

Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESI-NE, NOVEMBER 20, 1890.

[No. 314

KING WILLIAMSTOWN ADVERTISEMENTS.

Beauchamp, Booth & Co.

(EBIYEKA J. J. IRVINE & CO.)

Ivenkile YE MPAHLA EZIBUHLUNGU NGA-MAXABISO ANGATSHIPU.

ITYALI—Zintle kodwa ziyahlwa, ziqala kweze 4/6 to £2 inye.

I PRINTI ezi "best" ezihlanjwayo 6d. yard.

Edluliseleyo itshipu i Satin Emhlope ne Cream i Muslin yokunxiba enemigca 4½d. yard.

I Satin Ezimhlope nezi Cream, 102d., 1/-, 1/6 nge yard.

Ingubo Zabatskakazi ezenziwa nge zintsha ifashini.

Iflawa Zabatskakazi. Izigubungelo Zabatskakazi.

Ingubo Zokutshata Zamadoda, Izitofu zokwenza Ibhulukwe Zokutshata Ziyasikwa.

Ibhatyi Ezimnyama ezi "best" Zetwidi.

Yizani kuzibonela ezimpalila ngokwe-nu Ngapambi kokuba nitenge napina yiyani. ko

BEAUCHAMP, BOOTH & CO.

E-QONCE, KINGWILLIAMSTOWN.

KWABAZA KUTSHATA

KANIPOSE AMEHLO APA!

Nitini ngesisivato Somtshato esitungwe kwa

PASCOE (kwa "POLOKOCO,")

Kir gwilliamstowr. Yixeleni into embi kuso, ukuba iko



ITYALI ZETU—TJYEVA? ESPECIALY ezabatskakazi. Ningalibali- PASCOE (kwa Folokoco), ngezantsi kwetyalike ye Ricotti, e Qonce, apo nom'bona kona SALUFU.

AMAFANDESI KA J. D. ELLIS.

UMTETELI-FANDESI U ELLIS utengise Qonce yonke imihla emva kwe Malike yakusasa—ngo Mgqibelo kuhlala kuko Impahla yokufuya etengisayo.

Atnafandesi ake Impahla Ehambayo alako

E-MTONJENI, K.EI ROAD ngolwesi-TATU Iwesibini ezinyanga zonke.

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

Kuyo yomihini 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.

EKA GRAY
Incindi Epitikeziweyo

LINSEED NE

HOREHOUND,

Lelona Yeza le NKOHLOKOHLLO INGQELE, nazo zonke Izikuhlane zo MQALA ne MIPUNG- A.

1/6 NGE-BHOTILE.

2/- LITUNYELWE NGE POSI.

Ngamanani Nanganye kwa

P. GRAY, Chemist and Druggist,

CAMBRIDGE ROAD,

KING WILLIAMS TOWN.

ABATSHATILEYO.

MAYEZA-GWASHU. — Kutshatiswe e Kimberley, ngu Rev. Jonas Conjwa, nge 28 October, 1890, u PHILIP J. MAYEZA, unyana omkulu ka Jon. Mayeza, no EMMA GWASHU, intombi yokugqibela ka John Gwashu, yase Tyume. 3t2011 ;

ABAZELWEYO

LOKWE.—E Goshen ngo 2nd November, 1890, u Mrs. J. S. Lokwe ufumene INTOMBI.

ABALAHLEKELWEYO.

Amahashe! Amahashe!
NDIHLAB'UMKOSI mawetu wamahashe Zinkabi zimbini, enye LIGWANGQA elide, linekolwina encinci, nomtshiso S.M. Enye yiponi EBOMVU, etive tshivi. eyekohlo indlebe, ikwa nomtshiso S.M. Alahleka e Goso. Olandisileyo ndomvuzwa ngovuyo olukulu. Abhalele ku P. S. MAZWI, care of Mr. R. Viedge, Tabase, Umtata. 20

IGAMA! IGAMA!!

O CHARLES B. ZWAARTBOOI ' no STEPHEN B. ZWAARTBOOI, base Cookhouse namhla baya liguqula igama bango "SOXUJWA." 3t2011

IHASHE! IHASHE!

NDILAHLEKELWE lihashe lam ELIBOMVU elibubhene, linekolo, line bala elimhlotshana empumleni, lineqina elimhlope ngasekohlo ngemva, linempawana ezimbini kwangasekohlo endlebeni, linesinci ceikulu ; nxa lihamba likwelwe ungati lino nyonga, kwangase kohlo, kanti hayi ; nxa lipala ligoba intloko ixesha lonke ngapandla kokuba liyabaleka ; liyakwazi ukubaleka kakulu kwano kuqhusha, angade enele pambi kokuba lipale kupela, amaqina liwatata kakulu liyigobile intloko ixesha lonke likawuleza. Wovuzwa ondilandisileyo.

THOMAS MQEDAZWE,
4t2711 Healdtown, Fort Beaufort.

EDWARD T. JONES,

(Obefudula ekwa Attorney R.

W. ROSE-INNES.)

UNGU MTETELI-MATYALA,

Umbhali we Mvumelwano, no Mguquli- Magama Etaitile.

E KOSTAD,

EAST GRIQUALAND.

Isalatiso sokubhalela u

Mango Nyati,

c o H. Burls, Esq.,

Brakpan, P.O. Boksburg,

via Johannesburg, S.A.R.

CH. FRIEDRICH'S'

(YEMA NGO 1858),

UHLALA ENAYO ININZI

Impahla Etengisayo,

Ziswekile-kofu, njalo-njalo, Impahla Yendlu, Ingubo, Ubuqeleqele, Eye gilasi, Into zokudlala inisapo, njalo-njalo.

IMBEWU zika SUTTON zezityaloZ st21U
Zegadi.

UNYAMEKO KWA BAMNYAMA

UKUTETELA Amatyalu, Imicimbi Yimihlaba,

Ukubhala Iminqopiso Lwenziwa ngo

HOWARD & WEBB,

Emva kwe Zitola zo BAKER, BAKER & CO.

E-QONCE

DYER AND DYER
KING WILLIAMSTOWN.

IMPAHLA EZINTSHA,

(Ngo Stemele bonke).

Ibhulukwe zamadoda ze Flannel emhlope ziqalela kwi 7s. 6d. nge par.	
Ibhatyi " Zelanga zelinene "	7s. inye.
Ibhulukwe " " "	5s. nge par.
Ibhatyi " Zehlobo ze Holland "	4s. 6d. inye.
Ihempe " ze Tennis "	2s. inye.
Ihempe " Ezimhlope "	3s. inye.
Ihempe " Zokusebenza "	1s. inye.

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

Zonke intlobo zengubo Zamakwenkwe, Zabafana, nezamadoda.

Ibhulukwe zekodi ezisikiweyo ziqalela kwi 6 nge par.

Impahla Entsha, Amapini, Ibhola, ne Net ze Tennis ezisand' ukwamkelwa.

IMPAHLA YE BHOLA.

IBATI, IBHOLA, IZINTI,—EZONA ZITSHIPU E KOLONI,—ZININZI

ZENZIWE NGABONA BENZI

GQALA.—I Club ziteugiselwa ngamanani elungelo.

Isuti zamadoda ezisikiweyo ziqalela ku 50s.

(Iziziba nento zokuzimcjela, zinikwa ngesisa kozifunayo).

Intlobo ezihleliweyo zokucitshwa, ze Zitofu, ze Diagonal, ze Serj, Zszitofu ezitofotofu, ze Kodi.

Umsebenzi, uhlobo, kwanokummila umntu,—

Kungabekelwana ngako.

IVENKILE ETSHIPU E KOLONI

DYER NO DYER,

KING WILLIAMS TOWN.

f2310

UKUBA

UFUNA elona xabiso lilungileyo nge NQHOLOWA,

UMBONA, AMAZIMBA, nokuba ZITAPI-

LE

ufuna IMBEWU ELUNGILEYO yokuhlwayela.

Ufuna owona MGUBO, nokuba zinkozo ezilungileyo zokutya.

Ufuna IMPAHLA yako ngentengiso nokutenga e Marikeni

TUMELA okanye EYE

GILBERT FOX AND SON,

MARKET SQUARE,

KING WILLIAMS TOWN.

TRANSKEI ADVERTISEMENTS.

BANTSUNDU! BANTSUNDU!

U GRUBB wase GCUWA

UYANI-BHOTISA.

KE ngoko abati ufudukile bano lwimi. Abatandabuzayo mabeze kuzibonela ngawabo amehlo.

Abanemilanga mabeze kunyangwa ngomchiza wake, bayakuvuyiswa kukumbona. Lingani amayeza ake ezikuhlane zonke—Ayazeka.

IMABUPELE UBUNCOKO.

Kanize nje, nizekubona impahla ka GRUBB. Ilokwe zokutshata i *Ready Made* neziyimicako. Ilokwe zokutshintsha—i Printi, i Kaliko, i Zihlangu (ezizitende zic'opileyo) Intlotyana zonke zempahla yokutshata, nezokunxiba nje kodwa.

Eyamadoda—Onzonza, ne Bhatyi, i Suti, 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, aselenqhiuwe ukuba angawo.

T. E. GRUBB,

BUTTERWORTH.

GIBBERD no BRYANT.

ILOKWE ZOKUTSHATA.

ISATIN EMHLOPE NE CREAM.

25s, 30s., 40s., 50s., 60s.

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 61., 2s., 2s. 6d.

EZE 6d. — I-PRINTI — EZE 6d.

Amabala Amatsha.

GIBBERD and BRYANT.

Iveki.

NGESIPANGO esiwe e Beaconsfield ngo-Iwesi-Bini lwegqitileyo kubulewe abantu abantu abamnyama ngumbane. Ifestire zapuke ku nene.

U JOSIAH umfo ontsundu ugqwelwe ukuxhonywa e Kimberley ngokuhlaba omnye ongu Isaac entliziyweni.

IZULU lidlale e New Castle e Natal kwi mambancemnyama kwanakwi nkabi ye ' nkomo ngobusuku bo-Mvulo ongapaya.

IHOTELE yamanene yase Johannesburg ekutiwa yi President Club, itshe nge Cawa ongapaya.

U MR. G. PIERS imantyi yase Nyara, obebuhlungu uqubela ebutheleni.

KWIFAM ka Mr. Hill ngase Rini kuko inkomo ezele inkonyana entloko mboni onomsila ombhaxa. Iqangqululwe kufunyenwe imibini imiqolo, imbambo izezenkomo ezimbini, intliziyo zimbini kwangokunjalo amapapu nenyongo. Ayipilanga xesha lide.

