

member of the... the Rev. Charles Pamla... the Rev. Charles Pamla... the Rev. Charles Pamla...

We have had sent to us the results of the Christmas Examinations, 1887, of the Native Training Institution, Edendale, Natal.

...the Rev. Charles Pamla... the Rev. Charles Pamla... the Rev. Charles Pamla... the Rev. Charles Pamla...

CORRESPONDENCE.

MR. CRAWSHAW'S APPOINTMENT. TO THE EDITOR OF THE "IMVO."

ELIKA ORSMOND IYEZA ELIKULU LASE AFRIKA.

Yincindzi yongcambu ezintu yeli- lizwa.

UMPILISI WEZILWELWE

Zisibangwa kungcola kwa Gazi, nokuba sikhle bumbani, ukuba nazo, zokuba sikhle ngayinye indlela...

Kangela Esowadini abaphilwayo andlela... Ngezi, Jemmoni, el Bhalu neel Xhasa.

Enza kokuli sebaziisa izakha elide naba- namava amandla amancinci, uliyakazi ayo- ngqaleleko eliyeka ukuba liyazi pilisa toko- liso yeziso setatuzadwa base Afrika...

Lingazizizwa amancinci kupela nga. G. H. COOK, KING WILLIAM'S TOWN.

B. G. LENNON & CO., Abatongisi bamayeza nabenzi bawo. E MONTI. BONA bawotonga peshoya uwabo amayeza...

MANENEKAZI! KANIZE kuzibonela impahla yetu entsha... I PRINTI. Ezilungileyo 2 1/2 kase kwi 6d.

W. O. CARTER & Co. MACLEAN SQUARE, E- Q O N C E. Isaziso kubo bonke Abahambi.

ISAZISO ESIKULU. Amayeza ka (Nogqala) Jesse Shaw. PONKE abantu abo kwidawo esingona...

Imisesane ye Golide yoku Yehaka, 7/8 umhaye. Ingeji ze Golide, 7/8 inye.

Kumadoda Namadoda. A MANENE abayayay akolwa Zingabo... B. ABRAHAMS (Ngakwa Zizini).

UTIKOLOSHE! UTIKOLOSHE! Utikoloshe obefuda ekwa Ngomti uyabulisa. KUBO BONKE ABANTU, Ebazisa ukuba sele fudukile kwa Ngomti.

ISAZISO! Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleni yano J. BIRT & CO.

GEO. B. CHRISTIAN & CO. KEEP WELL-ASSORTED STOCKS OF Hardware and Ironmongery, BUILDING MATERIAL, Groceries & Oilmen's Stores.

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J. G. NICHOLSON, Igqweta elise zicwadini zakomkulu nomteteleji wama Fandesi, E-NGQUSHWA. IYENKILE KA GREEN YABANTSUNDU. KUZA kuvalwa ivenkile efanele Abantsundu kaanye e Komani.

THE AFRICAN VICAR OF BRAV. We call the following from the P. E. Telegraph: "The Rev. Charles Pamla, a native minister at King William's Town, has succeeded in fraternizing with Sir Gordon Sprigg; but at what cost, in the estimation of his own countrymen, time will alone reveal."

hliza awona magama afanele ukuvota. Umhlanga ngati awufumanga gosa, lokungeniswa amagama. Imbangi ayivakali...

Kade singeko isikolo apa; siva ukuba itshakuvulwa ngale koba, kulindelwe itshala, asazi ukuba ilibele pina, kanti isicelo sayo sisanakelwe nje. Isikolo esisayakuba sase Wesile, soba pantsi kaka Rev. M. L. Lion.

Amanani e Rent ayatotywa kakubi Singavuya xa bete abantsundu abano fama batumela imintando yabo kwi manyi, nangapando kokuya kumagweta. Enye fama ebikutshelwa ngonyaka...

EZABABHALELI.

