

# IMVO ZABANTSUNDU

## NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 9, 1886.

[No. 84.

Kaulese imvo Zabantu ngabantu nge

### Rheumaticuro

Elona Yeza Likulu leli lizwe lengqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwiniloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :—  
“Uti omnye zipele ingqambo (ekubeni besendinyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinge inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike nda hlala. Bendingasena kutoba kuba bendegeze ndibuye ndipakane. Ibotile enye indipilise kanye.”

Omnye uti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqanjelwa yintloko, lemnyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye.”

“ Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqi. tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni, nonyawo, enjalo inyanga; ngalo Mgqibelo uhleli esitulweni.”

Uti omnye: “Lindenzele kanye lonto ubute liyakundenzela, uku ndipilia ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyayo inko hliso njengamanye.”

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu lingamncedanga.”

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kuminilo ngokutumela 3s. 6d. ngebotile, ongu

JAMES JONES,

46 LONG STREET, CAPE TOWN.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise

lamayeza abalulekileyo

Elika

COOK Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.]

Elika

Iyeza Lokukohlela

(Lingamafuta).

1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika

COOK Iyeza Lepalo.

1/6 ibotile.

COOK

Ezika

Ipilis

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

COOK Umciza Westepu

Sabantwana.

6d ngebotile.

Oka

COOK Umgutyana Wamehlo.

6d ngesiqunyana.

Niqondise nkuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Pambi kokuba nitenge  
kwezinye izindlu,  
kanizokuzibonela impahla yetu  
entsha enyulwe kakuhle.

NO

BA

### YI VULILE

Kwizindlu apa ebezisakuba no C. FENNELL & Co.

EYABO ENTSHA

### Ivenkile Yokutengisa Nokwenza Ingubo

INE

MPAHLA ENTSHA NE BUHLUNGU

Enyulwe ngu Mr. CHARLES DYER ngesiqu e London.

Yonke lempahla itengiswa ngamanani amancinane

okugqibela, ukuze ibehle itengwe msinya

ikwelelele enintshi eza ngezikepe.

Pambi kokuba nitenge  
kwezinye izindlu,  
kanizokuzibonela impahla yetu  
entsba enyulwe kakuhle.

NO

Ukuba ufuna into elungileyo  
kanye ngemali yako  
kawuti gxada kwindlu  
entsha Yengubo.

### MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amxabiso apezulu ngo Boya,

NEZIKUMBA

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

MBIZA, e Mtwaku nase

Luxwesweni kwa BLAYI

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa itengwa ngemali kuzo zonke ezindawo.

Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

THOS. MORIARTY.

Blyth Station, Fingoland.

2to

### Isaziso se Nkosi ya Mampondo

NGE ndlela ebifunwa ngu Rulumente esuka Ecwebeni lo Mzimvubu icande kwelama Mpondo isinga kwa Adam Kok kuvunyelwene ukuba mazihambe inqwelo zabo bonke abantu. Maze ingabi nazi tola zokubhatalisa inqwelo, kanjalo maze ingembiwa ikwayileya ndlela indala.

UMHLANGASO J. S. FAKU,

Umpakati Omkulu.

Esihlonyaneni, Pondoland, May 14, 1886.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU

Kwindlu Ekangelene no W. O. CARTER & CO.,

E QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana nay.

# JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,  
Nakweli,

## Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu  
esinjengo

# BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfitshane,  
BEMPONDO,

*Nokudla, njalo njalo.*

Ivenkile nezitora zentlobo ngentlobo, ozikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yontlobo zonke ehambo itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondela ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento osukuba itengiswa anikowa apa.

# JOHN J. IRVINE & CO.

## ILIZWE LAMAMFENGU IVENKILE E JOJOSI.

**IVENKILE KA MAVELETSHONA.** Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO kulo lonke ela Mamfengu, angatenga kuyo konke okunokukankanywa—nemaxabiso angadanisiyo—kuba inika amanani alungileyo Nge zikumba, ngo Boya; nayo yonke into elinywayo. Nge Gusha, na Mahashe, no Bhokwe ; Ihangu ne Nkuku. Yizani nazo ziyakutengwa ngu Utengisa Zonke intlobo zamayeza.

**P. H. POTTOR.**

**ELE-SIXHOSA NGU MAVELETSHONA.**  
Nalo icam lako.

**ISAZISO.**

**KUBIWE.**

**INTLANGANISO** ye “Transkei Mutual Improvement Society,” iya kudibana e Gcuwa ngomhla we 23 June ngolwesi Hlanu evekini. Amalungu acelwa ukuba aze abeko ukutshona kwe langa.

SOLOMON D. MAQINA,  
Assistant Secretary.

Tyinira, June 1, 1886.

**ISAZISO.**

**KUBIWE.**

**NGOMHLA** we 24 June, ngolwesi Ne evekini ngo 7-30 p.m. kuyakubako i Tea Meeting e Qonce kutyalike yase Wesileni. Kuya kuvuma usapo lwalapa nolwa kwa Mdingi; isihlalo sotatwa ngu Mr. NEWING. Izihlobo ziyamenywa. Itikiti yi sheleni.

**OLAHLEKILEYO.**

**NDICELA** umkondo kubantu base Cala nabase Qumra wenkwenkwana yam u Piet Malgas, elinye ngu Mangaliso. Ibivela e Qumra kwa Mr. Webb ye biwa ngamadoda amabini ku Komani. Ondilandisileyo ndombhatala kwa oko, makabhalele ku I. A. Motaung, Esq., apa e Tarkastad.

MITYI MALGAS.

Tarkastad, 5 June, 1886.

**ISAZISO SOMHLELI**

**UMR. JOHN MAHALI** umiselwe ukuba Ligosa le *Mvo* esiqingateni sase Tsomo ne Mbhulu.

## Iveki.

ABAXHASI be *Mvo Zabantsundu* baya kunjuzwa ukuba ikwota yabantu abaninzi ipele ngo April lo: Lixesha ke eli itunyelwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa *Emvo* kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni, nezimbini, neze tiki. Azifuwa kakulu eze halufa. Yonke imali ingena ngo J. TENGO-JABAVU, Office of *Imvo Zabantsundu*, King William’s Town.