U REV. J. W. THOMPSON wase Batburst uke wanetuba elele yingozi yokuya ehasheni ebevela e Sundwana ngobusuku.

U MASENTILE obegqwelwe ukuxhonywa ulinge ukubaleka entolongweni yase Mtata. Kutiwa indlu abekuyo ibingeyiyo cyomelelyo. Epumile eboshwe ngemixokelelwane wive Isentile elusike lamdubula lapula umlenze wokunene, enye itsho edolweni ekohlo, enye yemka nenwcele, ekubonakala ukuba uya kuxhonywa selengasemntu.

U CHAS. CHRISTIAN owadubula u Alfred Weels e Kapa ugqwelwe ukuxhonywa.

UNYULO Iwe Palamente obelinsand' ukubako e Somerset East luzake lucikidwe ngamatyala amakulu. U Mr. Palmer, bokumbula abalesi wangena ngevoti ezimbini ngapezulu kwezika Mr. Moolman. Elinene lasala nenitsho libona ukuba i kuko amawokoko evoti kwimani lika Mr. Palmer angati ekwelelisiwe kungene lona.

NGE-SABATA ongapaya kudule pezu kwesixeko sase Rini isicoto esimatye kutiwa abangamaganda enuku. Ngapaya kokuba lityobo ifestire kutiwa amatye adale amaroba kwintungo yendlwana yendawo akudlalwa kuyo nakwezinye izindlu ezifulelwe nge sleti.

IFAMA elingu Mr. Van Niekerk, lase Vrede, Free State ubeke £70 imali ayakuyinka nabanina oyakwenza awona magama maninzi atetayo esi Ngesi ngamagama ngamanye egama u Constantinople.

AKUBON' ukuba ugwebe ukuba axhonywe umfo obedlwendule, u Judge Turnbull ute ulindele ukuba i Ruluneli iyakusiguqula esisigwebo. Ute ngendawoyokuba lomteto wamiswa ngexesha lobushushu waye uyinyanzela i Jaji ukuba igwebele ekufeni, kanti esosigwebo asisakuhanjiswa. Lonto iyeyokuhlisisa iwonga le Jaji.

I BHULU elingu Gert Bezuidenhout libanjwe selise Klerksdorp ngokwenza amacebo obumenemene ukufumana imali kwisitoro sase Johannesburg. Litata umtvalo e Kimberley lilike libolekwe £52 eliyakuyibuyisela e Johannesburg. Endleleni liguqula u 5 weseheke limenza u3; lamkeliswe ke into engapezu kwemfanelo. Seyiqondwa selemkile inkohliso.

U REV. GEO. WEAVIND, oyena mfundisi ungomkulu wase Wesile e Johannesburg usasinga kwelama Ngesi ukuya kupumla ixesha lonyaka. Iramente imbulise nge £80.

EKUFENI kwenyanga efileyo kubanjwe abafana ababini ba Maxhosa ngokupanga umlungu e Appiesdraai ngapandle kwe Bhofofo. Bamlandela epuma esixekweni bebatatu, bati kulendawo bacela imali ! necuba, ate akulandula waseleyeka omnye entloko watsho wawa isiduli.

UMFUNDISI omtsha wama Bhulu ase Kobonqaba (Adelaide), u Rev. W. J. Malan, B.A., utikekulowotni wamkelwa ngovuyo ngabantu bakona ngo 1 Nov.

UDLWE inkomo eziliwaka linamakulu mahlanu Unkosikazi Umjaji nabantu baka ngemfazwe ayiqale nama Bhulu. ! Njengokuba ecela uxolo selerole inkomo ezingamakulu amahlanu.

ingqinwa ngu Mr. INNES, waye no Rulumeni ngokwake oyisekile kuba engazanga weva simbonono sibhekiswa kuye sipuma kwezondawo. Ekutiwa ke kunizi wakowetu omele i Qonce nganina ukuba niyimangale into otonyalalisiwevo viyo umzi onjengose Ngqushwa. Ilbilixesha ukuba usuke wonke ngengcingo ku Rulumeni umzi onganlisiweyo ngo Nobhala upikise okukutyolwa. Tina apa e Qonce bakumiswa singavutwanga ngabo, yaye lonto singxakuyilibala ngamaxesha azayo. Asisakubalibala abantu abasisvisa obu bubu.

Impawana.

KWIZIHLORO ZETU.

NGAMATYALA E " Mvo."

NGENXA yenguqulo eziya kwenziwa ekushicilelweni kwepepa ngonyaka ozayo BAYABONGOZWA bonke abahlobo abanamatyala kwi " 51 vo ukuba baqoshelise kwangoku ukuhlala besisa ekupeleni ko NYAKA lo.

J. TENGO-JABAVU. 23 October, 1890.

ULAULO Iwama Putukezi e Delagoa Bay lungeniswa kwelo abamhlope abavelakwelabo e Yurop. Batika ngamaqela ekulu nangapezulu, baye abasebetikile besewakeni clinamakulu amane. Befikile kona bafumane bagalelwe ukuba bazibone. Elo lama Putukezi asizwe laka lasetyenzwa, emakube kokona kuzakuqalwa ngoku.

SIYAWUNCOMA umoya wokuvelana ngobuhlanga wababela letu bomandla we Burghersdorp ukuzinika inkatazo ukuba umcimbi wokudutyulwa kuka Arosi, umfo omnyama, li bhulu u Van der Walt, usondezwa entetweni ekubeni ube use ubetiswa ngomoya. Bangene kwindleko yokuputuma u Mr. B. W. Rose-Innes kulwa e Qonce, otume u Mr. C. Bose-Innes ukuya kwuteta lomcimbi obumele ukutetwa ngolwesi-Bini lwaivekile. Batanelwe kupumelela ngokuyakuti kubanelise abantu bakowetu.

KWEZOCINGO ezivela Pesheya abalesi bayakufumana indaba ezimbi zokungqubana kwe treni ngase Taunton, ekufe abantu abasixenxe, bangxwelerwa abanye. Enye iwe ibitwele ixenye vabantu abasikekele u gomkombe eyi " Norham Castle." Unyana ka Rev. G. Mbongwe u Mr. Titus Mbongwe, wase Horton, obesiya e Amerika ngemfundo waye ekwile kulomkombe. Akuaicile ukuba unxayipina yena kulembubho,—kuba kumagama abafileyo nakuba liko igama lika Titus, kusuka kutiwe ngu Bayliss. Elase Bhai i *Telegraph* yona iti lo "Titus Bayliss ngulonyana ka Mr. Mbongwe. Liti ngaye: " Pakati kwabatilweyo kuko igama lika Titus Bayliss, umntu omnyama, obesemnyango wempilo etemisibayo kweziveki zintatu zigqitileyo. Uyindoda apa, ukuba asiposisi, eyatsala intliziyo ka Mr. McAdoo, Umpati we Jubilee Singers, watunyelwa nguye ukuya kufunda kwenye ye College zase Amerika eyazekayo. Ushizana olungu Titus lwemka kweli luyindoda echayitileyo, ebonakala iyakuba nentsikelelo abangenayo abanye abantu bakowayo ngetuba lamalungelo. Makabe ubekangele kwixesha lokubuyela e South Africa ukuba kuba ngumfundisi nomkoleli wabohlanga lwake. Isipelo sake sibe sesiluzi." Lendawo yokufa kuka Mr. Mbongwe ayihlambululekile kanye, esingavuyi kunene isipumo sayo ikukuba abe usindile. Sitsho ngalendawo: kuluhlu lwabahambe nge Norham Castle ungene ngegama lake kakuhle u Titus E. Mbongwe, yaye iko enye indoda engu John Bayliss. Lendawo ibanga obubudidi kukuti igama lika Titus lilunge no Bayliss. Umzi wonke uyakunqwenela ukuya ukuba usindile.

EZA PESHEYA KOLWANDLE.

Kute nga Sabata itile into abati ngu Edward Easton, yazidubula pakati kwe tyalike eyi St. Paul's, e London xa kuhnjiswa inkonzo.

Ipapa lase Chicago kwelase Amerika lixela indaba zokufa kosana olunyanga ntantatu ngendlela engumngaliso. Kutiwa ukufa ku bangive yimazi yekati, ekutiwa itike yawutsala ngempumlo umpemfumlj womutwana. Lekati ibitandwa kunene kulomzi yaye ibisondezwe ngabom emntwaneni ukuba imouwbabise, suka yezuza oku.

U Mr. Arthur Barkly, unyana womnumzana owayeke eyi Ruluneli yeli u Sir Henry Barkly, ubuhlele. Ubesand' ukushiya isihlalo sobu Buluneli base Heligoland, isiqiti esinkelwe kuma Jermeni ngu m'buso we Nkosazana. Apo aziwa kona kakulu u Mr. Barkly kweli kuse Lusutu apo wayeke wapata isihlalo sobumantyi.

Isihelegu esoyikelayo sihle entlanganisweni yemuselelo ebikwindlu enkulu yenlanganiso yama Wesile ese Manchester, u Rev. James Chalmers, M.A., uti, emi ebalisa ngento ekufuneka zenziwe ukuhambisela pambili Ilizwi kweso siqingata, esatete ishumu le miniti, avakale esiti, " Ndicinga ukuba kwanele endikutetileyo, abonakale etyafa eyakuwa ngobuso. Unqakulwe limene elibe lileli kufupi, walisiswa pezu kwesitulu, wafa kwangeloxesha engabanga senza zwi. Ube ngumfundisi imnyaka emashumi matatu anesibhozo.

Imvo Zabantsundu

NGOLWESI-NE, NOV. 20, 1890.

Ukubandezelwa Komzi ose Qonce.

KUBI kuthi namhla, kuba kizakonakala nje namhla intlalo yomzi wakowetu omele i Qonce ngetuba lo Nobhala, wonakaliswa ngabo sibe sisiti bangabahlolo babantsundu embusweni. Asitsho ukuba sibe siposisile ngokubaxhasa kwimini ezigqitileyo ngendawo yokuba sibe sitsalwa ngamabala enyaniso abebewaneka : waye engaposisi ke umntu ukuzinikela ukuba akokelwe bubulungisa nayinyaniso. Sidanile kunene ukuba ibe ngu Mr. INNES no Mr. SAUER no Mr. MERRIMAN abandulula e Qonce ingxushungxushu yo Nobhala, elixa indawo ezibe zipantsi kwalenkatazo cibe ziba kuzakukululwa zona namhla kusondezwe abahlolo babantsundu nje em'busweni.

