

Imvo Zabantsundu.

(NATIVE OPINION)

Authorised medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 8, 1887.

[No. 135.

IXABISO 3d.]

Isitora sase
Komani

Kofuna izivato ne
NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,
Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe
Iminqwazi ehonjisiweyo
Iqiya ezilushica
Imibhalo, njalo, njalo

KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele Ibhulukwe
zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama
kwenkwana nezolutsha.

Yeyona ndlu isisulu empa- hleni
yoku homba neyoku nxiba apa

E KOMANI.

ELIKA

ORSMOND
IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISI WEZILWELWE

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

Kangela Encwadini abapilisiweyo nendle- la
elisetyenziswa ngazo, zibhalwe ngesi Ngesi,
Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele-
namava amaninzi umninilo, uliyaleza nge-
ngqiniseko eliyenza ukuba liyayi pilisa inko- liso
yezifo zabantsundu base Afrika, kwa- nale Fiva
(cesina) yase Dayimani, kona kwesi sifa
sabantu abamnyama liyi ngobo. Kawulilinge
please. Litshipu, ibhotile zi. sheleli zontatu,
izele liyeza elinga tata intsu- ku ezilishumi.
Ibhotile nganye ihamba ne- ncwadi ene nteto
yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza
kuyo yonke Ikoloni.

Nalipina Iyeza olifunayo unga-
lifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza
ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalu-
ngileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga

yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ugebotile.

IJUBHILI!

DYER AND DYER

Kulevenkile i Jubhili YOMNTAN' OMHLE INKOSAZANA

iyaku kunjulwa. Woti ngalenyanga ka JUNE otenge kwi-

venkile yetu ye Ngubo impahla exabiso liyiponti abuye

ayinikwe i 2s. 6d.

Into yonke eyimpahla

NENTSHA ATOYIWE AMANANI.

NKOSI SINDISA UKUMKANIKAZI!

JOHN J. IRVINE & CO.

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E - QONCE.

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

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Ikeleko, 2/d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3 1/2d.

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Alikazanga libeko elinjengeli icam.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. HULLING,

ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelele kwi
Hashi Elingwevu kamadoda naku mankazana nokuba umntu usulelwe nokuba site
kanti sise gazine; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—
xa umntu ebheliwe lihashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke esiba se Lufeleni, ibotile elula 5/-, enkulu 10/ Oka
Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/-

Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge otile
ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa nama
dyungundynngu—linge mbizana 2/-, 5/-, 11/-, ne 22/ inye.

Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange
bokisana, 2/-, 5/-, 11/-, ne 22/.

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi
hleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumbi uye kwenye
indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali
encinane.

ISAZISO SE NKOSI YAMA MPONDO.

NGALENTETO kungqinwa ukuba u- Mr ?? we zibuko lenqwelo e Mzimvubu u
nikwe igunya yi Nkosi Enkulu UMQIKELA ukuba abe ngu Khala Emdeni agqibe amatyalana
amafutshane obusela angati abeko kwesosituba.

Kanjalo ukuba enze imigudu efanelekileyo ukunikela abaniniyo impahla engaba ifunyenwe
ibiwe kumacala omabini omnda anikele ingxelo ngayo kwi Nkosi Enkulu.

Unomyalelo kwakona ukuba abuze incwadi (ipasi) kwabantsundu abangena Ema-
mpondweni bevela kwelakwa Rulumeni, abenze amabanjwa bonke abafunyenwe bengena
ncwadi, abanikele kwi Kamp ekufupi yamapolisa, mhlaumbi ku manyi.

UMHLANGASO J. S. FAKU,

WILLIAM BARNABAS, Komkulu, Emampondweni, 23 May, 1887. Ipakati Elikulu.
Umbhali
we Nkosi Enkulu.

GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

PAINTS, OILS. AND VARNISHES,

Pots—Kafir Hoes —Red. Ochre—Cutlery, &c.—
for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,

CHURCH SQUARE

E-RINI.

QONDANI!

Umnikelo wamaphepheke wo
1887-88.

UMZI ontsundu omele umandla wase
Qonce uyayelwa ukuba

Irafu Yamaphepheke

yonyaka oqala ngo 1 JULY, 1887, opelelango 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887.

Umntu ubavumele abantu ukuba ba- hlaule ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlaule ngapambi ko 29 September bamelwe Lishumi Leshelani ngendlu. Kwakona ngalo eloxeha abalunge e Xesi mabahlaule ku Mr. KING, abalunge ku Qoboqobo ka Mr. VERITY, abalunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahlulwanga iyaku nikelwa ku MAGOWETA ukuba ayibute. Ayakuti ke ubani oyakuba engabhalanga de kwayiyomini amelwe kuhlala Ishumi elo Leshelani, selinoleto elizishelani ezimbini, kwanendleko yamagqweta ngendlu nganye. Impahla iyakutinjwa itengiswe. Yonke ke lonto iyakudala indleko.

Akunguwo umnqweno ka Rulumente uku- timba impahla yabantu, mhlambi ukuba- nyanzela ukuba babhalale imali engapezu kweshumi leshelani ngendlu. Kodwa ukuba abantu abavumi ukuyihlala IMALI YA. MAPHEPEHEKE ise limesha, ukuba ba- yadukisa, akuko nto yimbi enokwenziwa ngapandle kokuba ibizwe ngokugadala.

Ndinga ke abantu bangabonisa ukuba banayo intelekelelo, nokuba kulilungelo labo ukuba balihlale Ishumi Leshelani nge- ndlu ngapambi kosuku lwa 29 September, endaweni yokuba bamelwe kuhlaule ne yesohlwayo kwanendleko yamagqweta; i- injiniwe impahla yabo itengiswe ngento engeyakolonto kuba besuke bakunyabela ukuhlala ngapambi ko 29 September.

Landelani icebo elilungileyo xa nilinikwe ise limesha.

W. B. CHALMERS, Umanty.

Civil Commissioner's Office,
King Williamstown, 1 June, 1887.

Emgwali Girls' Institution.

ISEMNARI yase Mgwali ye Ntombi iya
kuvalwa ngolwesi Ne nge 16 June, 1887.

ISAZISO.

ZIHLLOBO zam maziti ukundibhala
THOMAS M. MAPIKELA
Kafir Institution, Grahamstown.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awa- bantu abantsundu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikweliti zentlobo zonke. Umela namatyala ezi ofisini ze mantyi apo afunwe kona. Unesiqiniso sase sakwa Rulumente se 1871 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates' Courts), I Ofisi yase ise Mbulu kwa Mr. ARNOLD. Umrumo wase misebenzi utabata ne maphla (Stock) ngezabiso layo lase ma- likeni nxa imali ingeko.

MAX KAYSER, Enrolled Agent. Mbulu,
14 May, 1887.