KUKO abantu abebelinga ukupeqa uloliwe kufupi ne bloro yase Pinetown, e Natal. Basuke bafunqula indlu yonke ipela engqukuva baya kuyikahlela endleleni yake. Kuncedeke kuba lisuke labonwa elo wokowoko lite bhahhalala endleleni engekafiki uloliwe.

U REV. F. MASON, i President ye Conference yama Wesile, ekundlukukeni kwake e Natal ukusinga e Rini ubuliswe ngesipango samabhaso entlobontlobo zezinto.

KUKO inenekazi elihlelwe sikade ngokusuke liti ngenxa yale nyebelele yobusika ingena nge mfanta ezindlwini lifake ikausi zendoda yalo ngapezu kwezihlangu kuba lihleli ekaya. Bate xa bahombayo ne ndoda besiya kubonela umdlalo lalibala ukuzikulula. Kute seku kade bemana ukuwaka pakati kwezihlewe lazibona, lasuka lomela endodeni liwe isiduli kukotuka. Ligoduswe nge gigi lafika laqabuka ekaya.

AMA-XESIBE nama Mpondo akahlalisene kakuhle. Indatyanza ezimaua ukurela kwelo cala aziniki temba. Ke kwaliwa ngedlulileyo.

ABA banjwa abahlanu abebesuka e Dayimani besiya e Kapa ngololiwe batsibile bazimela, noko bona abatsibanga “ngokwe ngqumeya.”

E MACUBENI kwela Batemba kuko umntu ogwazwe ngomnye ngomkonto etywaleni wafa kwa oko. Indyebo iyabala abantu.

INKULU ye Jaji u Sir H. de Villiers, ubhale, incwadi wayitumela e Palamente ekala ngelithi imali ze Jaji mazingapulwa yi Palamente kuba zona azipetwe yiyo. Usuke u Mr. Sprigg wati ukupendula akuko nto iyileyo zipetwe yi Palamente nazo, xa kwapulwa imali yezicaka zika Rulumente neye Jaji iyakwapulwa. Nguye kanyelowo, asindoda inabuyambo yona xa selite iyayenza into

U JOHN DAY, wase Kimberley, udliwe £50 yi mantyi yakona engenazo ahlale inyanga ezintandatu entolongweni ngoku suka ati lingeko igama lake encwadini yaba voti azibize negama lomntu ongumvoti xa be. kunyulwa u Mr. O’Leary ukuba aye e Palamente.

UMHLEKAZI u Sir Hercules Robinson unduluka ngomhla we 17 kuyo lenyanga e Ngilane ukubuyela kwakweli.

INTABA eyi Etna induluke ngamandla ukupuma umlilo notutu namatye nentsimbi ezinyibilikileyo. Idolopu yase Nikolisi kuko uloyiko ngati iyaku seleleka itshabalali impela.

NGOKUHLWA kolwesi Tatu olugqitileyo bekuko i “Dinala-Timiti” esikolweni sase Tshatshi e Monti ziyanconywa ezozidlo, ne helesi ibiko.

IFAMA ezi 24 ebezitengisa e Ndenxa ngomhla wamashumi mabini kulenyanga ifileyo azitengwanga zonke, kusashiyeké zalishumi limesitandatu kuba kwatengiswa isibozo. Irente yazo ayinkulu ngokugqitileyo ngomnyaka.

UNOBHALA we Ofisi yase Ndenxa u Mr. A. G. Austen obecingelwa ukuba makabe uzibulele ngenxa “Yotando” kuba ebesand ukwaliwa kufumaneka ukuba uzibulele ngenxa yamatyala abenawo, nakweyakwa Rulumeni imali kuyaraneleka.

I TRANSKEI ivunyelwe yi Palamente ukuba itumele ilungu libe linye kwelo bandla.

U MR. LE ROEX woyisiwe e Palamente izolo kwicebo lokuba kovalwe ilungelo lokuba ontsundu abe nokutunyelwa e Palamente.

U MR. TWEED, obeyimantyi, e Colesberg ngxotiwe kwisebenzi lakwa Rulumente.

## IMVO ZABANTSUNDU

**NGOLWESI-TATU, JUNE 9, 1886.**

Abantsundu no **U REV. E. MAKIWANE** Msebenzi. Wase Rwarwa usand’ ukulesa ipepa ngale ngxoxo inkulu entlanganisweni yododana olufunda esimnareni yase Dikeni. Kule ngxoxo ufike u Mr. MAKIWANE atete ngaba ntsundu njengoko banjalo ngoku, aze abe namanqaku olwake uluvo awenza- yo ayakuba luncedo kwabanye abantu. Abamaziyi isiqu u Mr. MAKIWANE, nabangamaziyi abake bazibone ingxoxo azitumela emapepeni endaba bayazi ukuba ngumfo ozikisayo ukucinga nokuteta. Njengendoda enengqondo uyaleza kakulu “ ivangeli yomsebenzi ” ukuba yi nto enkulu “kunene kwaba Ntsundu, isivusiyana lonto ukumbona ukuba uzinikele ekuyi vakalisini. Abantu abantsundu kulendawo bakuyo

ngoku baya kukokelwa ikakulu ngaba fundisi. Kuba nase mabalini ezinye izizwe sifumana kunjalo xa abantu bekwesi situba, ize lonto ke ibe luncedo olukulu. Kungoko ke esivuya kakulu sakubona ukuba nakuhlanga olu ntsundu kungati kuzakubako inkatalo yokushumayela ivangeli yokusebenza. Kuba ixa eli lonke eyona nto inkulu ubesuke umfundisi abonakala nge Cawa kupela aze ngezi ntsuku zintandatu azingcwabe esitedini sencwadi.

