience; but the reward will be ample. There is a mine of wealth in the native labour of South Africa, far exceeding in value all the gold and gems its soil contains; though like those hidden treasures, it will require much toil and skill on our part to bring it to light, and, to utilise it.

THE *Frontier Standard* (East London) will be perfectly satisfied if the product of the recent investigation into the Liquor Laws by a Commission is an effective Local Option Bill. It observes:—

Surely there is nothing outrageous in giving the inhabitants of any particular town or district the right to say how many drinking places they require, or whether they require any at all. Local needs would doubtless shape local ideas in a much better way than can be done by any hard-and-fast law of general application. Local self-government is granted in a very large number of concerns not by any means so amenable to its control as the liquor traffic. This comes very closely and sometimes very sadly, home to every one of us, and moreover the conditions under which it is carried on vary immensely in certain localities. Some divisions, almost every one would agree, might get along perfectly well without the help of a single hotel, in others it may be fairly argued that a certain number are necessary. In this connexion no sane man would maintain that your native location, and your town with a large European population are on precisely the same footing. Your true Bondsman would like the natives to have a great many more canteens than the European; your more progressive reasoner often concedes the necessity for a certain number of hotels in European districts, whilst utterly tabooing them amongst the natives. Any way, both style of men ought, if conscientious, to support local option. And local option we should advise every temperance man, and every politician who whilst not exactly ranking himself under that designation, yet wishes to see the people sober and industrious, to concentrate every effort upon. Make it a plank in the platform and stick to it for better and for worse.

### Abahlobo Babantsundu,

#### BESIWA BEVUKA NABANTSUNDU

##### 1. KUQALA:-

**UHADNOTT & Co. (Magqadaza),**  
EYONA VENKILE INDALA E KOMANI YA BANTSUNDU, babenzela amalungelo anelisayo ngelixa lobunzima, bonke abanezikweli kubo ukuza ku June, 1890, ngokutaba bavume ukutabata nokuba li 10s. endaweni yeponti, bangabizi nzala, kuzo zonke izikweli zabamnyama ezihlulwe ngapambi ko December ozayo, baze bamnike umntu ilasiti ene-stamp ngokufanelekileyo.

##### 2. KANJAQO:-

**UHADNOTT and CO. (Magqadaza)** batengisa koze nemali, ngamaxabiso ahliwe nangokugqite abekuko, waye otenge kubo ngemali esaneliswa kangangokuba enze impinda yokuya kutenga kubo futufuti; ngalendlela zindimbane ezitenga kubo betsalwa luhlobo abatengisa ngalo ezitorenzi zabo apo abantsundu bafumana okwanelisayo ngempali yabo.

Kukwako ne Ledi etengelayo enako nokulesela abasukuba beye kwizitora zabo IMVO ngapandle kwexabiso.

**HADNOTT & Co. (Magqadaza),**  
ISITORA SOMZI ONTSUNDU,  
QUEENSTOWN.

## "MISSING TEXTS"

### Ikaya Labantsundu.

#### UK UTYA ! UK UTYA ! !

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

PAUL XINIWE,  
General Agent, j King Williamstown, ,  
13th August, 1890. s21U



## IZAZISO kwa BANTSUNDU ZEKOMKULU LASE KAPA.

### ZISHI CILELWA NGE-GUNYA.

NGOLWESI NE, OCTOBER 16, 1890.

#### ISAZISO No. 87, 1889.

*Surveyor-General's Office, Cape Town, 7th August, 1840.*

NGE Siqendu se II. so Mteto we 15 we 1887, knyaziswa ukuba iziziba ezilandelayo Zemihlaba Yakomkulu ese BaTenjini, kwisiqingata sase Xalanga. iya kutengiswa nge fandesi pambi kwe Ofisi ye Mantyi e Cala ngo 10 o'clock a.m., ngolwesi Ne, 6 November, 1890 ngokwezimiselo zalo Mteto ukankanywe ngentla apa, nangezi. miselo ezoxelwa nangalomhla we fandesi.

Umlhlabo umnye woxhonywa ngenani elitile, uyakutengwa ngowoqabela kwabanye ngemali engengapantsi kwemali oxhonywe ngayo. Unotenga lowo wohlaula ngokutanda kwake yonke, umhlaumbi isahlulo semali awutenge ngayo kwangalomhla we fandesi, ekungati

(i.) Kungoko ntlaulo ngalomhla wefandesi isahlulo seshumi sirolwe ngenyanga ezintandatu, ize esinye isahlulo seshumi sirolwe kwinyanga ezilishumi linambini ezilandela umhla wefandesi.

