

Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.]
KING WILLIAMSTOWN ADVERTISEMENTS,

KING WILLIAMS TOWN, NGOLWESI-NE, NOVEMBER 13, 1890.

[No. 313

Beauchamp, Booth & Co.

(EBIYEKA J. J. IRVINE & CO.)

Ivenkile YEMAPHLA EZIBUHLUNGU NGA-MAXABISO ANGATSHIPU

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BEAUCHAMP, BOOTH & CO.

E-QONCE, KINGWILLIAMSTOWN.

KWABAZA KUTSHATA:

Nitini ngesisivato Somtshato kwa

PASCOE (kwa “FOLOKOCO,”)

Kingwilliamstown. Yixeleni into embi kuse, ukuba iko.



ITYALI ZETU-UYEVA ? ESPECIALLY ezabatskakazi. Ningalibali PASCOE (kwa Folokoco) ngezantsi kwetyalike ye Zikotshi, e Qonce, apo nombona kona SALUFU.

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GRAY, Chemist and Druggist

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KING- WILLIAMS TOWN.

ABATSHATILEYO.

MAYEZA-GWASHU. — Kutshatise e Kimberley, ngu Rev. Jonas ConjvB, nge 28 October, 1890, u PHILIP J. MAYEZA, unyana omkulu ka Jon. Mayeza, no EMMA GWASHU, intombi yokugqibela ka John Gwashu, yase Tyume. 312011

IMIBIKO.

MAJAUBE.—Kubhubhe e Rini nge Sabata yo 19th October, 1890 u EDWIN.

RUPERT FULATEL' ILANGA, unyana otandekileyo nokupela kwake ka E. N. no K. Majambe. Ubudala yiminyaka 2 nenyanga 2 necawa 1 nentsuku 6. Izihlobo zonke mazamkele lombiko. Ebenokutyafa nentlanze. 31211 E. N. MAJAMBE.

ROZANI.—E Idutywa, ngobusuku, 7th November, 1890, kubhubhe u MARY ROZAKI; ube cawe mbini ezelwe. Izihlobo mazamkele lombiko. Yimposiso kwi Mvo egqitileyo—kwabazalweyo—ukuti ngu NYAKA. 31211

TOLIBADI.—Umhla we 26 ku August ngomnye wemihla enobuti obungasa. kwandula kulibaleke e Mgifali (Claikebury) ngokabubha kwetshawe elingu SAMUEL TOLIBADI into ka Gabaza. Lomfo ka Gabaza ngumfo obekoleke ngenlela zonke, obekumadoda apambili kucala lento zakwa Tixo, osa isandla lula ngoxovreni yake ngase kuncedisi yonke imisebenzi ka Tixo; iilitemba elikulu lomfundisi nelomzi, ibingomnye wamagosa alomzi kulentlanganiso yabafundisi (District Meeting). Waye ebengepambili kwinto zakwa Tixo zodwa, ube pambili kwizinto zokuqubela pambili ebulungwini, kuba ngumfo obenze izakwi ezincomekayo, indlu yake abehlala kuyo ibiluxande olubukekayo oluukambile zisixenxe; waye komnye umzi wake ose Sitebe ebe ake olunye olukwangako. Ube ngumfo owake isitali esihle kunene esikulu. Mase sisiti yonke into abeyenza ibiyeyokubhekisa pambili, ube ngokutaza kakulu kwizinto zemfundo ngamazwi nezenzo. Asinatandabuzo ngokumka kwake, siqinisekele ukuba ubhubhe e e Nkosini, kwa ubomi bake bebuxela njalo, kwaza nasekumkeni kwake waqinisa ukuqondisa ngamazwi ukuba ukufa akakoyiki kuba nya e Nkosini. Imiyalo yake yokugqibela kwintso yake wayiyala ngokuze igene umtandazo. Waza nakwezomhlaba izinto akenza hlazo. Wati onyana bake bobabini wabahlulela ilifa ngokulunge kakulu, waye ebayala ngokuze bahlale kakuhle. Namhlanje kuluzi e Mgwali komkulu nomneikane, kuba ushiyw e yindoda yamadoda. Noko somelezwa ngamazwi atetwa ngumfundisi wetu u Rev. W. S. Davis okuti “U Tixo uyazazi zonke izinto noko ete wemkisa lecododa nje angasivusela tnye ekwanje.” Ngokumka kwalo mnumzana kunge kumhla siqondayo ukuba sonke simelwe kukufa, okunene satsho ukuti “ Umhlaba awoyiki nto oko uvulekile waukela umfo ka Gabaza.” 31211

ABALAHLEKELWEYO.

Amahashe! Amahashe!

NDIHLAB' UMKOSI mawetu wamahashe! Zinkabi zimbini, enye LIGWA-NGQA elide, linekolwana encinci, nomtshato S.M. Enye yiponi EBOMVU, etive tshivi eyekohlo indlebe, ikwa nomtshato S.M. Alahleka e Goso. Olandisileyo ndomvuza ngovuyo olukulu. Abhalele ku P. S. MAZWI, care of Mr. R. Viedge, Tabase, Umata. 20

IGAMA! IGAMA!

O CHARLES B. ZWAARTBOOI no STEPHEN B. ZWAARTBOOI, base Cookhouse namhla baya liguqula igama bango “SOXUJWA.” 312011

IHASHE! IHASHE!

NDILAHLEKELWE lihashe lam ELIBOMVU elibubhene, linekolo, line bala elimhlotshana empumleni, linenqina elimhlope ngasekohlo ngemva, linempawana ezimbini kwangasekohlo endlebeni, linesinci esikulu; nxa lihamba likwelwe ungati lino nyonga, kwangase kohlo, kanti hayi; nxa lipala ligoba intloko ixesha lonke ngapandle kokuba liyabaleka; liyakwazi ukubaleka kakulu kwano kuqhulha, angade enele pambi kokuba lipale kupela, amanqina liwatata kakulu liyigobile intloko ixesha lonke likawuleza. Wovuzwa ondlindisileyo. THOMAS MQEDAZWE, 412711 Healdtown, Fort Beaufort.

KING WILLIAMSTOWN ADVERTISEMENTS.

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IMINQWAZI YOBOYA, IMINQWAZI YE STROYI, IMINQWAZI YE STOFU,—Intlobo-ntlobo— yamanani onke.

Izonke intlobo zengubo Zamakwenkwe, Zabafana, nezamadoda.

Ibhulukwe zekodi ezisikiweyo ziqalela kwi 6 6 nge par. Impahla Entsha, Amapini, Ibhola, ne Net ze Tennis ezisand' ukwamkelwa.

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IVENKILE ETSHIPU E KOLONI

DYER NO DYER,

KING WILLIAMS TOWN.

2310

UKUBA

UFUNA elona xabiso lilungileyo nge NQHOLWA, UMBONA,

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Ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileye zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni

TUMELA okanye UYE

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MARKET SQUARE,
KING WILLIAMS TOWN.

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U GRUBB wase GCUWA

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Abanemilanga mabeze kunyangwa ngomcniza wake, bayakuvuyiswa kukumbona. Lingani amayeza ake ezikhulane zonke—Ayazeka.

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

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T. E. GRUBB,

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GIBBERD and BRYANT.

AMAFANDESI KA J. D. ELLIS.

UMTETELI-FANDESI u ELLIS utengisa e Qonce yonke imihla emva kwe Malika yakusasa—ngo Mgqibelo kuhlala kuko Impahla yokufuya etengisayo.

Amafandesi ake Empahla Ehambayo atako

E-MTONJENI, KEI ROAD ngolwesi-TATU lwesibini ezinyanga zonke.

E-TOLENI (DOHNE) E CUMAKALA ngolwesi-TATU lwesine zonke inyanga.

Kuyo yomibini lemisito Abatengayo banokufu- mana Igusha ne Nkomo.

Bonke abezisa impahla yabo kuye ukuba ayitengise bangahlala besazi ukuba baya kufumana awona maxabiso alungileyo.

Kobhalelayo : J. D. ELLIS, Auctioneer, Kingwilliamstown.

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala)

E-BHOFOLO

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kanteza uku necda oku nowenzakalisi umzimba; ngenxa yoou panisi bexabiso iawo; ngenxa yokucekela ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifine ngqinwayo ukuba ingamayeza.

U MPILISI WENENE (The Sure Cure). Umiza ongazange ungakupilisi ukuluma kwe nyoka, nezinye imntu.

ELONA (Specific).

21 ona yeza lesifo so Xaxazo lwe gazi nezinye izisi ezikatazayo.

UM-AFRIKA (Africanum).

Umiza ongeni xesha ukupilisa izinyo.

UMFUNO YEZA (Herbal Tincture).

Elingqiswayo zingqungqambo zendlebe, neze bunzi, hokubeta kwentloko yonke.

UMHLAMBI LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline

Apertient).

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

UHLIKHILA (Embrocation).

Amafuta omi okupilisa ukuqgamba komzimba, Usuti-Nqi kwa malungu ukuzizaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana. nezabantwana.

UMATINTELA (Antispasmodic).

Umiza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwisifo sokuba butataka, nokungatandi nto itiyiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa sinyane ukusikwa nezilonda njalo njalo.

IGUDIRA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubuhle bugude ubugo.

UMGUTYANA (The Powder).

Lisetyenxiswa neli kutiwa “ Lelona ” xa isifo xokunamba igazi senele.

Izalatiso zendlela yoku wasebenzisa zishijelwe ngokuzalisekileyo zatyiwa nca kwi bhotalina nezi oflana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungonawo lamayeza esi- rweqe sokulumkela okungekehl.

Akandwa enziwa ngu JESSE SHAW, Iqira elisehenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi nkohiso vedolopu zase Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—

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

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E Ngqamakwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E. Wells.

E Dikeni—R. Stock.

E Kontani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

E ngqusha—W. A. Young, Esq.

Ikaya lawo e Fort Beaufort kwa Nogqala.

IGWANGQA abati ngu Kiesling lipambi kwamatjala aseRini ngokupanga izindlu. Kumzuzu kumana kufunyanwa ngabantu kumke izinto kungaziwa imbangi, kanti kuko kumanda eyenzelwe izitshixo ngumlungu okunjulelweyo ehamba etabata impahla. Ibiswiwa e Bhai.

KWELIPEZULU kuxelwa ezokubhubha komfundisi wamapolisa esika Khama u Rev. Wilson Trusted yicesine.

AMA-BHULU ngase Kapa amise imbumba yokukangela amatuba okuba inteto yawo ingatshabalali, njengokuba ngoku isemngempkeni kuba kuvelele eyama Ngesi emfundweni.