Lonto ke ayizange ibancede nto kakulu abantu. Umfundisi u MAKIWANE uqala ngokubonakalalisa ukuba intlalo yase buhedini ibikutaza ukunqena, ifundisa ukuba umfana makangasebenzi. Ufike aqube ke ngenteto emnandi nehlekisayo uhlobo eyondliwa ngalo inkwenkwana yomntu omnyama, ukuba owayo umsebenzi kukwalusa amatole, aye ezibokweni nasezi nkomeni ukususela kuminyaka emihlanu de abe mashumi mabini ubudala. Aze ati ukuba uke wabonwa etwele amanzi nokuba zinkuni kutiwe ” yentombazana, ngumfazi lento,” ize ke nayo ingayitandi lonto. Ufike abonise ngamazwi abhlope ukuba “oluhlobo lokondla umntwana alu menzi ukuba maze ati ewagqiba “ amashumi amabini iminyaka abe “ ekwazi ukupata umsebenzi. Uti “ akuba kulontanga aqale ukuba

“ ngumntu ahlale nase zimbutweni “ namadoda. Ayalwe kunene. “ Kanti ke umsebenzi wake kukuvala ebuhlanti kupela. Aze ati “ ukuqala ukususela ukwenza into “ yobuntu obukulu ibe kukusuka “ ahambele zonke izihlobo zake “ ehamba ecela ibokwe nenkomo “ aza kuseka ngazo owake umzi. “ Kwezindawo uhamba elala intsukuntsuku ne veki emana ukutya “ engasebenzi nento, engenabo nobungxamo kuba kungeko nto ayisebenzayo ekaya. Uti esakufika

“ ekaya nempahla ayipiweyo ayiti “ kahlahla kuyise yonke. Abe ngumntu oyitandayo ngentliziyo impahla le yakowabo omana ukuteta “ ngayo, noko ibe yinqaba kona ukuyigcina.” Ezizinto zingam mangalisa umntu onokukanya kanti ke zinjalo okunene. Kanti pezu koko lomntu koti naxa selefuna indlu azekelwe nguyise “ixego” nazi zihlobo. Liratschi elikulu kunene elo kuyise. Woti noko sele nendlu wona umsebenzi wonke onzina onjengoku lima, nokuhlakula nokuvuma utwalwe ngumfazi abe yena esakululeke kwanjengapambili. Kule mo ke umlesi angamangaliswa njengo Mr. MAKIWANE “nokude abantu abamnyama “besebenze, kwanokude babe nako “ nokunyamekela izinto ezino bom. “ Lonto isandixakile. Zingaka izinto ezibulala inkutalo nokutanda “ umsebenzi akuko ifana nale yokubakulisa ngoluhlobo abantwana ukubalala kwayo. Noko sekunjalo ke ufike u Mr. MAKIWANE walata ukuba ngoku sekuko inguquleko enkulu ekoyo kuninzi lwabantsundu. Lengquleko uti ibangelwe kufika kwe puluwa. Ngokunje Abambo na Maxhosa, na Besutu ingaba yimpesiso xa kutiwa ngabantu abapile kupela yimpahla nanga mapulo. Ikakulu noko uku- lima kusayekelwa usapo, uti noko akoyo umntu omkulu akangele nje kodwa ngamehlo ukuba kungonakali’nto. Ipuhuwa yenze ukuba kulinywe amasimi amakulu ingengawo lawa mabalana angange zandla, nabantu baguqulekile. Imisebenzi emikulu yase Mlungwini kwa noku cheba zenze ukuba bafumane umsebenzi, kuze kuti “ kwabo baka baya emsebenzini bangabi sakolwa kukufumane bahlale emakaya ixesha elide bengenamsebenzi. Nangapezu “ koko abangazanga baye emsebenzini abazelwe nto nase maqabeni. “ Okokukuti lento yokuba umntu ufanelwe kuhlala enomsebenzi awenzayo seyibangene kanobom abantu abantsundu, linyatela elikulu eli.” Elokuba abafundisi ababakutazi abantu abamnyama kwimisebenzi yenkutalo uti u Mr. MAKIWANE aliyo nene, alike abonise ukuba izikolo ezi zimelwe kukutaza imisebenzi yenkutalo kuba ngamavila anika inkatazo ezikolweni. Tina ngati bekufuneka u Rulumente eyikatalele kakulu ingqeqesbo yabantu abamnyama emsebenzini kuba yiyona iyaku bangela ukuba linyuke

elilizwe ngobutyebi nangokutenga impahla evela kwamanye amazwe.

Kufuneka ukuba kuqeqeshwe ulutsha esisizukulwana sinyukayo, amaxego la wona seligqitile ixesha lokukuba angaba saqeqeshwa wona selemelwe kukwalatiswa nokukokelwa.

Kutiwa ukulinganiselwa uRulumente ngale mali ancedisa izikolo ngayo umntwana emnye umrolela iqheleni ezisibozo. Ukuba olusapo lu qeqeshwe kuyakubako isivuno esikulu kumaxesha azayo, sitemba ukuba nezihlobo zetu ezimhlope azisokuyekelela ukusiceda. Siyatemba ukuba elipepa lika Mr. MAKIWANE lowuvuselela umzi emisebenzini yenkutalo.

## Impawana.

Kubonakala ukuba amawetu amoya mnye kwolokuba makwenziwe umtandazo ubhekiswe kwi Ruluneli kucelewe Inkosi nabanye ababanjwa abasebunzimeni e Kapa ukuba bakululwe. Njengokuba umzi ubanzi kanjaka nje tina sivelisa elicebo. Makunyulwe abantu abaya kuba nokuwukoKela umzi kwindawo ezinkulu zibe mbalwa. Lawo madoda ke abe zikomiti eziyakusebenza kwizi Tili nengqili ezimelene nazo. Ezokomiti zibhale isicelo, zize kanjako zibhalelane zonke ngamacebo afanele ukutatyatwa nenteto yalowo mtandazo.

Ngati kuti zingasebenza ezinjengezi:—E Bay : Mr. chope ; Revs. S. Ntsiko no D. Malgas ; no Messrs. John S. Adams, no P. Y. Rweux. E Dikeni: Mr. W. W. Gqoba; Revs. E. Makwane no P. J. Mzimba; no Mr. J. Knox Bokwe. E Qonce: Revs. Charles Pamla no W. B. Rubusana; Messrs. Nathanael C. Umhalla, William K. Ntsi- kana, no T. Tengo-Jabavu. Pesheya kwe Nciba ; Mr. A. Gontsfi; Captain Veldtman ; Messrs. John Mazamisa, no F. Bukani.

