

Native Opinion.

WEDNESDAY MAY 10, 1933.

NEXT Tuesday 15th... day in connection with the East... Mr. MORRIS having withdrawn from the contest in favour of Mr. ZEITSMAN, the struggle for the honour of representing the division in the Assembly is between the latter and the Bondman, Mr. SIVEWRIGHT.

Mr. SIVEWRIGHT, who is a gentleman of considerable culture, has generally been known to hold, and we believe he had in private given vent to enlightened, liberal and satisfactory views on all questions affecting the three sections of the inhabitants of South Africa, viz. the Blacks, Boers and British. There had never been any question, so far as we know, as regards his abilities and fitness for a member of Parliament, until, all of a sudden he swallowed the principles which had secured him the love and esteem of his true and best friends and admirers and set himself up as the mouthpiece of a narrow-minded and short-sighted faction, which hopes to bring about peace and plenty into the country by exalting the interests of Afrikaners over those of the despised "Rooinek" and the "Schepael." Now, as a well-read man, Mr. SIVEWRIGHT ought to know that no country has yet attained real eminence by a course of injustice to a section of the citizens. As a matter of fact it is the absence of a community of interests and aims which distracts a people and blocks the path of progress and enterprise. His extensive knowledge does not seem to have taught him this elementary and indispensable theory of Government, as witness his acceptance of the crude nostrums of the Afrikaner Bond. It is this that has cut from him the sympathies of the thinking portion of the Colonists in this contest, and caused those who might otherwise have been his warmest supporters to be his most determined opponents. Surely Mr. SIVEWRIGHT's undoubted abilities are worthy of a better cause. One has said that the corruption of the best thing is the worst thing. It is on no other grounds that we are reluctantly shut up to the attitude of opposition to the candidature of Mr. SIVEWRIGHT, our whilom friend and champion. We trust it will not be long before he discovers the error of his ways.

His opponent Mr. ZEITSMAN takes the anti-Bond platform in the following brave and uncompromising words—"I cannot conscientiously ever support the Bond; not because I believe there is anything inherently bad in its constitution or regulations, but for the reason that I can firmly of opinion it has, and always must, fail to attain its primary object, viz. the closer cementing of the relations between the Dutch and English speaking people, a consummation which no one can more ardently desire than I, but which can, in my opinion, only be reached by patience and forbearance on both sides, by extended Education, and by the gradual extinction of all jealousies between the races, a result which is certain to ensue from the intermingling of the two." These views appear to us to serve the purpose of a satisfactory foundation on which political action might securely be built up to the lasting advantage of the country. We therefore hope that Mr. ZEITSMAN's supporters will, thoroughly believing in the soundness of their principles as enunciated by the candidate of their choice, do all they can to secure his return. It is to be noted, however, that Mr. SIVEWRIGHT's supporters and ally, General... have framed, coupled with the Bond, and...

chances, but this is no reason why he should not in a patriotic spirit heartily fight one who cherishes principles that he deems to be prejudicial to the vital interests of the land of his adoption. Mr. ZEITSMAN has our best wishes.

Editorial Notes.

THE very latest returns concerning the... show that Colonel Griffith leads the poll with 223 votes, while Mr. Cloete took it with 201. Mr. Cloete's poll in Cape-Natal, which is the headquarters of the Bond, was 277, and Colonel Griffith's was 121. The returns still to come, if there are any, will not affect the relative positions of the candidates.

THE Wesleyan Conference which has been sitting in King Williamstown this year came to a close, after a fortnight's session, on Wednesday evening last. It will be remembered among others as the first Conference at which the estimates for carrying on the work of this body in this country were submitted before the Conference for approval. Hitherto, for reasons not clearly defined, the grants from the Missionary Society in Great Britain and the Missionary contributions in this country have been voted away by a section of ministers at the District Committee. Wesleyan ministers never having laid claim to infallibility, it was no matter for surprise to some to find that the attempt to harmonise the different systems of expending missionary monies revealed in some cases deplorable practices which the present departure will get rid of, and the work will be benefited correspondingly. The representatives were so much absorbed by financial matters that the suggestions of Native District Committees made with a view to cope with the heatism which still preponderates over Christianity in this land, and which threatens to drag down Native churches towards it, had to be thrown overboard—the Conference having no heart to discuss them. Indeed as far as efforts to initiate schemes to further the spread of the spiritual Kingdom of Christ are concerned the recent Conference was disappointing. Among the more permanent results of the Conference must be mentioned the appointment of the Rev. J. Smith-Spencer as travelling Secretary of the New Missionary Society established in this land in connection with the Conference, and the new legislation introduced with a view to popularise Temperance principles.