Elinye ituba elibandzelwa ngalo i Qonce kukuba kusitiwa amawetu anabo o Nobhala njengase Ngqushwa nase Herschel ngokukodwa ase Ngqushwa—aneliseke kunene ngabo. Lonto

Umzi no Kobhala.

INTLANGANISO PANTSI-KWA-MAHLATI.

Ibe nkulu intlanganiso ebimanyelwe e Pirie ngolwesi-Ne wegqitileyo. Imizi ibikolisile ngokuba nabanzamehlo ayo. Owakwa Ndlambe obuqala ukusabela imbizo zoluhlobo unqandwe ngoyinkosi yawo Egqubeni apa e Qonce, waye ube usuke kanobom. Uqutyiwe umsebenzi oqale emini. Kwisihlalo sokupata intlanganiso kubekwe u Mr. Wm. Cebani Mtoba wase Rode. Umhlaleni-intlanganiso uyixelile into ekungayo Ukumiswa kwakona ko Nobhala e Qonce, nokukangela into ezingabekwa pambi ko Mpatiswa-Bantsundu ngedinga awubeko ngalo umzi omele eli lokuba iyakubehla ahambele lemimandla.

UMHLALI-PAMBILI ete kwasu ute o Nobhala bayabazi ekupeleni kwemfazwe le yokugqibela. Bangawakumbula amagama abo o Dorrington, Stulo, Stevenson no Cabhela. Uhluto lwempu nezinye izinto zilha kwixesha labo. Balapa namhla ukukangela into emayenziwe njengokuba kutetwa ngokuba bavuswe. Intlanganiso mayixoxele ukugqiba kumiswe intloko. Umsebenzi wo Nobhala vena uyawazi. Bayinkatazo enkulu. Ngexesha labo kwakuko umsebenzi enzima—ushiso, ubhalo-nkomo. Hile akwaya kuxela lithyala. Inkomo ifikile mayiyokuxelwa msinya, ezifumanele ukuba iko lithyala. Unenkomo waposisa emananini lithyala. Bahamba notshiso oluyinkatazo. O Nobhala banengxabano. Yena waba namatyala amatandatu ngenkato yo Nobhala; akuko nkatazo ingangeyabo. Ngomnye umhla wabuzwa ipasi csekaya ngu Nobhala, ate yena ngamapolisa anokubuya. Ukutsho ke kubonakala benze ilizwi malungana nalento yo Nobhala. Yolandela engokuza ko Mpatiswa-Bantsundu.

U MR. G. SIKUNDLA, ute ababazi bona kwelabo icala kwa Qoboqobo. Ababhali nkomo yinina? Abagcini busela ukuba bungabiko na ?

UMHLALI-PAMBILI upendule wati, babhala ixabiso lenkomo. Inkomo oizuzileyo nokufelwa yinkomo; banika izicapakiso. Malungana nokugeinwa kwento ezibiweyo, lonto iyenziwa ngomteto okoyo kuba kungeko nkomo enokungena emizini yabo ingenanewadi yayo kakuhle.

U MR. S. SITELA ute abagcini busela, kunokutiwa babanga ubusela. Besebenza ngobuntamamni pakati komzi.

U MR. NZELANI NGALWANA, ubuze ukuba ivive ngobanina lento ukuba izta kwezuya ? U MR. TENGO-JABAVU ute, ifunyanwa kwingxelo yentlanganiso yamafama ase Mtonjeni. Ixego u Mr. Innes eliligosa elikulu kwi olisi epete imicimbi ya Bantsundu litumele isaziso kwelo Bantla ukuba lento izakuhanjiswa.

U MR. SIKUNDLA, uvakalise ukungayiqondi lento ukuba into eza kubo iyekuquma kumafama.

U MR. SITELA ute, bona bebepetwe ngu Stevenson. Unobhala ubefike angenise izipitipiti kubantu bomzi umnye; kubo waka wafika ku Magcakeni wajoka ngokuti makohlanguyane abantu, ezilandulele yena ngokuti akasibonda, uyokile yena ku Magcakeni, abone ngemini elandelayo selikelwa lipekepeke lesamani, kuba engayenzanga imbizo. Zezentloni ezi mantyi zininzi ? Bahakutina ukubizwa ngu Dick namhla, ze ngoma belizwe ngu Nobhala, bangaba ngabantu abayakutina ukuyihambisa imisebenzi yabo. Abangabonze inkosi ezimbini. Lento iyakutizelisa ayibonakali.

UMR. MNYANDA ute, nyavuyi ukuba kubo abangazanga bababona onobhala. Yena uyabazi. Ngexesha labo ubungenako nokuxela into yako ungamazisanga u Nobhala. Ezi Inspectors zimbi ; yinkatazo amagunya azo, ade aqita nakwaka Rulumeni ngokwake. Yinto etwele ilunda. Itikile abasokukufumana ukupumla.

U MR. TONGA ute, ingcapukiso enjengeyabo ayiko. Akazi ukuba lento ivuswa yintonina, konakele ntonina. Nendlela yesela—amasela eza ngeneswadi. Yinkatazo lento yenziwa ngalamafama. Ibfanalele ukuba icaswe ngapandle kwamatanda.

U MR. J. MFAZI ute, kubo wafika wamisa nemida pakati kwabantu bomzi umnye, awaka wahlawiswa £5 ngenkomo zake" ngokuba kwicala lendlela ayenze umda yena Nobhala yedwa; utsho wati lisela u Nobhala—ubhala inkomo zabantu ngegama lake.

U MR. AYTON KIVIT, ubuze ukuba ezabe Lungu ziyatshiswa nazona? (Intlanganiso : Hayi).

U MR. NGUZA ute, yena mntu untlokwana incinane selanalele ukuba intlalo iyakuba yembi. Intloko encinane iyanela nokuba zinduna zintlanu ekubeni enkulu inokuzitwala nezingapezu koko (kwahlekwa). Abelungu bafuna ngeziintlo iqinga lobusela; amadoda sebonisile ukuba abakulifumana. Mabaqoshelise entweni.

UMHLALI-PAMBILI ute, ziyabola izikumba kwakubako o Nobhala kuba engoko umntu akuya kusitengisa. Akuko masela atintelwayo. Bahleli kakulu kalomcimbi mabagqibe ngevoti.

U MR. MANGANYA ute, ukuba kutiwa singamasela makutshiswe ezabelungu ukuze ziqondwe xa zipakati kwezabo. U MR. MAGABELA ute, lento ngeyinga tatanga xesha lide. Lento iceliwe zintshaba zomntu omnyama, kwaye kuya kumiswa abantu ezingangena ngabo intshaba. Abangeyamkeli bona. Ute, belapo nje bangabavoti abangenakupatwa ngokwahlukileyo kwabamhlope. Azingetshiswe ezabo, zingatshiswa ezabamhlope.

U MR. SIKUNDLA ute ukuba u Rulumeni uzama ukupelisa ubusela siyavisisana naye kulonto, kodwa akusakunceda luto ukubabeka enkatazweni engasakuvelisisa luto.

U MR. T. MABHENGIZA ute nguye owaye buze ngokutshiswa kwezabelungu kwintlanganiso eyayise Peelton, mhla ku Cabhela waba uyibhenqe ngasesisileni inkulu.

U MR. N. KWANKWA ubuze ukuba bevuswa nje kukuba kufunyenwe amaqela enkomo ezibiweyo pi? (Kutiwe akwaziwa). Ute kukuba engayamkeli lento ebuza njenje.

Kuqosheliswa kwelokuba umpunga wentlanganiso utunyelwe ngu Mhlali ngapambili no Mbhai kwi Ruluneli ukuba kuvakaliswe ukungayitandi komzi lento, waye ucela ukuba iroxiswe. Amadoda apakamiswe izandla abe 84, akwabiko ukolunye uluvo.

UKUZA KOMPATISWA.

Ingxoxo engenteto engabhekiswa ku

Mpatiswa, itabate ixesha elide kunene , Yayeshushu pezu kwenteto eti makuyalezwe imfundo yonyanzelo ukuba iyafuneka, ingeniswa ngu Mhlali-pambili, oxhaswe ngokubukali ngo Messrs. W. Ntsikana, J. J. Adams. (Tshabo), T. Mabhengeza, Nopondo, Mnyanda, Vantyi, Mbewana, Purata, nabanye, baye o Messrs. Ngalwana, Nguza, Mpondo beyaleza ukuba kungatetwa yonyanzelo. Ide ngecebo lika Mr. Tengo-Jabavu yafumana yayekwa kwelokuba ibnye umva iyokuxoxwa intlanganiso ezisemakaya, ezinjengeyase Kubusi ukuze kubuyee kubizwe intlanganiso yokuliqukuma elicebo nganeno kwetuba lokuzi ko Mpatiswa ongekalmisi ixesha ayaknza ngalo.

Ezinye indawo ezibe zitiwe capa zingentlobo zediphi ebingeniswe ngu Mr. Nguza : ukonakala kwentsapo ebuntwini ngenxenoku tshitshiswa kwamacebo okuyigeina ngamasiko etu ebingeniswe ngu Mr. Sitele; namahlali ngu Mr. Vantyi. Ezindawo zonke siyakulinda eyokuqoshelisa amacebo.

Kwakubon' ukuba uluvo lwentlanganiso lutunyelwe e Kapa ngolwesi-Hlanu ngocingo kubuye lempendulo.

Ivela Kobambele Inkulu-Mbuso; Iva ku William Cebani Mtoba, Umhlali-pambili wentlanganiso yabantsundu, Kingwilliamstown; — Ndiyamkelo inewadi vooingo ngomcimbi wo Nobhala ezi Lokeshoni. Ibandla elimisa-imiteto ukuvumela kuzi into yokmniwa ko Nobhala lalinomnqweno'ukub Umnto ubemnye kwindawo zonke, waye kwezinye indawo uquba ngok wanelisayo, ongati ukuba uhanjise kwakuhle e Qonce ubeluncedo olukulu ngendlela yokukusela abantsundu abatabele umteto nabanye. Yinto elus'zi ukuba lengxokozelo ivuswe kumandla wase Qonce icasa umteto wobopolisa ngapambi kokuba ulingwe, kwaye kugabalulwa nasiroro angati akatigele sona u Rulumeni.