MHELEI wakoweto kaundifakelo lama zwi ambalwa ukumhlanga lenkabi yehasho yakoweto ukutsho nditi:—

Ngunohamba bengamandi, Ngumasilile siye pambili, Ngujong' i otisi, Kuhluzi ukhulutw' intlaka seyisemlo-nyeni, Ngamadolala akoweto nafa lukozi, Kwagoba izikaba mzi wakoweto, Kwagoba izigobho, Okuteta kunjo kuyi mabaxambaxa, Umacala omzi asint' ifanyo, Cokleani ukuteta madoda, Makunga panjwana, Ulamadoda afuna ukundi zimasa, Anjongala akoweto, Ukuyeka umhlab' umke nabelungu, Ati asakuba o' ulile, Angakatali abangasemva, Taruni mzi wakoweto, Andibongeli ndawo, Lisiko lombongi ukuti xana zibongayo, Zibe nenda wo ezizitayayo, Nangakuma kosi, Ukutsho mzi wakoweto sisimanga, Ndikanile ngohwoto belu b, Isikolo esingaka Umkangiso asivotanga, Silele ubutongo obuntumtum, Ndikohlwe ukuba zizimanga ngowu, Ukuti zakukula zisishiyo nomyadala, Umanyano mzi wakoweto, Mna sendiya kubalekela kuni, Hai ubuntwana, Intaka epepayo lugaga ecintakeni Nzu jeane ngebala, Yinkwali ngemlenzo, Yimpangele ngokucwacwa, Msobosobondini ukutwaza kwamadi-nga akafezwa ngaminye, Ukuzixumisa kunceda ntonina, niza- niza nje izinto ngokuzixumisa, Badukisa ipepa lohlanga ukuba bazokufakwa imikala emilonyeni, Ngengeto zabo ukupambanisa, Hai, madoda amakulu zikisani ingo-ndo, Makungani kuni zikulu ukuteta oku-panibanayo, Amagosa elilizwe avumelana nabanacha-tshi, Ndadana ndakuba ukuteta kwamapapa, Nkabi yam yehasho nohamba bengamandi, Kutenina ndeva abanga'anelo kupatwa besenapeni, Begquka indaba zohlanga, Ungomki nam undeyolisele eweni xego lakoweto, Noguba wolwandle, hai imilambo imi- hle Ititsa no Tina ngokumelana, Ungabeka ibroro yokuwela, Njastimbini zinyuka imifala, Bati nexego lentsikizi lilo lanombefu kukuhlala empalweni livelise um- qala, Ungoxoxo wahlali, Umasimke kulomlambo siyaxotwa, Zwe lipalelo ngokutwaza kohlanga siyaxuzifumana pina indawo zokuhlala Utinga' intaba obhekisa pambili, Ungogqqa weqaga, Ngamanina la angak wazi kuhleka afako uqulo pakati, Mka nkewu kude ezintabeni, Zishiyane ngotyofozo namhla, Zilalwana zohlanga ziyabulalana, Fulela impuku omnxhunyoni, Kudala uyicinezole ungancedi luto, Hamba sihamba ngoxoxa wehlali, Siye kwintaba yapuzulu, Siyokufumana indawo zokupumla, Kudala siyamezele ubanzima obenzi- wa ngabom, Ngu Dvavale lowo igwang' elinekolo, Ncincilli, D. J. L. GXALEKA, Mount Coke.

INTABA EZIWELENYO. 14 January, 1888. Site sakuqubisa nendawo oti kwahlan- gana umfo ka Pamla noka Sprigg, sathi he, aiza kuba namhla, igangga zigubise- ne, kuba lomfo ka Pamla simazela ukuba asimo voyika buso bamntu.

Sati sakufumana inteto yabo ngamavo- zandlebe netatlele sakohlwa zibongo zokumbonga umfo ka Pamla, kuba ezinda- wo zindawo abamelo ukusikankanya ngazo abuzana ukubhlangana nonkulu zolawo.

Kodwa sito sakutika kwindawo yok- wanga isandla, sati asabinako ukuzinceda ukuti, hai, ubunyama, ama Bhulu akaso- ze ayeko ukuti "u Kafilu wazalwa eyimfe- ne, uyakufa eyimfeno." Yini ukuti umfo ka Pamla sibe simtombile ukuti namhla uyakube amqondise oka Sprigg, asuke sithandeni yokuba esiva nje okokuba lo ka Sprigg uyikota eyixatula, asuke afane umzi anxhamelo ukawungoniso itaka.