MENTIONING the Conference legislation as regards Temperance matters reminds us of a proviso that was introduced by a clever layman in a honeyed little speech urging the Temperance Committee to exert themselves in establishing coffee shops as a means to further the interests of Temperance. This is good, so far as it goes. There are, however, grave considerations which should have made the Conference hesitate in accepting the proposal without reservations. For instance in promoting the establishment of coffee shops, the Temperance Committee must acquire land, for the practice cannot last of securing land on easy terms for Church purposes, and then, when it is so obtained to erect on it buildings for secular trade, or purposes other than those for which it was secured, as apart from taking into account the requirements of the decencies of worship, people engaged in similar businesses, not so specially favoured, will raise such a storm as it will be impossible for the Wesleyan Church to stand. Let the Wesleyan Church be warned—let it warn itself against mixing itself up in purely secular pursuits, as these cannot but be detrimental to its spiritual interests.

The interest in the Railway question is getting more and more intense as the Parliamentary Session approaches. At first it was thought that it would be the simple matter of uniting the Border and the North Eastern lines, and there seems to have been a tacit understanding that only a junction to tap trade centres would be considered. This is now being lost sight of in the scramble for a Railway to every hamlet that has the impudence to consider itself entitled to one. As regards the situation of wealth and population of the area to be served, we cannot for the life of our saviour see why the line over the Stormberg is to be built at all, seeing also that the extent of country it will serve is limited by the Drakensberg Range, while the interests the Lower line will serve are almost limitless. There can be no question about the importance of the King Williamstown-Cookhouse line, but it must wait for the principle—the Colony and the other localities afterwards.

THE Cape Argus, after remarking that Mr. Channon was a model officer, concludes an article on his death thus—"His great contribution to the coloured people of his Society was something practical, and he must have had an admirable organization for collecting the information which was always within reach of the Society. Whatever errors of judgment the Society has committed, it has been as careful as to its facts as any Society could be in dealing with events happening thousands of miles away in all parts of the world. But for constant watchfulness, even as to mere geographical details, the Society would have been made to look very ridiculous. The jokes of colonists, over home blunders are at the expense of the Colonial Office, with all the resources of the national newspaper at its back, rather than of the Society 'looked' by Mr. Channon, with nothing but the incense of canvas of subscribers to look to, except, perhaps, the occasional windfalls which come from pious and people. A glance at the contents of a single number of the official paper of the Society will show how comprehensive the vision of the now-departed Secretary must have been. In a number published in 1878, we have—"The War in the Cape—Republic of the Lower Cape—The Cape—Kiddnaping of Children in Turkey—"

Subana Ismail and Abdulrah—Mansore and Resalat in New Britain—Appeal on behalf of the Coloured People of America—Sufferings of Colored Emigrants—Death of George Lyne's Neighbour—Hong Kong. While greatly doubting whether, upon the whole, the operations of the Society have improved the lot of a single black man, we must admire the consummate skill with which Mr. Channon conducted his cases. It required all the ingenuity of the Colonial Office Secretaries to meet his arguments, and he was as pertinacious over each particular case he took up as though an estate depended upon the decision. He was unquestionably in the very first rank of what might well be regarded as a distinct profession, and the loss of his keen judgment and unerring activity in the line of duty he had chosen will be a severe loss to the Society with which he was so long connected.

In its forcible feeble style the *Kaffrarian Watchman* attempts a defence of the licensing of the canteen in the Annshaw Station by trying to prove the physical impossibility, that Annshaw and Middle Drift are not one and the same place. It endeavours to show that the canteen in question is not set up to destroy Kama's people, but that it exists to supply the wants of the residents of Middle Drift. As a matter of fact the population of Middle Drift does not exceed three families, all told, and they don't want a canteen all to themselves. As to travellers, they don't need a canteen the hotel being sufficient accommodation for them. When the Scanlen proclamation was in force it was conclusively proved that a hotel could flourish there without the canteen. In justifying the issue of the licence, the *Watchman*, animadverting on the comments of the *P. E. Telegraph* on this subject, observes "we should have thought that a newspaper like the *Telegraph*, edited by an Englishman and a Christian would have scorned to write of other Englishmen as rank a falsehood and as gross a libel as could be put together in so many words." All we say is that things have come to pretty pass when the English name and Christianity are invoked by advocates of canteens,—the filthy dens of vice, lust, and other nameless horrors.

