

Imvo Zabantsundu

IPEPA LAMAXOSA LEVEKI ZONKE.]

[LIHLAULELWA 3a. NGANYANGA NTATU.

A.BISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, OCTOBER 20, 1886.

[No. 103.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje nkulincoma ubake balilinga :—
"Uti Omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiaalile ukuliselela, ndapumla kamnandi ebusuku, into ebendineveki ndi. ngasayazi, ngoku ndipilile."

Wenjenje wumbi:—
"Eliyeza lindipilise ogokungumangaliso. Bendibulawa sisinge inyanga ezintandatu kangokuba beku- suka kube yinqaba ukuma ukuba ndike nda- hlala Bendingasena kutoba kuba bendi. ngeze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti :—
"Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma- ticuro, ndivuyiswa kuba ibotile ezine zindi- neede kanye."

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

Uti omnye: " Lindenzele kanye lonto ubute liyakundenzela, nku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko- hliso njengamanye."

Yiyo le enye inteto: " Wonke endimaziyo nditi makabe nalo, busancedekile bonke aba- lilingileyo, andikeva mntu lingamceda- nga.

Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa,

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

JAMES JONES,
46 LONG STREET, CAPE TOWN.
Isaziso ku Mamfengu.

LO ugama lisekele esi sa- ziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ago Boya.

Impahla kanjako iyakute- ngwa ngemalana encinane xa sukuba umntu eze eyipeti ima- li kuzo zonke ivenkile zake Mamfengu.

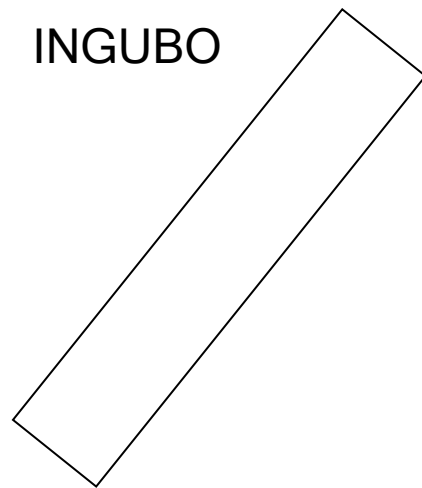
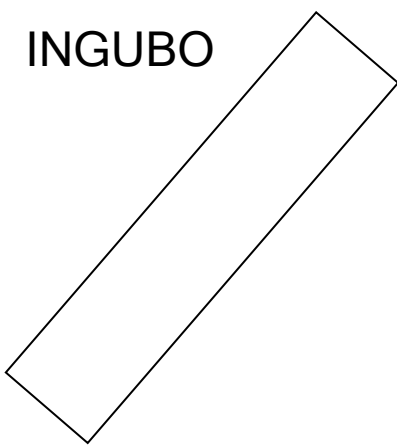
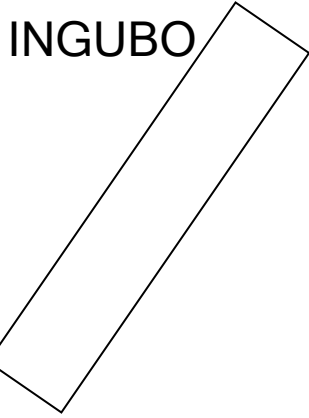
THOS. MORIARTY.
5 August, 1886.

YIYANI KWA

E QONCE,
XA SUKUBA NIFUNA—
Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

Mr. J. A. BRIDGE,
Igqira Lamazinyo,
No. 1, DOWNING STREET,
E QONCE.



DYER NO DYER

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye:—
Impahla Entsha kokona ifika Impahla Yonke yokutshata ihleli

Ngazo zo Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6 Izikafu Zoboya ziqala kwi 6d.
Caps, 1/, 1/3, 1/6, 2/ Ikausi Zamadoda ziqala, 6d.
Ihempe Ezilushica, 1/3, 1/6, 1/9, 2/ Intlobontlobo Zezihlangu zihleli zodwa
" 2/6, 3/, 3/6 Izambulele ziqala kwi 1/9
Ihempe Zoboya, 4/, 4/6, 5/, 6/ Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/nalapu Okwenza Ihempe ezo meleleyo
Ibhulukwe Zetwidi ziqala 4/9 zinyuke 6d. lyadi
Ibhatyi " 6/ " Carpet Bags
3/6 I Portmanto (Zingxowana Zabahambi ezo)
5/6 Inqawa
5/ Ingxowana zempahla Yentsapo Yesikolo
Idyasi Ziqala kwi 7/6 zinyuke Izikafu

Amaqina enilobo zonke.

Ingubo Zangapantsi.

ITYALI ZOBOYA ZIQALA, 3s. 9d.

KELEKO BROWN, 2d.

IKELEKO EMHLOPE, 2d.

UNGA UNGAGCINA IMALI NA?
Ukuba kunjalo zitenge ingubo zako kwa

63, BATHURST STREET,
ERINI.

ISUTI ziqala kwi 18/6. Ibhulukwe ziqala kwi 5/6; Ibhatyi kwi 7/6; Ihempe kwi 1/.. njalo njalo, kuzo zonke izinto zalendlu. U BROOKS utengisa ngezona suti zobu jentilmane ezomeleleyo, ezenziwe ngomyalelo ngabaaike base London. Qiniseka ukuba ziyaku kuhlala—ziqala kwi 40/; Ibhulukwe 12/6. Amakulukulu entlobo ngentlobo onganula kuzo.
Xa umntu aye kusika ushiya 10/- angati ayifumane kwakona ukuba ingubo azimkolisanga.