U REV. B. II. HAMPDEN JONES, B.A., obengumongameli we St. Mary’s High School e Johannesburg walatelwe kwj Rectory yase Cranwilliam ngu Bishop wase Kapa.

ISHUMI elinesitandatu “ logweva ” abamnyama ligwetyelwe kwiminyaka emihlanu emnye e Kimberley ngo Mgqibelo ongapaya. Kusinde wamnye kwabebepambi kwe Special Court.

UMFUNDISI ongu Rev. W. H. Aspden wase Wesile e Kimberley ogqibhe kwelokupuma ebufundisini. Kungenguquko sikolwa eluveni ngenfundiso amelwe kuyishumayela lento apumayo. Indawo yake yakutatyatwa ngu Rev. J. Rogers wase Natal.

U HON. C. W. HUTTON, M.L.A., usabambele umzi omele i Bhofolo no Mpofo awumele e Palamente.

NGOLWESI-TATU lwegqitileyo kutiwa bekuko idabi pakati kwama Bhaca ne Ntlangwini Emzimkulu ekude kwatunyelwa amapolisa ukuya kulamla. Besekuko abafileyo.

U MR. KLEIN (obengumteteleli pambi kwe Jaji e Transvaal) umiselwe ukuba abe ngumqondisi-mteto wase Swazini.

IHOTELE ye Oddfellows itshe ngobusuku bolwesi-Tatu (5 Nov.) ogqitileyo e Tinara, itshiswa yinkwenkwana yomlungu ebisenza ibhola zomilo ukukumbula u Guy Faukes.

UMLUNGU ongase Alexander Benton wambule umfazi wake ngentambo ye nkomo isituba seyule e Dayimani.

UM’BHALELI ose Cala uti:—Sekukancinane ukuba ugqitywe umcancato pezu kwe Tsomo. Ayarolwa pezu kwawo amabashi; kungasatetwa nto kona ngokuwela kwabantu.

ZIBE nkulu imvulakwelilungee Alvani elixa kweli lingezantsi kuko indawo ezibe nokwenza imihlati ngaminye ngenxa yokunqapazeka kwazo.

UMZI oncinihlaba e Nxukwebe (Healdtown) uyakufumana kwizaziso zekomkulu lase Kapa ezikwakwelipepa ingxelo yemihlaba engarafelwanga ayakuyihluta ke u Rulumeni ngo 30 April 1891, ingahlalwanga irafu elityala.

KUKO inkwenkwana yo Mxhosa ngase Berlin kwa Ndlambe ekubonakalaukuba izibulele ngokuzixhoma exhantini. Isizatu asaziwa kuba ibigqityelwe yonwabile ibingabetswanga kanjalo.

IPOLISA elingu Daniel kwalunge e Kwelera lipulukwe ngumpu ongxashiweyo ote wawa, wadubula watsho elunyaweni. Ubhubhe ngolwesi Ne lwegqitileyo.

INTLANGANISO ebalulekileyo ye Palamente yase Free State, imiselwe ukabano ngo 10 Dec.

U MR. RHODES, Inkulu yom’buso, uya kubuya kwelipezulu ngase Transvaal. Uhlindelwe e Pretoria apo ayakuba lundwendwe lwakomkulu ukupela kwale veki.

INKOSAZANA u Mjaji ebisil wa ne Transvaal icela uxolo, kodwa kutiwa mayinikele izixhobo, ihlaule izizi. Itumele induua e Pretoria ngezindawo.

U MR. SAUER ude wapumela ngapandle kwe Kapa, uye e Touwsriver ukuya kusela umoya omntsha njengokuba ebebehlungu.

UMBUSO wase Transvaal wamkele indabazokuba kuko umnt’ ohliwe yingqakaqa e Lichtenburg.

UNYANA ka Lord Elphinstone, umnumzana obehamba ne Ruluneli ubhubhele kumnquba ose Palla nge Sabata egqitileyo.

NGO-MGQIBELO ogqitileyo kunyatelwe yinqolwe inkwenkwana ye Bhulu e Bloemfontein yafa kwa oko.

U REV. A. MCAULAY use Somerset East ngoku.

kuba umzi uyakuba ndlebe-zima-axele koku kongezelelwa kwabelungwana abanamagunya pakati liwabo.

Kwincwadi esasizilindele e Kapa kwj ofisi ya Bantsundu kutiwa (1) lento yenzelwa ukunceda abamnyama ukuba bati yakulahleka impahla yabo baxele kwimantwana ezo, ze zona zifune amapolisa ayifune. Besiba tina olahlekelweyo uyaya emapoliseni zingeko nje ezimantwana, ekungeko nto ke iilungelo elitsba esiyenzelwayo.

(2) Kutiva yenziwa kuba umzi unabantu abahleli bewutyola ngokuti uzibile inkomo onazo. Eletu lelokuba nokuba kuyabhalwa abebesitsho bakuti kubhalwa inkomo zabo ezibiwa ngabantsundu. Esibona tina ukuba ngokulungiselela lomoya no MR. FAURE ungene koku kurana. Ubuza ngemfanelo i oti koza kude kube kutenina ukuze kube bupelele ubusela kuti bamnyama.

(3) Lomteto wonobhala kutiwa zanelisiwe nguo ezinye izitili obuhleli koku kuzo. Oko u Mr INNES abemele i Dike ne Ngqushwa ebengazanga ayeka amawetu ukulila entlanganisweni naye ukuba akululwe kobu bukoboka. Kukokwabamele indawo ezinalo olubhalo nezinemantwana ukuzipendulela komkulu, esingatandayo ukuzibeka pambi komzi inteto zamawetu analo olubhalo. Yinto emayenziwe kamsinya ke leyo.

Ngokupatelele e Qonce, kwati ukungeniswa kwawo mhlamnene, wema ngenyawo umzi ungawuvumi. Lonto igqitywe kukuti u Rulumeni awuvoxise. Sifumana engalibambanga izwi lake ukuzimisa kwakona ezimantwana zobhalo lwenkomo ukusivusa engabanga sau-xelela umzi wayeziroxise ngom tandazo wawo.

Into embi ngapezulu kukuba u Mr. FAURE esuke wangumkombe — into ebesingayilindele kwakubon’ ukuba besisancoma inqubo yake ezama ukuquba ngemvisiswano nabantu entweni zombuso koluhambo lwake. Uti namhla esiti uhleli ezilungisele ukupulapula okutetwa ngumzi, abe esiti yona lento sey- qitityiwe angelindele zwi ngayo Easingazi ukuba ubeba bazakuphupha into ezingekehlina abantu zibe zizo abateta ngazo. Kulungile ukuba ube umzi uza kufakana intloko ngezizinto ulenze elawo kuba eli lixesha lenkululeko afanelweyo kuteta wonke umntu we Nkosazana.

Umzekelo wama Afrika ase Amerika.

KUBE kufanele kakade ukuba utyelelo lwabavumi bebala letu abavela e Amerika lubange ukuba sitande ukuva ngebali lokunyuka kwabo. Amabakala atatatywe ngababantu ekuhlambulukeni angummangaliso. Imashumi mabini anantlanu iminyaka bakululwayo ebukobokeni, baye bengenanto bangati yeyabo; bengenamfundo; bejongwe ngumoya wolunya wabamhlope abebezinkosi zabo ebukobokeni; kukwako nemiteto ebavaleleyo ukuba bangatengi no mhlaba. Kute kodwa ngenxa yenxano abebenalo lokunqw’ enela into zentlambuluko bagilana ukungena emfundw’ eni, bamisa ezabo izikolo ukuba baziqeqeshelwe entweni zemfundo. Namhla bangene kwafaneleka kudidi lwabamhlope abahlambulukileyo, njengokuba sibabona behlala kwezipezulu zona ihotele zabamhlope, baye befumana , nokumenyelwa kwizindlu zabelungu abapezulu kuzo zonke indawo abazindwendwelayo ngalomj ikelo wabo. Namhla basondeziwe entweni zom’buso e Amerika, balatelwa esihlalweni ze Palamente nakwe zokupata umzi, laye elocala baza-lamanise nalo entweni zom’buso lipumelela ngevoti zabo abati ke bafumane impato entle em’busweni kumahlelo omabini awo. Bazino noku ebukobokeni bezizigidi ezi 3 bengenanto emagameni abo, inani labo namhla likwizigidi ezi 8, yaye imfuyo yabo ibalwa ngezigidi ezi 20 indaliso. Into ekuyiyo ngabo ngoku nento abasakuba yiyo inokuf unyanwa kwinteto yenene elingum Afrika u Hon. F. DOUGLASS eliyi Ruluneli e Hayti, eliyenze

ngo September lo. Yiyo le ingxelo esiyitabata kwipepa lakona ivela e Baltimore kwelase Amerika apo;—

U Hon. Frederick Douglass, oyi Ruluneli yase United States e Hayti ubese ntlanganisweni yainawabo apa izolo (8 Sept), ate wenza inteto. Ute:—“Kuko ixesha abebengenakuhlangana ngoluhlobo bahlangene ngalo lomni, baxoke ngenito ezipatelele ekumelani kwabo nabanye abantu beli. Kuhle ingquleko enkulu pakati kohlanga oluntsundu— ibanzi ingumangaliso.

UMZEKELO WE HAYTI.

Abahlobo beta abamhlopo base Amerika badla ngokuti xa banga bangateta okubi ngati; “ kangela e Hayti. Lemidaka ayikwazi ukuzilaula kona, ingatnina ukuzilaula apa? Ewe, ziko Izinto ezibanga usizi e Hayti, kwanjengokuba ziko nase United States. Make abuye umva iminyaka elikulu sikangel’ e Hayti. Siyifumana igutyungelwo bukoboka. Yenze ubudoda bokupakama elutulini, izikulule emakamandeleni ibaxote abangonyameli. Kute emva koko u Napoleon namawaka amashumi matatu ake, kwa namajoni ase England balinga ukubabuyisa umva, kodwa ngoncedo lwe United States bate bema. Lemidaka ibunqambi izityakala.ite ayanela ukuzizama inkululeko, kodwaimise nombuso omi iminyaka emashumi asibhozo anesixenxe. Itumele abafundisi baya kuzo zonke indawo zama kristu, “ yaye i Hayti ingazanga yapula mngqosho. I Hayti iyinxalenye kodwa yesiqiti se San Domingo, ubukulu bayo zimayile ezi 10,000 ngobude nobubanzi, kodwa imali yombuso iku 7,000,000 endaliso, yake itumela 70,000,000 iponti zekofu kwamanye amazwe ngonyaka.