Impendulo utunyelwe kolucingo yile:—

Ivela ku Mtoba, Umhlali-pambili we ntlanganiso yabantsundu; Iya kwi Nkulu-mbuso" Luyabuleleka ucingo. Ukupendula: Onobhala abazanga bati bayaneliswa ngabo abantsundu. Seke sanamwa alomteto ngapambi kokoroxiswa lualuloka Sir Thomas Scanlen ngo 1882, ngoko abantsundu bateta ngabakwaziyo. Imo ye Qonce yahlukile kwezinye indawo. Sinemantyi ezizipe ngokubalulekileyo apa e Xesi nakwa Qoboqobo. Siqokela isicelo so M'bhali wetu sokuba sivulelwe ituba lokwenza inteto ngapambi kokuyitwya komteto.

i Asiwachasile amapolisa. Lomteto ubhushulisa abantu abalulamelo umteto.

i Umntandazo utunyelwe ngeposi." i Umntandazo kwi Ruluneli ufakwe eposini ngolwesi-Hlanu, waye uquba umpunga wentlanganiso. Okwanamhla asina situ ba sawo ngeyutu inteto.

ABALIMI NA BARWEBI

Ixabiso loboya kutiwa kumzuzu lagqitilwa lihle kanganokokuba lihlile njoku. ! Imbangi kutiwa kukufika kwento enintshi yoboya baze Australia, kwa ne rafu entsha e United States. Irente yemali pesheya nayo inyukile.

Amanani okudla afune ukuti ehle ngeveki ongapava e Johannesburg, yaye lonto ibangwa kukuhla kwamanani e Transport; Umgubo uhamba kwi 35s ne 40s ngengxo. wa ; ingqolowa kwi 25s ne 27s 6. umbona uhle wada wakwi 24s ne 25s.

IMARIKE.

E QONCE, (Nov. 15.)

Amaqanda—6d to 9l ngedazini Irasi eluhlaza—1/ to 1/9 ngekulu lhabile—1/6 to 4/6 „
 Itapile—11/ to 13/ „ „
 Umbona—3/4 to 3/5 „ „
 Imbotyi—10/ to 10/9 „ „
 Inkuku—1/5 to 1/8 inye Inkuni—2,6 to 41/ ngeflara

Inkuni—22/ to 41/ ngeflara Amaqanda—1/1 to 1/4 ngedazini Irasi eluhlaza—2/7 „ „
 Itapile—11/ to 19/ ngekulu Amatanga—2/6 ngedazini

E RINI (Nov. 15.)

Irasi eluhlaza—4d to 9d ngedazini Amaqanda—9d to 1/2 „ „
 Amatanga—2/ to 3/9 „ „
 Irasi ezinkozo—6/9 to 7/6 ngekulu Isemile—
 4/6 to 5/ ngenxhova Imbotyi—7/3 to 10/6
 ngekulu Umgubo wombona—6/9 to 7/9
 „ Inkuni—5/ to 23,6 ngeflara lhabile—2/3 to
 4/1 ngekulu Umgubo—17/6 to 19/
 „ Umbona—3/6 to 4/1 „ „
 Itapile—17/6 to 27/9 „ „ Ingholowa—15/ to
 16/3 „ „ Amazimba—4/ to 4/3 „ „
 Inkuku—1/3 to 1/11 inye “——

E MONTI (Nov. 15.)

 Indodana emhlope engu Sidney Day yase
 Liverpool, ite yakufelwa yinjana
 ebiyitandasukayazibulalangenxa yosizi.

EZIVELA PESHEYA KOLWANDLE NGOCINGO.—
 Kufike ngolwesi-Ne lwegqitileyo ucingo nendaba
 zokutshonakwenqanawa yemfazwe yelama Ngesi
 kwincakam ye Spain ngase nshonalanga, inabantu
 ababalingani likulu linamanci asixenxe anesitandatu,
 ekutiwa bale bonke ngapandle kwabantu abatatu,
 abasinde ngokudada. Besekufunyenwe izidumbu
 ezi 46.

HERSCHEL.—Um'bhaleli ose Bamboo- ! spruit
 ui alise ngemvula ezimnandi eziwe kwelo. Abantu
 baxakeke bonke ngumsebenzi wokulima.—
 Inlanganiso yokuhanjiswa kwe Lizwi ebiko ngo 26
 Oct., ihambiseke kammandi kanye ngecala lase
 minikelweni, efike kwi £15, ate wavalalisa
 ukwaneliswa kwake umfundisi u ! Rev. G. Weaver
 esiti sekuyiminyaka emitatu nemine waggibelayo
 lomzi ukurola kangaka.—Kwanenguquko yabantu
 inku- iu.—Isikolo semini siquba kakuhle intsapo
 iku 67, yaye ekolise ngokuza iku 56. Ufanelwe
 kukankanywa u Mr. Isaac Tshwete mayelana
 nalomsebenzi mhle kulendawo.

Ibala Labadlali

Oko beke kwavakala ukuba u Mr. P. M. Bowden, i wicket keeper eyayibalulekile ye English Team ka Major Wharton, ubuhhile, nya kuvuviswa umhlambi kukuba ukuba incwadi efike ivela ku Hon. C. Coventry uti akunyamiso ukuba mhhuhile u Mr. Bowden.

U T. M. M. (Grahamstown) unendawo angazivisisiyo mayelana nemidlalo emikulu emiselwe ukufa kwenyanga ezayo ookutwasa kwelandelayo yona. Uti:— Ndifuna ukuba kulo mnyadala webhola ukuba kungani i Romani eli Jisale ukuba asiliboni emapeeni ako, nokuba ndenziwa kukoyika sinina lona, nokuba lishiywa ngabamemi sinina? Ukuba lisele ngokwalo kulo mnyadala, ndingati mna ligwala, kuba ngeke leva kona. Indoda asinto yoyikayo. Ukuba lishiywe ngabamemi boni le kuba intliziyo ye Romani isebuhlungu ngomyadala ska 1886, owawuse Qonce. Ndikolwa ukubalo kulonyaka belinga lingavushiya umnyadala kwenye i club. Nokuba belideliwe ngslingashiywanga I nglitunyelwe isicelo laza alavuma ngokwalo, ukuze sibe nokuti i Romani loyikile. 2. Ndifuna ukuba ukuba yintonjina lento i Uitenhage ikupa i club -ezimbini, nokuba iseyinteto kodwa na kanti ezinye indawo azivunywa nje? Mandipele ndicela ezinye izimvo ikulento.

Ngolwesi-Tatu 5 Nov., kwakudibene i “ Pirates ” C.C. (i club epambili kwezabamhlope apa e Qonce) ne “ Native ” Tournament XI. Kvaqalwa ngo 12 nokubi ni N. T. XI. I wickets zokucala zabamba kakuhle, amanani abamba ngoluhlobo: 1 for 33, 8 for 103, yahlanganisa 112. Zangena i Pirates, kubehle kwakubi emzini wama Yerebe, 1 for 6, 2 for 10, 5 for 43. Laqala apo i boli le fielding u Simpson owenze 39 uveke katatu engekuzi nto kuvuyi no Gerardi le 24 yake uyifumene emveni kokusindiswa. Ukuba le team iya emnyadaleni ne fielding enje, mayiqiniseke ukuba iyakunyhadwa kakade. Sicinga ukuba ne bowling ifumane yamana ukovuywa ngapandle kwe mfanekelo.

Liselinzi ixesha lokuba esisipako silungiswe yile team. Sivakolwa kangako ziseko i match ezisaya kudlalwa pambi kokuba kuyiwe e Bhai ezomana izimelele koda. Esi sona soku fildisha ngenxa yaso sodwa kungalunga nokuba le team imana ukudlala ne Scratch matches ukuze iqelane nokunganda ibhola nokubaleka pakati kwe wickets. I skora: “ Native C. C. Tournament Team ”: Genge c and b Burnard 16, Bali b do 15, Fisher c Grinsell b Burnard 0, Ngeumbe b do 11, Sidaiya b Sutton 15, Seti b W. Simpson 26, Bopi c and b W. Simpson 1, Xiniwe b Simpson 13, T. Zondani b do 0, N. Zondani not out 4, Mantsavi b Simpson 0, Extras 8, Total, 112. “ Pirates C. C. ”: Burnard c Sidaiya b T. Zondani 4, Sutton b do 4, Burns b Bopi 1, T. Simpson b Zondani 10, Grinsell c Bali b Zondani 4, Gerardi b Genge 24, W. Simpson not out 39, Rushton b Bali 7, Fox c Zondani b Ngeumbe 0, Brady c Zondani 4, Crozier b Bali 4, Extra 14, Total 115.

Ngamangeno esibini lapela ixesha kunye nokupela kwe N. C. T. XI yenze 53, yaba iyatinjwa impi yomnyadala 3 runs ikumangeno okuqala.

Kum’bhaleli wase Tinara, sibona ukuba i Tinara ne Rini ikamaleke ukudlala i Tennis e Bhai kwange holiday ezo, nokuba kunqweneleka ukuba nezinye indawo zitumele abadlali ngati inokupu lupuleka lendawo ivela kwabase Bhai.

Abadlali be cricket abamhlope bavumelane ukuba ne tournament e Qonce nge bolide ze Kresmesi.

ETHIOPIAN C.C. vs. WIDE AWAKE C.C. — Nge 8 November odluleyo kwaqnbisana ezi club zingentla emhlabeni we Tiyopiya. Yatiyiwa i wedding cake nge 22 runs.—*Ethiopian C.C.*, J Mpinganda b M Konza 4, J Katyana run out 0, - Rev. Gawler b Konza 20, D Kadi c Nquka b Konza 21, K Tshona b Kinana 16, S Lwana b Konza 5, Andrew Ross b do 0, W Tywayi b Kinana 0, S Maqanda b do 0, A Mazantsana not out 2, R Christian b Konza 0, Extras 11, Total 79.—*Wide Awake C.C.*, M Konza b Christian 0, E Dassa b do 3, C Nquka c Ross b do 1, M Yobo c Kadi b Tywayi 0, C M Habana b Christian 16, T Senga b do 13, Z Vazie not out 5, A Vayyboom c Ross b Christ aan 0, J Venn c Gawler b do 2, W Kinana st Lwana b do 0, T Magada b do 0, Extras 7, Total 47.

OFIKE KWIKULU LEMINYAKA.—U Mr. Jacobus Potgieter lixege lase Modder-fontein ngase Philipstown, elazalwa ngo December 1, 1781, kumandla waseTinara; ngokoke iminyaka ilikulu linaminyaka mibini. Unyana walo omkulu uminyaka 88 ngoku ; omnci 48. Akuxelwa buntantsantsa banto ngetuba lobobudala bayo indoda leyo.