Abazelweyo.

NDUNGANE.—Umnikazimzi ka RICHARD J.
NDUNGANE kwa Lutuli E Tsono uzibule nge NTOMBI
ngo May 14, 1887.

Ababhubhileyo.

NGCELWANE.—Ekuseni ngomhla wa 22 May, 1887,
kubhubhe E-Tyume, inkosikazi ka NGQAYIMBANA
NGCELWANE wase Heald Town ibine fiva eyihle
ihambelele apa. Yemka kakuhle kakula.

Ukurunywa Kwelipepa le "MVO."

ABANGALITUNYELWA NGA POST.— 2/6 nge
Kwata xa irolwa ngenyanga yoku- qala ekwateni; 3s.
irolwe emva kweloxa.

ABALITUNYELWA NGE POSI.—3s- nge Kwata
xa irolwe ngenyanga yokuqala ekwateni; 3/6 irolwe
emva kweloxa.

IMALI itunyelwa ngepepe lase Posi- ni, apo angena
kufunyanwa ngezitamp.

Iveki.

BABONGOZWA ngentobeko bonk' abamkeli be Mvo
Zabantsundu ukuba benze imigudu yo- kuba
bayifinyezele ku June 30 intlaulo yabo. Kukuba kuko
inguqulo ezakubako epepeni lento kufuneka
kusheliswa ngoluhlobo. Abahlolobeli bepepe
benyaniso sobaqonda ngo kuthi esisicelo basifize
kwangoku. Abase- belilibelexha labo bangabahalela
kuthi ba- tunyelwe.

NGOMHLA wokuqala ku October kuyakuba- ko
umboniso wendyandambo apa e Qonce kwi Botanic
Gardens.

U RULUMENTE ucela i Palamente ukuba imvumele
achite iwaka elinamaku amabini (£1,200) eponi
ekwenzeni ifama yecuba e Tsurini.

E KAPA inyama itengiswa namhla nge Cawa
yinxenye yezilara,

LE yinyanga yokungenisa amagama ama- tsha kwi
Mvo ayakuqala ukulamkela ipepa kunye nokungena
kwe kwata ngo July 1.

NGOKUHLWA kolwesi-Hlanu olu (10 June) yi
Timiti yendleko ze Jubhili ndawonye nomvumo
endlwini yesikolo sase Wesile apa e Qonce.
Iyakonganyelwa ngu Mr. J. Tengo-Jabavu.

ISIMNARI yentombi yase Mgwali, kwa Ngqika,
iyakuvalwa ngomhla we 16 June ngolwesi-Ne
evekini. Ungalityalwa umya- lezo.

U SIR GORDON SPRIGG uti abamohasileyo kolu
laulo lwake lwandisa yena yedwa nama Bhulu
bangabavuseleli bezipitipi nabaxho- xhi bemfazwe.

EYASE Lovedale i Semnari iyakuvalwa nge 15
June.

LEMINYAKA sikuyo idlokovile okunene. Se. leti
ngoku nmtu akukov' ukwenza into ekohlakelelo
asuke avutulule ingubo zake aye kubabhalil bendaba
ukuba bamshicilele emapepeni; isono asisacotelwa.

UMHLA wamashumi'mabini kule nyanga
ngowemigcobo ye Jubhilee ye Nkosazana
kunweneleka ukuba kungabiko nanye indawo
eyakusilela ekwenzeni imigcobo.

KUKO abantu abanobudenge bokugalela ipalafini
emilweni xa bapembayo, kanti lonto yingozi embi.

U SWESWE ulindiselwe i Jaji e Natal ngokutshisa
indlu yomnye umntu omnyama kulwile. Bavuse
bonke babaleka bapuma akwafa namnye. Uti
bekulahleke umfazi wake waye ke emnrela nomnini
walondlu ukuba bavalelene pakati.

NGEVEKI engapaya kwegqitileyo kunukwe umfazi
e Gungulu wasele ngenelwa kwa oko
ngamabunguza waqezwa ubucupo.

NGOMNYAKA ogqitileyo kude kube kule- nyanga
sikuyo imantyi yase Ngqushwa ayi- kagwebi namnye
umntu ngobusela. Nga- maraqasana ke lawo!

IMALI eguzulwe ngu Rulumente nyanjanje kwi
Simnari zabantsundu nezikolo zangapandle
ngamawaka amabini eponi anamakulu amatatu
anamashumi amatatu aneponti enye (£2,831).

W. T. KOTE : Asizanga siyifumane lonto usilwa
ngayo.

BANIKWE iwonga lokuba zi Justice of the Peace o
J. D. Hugo, Esq. isandla semantyi yalapa no Dr.
Hebert Clifton wakwa Qobo- qombi.

U JOHN JACOBUS wase Kapa ulindiselwe i Jaji
ngokuhlaba umfazi wake ngenelwa nge- nxa
yobukwele. Inyanga zisentlanu betsha- tile.

ITYALA elitwetwa yimantyi yase Rini lika
Somju isipompotela seqaba lase Nxuba nga-
se Harmans esidlwengule intombanzana
ecinane ngu Christina Abrahams lingcolile
kakula.

IGWANGQA elingu W. Steyler lase Dayi-
mani lizifake ipistol elomlenyi ngeveki
engapaya kwegqitileyo lazidubula.

ITYALA lika Mr. J. P. Jameson walapa
obemangalele u J. J. Irvine & Co., ezijajini
e Rini, ebiza imali engapezu kwamawaka
amatatu, ati sisabelo sase ngexesha abobese-
benza ndaweniye—lide lagwetwa, kwa-
gwetyelwa ummangalelwa. Indleko zonke
zaposwa ku Mr. Jameson.

KUHLA umlilo ebusuku bo-Mgqibelo onga-
paya kogqitileyo kumtynyo omde kunene
wezitali e New York kwelase Amerika, kwa-
fa iwaka elinamaku amatandatu lamaha-
she.

KWINDLUKAZI enkulu yemidlalo yase Fran-
ce ekutiwa yi Paris Opera Theatre ite xa
izele bada bakwelana abantu kwabonwa
ngayo seyiduduma ngumilo, kwafa into
eminzi yabantu. Ite isakupela iveki kwa-
mbiwa kwafumaneka izidumbu ezingama 55
kupela ezinye zizshe zalututu.

KUMNGXUMA wamalahl e Lanark kugqo-
boko umlilo ezantsi, kwangwabeka amashu-
ni asixenxe amadoda, abaninzi basinda.

I PALAMENTE iwuqinisele umteto wezi-
bhadubhadu obufudula ungastyenziswa
kakulu. Ngoku iwufakele nendawo yokuba
wonke umntu omnyama makabe nepepa
nokuba upina ngapandle kokuba abe use-
mzini wake. Lomteto unzima ngapezu kwe
Pasi.