(ii.) Ukuba imali chlaulwe ngomhla we fandesi ingapantsi kwesahlulo seshumi, isisalela sesahlulo seshumi sohlaulwa ekupeleni kwinyanga ezintandatu, ize isahlulo seshumi esisalelelo sirolwe kwinyanga ezilishumi linambini kususela kumhla wefandesi.

(iii.) Ukuba imali chlaulwe ngomhla we fandesi ipakati kwesahlulo seshumi nesahlulo sesihlanu, isisalela sesahlulo sesihlanu sihlalwe kwinyanga ezilishumi linambini emva kwe fandesi elo.

Inzala yezontlalo yoba ziponti zone ngekulu ngonyaka; ekoti ukhululwa kwazo nenzalo leyo kuqinisekela ngabemali abafekileyo ababini ngokwaneliseka ko mantyi—abameli abofika bazibopelele kunye nangabanye ukuba ngabo abanetyala, bengenakuzilandulela nangantoni.

Indleko zocanda njalo-njalo, netayitile zohlalwa ku mantyi, nakubani onguwumbi owonikwa igunya loko kwangalomhla we fandesi.

Unotenga lowo wofika abhale umqopiso ngezahlu ezine neziblanu evuma ukuba wohlaula inzala eziponti ezine ngekulu, angati ukuba wayerole ngomhla wefandesi ngapezulu kwesahlulo sesihlanu, aselewenzela umqopiso isisalela semali yentongo leyo. Unotenga woba nelngelo lokuhlala nanini yonke mihlaumbi isahlulo semali yalomqopiso, kungengapantsi kwamashumi omahlanu eponi.

Umfanekiso walemihlaba, kwakunye ne zimiselo zefandesi zingabonwa kwi ofisi yono Canda e Kapa, nakwi ofisi yomantyi e Cala.

L. MARQUARD, Surveyor-General.

#### TEMBULAND.

##### ISIQINGATA SASE XALANGA.

Lot No. 5179 — umhlaba e Batenjini ekutiwa ngu Corral ubukulu buzi mokolo ezima 242, isquare roods 488; ngentla umi ngo Lot 122 Denny mains, entshonalanga ngezantsi ngo 112 Ettrick, ngezantsi nge Ngcobo ckanye i Mooi Spruit, ngasentshonalanga ngentla ngo Lot 121 Borvobost. Uxhonywe nge £10; itayitile 12/3.

Lot 5,125, ekutiwa ngu Diarmid izimo. kolo ezi 710, isquare roods ezi 577 ne square feet ezi 64; ngentla umi nge Tembuland proper (emive ngabelungu) ngasentsi, nangasempumala ezantsi umi ngo lot 55 Cormon, ngasempumalanga ngo lot 77 Mooiard, ngasentshonalanga ngo lot 53, Snnart. Uxhonywe nge £175; itayitile 12/3.

Lot No. 5095 ngu Ardlussa, ubukulu izi mokolo 777, i square roods 145, ngasentla umi ngo Lot 11, u Aultbea, ngasentsi nge Tembuland Proper, ngasempumalanga ngo Lot 5, u Geldt Maaker's Kloof, no Okevit's Hoek, ngasentshonalanga ezantsi ngo Lot 13, u Zaid Leege, no 14, u Alba. Uxhonywe ngama £290; itayitile 12/3.

Lot No. 5149 ngu Deochandorris, ubukulu izi mokolo ezi 320, i Square roods ezi 465; ngasempumalanga entla umi ngo Bratach Sith, ngasentshonalanga entla ngo Cormack, ngamanye amacala ngomlambo oyi Mbokotwe. Uxhonywe nge £150; ita- yitile 12/3.

Lot No. 5239, ngu Crossmalooft, ubukulu izi mokolo ezi 650, i square roods 312; ngasempumalanga entla umi nge Slang River Settlement, ngasentshonalanga ezantsi ngo Lot 181 Fingal, ngasentshonalanga ezantsi ngo Lot 184 u Navar, ngasentshonalanga entla ngo Lot 152 u Bonawe. Uxhonywe ngama £400; itayitile 12/3.