Ikaya Labantsundu.
UPACE XISIWE unaligcinlo i "KATA" Lesu—nyazibulela isadla zenu—zihleli elingele ukunikozam ngendlela zonke (General agency)

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanekazi i Fur Capes.
Ezamanekazi i Fur Dolmanettes.
I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d.
Ezangapantsi ezilukiweyo, zithipu kakulu.
Izitofu zelokwe zobusika ezintsha.
Iifaneli, zenziwe ngoboya begusha zase Afrika.
Izikafu, netyali.
Iintlo ezintzi yesihlangu zamane-nekazi ezidla i 7s 6d ziyakutungiswa nge 5s 11d.

Zonke ezinye impahla zitshipu kanye kotenga ngemali.

W. O. CARTER & CO.
MACLEAN SQUARE,
E-QONCE.

ELIKA
ORSMOND
IYEZA ELIKULU
LASE AFRIKA.

Tintindl yongqambu zemiti yelilawu.

UMPILISI WEZILWELWE

Esibangwa kungcola kwe Gasi, nekuba ahlal'bumini, ukulo neso, n. kuba ahlal' ngayipina indlela, ezijonane Kaase, izifo ezise Lufelale, Ukafaduka, Uvuti nqi kwe siku, izifo ezise Mbilini, Ubutataka, Xintawela, utongo, Ubutataka be yigqande, izifo zesi Tude, nont' ezintzi yaziwaleyo sama Xhacas, njalo, njalo.

Kangola Eswadini abapilisiweyo neendlela okhetyoniswa ngazo, zibhalwe ngesi Ngesi, Jelfiment, si Bhulu nezii Xhosa.

Emva kokhuli sebantisa izitaba elide sele, namantse amaninzi ananinilo, ninyalana ngayipina ezinye ezinye ukuba liyayi phila, iakulo yeniso abantanda base Afrika, kwasele Five (ezina) yase Daymasi, kuba kwasi ezi sobantu abantanyama liyi ngobona. Kuvalligisa phantsi. Ikhuphi, ibhokile si abantali sobantu, isale liyona elingale intlo, ka ezilakhezi. Ibhokile nganye itabane ne-acwadi one ntezo yee Xhosa.

Lilangalelwe amantla kopolis nge
G. H. COOK,
KING WILLIAM'S TOWN.
Izidaka ezinye kwibhokile zama-guni mayen kanye yeezi Xhosa.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!
KWABATETA... Posan amehlo apa... Kwabo bateta isi Bhulu...
KWA PASCOE,
NIYA KUBONA IZIMANGA EZININZI.
Impahla zeta zobusika zifuthe...
Yonke into efunwa ngamanene, nama nenekazi nantla apa...
Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:
Abafazi bati ngu "SILINGQI"
Umtetiso, ngu "FOLOKOCO."
Izidaka yaka Pascoe ezantle kwetyak' yama Skotsi, apo wofika ababone kona a Mr. FOLKOCO ngokwaje (saluf).

Ikaya Lendwendwe
LIVULIWE E-KOMANI,
NGO
R. T. NUKUNA & CO.
UPUMLO no lwonwabo kuni mzondu wase Kamastone, e Hewu, e Lesseyton, e Whittlesea, e Gqili, e Transkei, kapai wonke wakwa Hala. Izindlu ezintle zikulu.
Ngase zantle kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ilungile.
R. T. NUKUNA & CO.
Queenstown.

Inyama ne Zonka
Nento esinjenge kofu ne swekile zitengen. KO
BOURKE NO MARSH.
e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantatweni.