AKUKO KUBA BULALA.

Abantu bateta ngenkohlayomcimbi wobuhlanga. Itoni, akuko rikohla iyileyo. Abanye bateta ngoku lubulala lupele uhlanga lwetu, abanye bati sivakubehle sitshabalale sipele, kodwa nditi kuni akuko nto iyileyo, kuba njengokuba ebesitsho umntu emtandazweni wabamnyama “ Bazalwana, sibe sinani, sise- nani saye siyakuhlala sinani.” Ukuba ubukoboka abusibulalanga asisakubulawa kukukululeka. Into yona kukuba kuyakwenzekana ukuba ababantu balulwe ngeningayo ekwamiselwa yona ngesesha abakululwa ngalo, nokuba iya-yakulaulwa njengoko belusengamakoboka.

Siya sinyuka ekuhlambulukeni. Hambani niye kuhlola kwizikolo zabebala e Washington, apo wofumana ukuhlambuluka isidama, ubuhle, nobunewunewu, koti ngokuvulela kwezintlo ulunya lwe ludamba. Ukuba lomzi uyavuma ukuwumisa umteto ka Blair, kubeko iyitalike kwinduli nganye nesikula zoko zonke ezintlambo awusakuba nqingatisile nokuqingatisa ukubhulalela ububi owenze ku bantu bakowetu. Kuvela kubantu bakowetu amagqira, abaqondisi-mteto, abafundisiabats hatsheleyo ngenifundo, kupela esikutitayo kukuba masiyekwe sikwelwelwe indlela.

Ayevana amawetu eli ? Lipina inxano lento ezilungileyo nati side sixelise u Mr. DOUGLASS. Lemi- qomboti, lemibulo, nebrandi zezona ntona ziya kusinyusa. Malwenze ubuyo uhlanga !

Impawana.

OKWENZIWE ngumzi kwaka Mdushane, ngokupatelele kwisitembiso so Mpatiwa - Bantsundu esahlokoniswisa kwi Mvo, sokuba ezimisele ukuhambela izizwe ezimele eli kwakamsinyane, siya kuncoma. Ibingayinto elunge kakulu ukuba neminye imizi ebhonto zokubhekisa yenjenjalo. Ipakati lakwa Mdushane litumele inewadi ku Mr. Faure ukuvakalisa uvuyo lwabo ngedinga awumise ngalo umzi lokwuhambela; baye bemindele msinyane. Bafike bazimisa into abaya kuzisondeza engoxoweni ukuze eze seleke waziphupha:—(1) Ukubanjana kwemali yenkosi yabo; (2) ukuvalelwa kwabo emhlatini; (2) ukumiswa kwe manyana za ngapandle. Oku kuyakubonisa u Mr. Faure nawo wonke um’buso ukuba awulele umzi, uyayibona yonke into abayenzayo.

NGO Mhloli-Zikolo osand’ ukubhubha um’bhaleli ose Gqili uti:—Sizifunde ngosizi indaba zokubhubha kuka Mr. John Samuel. Umhloli wezi zikolo zise Mantla. Ube yindoda ewuqondayo umsebenzi wayo. Umntwana ubemnika onke amalungelo anokumceda ukupumelela isiqibi (Standard) aviva kuso, kuba ubesiti xa sukuba eqonda ukuba umntwana akaqondi ngapo abuza ngakona alinge enye indlela. Indlela yake kuzo zonke i subjects ibe iyeyokufumisa ukwazi kubantwana, oko ubekwenza nge Oral Examination ingeyiyo lento idla ngokwenziwa zezinye i Inspectors yokuzamanisha abantwana ngemibuzo ehalwe kwi cards, uvuiwo olungena msebenzi ebantwaneni, oludla ngokuti abantwana boyiswe, kunge nganxa yokuba bengenakwazi, kodwa ngenx’ enokuba bengayichananga imibuzo leyo. Andikolwa ukuba siya kumfumana onje ngoka Samuel. Akuko magqabi mabini afanayo.

AKWABA bonke abatabata IMVO beba ntliziyzo zinjenge yalo usitumela amagama amatsha amabini e Herschel’ Ndisafumene lawo magama mabini okwangoku, kodwa noko ndiyatamba okokuba nobuye ndifumane amanye angangena kwi kwata ezayo. Ngako ubuyo unditumele ipepa lesicelo sokwandiswa kwe Mvo. Ndikolwa ukuba singati sonke bamkeli be Mvo silinge ukungenisa igama nokuba linye nge kwata, singahleza kwakamsinya elinani linincane la 700; ke siyekke ukuxela ngomlomo ukuba siqwenelwa ukuba landiswe ipepa, into engena kwenzeka ngapandle kokuba tina bafundi balo silihaxhe ngokwandisa inani labafundi balo; okanye lingabukuqeka silahlekwe naseso siqetshana esinge sizikolise ngaso ngoxolo ukuba besingatanga sangxamela okukula singekabi namandla. Nam ndinqwanela ukunga lingandiswa ipepa, kodwa umnqweno awusozе undincede.”

IZ'QINISELO ZOTITSHALA.

Ingxelo Zoviwo lo Titshala ye Mvo eyeza ngocingo ayahluke kuyapi kwefike namapepa ase Kapa, ngapandle kokuba kwasalela amagama amabini amadodana esikolo sase Bensonvale, ngokuti apumelele kwiqela le *English* kupela.

CLASS I.—Honours, *English*.
 1. Edith A. Hurt, Bensonvale CLASS II.—Competency.
 70. Fred. T. Lethlabika, Tr. Inst. Bensonvale.
 71. Azariel J. Phooko, „
 Inani lababengene uviwo 377. I *Honours* (English Dutch) 8; (English) 5; English Kafir) 3. I *Competency* English Dutch 25; English 71; English Kafir 45; Sesutu 6; Ababese-pumelele i School Higher 71; i Provisional 25.

EZASE EDENDALE.

[NGUMBHALELI WETU.]

Kanti Mhleli abakowenu Amajili abazange bemke ne Mfecane ka Mtiwana ukuya kumfenguza. O Lusibahluku abo basene Nkosi zabo kwakufupi ne Edendale. 1. Nabo e Lovri (Richmond) pantsi kwenkosi ezinkulu o Khukhulela no Bidla. 2. Nabo Emkomanzi pantsi ko Ramcwana inkosi enkulu. 3. Nabo pesheya ko Mzimkulu pantsi ko Fodo, no Mzongwana unyana ka Sidoyi. Kunconywa ukukalipa kwabo emkontweni ngemini zase Sandlwana. Nangoku kusatiwa inkauzi yabo ayijikwa mntu.

U Rev. J. J. Jabavu upumile kumteto wabamnyama. Yanga lonto ingangumzekelo kwimpi efundileyo nesafundayo apa e Natal. Wati kum u Mr. Hlatywako, ometinane, kungapunywa nje yenye impi entsha kulindwe amakazi.
 U Rev. W. G. Mtembu, unyana womfundisi walapa okwa Jonono ngoku, ubhale ileta ebukali epikisa Umhleli we *kamiso* xa ebesiti yena utywala bukkudla, badalwa ngu Tixo. Uti ke u Mr. Mtembu nguwupina u Tixo owadala utywala wabuhlisa ngengqayi ezulwini wabunikela abantu? Kulombuzo utelwela ngu Mr. Caluza wase Mpolweni. Mna nditi *Inkanyiso* ayibakanyiseli abantu xa ibancomela umqomboti, iya bamfamekisa. Maube ke upelile umsebenzi wayo eyayimiselwe wona. Kuko nokuba i Natal ipatwe nge Responsible Government. Asiyiva ukuba itimna ngezo, isuka iti qhapu ngeze ngqongqongqono.

U Mr. Mordecai Ndaba ngu mntu omdala walapa e Edendale. Kute ke ngenxa yokungapili kwabonakala eziniselela ukufudukela e Driefonteiu (e Mtshezi). Lonto ibete umzi washukumama wonke ukumnganda ngenxa yesimosake esihle kubo bonke. Ngokubangu:—
 Xalanga elintsiba zinde Eligubungela bonke abalusizi. Akumfundisi, akukolwa Bonke kuye bayafana, Benziwe ngonamandla onke. Ngotanda u' melwane Njengoko azitandayo yena.

Makahambe i noko sililayo w o fi k e awenze lomsebenzi nalapo ayakona. Ngumxhasi omkulu wemfundo nankuya El Jafita unyana wake wokupela (ngapandle kwentwana encinane) e Healdtown. Sisiva ne Edendale College yapenyama ngabo no Mr. Joshua Dlamini, ngumxhasi omkulu wo Lizwi, ubengumshumayeli engenisa iramente ezimbini, ngumxhasi omkulu we Mvo ZABANTSUNDU. Wanga angandlela ntle u Mr. Ndaba, kuba umka intliziyo zetu zimhlope ngakuye.

Kuti nga Mgqibelo utile apa kuqubisane ngalomdlalo webhola ekatywayo i Eagle Club yase Edendale College ne Mountain Club yase Zwaartkop College kwayabantsundu, epatelwe u Rulumeni ngo Mr. Smith no Mr. Bryant Cele owafutwa e Lovedale. Aina Zwaartkop nyadlala ngokomeleleyo, kodwa awakabiyoyonto kwi Edendale. I Edendale yoyisa nge 4 goal to Nil. Mhle umzi wo Mr. Cele, njengoko saka sanokuvubona xa siyokushumayela.

Kuti kwangalo Mgqibelo kanti u Mr. E. Msimang selebete kwanuka lutungayi emzini. Wenze isikumbuzo somhla wokuzalwa konyana wake u Hananiab. Nditeta ke uyazi nawe impi yakuti kokubheka pantsi kwempumlo yantontelana yabeta indlu yema ngembambo. Nditii mna wawumhle lomgocobo kuba wenziwa emini kuko nabafundisi nabafana base Koliji. Lonto ayifani nomdaniso wapesheya kwe Neiba. Ngenyemini sizinto zontatu sasiwelela ngase Cedara apo kufundisa u Mr. Jer. H. Langeni owayese Lovedale. Lomfo samangaliswa ukumfumana esenoluya tando sambona sise ngama Bhoivisi enalo xa sasihambele e Lovedale apo. Ngoku into endiyibona se-ibhaliwe ebusweni bake yile : “ Xa ndingenalo utando, ndinje ngo simbali ekencezayo.” Ungumshumayeli wase Wesile netitshala yakona. Waziwa njengo mqeqeshi ofanelekileyo wabafana. Nangoku abafana abase Edendale College abebepantsi koqeqesho lwake banezimilo ezibalulekileyo kunabanye. Nabo bayashumayela kwimizi engapandle. As the teacher is, so are the children.