NGE Cawa yo Mtriniti 5 June, kweyona tyalike
ingunina wazo zonke ezama Tshatshi eli lase
Maxhoseni i St. George's Cathedral e Rini i Right
Rev. Dr. Webb umisele ebu Fundisini amadodana
amatatu u Cyrus M. Parnell, Hekzekiah Mtobi no J. W.
Gawler abalupumelele kakuhle uviwo lwayo. Bani-
kelwe ezandleni ze Bishop ngu Archdeacon White
obebavanya eno Rev. Canon Espin no Rev. Dr.
Wirmman. Iqela elifunda kwi Semnari yaba Ntsundu
litabate umtendele- ko kuleyo tyalike kunye nama
Ngesi.

IZIKOLO zase Mngqaba, kwa Marela nesa- kwa
Gqadushe bezivuma e Timiti ka Gqadushe
ekupeleni kweveki egqitileyo, Iwawuma usapo
lwakwa Gqadushe nolwa kwa Marela. Sovo mhlange
Jubhili zaku- dibana zonke Anushaw.

U REV. A. W. BRERETON ose Dodoloro ngoku
obeke ese Mtwaku umiselwe ebu Prestini.

IMVO ZABANTSUNDU

NGOLWESI-TATU JUNE 8, 1887.

Amampa-

ABANTU abantsu-

ndu noko badla

Mr. De Wet. ngokufumana impato e-

nzima ngamanye amaxa
kwizipata mandla, nakubandezeli

abaluvo lubi, nokukangelelwa pantsi
kwendlu yenkuku ngabantu abamhlope
belilizwe, ikakulu lento izalwa
ngamampampampa okungamazi
nokumcingela gwenxa umntu ontsundu.
Lamampampampa okufuniseka mabi
kakulu kuba azala lempato igadala
yabantsundu eyenziwa ngabantu ababa
bona bayalungisa. Ade abonakala
kwincwadi ka Mr. DE WET
awayeyi'bhalele kwi Zuid Afrikaan
ependulwe ngumhlobo wetu ose
Ngqamakwe u Mr. ANDREW GONTSHI
ngenteto ebukali yobuciko, ede ipepa lase
Rini i Penny Mail ayakolwa ukuba ayi-
bhalwanga mlungu. U Mr. DE WET uti:
"Umntu ontsundu " asinto ayaziyo
ukulwa emi pezu " kwemihlaba yomteto.
Kupela " ngo Kafilana bambalwa ekutiwa
" kambe bafundile, abagqitwayo "
ngesimilo ngama pakati asemaqa- " beni,
sona isizwe asifuni kuba " nabameli
ebandla." Lonto uti ukuyipendula u Mr.
GONTSHI, noko angaxolelwa ngayo u Mr.
DE WET " kuba usesitokotokweni
sokungazi " nento ngamasiko
abantsundu." Nokokuba ubenyansile u
Mr. DE WET ngalenteto yake ubefanelwe
kukuba nguena uzwi livakala kakulu
ukubiza amalungelo abantsundu kuba
nguye Umpati wabo —nguena ngesilwa
kakulu ukuba mabafundiswe bakutazwe
ukulwa ngomteto. Lomteto ubakhuwa
evo- tini awuyenzi ke lonto. Abantsu-
bona okukokwabo bayakwazi ukulwa
ngomteto, into ekufuneka u Rulumente
eyenzile kukusuke abalatele indlela,
uyakuvana nabo. Kweli ati u Mr. DE WET
abantsu- ndu abafuni kuba nabameli
ebandla, akazi ukuba owabo umbuso ubu-
ngowabameli, kuba lento iyinkundla
yakomkulu yimbutu yeNduna, nama
pakati avela kwimixauka ngemixauka
epetwe yiIto nkosi— ingabantu ke ngoko
abangumlomo nendlebe namhlo, okanye
abameli bezondawo basuka kuzo U Mr.
DE WET uteta into angayaziyo, ukuthi
elixa abantu baputaputa umbuso wase
mlungwini bengenakuwufumana asuke
ati abawufuni. Ukugqita "kwelo u Mr. DE
WET uti " Indlela yabantu abamnyama "
yokwahlula imbambano kusuke " kuyiwe
ezintongeni." Lonteto imbi kuba
ibonakalisa ukuba uti kule mpato yake
bengekawi zinto- ngeni nje abantsundu
asikabiyo lento bayitetyo. Noko
lenteto ipume kumntu ongazi luto ngaba-
ntsundu sinenkolo ukuba akamisi nyawo
kuyo. Tina asazi nanye ingxakelo engade
yooyise abantsu- ndu kuboniswa ngayo.
U Mr. GONTSHI usipendule ngo-
kucacileyo isinyeliso sika Mr. DE WET
sokuba abantu basezi- kolweni
bayakutshwa ngamaqaba ngezimilo
zobuntu. Ziliqela intwa- nantwana
ezinjengale zokufamza ezingalatzayo,
kodwa sisaziyekele.

Xa nga kunje ke yinto engum-
mangaliso na ukuba imiteto eye- nziwa
ngulo Rulumente ibenonyanzelo ? Kanti
ke noko asitsho ukuthi u Mr. DE WET
ubenzakalisa ngabom abantu abantsundu.
Siti lita mampampampa okufuniseka
empatweni yabantsundu ayakuti qo
aman'uba capukisa. Iyenza lala- nto kuba
aba paya kula ofisi yompati bantsundu
e Kapa kufakwe abantu abamnyama
nokuba babini nokuba batatu kumana
kutatwa kubo ama- cebo kwinto
ezipatelele kwaba ntsu- ndu.

Amanqaku.

NJENGOKUBA seke satsho ukuthi inteto
ka Sir Thomas Scanlen ayenze e Cradock
ngenyanga efileyo yabamhlope, ute aku-
ngena kulento ye pasi wenza kwa ama-
tyebe. Walate ukuthi lizeya lokutintela
ubusela asiyi pasi, elona yeza lenene la-
lonto kukwandisa amapolisa. Lomteto
wokubhalwa kwabanyuli ute into oyiyi
wona ngowokukhupela pandle kwelunge-
lo inkoliso yabantsundu. Ute u Rulu-
mente wenu ngabantu, kulaula
bona. Ukuba nixhumise cala nye labe
lisonakalelwa elinye niya kuyifumana
into yenu kuba abo banyiswa kumbele
ofileyo kuyakufuneka bapetwe ngerelo.
Ukuba abantsundu nibanika amalungelo
abo okumelwa e Palamente bayakuhluma
kunye nati ngoxolo nokuzola; kodwa
ukuba niyawapanga naba nihlwayela
inkalazo kumzi ngamnye wabo; yoti ne-
ntsapo yabo ikula ibe umntu omhlope
imoyika imityile, kungaze kubeko luxolo
nakonwaba kwelilizwe. Mna andimteleli

wabamnyama; andifuni kubeka
umntu omnyama ngapezu komhlope,
nditi mnikeni isabelo sake. Ndingo-
mnye wabangantandiyi ukukutaza ivoti
yamaqaba, kodwa bonke banemfaneko
kulamalungelo bawapiwa ngum- Miselo
Wolaulo lomvaka we 18.54.