W. BROOKS & CO.,
Abatengisi bengubo zokunxiba,

GEO. B. CHRISTIAN & CO,
KEEP WELL ASSORTED STOCKS OF
Hardware and Ironmongery,
BUILDING MATERIAL,
Groceries & Oilmen's Stores,
BRUSHWARE,
PAINTS, OILS, AND VARNISHES,
Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—
for Native Trade.
ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

YEKA UKUSELA UTYWALA.
ODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo, wobufumana ke kwa
O. DONIAN, Kwi Bala le Marike.
Yena akatengisi bumbi, ngobulunge kakulu.

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

maze silandele incwadi ngako konke; okwe- sibini: Ukulandelana kwamazwi makufane nalawa madala ukuze libe nokuvunywa kwa- ngaleyo ngoma. Ukwenzela ukuze ifezeke lento, lomhlobo wetu usuka umnikelo ngoku- rola iponti (£1), ukuze ab babagqitileyo abanye banikwe amabhaso. Siqinisekile ukuba izihlpo ezininzi ziyakulitabata elicobo zirole iminikelo emikulu ukwenzela ukuba lento maze ingxanyelwe. Ukuba kubehle kwabako inkutazo yezenzo kulento kuya kwenzwa i Komiti apa yokwamkela imini- kelo nokulungiselela olu lugaqato.

U MR. F. J. DORMER Umhleli we *Cape Argus* ukwele Golide nase Transvaal. Kwi. newadi amane ezitumela epepeni lake wenza lamanqaku alandelayo ngentsebenzo yaba- ntsundu kwelo lama Bhulu. Uti: —“ Obu- nye ubunzima apantsi kwabo ama Bhulu kukusweleka okwandayo kwabasebenzi aba- ntsundu —lonto ke ibangele ukuba asenze- le emva, kuba nezintswelo zawo azibangwe Rulumente, azibangwe nayinina esemhlabeni. Nokuba izinto zimi ngalupina uhlobo bona abasebenzi abantsundu banqabile. Ndive izizatu ezibini ezibangele oku ; esoku- qala kutiwa Amabhulu akababhatali abantu, liti xa lizakupela ixesha lake asuke agxotwe ugesizatzwana esingekoyo idliwe nebbatalo yake. Ndinganosizi ukuba lento ingao okunene yenziwa ngoluhlobo ixelwa ngalo kum; kodwa kudla ngokuti kusa kuquma umsi kuti kanti kuko umlilo ngapantsi, kube kanjalo kusazeka ukuba e Transvaal kuko amafama alungileyo nakohlakeleyo njengio- kuba kunjalo nase Koloni. Esinye isizatu sokusweleka kwabasebenzi abantsundu kutiwa batsalwa li Dayimani apo banikwa imi- vuzo eqgite kude le kweya Mabhulu, kuba naku Mabhulu ase Koloni kwabanjalo kwa- kuvulwe imisebenzi mikulu ka Rulumente. Lentse singa emva yaba ngokunye ku- sakuve imingxuma yegolide e De Kaap, ngoku liwayile amafama ukuba ayakutinina isakulunga imingxuma yegolide yase Witwatersrandt. Ngati esi sikalo kongqazibhatali izicaka ezintsondu, asipelele kuma Bhulu ase Transvaal odwa. Kweli lizwe sikulu kunjalonje sidala. Yinto ke leyo ebangela ukuba abantu ntabafye banqene ukusebenza into eyi- ngozi ke kwelilizwe.

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KUKO ntwana inye eyenze ukuba i Transvaal ingaseyifana nentlango yase Galili apo kungalindelwe kuvela bulungisa ngokubheki- sele kwi mpatu yaba Ntsundu. Ngalento yoku tengiswa kwe bulandi ko Ntsundu i Koloni ngeke ibonele ku President Kruger Uti u Mr. Dormer ngale ngxoxo:—“ Andi- ngi ndingemka kule ngxoxo inkulu kangaka ndingenzanga zwi ngempato yase Transvaal yaba Ntsundu. Kungati ukuba kukangelwe ezenzweni, xazibekwe nxamnye izizatu zoku- ba yenziwe lempato, kubonakala ukuba ino- kumiselana kanobom ne Koloni ngezinye indlela. Ndafikayo nje kwelilizwe andiza- nge ndimbone umntu onxillileyo. Kanti kwela kuti kwiziqingata zase Maxhoseni balinikwe ilungelo ngokugqitileyo abantu, ongafika wezinkanti zonke zise caleni le ndlela kuko iziqhu kwenzigibayo za Maxhosa into eziswelelo, ezimikwa ipantsi yada ya- gqita nakwe yamaqaba arwada. Ezonto ungeke utzibone e Transvaal nase Free State ngoko ke lawo tnazwe ebefanee ukunconywa na ngazo.” Ikoloni ibifanele ukuba nentloni ngenxa yalento.

ABALIMI NA BARWEBI.

E-MARKENI.

Emsitweni woboya izolo kukolise obaba- ntu abamnyama, abe mabini kupela amabha- li omlungu. Obungahlanjwanga buqale kwi 5d, bapela kwi 7d ngeponti; obuhlanjwiwe- yo buqale kwi 8d bapela kwi 9d ngeponti Amabhali amatandata obungahlanjwanga bomntu omnyama akavumanga ukwate- ngisa ebenikwa gd ngeponti. Obuhlanjwe mashini beburolelwa 1/2d ngeponti wala umninibo; obe seyi bokwe yi 9d ne 10d ngeponti. E Katikati obunenyanga ezinta- ndatu bungacetywanga bufumene 7d ne 7d ngeponti obungahlanjwanga; obarnaxwane obunyanga ntandatu bafumana 9d ne 10d ngeponti.