Ndiyavumelana mna no Mr. Jabes Mlife xa ati makubeko iklasi pakat kolutsha lwase Edendale. Maninzi ama fokotsihela afanele ukuba yi 3rd Class kanye.

AMATYALA BAMBI KWE JAJI E RINI. — Alishumi amatyala ayakusondezwa pa-nnbi kwe Jaji njengokuba ihleli imini ipulapula amatyala avela kwese sitili neudawo ezilunge naso kwakunyi ne Ngqushwa, ngawo la:—*Elizabeth Jacobs* (ngokulinga ukubulala usana) uli vumile yasibamba isigwebo; *Calvin Bell* wase Ngqushwa (ngokufihla umntwam awayembelekile) inyanga 9; *Hermann-Klaas* (ngokugqoboza, ebp) 2 impiyaka *John no Lena Schimid* (ngokuba nokwa nkefa okubivewongokulandelana); *Ma yezza* (ngokubeta enzakalise) inyanga 18; *Mashaka* (ngokunjalo); *Elizabeth Wal* (obete umntu wafa bebexabene); *Geo Meester* (ngokugqoboza ebe) wasinda kwa u *Geo. Meester* (ngokubeta enzakalise) iminyaka 2; ebengekagqity wa awaba uye.

IZISULU, IZISULU. — Umtinjana ozakuthata uyakubona ukuba o Messrs. Beet Bros., base Qonce batengisa nge tyeza zengubo ezintsha ezenzelwe abaza kungena kwishilalo esingwelele. kwangokunjalo namacici emitshato.

IDULILE NKONJANE.—E Komani zake kunene e Town Hall; into engatandwayo i ngabapati bomzi leyo. Bate ke bamisa umfo ukuba azichite izindlu zezintaka ngomhlakulo omde. Zijokile zona ngokwaka, waye lomfo ebeke kancinane ewuchita umsebenzi wazo. Kwakubon' ukuba kunjalo zibize intlanganiso ezite ukusuka kuyozawuza, ziriwula lomonakalisi, zimrweinja. Ude wabaleka waquadalala pantsi kodonga lwendlu: suka zengweve pezu kwake intaka zimkhola. Kucolwe ishumi elinambini ezityumkileyo kukusuke ayama ngodonga lwendlu zazimngungelevo. Ayikaziwa into eyakwenziwa yi Council okwangoku zisoyisile intaka.

IHAMBO YE RULUNELT.—Ubenentsuku e MacloutsieUmhlekazielindeizigithimi ezivela e Bulawayo kwibhotwe lika Lobegula, kuba bekuvakele ukuba lonkosi inga ingayibona i Ruluneli. Ingafiki inkosi ya Matebele ihambo yokubuya uyiqale ngolwesi-Bini lwegqitileyo u Sir Henry Loch.—Ifikile e Palla i Ruluneli ivakalise ukuba ukungezi kuka Lobengula akubangwa bubutshaba (kutiwa kubangwa kukuba esindwa ngumzimba), wayesiti Umhlekazi ukuba bekuko

indawo yokungavisisani pakati kwake naye ebegeyeyile e Bulawayo yena akakuya e Macloutsie. Nangapezu koko invumelwano noMhlekazi usazibambe njengoko u Lobengula nabantu bake.

EZOCINGO ZA PESHEYA KOLWANDLE.—U Mr. W. O'Brien no Mr. Dillon bamkelwe zizihlele ezikulu e Amerika njengo kuba beye kubuta imali yokulwela amalungelo oihlaga iwakowabo ama Irish.—i Kuko ingxoxo esushu equitywa ngu Mr. Stanley kumapepa apeshweya nabahlobo bendodana eyafa oko ebepanda elipakati e Afrika Uti lomnumzana lendodana yabulawa ngoburalume ngakwabantsundu ebibubulamatters relating to their own good ngezabhokwe.—Ipakati elikulu lombuso wama Jermeni lite entetweni elibe liyibhekisa kubatunywa base Milan, ixesha lokuzola noxolo knowledge of their feelings and elifana neli kwizizwe zase Yuropu alizanga libeko enlisting their sympathies on the side of the law, Mr. FAURE was bound to earn amakulu amatatu abantu. for himself a good reputation as an administrator of Native Affairs.

IKAYA LABANTSUNDU E KIMBERLEY.—Ndiyakucela ukuba uke undifakele epepeni lomzi imibulelo yam kulamanene ndiwadwelise ngezantsi apa. Ndinikumbuza manene ibali labadala eliti “ Inyanada ebotshiweyo ayinakwapulwa,” nditi kuni manene “ ningadinwanga nangomso,” umzi ngowenu. Amanene akat asihambela kunyanga ka August. Rev. J.J Conywa Messrs. J. Moss, J. Malunga, Carl Kumalo, P. Messrs. J. Moss, J. Malunga, Carl Kumalo, P. Mayeza, Linde, D. Qwabe, Tom Solomon, Dlepu, Lamanene ke alandelayo ngawahlala ekayeni. Messrs. Alex. Magezeni, B. K. Lwana, J. J. Mkwalo, T. Xipu, F. F. Badi, E. J. Mayeza, Wm. Location Machelela, S. Maquila, J. Matayo, M. King Mahlabokwe, J. D. Mzimba, A. Nkomo, G. Nathaniel, S. S. Nxusani, L. Hoko, E. J. Panyane, advancing what is the real gravamen of the complaint of the Natives, it is as well that we should state that we have no quarrel with the principle of the supervision of the Natives *per se*, which in this division is already provided for under Mr. R. J. DICK, the Special Native Magistrate with the paid Headmen and policemen under him, and the two Clerks in Charge. Nor do we object to Location Inspectors on farms where there is no supervision at present. The supercession of the existing officers by the appointment of Location Inspectors within the *rayon* of the duties of the former is highly impolitic, to say the least, and is a slap in the face at those who have been trying to discharge their duties. Nor is there an abnormal condition of things in the district of Kingwilliamstown to warrant the present step; although even in that case we, for our part, knowing the actual working of the present Location Inspection system, should consider it the greatest farce ever enacted to resort to it for the purpose in question. As we hope to have frequent opportunities of dealing with this subject it is not necessary just now to expose the utter inutility of the measure.

ABALIMI NA BARWEBI.

Ngo 1 November amaxabiso ento ezili- nywayo e Johannesburg ngawo la ngengxowa : Umgubo 46s 6d, ku 48s; ongethile kanye 40s; Inggolowa 30s; Umbona 27s ku 29s; Itapiie 60s ku 65s.

Inkabi ezimbini zamahashe ekali ka Mr. Wei walapa e Qonce, zitengiswe ngoMgqibelo nge £60. zizombini; wambi amahashe atengiswe ngalomini ahambe, elinye kwi £10 10s, elinye £21; Ihangu in ziqale kwi 19s zakuma kwi £2 7s inye; Inkabitrizila ezintle £11, ezizingeno £6 12s 6d ku £7 15s; ezitsalayo £6.

Umsito wemihlaba kumandla wase Cala kuti w upumelele kakuhle, amaxabiso ene apozulu eqala; kwi £10 de kwaba kwi £1,555. Kona kwi Reserve imorgen ide yarotelwa £5.

Amatransport ango Dixon no Farrer alahlekwe zinkabi ezi 27 likepu elive xa akwintaba ze Barkly East ngo 25 October nango 29.

E Qonce uboya ngolwesi Hlann, 7 Nov. obuugavaswanga buhambe kwi 5d. Obese yibhokwe kwi 6d.

E QONCE, (Nov. 8.)

giving prominence to matters involving differences of opinion from a desire not to mystify him with details, which might afterwards be properly adjusted, during what has been well described as the alphabet stage of his education in Native administration. Moreover, he seemed to us to be commencing well by allowing the people to have their say in matters relating to their own good government, for by getting a knowledge of their feelings and enlisting their sympathies on the side of the law, Mr. FAURE was bound to earn for himself a good reputation as an administrator of Native Affairs.

Great, therefore, is our sorrow and disappointment to find the Native Minister committing a woeful mistake at the very first attempt to put in practice what he was supposed to be learning on his recent tour. We allude to the re-appointment of Native Location Inspectors in the Kingwilliamstown division, and before advancing what is the real gravamen of the complaint of the Natives, it is as well that we should state that we have no quarrel with the principle of the supervision of the Natives *per se*, which in this division is already provided for under Mr. R. J. DICK, the Special Native Magistrate with the paid Headmen and policemen under him, and the two Clerks in Charge. Nor do we object to Location Inspectors on farms where there is no supervision at present. The supercession of the existing officers by the appointment of Location Inspectors within the *rayon* of the duties of the former is highly impolitic, to say the least, and is a slap in the face at those who have been trying to discharge their duties. Nor is there an abnormal condition of things in the district of Kingwilliamstown to warrant the present step; although even in that case we, for our part, knowing the actual working of the present Location Inspection system, should consider it the greatest farce ever enacted to resort to it for the purpose in question. As we hope to have frequent opportunities of dealing with this subject it is not necessary just now to expose the utter inutility of the measure.

What the natives stand aghast at in connection with the present action of the Government is the flagrant breach of faith the step involves. At their most earnest representations the system, which caused them needless worry, was withdrawn by Government to the intense joy of all. It made them pick up heart just when the contrary action would have made them give up hope and make them feel that Government was a wooden-headed and wooden-hearted thing that was not affected by the sorrows of its people. In these circumstances, we submit, it would only have been but fair on the part of the Government to have frankly informed the people of the fresh facts that they had come in possession of to make them to go back on their plighted word to the Natives. The Government, unfortunately, has not done so.

What makes matters worse, if possible, is Mr. FAURE's attitude, when representations are made to him on behalf of the Natives to grant them an opportunity to submit their view of the matter. While the Secretary for Native Affairs says he would gladly listen to anything the people might wish to bring to the notice of the Government, he states that the matter at issue is finally decided, and no advantage can be gained by delay. It is difficult for a Native to reconcile these statements : for the Natives do say they are desirous of making certain representations which Mr. FAURE says he is willing to listen to. Well and go. They desire to make those representations on matters decided upon, of which they have any practical experience ; but the Native Minister, by a curious feat of legerdemain, says they are not to express themselves on matters decided on. He would give them

Amnqanda—7 to 1d ngedazini Irasi eluhlaza—1/7 to 2/ ngekulu lhabile—1/ to 5/ „
Itapile—6/3 to 15/ „
Umbona—3/9 to 4/ „
Inkuku—1/ to 1/8 inye lukuni—7/ to 42/ ngeflara

Imvo Zabantsundu

THURSDAY, NOVEMBER 13, 1890.