Lot No. 5242 ngu Crinan, ubukulu izi mokolo ezi 1021, i square roods 217; nga. sentshonalanga entla umi ngo Lot 184, u Navar, ngasentshonalanga ezantsi nge Emigrant Tembuland abantsundu), ngasempumalanga ezantsi umi nge Slang River Settlement, ngasentshonalanga entla ngo Lot 181 u Fingal no 182 u Sasum. Uxhonywe ngama £600; itayitile 12/3.

Lot No. 6438, ngu Block 6, kwi Farm ngu Fettercairn, ubukulu izimokolo ezi 171, i square toods ezi 315. Ngentla umi ngo Block 9 no 10, ngezantsi ngo Block 5, empumalanga ngo Ulin, entshonalanga

entlango Bratach Sith, entshonalanga ezantsi ngomlambo we Mbokotwe. Uxhonywe ngama £70; Indleko zocando £10 17s.; itayitile 12/3.

Lot No. 5104, ngu Kwaai Plaatz. Ubukulu izimokolo ezi 764, i square roods ezi 259; ngasentla umi ngo Lot 19 u Ardnamurchan no Lot 27 u Balard, ngnBentshona langa ngentla ngo Lot 17 u Teebom, ngaseMpumalanga ngo Lot 25 u Bosetyes Puna no 26 u Taymule, ngasentshonalanga eza. ntsi nge Slang River. Uxhonywe ngamt £250; itayitile 12/3.

Lot 5,205 ngu Badenock, ubukulu izi. mokolo ezi 217 isquare roods 182; ngase mpumalanga entla umi ngo Lot 147 u Aileandall. ngasentsi nge Emigrant Tembuland (yabantsundu) ngase ntshonalanga-ezantsi ngo Lot 145 Cluny, ngase ntshonalanga-entla ngo Lot 148 u Invaig. Uxhonywe nge £150; itayitile 12/3.

Lot No 5,219 ngu Nigheandith, ubukulu izimokolo ezi 496 isquare roods 261, ngase ntshonalanga-entla umi ngo Lot 159 u Oithona, ngase ntshonalanga-ezantsi nge Tsomo, ngase mpumalanga ngo Lot 163 u Uleniffer. Uxhonywe ngama £250; itayi. tile 12/3.

Lot No. 7,063 ngu Mill Erf, kwifama ngu Waterfall, ubukulu izimokolo 1, i- square roods ezi 564, entla nangezantsi umi ngo Waterfall, empumalanga nge Slang River, entshonalanga ngo Waterfall. Uxhonywe nge £5. Indleko zocando £5 14s; itayitile 12/3.

#### KWI KOMONEKI YASE GALA.

Lot No. 7,064. Isiqwengana somhlaba ose Tembuland, kwisiqingata sase Xalanga ongu Lot No. 1, e Cala, ubukulu izimokolo ezi 12, isquare roods ezi 300, ngentla nase ntshonalanga umi nge Nqanqadu, empu. malanga ngedlelo lase Cala, entshonalanga ezantsi ngendlela yengelo. Uxhonywe nge £15, indleko zocando £8 17s; itayitile 12/3.

Lot No. 7,065 ngu Lot No. 2, ubukulu izimokolo ezi 11, isquare roods ezi 400, empumalanga-entla umi ngendlela, ezantsi ngo Lot No. 3, empumalanga ngedlelo lase Cala, entshonalanga nge Nqanqadu. Uxhonywe nge £15, indleko zocando £8 17s., itayitile 12s 3d.

Lot No. 7,066 ngu Lot No. 3, ubukulu izimokolo ezi 10, isquare roods ezi 400, ngentla umi ngo Lot No. 2, ngezantsi ngo Lot No. 4 no 5. empumalanga ngedlelo lase Cala, entshonalanga nge Nqanqadu. Uxhonywe nge £15, indleko zocando £8 17s., itayitile 12s. 3d.

Lot No. 7,067 ngu Lot No. 4, ubukulu izimokolo ezi 11, isquare roods ezi 300, ngentla umi ngo Lot No. 3, ngezantsi nase ntshonalanga-ezantsi nge Nqanqadu, empu. malanga ngedlelo lase Cala, entshonalanga ngo Lot No. 5. Uxhonywe nge £15, indleko zocando £8 17s., itayitile 12s. 3d.