BANINZI kumawetu abayakuba zinke-
dama ngokubhubha kuka Mr. A. Chal-
mers esikubike ngeveki egqitileyo. Ku-
ba lomfo ka Tshemese ebebatanda ngene-
ne abantu abamnyama. Kwezinye inda-
wo amapolisa antsundu ahlangwa kwa-
sala amhlope odwa, kodwa kwisiqingata
esipetwe ngu Mr. Chalmers akazange
avume ukuba yenziwe lonto, kwanjenga-
ma Tshemese onke kuba engatandi luke-
to. Lonto ibange ukuba atenjwe abekwe
kanjako ngabantsundu. Zezonto ke zo-
nke ezibangela intembeko nokululanye-
lwa komteto kwelilizwe; njengoko ku-
njalo kwisiqingata sake ukungabiko kwe-
nkhohlakalo.

LUPAWU olutembisayo kwakubonakala
amafama anama kude ebona kwindawo
ngendawo zeli lizwe engoyiki engeuzo
nentloni zokutetelela ubulungisa nga-
kwabantsundu ezintlanganisweni Zama
fama. Akufuneki namprofeti wokwazi-
selela ukuba oti akwanda amafama
amoya unjalo oqala ukutenjwa ngaba
ntsundu kuhlalwane kakuhle ekubeni
ngoku amafama enomoya ombi ngakwa-
ba ntsundu. Lenteto siyenza ngenxa
yengxelo yetlanganisyo yamaafama ase
Nyara indawana efumkubana bucala. Apo
u Mr. R. H. Pringle inene elazekayo
eligama lidumileyo ate ukupendula xa
bekutiwa makenze ingxelo yobugosa
bake kwi Ngungantela ebise Rini
" Ute ukuchasile ukunyuswa kwezohlwa-
yo kuba ecinga ukuba elona yeza lobu-
sela kukuba lowo ubileyo afunyanwe;
ngoko ke waxhasa elokuba kwandiswe
amapolisa notlantlami. Ucinge ukuba
akulungile ukuyitabata ivoti kwabantsu-
ndu, emva kokuba sebeke bayinikwa;
ngokukodwa kuba abakalonakalisi nga-
luto elilungelo, nokuba abalikalalele.
Ngetayitile zabantsundu utanda ukuba
banikwe ezobuqu, kodwa ke banganya-
nzelwa ngayo. Ukuba bawisa ukuba bazi
tate iyatitile yena ubengati xa ipasi ye-
nziwe yangumteto bati bonke abane
tatyitile zobuqu bahambe ngapandle kwe
pasi basuke bapate amaqaga."

I PALAMENTE

Akukabiko zingoxo zinkulu zinge-
nwayo li Bandla le Miteto ngapandle
kweyo

KUXOLELWA KWABABANJWA.

U MR. INNES ubuze Inkulu ka Rulu-
mente ukuba u Rulumente unesalelo na
sokubikela bandla ukuba unawo sinina
umeingo wokucebisa i Ruluneli ukuba
mabaxolelwe ababanjwa bemfazwe kwa-
nabanye kwezinye isihomo se Jubhili
yo Mntan' Omhle u Victoria?

U SIR GORDON SPRIGG ute ababa-
njwa belilizwe bamalunga newaka elina-
makulu asitoba; u Rulumente akanameci-
ngyo wokubacelula ukuba baxolelwe
(hear, hear). Abase Indiya abakulule-
ti; kwelizwe ke inkoliso ngamasela em-
pahla, abantu abantsundu, naye dayimani,
abavala kwamanye aniazwe nezigebeza.
Ababanjwa belilizwe abafani nangento
nabase Indiya abakululelweyo. Xa aka-
ngeleyo kwicala ovela kulo lombuzo uya-
qonda ukuba kubuzelwa ababanjwa be-
mfazwe — ababevukele ulaulo. Aliqo-
ndwa kakuhle inani labo. Basixenxe—
abahlanu balapa e Kapa, amabini base
Siqitini (Robben Island). Omnye wabo
u Timi Maqoma inkosi yama Ngqika wa-
yegwetyelwe ukuxhonywa ngo 19 July
1878, kodwa sabuya saguqulwa isigwebo
kwangalonyaka ngo September kwatiwa
wohlala bonke ubom bake entolo-
ngweni. No Gungubele wayegwetyelwe
ukuxhonywa, sabuya saguqulwa nakuye
isigwebo kwatiwa wohlala bonke ubomi
bake entolongweni. Ezintatu inkosi
zazimangalelwe ngokuxhanya imfa-
zwe, waza kuzo u Matanzima wagwe-
tyelwa amashumi amabini emi-
nyaka entolongweni ngo 22 October 1878,
u Edmund Sandile wagwetyelwa ubom
bake entolongweni, u Gumma wa-
gwetyelwa ishumi elineminyaka emihlan-
u. Abaya babini base Siqitini baba-
njwa pesheya kwe Gqili bebhobele, aba-
benabo paya babuya bakululwa, kodwa
kuluzisi bakululwayo nje kuba behleli
kamanandi esiqitini ngapezu kwentlo
abakuyo ngoko e Gqili, kutsho imantyi
qete elozwe. Bona abanye bapantsi
kwoholwayo esibafaneleyo kuba bavule-
la bapalaza igazi benza nezinye inxwale-
ko ngapandle kwesizatso. Ngezinyanga
zintandatu zigqitileyo kuke kwamana
ukufika izicelo kum zokuba bakululelwe.
No Edmund Sandile ngenqu waka wate-
la nam—ebuza ukuba akangelindeli nce-
ba na. Isimilo sika Sandile soloko sise-
hle, akasebenzi yena uyi sajini. Ucinga
yena ukuba abungebi bulumko ukuku-
lula ababanjwa ngenxa ye Jubhili,
ubencinga ukuba akungebiko yimbi na
indlela yokugququla izigwebo zabo. Ko-
dwa ude wanyanzeleka ukuba apinde
awucinge lomcimbi, kuba kwelazwe lase
Maxhoseni kuko abantu abatille nenxeny-
e yamapela endaba abanetyala lokwenza
ngako konke ukuxelela abantu abamny-
ama ukuba u Rulumente ngumbandezeli
wabo (Hear, hear). Akabeki tyala kubo
bonke abantu abantsundu, kodwa ulibe-
ka kwabatille abati bangabakokeli babo.
Uva kutiwa kuko Umhleli ofunde kakulu
oshicilela zonke iveki ngesi Xhosa into
zokuxhanya imfazwe. ["No," watho ngo-
msindo u Capt. Brabant]. Umzalwana wam-
lo (ukuzayo) angade abe uvazana kakulu
nezwe lase Maxhoseni, kodwa eyake
(yena Sprigg) ingxelo uyifumana
kwindoda ekusiloko kwatsho kwakude
ukuba yeyona iyintloko ukwazi ngelase
Maxhoseni. Yena uqamele kwelonene
ngolwaka ulwazi kuba akasazi isi Xhosa
akanakusifunda, kodwa uyaxelelwa uku-
ba into ezibhalwa kweloopeya ziya ngo-
lisa kakulu zezipemba imfazwe kanye.
Kuko abantu abatille abasebenzisa abantu
abamnyama besenzela imingwenyo yabo,
bebavuselela ukuba balwe no Rulumente.
(Hear, hear, kwatsho icala lika Rulu-
mente). Ufumene ukuba kuko abantu abe-
nza inteto emapepeni nase zintlangani-
sweni abammisa ngentloko u Rulumente
welilizwe, bemtyola ngenteto ezibusatana
nezingcolileyo besiti kubantu abamny-
ama lo Rulumente wake ubachasile—bexo-
ka. Xa kunjaloke uyatanpabuza ukubace-
lela uxolo aba babanjwa, angaselesiti uku-
wupendula lombuz' ufakiweyo akakazulu-
ngiseleli kuyicebisa i Ruluneli ukuba
isebenzise uxolelo kubabanjwa akaba ba-
lahlekisa abantu ngokubatsalela emfazwe-
ni. Kwelazwe lase Maxhoseni isikota
sikulu nakuba singatsho, singavuta
ngokulula kuke kwalunyekwa ngema-
tshisi. Nakulamalungu eli Bandla kuko
angabuzekayo xa kuhle isipitipiti nolona-
kulo ngenxa yalenkululo ngokoke kufu-
nkeka ehambe ngenetelekelelo ekecebiseni
i Ruluneli kwinto enje.