IT has been a pleasure to us to be able to with congratulate the Native Affairs on the success on the whole of his tour through the Native Territories. Although we could not quite agree with some of Mr. FAURE’S views, especially those he expressed at meetings in East Griqualand on questions of land settlement, we designedly avoided

a roving commission to run up things that he may still be excogitating in his mind, and speak on these! This is shutting the Natives up in a dark room and kicking them for not seeing, with a vengeance. In these circumstances our people deserve the commiseration of the public, and it is consoling to learn that that powerful journal, the *Cape Times*, has already thrown its great influence on the side of the weak and oppressed.

Notes of Current Events.

WITH reference to the failure of justice in connection with an alleged shooting case in the district of Albert, in which a Dutch farmer, is implicated, we are gratified to see that the Natives residing in that division are petitioning His Excellency the Governor, to ensure that a proper trial of the matter takes place; and we trust the prayer may have such an effect as will remove all doubt as to the impartiality of the judicial institutions of the country.

SAYS the *Graaff-Reinet Advertiser* :— “ The Sprigg Ministry is gone, we hope never to return, though their successors may be as ready to pander to the mob in the Assembly as were they. When things are bad change is looked for, and if one change gives no relief then we make another. If the present Government walk in the footsteps of the Sprigg panderers to majorities of the bucolic kind then some other must be tried.” It is by this principle we swear.

A SYSTEM of night schools has been inaugurated by the Government of Natal, certain sums being placed on the estimates for this purpose. It readily commends itself to one, for there are many young men who cannot afford to do without work, who, nevertheless, are very desirous of getting education. We write more especially about the natives in towns; and our own government would indeed confer a boon on the community by making special facilities for those who can only secure some education by this means.

IT is stated that, though there has been no official announcement of the fact, it is understood that Sir Langham Dale has, with restored health, consented to remain in office as Superintendent-General of Education. The intimation will be received With satisfaction throughout the country, for Sir Langham Dale may very fairly be termed the one man indispensable in connection with the cause of education in this country. Alone he has plodded at improving the system when all but chilling indifference on educational matters prevailed in the land. It is only now that public interest is beginning to be evinced in the work of the Education Department.

A LULL may be said to have taken place in connection with the preparations for the Legislative Council elections during the past fortnight. In the Border Circle the arrival of Mr. J. M. Peacock from England will go far to clear up matters. Mr. Gray is already quietly prosecuting bis candidature, and nobody seems to go into ecstasies over it. He certainly cannot be regarded as a strong candidate, and does not even hold a cand e to Mr. Peacock. If Mr. Bradfield and Mr.

Rogers come forward they are likely, next to Mr. Peacock, to secure strong support. For the North-Eastern Circle we are pleased to read in the *Colesberg Advertiser* that “ it is pretty well understood now that Sir Henry Stockenroom will be the only independent candidate put forward for the North-Eastern Circle in the coming elections. Mr. Plewman will not risk a failure for himself and Sir Henry too, and will therefore not stand.” Of this candidate our contemporary says : “ His return is pretty well assured, and the country may safely be congratulated upon the possession of so fit a man to represent it. His birth and education are in favour of his becoming a statesman, and the traditions of his family are such as he may be proud of. He is a powerful thinker, and an eloquent speaker, and if returned is likely to make his mark in the House.”

Indwana Natives and the S.N.A.

On Friday morning, 17 October, the Secretary for Native Affairs visited the Indwana Mission Station and had a meeting with the coloured people. He expressed himself as being exceedingly pleased with the place and people.

After breakfast he went to the Indwe coal mine, and on his return in the afternoon had a meeting with the Natives. *first*, he had the School children before him. After some singing and marching the children and teachers were introduced to him by the minister. The Secretary for Native Affairs after addressing kind words of exhortation and encouragement to them they withdrew. *Second*, the meeting of the leading men of the place followed. The people having come forward their Minister, Rev. J. M. Dwane, said: “ Sir, on behalf of the Methodist people under my charge residing at Seplan, Indwana, and surrounding places, numbering over a thousand souls, I beg to give you a hearty welcome to Seplan and Indwana. When we heard that your visit would be extended so far as Cala, we at once wrote to our Magistrate informing him of our wish to meet you here, but it was feared that you would not be able to come this way. It was only late last night that some of us heard that you were to pass through these places on your way to the coal mine. However, I was very much pleased Sir that, notwithstanding the limited time at your disposal and pressure of work upon you, you tried and succeeded in visiting my Dutch speaking congregation at Indwana, and have no doubt you have satisfied yourself as to their industrious habits

in erecting good houses, planting fruit trees, and so on. This afternoon, yet have the Tembus belonging to these Stations. They are an orderly and well conducted class of people, rapidly progressing in civilization. With your permission, Sir, I wish to make a few remarks on the present occasion. I look upon your visit as a very important one, not because it is that of a member of Parliament merely, or a member of the Ministry, but because it is the visit of one who has to do with us, and has charge of Native Affairs. Having carefully watched the doings of the last Session of Parliament, I am led to think and believe, that a great deal of what will affect the Native people generally, depends on this visit. Certain Bills were submitted last Session, but you wisely asked for the postponement of those bills until you had an opportunity of visiting these territories and learn things for yourself. This also I look upon as a good sign of the times in as much as it shows your desire to consult the people themselves. The subject of individual Title Deeds in these parts is agitating the minds of all civilized Natives. They feel that they cannot do much in the way of improving the lands they occupy. The manner in which the Glen Grey Natives were treated by Government a few years ago in removing them from their lands, is still remembered by us with sorrow, and has made other natives to fear that they may also be treated in the same wav. The only thing that would remove these fears and make the Natives feel safe and settled, is the issuing of titles to those who want them. We have no Tribal Title Deed in this district to hinder us in this matter. As to heathenish customs, I shall not say anything being thoroughly satisfied with what you said on this subject yesterday at Cala. But there is one matter of great importance to which I beg to call your special attention, namely, the *Drink Question*. It is true, I am thankful to say, Sir, that English intoxicating liquors are not easily obtained in this district, but as you yourself observed yesterday, “ We have Kafir Beer instead.” In these districts we have Kafir-beer all the year round. Large quantities are being made and sold. *It any* work is to be done, beer is made and labourers are paid with it. As to its being intoxicating there can be no dispute among us. Its stupifying and maddening power is known to us all. The only difference between Kafir beer and Brandy is that you take more of the former to make you drunk than of the latter, what I cannot understand is why Kafir beer should have been so long overlooked by those in authority. I do not see how it can be excluded from other intoxicating drinks, and yet large quantities of it are being made and sold in this Colony without licenses. The unrestricted sale of intoxicating drinks to Natives in Colonial towns affects us here nearly as much as it affects people in those places. Large numbers of men, and women, youngmen and youngwomen, go from these territories to seek employment at Queenstown, East London, Grahamstown, Port Elizabeth, Kimberley, &c., and when they get there they learn the evil habits of intemperance. Some of those who do return home, only return to be a burden to their friends and to the community. Alas, some never return. The only thing that would save the numerous tribes of this vast Continent, is an act of Parliament totally prohibiting the sale of all intoxicating drinks to Natives. There are some people who think, and others have even asserted that a total prohibition of the sale of intoxicating drinks to Natives would seriously affect the funds of the Colony. Sir, there would be nothing of the kind. If you were to pass such an act to-morrow you would have nothing to lose but everything to gain. You would give to the Masters and Mistresses of this Colony a superior class of servants, and to the troubled farmers, better herds to mind their stock. Why, Sir, you would not only save men’s purses and properties, you would not only save Government rents and enrich the Colony, but you would save people’s lives which are being poisoned to death every day. You must not take the silence of some of my countrymen on this subject in some of the places you have visited to mean* that they are not suffering from this great curse, or that they are indifferent about it. Such is not the

case. I therefore earnestly entreat you to give your careful attention and favourable consideration to this most important matter. I thank you Sir for being so patient in listening to these wandering remarks of mine. I pray that this journey may be beneficial to you and Mrs. Faure.

The Secretary for Native Affairs gave a lengthy reply of which the following is a substance:—

He was very pleased to see the marked progress which the people of this district have made in civilization and enlightenment. Of the Indwana people, styled by the Rev. J. M. Dwane “ Dutch speaking,” he (Mr. Faure) was told by Mr. Levey that they are a pattern in this Location. It is only natural to expect an expression of opinion on important questions of the day from a district like this. The matter of Title Deeds had come before Government a little while ago, and Title Deeds would be issued to those who wanted them on payment of a little sum. As to the great mischief done by Kafir beer among the Native people, there can be no doubt. He sympathised with those who are complaining- about it. But he said there was no harm if a man took a glass of his Kafir beer in a respectable way in his house. The hon. gentleman denounced in strong terms the Native beer drinking parties, and said that the testimony of Magistrates and Judges conclusively showed that the effects of Kafir beer taken too much are most ruinous. He thought that the best way of putting an end to orgies would be to make the master of the place or beer-maker answerable for any disorders that arose at the gathering. (Loud cheer.) With regard to the matter of unrestricted sale of drink at such places as Port Elizabeth and Kimberley, &c., a little while ago a Commission was appointed to enquire into the matter, and the Report of that Commission was a voluminous one. It would be placed before Parliament for its consideration next Session. People who have been in such places as this, and have been surrounded by good influences and have had the advantage of missionaries’ instructions, when they go to towns ought to keep away from this temptation.

EDWARD T. JONES,
(Obefudula ekwa Attorney R. W. ROSE-INNES.)

UNGU MTETEU-MATYALA,

Umbhali we Mvumelwano, no Mguquli-Magama Etaitile.

E KOKSTAD,
EAST GRIQUALAND.

Isalatiso sokubhalela u
Mango Nyati,
c o H. Burls, Esq.,
Brakpan, P.O. Boksburg, via
Johannesburg, S.A.R.

KWA

KATA

Kutengiswa

Tshipu:

ONGXAWU

ABA 2,000,

Kuqalela kwabancinane (1 gallon),

Kuse Kwabakulu (50 gallons).

Inkoliso inendawandawana, ngoko zitengiswa NGEHALAFU YEXABISO LAZO, (zitshipu).