E QONCE (Oct. 19).

Ihabile, 1/3 to 2/9 ngekuI Itapile, 2/ to 8/3 ngengxowa Umbona, 1/6 to 1/11 ngekuI Irsi eluhlaza, 1/4 to 1/8 ngekuI Amazimba, 2/8 to 2/10 ngekuI Umgubo, 5/ to 8/ ngekuI Inkuni, 7/ to 19/ ngefara.

EKOMANI (Oct. 15).

Amazimba, 6/6 ngengxowa Ihabile, 5/9 to 6/ ngekuI Ingqolowa, 5/ ngekuI Umbona, 7/3 ngengxowa

E MTATA (Oct. 13).

Ihabile, 1/6 ngekuI Umbona, 1/6 ngekuI Ihabile, 2d to 3d ngesitungu Itapile, 2/ to 4/6 ngengxowa

E RAFU (Oct. 11).

Irsi ezinkozo, 5/6 ngekuI Umgubo 20/ to 22/6 ngengxowa to 12/6 ngengxowa

Ihabile to 4/6 ngekuI Itapile, 1-olo 16/ ngekuI lartysisi, 10/ to 15/ ngekuI

E TINARA (Oct. 11) Ihabile,

1/6 to 2/6 ngekuI Amazimba, 7/6 to 8/ ngekuI Umgubo, 7/6 to 8/6 ngekuI Umbona, 4/9 to 5/6 ngekuI Itapile, 4/ to 12/ ngekuI

IBALA LE LIZWI.

I TSHATSHL

U Right Rev. A. B. Webb ubeke izandla kwimpi e 18 yabantsundu e Cradock nge Sabata engapaya.

U Right Rev. Dr. Key uyi Bishop ye- dwa kwisitili sase St. John’s pesheya kwe Nciba njengokuba ezipumele u Bishop Callaway.

I WESILE.

Intlanganiso yenvanga ezintatu yakwa Kama igqibe kwelokuba icele kwi Kon- ferens umfundisi ongumlingwa aye ku- pata isiqingata sakwa Marela, kuba inge- nakumxasa ozeleyo, kanti isamelwa liya- la lityalike yase Xesi. Umfundisi okwa Marela ngoku ngu Rev. G. Kakaza.

U Rev. F. Mason, Ipresident ye Kon- ferensi use Bloemfontein. Uke waha- mbela e Thaba Nchu.

Intlanganiso yaba Fundisi bomandla owonganyelwe ngu Rev. F. Mason yoba- se Rini ngo 24 November ozayo.

Imbuto yaba Shumayeli naba Kokeli bebandla lase Qonce elipetwe ngu Rev. C. Pamela ibingolwesi-Bini lweveki engapaya. U Rev. C. Pamela ongamele. Imini- kelo ye Kwota, ihesive yafunyanwa inga- pantsi kwexabiso elifunekayo nge £3 ekulideleke ukuba yongena kapukapu esaseleyo iyizalise. Intlanganiso igqibe kwelokuba icele kwi Konferens kwa u Rev. C. Pamela ukuba abe ngumfundisi walapa nangonyaka ozayo.

I DEPENDE.

U Rev. S. P. Sihlali wase Cala, uyila intlanganiso yododana eyecele kweya “Manyano Ngemfundo.” Iyakubamba imigaqo ye Mbumba Yamanyama eya- bhuhbela e Bhayi kudala.

I FREE CHURCH.

Intlanganiso yabafundisi ebise Monti ngeveki engapaya ayiyingenanga ingxo- xo yokuba Ibandla lase Lovedale elipetwe ngu Rev. P. J. Mzimba lenziwe ama- bandla amabini ngokuti elinye limke ne Semnari. Ayingenwanga lengxoxo ngenxa yokungabiko ko Rev. Dr. Stewart.

I PRESBYTERIAN.

U Rev. Dr. Soga ushumavele ngo 10 Oct. kwityalike ya Mangesi ase Wesile Emtata nge Sabata, emini nangokuhlwa. Ityalike zamana ukuzala.

AMABAL' ENGWE.

[GANGATELK WASE MANYANGENI.]

Tarw’ ameva akuhlanga lungehlanga- Kaundifakele lamazwana kwelopepa lakowetu. Noko andituki kakulu yintepo ye *Sigidimi* ngo ‘ Ntu,’ xa umntu ate wazinikela kakulu ngokucinga nokubhala unako ukwenza imposiso enjengale ka ‘ Ntu.’ Nditsho kuba Umhleli we *Sigidimi* ute wazinikela kunene ezimbalini ezindala za Maxhosa nase kucasen i *Imvo* nakwindaba zelizwe naze Lizi, wada waya kungena nase zintsomini, ekubona- kalayo ukuba bangamqandi abalesi namhla *Isgidimi* ngesizele ngamapupa abantu nabafa nyaka ngomqwebedu. Ngezi ndawo ke isiposo sake ngo Ntu ndinga- sixolela, kodwa ukuba akavumi, ndobuzo imibuzo ibembalwa. Sifunda kwi Gene- sise I. 26, “ Wayesiti u Tixo; masenze umntu ngomfanekiso wetu.” Kanene u Tixo wayeteta lo Ntu na? Ukuba kunjalo u Ntu lo wavela ngalomaxesha, kulungile singabantu ngenxa ka Ntu u Adam. Kodwa ke ukuba akunjalo u Ntu usand’ ukuvela. Ebesitwanina umntu ukubi- zwa ngalomaxesha? Wati u Tixo masidale ntoni ? ‘ ngomfanekiso wetu.”