Native Opinion,

THURSDAY, NOVEMBER 20. 1890

The proposal to appoint Location inspectors. Inspectors in the King-willamstown division, and generally enforce vigorously Act No. 37 of 1884 entitled, the Native Locations Act, has claimed special attention from the country during the past week. This has been occasioned by the agitation raised against it by the natives—some think by NATIVE OPINION, as for example the two leading Port Elizabeth newspapers ; but in such matters this journal never pretends to do more than portray the feelings of the people

IMVO ZABANTSUNDU (NATIVE OPINION).

in respect of a particular act of the Government, with a view to enable it to meet it in the best way they can. It is the only way—Government being out of touch with Native feeling—of enabling the authorities to arrive at the wishes and feelings of these people; and who would deny that the successful and satisfactory Government of a people depends upon such knowledge of their feelings and wants?

During the past week the matter at issue has been placed before the public in a manageable form. The views of those who favour the enforcement of the Act among the large Native population of Kingwilliamstown, have found expression in the *Eastern Proc Ince Herald* (Port Elizabeth), and the *Port Elizabeth Telegraph*, not to particularise the minor organs in the country; and as their opinions are, in the main, of the same tenor, it will be convenient for purposes of argument to deal with the article in the *E. P. Herald* which appears to us to be the more exhaustive of the two, on the axiom that the greater includes the less. Then, again, there is the Government view, as given in the telegram of the Acting-Premier, presumably Mr. SAUER, in reply to a message from the Native Conference held at Pirie. The Government view may be dealt with in a word or two. It assumes that the system works well elsewhere because there has been no agitation against it. This is surely setting a premium on agitation ; and no doubt the Natives will take the hint. But whenever opportunities presented themselves to our people to speak they have invariably mentioned the hardships needlessly imposed on them by this particular measure; and the present Attorney-General would bear us out when we say that at meetings he had with the Victoria East and Peddie Natives during the time he sat in Parliament for that constituency, no opportunity was lost to represent the grievance of the Natives on the score of these appointments. Turning up the files of NATIVE OPINION we find that at Mr. INNES’ meeting with the Peddie Natives on April 3, 1886, one of the leading Native Chiefs, an old man JOHN MAXWAYANA NJOKWENI said, “ that their disarmament and “the Location Inspectors were “ an intimation to them that Government was driving them away. “He challenged any man there to “ stand up and show wherein the “ utility of the Inspectors consisted. “ They do no good, they have come “ to oppress them. When a cow “ calves you have to carry the calf “ to the Inspectors the same day “ for .Registration, for failing that “you will ‘be eaten up.’ They “ are as bad as brandy. Send them “away. It is a light thing for “ them to strike a baldheaded man. “ Let them go.” We confess we are not aware that Mr. INNES informed the people of his own faith in the measure then. The Government says it is a measure of protection. But the natives in the petition to the Governor published elsewhere in these columns show that, if anything, the protection is infinitesimal, while the harrying of the people seems to be the sole and only object of the measure. Lastly, the Acting Premier regrets that “ this agitation “ has been raised in the King- “williamstown district against “ measures of police before any “ trial has been made of them, and “ without any definite grievance “ which could call for redress.” From this it is evident the Government has forgotten that the measure was tried in Kingwilliamstown, and on being found wanting, on the people’s own showing it was withdrawn by the good Government of Sir THOMAS SCANLEN’S. It should be borne in mind, moreover, that the Natives, do not object to measures of police, as such. What they naturally cannot relish is the abominable system of *espionage* practised under cover of measures of police. If the Government are sincere in the inferential promise

of the measure, will they now have the courage to show it seeing that the natives here do speak from a knowledge of the previous trial of the measure among them. They can do so by honestly dealing with the definite complaints set forth in the petition of the Natives to His Excellency the Governor. Otherwise the implied promise will be regarded by the people as only a convenient subterfuge for refusing to withdraw from a false position once assumed. Such an attitude hardly consorts with the dignity of a Government conscious of its power.

COMING now to the newspaper. It is a pity that, while the Inspectors. *Herald* prefaces its article with a generous acknowledgement of our friendly disposition towards Mr. FAURE hitherto, it should fail to appreciate the gravity of the circumstances which must have compelled us with pain to take up our present stand towards the Government in this matter. As there are two sides to almost every question, our contemporary might well have paused to to learn the Native view of the matter, before proceeding to charge NATIVE OPINION as the mouthpiece of lawless and dishonest Natives, and to extol measures of police supervision concerning which there exists no differences between its views and those held by ourselves. The *Herald’s* imaginary Location Inspectors,

Who, AS a rule, are men of judgment and tact, who understand the Natives, and who do their work without creating ill-feeling do not correspond in any way with those whom the Natives dread. They are thus illustrated from those which the *E. P. Herald* writer knows at Port Elisabeth :

The Natives at Port Elizabeth do not object to the inspectors, with the exception of course of those natives who indulge in lawless habits. The law-abiding and better class native in fact welcomes the inspector, for his visits are a protection to the native himself against the more unruly occupants of the location. The people of London do not object to the presence of the policeman. The pickpockets naturally object, but *Imvo* would hardly, we presume, recommend a system of legislation specially devised to meet the wishes of the pickpocket. In the location, no doubt?, the drunken, thieving, native objects to be inspected, and the cattle thief in hiding would be equally well satisfied with the absence of an inspector while the professional loafer would also prefer to be undisturbed. To the rest we should imagine the inspector would prove a boon, a strong friend to the law abiding, and a bitter enemy to the lawless.

Against such officers we take the opportunity to say Natives have no objection. Indeed, we are not aware that any complaint has been preferred by the Kingwilliamstown Natives against the officers held by Mr. R, J. DICK, Mr. J. G. FERITY and Mr. C. A. KING in this division ; and they answer exactly to the description of the officers ‘he *Herald* would like to see appointed among the Natives in these parts. But when our contemporary ventures beyond what it actually knows it falls into grievous errors. For example we are told “ These “ Inspectors exist elsewhere and we “ do not find that their presence “ acts as an irritant upon the “Native mind.” The mistake into which our critic has fallen is the common one of taking as gospel truth the opinions of the Inspectors themselves about themselves, or those of their friends. These opinions, based as they are upon two hundred and fifty solid gold reasons per annum, as to the satisfactory and non-irritating effect of the system, are diametrically against the views of the Natives. We contend the Native view of the matter has never been consulted, and nobody seems to care to consult it ; and yet it would very much assist the smooth course of Government if this essential factor—the native view of matters—were not eliminated in solving the Native problem.

But in the present case we grieve to say Mr. FAURE has positively refused even to hear what the natives had to say; and thus sat upon the safety-valve. Such treatment has never been extended to a red-handed criminal in the dock ; and we scarcely expected it from, of all others, the present Ministry.

But what are the duties of Location Inspectors as these officers are known in these parts, seeing that we have rejected the description given by the *Herald*. Section 13, Act No. 37 of 1884, provides for the registration of natives’ stock, and section 14 constitutes under a penalty of £2 or a months’ imprisonment every inhabitant an informer against his neighbour. Under section 15 notice is to be given by every inhabitant “ without any request to do so,” of any-stock which may come into his possession under the above penalty, and as cows calve and sheep lamb, the person has to keep the Inspector posted up. The Inspector has to seize

unreported stock and deal with it as if it were stolen. Now, we trust the *Herald* will see that to work these provisions as they stand would unsettle a community in the hands of the best disposed of officers, inasmuch as it would take all the time of the native stock- owner to be informing the Inspector as to events taking place among his and his neighbours’ flocks, and that under a heavy penalty ! For what, however, is all this daily worry? For as things stand no stock can enter a Location without a proper pass under the Cattle Removal Act from a Government officer. Under these provisions Natives have had to suffer much persecution at the hands of Inspectors and their friends. The 21st and 22nd Sections make branding (for which the farmers themselves are not prepared) compulsory in such a manner as the Inspector may require, and £2 or a month is the penalty. All stock without the Inspector’s brand is to be seized and dealt with as stolen. These sections prescribe the main duties of Inspectors ; and we confidently put it to the *Herald* and other fair-minded Colonists, whether, placing themselves in the position of the Natives, they would relish such Draconian provisions. It must be remembered besides that the cattle to the Natives are like the Bank-book to the European, and anything that touches the Native’s cattle affects him on a tender spot. It cannot be said these regulations deal with stockthefts as is shown in the petition of the Natives. So we do not despair that on the *Herald* learning the real ground of our opposition its attitude of criticism o? our line of action will be changed for that of advocacy.

Notes of Current Events.

HON. C. W. HUTTON, M.L.A., has been visiting his constituents in Fort Beaufort. At Adelaide he met with a cordial reception, a vote of confidence being unanimously passed in him. Mr. Hutton is a conscientious member who is ready at all times fearlessly to state his convictions regardless of the consequences; and is one of the extremely few members of Parliament to whom our people may depend for the ventilation of the Native view of matters, no matter whether such view commend itself to the powers that be or not. Our friends in the Fort Beaufort district are fortunate in having such a representative.

In the course of his speech at Fort Beaufort Mr. Hutton made the following significant observation in respect of the present Government: “ It was a difficult thing for him to tell how the new Government would turn out—his opinion at the time not having been fully formed. The Ministry has had no opportunity of placing before the country any political Programme.” Mr. Hutton as a supporter of the Ministry resident in Capetown would have been supposed to know something about what is passing in the inner circles of the party, and his ignorance of their policy can only be due to the absence of any definite course. If, however, their policy is to develop itself on the line of their action in foisting against the wishes of the Natives Location Inspectors’ appointments, where they had been previously withdrawn by Sir Thomas Scanlen’s Government, then the outlook is not encouraging from the point of view of those who are for a straight forward and, just course of government.

The Natives and Inspectors.

A conference of Native delegates and others from the Native centres in the Kingwilliamstown district, exceeding 100, sat at Pirie on Thursday last to consider what steps to take in view of the proposal to revive the appointments o Location Inspectors, which were cancelled in 1882. Mr. William C. Mtoba, of

pointments, it was unanimously resolved to petition the Government against the enforcement of the measure. The petition to cover, as far as possible, the views of the delegates. A committee was elected to carry out the wishes of the people.