ISAZISO ESIKULU.
Amayeza ka (Nogqalis) Jesse Shaw.
DONKE abantu abakwinda owingena BMagosa am bowatnyelwa oake amayeza nge Posi xa bebhalele kum batumela izi taupjo nokuba yi mali ehamba pappapa i-posit (P.O.O.) Imali yawo yi 3/8 Shinga, ngi pandle ko Mphilisi Wemane (Sara Cape) ngi 3/8 ukuba imali tonyelweyo igqilile yo buyiswa namayeza.
JESSE SHAW,
Igqisa Lemiciza.
The Laboratory, Fort Beaufort.
G. Frauenstein
KWA QOBOQOBO.
UYAZICELA zonke izihlobo zake esi zintand' okokuba gize kuposa iliso kule nkumba yake ayiyenile. Ungqumtelgi wento zonke ezibatazaka uzilakoni. Zitengiswa ngamantlalo alala, ndicsezela amaxesha.
Imfele, iinkumba, umbona, ingqolowa, Ndisirolela amarabiso apesulu.
Kwelinye ipiko kuko nomfo otunca izi hlangu zentlobo zonke.
Kukwako ne Butcher's Shop, ne Baker's Shop.
B. G. LENNON & CO.,
Abatengisi hamayeza nabonzi bawo
E MONTI.
DONA bawatenga peshaya awabo amayeza. DONA amayeza ama Bhulu amemiciza yama Xosa. Bawabongama umzi ukuba ngwalele kulawo alandelayo, abhalwe nge ntezo yee Xosa.
Oka LENNON
Umiciza Wokholokholo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umiciza we Stepu (iseefo sentana).
Oka LENNON
Umiciza wamhelo.
Eka LENNON
Amafuta ezilonda.
Erika LENNON
Ingqatana zomantlalisane.
Oka LENNON
Umiciza woxazaxo.
Oka LENNON
Umiciza wopalo.
Oka LENNON
Umiciza wengosi.
Oka LENNON
Umiciza weccisana.
UMTZINGISI
P. H. POTTER, Toleni, Transkei.
KWA BHET.
IMPAPALA ihleli yodwa ngase mtongwani i sadla. Ingowwa, iinkwa, iibhalukwa, amahashi, izinkomo. Yonke into oyifanayo. Iizidaka! Iizidaka! e Qonce zamagala ezantlali. Kutha into ezintzi yeezokuba beagube amandla.
Ibhulukwe ne Xhosa ezigqonozesha si taliphu.

Amayeza ka Cook Abantsundu.
UMZI ontundu ucoolelwa ukuba ukhangeliwe lamayeza abalulekileyo.
Elika
COOK Iyaza Lesisu Nokuzaxaso. 1/6 ibottle.
Elika
COOK Iyaza Lokukobhela (Lingamafuta). 1/6 ibottle.
Oka
COOK Amafuta Ezilonda Nokwelve. 9d. ibottle
Elika
COOK Iyaza Lepale. 1/6 ibottle.
Ezika
COOK Ipills. 1/ ngobokisana.
Eka
COOK Incindi Yezinyo. 6d. ngobokisana.
Oka
COOK Umiciza Westepu Sabantwana. 6d ngobottle.
Oka
COOK Umqutyana Wamhelo. 6d ngesiqutyana.
Oka
COOK Umiciza we Cesine. 1/6.
Niqoodiso skuba igama nge
G. E. COOK, Chemist,
E QONCE.
Kuba ngawenokhobiso ngenalolo igama lake.

ISAZISO.
Nalo icam! Nalo icam!
UMR. THOMAS NGUDE unalithe elizila kakhole ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba neqhololwa. Umema umzi wonke. Uelila ngenyamkokasi enkulu. Alinamshlakalo santo lona.
T. S. NGUDE.
Kumbi, o/o R.M.O., Umtata.

J. G. NICHOLSON,
Ilgqweta elise zinzwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.
Ulangisa amafa. Uqungula amagama e Teyitile. Uquka im kwelisi si Bhasalwe kwa ngoku.
Yonke into ayi patisiweyo izicwa ngokubaluleka.
Uli Gosa le Colonial Mutual Life Assurance Society.
Printed for the Proprietor, J. TERROO-JARAVU, by HAY BROTHERS, Smith Street, King Williamstown.

EZABARWALELI.

NIKO, LO KUZUKA.