Amaqaba No Tywalo.

Ngolwesi-Tatu Iweveki egqitileyo be-
kuko intlanganis enkulule ngase ofisini
yemantyi yalapa e Qonce "kutetwa ngo-
tywala. Kusuke u Mr. Brownlee wati
ute ngokucelwa, akala ke ukuba kwenza
amazwana ambalwa, afana nalwazi
oyolelayo, ewashiya nentsapo yake xa
aqakuyo. Ute esakungela bambalwa
abayintanga yake; uninzi aluseko, naye
uzakubehle abalandele. Ute esakungela
lonto ke wabona ukuba yimfaneko
yake ukuba abhale amazwi okunduluka
zakuwashiya esikumtuzo xa angasekoyo
ukuze usapo luman' ukwalatelwa wona.
Angasebenza ubulungisa, okanye obona-
kala ngomhla womngwabo selebongamele
abangwakatalalanga nababe nobudlela-
na nomshabalalisi opakati kwenu. Aku-
safuneki inteto inde kuba lengxoko seleyi-
ngene nzulu emapepeni endaba. Use-
she amapepa acatshulwe kwi Mvo Zaba-
ntsundu wayiyekelela ezandle-
ni zentlanganis ingxoko. Ityala liyakuba
lelabo. Ukuba bavukile bakala ngene-
ne ku Rulumente loviwa izwi labo.
Amadoda anjengo Nowawi lo angabuse-
liyo utywala kufuneka ukuba azame ama-
wabo ukuba abulahlale nawo. U Mr.
Brownlee uqutumelele ngokutshi
mhlambi lenteto ayenziwe kusapo
lwake fan' ukuba yeqokugqibela, iyate-
mba ke ukuba ayisokupela le Siyani.

Kusuke u Seyisi, unyana ka Siwani lo
ubebambe oyinkosi kwakubhubha uyise.
Emva kokubulela amazwi amakulu
awavileyo ukankanye ubupantsi nosizi
atoyelwe kulo ama Xhosa butywala.
Lisiko lase Mlungwini ukuba bonke abu-
ntu basele, kutiwa naxa kuya kulwa ku-
hanjwe nefaty zotywala asezwemajoni
pambi kokulwa ukaze akalipe. Into
obezinilwa yona kubantu abamnyama
yintonina bubatsabalalisa nje, kufuneka
ukuba bukwelilelwe, ukuba abe bangeka-
bi makoboka abo basinde. Yati iposi ya-
majoni yakwenziwa e Tamara basuka
abantu abaninzi baka Siwani bati buku-
yo ekuseleli bangamanjila, bebefuda
bengabutyi. Nomfazi ka Siwani oyinko-
sikazi unina walomfana (watho ebambe-
lela emagxeni ka Menziwa) wemka ngo-
butywala, wada walanga ukuzibulala ngo-
kuzeyelisele esizibeni. Wada wakwele-
liswa kubo wasiwa kowabo Ebatenjini.

Ute akasokungena kwiziganeko zotywala,
ubonise ngamadoda amakulu amabini
akowabo abalawa bubo, nengozi akabuzo
abantwana babo apa edolopini kuba bati
beyekusebenzela ukuxhasa abazali babo
bafike befunde utywala ze bayichitele
kubo intwana abayizuzayo. Utyatamba
ukuba u Rulumente wobupelisa utywala,
nokuba akubupelisi kanye, kona ezilalini
abushekenise.

U Nowawi unyana ka Ndlambe nga-
butyivo, ubulele amazwi atetwe nguyise
wabo. Kufuti eteta nabo uyatamba ukuba
asiyomini yokupela le abayakuliva
izwi lake. Lamazwi makulu, anesitonga,
ayinene. Bayayazi lonkosi yawo eka-
nkanye encwadini ka Mr. Brownlee,
akusoko nto yakongezwa, no Seyisi uyigi-
qibile inteto noluvo neningqano ye-
ntlanganis, kwanga kungacingwa oku-
viweyo.

Kulandele u Nxanga into ka
Pike wesika Tshatshu watelale ngelithi
isikalazo abanaso ngaku Rulumente se-
sokuba utywala bulandelana nabantu
abamnyama. Akaqondi na u Rulumente
ukuba uyalahlekela' ngenxa yotywala
obu, kuba lemali ngeyirolelwa irafu iya
enkautini, abantu ngebonwabelel beziha-
tala kakuhle nerafu zabo ukuba bekinge-
ko tywala, kodwa ngoku umntu akuba
nemalanisa seyisitya enkantini kanti esela
njalo akasokuyeka ide ipele lombi.