Lot No. 7,068 ngu Lot No. 5, ubukulu izimokolo ezi 11, isquare roods ezi 300 ngentla umi ngo Lot No. 3, ngezantsi nge zindlwana, empumalanga.ezantsi ngo Lot No. 4, entshonalanga.entla nge Nqanqadu. Uxhonywe nge £15, indleko zocando £8 17s. itayitile 12s. 3d.

Lot No. 7,069 ngu Lot No. 6, ubukulu izimokolo ezi 11, isquare roods ezi 120, empumalanga-entla umingo Lot No. 7, empumalanga-ezantsi nangasempumalangu nge Nqanqadu, entshonalanga ezantsi, nangasentshonalanga ngedlelo lase Cala | Uxhonywe nge £15, indleko zocando; £8 17s., itayitile 12s. 3d.

Lot No. 7,070 ngu Lot No. 7, ubukulu izimokolo ezi 12, empumalanga-entla umi ngendlela, entshonalanga-ezantsi ngo Lot No. 6, empumalanga-ezantsi nge Nqanqadu i entshonalanga-entla ngedlelo lase Cala. Uxhonywe nge £15, indleko zocando £8 17s., itayitile 12s. 3d.

Lot No. 7,071 ngu Lot No. 8, ubukulu izimokolo ezi 10, isquare roods ezi 300, empumalanga-entla umi ngo Lot No. 9, entshonalanga-ezantsi umingendlela, empumalanga nge Nqanqadu, entshoaa. langa-entla ngedlelo lase Cala. Uxhonywe nge £15, indleko zocando £8 17s., itayitile 12s. 3d.

Lot No. 7,072 ngu Lot No. 9, nbakulin izimokolo ezi 11, entshonalanga-entla nge-dlelo lase Cala, empumalanga ezantsi nge Nqanqadu, empumalanga entla ngedlelo lase Cala, entshonalanga ezantsi ngo Lot No 8- Uxhonywe nge £15, indleko zocando £8 17s., itayitile 12s. 3d.

#### KWI DOLOPU YASE GALA.

Imihlaba ekwidolopu yase Cala, eqalela ku No. 7,073 ngokulandelelana kudo kuye ku No. 7,094, ixhonywe ngamanani aqalela kwi £4 kuse kwi £8; indleko zocando ziqalela kwi £5 8s. kuse kwi £5 16s 6d., itayitile zohlalulelwa i 12s. 3d.

#### Isaziso sika Rulumente.

KUFUNYENWE Inkunzi yebashe, umtuqwa ontundu, omnyaka mitatu, awunazimpawu. Uya kutengiswa ngapambi kwa Matyala, ngo Mvulo, 3rd November, 1890, ukuba awubangwanga kwangapambili.

A. C. REIN,

Ibamba le Mantyi.

Resident Magistrate's Office,  
Mount Fletcher, 5th September, 1890.

#### ISAZISO.

Amaxesha Abahloli be Bhula ezi Ofisini, East Griqualand.

INCAZO yendawo, namaxesha ngenyanga Abahloli be Bhula kwi Ziqibi zeli, ishunyayelwa ukuba yazeke :-

Indawo nexesha Abahloli-Bhula, abayakuba kwi ofisi zabo.

Isiqilwana lo bi. Mhloli-Bhula. Indawo. Ixesha.

- 1 W. J. Smutts Kokstad Yonke Imivulo ccaweni.
- 2 L. E. N. Tyrrell Matatiele do.
- 3 R. V. V. Walker Umzimkulu Imivulo yokuqala no-wesitatu e-nyangeni.
- 4 S. Emslie Maclear Ngolwesi Ne Iwesi Bini kususela ku July 3, 1890.

W. E. STANFORD.

Imantyi Enkulu yelase Mbo.

Chief Magistrate's Office,  
Kokstad, 22nd August, 1890.

#### Isaziso sika Rulumente.

KUYAZISWA ukuba Ijaji seyija kuhlala e Mtata ngo 17th endaweni yowe 16th October, 1890 njengoko kwakusekutshivo.

H. G. ELLIOT,  
Imantyi Enkulu yela Batembu.  
Chief Magistrate's Office, Umtata, 11th September, 1890.

Umzi mawupale ngokubhekiselele kumteto we Banki ze Post Office ohlonyelweyo, oququlwe-yo—

KUYAZISWA apa ukuba ukususela ku 9th September, 1890, kude kubuye kwaziswe, inzala yemali yoba ziponti zontatu neshumi lesheleni nge kulu, ngonyaka, endaweni yeponti ezine, ezibe ziyizala kude kube namhla.