A telegram was sent to the Acting Premier on the following day, embodying, briefly, the views of the meeting. “To it the following reply was received:—*from Acting Premier, to Wm. Cebani Mtoba, Chairman Native Conference.*

“ I have received the telegram on the question of Location Inspectors. The Legislature, in sanctioning these appointments, wished to have a uniform application of the law, which elsewhere works well; and, if properly applied in King-williamstown, will be so much for the protection of law-abiding Natives as of anyone else. It is a matter of regret that this agitation has been raised in the Kingwilliamstown district against measures of police before any trial has been made of them, and without any definite grievance which could call for redress.”

To this the following reply was sent:— *From Mtoba, Chairman Native Conference, to Acting Premier, Capetown.*

“ Thanks telegram. Would submit, in reply, appointments never acknowledged by Natives to work well. Have had practical experience of them before withdrawal by Scanlen Government in 1882, and Natives speak from knowledge. Circumstances this division differ from others, as we have here a Special Magistrate and Clerks-in-Charge, who have satisfactorily supervised Natives. Would repeat Secretary’s humble request to be allowed opportunity to state Native case before application law. Do not object to increase police. It is law-abiding Natives who regret needless harassing. Petition posted.”

We give below the petition that has been sent to His Excellency the Governor To His Excellency Sir Henry Brougham Loch, G.C.M.G., K.C.B., Governor and High Commissioner, &c., &c., &c.

MAY IT PLEASE YOUR EXCELLENCY, The Petition of the Aboriginal inhabitants of Kingwilliamstown, which they have, at a Conference of over 100 Delegates from the various native centres, held at Pirie, decided upon addressing to your Excellency on the subject of the re-appointment of Location Inspectors in this division.

Humbly sheweth: 1. That your Petitioners gathered, from the proceedings of the Kingwilliamstown Farmers’ Association that the Under Secretary for Native Affairs had sent an intimation to the effect that the Location Inspectors were about to be re-appointed over the Natives of this division. It was a matter of surprise to them that the first and only information on a matter entirely affecting them should be given to the farmers ; and they, as those above whom the Inspectors are to be appointed passed by.

Your Petitioners presume that this may be due to prior letters on the subject from that body, a fact which shows that Farmers wanted Inspectors for squatters on farms now under no supervision whatever. Your Petitioners express no opinion as to whether such Inspectors are required or not. But Natives on what may be termed Tribal Locations are startled to learn that Government is making arrangements to extend the system to them.

3. That as for your Petitioners they are already under a system of supervision by the Special Native Magistrate, the Headmen under him, and their policemen. The machinery they thus supplied has worked very satisfactorily, as the condition of stock thefts, comparatively, and crime at Locations, testified to by the Cape Police Returns shows; and your Petitioners would have thought that if anything went wrong it would not be through the fault of such a system, but of individuals or the insufficiency of the police supporting it. If the system in vogue, which, it would appear has not satisfied the Government, but which we submit has worked wonders in maintaining law and order in our midst, has failed, we cannot conceive how a solitary Inspector, not possessing the confidence of the community, is to make things better.

4. That your Petitioners have had practical experience of the operation of the system, and they know the reappointment of Inspectors means misery and unrest for the Natives.

5. That when the Inspectors were first appointed, eight or nine years ago, a great outcry was raised by the Natives, owing to the worry they caused your petitioners; and on due representations being made to the Government they were withdrawn to the intense joy of the Natives.

6. That the natives cannot comprehend their re-appointment now, after the satisfactory decision of the matter arrived at then ; and what serves more to confuse them is their failure to understand what circumstances have arisen to warrant the extreme step involving the breach of what they deemed a sacred engagement then concluded which led to the withdrawal of these officers on their representations.

7. That the so-called Location Inspectors brought with them various things which harassed your Petitioners, unnecessarily as they believe: (a) The branding of the cattle was made distasteful by the manner they introduced it, bringing a strange iron- brand and applying it to Natives’ cattle without even asking permission of their owner. They turned this into an engine of oppression. Moreover, it transpired that Natives’ cattle alone were to be branded and not those of Europeans, and the measure thus caused suspicion and alarm. It never was made clear to your Excellency’s Petitioners what , purpose the branding was to serve, since thieves are not known to keep stolen cattle for breeding purposes, but either sell or slaughter them.

Rode , was in the chair. After a warm discussion, canvassing the motives of this step, and setting forth the hardships imposed on those who came under the Act previous to the annulling of the ap-

(&) The Registration of cattle the Inspectors were supposed to do, meant no end of worry; for while it gave tortuous journeys to people and cattle to Inspectors' Residences, except other innumerable trips of the kind, involved by the calving of cows or dying of cattle, it seemed to serve nothing, as under the present system, no beast is allowed by Headmen into any location, without a proper pass from a Government officer; and this supplies an ample check to all cattle entering Locations.

(c) It would take volumes to detail the petty announces Natives received at the hands of these officers in these out of the way districts. They are such as can only be expected from officials "dress in a little brief authority," among ignorant people, and having no healthy public opinion to regulate and modify their actions.

8. Your Excellency's Petitioners desire to assure y of their attachment and devotion to Her Majesty the Queen, and of their desire to be worthy subjects of Her Most Gracious Majesty, of whom your Excellency is the beloved, and trusted Representative; and they are sure it will in no way detract from the splendor of the Throne if your Excellency, in Her Majesty's behalf, should be pleased generously and magnanimously to grant the prayer of such humble things as your Petitioners to withdraw these appointments, abiding by the decision of your wise predecessor, and thus ensure the peace and happiness of the thousands of Her Majesty's loyal and devoted subjects in these districts.

And your Petitioners as in duty bound will ever pray.

UMTETO, No. 23 we 1879.

KUYAZISWA ukuba kususela kusuku lo 1st ku February, 1891, imimiselo ye Siqendu se 10 so Mteto ongentla siya kuquitywa ngama Polisa.

B. H. ROLLAND, Imantyi.

King Williamstown, 28 October, 1890.

Imimiselo ekusingiselwe kuyo yelandelayo :

Wonke umntu ofunyenwe eyantaza, nokuba knsendleleni yabantu, okanye endaweni chanjwayo, okanye esemboniselweni yendawo ezizezo, engena zingubo zaneleyo kakuhle, wotayatelwa ukuba ungunmtu ngazipete kakuhle, abe netyala lokwapula lo Mteto. Angabanjwa nangapandle kwe gunya lakomkulu. aye kuma pambi ko Manti, ne Justice of the Peace ebalulweyo, apatwe ngomteto, aze akufunyanwa enetyala njengoko kumiselwa nge Siqendu se salomteto, abe nokohlwaywa ngezo. hlwayo ezimiselwe ngeso Siqendu.

Izohlwayo kogwetyiweyo pambi kwe Justice of the Peace ebalulweyo, kukufakwa entolongweni ixesha elingengapezulu kwentsuku. ezili 11 esebenza mhlambi engasebenzi nzima, esitya mhlambi engatyi amanzi etyuwa, etshixelwe mhlambi engatshixelwe yedwa, okanye nayipina yezonto; okanye kogwetyweyo pambi kwe Manti, wofakwa entolongweni ixesha elingengapezulu kwenyanga ezintatu esebenza mhlambi engasebenzi nzima, esitya mhlambi engatyi manzi etyuwa, etshixelwe mhlambi enga. tshixelwe yedwa, okanye nayipina yezonto.

EKUBENI i Divisional Council yase Albany icela ukuba "Umteto wokuquba, we 1870," ungeniswe kwesiqingqata Ngoko ke ngapantsi nangamandla esiqendu se 14 salomteto, mna ndiyashumayela, ndiyalela, ndabe ndisazisa, okokuba ngomhla kangasemva komhla we 15th ku October, 1890 "Umteto wokuquba, we 1870" uya. nuhanjiswa kwisiqingqata ease Albany (Bini).

TIXO SIKELELA INKOSAZANA!

Sinikwe ngesandla sam nesinacamatiselo se Koloni ye Cape of Good Hope ngomhla we 7 ku October, 1890.

W. G. CAMERON, Lieut-General, Obambele i Rululeni.

Ngomyalelo wo Mhlekezi e Bhungeni. J. W. SAUER. No. 243, 1890.

ISAZISO SIKA RULUMENI NO. 874, 1890.

Colonial Secretary's Office, Cape Town. Cape of Good Hope, 7th Oct., 1890.

NGOKUBHEKISELELE kwisishumayelo esingapambili, umntu wonke walatiswa kwisahlulo sesiqendu se 14, somteto wokuquba we 1870," ekumiselwa ngaso okokuba ngesha lonke lo mteto ongenisweyo nokuba kukusipi isiqingqata sale Koloni, ziyakuti iziqendu zed 3 nese 4 zalomteto ziquitywe kuyo yonke i Koloni. Iziquendo ezo zazi:

3. Koba yimfanelo yake wonke umntu onomhlaba ukunika, ngapandle kwentlalo, isiqiniso esesikankanywe ngemntu engapambili, sibhalwe ngalonteto engaba sisi Ngesi, si Bhulu, okanye ngeniteto yaba ntsondu, angati lowo unomhlaba akwazi ukuyibhala ngokufundekayo, kumntu wonke ongati enempahla ngerofanelo, anqwenelwe ukuyiquba ayisuse kumhlaba opetwe nguye, ukwala kwe nkosi yesicaka okanye oogumsebenzi ukunika isiqiniso kwimpahla yesicaka okanye yomsebenzi, esemhlabeni wayo, ngomteto isiqiniso ekutetwa ngaso kulo mteto, kogwetywa kwamkelwa ukuba ngesiqendu sama 21 sesahluko se 5 so mteto u No. 15 we 1856, ekutiwa ukubizwa ngowe nkosi nezicaka, kukumangala kwenkosi nalompahla, okanye nemvume yokutatyatwa kwayo. Esoziqendu sama 21 somteto siyakuquitywa Njengokungati sifakiwe naso spa.

4. Koba yimfanelo ye mantyi, i Justice of the Peace, i Felkornet, nabanina onomhlaba osukuba kucelwe kuye isiqiniso eso kutetwa ngaso, ukuba asinike ngeniteto yesi Ngesi, isi Bhulu neya bantsundu, okanye nayipina inteto lowo kucelwe kuye aukuyibhala kakuhle, kulowo usicelayo; yakuba imantyi, i Justice of the Peace, i Felkornet, okanye nmmi.mhlaba, ekucelwe kuye, anel siwe ukuba impahla ekucelwa yona isiqiniso sokuyiquba iyeyalowo ufuna ukuyiquba ngemfanelo.

HENRY DE SMIDT, Acting Under Colonial Secretary.