U Rev. C. Pamla wenze inteto yobuci-
ko enamandla ebonisa inkohlakalo yo-
tywala nokuba umntu ngamnye yimfane-
lo yake ukulwa notywala nokuba kubha-
lwa imitandazo yokuba bupelisele kubantu
abantsundu.

U Aaron Nxanga utetelele kweli lenko-
hlakalo utywala, wawuyela lamabala
bugasatengiswayo kuwo, wati ke naku-
wo akwanelo kuba xa abantu beza apa e
Qonce bakulula ezihoteleni basela bazo-
kufika apa sebhentlele. Eya nadelela
yokuyigqiba lento kuk

JUNE 8, 1887.]

IMVO ZABANTSUNDU (NATIVE OPINION).

UDABA LOVELA KU RILI.

[NKOHLA

St. Marks 23 May 1887.

Amazwi omlomo ka Rili Hints nanga, "Lusapho luka bawo ukuba kundibona kwenu kwezinqoqa kukuza kundinika intutumbo kuba mna udisenqumshologu ospanyazayo eminye seyifile. Kodwa ndingumsholo- gu owabonisiyo ubantu kumaxa obugebe- nga endandibala kanye. Ndamkupa u Revd. Leslie, ndamkupa u Mr. W. Fynn Imanty, ndamkulula u Gogota, no Klaas. Abasari ndabakuba bonke sekupalala igazi ndibuzo ukuba lipalala ngasipina isisusa. Njengokuba nilapa nje, nilusebenzisa ka- kuluna usiba, ityalike niyazingenana. U Hints wamisa Igcuiwa ukuba ibenguni wosiba. Mna Rili owase St. Marks ne Ta- tura. Ukuba ke lusapo umsebenzi niwuhilize- ie, ningaba nibulala u Xhosa wonke. Lu- sapo lukabawo izinto zimbi emhlabeni apa kupela eyesitatu yeyokubhanganga komntu. Umntu oti emi emhlabeni wosiba, abe- ngumntu we kofu angalunqinisele ukulufunda usiba ngangokulungiselela komlungu ungu- mbulali u Xhosa wonke. Njalo emi emhla- beni wosiba, makemke kuwo eze emhlabeni wobuqaba, ongabufuniyo ubuqaba makaye emhlabeni wosiba. Aze angahliziswa yikofu. I St. Marks ndayipa u Manzi (Ven Archdeacon Waters) ndisemi e Hohita. Kwa Galeaka, umzi wesikolo, ngumhlaba wosiba. Imfundo yonke lusiba."

Ndabuya ndinjengo kumkanikazi wase Sheba yingqondo ka Rili. Anga ngayo angaqonda Ilizwi. U Mr. Jacob Maneli wenza imitandazo, mna ndaposa amazwi Isiaah 60, 3, 4, 5, verses e Botwe. Sayaku- galeleka ku Mr. T. Ndwandwa umumzana safika konke sekulungile. Saya ku Capt. Veldman Bikitsha kumzi wopumeleleyo sadla i breakfast, saza kulala ku Mr. N. Cwati.

Nango kwa Galeaka amazimba nombona yingxinano embi, embi kanye ukuma kwawo.

ABAXHASI BE "MVO."

Ngenyanga engu May 1887 kufike lemali yokunceda ukuhanjiswa kwe Mvo. Sibulela kakulu kumanene namanenekazi akowetu ayitumelelyo:— J. Makuleni, Rev. E. Lones, T. Tyamzash, Isaac Landela, R. W. Nondeya, Mati Tonga, S. Maqula, (Kimberley.) J. Ntuli, D. Toko- ta, M. Magabela, A. Cindi, M. Gazo, J. Mdayi, B. Qina, Miss Ntanta, J. Masiza, T. Ngweudu, M. Njikela- na, A. Ngwanya, F. Ndiva, N. Sekhesa, S. Mosisile, T. Nongalaza, Joseph Barnabas, W. T. Randall, Miss Jane Mbele, E. Ndohe, James Jones, D. Bikitsha, Ncapayi Ndwana, T. Zwedala, Rev. J. M. Dwane, Dug. more & Hollier, J. Nombewu, Hon. Chas. I Brownlee, Alfred Balfour, L. Tyali, T. Ntlo- bi, Miss R. Makasi, John S. Kisi, J. Rubu, she, J. Macaula, Wm. Mnyanda, E. Mhla- mbiso, E. Nquka, Sol. Labase, Salem Mti, Zaebie Kondlo, Miss E. Kewana, Narmal Pita, J. Nojoko William Nota, H. Nyunyua, M. C. Mamfene, G. Hoko, B. Ntanga, J. Mkam, Sibeko Mnyango, Jacob Maneli, C.

K. Kuzwayo, Andries O. Mhlabane, Rev. W. Giwu, John James, J. Tete, F. M. Dlova (adv.), S. D. Mawelle, W. T. Kote, Edward Mekeni (adv.), Philemon Rexe, S. Mayipasi, Rev. G. Kakaza, Ncapayi Magabela, Edward Ngesi, D. Mayekiso (Port El zabeth), S. Njikelana, M. Ngoma, James Mpinde, Wm. M. Dunglela, Wm. Daniel, Miss H. M. Toni, S. Dingswayo, John Langa (Komgha), Rev. R. Funani, The Lord Bishop of Graham's Town, J. D. Nguca, Geo. Peter, M. K. Mtakati (Apr.), Rev. E. Magaba (Apr.), P., Nkosinkulu (Apr.), J. Tsupa, D. Jali, J. Gu- Iwa, B. Mizek (April), K. Kosani, T. Spo- ndo, T. M. Mapikele, I. Wauchope (adv.), I. Wauchope (sub.), W. Frolyk, Rev. W. J. Hacker, Rev. G. Mbongwe, Rev. J. Poote, Rev. W. Sigeno, Jer. Tolibadi, P. Q. Msusa- ndaba, P. S. Lusasenji, Cape Government, Philip M. Bidli, S. W. Botha (adv.) Az. Si- yobi, Chas. Maguga, Philip Nganga, C. Nkosana, Rev. D. Ntlabati, P. Mfuniselo, Joseph Mbuya, Mrs. Ngwayi, B. Mizek (Sec. rem.), Chance Nalla, Klaas Masiko, Rev. B. S. Dlepu, Sargeant Lobi, Tho. Tse- wu, Geo. E. Rust, Rev. A. Masiza, W. C. Orsmond, Rev. J. Zwelibanzi, Elijah Mdo- lomb.

E BHOFOLO.

1st June 1887.