Sibgatini nje, singati lomfo ka Pamla uyalupala, hi-nje. Ingabi kuko nto ayicengayo umfo ka Pamla atenjika kuyo yinkulu yolawo; ke siva nokuba kuko ipdikazi ayakileyo abanga ngayo unalaba, lento sadi ati yona (Pamla) aka- ngaye oyichaleyo indlela apete ngayo u Sir G. Sprigg. Angavula pina umntu onqasho kwabantsundu base Afrika? Ulini noko ka Pamla ngale bulandi isahlaba? Zeve ukuba izizwe zakoweto zihlab' hle? Kungaluzisi mfundisi ukuba ayavumelana nayo. Kona ke oko- kuba akuluchasanga ulawo lwenku- lu nokokuba nbe uluchasile abhono- kuba kuyini ukuba ungasveli entlizi-

yweni, kunokuba usuke usityando igila kungeko nto. Akuko nto uyincedi- leyelo ngokuhlanguka kwako no Nkulu yo Rulumente, into oyenzileyo utyafise umzi. Nawo nto ka Levy, mna ndakuba- bona usekude. Noko wawuseluzenza inciniba njalo, udabona okokuba ngapa- utsi kweentsiba zentlaba ozambalase ngazo, kuvelo utolo nesapeta so Mtwi. Kunjani ke mzi ndini wakoweto? ndandi kade ndityela. Watho umfo wati:— "Isina kutyelwa sobona ngompo." Mheli we ndaba ndifakelo lamazwi am. Intliziyo iyopa. Ndim, DANIEL ZONDIWE.

Endwe. P.S.—Qina wena mfo ka Jabavu noko sebe patayisa ngawe njalo. Lisiko letam- sanqa ukuvelilewa ngamashwa.

KWI REMENTE. MNCMZETU, Mheli wo Mfo Zabantsundu.—Ndiya kucela ukuba uncedo uke undipo isitutyana kwelo pepa lako lenda- ba zohlanga. Ndinombuzo endifuna ukucwacela o Ramenteni yase Afrika apa outyandu, ukuba—Ititina ngenitpofumlo yabazwana babo abashiywe ngabafazi, nabafazi abashiywe ngamadoda? Ngo- udawo yokuzeka nokwenda, intpofumlo yabo iza kuba kusipinako isituba yona, nxa baza kuhlala embulweni ngapandle kwe ramente? Ndim owako futi, MICHAEL TUTU, East London, East, Jan. 20, 1888.

ISINCOKO SIKA MR. PAMLA. Kwa Bhaca, 14 January, 1888. MHELEI we Mfo.—Ndiyona epeni lako isincoko sika Rev. C. Pamla no Sir G. Sprigg. Uti umfundisi u Pamla yena wawele yimpato apete ngayo u Sir G. Sprigg. Uti udodana malungangolwa enababoni, maluye ezidolopini ke ukuba alufumani misobenzi. Batini abo ba- wufumonayo bayakufela konaza? Ben- gasoze batongo nehase kuba silandelelo. Uti umfundisi udodana maluhlanjwe. Ulaulo luka Sir G. Sprigg; alukuchasile ukufundiswa kontsundu? Siba lulo olu lwapula imali zokuncedisa imintu. Mhlambi umfundisi uyakolwa lolu laulo, kuba nabaquli benqwelo lobati gaty- ngamaqina amhlope bafumano amawo- nga atile. Esi sincoko sisikumbuzo Isincoko sika Eya xa wayencokola emyenzweni nenyo- ka elumke kunene, saba isincoko esaba luhlazo embabeni, unanabha. Kuko izincoko ekunga angati umntu akuziqi- ba atate igqabi lomkiwane ambabato. BACALAND.