Ngeligama lokuba Gangatele ndingati eligama liteta ukufihla into, ukuyingcwa- ba, ukuyinyhanyhatele ukuze ingabi naka- kwaziwa, asililo igama elaveliswa kuku- hlompa kwabafazi njengala atelwayinko- si yam u Ed. *Sigidimi* kum liteta ukuba elona gama lam ndilifihle, egqibeke.

Ndicela ukuba undivumele ngalenda- wana Mr. Editor. Ndidona mna Umhleli lo esuke wenqwa nengqeqe, nditeta Um- kkleli we *Sigidimi*, ingeqeqe into ezi kwa- kusahlwa iqale ukukonkoti izitunzi, uti- ue kanye seyizibulala seyide yati ja hmyelele: kuba kaloku zonke izintzanza zamatyem nemiyo zintshaba zayo, ka- njalo, kwakwababantu base kaya Kwaku- hlwa izakuluma kwabona. Kutlwa xa ufuna ukubainja zako zikalipe faka inku- nzi vengqeqe pakati kwazo. Ukutsho ke Mhleli ndiyazi ngokuqinisekileyo ukuba ungumhlobo ngakwi *Sigidimi* nakwi Editor yaso, ndibe nam ndikwanjalo, inkoliso yabatabati be *Mvo* ikwangabata- i bati be *Sigidimi*, ngoko ke bazizihlobo ezikulu ze *Sigidimi*, inyaniso yona aku- ngeze wafumana noko amnye eshumini kubo bonke abantu olutshaba lwe *iSigidimi*, no Mhleli waso ; ukuba ubengeyio inkonyana ‘madoda ingeyimhlope lonto kuye; koko njengokuba senditshilo uya- wa kupikelana nezitunzana zonke azibo- na *Emveni*. Into embi akatemi namnye umbhaleni we *Mvo* ; into efunekayo kupe- la ngumntu onengqondo *Esigidimini*, yonke lento iyakupela. Kufuneka umntu ongati ute tyi ngobudana onentliziyo eqimileyo, ongayikutswa zizitunzana zonke. Au, iyawakuti i Editor ye *Sigidimi* itukuwe ndim, hai mzi, ndenza umzekeli- so njengokuba ne Nkosi yetu ibiyenza xa abantu bengaqondi.

UKUTETA NGABANTU.

Oct. 7th 1886.

NKOSI YAM—Mhleli we *Mvo* ndingavu- va uke ufake lamazwana ambalwa, ndi- funa ukubekisa izwi libe linye, kulomfa- na uti ukuzibiza ungumfana wase maxa- mbeni. Nali elolizwi. Yintonina lento niti xanitetayo ningoyiki abantu bera- mente. Ke niyibonena lonto kumapepa ama Ngesi? ukuba ati umntu xa nento nomnye ramente abalwe emapepeni, kanene ne- nziwa kuba ati umntu xa nento nomnye ashumayecele ngaye—ayeke ukumyalanj- ngokuba kusitlwa masisikelelane silule- kane; ukuba nikoluhlobo asoze nifundise mntu nto, nihlaza nohlanga. Mandipelele apa, woyiva into endiyiteta ukuba uno- kuqoda.

Ndim MBONEU OPEZU KWE NDULL.

U J. S. A. NABAGXEKI BAKE. Ndidulela umzawana ongu Mr. T. U. H. Transkei kumazwi abonakele kwi *Sigi- dimi* sika October.

Ku Mhleli we *Sigidimi* kuko indawo ezimbini endifuna ukuzibeka pambi kwako, uti, ibali lehambiseko yomfi u Mr. W. Koyi neika Rev. E. Solomon siyakulifumana kwi *Christian Express*, noko uyazi ukuba abaninzi abalibabati elopepa. Kanjalo amanene anempembele- lelo ayenzileyo lakati kwabantsundu, kengoko inganqweneleka imbali yawo.

J. S. A.

KUMAWETU E NGQUSHWA.

Mayelana nosuku okukangelwa kwezi- zatu abakutshwa ngazo abantsundu evo- tini ngamagwangqa ase Ngqushwa ubuye waziququla umanty intsku abezimisile zokuhlala esihlaweni Engqushwa ngeve- ki ezayo. Ngoku kumi umhla we 19 November (ngolwesiTatu evekini). Nga- wo ke kulindelwe uko wonke umzi nga- pandle kokubalula izizwe Engqushwa kusasa ngentsimbi yeshumi. Okwangoku makabe ehlulza inyaniso amadoda ezi- tumela kongumteteleli wamawetu apa Qonca.

U “ Gangatele Wase Manyangeni ” wenza lamanqaku mayelana nengxoxo engoluthsa —“ Lengxoxo yapesheya kwe Nciba bendi- ngazi ukuba iwushukumise kangaka umzi wentombi zakowetu. Mandinqumle nditi umbuzo kanene ngulo uti : ‘ Kulungilena ukuba indodana efundileyo izeke intombi engafundanga pesheya kwe Nciba?’ —Umfo wase Cape Town uti yena, makuzekwe ezi- ngafundanga, kuba intombi engafundanga inokuxola kukwambata amadlavi edikilokwe,