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Ezikomiti ke ukuba umzi uyakolwa lelo celo bezanganikwa amandla okongeza nokuba mnye nokuba babini kwelo manilazo, lingagqiti kodwa esixenxeni kuba yoti yakubanzini basuke babambane kwahlukwaniwe kungenziwanga zwi. Ngati kungalunga ukuba ezinye indawo ekufuneka ukuhamba xa linyuyiweyo elicebo bekunga lunga ukuba ezi komiti zidibano kwakule veki izayo kwezondawo zazo ziwu kwe umsebenzi. Sivelisa icebo lokuba eyalapa e Qonce maze idibane ngom Gqibelo ngomhla 19 June kwa Brownlee Station ngexesha le shumi kusasa.

Ingxoxo engempato nangentlalo yamakaya kubonakala ukuba inkulu kukaba elifundileyo neliqubela pambili. Lento seyeminyaka iyinkatazo pakati komzi kuba intombi ezifunde incwadi zisuke zingakwazi ukupata amakaya. Ze ziti ezikwaziyo ukupata amakaya ezakufunda emakishini abe Lungu zisuke zibe zitiloto emfundweni.

“The Gospel Bells are Ringing”—livakele selivuma ikaba lapeshya kwe nciba lisitsho entlanganisweni e Gcuwa lisakoyiswa yile ngxoxo, ati kanti sekukuyi lalila kwawo yole.

BAMBA LUBOBO!—U Mr. Tweed ute akubona ukuba selekutshiwe ebu mantyni base Koiesbeke bamvukela abe Lungu anezikweliti kubo, siteta nje abamdli bayambhushulisa. Mashologu ase Magqunukwebeni seni ncinita! Uqhelile!!

Kuko imposiso esoloko isenziwa ngama wetu elipepa lizi *Mvo Zabantsundu* bapikele ukuba *Sigidimi* xa bati mabalitunyelwe. Lonto yimpesiso enkulu mayiqondwe ngumzi; i *Sigidimi* lipepa lase Dikeni, eli ipepa zizi *Mvo Zabantsundu* !

## I Palamente.

Lite ibandla lakufika kwindawo yokunika igunya lokuba kuhlulwe otishala wati u LE ROEX lemali iyi £8,458 iyakupelela kwizikolo ezikulu zabantsundu yonkena? (u Mr. TUDHOPE : Ewe.) Ngoko ke umisa elokuba mayinga rolwa akayi boni yena into yokuba abamhlope bahlulele imfundo yabantsundu abamhlope bayayihlalela imfundo yeyabo intsapo, nabamnyama mabenjenjalo.

U Mr. DU PLESSIS ute abantsundu abafundisa kwezi izikolo ababi sakufanela ukuba zicaka zefama. amafama akolwa ngabantsundu abangafundanga ezikolweni kunabafundisiweyo. Elake lelokuba lemali mayihliswe nge £1,000.

u Mr. WIENER ubuze ukuba yinenana ukuba abantwana abamnyama bafundiswa ipiyane.

u Mr. TUDHOPE ayiko ipiyane kwinto ati eyirolanje imali abe esiti u Rulumeni mazi fundiswe.

u Mr. AYLIFF ute lemali inokuncitshiswa ngapandle kolonakalo. Indleko yabahloli bezikolo inkulu ngapezu kokulunga abakwenzayo. Yena akacase mali ixhasa izikolo. Imali yabahloli iku £1000 ngonyaka. u Mr. MERRIMAN ?????????? tiswa ukuba imali erolwa ?????????? ayinambuyekezo yanelelo? ?????????? ngebesiti esona sikolo sanelisayo sihlalulwe ngokungapezu lu kwesinganelisiyo u Mr. BARRY uvumelene neli nene belisand’ ukuteta. Ininzi ngapezu komlinganiselo imali abayirolela ezizikolo zabantsundu.

u Mr. TUDHOPE ute asingabo abafundisiweyo abeba inkomo. Ngati kuye ukuxhasa ezizikolo kukwa lilungelo le Koloni. Umhlaba uyancipa, ngoku abamnyama mabaqeqeshelwe amashishini.

u Mr. Du PLESSIS ute yinto eyazi wayo ukuba isininzi sabamnyama siya ezikolweni ukuya kufundela ukuba sibe nokubhala ipasi zenkohliso. u Mr. A. B. DE VILLIERS ute ontsundu ofundisiweyo libhedengu. Isininzi siba ngamasela, lonto iyazeka kumafama Akayicatile imfundo, kodwa eyabantsundu ayina ziqamo. Kaukangele konyana baka Mshweshwe abafundiswa e Kapa apa baza kuyakukokela ondiyilwa ngalo-

## NATIVE OPINION

WEDNESDAY, JUNE 9, 1886

THE Rev. E. MAKIWANE, of Macfarlane, has read a paper on this important subject before the Lovedale Literary Society. In dealing with this vexed question Mr. MAKIWANE takes the Natives as he finds them, and gives the country the benefit of his observations, and that he is a keen observer is too well known to those who know Mr. MAKIWANE personally and to those who have read his contributions to the Press—and he should by this time be pretty well known to our readers.

Mr. MAKIWANE, as a sensible man, earnestly commends “the gospel of work” as a serious matter to the Natives, and it is to us gratifying to find him ready to be its apostle. The Native people, in their present footing on the social ladder, will always be largely swayed by the influence of the Missionary. In this respect they are not singular, as history shows that every nation has had, during some period or other of its development to be under this influence with satisfactory results. Therefore we hail the signs which indicate that this powerful influence is being directed to the propagation of the gospel of work among the natives. It has too much, in the past, been the practice for the Missionary to preach the gospel of morality on the seventh day and, during the other six days, to bury himself among ponderous tomes in his study. The effects of this example have not, as might have been expected, been altogether beneficial to the native.