INTETO NO SIR G. SPRIGG. NKOSI MHELEI.—Nditi kuko into endi- xakanise kanye entwenti ka Rev. C. Pamla, le ati.—akuzange ukatalohele apa e Herschel. U Rev. C. Pamla mukacingo kakuhle. Ukuba kuko abantu abafundi- leyelo, bengakolwanga kodwa, baya kuti bona bateto into abayitandayo ngesimilo sake, kude kugzekele ilizwi le Nkosi. Eloyala ke libe pozu kwake njengokuba isitsho i Bhaibhili. Ngati linyaniso into ebiletwa ngu Mr. Piers kwintombi ka Nginda ukuti, Ifuzile. Cmagu. NDINGUM-HERSCHEL, St Michael's Mission, Herschel, 17th January, 1888.

U MR. GONTSHI NENTLANGANISO. NKOSI yam Mheli we Mfo.—Kwi pepa lika January le 4, 1888, pantsi kwo mbhali wo Transkei, kwi sigundu sesine, umbhal- weli wako uti:—"Intlanganiso yo Man- yano lwa Bantsundu yase Mamfengwini —ihlalolene nabantu abskulu abanje ngo Captain Blyth, no Captain Veldman, no Mr. Jabavu, nabafundisi' njalo-njalo." Njengomnye we ntloko zalo ntlanganiso, manditabate elituba lokwazisa wonke ubani o Koloni nase Transkei, ukuba akuko buxoki ezweni buqite obo butetwa ngu mbhalweli wako lowo. Akuko manene ontlanganisweni yo Manyano abekwe nje ngalo manene abhalwe ngu mbhalweli wako lowo. Kuzo zouxke intlanganiso zo Manyano, ndapaswa,— ntlanganiso nye nje, andizange ndive ngoxoxo, nanteto, nakwinye yeintlanganiso ooxokolo lo maneno. Amalungu, nontloko zentlanganiso yo Manyano, angamanene anyanisekileyo, nokuba izimvo zentlan- ganiso azizinye kwezinye izinto e Transkei no Captain Blyth, no Captain Veldman, angude ase kubenza ingxoxo ye ntlanganiso. Igama lika Mr. Jabavu lizuke ngokukulu e Transkei apa, ngokukodwa ku Manyano lwaba Ntsundu, zaye zizimvini izilobho zake ezingam- layo xa afumane oxokwa. Anditsho ukuti u Manyano lwaba Ntsundu, xa lamanene enze isinto eku- bonakoleyo ukuba mazityatyelewe ngoxoxo yintlanganiso egameni lo Hlanga, angayekwa. Intlanganiso yohlanga imelwe ukuba nentloko ezirwelayo kubantu abapete imibini yohlanga, xa lbonayo ukuba abo bantu bayi gqithe imida yabo yamandla; bangone ekudaba dubeni amalungelo abantu. Akukata- leki nokuba iwonga labo bantu lingaka- manisa ezweni, nekona ase, ingxoxo engawo ingabonakala empapeni nje ngo meimbi we ntlanganiso. U Manyano lwaba Ntsundu lukokelwa ngamadoda amakulu abekileyo, ngabashumayeli. Lo mbhalweli wako utata ubuxoki obu ngqingqwa kakulu, ukuti lo ntlanganiso lichasene nabatundisi. Ukuba lo mbhalweli wako ubotela inyaniso lo libekile igama bako. Akuko namnye nokuba zintshaba nje- njaniyo zentlanganiso ongelawo ati, kwi ntlanganiso etile, ekutini—kwakuzekwa lomanene. Lonteto siyayitabata, siyigibi- silelo ngengqumbo ebusweni balombha- li. Kakade u Manyano olu lunentshaba ezitile—esizaziyo, nalombhalweli wako siya- mazli. E Transkei apa kuko igqiza elise- benza izinto ngamakwelo amawonga, igqiza olicinga ukuba izinto zokanyo, nonqubelo pambili yohlanga zimelwe ukuba zilandele amawonga obani. Ke intsebenzo yo Manyano lwabantsundu yeyokulwa nalomoya kanye. Into efu- nekayo eluhlangeni, yingqondo, inkulu- loyo yentoto nokulalala amalungelo oha- nga pantsi komteto. Iwonga mhlambi, amawonga abantu abakatalo amalungelo lo abo kupela, abangatani ngawabantu bonke, amawonga anjalo akanamsebenzi, angafanelwe nokuba akatalohele luhlanga. Lombhalweli wako ke ngomnye weweligi- za linga izinto e Transkei apa zingama- ndaweni nye zibe zihonge amawonga abo. Kanti eloxela ligqithile, lomdlalo kudala udlalwa e Transkei apa. Kanti abantu hafu na inkululeko yentoto, noku- ba ukukanya kuhamba Umnyano olu. Lombhalweli wako uzifihlileyo utyolayo ngokuti intlanganiso zihlalolene nabantu abakulu zifuna ukuba izinto sibantu ngesiko nangokukanya. A. GONTSHI, Ngqamakwo, 16 January, 1888.