iyakwazi ukuxola imitili yokuhlakala no- kulima ayisakufuna sepa, kuba ukungo- lwa kuyo akuhlaza, ngokoke akuko mali iyakuci- twa iyakuzala abantwana ibondle ngama- entane, igogo lase busika lokwenza imbhala zendoda nezidlubu zabantwana liyakutezwa yiyo. Ngumfazi ke lowo wendodana efundi- leyo yapesheya kwe Nciba. Mayibe iyintoni- na ke indodana efundileyo pesheya kwe Nci- ba, mayibe yindodana engena ngexesha lesi- toba esikuleni, ipume ngexesha lika wani ? Yindodana engapati nowomnwe umsebenzi, imali yayo yeyokutenga ezisikwe yi Tailor yomlungu ingubo njalo-njalo?—Okukokwam ukubona umntu ofundileyo akanakwenzela mteto ngokuzeka—kuba ufundile—imfundo yake inokumxelela umfazi wake. Ngobani- na abaxelela o Mr. So & So ukuba bazeke o Miss So & So, kweli napesheya kwe Nciba ? Manditi, lengcingane ngati yapuma ezintlo- kweni zezi shumani zapesheya kwe Nciba. Mna nditi, umfo onemfundo makazeke into- mbi efundileyo; nditi kongafundanga nakwi- ntombi engafundanga mabayekwe oxam ba— bhaxulane, dasinikisi; kade kusitlwa funda- ni ayeza amaxesha ekuya kwahlulwa izimvu ezibhokweni.”

Umhlobo ose Katikati u S. J. K. yena ubona ngoluhlobo:—“ Ndifuna ukubhekisa ku J. J. M. mailinga nobuvila bentombi ezi- fundileyo, eziteta Tsingesi nesi Latini. Liti elonene ngamabi amavila ngokwenziwa yi- mfundo—kuba kaloku kuliganiswa Ama- ngesikazi kanti nawo ayasebenza. Umbuzo ke uti:—Zingamavila misebenzini minina ? Kuba le uyibalayo izicaka zenkuni nezama- nzi nezokuhlamb’ ingubo &c., ingeze yazi- zba ukuba wawuye kuyo zingeko kowayo, ingazibiza ukuba wawuye inezicaka kowayo ubona nawe ukuba ayizisebenzisi ezonto., wayitabata nsazi ukuba ayizisebenzini ezonto nokuba yeyehlwempu ! Ngenye indlela ufanele kukumbonelela umntu ofundileyo imisebenzi engamfaneyelo. Njengokuba na- we, ndiyatamba ukuba ungati ufuna umse- benzi waza wafika kumlungu uti angakuqa- sha waluse igusha nokuba zibokwe, amaha ; she, inkomo, ihangu, &c., ungeze uvume- Ungati. hai, mlungu asinto ndaka ndayenza ukwalusa, ndipe umsebenzi wase kaya ka- nye. Ubeke ngenene ungenziwa buvula, use- nziwa kungakwazi ukwalusa ; kukwangoku- njalo kwintombi ezifundileyo, nakuba kodwa lomisebenzi uyibalileyo ndidla ngokuzibona zivenza. Into ezingayaziyo kusila utywala —kuba nawe uyazi ukuba. e Semnareni aku- silwa tywala. Ukutsho ke nene lakowetu nditi, ms’ ukuyitshata intombi efundileyo ukuba akukabina malungelo ay, okunene funa kwezo Lonto ungayiboma ngendelela ezininzi yokuba akufuneki kutabata into ongenamalungelo ay. Kwanakuleadawo uti ungati ukuze uvume kubekwe imali eba- nkini ungati kubatalwe izicaka zomfazi, umbuzo uti nyayiqondana lonto kon’ ukuba ibekiwe imali ebankini ukuba ingaba nokwe- nzekana ? Uxabiso linina umfazi lo kuwe apa, usicaka uyinkosikazi, uyintonina ? Angade apunyelwe yimalina engafi engena- nto imxakileyo na ? Ukuti kuwe apa ndite- tuka kweli wonke ontsundu, nz’ ungati uku- ndipendula uzipendulele okukokwako, malu- nga nalendawo yemali ; pendulela umzi wo- nke ukuba sewunakona ukufunela umfazi isicaka engafi? — Uxolo ngobude benteto yam nkosi. Ndisicaka sako,—OSELISOKA.”

Iziposo zetolik: zisakuze ziqube ekubahle- kiseni abantu etyalikeni. Nasi esinye:— Umfundisi :—Brothers and Sisters. Itoliki:—Banakwabo no Dadawabo.

Akuko nkwali ipandela enye. Ityendya- na Elintsundu, ekutiwa liyasipitsha Isingesi lifike ku Mr. Charwood wane Kruidfontein ngase Rafu lisiti livela e Bhofolo lize nenqwe- lo yokudla—umgubo nombona elihamba liku- tengisa. Liti ute nmnene kusuke nganya- na ne Kruidfontein kwabanjwa inkabi kwi plasi ngokusuke zisele edamini. Kufuneka isheleni ezintlanu ukuzikulula, ute ke ku Mlungu ndiyakugqita apa emalanga zendishi. ye ingxowa yombona endoyikulula ngemali ndakubuya e Rafu apo ndiyakutengisa kona nkudla. Kanti ntsho nje unakabi yi- mbini yezolo yakwa Gxuluwe. Kuvakala ukuba nwigqibile ukuwukohlisa ngoluhlobo umzi omhlope okuleyo mimandla.

Lomandla wase Somalseti uqhelile nkuba nezimongamonga. Isitoba iminyaka na- mhla wati umfo ontsundu abati ngu Bhulu waxabela abantwana bake abatatu ngaxesha nye, Efetekula kwi plasi ye Bhulu elinga Ngudu, ngi kusuke angahlaliswa kakuhle ngumfazi.

NATIVE OPINION

WEDNESDAY, OCTOBER 20, 1886

His Excellency The Governor.