Oku kwapulwa kwe nzala kuya kutabata ku 1st January, 1890, apo bekute kwatunyelwa izinqhisiso, okanye kwacelwa ngapambi kolusuku Iwe 9th kule imiyo.

G. W. AITCHISON, Umpati-Posi. General Post Office, Cape Town, 9th September, 1890.

#### KWA

## KATA

## Kutengiswa

## Tshipu:

## ONGXAWU

## ABA 2000,

Kuqalela kwabancinane (1 gallon),

Kuse Kwabakulu (50 gallons).

Inkoliso inendawandawana,

ngoko zitengiswa

NGEHALAFU YEXABISO

LAZO, (zitshipu).

YIZA KUBONA.

W. O. CARTER & CO.

Kingwilliamstown.

## BANTSUNDU!

### Bantsundu! Bantsundu

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

Lilo eli:—

Kuko Venkile spa e King, Kekalok' impahla yayo IkUp' ezezinye everything, Kumbulani Ivenkile leyo.

Umninyo utiywe ngamakosikazi, Ngapandle komketiso, Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

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

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

Ningayilibali indawo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church, King

Williamstown

Apo nombona kona u PASCOE (salufu).

OLUKA

Gowie Uluhlu Lwezityalo.

Luka OCTOBER.

## IMBEWU

zentlobo zonke

zinokuhlwayelwa, ngokukodwa Tomato, i Tyukumba, Ivatala, Amatanga, Marrow, Umbona, French, Dwarf, ne Ntlumaya.

KANJAKO,

INTYATYAMBO EZIBUTAT-  
AKA, ezinjenge Zinnia,  
Portulaca, Balsam,  
Cockscomb.

*Kangela i Catalogue Gowie ye Ntlakohlaza.*  
Elona xesha lokufuna ezi Zityalo zilandelayo:—  
Coleus, Begonias, Fuchasias, Chrysanthemums.  
*Kangela i Catalogue ka Gowie ye Ntlakohlaza.*

ITAPILE ZISE NOKUTYALWA.

W. & C. GOWIE,

GRAHAM'S TOWN.

### Amayeza ka Cook Abantsundu,

UMZI ontsundu ucelelwa ukuba ukangalise lamayeza abalulekileyo.

Elika  
COOK Iyeza Lesisu Nokusaxazo. 1/6 ibotile.

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

Aka  
COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.

Elika  
COOK Iyeza Lepalo. 1/6 ibotile.

Ezika  
COOK Ipilli.

1/ ngebokisana.  
Eka

COOK Incindi Yezinyo.. 6d. ngebotile.

Oka  
COOK Umciza Westepu Sabantwana. 6d ngebotile.

Oka  
COOK Umqutyana Wamhelo.. 6d ngesiqunyana.

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

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake

UKUNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyal, Imicimbi Yemihlaba, Ukubhala Iminqopiso Iwenziwa ngo

HOWARD & WEBB.

Emva kwe Zitola zo BAKER, BAKER & CO-

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

# Isihlomelo kwi “ Mvo Zabantsundu,”

QUEEN’S TOWN ADVERTISEMENTS.

YIYO KWA

# CHUDLEIGH BROS.

## QUEENSTOWN,

X’ UFUNA

YONKE IMPAHLA YAMALEDI YOKUNXIBA.
YONKE IMPAHLA YAMADODA YOKUNXIBA

*Yigona ndlu izigqita zonke e Komani ngokulunga kwabafuna ukutenga IZIHLANGU.*

KWANGOKUNJALO § UKUSIKA § INGUBO.

*Bona Bayindlu Yengubo Zama-Nkatana nezama Doda, neye Zihlangu ngokufezekileyo kweli lase Ma-Xhoseni.*

Ningabali xa niye eKomanni **CHUDLEIGH BROTHERS.**

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

PRICE EBOTHERS,

*I-ARENTE EMTETWENI,*

QUEENSTOWN.

Batetela abanamatyala pambi kwe Mantyi, Kumandla wakwa Komani wonke nemele wona.

*Baqaba Imicimbi enge Mhlaba; Babhala Nemvumelano.*

Umsebenzi bawenza ngenyameko ngamaxabiso emfanelo kupela.

KANIBALINGE.

LADY FRERE ADVERTISEMENTS.

# J. W. GARRETT,

IZITORA “ EZITSHIPU.”