Nkosi MILELI. - Ku Myo Zabantsundu... Nkosi MILELI. - Ku Myo Zabantsundu...

Ezase Tsitsikama.

Ndiyamezele mhleli wepapa lendaba... Ezase Tsitsikama. Ndiyamezele mhleli wepapa lendaba...

Ukubuliswa kwe Konferens e Kaya Labantsundu.

Ukuqhubeka ngokuba ngokuba... Ukubuliswa kwe Konferens e Kaya Labantsundu. Ukuqhubeka ngokuba ngokuba...

Ndiyamezele mhleli wepapa lendaba... Ndiyamezele mhleli wepapa lendaba...

U MR. NGXWASHULA NABAFUNDISI.

Nkosi MILELI. - Ndincedo mhlobo... U MR. NGXWASHULA NABAFUNDISI. Nkosi MILELI. - Ndincedo mhlobo...

Nkosi MILELI. - Ndiyakucela ukuba... Nkosi MILELI. - Ndiyakucela ukuba...

Nkosi MILELI. - Ndiyakucela ukuba... Nkosi MILELI. - Ndiyakucela ukuba...

Nkosi MILELI. - Ndiyakucela ukuba... Nkosi MILELI. - Ndiyakucela ukuba...

Nkosi MILELI. - Ndiyakucela ukuba... Nkosi MILELI. - Ndiyakucela ukuba...

ingxelo yako yomnyaka ngemicimbi... ingxelo yako yomnyaka ngemicimbi...

William Gqoba. Uda lokubulwa kuka Mr. William... William Gqoba. Uda lokubulwa kuka Mr. William...

Intlanganis Yamadodana ase Tinara. 1. Ngombala we 10 kulonyanga... Intlanganis Yamadodana ase Tinara. 1. Ngombala we 10 kulonyanga...

E Tyume. Ngolwesi-Tatu, ngombala we 15... E Tyume. Ngolwesi-Tatu, ngombala we 15...

E Tyume. Ngolwesi-Tatu, ngombala we 15... E Tyume. Ngolwesi-Tatu, ngombala we 15...

Abalimi na Barweli. Uboya - Kumsito wokugqibela woboya... Abalimi na Barweli. Uboya - Kumsito wokugqibela woboya...

Iuvo Zabantsunda.

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, MAY 9, 1888.

[No. 182.]



Umbeto wama lungelo Abavoti
Abantsundu.

KUYAZISWA ukuba abavoti Abantsundu abakwesisi Qingata sokunyula sase e Qonce banokuwafunana Amaqaga ngesi Qendu sesi 5 so Mteto wama 39 we 1887, kule Ofisi.

Umntu kufuneka eze kuzicelela ngenqu okanye acelelwe ngumntu aranganyazise ngepepa elibhaliweyo.

W. B. CHALMERS,
Civil Commissioner.
Civil Commissioner's Office,
Kingwilliamstown,
7th May, 1888.

ISAZISO.

U B. B. KOTA, wendeliswa umbalelo wake kula manenekazi namanene aze apangelana ukuze kamvelela pantsi kwe gama Lonzi wo mzi ontanda, umbalelo kofanele ukubulelwa nangoma ke kuni: Misses S. Mbelwa, Bonkolo; a Nkosi u Mayaba; Rev. J. Goduka; Messrs. Jas. Felen, F. Dhlora, D. Nowanga, D. Yabon, I. Manyisana, S. Ntshanga, D. Ndzanga, J. Balfour, B. Qaba, P. William, P. Ndsabe, Owen, njalo-njalo.

B. B. KOTA.

Queenstown,
May 7, 1888.

ISAZISO.

KUFUNWA e Komani umntu ontapoda wokuncedis ekubhakeni izonka; ahe ngumntu owayo lomsebenzi. Ongaseliyo ngo yasa unga nqweseliyo. Owafunayo makabalele ku No. 46 Box, Post Office, Queenstown.

ISAZISO.

Kubabhalolani bam:
NDISASHENXILE e Bayi, noti nxa nindibhalelayo:—
John S. Adams,
Mount Coke, e Rode,
Kingwilliamstown.
P. E., 5, 7, 88.

ISAZISO.