This, however, by the way. Mr. MAKIWANE begins by stating a fact that the arrangements of heathen society positively discouraged exertion and taught young men not to work, and in a vivid and interesting way proceeds to describe how a native boy is brought up, his only care being to tend the calves, goats, and cattle from five till twenty years. “If he should be seen fetching water or getting wood “ he is called a girl or a woman,” and the boy himself is not willing to put himself in the way of being so described. The reverend gentleman correctly adds that “this occupation does not require much effort, intellectual or physical,” and ventures the opinion that “there are not many human beings who would spend the first twenty years of their life “ in this way, and be found very “ industrious at the end of it.” At twenty years of age the stage is reached when “the boy makes the “ man.” He is now allowed to sit with men. Excellent advice is given him. Having entered on this stage all that is assigned him is “to see that the cattle are properly kraaled, and should it be necessary he was expected to defend them.” Beyond this “he “ had no other responsibility. His “ father had to clothe and feed him. “ What, perhaps, he may now do,” observes Mr. MAKIWANE, “ is to “ take a long begging expedition, “ during which he visits all the “ friends who are likely to give him “ a goat or two or a head of cattle. “ are certain relatives who “ are bound to give him something, “ or at least to promise him some- “ thing during the journey. What “ they give him is intended to set “ him up in life. On his rounds he “ takes his time. At the place of “ each friend he spends as many “ days or weeks as he thinks proper, “ and as he is made much of and “ feasted, without being required “ to do anything, he does not “ hurry. When he returns home “ his interest in the cattle is increased, but not his responsibility. “ Whatever he has got he hands “ over to the father, who takes “ charge of it for the son and bears “ all the responsibility.” The picture may be painful to a cultivated mind, but it is by no means overdrawn.

The responsibilities, the very heavy responsibilities in this case especially, incident to marriage, are undertaken by the “old man,” assisted by relatives. It is a pleasure and an honour to him to do so. In married life the serious work—like plowing, weeding, and harvesting, is done by the better half, or as Mr. MAKIWANE puts it, in his own facetious way, “ better “ halves,” while the responsibilities of the father respecting the son are not diminished by one whit.

Under these circumstances the reader might well wonder with the Rev. Mr. MAKIWANE “not that the “ Natives do not work, but that “ they ever turn their attention “ to serious matters at all. I do “ not know,” Mr. MAKIWANE goes on to say, of any arrangements which could discourage industry “ more than those we [the Natives] had.” Naturally, the result of “ this up-bringing, as might be expected, is a general dislike of all “ regular exertion or effort.” Nevertheless, the lecturer was able to point to a great change that had already come over the vast majority of the Natives. The change he attributed to the introduction of the plough. “The “ Abambo, the Amaxosa, and the “ Basutos cannot now be correctly “ represented as a pastoral and nomadic people.” Though for the most part the plough is left to the boys, men have to see to it also. The plough has enlarged the gardens ten times their original size, and has transformed the people. Public works and sheep-shearing have given the people something to do, and “ those who have been at “ these works are rarely ever satisfied with remaining long without “ doing something. And more “ than this, those who have not “ been to such works are, in some “ districts at least, looked upon as “ not worth much, even among the “ Reds. That is to say, the idea “ that a man must do something “ has fairly taken root in the “ Native mind, which is a great “ step gained.” “The plough yet,” the lecturer seems to say, and its use must be extended to other than the spring season to work greater wonders among our people.

In combating the insinuation that Missionaries do not encourage Natives to habits of industry, Mr. MAKIWANE states that it is untrue, and shows that it is to the interests of Missionaries themselves to have the Natives busy, as it is with the lazy School Natives that the Missionary has the most concern.

The State, it seems to us, should be deeply interested in the training of the large number of Natives to work, for as workers they will contribute to the wealth and buying power of the country. The hope of the country is in the training of the younger generation ; the training of the old-folks has been of too dreamy a character to expect much from them now. It has been computed that for each child in a Mission school Government pays 8s. a year. From this small amount we are sure the country will hereafter reap three times more directly or indirectly by training these young people. It is to be hoped that the paper of Mr. MAKIWANE may cause the Colonists to judge the Native leniently, and recognise that, at all events, after the training he receives, he is doing a great thing in consenting to work at all. Patience, diluted with perseverance, is the solvent for the present condition of these people.

## Editorial Notes.

OUR people will be very sorry to learn that Parliament has refused to agree to Mr. Innes' motion in favour of increasing the areas in certain divisions within which spirits may not be sold to natives. On a division the numbers were 25 for the motion of Mr. Innes, and 25 against. The Speaker's casting vote was recorded against the motion. Thus the canteen evil will still flourish among unwilling natives under the sanction and approval of Government, who deny that good has been done by the areas. After Ministers had been deprived of the Excise on brandy we should have expected them to exercise a free hand in limiting the traffic, and that they would at least have supported Mr. Innes. We thank Mr. Innes for the good he is doing our people.

WITH respect to the rumoured insubordination of the Basutos, our Native correspondent at Morija reports that they were groundless. It was only a disturbance among shepherds on the borders of the Free State, and the matter is being settled. Tranquillity prevails in Basutland. Taxes are being paid; but the price of stock and produce is very low. The highest quotation for cattle £2, sheep 5s., goats 3s.; a bag of wheat 5s., mealies and Kafir corn per bag 3s.

We are glad to observe that the Inspector's reports, for the quarter ending 31st March last, are published as Departmental papers. They are, as usual, instructive, and they give an insight into the internal working of the admirable system of education presided over by Dr. Dale. Mr. Woodroffe's and Mr. Ely's reports have reached our office, and we are sorry Mr. Brady's is not to hand.