Umbhalali wetu ose Singqengeni usibalisele ngesisa esimangalisayo uti: Sibona into egumngaliso apa e Bhofo e yenziwe ngu Mr. Wesley Wilson elinene beke lakankanywa Ezimveni ukuba lapulwe lishashe lalo. Kute pambi kokuba enzakale u Mr. Wilson wati ngo March ngamhla utile waya kubona isikolo sika Miss M. A. Radas kwa Tini or Brak River, ute akufika wabuzo ku Miss Radas ukuba usapo Iwako lunecwadi lonke na zokufunda? Ute u Miss Radas Hai. Lite elinene zonke incwadi ezifunekayo apa esikolweni ndiyakuzitumela, zibhale epepeni undixelele amagama azo. Kwenene uyenzile lonto u Miss Radas. Zatunyelwa ke incwadi lelinene, kunye ne chair yokuhlala i Teacher. Ute akutumelela lomphala yesikula u Mr. Wilson waman' ukuza yonke imihla ukukangela usapo olungenayo esikolweni. Kute ke kusenjalo kwatika Umhlohi wezikolo. Kute emva kokuba emkile Umhlohi, wenzakala ke u Mr. Wilson. Ute noko anale ngozi elele pansti watumela amabaso kubantwana abapumeleleyo ku Mongameli wezikolo, abazintom' bazana ubape ilokwe amabhaso. Kute kusenjalo watumela kwakona ifrara yengca ukuba kuhlaziywe indlu yesikula waza watuma nomntu ukuba ayitunge indlu leyo, kute kusenjalo watumela ikalika yokuba ize iti yakugqitywa ukufulelwa iqatye. Lonto yenziwa lelinene isimangalisile kakulu kuba into engjengele asizange siyibone, siyibulela kananjalo. Lomsbenzi mkulu wenzwa lelinene. Ngoku kodwa sili elinene litunyelwa Yinkosi ukuba lenze ezizinto kuthi luhlanga oluntundu. Pakati kwentlungu anazo zokwenzakala akasibelele isikula, sili sitemba kananjalo ukuba Inkosi iyakumpakamisa u Mr. Wilson, abuye ahambe pakati kwetu asenzele izinto ezingapezu kwezi selesenzele zona. Zinjalo izinto esizibona apa.

Transkeian Teacher's Association.

UQEQESHO LOMTINJANA ONTSUNDU.

Lenteto ivela kwinenekazi lakowetu ilungisa inteto apa eyayibhalwe ngu " N. F. S."

Ukuqeqesha kukususa into kwesinye isimo vyise kwesinye, kukuqeqesha into ibe nto yimbi. Sekukukulu okusekutetive ngo qeqesho lomtjinana emapeeni amaxesha ngamaxesha, kube kodwa ukugxeka— ibe yodwa impikisano. Nxa sikangele kakuhle singa buye siqonde, sibone ukuba kanti baqonde msinyane, ekubeni banexesha elifutshane emfundweni, lingazange lilinganisew nelamadoda. Ngenxa yobukulu bemfundo nokunqweneleka kwemfundo kumtjinana, ibaluvu olukulu ukuba nokubona inani elisu- kuba lipumelele eluwiweni. Ukufunda oku bubulumko, ukungafundi bubunde- nge; ndiqinisekile ke ukuba akuko bani otanda enqwenela umntwana wake ukuba abesidenge. Iminyaka le imfundo ibingazelwento kumankazana kube kubuzwa ukuba iyakufundisa ukuze yenze nina ngayo, kanti umzali ngeye finga ukumfundisa umntwana oyintombi nje- ngoyi ndodana, kuba kupela kwelifa amnika lona, kanjalo akusetyenzelwa emva, kulungwa ukubhekiswa pambili onke amaxa asisafumi kulandela imvelo ngamanye amaxesha abakuko oko inkazana ibi ngenawo umsebenzi ibikupela into elindilewe kuyo ingamkazi, namhla ipila ngemfundo ngayo, umbazo ke wo- kuti ifundela nina maupele kuba buzi. Kuzanyelwa ukuba uhlanga lunyuke- inxa zombini, kumankazana kwanjengama- madodana, kungabi zidenge amankazana odwa amadoda wona agqibelele ebulum- kweni, ukuba kuyakuba njalo ngunothse ukuba noze nifumane abafazi abafanele- kileyo, ngemikwa, ngengqondo nange- mbeko.—

Imfundo ivela kuma Ngesi, kuwoke ayizange idelwe kangaka, amankazana afunda ade apumelele ngendumo zobu B.A., nobu M.A., akayeki ke noko— Msani ke nina bantsundu ukuzikonxa intombi zenu emfundweni ukuze nifane- leke njengama Ngesi la. Ndoke ndenze umlinganiso engaqeqeshwanga "kakuhle yendela kumfo ofundisiweyo, kuze kulom- nzi wabo kufike abalingane bomfo lowo befundisiwe, wofika ke inkosikazi leyo iyokuzifihla ekitshini ibati si kupela ngokutya ihomele ukuncokola nalama- nene, kupela umntu abateta maye ngulo bazana maye yedwa, anditshe kona be- hanjelwe ngumlungu angati sisicakakazi salapa ngenxa yokubona isimo saka kanti yiyona inkosikazi yalapa, apo ku- butwe kona akahlali, ndingateli kona ngokuzi etafileni yonke lonto ibangwa kukuswela imfundo. Intombi zama Ngesi aziti zakupuma ezikolwe kanti sezizipile ukufunda hai: kukona zizamela indawo ezipuzulu (Good Society) iqela labantu abapambili into efunekayo kumtjinana wako wetu (self pride) iratshi elilungile- yoti ziti entweni zonke zizame ukuba ngamankazana abekelileyo. Akuko nto injengankazana enobulali, ibekelile. Kufuneka izikolo ezizakuti xa ute umtj- njana wakupuma ezincwadini, zifundi- swa yonke imisebenzi yendlu njengase Germany. Enye into akuko mntu uku- bevelivela ngenxa yemfundo, ukuba ebe- yamka lilo kakade ngemvelo, okwam mna inkazana ngeyi funda ngape- zu kwendodana, [hear, hear!—Ed. IMVO.] kuba iyakubuyey nayo iqeqesha abayo abantwana ngolohlobo nayo iqeqeshwe ngalo; kanjalo ofundileyo umfazi uvakungwenela ukuba umntwana wake afunde ngapezu kwake, kanti ngalom- nqweno uyakuzamelwa ukuba xa akwi xabiso elitile aye kwezite nyi indawo zemfundo.

ABALIMI NA BARWEBI.

Amabaxiso oboya kubonakala ukuba aye- hla ngokukodwa obungavawanga. Izolo obuvasiweyo burolelwe 7 3/4d ne 8d ngeponi; obungavawanga 4 1/2d ne 5d ngeponi; obu- rabaxa nobumnyama 3d ngeponi.

E MARKENI.

E QONCE (June 7).

Ihabile, 10d to 2/ ngekulu
Itapile, 2/ to 4/ ngenxowa
Umbona, 2/ to 2/6 ngekulu
Amazimba, 1/11 to 2/2 ngekulu
Irasi ezinkozo, 1/8 to 1/10 ngekulu
Umgubo, 5/ ngekulu
Inkuni, 9/ to 30/ ngefara
E RINI (June 6).