IT has been officially announced in the Cape Town press that notwithstanding the rumours afloat relative to the probable successors of Sir HERCULES ROBOSON in the gubernatorial post, His Excellency is to enter upon a fresh term of office. We take this opportunity of expressing to His Excellency the grateful appreciation of the solid services he has rendered to this country and more especially to the native people. Those who follow the progress of affairs in this colony will never forget that His Excellency was sent out as Governor of the Colony on the peremptory re-call of Sir BARTLE FRERE, and at a time when the structure of the social order of the country had been shattered, with the best intentions no doubt, by that satrap working through, and in harmony with Mr. SPRIGGS Ministry. It was the bard lot of His Excellency to rebuild, and, aided by the practical Ministry of Sir THOMAS (then Mr.) SCANLEN, he laid the foundations of the tranquility that now reigns in Basuto- land and the Transkeian territories. It is a pity that the rearing of the superstructure was not left to that Ministry to proceed with, as Sir THOMAS SCANLEN soon afterwards resigned, and the present regime took the reins. Students of Blue-Books are aware how His Excellency has proved himself very valuable ballast to the ITPINGTON Ministry in various wild schemes in connection with Bechuanaland and Pondoland. That fantastic antics have not been indulged in in Native Affairs, may also be put down to his prudent and moderating influence.

His Excellency’s attitude in the Glen- Grey episode and the treatment of the latest phase of the Rondo question we are, however, willing to regard as a drawback to the picture: even spots are discovered on the sun; and certainly it is to the Native mind an irreparable defect in the past administration of His Excellency. Yet though we know that Sir HERCULES ROBINSON- never expected or courted a public expression of appreciation, it is well to acknowledge the lasting services he has rendered to South Africa, and we, on behalf of the Natives, are anxious to pay our humble tribute to the success which has attended His Excellency’s efforts under great and exceptional difficulties. We desire to express our earnest hope that Divine blessing will rest upon His Excellency fresh term of office.

THE new mode of Government has adopted in collecting taxes from Natives suggests thoughts which seem to us to be worthy of consideration. The Treasury officials would seem to have taken the complete civilization of Natives as an accomplished fact and have exacted from them even more than they expect of our white neighbours. It does not seem ever to have struck the Treasury department that Natives are new to civilized institutions, and in regard to taxation are under the disadvantage of never having paid taxes in their primitive state That taxes should be paid, any Native capable of reflecting would readily admit: but the scarcely perceptible division of taxes into hut tax, house duty, quit rent, and probably road rate, occasions inexplicable confusion in the mind of the generality of Natives. So it often occurs that a Native pays his ten shillings for house duty and rests satisfied with himself that he has squared with the requirements of Government at least for the year. You can easily imagine, therefore, his utter confusion and exasperation when the Hut Tax Collector comes one way to seize stock, produce, and his wretched chattels for overdue hut tax,

and the quit rent man—mind, these? duties are not assigned to one man—hails from another part of the horizon, also to seize; and the road Rates Collector elsewhere with the same object. To the reader this may appear worthy of a place in the works of fiction; and we shall scarcely be believed when we say this is the almost daily experience of Natives in these parts. We wish we could say this was all. Each collector realizes what he has distrained and the- narrative of this process also would convey the mind of the reader to the domain of poetry and romance. An authenticated case is given where stock seized has been realized, the ex- penses of the collector deducted,, leaving the net result of 2s. 6d. for the Government. In this particular case the collector knocked- down the beast to himself. Of course he must pay another visit to the - Native’s kraal, another and another till the amount is discharged. All through sheer ignorance. Then it must be borne in mind that the language of the statutes under which tables are demanded is as foreign to Natives as Sanskrit is to Englishmen in general. They are, therefore, no more aware of the difference between the various heads under which taxes are wanted than, most white people are of the statutes under which taxes are collected in Timbuctoo. The present mode of collecting taxes among Natives, therefore, is clearly not advantageous to Government; it is harassing and galling to Natives; and is simply remunerative to the sharks—the collecting agents. The system is, for all that, disastrous to the Government in that it manufactures a class of ignorant, discontented, and impoverished people and heaps up fuel throughout the land for a future conflagration.

This state of things might very easily be changed by the passing of a short Bill through the next session of Parliament lumping together all the taxes that natives ought to pay, so- that their troubles might be under one hat. Then they might be allowed to pay them either by quarterly or half yearly instalments. In times such as the present, when prices of agricultural produce are ruinously low, it is pressing heavily upon the natives to expect them to pay large sums all at once. Traders, besides, are not willing to part with money, and low as the value of produce is the natives are forced to take goods for their produce. This shows that money is hard to find. For these reasons we throw out our suggestion for the consolidation of the taxes that natives are expected to pay.

Editorial Notes.

A WORTHY suggestion has been made by an esteemed correspondent to the effect that, this being the Jubilee year of her Majesty, Queen Victoria’s reign, the poetic element of the country might be induced to compose an Ode worthy of the occasion. We are not aware that any translation of “ God Save the Queen ” exists in the Kafir language; but there can be no doubt that there is talent enough amongst English and Natives to produce a translation of the National Anthem that might occupy a respectable place on the records of the National Anthem Society. It would be a very- good, idea if the conditions laid down by this Society were adopted. They are simply:—1st. That the translation shall be as literal as possible; 2nd. That it shall be in the same metre as the original in order that it may be sung to the same tune. To this end our friend commences a subscription list with £1, in order to offer prizes to successful candidates. We feel sure many friends will take up the scheme and make it sufficiently attractive by the offer of substantial awards. A committee in this town will be formed as soon as practical encouragement is given to the idea to receive the subscriptions and to mate the necessary arrangements for the competition.