YIZA KUBONA.

W. O. CARTER & CO,
Kingwilliamstown.

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyal, Imicimbi Yemihlaba, Ukubhala Iminqopiso lwenziwa ngo

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

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

UMPILISIWEZI LWELWE

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

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

Emva kokuli sebenzisa ixesha elide sele namava amaninzi umninilo, uliyaleza ngenqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi ngobo.

avulilinge please. Litshipa, ibhotile zishelani zontatu, izele liyeza elinga tata intsuku ezihshumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungialelwa umainilo kupela ngu

G.E. COOK,

KING WILLIAM'S TOWN,
Linoku zuzwa kwinkoliso yaba geini mayeza kuyo yonke Ikoloni.



IZAZISO kwa BANTSUNDU

ZEKOMKULU LASE KAPA.
ZISHLHCILELWA NGE GUNYA.

NGOLWESI NE, NOVEMBER 13, 1890.

UMTETO, No. 23 we 1879-

KUYAZISWA ukuba kususela kusuku le 1st ku February, 1891, imimiselo ye Siquendu se 10 so Mteto ongntla siya kuqutywa ngama Polisa. **B. H. HOLLAND.**

Imantyi.]
Kingwilliamstown, 28 October, 1890.

Imimiselo ekusingiselwe kuyo yelandelayo :—

Wonke umntu ofunyenwe eyantaza, nokuba kusendleleni yabantu, okanye endaweni chanjwayo, okanye esemboniselwen yendawo ezizezo, engena zingubo zaneleyo kakuhle, wotatyatela ukuba ungu mntu ongazipete kakuhle, abe netyala lokwapula lo Mteto. Angabanjwa nangapandle kwe gunya lakomkulu, aye kuma pambi ko Mantyi, ne Justice of the Peace ebalulweyo, apatwe ngomteto, aze akufunyanwa enetyala nje ngoko kumiselwa nge Siquendu se salomteto, abe nokohwaywa ngezo. hlwayo ezimiselwe ngeso Siquendu.

Izohlwayo kogwetyiweyo pambi kwe Justice of the Peace ebalulweyo, kukufakwa entolo ngweni ixesha elingengapezulu kwentsuku ezili 14 esebenza mhlambi engasebenzi nzima, esitya mhlambi engatyi amanz etynwa, etshixelwe mhlambi engatshixelwe yedwa, okanye nayipina yezonto ; okanye kogwetyiweyo pambi kwe Mantyi, wofakwa entolongweni ixesha elingengapezulu kwe. nyanga ezintatu esebenza mhlambi enga. sebenzi nzima, esitya mhlambi engatyi manzi etyuwa, etshixelwe mhlambi engatshixelwe yedwa, okanye nayipina yezonto.

ISAZISO SIKA RULUMEN- NTE—No. 929, 1890.

Office of the Commissioner of Crown Lands and Public Works, Cape of Good Hope, 25th October, 1890.

KUYAZISWA okokuba nge Siquendu V Sokuqala so Mteto we Mhlabha Elahliweyo, u No. 3 we 1879, obuye wabuyekezwa ngo Mteto, u No. 24 we 1887, ukuba imihlaba elandelayo, emi kwi Siquingata sase Fort Beaufort, iya kutatyatela ukuba yelahlweyo njengoko kumiswe apo, nokuba kanaanjalo u Rulumente uya kuyitabata kuye ngo 30st APRIL, 1891, kude kube ugelexesha koba kuvele ukubangwa kwayo, nokuhlala kwe rafu zayo ku Mantyi we Siquingata, njengoko kufunekayo ngo Mteto.

H. H. MCNAUGHTON,
Assistant Commissioner.]

Imihlaba emi e Healdtown, Fort Beaufort ekutiwa yelahlweyo.

James Sakuba, 13 2s 6d ; Kose Mahohoma, 13 2s 6d ; April Matshaka, 17s 6d ; Adonis Mangala, 13 2s 6d ; Madikani Zukusayu, 24 7s 6d ; Mabalaka Majiya, 13 15s ; Mabuwa Nomvava, 13 15s ; April Mabuwa, 24 7s 6d ; Matolo Matikiza, 25 ; Siswane Nuli, 24 7s 6d ; Zekwa Komonge, 23 15s ; Mbulava Co'jana, 24 7s 6d ; Nxukmeshe Nelana, 23 2s 6d ; Sifile Tsita, 17s 6d ; John Qata, 24 7s 6d ; Qumta Botwa, 23 15s ; Zondani Duse, 25 ; Mancu Duse, 16 ; John Mhlahlamba, 13 15s ; Dodwana Matafe-ni, 23 15s ; Qoloza Sutu, 23 2s 6d ; Jonas Sutu, 23 2s 6d ; Rosman Hanxa, 24 7s 6d ; Menzi Jacob, 24 7s 6d ; Mayekiso Sitabatata, 24 7s 6d ; Mabandlana Bililela, 15 ; Mtati Tsabangu, 13 15s ; Swaartbooi Tsangana, 15 ; Koko Gidini, 24 7s 6d ; Tenge Magengelele, 24 7s 6d ; Tsewn Tyapi, 23 2s 6d ; Tontela Giginza, 13 15s ; Came Zamani, 23 15s ; Tendo Magengelele, 24 7s 6d ; Tsewn Tyapi, 23 2s 6d ; Baleni Healukana, 24 7s 6d ; Antoni Lukalo, 23 15s ; Klaas Jongwa, 23 15s ; Moyake Manyisana, 23 15s ; Niugi and Nogibona, 25 5s ; Ndima Zati 13 15 ; Piet Umlotywa, 23 15s ; Guncu Ludzawu, 24 7s 6d ; Unduku Hlulana, 13 15s ; Matsumza Mtsayela, 13 15s ; Qweniso Sigongwana, 13 2s 6d ; Zinyana Dangala, 13 15s ; Cedani Gudesya, 13 15s ; Dongem Ndawa- 13 15s ; Mahloa Madangu, 13 15s ; Sigilu Madzanga, 13 15s ; Mteza Mposi, 24 7s 6d ; John Tontella, 23 15s ; Mposi Sihliwa, 7s 6d ; Pambeli SiMiwa, 17 7s 6d ; Adonis Zongwana, 13 2s 6d ; Makiti Voyi, 24 7s 6d ; William Butisi, 74 7s 6d ; Swaartboy Gamlana, 23 15s ; Gixa Sovwamus, 13 15s ; Voyi Mbutu, 13 2s 6d ; Matyila Sihliwa, 24 7s 6d ; Pita Sibaty, 24 7s 6d ; Buzwayo Darana, 13 15s ; Kwelela Darana, 13 15s ; Dodo Sihliwa, 74 7s 6d ; Marong Macenge, 8 10s ; Rupiso Vogt, 21 5s ; Silulwana Mlongeni, 710 ; Yogi Mlongeni, 15 ; Sivunda Nomatiti, 13 15s ; Butisi Gotya, 15 ; Mlebuli Zaumbi, 73 2s 6d ; Mxenge Nqawa, 21 ; Galela Tongwana, 23 15s ; Maigsa Miya, 13 15s ; Marasya La-]

dzawu, 73 15s ; Zitulu Buyelwa, 21 7s 6d ; David Jacob, 17 7s 6d ; Rosana Msweli, 13 15s ; Hermanns Guduzi, 23 2s 6d ; Solda-ti Mwahlani, 13 15s ; Pengesi Jant jje, 24 7s 6d ; Cel wane Umxokelelwane, 24 7s 6d ; Mgodana James, 23 15s ; Yene Mgodana, 24 7s 6d ; Alam Kulu, 27 10 ; Vilapi William, 25 12s 6d ; Qiqi Tati, 17 7s 6d ; Umdutyula Qiqi, 24 7s 6d ; Daloni Andries, 17 7s 6d ; Qiqi Nikani, 73 15s ; Katshangana Kambe, 73 10s ; William Mabope, 17s 6d ; Mary Tshangana, 73 8s 3d ; Kona Mjikojili, 73 8s 3d ; Joseph Mateza, 12 14s 7d ; Komose, 73 8s 3d ; Henry Swano, 13 8s 3d ; Richard Famaana, 13 8s 3d ; James Famaana, 73 8s 3d ; William Dunga, 8s 3d ; Tom Bokotwa, 23 14s 7d ; Siko Manukunga, 73 8s 3d ; Joseph Mcekecas, 13 8s 3d ; George Dingani, 23 8s 3d ; Mangaliso, 23 8s 3d ; Martha Swaartbooy, 23 8s 3d ; Ningani Mwali, 23 8s 3d ; Peswa Denga, 23 8s 3d ; Metjie Barnabas, 23 8s 3d ; Duiisa, 23 8s 3d ; Tundini Ndaraza, 23 8s 3d ; Ngameko, 73 8s 3d ; Biko Nyembezi, 13 8s 3d ; Mfundu. si Dlazalwani, 73 8s 3d.

ISAZISO SIKA RULUMENTE,

Impahla xelwa ngapantsi, eyafunyanwa idungudele kwesi siqingata, iyakubetelwa intsimb yefandesi ngapambi kwenkundla yamatyal, kwa Qumtu ngolwesi-Hlanu, 21st November, ide ibe ikululwe kwangexa ngapambili:—

1 Inkabi yehashe efosi, ubude zizandla ezili 14, enebala ebunzi, upawu kwindlebe yokunene yinyanga, inessilonda, nempawu zokubotshwa, seyikulile.

2 Inkabi yehashe efosi, ubude zizandla ezili 13, itive cipu-cipu kwindlebe zombini, inamabala amhlope emhlana, ekuminyaka esi 7.

3 Umntuqwakazi, obude buzizandla ezili 14; itive cipu ngasemva kwindlebe yokohlo, seyikulile.

4 Inkabi yehashe egwangqa, ebude buzizandla ezili 13, inebalana ebunzi, amonjha angemva amhlope, nelangapambili ekohlo, linempawu zomqobosho, nebala elimhlope ezingxalen, lidala.

5 Inkabi yehashe egwangqa, ebude buzizandla ezili 14, inebalana ebunzi, inqina langemva lokunene limhlope, indlebe yokohlo itive cipu ngapambili, iminyaka isi 7.

6 Ilungakazi, lanyisa ngetole elikwalunga. W. T. BROWNLEE, R.M.
Resident Magistrate's Office. Qumbu, 15th Oct., 1890.

Ikaya Labantsundu,
KIMBERLEY.

AT DI YA WAZ ISA 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,

Izicelo okuliambisa Posi Zonyaka we 1891.