IBALA LABADLALI.

I Editor yelibala ingawya abadlali benama ukuyitumela indaba.—Address: "Imvo" Sporting, Editor, K. W. Town.

TARKASTAD. Apa ngomni no ngoholide ze Krosnes, besihonela imidlalo yekaba elitsha. Kwa- dlalwa intuku ezintatu kuqubisene i club yangaphelelya eyi Victoria C. C., i club onkulu yalapa ne Never Give In C. C. i Victoria (Monday) yenza 141 nra- zo zombini i Innings, Never Give In ye- nza 68 kuzo zombini. (Tuesday) Victoria 114, Never Give In 84. (Wednesday) i Victoria imo ngplublobo:—

Table with 2 columns: 1st INNINGS, 2nd INNINGS. Lists players like Marmar, Mbali, Ngozo, etc. and their scores.

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Kusoloko kwati kwagalela ngo-Mvulo isoyiswa i Never Give In C.C. kwada kwaba lolwesi-Tatu. Kona ngolwesi- Tatu yoyiwe ngo 1 ran ne 9 wicketa. I Victoria imelwe kokunconywa kanye idlala kakuhle, fair play; noko pakati kwabo sibalula amagane angu Messrs. Ngozo, umfo oloqayo kanye, no Africa, no October, no T. Cingo, umfo obhola kakuhle kanye u Mr. Ngozo. Kwicala le Never Give In, eingabalula amadodana angu Messrs. Jali, no Isaac Nkomo, into esibloka i hour ezimbini; ati ukuba angene ngo 9 o'clock, aqale ukupuma ngo eleven o'clock. Kanti akuli mhlambi adu apume engabanga- nto, mhlambi i run enye or 2, abangabe- zole ngoku bloka. Into embi i Club yalapa ibimonywe yi Queenstown yasuka yarakoka kakubi into ebete intliziyo zamadoda zanyela.

Ngo-Mgqibelo, January 21, kwadibana i "Champions" naka "Baker," i "re- turn." Yayidliwe i Champion kuqala, kodwa namhla akubanga njalo. Yanga- na kuqala i Champion yenza 88 ngoku- dlala, okungileyo kuka Messrs. Mvalo, Seti, nabazalwani o Zondani. Yanga i Baker's, kodwa i bowling ka Ngumbe no Bopi yabanga ukuba bangene busume bonke ngo half-an-hour, for 14. Omnye kwi bowlers waba ne overs, esintlanu kupela. Kwabonakala ukuba makange- no i Baker kwakona.

Ngelesibini ingeno kube yonye into baya kugalela ku 92. Elizani ngebo- ngallifumananga ukuba ukufidisha kwo Champion kwakulungile. Mayisizolele ngokuyalata lendawo, kufuti simana ukubona i field ingxongxenge- kanti lendawo ebheleni yingobo. Mhle- nizezwani bozababane namadoda alu- shica pambi kwentonga, eliroba loze li- benzakalisa, nokuba balungile na ngezi- nye indlela. Elisibini kwi Champions lavulwa ngu Ngumbe no Xiniwe, wafa u Ngumbe no 7 walandela ngu Bopi baya kusigalela ku 30. Iapela ixezha. Wadlwa u Baker ngo 1st Innings.