DR. BERRY has, we are glad to say, carried his resolutions at the Farmers’ Association of Queen’s Town urging- definiteness in the programme of the Political Union started in Graham’s Town, and the resuscitation of Opposition Party Opinion; also, while these objects are yet unattained a resolution, at the instance of the able Doctor, was passed that “ A Brandy Tax League” for the whole Colony be attempted for the double pur- pose of recovering an objectionable amount of public revenue, and of diffusing sounder views on public finance than now prevail. These resolutions have attracted the attention of the country, as they have been universally discussed by the Press; and Dr. Berry’s forcible speech in recommending them is sure to occasion comment from which good to

Macubeni.

[I VELA KU M’BHALELI.]

8 October, 1886.

Tina apa i teacher yosapo lwetu, u Mr. Hezekiah Mashiyi, wenza isimemo, soku- ba usapo lwesikolo lutyale imiti yesiku- mbuzo se Jubilee ye Queen Victoria yetu, kuba izakugqiba iminyaka emashumi mahlanu ipete. Yaba yimini enkulu kuti apa. Yatyalala imiti emashumi mabini pambi kwendlu yesikolo. Nanga amanene ayeko : Messrs. A. Hlati, Josiah Zwedala, namatshawekazi amabini, yalu- vuyokazi ozolulula.

the Colony is sure to come. It has been too long the fashion for the colonists to lull themselves to rest by saying the blanket voters were the only ignorant element in the body politic, but the ignorance of the whites on the most elementary matters touching their political existence is marvellous. Dr. Berry accounts for it as the result of indolence and apathy. "We are the slaves of inaction," he says. And he is quite right. In the course of his remarks he made the philosophic observations that "the Afrikaner Bond has done good, but will gradually work for injuring, because it ad not another party working against it to keep it within proper limits. Its legitimate work was the work of a Conservative Party. It was legitimate in every country to keep up a strong conservative opinion; he admitted this though not a conservative himself. If then there is one party there ought to be an opposing section. The proper basis of union antagonistic to the Bond party was a body holding liberal views. It was, however, impossible for all holding liberal opinions to agree upon every point. It was his purpose to stir up opinions and start as an issue something which the majority could combine upon. He had taken the Brandy question; he found that most men holding liberal and progressive views were united on this point. He hoped to arouse a wide-spread opinion on this question; an opinion which should be formulated and specifically brought to bear upon Parliament at the next session."

AT the above meeting an opinion was dropped by Mr. Fincham, the chairman, that some recognized convener of all Public meetings should be appointed.

We believe the want of this is felt in every town in the colony. But the fault lies with the Mayors who should be gentlemen shrewd enough to find, at stated times, a channel for the pent-up feelings of the community over which they preside on the various questions that agitate the day.

IN the very interesting and instructive letters that Mr. F. J. Dormer has been contributing to his journal, the *Cape Argus*, on the Transvaal and the Gold Fields, he makes the following observations on the subject of Native labour in the South African Republic:—"Another grievance under which the Boers labour—or rather drawback, for they do not attribute their need either to their Government or to any other earthly power—is the increasing scarcity of native labour. Be the cause what it will, there can be no manner of doubt that native labour is Scarce. I have heard two reasons assigned. The one is that the Boers as a rule do not keep faith with their servants, but send them adrift on some frivolous complaint, just before the termination of their contracts, without paying them the wages due. I should be sorry to believe this practice existed to anything like the extent which has been represented to me; but there is seldom smoke without some fire, and no doubt their are good and bad amongst the farmers of the Transvaal as there are amongst the farmers of the Cape. The other cause assigned is the counter attraction of the Diamond Fields where relatively high wages are paid for native labour, placing it beyond the competition of the Transvaal Boer quite as much as it was placed out of the reach of the Colonial farmer during the period when public works were in progress. This drawback has been intensified since the opening of the gold fields at the Kaap, and the farmers view with real alarm the difficulties likely to be experienced on the development of Witwatersrand." We fear the failure to keep faith with Native servants is not confined to the Transvaal Boers, as that complaint is loud and long among natives in these parts. Of course it only serves to discourage and disincline these people to work, which is a serious thing for this country.

IN one respect, at least, the Transvaal is not the dreary Galilee from which nothing good, in respect to Native policy, can be expected. On the very serious question (for our people) of the sale of ardent spirits to Natives, the Cape Colony may well take a leaf out of President Kruger's book. On this subject Mr. Dormer writes:—"I should not like to pass away from this part of a very important question [the question of Native Labour] without saying thus much for the native policy of the Transvaal; that if it is to be judged by results alone, and the principles on which it is founded are left entirely out of account, it will in some respects bear favourable comparison with that of the Cape. I have never seen a drunken native since I came into this country. In our own frontier districts, the liberty of the subject is taken advantage of to its fullest extent, and the neighbourhood of every roadside canteen is marked by the presence of groups of loafing, dissolute Kafirs, sunk in vicious habits even lower than the depths of their native barbarism. No such scenes are witnessed in the Transvaal, nor in the Free State, and the circumstances ought certainly to be scored to the credit of the two Republics." This should certainly put the public opinion of this Colony to shame.

AT the last Circuit Court in King William's Town, Mr. Justice Maasdorp announced in discharging the jury that that was probably the last occasion upon which prisoners would be brought for trial from the territories of East Griqualand and the Transkei. That the authorities have come to this decision must, says the *Cape Law Journal*, be a matter of real congratulation both to the jury of the King William's Town district and to the inhabitants of the Transkeian Territories as well. What has been decided upon as to the administration of justice in the Transkei was not stated, but whether a Circuit in the Territories is established or not, we hope that the trial of criminal cases in the Transkei and East Griqualand will still continue to be by jury. In the absence of a regularly constituted Recorder's Court the people of the Territories will most probably be anxious not to have the conduct of important criminal cases entrusted to any but Judges of the land and a duly qualified Bar. This is a matter to which the Transkeian public will probably prove themselves alive, and as to which we hope their legitimate demands will be fairly conceded.