NGENXA yokuba ke ubawo u AFRICA MOTAUNG afudukile apa, ukufudukela kweli ngapantsi; ndazisa zonke izibhobo zabo, nababhalolani hake ukuba mazeninjalo namhla akumbhalela, use Roidraai, Hertzog. Ndiyalelwe ngnye mna.

ISAAC MOTAUNG.

Tarkstadt, 14 April, 1888.

KABAKA la gobane he ntate AFRICA MOTAUNG afelele mona, go fallala go le ka thlase; ke tsebisa metshala ea gae enjle le bangolli ba quo gora ba etse yalo kanyo go mongolla, o Roidraai, Hertzog. Ke laetane ke eena mna.

ISAAC MOTAUNG.

Tarkstadt, 14 'Mesa, 1888.

INTLAKA.

ABANTU abatangisa ngentlaka mabezo e ofisi ye "Ivo Zabantsunda."

Abandibhalelayo mabati:—
Nonywa Zibi,
care of Mr. Roberts,
Tora,
Emjanyana,
via Clarkebury.

KO TITSHALA.

Lo ugama lizezantsi ufuna um Vangeli na tithala ezimbini ezine Certificates nesimilo.

JAMES M. DWANE,
Maasbeel,
Lady Frere.

2nd May, 1888.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke ehanta abochi N. o Trankel, nakwesinyo indawo ukuba ndingra Maki Ofezekileyo ngamatye nangqo ntona, nokuba ndibiza inani elise zantsi. Nditabata nempahla ehambayo. Ondifunayo wobbale ku Mr. A. Gontohi, esi Xoxwesi, Ngqamkwa.

LEVI S. MBANGE.

Tyaira,
10 March, 1888.

ABABHUBHILEYO.

KOBANI—Engqokwebe (ka Masingaba) lebhabe, ngo-Mvulo, 9 April, 1888
NOMI M. KOBANI, obefudala esi Dayi
Ababhibo mabankalo lombiko.

INGUBO ZO BUSIKA.

DYER NO DYER

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

BAKANCELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu:—

Iminqwazi, 1s 3d, 2s, 2s 6d.
Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 8d, 2s.
Ibhulukwe ze sitofu ziqalela 3s; Ibhathi 5s 3d.
I suti ze Norfolk Blue Serge, 26s.
Imibhalo etshipu kakulu. I blankete netyali zoboya.
Ibhulukwe ze kodi, 5s 6d.
Siyazisika ibhulukwe. Isitofu ezilula eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. Amaqina ne zi kafu.

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa **DYER no DYER** ezibhaleliweyo. Isuti zabafundisi ze Black Russel Cord, nezalakana, Iminqwazi yabafundisi ne kalala.

I bhathi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuyulwa ezimpahleni.

Kwa DYER no DYER,

KING WILLIAMSTOWN.

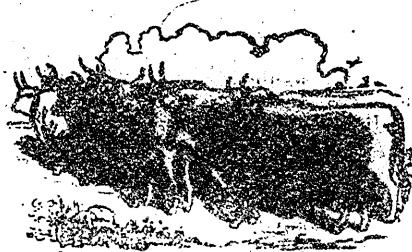
A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown,
nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.



ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE K.

METELE NASE KOMANI.

18th January, 1888.

Baker, Baker & Co.

e QONCE (Kingwilliamstown),

Bane mpahla ezilunge kakulu nakuni Bantsundu.

I BHULUKWE ne BHATHI ze KODI.
I BHULUKWE ne BHATHI ze ZITOFU.
I SUTI ze ZITOFU.
I HEMPE ezilushica.

Zitengwa ngawona manani atshipu.

I MIOAKO, ye KALIKO e Brown ne White.
I PRINTI, i-LINZI, i-KODI.
IQIYA ze Keshemiya ezimnyama nezimababala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

Baker, Baker & Co.

KING WILLIAMSTOWN.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibathi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleko, 2/4d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3/4d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

UTIKOLOSHI! UTIKOLASHI!

Uतिकोलашо obefuda ekwa Ngomti uyabulala

KUBO BONKE ABANTU,

Bhaxisa ukuba sele fudakile kwa Ngomti.

SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ahabenamatyala kwa KEEVY mabezo kurafa kuya.

Yisani kuzibonela ngokweni!

Isikumba, uboya nantonina yisani nayo kwa Tikolasha.

A. J. CROSS & CO.