Table with 2 columns: 1st INNINGS, 2nd INNINGS. Lists players like Sell, Gibson, Ngozo, etc. and their scores.

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Table with 2 columns: 1st INNINGS, 2nd INNINGS. Lists players like Marmar, Mbali, Ngozo, etc. and their scores.

ABALIMI NA BARWEBI.

MUCH interest con- stituted in the meet- ing of Mr. R. SOLOMON, M.L.A., and his constituents, next Saturday. The country is looking forward to it, for Mr. SOLOMON is no ordinary member of Parliament. He is one of the most widely read men in the House, and ranks among the first mathematicians in South Africa. In questions of finance, he ought to be a weighty authority. Those who have not satisfied them- selves with a shallow examination of the fiscal policy of the Cape, assert that, notwithstanding the fact that the Treasurer was able to announce that the Income of the Colony had been made to balance the Expendi- ture, the taxation of the country is based on wrong and unsatisfactory principles. It was too direct and consequently very oppressive. Then again land was not sufficiently taxed, and what land taxes were imposed were confessedly inequitable. In any financial policy the Excise should form the basis. We do not mean to enter into the argument in favour of this course here, for its desirability should be patent and clear to all. We mention these matters merely to indicate that in financial affairs there is much mate- rial for an instructive speech from a Parliamentary representative of Mr. SOLOMON's calibre—a speech that would open up fresh fields of thought and inquiry. Cognate with this question is the subject of the expenditure of the Colony. In this connection Mr. SOLOMON has a splendid opportunity to expose and emphasise the hollowness of the retrenchment that consists, on the one hand, in the cheese-paring of the poorest among public servants, while on the other, what benefits, if any, to the revenue are thereby secured, are thrown away in the aimless travelling of Ministers about the country, and in needless special trains, to say nothing of the heart- less prodigality involved in throw- ing away £60,000 which came from the Excise, and £40,000 derived from the carriage of Brandy along the lines. So much as regards financial matters.

In the direction of legislation Mr. SOLOMON would again find a vast field for wholesome criticism. He might point to the prevail- ing stagnation. Brushing aside the unnecessary and profitless potter- ing and tinkering with old laws, the learned gentleman could ask what measures of moment and lasting advantage to the country the Ministry had passed with its much-vaunted majority. There is hardly any legislation worthy of the name to ameliorate the condi- tion of any class or section of the community. The Quitrent Relief Act may be cited as the crumbs that the Frontier Farmers have picked up from the table of their Bond masters. For such small mercies they have of course to be thankful. But what measures of real and undoubted benefit have present Ministers to show for their four

years of office? This is a theme that an able parliamentarian could ring the changes on, and with telling effect in the country. Mr. SOLOMON could show that what proposals the Ministry have ever mooted relating to railway construc- tion, were so many houses of cards that could not survive a touch of investigation, and what advantage was reaped from them was always in shadow and not in substance; and those who had their eyes open could not be deceived. Finally, a severe indictment could be drawn up by Mr. SOLOMON against Ministers for having crystalized race distinctions by their subservience to that vicious institu- tion the Bond. He might show in flaming language that the principles of that body which ignored the existence of other sections of the community except the Bondmen, were such as to cause all enlightened, fair, and moderate men in this country to revolt; and he might, on behalf of himself, and those with whom he thinks, solemnly announce his irreconcilable opposition to such principles, and announce a policy of enlightened and progressive legislation, based on the unchange- able principles of justice to all without distinction of race. He might then appeal to the country to support him on this platform by returning a Parliament that will be ready and willing to give such a policy a trial.