Ingubo Zamaledi, Iswekile Nekofu, nento zalowomkondo, Izihlangu, Ingubo Zamadoda, Isali nempahla yalowomkondo, Ubugoxo bento ezifunwa nangumzi Obomvu.

*Kunikua amaxabiso angapezulu ngo BOYA, IZIKUMBU, UKUTYA, ne MPAHLA EHAMBAYO.*

Ololiwe ba-Komkulu—base Mpumalanga.

## Umboniso Woboya ne Mveliso, November 20 ne 21. Imidlalo, November 21. Imidlalo kwakona, November, 22.

ITIKITI ze First, Second, ne Third Classes zokuya nokubuya ngamaxabiso atotyiweyo ziya kunikwa ukuya e Monti, ukusuka e Aliwal North nezinye izitishi ukna e Peulton ngo November 17, 18, 19, 20, ne 21; nokusuka e Qonce nezinye izitishi nge November . 19, 20, 21, 22 ukuya e Monti, ekunokugoduk a ngazo de kube ngo 30 November.

Ingxelo eceleyo ngamaxabiso okuhamba inokufanyanwa kwizalatiso ezincanyatiselwe ezitishini.

East London, September, 1890. T. R. PRICE, Umpatiswa. t2011

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 Pshesheya 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.

qt310

AMACAPAZA NGE BASUTOLAND.

# October 16,1890.

ibone seyinje, singazi nokuba ingatandana ukuti look-back, apo ibikona; kwiminyaka embalwa edluleyo.

TEACHERS.

Andikayiboni i-certificated teacher noko zikoyo (ukuba ngaba ziko), andikayiboni. zititshala kodwa ezivulungeleyo indawo zayo, considering, isimo usapo oluse kuso, kwizikolo zangapandle nakuba kodwa mna ndisiti lixesha ngoku lokuba kukwelelwe amadodana anezi-qiniselo zemfundo umsebenzini wobu titshala—ukuze kubeko inkutalo kuyo yonke into yokuqubela pambili ezitadini, (Studies).

INKOSI.

Inkosi zalomhlaba (nakuba ndingekabi nakubonana nazo zonke) ngaba numzana ngenene ongekohlwayo naxa ahamba namapakati ake, kuba inkosi nganye izama ukuba ibe nesitozela sobukhosi, ufike ilingsi kunye nayo yonke into yayo ngangokuba nela pesheya kwamanzi Ingesi lizifumana linyanzelekile ukuzihlonela lizibeke, libambane nazo ngezandla. Nditsho ndisazi ukuba neza kwa Ngqika nezapina, bayabambana nazo ngezandla. Nditeta kwezi isimo esifanelekileyo ezikuso eluzipateni kwazo ngencebeko yobuntu ehombele indawo zazo kunye nabantu abangabamhlope pakati kwabo. Hai into ibukeka wakubona inkosi yohlanga (nokuba ayigqoboka na) kodwa izibeke yazipa isitunzi ngokwayo, kuba akuseko kutini ukukanya akuna kubambana nobunyama, napakade! Ucumsee, no mtonjane, no bakweta abasena nca nakuba nimbo. Ncamal!

HER MAJEST’S REPRESENTATIVE.

Mfondini lomhlaba upetwe yinto esitunzi sikulu, emonde unzulu nakuyipina into, engena ntsaba nakulipina icala. Into eteta kancinane, ezwi libudokozela, engalowo. Ishawe ngenene elikufa- neleyo okokuba i Imperial Government ibeke intonga kulo. Ngapandle kokungena kwincukwana ngalo mnumzana nombuso wake, hai akakazalwa, engasayi kuze abeko omnye wesibini u Sir Maishall Clarke, K.C.M.G. Mhla Usutu luposwa ngulomfo ngenene kwakuba nzima ukufumana onjengaye, umfo osiqondayo isimo somntu ontsundu, omisebenzi iqutywa ngesonti; ndimqonda ufuna ukuqeliselwa ingqondo zo- ntsundu, kuba eziqonda ukuba kwinto ezininzi zitabata kade. Lomfo simngwenelela ubom obude, nokokuba bangaba abaninzi bangalandela amanyatelo anje— ababekwe ngu Mntan’Omhle ukulaula apa Emazantsi e Africa.

UM PETO.