ZIYAKWAMKELWA kude kube ngo 12 O'clock, emini, ngo 15 November, 1890, e Fort Beaufort, ngo 10 November, 1890, Barkly East, ngo 7 November, 1890, e East London, ngo 4 November, 1890, e Graaff-Reinet, ngo 31 October, 1890, e Cathcart, ngo 7 November, 1890, e Victoria East nase Stutterheim, ngo 27 October, 1890, e Cradock, ngo 1 November, 1890, e Transkei, ngo 15 November, 1890, e Queenstown.

ISAZISO.—No. 113, 1:90.

Surveyor General's Office, Cape Town, 27th October, 1890.

Iifandesi le Mhlabha ye Nqesho. **KUYAZISWA** ukuba imihlaba ye Nqesho esaleleyo, ekankanywa ngapantsi, emi kwi Siquingata sase Monti, eyayike yanikwa ama Migrants, aselebnye washumayela u Rulumente ukuba uyihlutile, iya kutetelwa ngefandesi nge Siquendwana 5 se Siquendu 11 Umteto No. 10, 1877, ngapambi kwe Ofisi ye Mantyi e Monti ngo 11 o'clock kusas?, ngolwesi-BINI, 16th DECEMBER, 1890. Ingxelo engapezulu inokufunyanwa kwi Ofisi ye Mantyi e Monti.

L. MARQUARD, Surveyor-General.

ISIQINGATA SASE MONTI.

1. Lot 782, Isabelo No 5 e Vander Kemp, j ubukulu zi mokolo ezi 20, i square roods 375. Uxhonywe nge £2 8s 8d; indleko zo cando £10 8s 4d; itayitile £1 12s 3d. Ingqesho ipele ngo 3rd May 1890.

2. Lot 787, Isabelo No. 7 e Vander Kemp, I ubukulu zi mokolo ezi 15, i square roods 492 Uxhonywe nge £5 5s 6d; indleko zo cando £10 9s 1d; itayitile £1 12s 3d. Ingqesho yapela ngo 3rd May 1890.

3. Lot 752, Isabelo No. 31 no 32 Block A. e Lilyfontein, ubukulu zi mokolo ezi 25, i square roods ezi 590. Uxhonywe ngama £27 15s; indleko zo cando £8 Gs 1d; itayitile £1 12s 3d. Ingqesho yapela ngo 13th September 1887.

4. Lot 754, Isabelo No. 35 Block A. e Lilyfontein, ubukulu zi mokolo ezi 19, i square roods 192. Uxhonywe ngama £12 13s 1d; indleko zo cando £6 10s; itayitile £1 12s 3d. Ingqesho yapela ngo 17th September 1887.

5. Lot 755, Isabelo No. 31, Block A. e Lilyfontein, ubukulu zi mokolo ezi 21, i square roods 410. Uxhonywe nge £42 13s 9d; indleko zo cando £7 7s 2d; itayitile £1 12s 3d. Ingqesho yapela ngo 17th September 1887.

6. Lot 513, Isabelo No. 9, e Brakfontein, ubukulu zi mokolo ezi 27, i square roods ezi 336. Uxhonywe nge £48 13s; indleko zo cando £10 8s 8d; itayitile £1 12s 3d. Ingqesho yapela ngo 26th March 1890.

7. Lot 750, Izabelo Nos. 27 no 28, Block A. e Lilyfontein, ubukulu zi mokolo ezi 34, i square roods ezi 270. Uxhonywe nge £85 12s 1d; indleko zo cando £9 14s 2d; itayitile £2 2s 3d. Ingqesho yapela ngo 13th Sept. 1887.

8. Lot 753, Izabelo Nos. 33, 34, 36, Block A. e Lilyfontein, ubukulu zi mokolo ezi 39, i square roods ezi 550. Uxhonywe nge £93 2s 6d; indleko zo cando £8 15s 5d; itayitile £2 2s 3d. Ingqesho yapela ngo 17th September 1887.

9. Lot 562, Isabelo No. 10, Block B. e Lilyfontein, ubukulu zi mokolo ezi 26, i square roods ezi 180; Uxhonywe nge £16 9s. Ingqesho yapela ngo 11th November 1894.

10. Lot 1,018, Isabelo No. 15, e Gqunube, ubukulu zi mokolo ezi 12, i square roods 279'637; uxhonywe nge £6 17s 1d. Ingqesho yapela ngo 30th September 1893.

11. Lot 1,023, Isabelo F, e Gqunube, ubukulu zi mokolo ezi 14, uxhonywe nge £7 13 4d. Ingqesho iyakupela ngo 30th September 1893.

12. Lot 668, Isabelo No. 114, e Kwelera, ubukulu zi mokolo ezi 20, i square roods ezi 515; uxhonywe nge £11 15s 10d; indleko zo cando £10 4s 9d; itayitile £1 12s 3d. Ingqesho yapela ngo 20th September 1888.

13. Lot 484, Isabelo No. 3, Mendell's Farm, ubukulu zi mokolo ezi 234, i square roods ezi 575; uxhonywe ngama £242 16s; indleko zo cando £13 11s 1d; itayitile £4 12s 3d. Ingqesho yapela ngo 7th November 1888.

Ikaya Labantsundu,
KIMBERLEY.

AT DI YA WAZ ISA 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,

W. & O. GOWIE,
GRAHAM'S TOWN.]

Abahlolo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQUALA:-

O HADNOTT & Co. (Magqadaza),

EYONA VENKILE INDALA E ROMANIYA BANTSUNDU, balenzela amalungelo anelisayo ngenxesha lobunzima, bonke abanezikweliti kubo ukuza ku June, 1890, igokuti bavume ukutabata nokuba li IOs. endaweni yeponti, bangazi nzala, kuzo zonke izikweliti labamnyama ezihlulwe ngapambi ko December ozayo, baze bamnike umntu ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO:—

O HADNOTT and CO. (Magqadaza)

Batengisa koze nemali, ngamaxabiso ahliswe nangokugqite abekuko, waye otenge kubo ngemali saneliswa kangangokuba enze mpinda yokuya kutenga kubo- utifuti; ngalendlela zindimbane zitenga kubo betsalwa luhlobo .batengisa ngalo ezitorem zabo .po abantsundu bafumana okwanelisayo ngempali yabo. Apo nine Ledi, u Notyebisa., ikumintengela estoreni, ne " Mvo " jyileselwe ngapandle kwexabiso.

O HADNOTT & Co. (Magqadaza).

ISITORA SOMZI ONTSUNDU,
QUEENSTOWN.

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

Amayeza ka Cook Abantsundu,

UMZI ontsundu ucelelwa ukuba ukange' lise lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuzazazo. 1/6 ibotile. Elika

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

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile. Elika

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COOK Ipils. 1/ ngecookisana. Eka

COOK Incindi Yezinyo. 6d. ngebotile. Oka

COOK Umciza Westepu Sabantwana. 6« ngebotile. Oka

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G. E. COOK, Chemist,
E QONCE.
uba ngawenkohliso angenalo igama lake

OLUKA

Gowie Uluhlu Lwezityalo.

Luka NOVEMBER.

I COLEUS ne FUCHSIAS, Eli lelona xesha lokutemela ufumane ezi zityalo. Ixabiso 7 6 ngedazini, eziketwiweyo.

Kanyela i Catalogue ka Gowie ye Nilakohlaza.

HLWAYELA Tomato, Cucumber, Ivatala, Amatanga, Marrow, Umbona, lertyisi ezimfupi, French Beans, njalo-njalo ; malinga ekupeleni kwenyanga, I Cauliflowers na Makapetshu.

I Cucumbers, Marrows, ne Tomatoes ezikula ngokukuleza maziwipe amanzi futi maxa libalele. Kwi Tomatoes makufakwe izinti eziya kunyuka ngazo.

HLWAYELA I Cockscomb, Globe Amaranth, Balsam, Portulaca, Zinnia, nezmye mtya-ntyambo ezibutataka , kanjako i Phlox, ne Mignonette.

W. & O. GOWIE,
GRAHAM'S TOWN.]

Abahlolo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQUALA:-

O HADNOTT & Co. (Magqadaza),

EYONA VENKILE INDALA E ROMANIYA BANTSUNDU, balenzela amalungelo anelisayo ngenxesha lobunzima, bonke abanezikweliti kubo ukuza ku June, 1890, igokuti bavume ukutabata nokuba li IOs. endaweni yeponti, bangazi nzala, kuzo zonke izikweliti labamnyama ezihlulwe ngapambi ko December ozayo, baze bamnike umntu ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO:—

O HADNOTT and CO. (Magqadaza)

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O HADNOTT & Co. (Magqadaza).

ISITORA SOMZI ONTSUNDU,
QUEENSTOWN.

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

Isihlomelo kwi “ MVO ZABANTSUNDU,” November 13,1890.

GRAHAM’S TOWN ADVERTISEMENTS.

TRANSKEIAN TEACHERS’ ASSOCIATION-

QUEEN’S TOWN ADVERTISEMENTS.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu],

E-GRAHAM’S TOWN.

Saneke ltyali ezitshipu kanye, ezona zintsha, ziqala kwi 3/- inye. Ikaliiko Emhlope ne Brown, iqala 2/d. 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 11- 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. lid. inye.
IBHATYI ZE STOFU, ziqala 6s. inye.
ISUTI Emhlalayo umfana iflshini entsha, 21s.
IHEMPE, Is. inye.

Oze kutenga apa ngokwalatiswa yi “ Mvo ” maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (£1), uyakubuyi ayinikwe isheleni ngeponti nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM’S TOWN

LADY FRERE ADVERTISEMENTS.

J. W. G A RRETT & GO.,

LADY FRERE,

I ZITO RA EZITSHIPU

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

Kunikwa amaxabiso angapezulu ngo BOYA, IZIKUMBU, UKUTYA, ne. MPAHLA EHAMB AYO.

Ololiwe ba-Komkulu—base Mpumalanga.

E- MONTI.

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

ITIKITI ze First, Second, ne Third Classes zokuya nokubuya ngamaxabiso atotyweyo ziya kunikwa ukuya e Monti, ukusuka e Aliwal North nezinye izitishi ukuza e Peelton ngo November 17, 18, 19, 20, ne 21; nokusuka e Qonce nezinye izitishi ngo November 19, 20, 21, 22 ukuya e Monti, ekunokugodukwa ngazo de kube ngo 30 November.

Ingxelo ezeleyo ngamaxabiso okuhamba inokufunyanwa kwizalatiso ezincanyatiselwe ezitibini
T. R. PRICE, Umpatiswa. 120H

East London, September, 1890.