ISISULU SE NGUBO

^{ZA}
MADODA NEZA MANKAZANA

^{KWA}
GIBBERD NO BRYANT,
E Q O N C E.

Ezamadoda.

Ihempe Ezimhlope, ziqala 3/6 Ihempe ze Printi
Ihempe Ezomeleleyo, ziqala 1/ Ihempe ze Fleneli
Iminqwazi etambileyo, iqala 2/
Iminqwazi ye twidi, iqala 10d
Ibhulukwe ezomeleleyo zekodi
Ibhulukwe ze Twidi, ziqala 5/ Ibatyi ezimnyama ezilungileyo 15/ Ikolala namaqina
Amaqosha azizitadi nawezihlahla
Ibhulukwe, nebhanti, nehempe, ne-minqwazana ye Bhola.
Imiqulu eyo meleleyo

Ezamankazana

Ityali ezimnyama, ziqala 2/3
Ityali ezinamabala, zqala 3/
Ikshemiya zeqiya ezimnyama, zibanzi kakulu 10d
Amabala onke ekshemiya, zibanzi kakulu, 1/3
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I Printi (Ezingapuniyo)
I Printi ezibukeshemiya, 6d iyadi
Izitezi, 2/ ne 2/6
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Aluveni, esise Qonce

YIYANI NONKE IJKUYA KUBONA INGUBO

IMINQWAZI IHEMPE

IZIHLANGU IZIKAFU

NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcwa Nakwa-Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

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A M A Y E Z A Udaba

ADUME KUNENE,

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku nqinelana kwawo nezo zifo enzelwa zona ; ngenxa yoku kauleza uku necda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyefe; nangenxa yokuba enziwe ngemifune nginqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umcaza onganze ungakupilisi ukuluma kwe oka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).
Umcaza ongenzi kusha ukupilisa Ezinyo.
UMFUNO YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zamatambo, noku beta kwenloko.

UMHLAMBI LISO (Eye Lotion.) Oyena mpilisi wamhlo abulalayo.

UMGEDI ORABAYO (Herbal Alkaline Aperient).
Eliqimisekileyo ukunceda ukungayi Ngase, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKHILA (Embrocation).
Amafuta omi okupilisa ukuqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku gela iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umcaza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto itiywayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebeza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona " xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasbenzisa zishicilelwe ngokuzalisekileyo zatiwa nge kwi bhotlana nezitilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqa sokulumkela okungekhehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemcaza, e Bhofole, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indya.

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U MZI ontsundu ucelelwa ukuba ukangeli- lise lamayeza abalulekileyo.

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COOK Iyeza Lesisu Nokusazazo.
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(Lingamafuta).
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Aka
COOK Amafuta Ezilonda Nokwekwe.
9d ibotile.

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Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile..

Oka
COOK Umcaza Westepu Sabant-
wana.
6d ngebotile.

COOK Umgutyanu Wamhlo.
6d ngesiqunyana.
Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

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Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla ehambayo nokuba yekabanina. Ubani uyinikwa emva kom to imali.

E Qonce, 20 July, 1886.

J. WARWICK TAINTON

UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni,

Nombhali we Mvumelano,

GUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kumafuta entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana).

Izibheni uyakuziquba patnbi kwe Mantyi Enkulu Emtata.

J. WARWICK TAINTON

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinje ngokutya.

Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.

Unobona omhle kunene ovela pesheya kwe Neiba awutengisa tshipu kanye.

Lishicilelwa umninilo, u JOHN TENGO- JABAVU ngu HAY BROTHERS, Smith Street, King William's Town.

Olumnandi.

KULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso- ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqophiso ekufuneka ke ngoko- ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Zi- qala kwi 5/6 zizibini.

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/11d.

Ikwiliti ezinamabala ze 3/6 Ihempe zamadoda, zihlel zodwa kanti zomelel.

Iqiya zentloko ezizi Keshemiya- (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ubanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinama- bala nezimnyama.

Iwaka lenqawa i " GBD " Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

W. O. CARTER & Co.

Kwinkundla ka Makeleni

E-QONCE.

Amayeza Abantsundu.

B. G. LENNON & CO..

Abapitikezi Bamayeza,

E - M O N T I,

NGOKU batengise zonke Intlobo, zine zalatiso ezizalisekileyo zibhalwe nge Sixosa kwisiquanyana ngasinye.

Anokufunyanwa ku Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye aba rwebi.

IYEZA LE PALO. Owona mciza we- nene we Palo.

IYEZA LOKUNQUMLA, ukusaxaza no- ku hlanza.

AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO! I-PILLS (Amagaqana) zenyongu.

AMATONTSI AMEHLA ABULALAYOT- I TURLINGTON yoku sikwa nokuzuzuka- nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO- HLO.

IYEZA lika Stretch Lokuhlikhila isifo samatambo (Rheumatism) nezinye ezibu njalo, namanye ke.

ISISULU.

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongwe. ni endala. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu ! e Qonce ukangefe emarkeni.

THE

"CAPE MERCURY."

Ipepa lesi Ngesi engelitatyatwa nga bantsundu abafundileyo.

Lipuma katatu ngeveki apa e Qonce

Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 30/ ngonyaka apa- xa ehlaule kwasentloka 42/ ngapandle.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kwisitora esinga pantsi ese- sitatu, No. 3, Kwinkundla ye marike.

E-QONCE.

Uhlala aba nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinje ngokutya.

Impahla zamkelwa nguye azitumele kuma- calana onke e-Koloni.

Unobona omhle kunene ovela pesheya kwe Neiba awutengisa tshipu kanye.

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