Nkosi, Mhleli, ndiyatemba ukuba wo- ndinyamezela ukuba nditete ixesha nontyuntyo olude kangaka, noko ndifuna ukukuyisa ezangasentla, enditemba ukuba wondinyamezela kunye nabafundi bako, kuba yimilo yeyilo ukuntuyanda.

NGEMPATO. — Lento yokuti umlungu ubumazela ebujentini ufike ngenye imini seyebeta ngezikatshiwo usuke ange ngeyeqale ngesimo esipantsi, wagqibela ngesipezulu. Ndithe ndakuvangomngeni owenziwe ku Mr. J. J. Jabavu e Eden ndanga ngendingazange ndiye e Benson-vale ngexesha lake. Umlesi angakumbula isigqirisa salomadoda ayeteta lamazwi alandelayo, umbuzo, Why art thou alone, and no man with thee? impendulo, The King hath commanded me a business. Besiba tina lamadodana ahla enyuka nelizwe, enza umzekelo omhle, siteta ke o Rev. J. J. Thomas, Rev. J. J. Jabavu, Mr. J. J. Mccanyangwa —K. K. August 11, 1890, Zululand.

NGOKUZILAHLEKISA KOHLANGA.—Ma- yelana nenteto ka Mr. Budlwana engo- kuzilahlekisa kohlanga ekwi *Mvo* ka July 3, ukuba ndiyayivisisa umzawana uti siyazigqeka ukulivuma igama lokuba singo *Kafile*. Mandienjalo ukushungula, ndiyiyeke eminye imilibo ayitecayo. Okunene eligama lelokugcila abangalandeli imfundiso ka *Mahomete* ngabo bayilandelayo layelingasingisele kuti sodwa, lifike lasiqhela ke tina alonakalisi nto ekubizweni kwalo kuba lingatsho ukuba asikolwa ku Tixo oyi- nene. Ewe u Mr. Budlwana ukuba ungumlandeli ka *Mahomete* okukuteta kunje kungamfanela anganesitukutezi ngalo. Eligama uti masibizwe ngalo wena liwuwangatele uti makutiwe *abantsundu*, lonto iteta yonke into ekwelo bala, nje- ngeli labamhlope liti “ European ” (ndafana ndasoma ndingakwazi). Ke eli lika *Kafile* selivisiseka ukwahlhla abatile kwa abantsundu, lonto ke ingakutabata ubom bako obude ukuliguzula, unganenxamleko enenkatazo yokuguqula zonke incwadi ezibekwe eligama. Akuqali ukuti uhlanga nokuba liqela labautu libizwe ngegama lesici esitile ze kanti seliyakubamla. Ndingantuyntya ndikubalisela iziganeko zokungqina lonto. Seukukangela kweli liti “Miengna” ligama elazizwa ngokusike bachtakale “Abambo,” selililo igama lokubahlula kwezinye izizwe ezintsundu. Mandiyekele ukuba amanene asikono singapezulu kwesam ake asahlule kuba nemvaba endita yayo incinane. Ndim,— SICUKUJEE, 19 July, 1890.

ITYALIKK YELIZWE LABATEMBU.— Ubeko Iwelitye komkulu lwendlu yetyalike egama Lijityalike Yelizwe Labatembu, yakiwa ngu Dali- ndyebo, eyakela ubulungisa babantu bake Abatembu, ilitye elo libekwe ngu mfundisi u Rev. Dr. Soga o Kwa Bomvana ngo July 31, 1890, yayiyintlanganiso enkulu iudibene abamhlope nabantsundu. Kwabhalwa inteto epepeni ezafa- kwa emngxunyeni welitye kunye nemali esetyenziswayo. Ngelixesha le Nkosazana u Vitoriya, kunye namapepa endaba amabini elixesha. Ilitye labekwa ngu Dr. Soga wakwa Bamvana, pambi kwe Nkosi u Dalindyebo Ngangelizwe Mtirara nabafundisi o Revs. W. S. Davis, Nehemiya Tile, Nkosi u Silimela Ngangelizwe. Lamagama agentlia abhalwa aiakwa emngxunyeni welitye legumbi, oka kwenziswa pambi kwentlanganiso enkulu yabamhlope nabantsundu, kwaza kwasawinwa ngu Dalindyebo, W. S. Davis, Nehemiya Tile, Mr. Monk, W. M. Lobi. Indlu leyo inyavvo 50 ubude, ububanzi 23 inyawo, yakiwa ngamatye nezitena. Iteta kakuhie ngo Dalindyebo.Ukumkani waba Tembu, lento yokuba anyamekele Abatembu abantu bake, izinto zemfundo Nelizwi lika Tixo. Ngokuba ngokwe-njenjalo ubeka umzekelo nezaka uhlanga lwaba Tembu malungenekwezizinto. Umtembu oselwandle nose Rode makatandaze ukuba oku kulizalise ilizwe lase Batenjini. Wanga noka Hintsa angenza oku, nawo onke amakosi entlanga ezintsundu ezingekakwenzi oku.—T. N.