Editorial Notes. The Farmers' Chronicle (Cathcart) has a very readable article on the position of political parties in our Parliament in the not very distant future. According to our contemporary Mr. Hofmeyr is not going to take office; but Mr. Rhodes is to be the Premier. We are not told why Sir Gordon is to be thus summarily deposed. He is perfectly content with office, however much it may be unaccom- panied by power. In this recasting of parties Sir Gordon, we are told, is to lead the Frost-Brabant combination; and then a coalition is to take place with what is described "the sadly diminished Scanlen following" which, in turn, shall be "sine the impracticable Morrison". Now, we must remind our contemporary of the memorable advice of his late leader in European politics, never again to prophesy unless he knows; and, that he does not know, may be seen from the fact that he speaks of the "diminished Scanlen following." We were always under the impression that the following that had diminished was the Sprigg following. Hence the necessity of that politician to sell himself and his convictions to Mr. Hofmeyr. The result of the 1884 elections we may inform the Chronicle wants to return 30 Bondmen or Hofmeyrites, and 30 fol- lowers of Sir Thomas Scanlen to the House of 74 members inclusive of the Speaker; the Sprigg following being 13. Some of the 13 have either revolted or are in the point of doing so for instance Captain Brabant, Mr. Wiener, Mr. Walker, Mr. Frost, Mr. Croable, and Mr. Pearson, the faithful few, for solid reasons, being Mr. Aylitt, Mr. John Wood, Mr. Hoekly, and Mr. Cornwall. But the next election will, if Sir G. Sprigg does not dissociate himself from the Bond and his party swept away; and the contest will really be between Bondmen and en- lightened progressives, the former being led as now by Mr. Hofmeyr; and it is for the latter to summon a caucus at once to select their leader, for Sir Thomas Scanlen is too modest, if not timid, for a leader, and is utterly incapable of infusing an esprit de corps among his supporters. The question of the leader- ship of the party that is the alternative of the Bond, is very important. It is the key to the whole position, and we trust a politician with some political fire in him will be selected for the position.

A CORRESPONDENT writes:—Your Leader "A peep at Herschel," and the correspondence which followed from the ready pen of our friend the "Inverted Balaam" has had a most salutary effect. Much greater readiness is evinced by the officials to serve their masters the tax payers, be they white or black, and you deserve the thanks of the inhabitants of the district generally. Obscurity is all very well in some things, but public concerns need publicity to keep them in proper going order, and public officials need to be kept in mind that there is an ever- willing medium in the press for the exposure of wrongs, otherwise they are prone to regard themselves as unwatched, and those who pay for their services, and their menials, to be treated as mean and insolently treated according to the humour of the first named. Poor old "Balaam"—I think he meant well when he assumed the "Nom de plume" of "Summum Bonum" but he did not score some how. I was glad you defended the Pass Clerk, (Benjamin Mvood). Without doubt you only gave him his due. No delays are due to him in the issue of passes, he is always up to the mark, and often sits with a dozen passes (ready written out) waiting for hours for the proper officer to find time to sign them.

Referring to the Pamla Sprigg inter- view, Accatib writes: "Sir Gordon Sprigg has been trying to make capital out of the raw material during his recent visit to Kingwilliamstown. At a condescending and patroniz- ing interview vouchsafed to the Rev. Charles Pamla, a Native Wesleyan



# Izwi Zabantsundu.

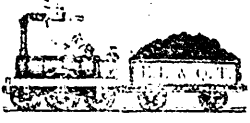
(NATIVE OPINION.)

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

RYABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JANUARY 25, 1888.

[No. 167.]



[Isaziso, No. 1, we 1888.]

## Ololiwe baka Rulumente.

Ukutotywa kwemali yokuhamba kwabo didi lwesitatu, ukutotyelwa kwi

Dobilityi nge Mayile.

NGOSUKU lwokuqala ku February 1888 nangase-mva imali yokuhamba yodidi lwesitatu iyakutotywa ibe yi dobilityi enye ngemayile.

Imigama yonke engapantsi kwamatyatanga anga 40 yotatyatelwa ukuba yi halafu-ye-mayile.

Imigama yamatyanga apakati kwa 40 na 70 atatyatelwa ukuba yi mayile. Itikiti zokubuyelela zofunyanwa ngerabiso lebambo enye kunye nesiqingata.

Kwezokubuyelela itikiti akunakuhlwa ngapantsi kwe

Dobilityi ezimbini.

Akuko mali iyakunyuswa kumaxabiso aselemi.

C. B. ELLIOTT,  
General Manager.

Cape Town,  
1st January, 1888.