IZAZISO kwa BANTSUNDU ZEKOMKULU LASE KAPA.

ZISHICILELWA NGEGUNYA.

NGOLWESI NE, NOVEMBER 20, 1890.

ISAZISO.—No. 112, 1890.

Surrey. General's Office, Cape Town, 23rd October, 1890.

Ifandesi le Mhlata Yengqesho.

KUYAZISWA ukuba isisalelo se Mhlaba ye Ngesho, ekankanywa ngapantsi, emi kwisiqingqata sase Monti, eyayike yani. kelwa kuma Migrants, ebeseiyike yavakali. swa ukuba ihlutwe, iya kutetelwa ngefandesi, nge Siqendwana se 5 se Siqendu se VIII, Umteto No. 4, we 1870, pambi kwe Ofisi ye Mantyi e Monti ngo 10 o'clock kusasa ngolwesi-BINI, olweloth DECEMBER, 1890.

Ingxelo eyiyimbi ingafunyanwa kwi Ofisi ye Mantyi, e Monti.

L. MARQUARD, Surveyor-General.

ISIQINGQATA SASE MONTI.

1. Lot 365, Isabelo No. 4 e Cints, ubu-kulu zi mokolo ezi 169, i square roods ezi 558. Uxhonywe nge £108. 3s. Indleko zo cando £16 9s. itayitile £4. 12/3. Inqgqesho ipela ngo 23rd November 1890.

2. Lot 378, Isabelo No. 24 kwilali yase Paarde Kraal, ubukulu zi mokolo ezi 11, i square roods ezi 426. Uxhonywe nge £3. 19/3; indleko zo cando £8. 9/7; itayitile £1. 12/3. Inqgqesho ipele ngo 15th September 1889.

3. Lot 379, Isabelo No. 25 e Paarde Kraal ubukulu zi mokolo ezi 11, i square roods ezi 490. Uxhonywe nge £4; indleko zo cando £8.3/7; itayitile £1. 12/3. Inqgqesho yapela ngo 15th September 1889.

4. Lot 381, Isabelo No. 27 e Paarde Kraal ubukulu zi mokolo ezi 11, i square roods ezi 441. Uxhonywe nge £7. 14s; indleko zo cando £8. 18/7; itayitile £1 12,3 Inqgqesho yapela ngo 15th Sept. 1889.

5. Lot 383, Isabelo No. 31 e Paarde Kraal ubukulu zi mokolo ezi 19, i square roods ezi 372. Uxhonywe nge £12. 9s, indleko zo cando £9. 17/9 itayitile £1. 12/3. Inqgqesho yapela ngo 15th Sept. 1889.

6. Lot 386, Isabelo No. 34 e Paarde Kraal, ubukulu zi mokolo ezi 13, i square roods ezi 392. Uxhonywe nge £8. 13/6; indleko zo cando £8 3/7; itayitile £1. 12/3. Inqgqesho yapela ngo 15th September 1889.

7. Lot 389, Isabelo No. 41 e Paarde Kraal ubukulu zi mokolo ezi 33, i square roods ezi 295. Uxhonywe nge £21. 10/6; indleko zo cando £10. 5/3; itayitile £2 8/3. Inqgqesho yapela ngo 21st September 1889.

8. Lot 363, Isabelo No. 2 we fama xxx e Cints, ubukulu zi mokolo ezi 153, i square roods ezi 466. Uxhonywe nge £17. 18s. Inqgqesho eyakupela ngo 5th March 1892.

9. Lot 412, Isabelo No. 1, Kommetje's Leegte, ubukulu zi mokolo ezi 22, i square roods ezi 421. Uxhonywe nge £9 17s 4d Inqgqesho iya kupela ngo 12th July, 1891.

10. Lot 422, Isabelo No. 11, Kommetje's Leegte, ubukulu zi mokolo ezi 26, i square roods ezi 45. Uxhonywe nge £10 13s 4d. Inqgqesho iya kupela ngo 7th April, 1891.

11. Lot 428, Isabelo No. 12, Kommetje's Leegte, Ubukulu zi mokolo ezi 24, i square roods ezi 372. Uxhonywe nge £11 7s 8d. Inqgqesho iya kupela ngo 12th July, 1891.

ISAZISO.—No. 113, 1 90.

Surveyor General's Office, Cape Town, 22rd October, 1890.

Ifandesi le Mhlaba ye Ngesho.

KUYAZISWA ukuba Imihlaba ye Ngesho csaleleyo, ekankanywa ngapantsi, emi kwi Siqingqata sase Monti, eyayike yanikwa ama Migrants, aselebuye washumayela u Rulumente ukuba uyihlutile, iya kutetelwa ngefandesi nge Siqendwana 5 se Siqendu III Umteto No. 10, 1877, ngapambi kwe Ofisi ye Mantyi e Monti ngo 11 o'clock kusasa, ngolwesi-BINI, 16th DECEMBER, 1890.

Ingxelo engapezulu inokufunyanwa kwi Ofisi ye Mantyi e Monti.

L. MARQUARD, Surveyor-General.

ISIQINGQATA SASE MONTI.

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

2. Lot 787, Isabelo No. 7 e Vander Kemp, ubukulu zi mokolo ezi 15, i square roods 492. Uxhonywe nge £5 5s 6d; indleko zo cando £10 9s 1d; itayitile £1 12s 3d. Inqgqesho yapela ngo 3rd Slay 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 63 1d; itayitile £1 12s 3d. Inqgqesho 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 £42 13s 10d; indleko zo cando £6 10s; itayitile £1 12s 3d. Inqgqesho yapela ngo 17th September 1887.

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

Amayeza ka Cook Abantsundu

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuxaxaza, 1/6 ibotile. Elika

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

COOK Amafuta Ezilonda Nokwekwe 9d. ibotile.

COOK Iyeza Lepalo. 1/6 ibotile. - Ezika

COOK Ipils-1/ ngeookisana. Erika

COOK Incindi Yezinyo. 6d. ngebotile.

COOK Umciza Westepu Sabantwana. 6d ngebotile.

COOK Umciza we Cesine. 1/8. Nqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

uba ngawenkohliso angenalo igama lake-

Ikaya Labantsundu.

UKUTYA ! UKUTYA !

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

PAUL XINIWE, General Agent.

King Williamstown, 13th August, 1890, st2111

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.

I Bhokisi Ezintsha Zabatsatayo. Amacici Esiliver abatsatayo.

IZISULU, IZISULU, IZISULU. st 1112

Ikaya Labantsundu, KIMBERLEY.

NDIYAWAZISA umzi wakowetu ese-Koloni, Natal, nase Transvaal ukoko. ba sivule " IKAYA LABANTSUNDU " e-Malay Camp, Rose Street. Umntu unoku-xaswa ngazo zonke izinto. Abahambi bano- kuncediswa nange Pass.

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

Abahlobo Babantsundu,

BESIWA BEVUKA NABANTSUNDU

1. KUQALA:- O HADNOTT & Co (Magqadaza),

EYONA VENKILE INDALA E. KOMANI YA BANTSUNDU, babenzela amalungelo anelisoyo ngezixesha lobunzima, bonke abanzikweli kubo ukuba ku June, 1890., ngokuti bavume ukutabata nokuba li 10s. endaweni yeponti, bangabizi nzala, kuzo zonke izikweli zabamnyama ezihlalwe ngapambi. ko December ozayo, baze bamnike-umntu ilasiti ene-stamp ngokufezekileyo.

2. KANJAQO:— O HADNOTT and Co. (Magqadaza)

batengisa keze nemali, ngamaxabiso ahliswe nangokugqite abekuko, waye otenge kubo ngemali. esaneliswa kangangokuba enze- impinda yokuya kutenga kubo ngalendlela zindimbane ezitenga kubo betsalwa luhlobo abatangisa ngalo ezitoreni zabo apo abantsundu tafumana okwa-nelisoyo ngempali yabo.

Apo nine Ledi, u Noty ebisa ukunitengela estoreni, ne " Mvo " nyileselele ngapandle kwexabiso-

HADNOTT & Co. (Magqadaza),

ISITORA SOMZI ONTSUNDU, QUEENSTOWN.

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

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.

King Williamstown.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-lizwe.

UMPILISIWEZILWELWE

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

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa agaso, zibhalwe ngea Ngesi, Jelimeni, si Bhulu nesi Xhosa,

Emva koknli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge-ngqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kons kweai sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele iyenza elinga tata intuku ezilishumi. Ibhottle nganye ihamba nenewadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G.E. COOK

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

Isihlomelo kwi "MVO ZABANTSUNDU," November 20, 1890.

QUEEN'S TOWN ADVERTISEMENTS.

UMGUBO WE DIPU YE GUSHA OMTSHA.

Ningatinina ukuzingenisa emngcipekweni we Dipu ezine Tyefu? Akuko mfuneko.

UQINISELWE NGEMCWADI ZAKOMKULU, 1890.

O.K.A.

McDougall



O.K.A.

McDougall

Umgubo we Dipu Ongenatyefu,

UTSHABALALISA IBHULA NEZINYE IZILWANYANA

Ezizusheni, ezinkomeni, emahasheni, ezibhokweni, ezinjani, ezintakeni zasekaya, njalo-njalo.

Ulelona yeza le Bhula. Utshabalalisa zonke izilwanyana kuyo yonke into Ehambayo. Usindisa kwi mbuzane zentlobo zonke. Upilisa zonke izilonda namanxeba. Umlumisa uboya kakuhle. Ulungisa kakuhle ngapandle kwengozu

Awunayo kanye ingozi nomonakalo ebangwa kuhlamba ngamayeza anetyefu.

AWUNANGOZI KANYE. AWUNATYEFU KANYE.

QALALA.—Awunangozi kumntu nakwi ramcwa; ukuba kune imvula emva kokublanjwa, okanye kokusetyenziswa kwawo, akuko tyefu ingawela emadlalelweni.

Ukwiziquma za 20 e gallons zamanzi kwi Gusha ezi 25.

McDougal Bros

LONDON: 10, MARK LANE, NEW

YORK, MELBOURNE, AND BOURNE AYRES.

YIYA KO

PEACOCK BROS and WEIR,

KING WILLIAMSTOWN.

Unokutengwa nakuyipina Ivenkile yelase Maxhoseni nase Mbo.

PRIGE BROTHERS,

I-ABENTE EMTETWENI,
QUEENSTOWN.

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

Baquba Imicimbi enge Mhlaba; Babhala Nemvumelano.