# AMAYEZA

ADUME KUNENE,  
KA

(JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apA e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oka ngawenzakalizi umzimba; ngenxa yobu pantsi bexabbo lawo; ngenxa yokucocoka ekwenziweni kwawo; ngenxa yokungabi nnasikwa setyefu; nangenxa yokuba enziwa imifuno engqinwayo ukuba ingamayeza.

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

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

UMFUNO 'YEZA (Herbal Tincture).  
Elingoyiswayo zingqangqambo zendlebe, nebunzi, nokubeka kwentlokoynke.

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

UMGEDI OHARAYO (Herbal Alkaline  
Aperient).  
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, icesine nento esinjalo.

UHLIKIHLA (Embrocation).  
Amafuta omi okupilisa ukuqamba komzimba, Okuti-Nqi kwa malungu ukuxuzuka, njalo, njalo.

UMDAMBISI (Soother).  
Amafuta omi okupilisa ukutsha. Ukutyabuka nezinye.

UMNCWANE WESIHLAHLA  
(Confection of Rhubarb).  
Incindi yoku geda iziswana oalikaUaayo zentsana.

UMATINTELA (Antispasmodic).  
Umciza wokupilisa ukugunjelwa nesitepu nezinye inkataso.

UMOMELIZI WASE INDITA  
(Indian Tonic).  
Iyeza elilunge kunene kwisifo sokuba butataka, ukungatandi nto itiyiwayo.

UBUGQI Magic Healer).  
Amafuta akupilisa sinyane ukusikwa unezilonda njalo njalo.

IGUDISA (Emolientine).  
Into elunge kunene etanjiswayo ebezwa bubeuhle bugude ubuso.

UMGUTYANA (The Powder).  
Lisetyenzisiwa neli kutiwa "Lelona " xa isifo nokunamba igazi senele.

Izalatiso zendlela yoku wasebenzisa zibhicilelwe ivokuzalisekileyo zatiwa nca kwi bhotilana nezi-ofilana ngazinye, etiti zakulandelwa ngokufezekileyo akaze angapi lamayeza. Ngokungabiko caya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulunkela ofjngekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemciza. e Bhofolo, atengiswa nguve nge bhokisi nange bhotile nangamagoa ake benkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Ludiya.

AMAGOSA ALAMAYEZA—  
*E Oonce*—Dyer & Dyer, Malconness & Co., D Drummond & Co.  
*E Ngqamakwe*—Mrs Savage.  
*E Monti*—B. G. Lennon & Co.  
*E Rini*, H. Wells.  
*E Dikeni*—R. Stocks.  
*E Komani*—Mager & Marsh.  
*E Bhayi*—B. G. Lennon & Co.  
*E ngqushwa*—A. Young, Esq.  
Ikaya lawo e Fort Beaufort kwa Nogqala.

## EDWARD T JONES,

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

UNGU MTEHU-MATYALA,

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

E KOKSTAD, EAST GRIQUALAND.

ELIKA

# ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso' nokuba sihle nga vipina indlela ezinjenge Hashe, izifo ezise Lufeleni, ukujaduka, Ukuti nqi kwe sistu, Izifo ezise Mbilini, Ubutataka, Intswela cutongo, Ubutataka be gqondo, Izifo zesi Fuba, nent' eninzi yeziwelwe zama Nkazana, malo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza ngengqiniseko eliyenza ukuba liyayipilisa inkoliso yezifo zabantsundu base Afrika, kwa nale Fiva (cesina) yace Dayimani' kona kwesi sifo .abantu abamnyama liyi nqobo Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele iyeza elinga teta intsuku ezilishumi. Ibhotele nganye ihamba nencwadi ene ntato yeai Xhosa.

Lilungiselelwa umninilo kupila ngu

G. E. COOK,

KING WILLIAM'S TOWN, Linoku zozwa kwinkoliso yaba geini mayes ajo yonke Ikoloni.