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 apuzulu 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.

qt30Lo

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.

Tsomo Post, 27th Sept., 1889.
Yavulwa ngeculo nangomtandazo, eseshlalweni u Mr. T. Ndwandwa; kwafundwa imicimbi yengapambili, ayamkelwa; kwandululwa ngu Mr. Hlahle waxaswa ngu Mr. R. Ndingane, ukuba ingaqiniselwa de kufike u Nobhala kwavunyelwana.

AMALUNGU.
Messrs. T. Ndwandwa Chairman, J. Ntozini, R. Ndingane, Hlahle, M. Mbeki, S. Mabula, F. Sidziya, P. S. Lusasen and Miss. H. John no Mongameli u E. L. Coakes owafika ngemini elandelayo. Kwandululwa ngu Mr. R. Ndingane waxaswa ngu Mr. M. Mbeki, ukuba kufundelwe abangenayo imiteto ye ntlanganiso. Amalungu amatsha: Mr. J. Nangu and E. Mlokoti.

IKOMITI YE COMPULSORY EDUCATION.
Komiti yase Butterworth yenziwa ngu Mr. T. Ndwandwa, kwafutnaneka ingawuqubanga kakuhle umsebenzi wayo. Eyase Tsomo ipetwe ngu Mr. J. Ntozini, ! wati basaquba abakagqibi umsebenzi wabo; kwabonakala ukuba abayenzanga inyameko noko. Eyase Ngqamakwe epetwe ngu Mr. R. Ndingane yamkelwa ingxelo yayo ngokume omekeyo. Eyile longxelo. Sabona ukuba ituba elihle lokuhlangana nezibonda kukuya knzo zindawonye; sakumbula ukuba ziba nentlanganiso nemantyi yazo, yonke i Mivulo yokuqala enyengeni. II. Saya ke kucela ku mantyi imvume yokuya kuteta nezibonda iko nayo imantyi ngawo lomcimbi, yavuma yati singaya. III. Saya ke sobatatu R. Ndingane, W. F. Bassie, P. S. Lusasen. Isiteti ingu Mr. Bassie; zaquba ke inkosi nomantyi owazo umsebenzi, zada zawuteza, kwe suka u Mr. J. Mazamisa wasibika ku mantyi, yati ewe, ndiyawazi lomadoda matatu ndiwabonile, watsho waquba kwa umsebenzi wake. Sada sacelwa ukuba sinyukele kufupi sitete, sayiquba ke inteto yetu sada sagqiba.

Wayitakazela kakulu umantyi u Capt. O’Connor, wancomaukulunga kwelicebo, ebonisa ubulumko abanabo ngoku abantu, nokungavumi ukuxasa imfundo kuba besiti akuko meto ngokufundiswa, ngamagqweta. Yavumelana yonke intlanganiso ukuba mayibeko imfundo enyanzelayo. Kwandululwa kwangu Capt. O’Connor ukuba babhale inwadi beleloqela njalo ukubikela or ukucela u Rulumente ukuba ayikanele lendawo, ukuze emva kwenzwadi kwenziwe isicelo (petition), eyakubhalwa amagama amaninzi e Ngqamakwe, e Butterworth ne Tsomo, kwavunyelwana. Nge 27th ka Sept. 1890 pambi ko Hon. P. H. Faure u Capt. O’Connor wayingenisa, ateke u Hon. P. H. Faure, woyicinga akufika e Kapa. Umbulelo ngu P. S. Lusasen waxaswa ngu Mr. Mbeki ukuba abulelwe u Capt. O’Connor ngokwamkela lamadodana aye yile nangendlela ekubonakala cyikutalele ukuyizama, ede wayingenisa nakolilu ngu lika Rulumente; kwavunyelwana.

Ingxelo ka Mr. J. Ntozini ngomcimbi wemali, saya e St. Marks i President i yambhalela u Rulumente, andikayiva impendulo ka Rulumente.

MOTIONS.

I. Amalungu makahluzwe by J. Ntozini, waxaswa ngu R. Ndingane. II. I Akungefumaneki tuba na ukuba ivenkile ziyirole imali yokutya. III. Kundululwe ngu Mr. S. Mabula ukuba zibhatalwe i Teachers ngabantu nge 6 months, waxaswa ngu Mr. E. Mlokoti. Adjourned at 11 p.m.

Yahlangana ngentsasa elandelayo. i Kwangeniswa ngu Mr. J. Nangu i Motion nge school materials, no Mr. Mbeki ukuba indlu ye Teacher mayibe nihlope.

U Rev. W. S. Caldecott wafika, kwanzuzwana epulupula, wacela ukuba ake amazwana; wavunyelwa. Watsho ngengeto ebukali nemnandi kwintloko ezintatu. I. I Teachers mazitete isi Ngesi. Andinabuciko bokuyilanda lonteto. II. I Teachers maziyifundise i Bhabhile, kuba imfundo yenzwadi zodwa ijenzakalisa xa umntu angayifundiswa i Bible, ifana nesikele sokugugula esibukali, oti ugugule kakuhle ngaso kanti usenokuzinqamla umqala ngaso; III. I Teachers mazisebenze umsebenzi wezandla, kuba ukuba umntu akasebenzi usisusulu sika Satana sokuwa esonweni, watsho wati, “ Idleness is the enemy of all Righteousness.”

Yafika i President u Mr. Coakes pambi kwedinala, yanika ingxelo yenzwadi eyayiyitumele ku Sir Langham Dale, ngemivuzo yo Titshala; yati nantsi impendulo ka Sir Langham Dale: “ Ndozinyusela i Teachers apo ndite ndafumana kuko inqubo enobom.”

IMALI ENGAROLWAYO ZIVENKILE.

Mr. J. Ntozini: Lento yenziwa zivenkile mayiliwe yilentlanganiso, yenye yembali ebanga ukuba abantu bangayiroli imali yezikolo. Kunzima ukuba abantu barole nerafu zabo ngokungapumi kwemali ezivenkileni. Makufunwe iqinga. Mr. M. Mbeki: Lendawo iya kucelwa kubani? Mr. Ntozini: Makucelwe ivenkile ize itenjisiwe ukuxaswa sith sonke. Mr. F. Sidziya: Uqigibile u Mr. Ntozini, kodwa mayitette kwizibonda zetu. Mr. J. Nangu: Bafanele abelungu kuba bafuna imali, nati sifuna kwayona. Kulilungelo ukuba unike u Titshala or Umfundisi ukutya oko, ufuna imarikena? Mr. R. Ndingane: Ngubanina ova kubagweba abelungu bevenkile ezivenkileni zabo, ngenito zabo? Mr. T. Ndwandwa Makufunwe indawo yokuba lento ingasenzakalisi. Mr. Ntozini: Ndiya liroxisa icebo lam. Yapela intlanganiso.

ETHIOPIAN C.C. VS. STAR OF THE EAST C.C.—

Nge 1st November kwaqubisana ezi club zingentla emhlabeni we Tiyopiya, yatyiwa Inkwenkwezi nge 18 runs. *Ethiopian C.C.*—Rev. J. W. Gawler b Sakinn 26, K Tshona b Fredricks 2, D Kadi b do 1, S Lwana b do 1. R Christian b Sakinn 2. G A Ross b do 1, S Maqanda b Fredricks 1, J Mpindwa b do 0, J Katyana b Sakinn 0, J Qoto not out 1, J Mazantsana b Sakinn 0 Extras 8, Total 43. *Star of the East C.C.*—E Kaskinn b Ross 4, H Esmiel c Lwana b Christian 4, A Bardadim b Ross 2, G Fredricks b do 1, E Sakinn b do 7, G Tayboe b Cwristian 0, Esh mar c Kadi b Christian 2, E Seijep not out 0, Paul b Ross 0, Abdoll b Christian 1, Abraham b do 0, Extras 6, Total 27.

CHUDLEIGH BROS.

QUEENS TOWN,

X’ UFUNA

YONKE IMPAHLA YAMALEDI YOKUNXIBA.
YONKE IMPAHLA YAMADODA YOKUNXIBA

Yiyona ndlu izigqita zonke e Komani ngokulunga kwabafuna ukutenga IZIIL A NG U.

KWANGOKUNJALO \$ UKUSIKA \$ INGUBO.

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

Ningalibali xa niye e KOMANI O CHUDLEIGH BROTHERS.

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

PRICE BROTHERS

I-ARENTE EMTETWENI.

QUEENSTOWN.

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

Baquba Imicimbi enge Mihlaba; Bahhala Nemvumelano.

Umsebenzi bawenza ngenyameko ngamaxabiso emfanelo kupela.

KANIBALINGE

UMGUBO WE DIPU YE GUSHA OMTSHA.

Ningatnina ukuzingenisa emngcipek weni we Dipu ezine Tyefu? Akuko mfuneko.

UQINISELWE NGENCWADI ZIKOMKULU, 1890.

OKA

OKA

McDougall McDougall

Umguho we Dipu Ongenatyefu,

UTSHABALALISA IBHULA NEZINYE IZILWANYANA

Ezigusheni, ezinkomeni, emahasheni, ezibhokweni, ezinjeni. ezintakeni zasekaya, njalo-njalo.

Ulelona yeza le Bhula.
Utshabalalisa zonke izilwanyana kuyo yonke into Ehabbayo.
Usindisa kwi mbuzane zentlobo zonke.
Upilisa zonke izilonda namanxeba.
Uhlumisa uboya kakuhle.
Ulungisa kakuhle ngapandle kwengozi.

Awunayo kanye ingozi mononakalo obangwa kuldamba ngamayeza anetyefu.

AWUNANGOZI KANYE. AWUNATYEFU KANYE.

QQALA.—Awunangozi kumntu nakwi ramncwa; ukuba kune imvula emva kokuhlanjwa, okanye kokusetyenziswa kwawo, akuko tyefu ingawela emadlelweni.

Ukwiziquma za 20 e gallons zamanzi kwi Gusha ezi 25.

LONDON: 10, MARK LANE, NEW YORK, MELBOURNE, AND BOURNE AYRES

McDougall Bros.

YIYA KO

PEACOCK BROS and WEIR,

KING WILLIAMSTOWN.

Unokutengwa nakuyipina Ivenkile yelase Maxhoseni nase Mbo.

PEACOCK BROS. NO WEIR,

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

Ihabile, Ezinkozo, Inqholowa, Irasi, Imbotyi, I.ertyis, Umbona, Amazi- mba, bahlele benawo. qt31090