## ISAZISO.

Nalo icam! Nalo icam!

U MR. THOMAS NGUDLE unelitye elisila enkulu ngokusimanga. Likwa KAMBI e Mtata. Lisila umbono, amazimba nonqolowa. Umema umzi wonke. Usila ngenyamokokazi enkulu. Alinamfihlakalo zanto lona.

T. S. NGUDLE.

Kumbi, o/o R.M.O., Umtata.

## Iseminari yase Kaulwebi

YOVLWA

25 wo-Januwari, 1888.

## E BENCUTI (SHAWBURY).

ISIKOLO Sokufundisa Intombi siyakuvulwa ngomhla wama 30th January, 1888. Umpati wabo ngu Miss F. SARGEANT, Oneswadi zokwazi lomsebenzi ezilungileyo. Umumo ngomtwana emnye xa ahlela kona zi £2 5/ ngenyanga ezintodatu. Be-babini, ingabamtuanyo £4.

J. R. CAMERON.

Shawbury, December 24, 1887.

## Amayeza ka Cook Abantsundu.

UMZI ountsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuzazazo. 1/6 ibotile.

Elika

COOK Iyeza Lokukhohela (Lingamafuta). 1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwokwe. 9d. ibotile.

Elika

COOK Iyza Lepalc. 1/6 ibotile.

Esika

COOK Iyila. 1/ ngebokisana.

Eka

COOK Incindi. Yezinyo. 6d. ngebottle.

Oka

COOK Umcaza Westepu Sabantwana. 6d ngebottle.

Oka

COOK Umgutyana Wamehlo. 6d ngeiqunyasa.

Oka

COOK Umcaza we Casine. 1/6.

Nig. Iyeza ukuba igama nga

G. E. COOK, Chemist,  
E QONCE.

Kato ngawakohliso angenaloo igama laba.

# DYER & DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla ezintsha ngo stemele bonke abafikayo. Ezi mpahla niya kuzi fumana Zizezona

Zitshipu Etengisweni.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

# DYER & DYER,

Pambi kokuba utenge kwezinye izindlu.



## ENDWE!

Kufunwa inqwelo zokutwala amalable ziwase e-

## METELE NASE KOMANI.

18th January, 1888.

### BANTSUNDU! BANTSUNDU!!

NOKC niti "a Nonyondla akanankomo" yazini ukuba impahla zakwa PASCOE ziyazikupa ezinye.

Impahla zetu azivuki. Ziyalala. Ityali zetu zicimilanga.

Ezamadoda namakwenkwe zitshipu kanye.

Iprinti, i-Kaleko, Ezehempe iziziba, nezitofu zama-

nkazana. Ezokutshata, njalo, njalo.

Yizani kuzibonela ngawenu amehlo kwa Pascoe.

Amagama ako

AMADODA "U-SIGINGQI" ABAPAZI "U-SILINDI"

ISITEKETISO "FOLOKOCO."

Ezantsi kwetyalike yama Skotshi.

## IKAYA LABANTSUNDU!

DURBAN STREET and MACLEAN SQUARE.

### U PAUL XINIWE

UBULELA izandla azinikwe ngumzi ontapdu ekuxaseni i Kaya Iswo. Njengomqweno wake wokukonza umzi uyazisa ukuba uvula isebe e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane habile entle ne groom elungileyo. Yonke lento ngamanani spantsi kunene. Indawo inkulu ilungele zonke intlobo nendidi zabantu. Kanize kuzibonela isizanga sika 1888.

Durban Street, King Williamstown, January, 1888.

## JOHN J. IRVINE & CO.,

ISITORA ESITSEA,

Sengubo nobu Qeleqele

beza Mankazana,

## E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6

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Eze Twidi i Suti, 16/9

Ikeleko, 2 1/2d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3 1/2d.

Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

## CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye.

## CHURCH SQUARE, E RINI.

## Inyama ne Zonka,

Nento esinjenge kofu ne swakile sitengeni ko

## BOURKE NO MARSH,

e Nyutawini nakwisitalato, estpambi kwe ofisi ngase mcantcatweni.