THE Chief Kama, with a small retinue, is now on a visit to Graham's Town. In the course of a conversation we (*Journal*) had with him, he expressed a belief in which he thought that nearly every chief would concur, namely that the canteens were the greatest curse of the Kafir tribes. He added that the common statement as to the memorials against the liquor traffic being got up by missionaries was utterly false, and that all the intelligent and responsible men in the different tribes, as far as he knew them, were of one mind on the subject, and were glad of legal restrictions on the sale of drink, and would approve of these

THE following from the *Port Elizabeth Telegraph* speaks for itself:—“Mynheer Venter of Sterkspruit is a Dopper, and we readily and gladly admit that Doppers generally are not ungrateful people. We have known some instances of gratitude in Doppers that might put many of our own countrymen to the blush, that is to say if they have not outgrown the blushing stage of humanity. Mynheer Venter is in the habit of roaming over his broad acres on a Sunday accompanied by only a ‘ver----- zwart schepsel.’ On Sunday week Mynheer Venter roamed rather too far, for he trode upon a puffadder. As a matter of fact the puffadder did not see the joke, and retaliated by inflicting a vicious bite in the calf of Mr. Venter's favourite leg. Here was a dilemma: far from the house, on a mountain side, bitten by a venomous snake. The Kafir herd who was with his master, was prompt, and seizing the sacred person of the boer he threw him down, whipped out his sharp pocket knife, tied a riempje or voorslag—every herd has a lot of them in his leather bag mixed up with beef, mealies, and tobacco—above the wound and another below the wound, and then scarified away at the fatal two little punctures. Having drawn blood freely he sucked and sucked and sucked again. The result is that after getting home and resting a day or two, with ordinary remedies, Mr. Venter is about again none the worse for having been bitten by one of the most poisonous snakes in South Africa. Let us hope he will not forget the zwart schepsel, but for whom Mr. Venter would by this time be where all the good Doppers go.”

### THE COLONIAL PASS SYSTEM.

We cannot forbear reproducing in our columns the following exhaustive and luminous disquisition on the Pass System of the Colony contributed to the *Cape Mercury*. The Natives are very much indebted to Mr. Rose-Innes for a concise exposition of a law which is associated in their minds with untold hardship and injustice:—

SIR,—I have been requested to bring to your notice a case of undeserved hardship and injustice that has come under my observation. It certainly calls for some attention. Two Fingoes—Badule, a headman under Mr. King, magistrate of Ngqamakwe, and George David—were proceeding from Fingoland to the Colony on the 8th of April last. An the Kei Bridge they were arrested by Herbert G. Ross, a private in the C.M.R. In due course they were conveyed under arrest to Komgha, and tried by Mr. E. B. Chalmers, the magistrate, upon the charge of contravening Section 3 of Act 22 of 1867, commonly known as the “Native Pa-s Act,” and sentenced to pay a fine of 5s., or undergo imprisonment with hard labour for 7 days. The nationality of these two men in itself should have shielded them from the disgrace of arrest and punishment for an offence unknown to the law, but it did not. It is scarcely conceivable that ignorance should still prevail in respect to the Native Pass Act, but it is widespread. Officials also continue to misinterpret its elementary provisions, thereby inflicting injustice and wrong upon natives in the Transkei and on this side of it. The present case is only one of a number that have come under my personal observation or have been sent to me for opinion. An action for damages must be the outcome sooner or later.

The section of the Act these men were charged with contravening sets forth: “That it shall not be lawful for any native foreigner to enter this Colony without a pass signed by some officer empowered to grant passes; and every native foreigner who shall enter into, or shall be in the Colony without such pass, or who having a pass shall violate the conditions of the same shall, upon conviction, be liable to imprisonment for any period not exceeding one month, with or without hard labour.” In explanation thereof it is farther provided by Section VI: “That the term native foreigner shall be taken to mean any member of any tribe *other than a Fingoe*, of which the principal chief shall live beyond the borders of the Colony.”

And in Section VII., it is provided “That all Kafirs belonging to any Native Location within the Divisions of King William's Town and East London, and the Tambookies of the Tam bookie Location within the division of Queen's Town, shall, unless provided with certificates of citizenship, be taken to be native foreigners.” That this Law is almost inoperative is clear at a glance. Since the Act was passed annexation of native territory beyond the Kei has proceeded merrily, and our “borders” have been so extended that Section 3 of the Pass Act, under which these men were tried would apply only to those natives living in Pondoland the only unannexed native territory.

The anomolous condition of the present Law was set forth in a memorandum of the Attorney-General, dated 19th Sept, 1881, laid before Parliament in the session of 1882; wherein it was pointed out “that the Kafir belonging to the Native Locations in the King William's Town and East London divisions and the Tambookies of the Locations in the Queen's Town divisions (not being holders of certificates) are the only natives within the colony subject to the penalties and restrictions of the Act, where the natives belonging to the recently annexed territories are not so subject, and the Fingoes are altogether excluded from the operation of the law.

It is clear, therefore, that the only natives who could possibly contravene the Pass Act are—(a) Kafirs of Tambookies in Locations in the divisions of King William's Town and Queen's Town; (b) native foreigners residing in annexed territory across the Kei.

The accused come under neither of these heads. They were, moreover, Fingoes. Neither their nationality or their residence appears upon the record. Both were apparently considered meaningless superfluities it was possible to dispense with. The men were unjustly arrested and punished for the committal of an offence of which the law takes no cognisance.

The proclamations which provide regulations to be enforced in the various annexed territories across the Kei provide that “every resident of any of the said territories leaving the same shall be provided with a pass signed by a Resident Magistrate, or by his order, and any such person leaving such territory without such pass shall, upon conviction, be liable to a fine not exceeding 20s. sterling.” This section runs in all the rules and regulations enforced in our extra-Colonial territories; but this regulation would only give jurisdiction to the Courts within these territories, not to any Colonial Court. The proceedings at Komgha were therefore illegal, irregular, and unjust. The present law perpetuates an absurd anomaly which besides creating an invidious distinction, imposes an undeserved hardship upon certain Kafirs and Tambookies resident in the divisions of King William's Town and Queen's Town as distinguished from other divisions in the Colony. As a Pass Law for the Colony it may be said to be almost without existence. The Native Laws Commission unanimously condemned the Act in their report on the grounds that the Cattle removal Act, No. 14 of 1870, and the Vagrancy Act, 1879, appeared to supply all the necessary safeguards for the protection of property, and to check the evils of promiscuous roaming without any definite object on the part of natives. It receives wholesale condemnation in every Native Affairs Blue Book I have ever read. Here is a recent instance. Mr. Verity, clerk in charge at Keiskama Hoek, in his report for last year says: “During the year 4,800 passes have been issued and 3,500 endorsed at this office. Most of these have been granted simply for the purposes of seeking employment—visiting and business. By these figures it will be seen how much valuable time has been expended which might have been employed to greater advantage in other ways. It will hardly be credited that nearly half of each day is occupied in the issue of these passes. In a great many offices a clerk is set apart expressly for this purpose and does little else. A great deal of expense to the country would be saved by the abolition of the unnecessary Pass Laws, and a source of irritation to natives removed.” It is admitted that the Law scarcely exists; then why if this is so expend the time and incur a large expenditure in order to issue annually at each Magistracy in the Colony from 4,000 to 7,000 passes to natives.