Umsebenzi bawenza ngenyameko ngamaxabiso emfanelo kupela.

KANIBALINGE.

PEACOCK BROS. NO WEIR,

E KOMANI,

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

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

YIYA KO

CHUDLEIGH BROS.

QUEENSTOWN,

X' UFUNA

YONKE IMPAHLA YAMALEDI YOKUNXIBA.

YONKE IMPAHLA YAMADODA YOKUNXIBA

Yiyona ndlu izigqita zonke e Komani ngokulunga kwabafuna uku tenga IZIHLANGU,

KWANGOKUNJALO § UKITSIKA § INGUBO.

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

E KIMBERLEY.

Ukuhlala kwebandla eliyi Special Court I (pambi ko Mr. Justice Solomon, Air. Justice Cole no Mr. E. A. Judge, C.C.) ngo Mgqibelo November 1st, 1890. Ele Nkosazana ingu Mr. J. H. Lange, Amatyalala o Gweva ababanjwa e Toitspan, u William Hall ugwetyelwe iminyaka 5 esebenza nzima; Charlie Hagimells iminyaka 6 esebenza nzima; Matches iminyaka Sesebenza nzima; Jack Shobola iminyaka 5; Mmondwa iminyaka 5; u Kalitiy (Carriage) kwa iminyaka 5; Bob Landella iminyaka 5 esebenza nzi-| ma; Charlie iminyaka 5 esebenza nzima; u Sheleni no George iminyaka 5 besebenza nzima,—kwalo Sheleni ngokuhlangu na Philip ngetyala elikwanje liroxisiwengakuyi; u Philip iminyaka 5 esebenza nzima; Piet no Charlie Matshangana, kute kwanqaba ngaku Jim ngasekutengeni imbokotwe leyo laba liyaxoxiswa ngakuyi ityala; u Charlie egwetyiwe kwelokukala ityala ukululwe nayekwe; Jim (omnye) no William ofunyenve engenatyala wakululwa, u Jim iminyaka 5 esebenza nzima; Tom Forage iminyaka 5 esebenza nzima. Laba liyahlukana iba-ndla okwalomhla. Libuye lahlala ibandla ngo-Mvulo 3rd inst.—u George Alexander, umnini we Palmerston Hotel e Beaconsfield obanjwe nge 30th ult., kwangokugweva, ute kuba iyindoda eseyindala wafumana inceba ebandleni, ugwetyelwe iminyaka 2 ahlawule ne £300, umsebenzi onzima ukangeliselelwe i satifikiti segqira; John Morris no Jim Adams iminyaka 5 emnye besebenza nzima. Aba ayagqitywa amatyalala embokotwe.

U Charles Masedu obeman' ukuba pambi kwamatyala ngokudlwengula e Malay Camp unike unyaka yimantyi kwiveki egqitileyo. Usindde noko kuba engokona kwelika Oom Paul.

Ama Kula amabini u Yahmoon no Mohamed Barlen ebepambi kwemantyi kwiveki egqitileyo, kusitwa ate piti ingqondo, igqira hte u Yahmoon makagcinwe angahambi pandle ixesha elide, kwano Barleu agcinwe koko yena wobuyi avele ematyaleni.

Sike safumana imvulana ezimnandi kwiveki egqitileyo nengapaya, namahlala- nje ike yatsho isipango esinobu, oko k'ukutyoke izitsho nale bhosisi yeli.—Pula hayine!

Ummunzetu u Rev. P. J. Mzimba ugalekieke apa nge treni yamatshona nge Cawa 2nd inst., ukuvela e Johannesburg ufike ikaba e Station lezipalukana ze Lovedale selingcwalisile, lamhambisel' apa yangamangxashinxashi UKumsa kwa Enoch Ngesi e Malay Camp apo akululele kona. Umaneli ufikesimlindle, isicelo somfundisi we Wesile e Malay Camp ukuba nke aye kushumayela kona, okunene uyile kwangobobusuku, uwapose amafutshane, atsola, ahlwabisa, amazwi omhambi egqita. Epumile uye kwakwa Mr. Ngesi, apo limngqonge kona ikaba esidlwani ebesilungiselelwe. Umfundisi undaluke ngokuhlwa ko-Mvulo 3rd inst., epelekezelelwa yiminqwenelelo eshushu yezihlobo zake indlel' entle—koko esinde ukuba efike amadoda ese "Dambulo" ukuba angahlali neutsuku ezimbini.—Vera, Akasokupinda!

Iqela labatsundu elisandul' ukuyilwa ngu Mr. Walklette Beaconsfield ekutiwa yi "African Jubilee Singers," liyakumika i Concert zokuqala nge 28th ne 22th inst., kuyo lenyanga.—Nabo ke onyileyo bele-mbokotwe.

Bati pezolo entlanganisweni yalo ikaba lebhola livisisene kwelokuba lo Dayimani ufanelwe kakutyayiywa akwaziwa "kuba ubhala into ayitandayo ngabanye abantu ngokubona kwake—Poor things, kakuhle ke kanitobe igazi mlisela ndini. akukabiko nto kusaxoxwa.—Nou DAYIMANI.

EZIVELA PESHEYA KOLWANDLE NGO I CINGO. —Inkulu yombuso we Nkosazana kwinteto eyenze ngobusuku bo Mvulo ogqitileyo kwisidlo sonyaka e London ite onke amaqashiso alata uxolo. Akakolwa ukuba baya kubuya babe nemvisiswano eyakuma nama Putukezi ngokupatelele kwimida e Afrika kodwa akanaloyiko Iwakuba kungako imbambano. Ummunzetu utete ngemfuneko yokukusela abantu bakowabo abemba igolide kwelo Upakati.—Imbubho embi ihle ngobusuku bo Mvulo we Cawa egqitileyo ngokugagana kwe treni kutupi ne Tauton kwe lama Ngesi; itreni ibikolise ngabantu abebesuka kweli ngomkombe oyi "Norham Castle" kwafa ishumi labantu, isibhozo sangxwelerwa kakubi. Inqwelana epambili itsho ngumfili we injini. Indoda ebimele ukumisa imiqondiso yokubamba kwe treni ayiywenzanga umsebenzi wayo, yilonto ebange esisihlelelu.

NGE MAFETENG.—Umlhlobo wetu obefudula ese Ngqushwa ofidukele kwela Besutu usibhalala uti:—Ndilapa eLusutu kambe namhla, ndifike ngo 18th Oct. 1890. Makwanele xa nditi saba ndlela ntle sada saza kufika kule Mafeteng, besixelelwa futi ngayo ukuba yindavo entle. Hai okunene intle. Amabala amahle kuti bafikayo ngala: — 1. Umzi usendaweni entle epakamileyo, ukangele empumalanga; 2. izakwiwo zingxande zamatye zodwa, ezixela ukuba kuse sikolweni kanye, abaninizo bakufanele ukuba zi "voters" ngazo bonke. 3. Umanz' ashushu (utywala) akako apa, abantu bamcastle, no Rulumente usavuma ukubanceda ukubutyala bungangeni pakati komzi; ngokukodwa imantyi enentliziyo u Mr. Surmon, kutiwa ubewugcine" kakuhle umda ngamapalisa ukuba bungangeni utywala. Abantu base Lusutu mabagcine oloholo lodwa lwemantyi pakati kwabo; nakuba sezibunqaba mabalinge ukuzifumana. 4. Ityalike zihanjwa nge nkatalo enkulu ngabantu neze vek. 5. Ukufunda yinto enkulu apa, akuko uti sendimndala, andisaboni. Lonto ibange ukuba bonke bapate incwadi xa baya etyalikeni. Ndincoma amakosikazi ukukutalela isikoto se Cawa. 6. Lomzi upetwe sisibonda u Mr. L. Dichaba ngokuzola okukulu. Make ndiyeke apo, azipelanga zona indaba, zininzi kakulu,

Ningalibali xa niye e KOMANI O CHUDLIEGH ROTHERS.

ISICELO Aba tenga kwi Venkile ezinesaziso kwi Mvo baboyi xela lonto kubanini Venkile.

GRAHAM'S TOWN ADVERTISEMENTS.

BON MARCHE

[Apo Kutengiswa impahla entle ngamanani angemakulu].

E-GRAHAM'S TOWN.

Saneke Ityali ezitshipu kanye, ifi*hini ezona zintsha, ziqala kwi 3/- inye Ikaliko Emhlope ne Brown, iqala 2d. yd.

Amicako etungelwa kwi Blanket, iqala 4d. yd.

Ezona Ntlobo zintsha ze Print, 3d., 4d., ne 6d. yd.

Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye. /blanket zoboya ziqala 51- inye.

Amabhayi 2/- ilinye; i Cotton Sheets 1/6 inye.

YONKE IMPAHLA YABATSHAKAZI!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand' ukukvela 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 Emhlayo umfana ifshini entsha, 21s.

IHEMPE, Is. inye.

kutenga apa ngokwalatiswa yi " Mvo " maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye (£1), uyakubuyi ayinikwe isheloni ngenonii nganye.

JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street ne Church Square,

GRAHAM'S TOWN.

LADY FRERE ADVERTISEMENTS.

J. W. GA BRETT & CO

LADY FREBE,

IZITORA EZITSHIPU

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

Kunikwa amaxabiso angapezulu ngo BOYA, IZIKUMBU, UKUTYA, ne MPAHLA EHA-MBAYO.

Ololiwe ba-Komkulu—base Mpumalanga.

EMONTI I.

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

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

Ingxelo ezeleyo ngamaxabiso okuhamba inokufunyanwa kwizalatiso ezincanyatiselwe ezitishini East London, September, 1890. T. R. PRICE, Umpatiswa. t2011

A Wonderful Medicine.

BEECHAM'S PILLS

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after meals, Dizziness and Drowsiness, Cold, Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE 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 a directed. will quickly restore females to complete 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 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 blowing 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 *Beecham's Pills* have the largest Sale of any patent Medicine in the world. Full directions in each box. Prepared only by THOMAS BEECHAM, St. Helens, Lancashire, England. SOLD BY ALL DRUGGISTS IN THE COLONIES.

KOKSTAD ADVERTISEMENTS.

V. DOLD AND CO.,

E KOKSTAD,

BATENGA yonke into NGEMPAHLA nange CASH. Banempahla eninzi, enoncedo, e TSHIPU.

Pambi kokuba utenge kwezinye indawo kawuye kuvela kwa V. DOLD & CO.

Abatenga nge CASH bayapulelwa kakuhle.