Pass-holders I have also found (especially in the Transkei) are compelled to have their passes endorsed at the office of every Magistrate through which they pass on their journey. This often entails a delay of several days, and is irksome, irritating, and vexatious. The practice continues to prevail with all the force of Law; but it is wholly illegal and cannot be insisted upon in any single case. The Government were obliged to withdraw their Amended Pass Law last session, it did not even live to reach a committee stage; this session they have declared that they have no intention of reintroducing it. Surely this furnishes an additional reason for the repeal of the piece of patchwork legislation we call

“The Pass Act.” It is universally condemned, is as anomalous in its provisions as the enforcement of them is irritating and vexatious, is productive of little real good, entails upon the country a heavy expenditure, and is often the means in the hands of ignorant policemen of the Herbert G. Ross type of inflicting punishment and disgrace upon individuals who look to the Law not for oppression but for production.

Yours, &c.,  
R. W. ROSE-INNES.

mfundoyabo. Mayincitshiswe nge £1,000 imali.

u Mr. ROBERTSON ute upete incwadana ebonisa ukuba ngomntwana emnye ofunda kwizikolo zabafundisi ezincediswa Kwa Rulumente kurohla 8s., kanti kwizikolo ezingati zitetyi za Mangesi barola 40s ngentloko yomntwana. Umsebenzi wezabafundisi izikolo uyabonakala kanti owezi zitetyi awubonakali.

u Mr. VENTER ute elilizwe alinakuwutwala umtwalo wokurohla imali eninzi yokufundisa abantsundu.

u Mr. DYER ute inteto yesi Bhulu ateta yona amanye ama lungu akagqibile ukuyiqonda, kodwa uyaqonda ukuba amadoda ateta into angazaziyo. Ngokubafundisa abantsundu sidala indlela yo- kukanya nento zako, zivalwa apa izikolo abantsundu bangabuyela emva, ze babe ngamatatasholo angenaluncedo nakubani. Xa ke abantsundu bazirolayo nabo irafu kufanelekile ukuba babe nento abenzelwa yona ngazo. Njengokuba yena enento eninzi esebenza kwizitora zake uyazi ngamava ukuba abo bafundisweyo ezikolweni basebenza ngokugqitiseleyo kunabangaqeqeshwanga ababomvu. Lahlulelana ibandla. Abati mayingarolwa imali ngaba:—D. N. de Wet, Du Plessis. Joubert. De Vos, Le Roex, Rothman, Scholts, Du Toit, Venter, Theron, Van Heerden, van Rensburg, van der Walt. Yacaswa ngamadoda a 28. Yaba ke imali ayincitshiswanga.

### ILALI ZABANTSUNDU.

U Mr. INNES ushukumise landawo wayenike isaziso ngayo yokuba kwanekwe pambi kwebandla ingxelo ebalula (a) Inani le lali zabantsundu kwezizitili: i Qonce, i Komani, i Monti, i Cumakala, I Dodoloro, i Alvani, i Dike, i Ngqushwa, i Mpofo, i Bhofolo, i Qqili (Herschel), i Rini, ne Nyara. (b) Ilali, kwakwezi, ezimida ingapikwayo. (c) Ingxelo ezimida inezipitipiti. (d) kubaninizo nge

Ilali ezenzelwa itaitile kodwa abaninizo abazitabata. (c) Inani lezindlu kwi lali nganye, lite inene elibekekileyo lizindla ukuba ukumiwa komhlaba ngabantsundu kuzakubehle ku cedululwe libandla, kengoko kuyakulindeleka ukuba amalungu abe nanyaniso ezipendliweyo. Ukuba koti kubeko indleko ngelituba akusakuyi nyanzela lento. U Mr. J. A. DE WET ute u Rulumeni akali ukuba lengxelo yanekwe. Anganako u Rulumeni ukuyaneka ingxelo engelali ezisezincwadini zakomkulu, ngati kuyakunqaba kodwa ukwaneka inani lezindlu ezikwilali ngelali kweli lizwe ngapandle kokuba abale abantu. Lonto ingadala indleko enkulu. Apo kuko abongameli babamnyama, kungebiko nkatazo. Inye ilali ayaziyo enempekiswano ngemida.

U Mr. INNES ute lengxelo inokufunyanwa kwincwadi zemantyi ezamkela irafu yezindlu. Izipitipiti ngenxa yokunyenysiswa kwemida ngamafana zininzi kunokuba zixelwa ngu mpatiswa. Uhlobo abawumi ngalo abantsundu umhlaba

### ABALIMI NA BARWEBI.

#### E-MARKENI.

E QONCE (June 8).  
Uboya, igrisi 3d ngeponti  
Obuvasiweyo, 4jd ngeponti  
„ Obumhlope qwa, 9d ngeponti  
„ Oburabaxa, 2d ngeponti  
Obesayibokwe, lid ngeponti  
Ibhotolo, 1/ to 1/11 ngeponti  
Irasi eluhlaza, 8d to 1/7 ngekula  
Ihabile 8d to 3/ ngekulu  
Itapile, 1/7 to 3/7 ngengxowa  
Umbona, 1/9 to 2/3 ngekulu  
Amazimba, 2/1 to 2/6 ngekulu  
Irasi, 2/10 ngengxowa  
Ungubo, 5/ to 8/3 ngekulu  
Imbotyi 5/ to 7/ ngekulu Igqolowa, 3/9 ngekulu  
Inkuni, 5/6 to 24/ ngeflara  
Ihabile ezinkozo, 2/6 to 3/ngekulu  
lartyisi, 4/10 ngekulu

#### E RINI (June 7).

Ibhotolo, 6d to 1/ ngeponti  
Ungubo, 13/ to 17/6 ngengxowa  
Umbona, 5/ to 5/9 ngengxowa  
Amazimba, 5/ to 7/ ngengxowa  
Itapile, 3/ to 6/6 ngengxowa  
Ihabile. 1/ to 2/6 ngekulu Irasi, 2/8—to 3/2 ngengxowa Isimili, 2/ to 2/4 ngengxowa

#### E KOMANI (June 7).

Ibhotolo, 6d to 1/3 ngeponti  
Irasi, 5/ to 6/ ngengxowa  
Ihabile, 3/ to 6/ ngekulu  
Ungubo, 6/ to 9/6 ngekulu  
Umbona, 8/ to 9/ ngengxowa  
Amazimba, 8/ to 9/ ngengxowa  
Itapile, 5/ to 8/ ngengxowa  
Inkuni, 15/ to 30/ ngeflara

WHAT two letters in alphabet form the name of a county in England noted for agriculture? —S X (Essex).

“THE man who rules himself,” says an old proverb, “is a king.” And it might have added that the man who tries to rule a woman will find himself aching

## Udaba Olumnandi.

**K**ULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esand.uku.vela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo. Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa. Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi. Izihlangu zamadoda—Ziqala kwi 5/6 zizibini. Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/1d. Ikwiliti ezinamabala ze 3/6 Ibempe zamadoda, zihleli zodwa, kanti zomelele. Iqiya zentloko ezizi Keshemiya (onke amabala). Amalapu Amhlope ekoyi (apindiwe ubanzi) 1/ iyadi. Ivelvete ezintle kunene ezinamabala nezimnyama. Iwaka lenqawa i "GBD" Briars, njalo, njalo. ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

**W, O. CARTER & Co.**  
Kwinkundla ka Makeleni,  
**E-QONCE.**

**EDWARD KELLY,**  
Umteteleli kwinkundla yama  
tyala,

*Ubuta imali ezizikweliti, ayitumele  
kubaniniyo kwaoko.*

Uligqweta lamatyala entlobo  
zonke kwinkundla yomantyi.  
*Umvuzo awubizayo mncinane.*  
I Ofisi: CALA.

**ANDREW GONTSHI,**  
Umteteleli ematyaleni,  
Aloeville, Kei River,  
TRANSKEI

**JEREMIAH KUZANE,**  
*Umteteleli Ematyaleni,*  
Kwa Tsolo; ukwakufupi  
kwa Qumbu.

**K**WA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Amayeza Abantsundu.

**B. G. LENNON & CO.,**  
*Abapitikezi Bamayeza,*

**E MONTI,**

**N**GOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiquyana ngasinye. Anokufunyanwa ka Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona mciza wenene we Palo.  
IYEZA LOKUNQUMLA, nkuxaxaza noku hlanza.  
AMAFUTA EZILONDA.  
INCINDI YOKUPILISA AMAZINYO.  
I-PILLS (Amagaqana) zenyongo.  
AMATONTSI AMEHLA ABULALAYO.  
I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.  
IYEZA lika LENNON LOKOHLOKOHLA.  
IYEZA lika Stretch Lokuhlikhla isifo samatambo (Rheumatism) nezinye ezibunjalo, namanye ke.

## Iyeza Lokulungisa u Boya. I Dip Efezekileyo. (PERFECTION).

**X**A bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye "Fezekileyo," o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

1. Ayina Tyefu.
2. Ayibonakalisi uboya.
3. Iyalupelisa kanye ukwekwe ezigusheni, nase zinkomeni, namakalane, nase ma hasheni, nentwakumba nentwala ezinkomeni nase zinjani, ibulala nezinambuzane ezigqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.
5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincomayo ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke. Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezinkonxeni. Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo. Uze unga tengi yimbi. Yibize kwi venkile ezimele Abantsundu, E Qonce.

## H. S. WAUGH & CO., THE ARCADE, QUEEN'S TOWN.

**U**MZI ontsundu ose Komani, e Hewn, e Skapu, e Kamastone, ku Ndlovukazi, kuzipaluka zase Batenjini, nakuyo yonke imimandla yelipezulu maungatengi nantonina ungakanga uyokuzanelisa kwimpahla entle kunene netengiswa ngawona maxabiso apantsi kwa H. S. WAUGH & CO., the Arcade, e Komani (Queenstown).

Banempahla yentlobo zonke ezaziwayo kumkondo we—  
**NGUBO ZAMADODA :**

Ibhulukwe, Ibhathi, Ibhathi ezinkulu zengqele nezilula zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

## Izihlangu zentlobo zonke. Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwitiki iyadi. Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

## Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke. Yonke impahla yokutshata itengwa apa, eseyenziwe, eno- kwenzelwa ofunayo ngexesha elifutshane.

Izambrela zamaledi, Izitezi, I-Gloves zabatshatayo. I-Lace yentlobo ezininzi Namakaka (Frillings). Iminqwazi eseyihonjisiwe, ne Bonet. Impahlana eninzi yamaledi yentlobo zonke.—Intyatyambo zomtshato Nentsiba, njalo njalo.

Nifikile e Komani buzani kuqala indlu ka

**H. S. WAUGH & CO.,**  
QUEEN'S TOWN.

## Inyama ne Zonka, Nento ezinjenge kofu ne swekile zitengeni ko BOURKE NO MARSH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

## DYER no DYER

E-QONCE, E-MONTI, E-KOMANI,

Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

## Ingcawa Zoboya.

Imatrasi zase Mkosini ezinemigca  
Imatrasi ezinemigca zase Zikepeni  
Imatrasi ezinemigca zase Witney

## AMABHAYI

Entlobo zonke zobukulu.

## IQIYA YOKUFINYA

Amabbali amane, zintlobo ezintsha zona

## IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zama-  
bala.

## IZAMBULELE, NEZAMALEDI

## I-PRINTI

Zikwibhokisi ezimashumi mabini,  
zezentlobo eziketiweyo zona.

Ingubo Ezitambileyo Zokulala,  
Zentlobo zontatu zokuhonjiswa.

## INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu  
ngobukulu.

## IZIPIILI

Ezingqukuva Nezinembombo nezixaswe  
ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo  
njalo.

Izinto ezidliwayo, Neziselwayo.

*Izinto zokwaka, zokuvatisa indlu.*

Nezisetyenziswa Ekulimeni,  
NJALO, NJALO, NJALO.

## DYER & DYER.

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King William's Town