E KOMANI (June 3).

Inggolowa, 7/ ngenxowa
Irasi, 4/ to 5/ ngenxowa
Umgubo, 4/9 to 6/6 ngekulu
Ihabile, 3/6 to 4/4 ngekulu
Itapile, 2/6 to 7/ ngenxowa
Umbona, 8/6 ngenxowa
Inkuni, 16/ to 37/ ngefara

Impawana.

Siyavuya ukubona umzi ontsundu ushukuma ukutlungiselela imigcobo ye Jubhili ye Nkosazana eyakuba ngomhla we 20 ne 21 ku June. Engqushwa yoqala kwa ngomhla we 19 kwenziwe intshuma yelo kuvunywise zi Titshala kuba ziyaku- qanana zonke izikolo zelozwe, ngo-Mvulo zapulane izikolo ngokuvuma nangokufu- nda nangemidlalo ngokukutya, ngolwesi- Bini ibe ngumtandazo wokubulela ku So- mandla ngokulondolozela Inkosazana uku- ba ide yagqiba ama 50 eminyaka ilaula.

Pesheya kwe Neiba kwelipetwe lithsawo elingqo Captain Blyth lonke sekubut- hle imali enobom yokwenza izidlo zalowo mhla we Jubhili, ne Bhayi, ne Rini ikwa- yilonto. Nalapa e Qonce sekuko imali ekoyo yaleyo migcobo. Intsapo yezikolo zemini neze Cawa iyakuhla nge treni iye e Monti ibuye ukutshona kwe langa ngolwesi-Bini kugcotywe. Makungabiko mzi usilelayo lento sifanelwe kukuyivu- yela sonke. Encemera sekuko umdu- mba wemali yezidlo nemidlalo ezi Fire Balls ne Magic Lantern.

Sike sapululwa ingxoxo emnandi ya- madoda, ngehlizwi lifi "indlavini."

Amahye esiti akukonto yaka yayileyo yinteto elahlekileyo. Ite ukupendula enye ingwevu, mna ndati kwamhla ndalibona ndati lafunyanwa ke namhla igama lama nxila—amadla-veyini; into esezingama koboka e wayini. Ndaqonda ukuba oko kukuti "zindlaveyini" sekuku ngamla inteto ukuti "zindlavini." Enye indoda ite elizwi lide labafanela kanye ababantu bazimilo zipantsi kuba lixela ukuba ngamanikini azimilo zingama dlakadlaka amadlavu andlavinekileyo bupantsi. Tina okukokwetu silitanda elizwi kuba sinenkolo yokuba lento inteto iyazalana nokuba lalingeko ko khokho belingasokuti xa livelayo ama- hashe apume impondo.

Inkwaleko ezifunyanwa ngabantu aba hambela intlanganiso apa e Qonce zini- nzi. Pakati kwazo sifumene lecwadi.— "NKOSI MHLELI we Mvo Zabantsundu, ndifuna ukukwazisa ngempato endapa- twa ngayo kwa Brownlee. Akubonakali ukuba intlanganiso mazibe kona, ngokuba kuko ubunzima esidla ngokubufuma- na xa siye kona. Ndiye kwindlu yom- shumayeli ongomnye kwabayi Komiti andafumana ndawo, kwasuke kwatiwa gqita akuko ndawo. Ndaxela ukuba sendimanzi kuba ndihamba eludakeni ebusuku, yandixota kwapela inkosikazi elixesha sekulelwe, ndapantsi ndafa yingqele. Lonto ibonisa ukuba intla- nganiso mayingabise Towni kabati sadanga nangeyokutala. Abafazi babapati bomzi xa ingekoyo indoda kuyabonakala ukuba yingqizi enkulu. Naxa akoyo amadoda akabamkeli abantu basemzini. Yilumkeleni ke lonto bazalwana. Owenu, W. C. M.

"Unobunzima" (Etsihoso) usibikela oludaba esitembwa ukuba loba sisyalyo kubazali abanzini:—Kuko umntwana osisihyileyo, seveenkulu, intombazana. Imbangi watintelwa ngumzali ukuba angayi esikolweni. Wasitsho esomtu owafayo kwaka oko, gudu wagula. Nga- mafutshane, ude wema esiti andifi ndi- bangwa kukutintelwa kwam emfundwe- ni. Nangoko umsebenzi wamaciko ako wetu atintela usapo, ngokunqanda nganda abantwana ekufundisweni indle- la yo Bomi.

NATIVE OPINION

WEDNESDAY, JUNE 8, 1887.

IMVO

So it would appear that to spite a harmless, well-meaning, although a hitherto obscure individual native in Kingwilliamstown, the Ministry has, Sir GORDON SPRIGG tells the country, abandoned a large-hearted and magnanimous act of Jubilee mercy. We do not pause to notice the superlative paltriness of the motives that have led to this decision, although we could not hope to improve upon the capital manner in which the *Cape Times* has treated this particular portion of the Premier's reply to Mr. INNES' question. We, however, hasten to consider the very serious charge laid by the

T. H. M.

far as we are concerned, as a base and baseless fabrication. We go further. We defy "the highest authority," as a gentleman and the son of a worthy sire, to lay his finger upon "the weekly sedi- tious articles" that have appeared, in this journal and make good his charge, or run the risk of being forever afterwards regarded and shunned as the person who, recklessly wrecked a grand scheme of mercy, that has made this fiftieth year of Her Majesty's reign to be welcomed with delight by the native races of this land. It is, moreover, due to ourselves and to the country that the imputation cast on our name and fair fame should either be substantiated or withdrawn.

If at the present time there are, among the natives, any feelings of apprehension and distrust of Sir ; GORDON SPRIGG'S administration, they are those of his seeking and creation. The aim this journal has ever kept in view in matters touch- ing Government, is one that we venture to think must commend itself to all fair and moderate colonists. Nothing has been further from our wishes than to foment sedition, which must calamitously recoil on our people. It has, there- fore, been our endeavour to get our countrymen to understand that under the Queen's Government there are other—peaceful and better—ways of securing the redress of grievances than a resort to brute force. We allude to constitutional means. We have been proclaiming Pen and Speech as the new and effective weapons. In our efforts we confess we have been seriously embarrassed by the SPRIGG Ministry with measures of the nature of the Native Disfranchisement Bill, directed at disarming our people even of constitutional weapons. In the fight for the constitutional liberties of the natives, we may have unfortunately come into collision with the selfish designs of partisans. That, however, is no fault of our own; but we have yet to learn that such encounters are sufficient to constitute libel and sedition under the Responsible Government of the Colony.

WHITES swamped "BLACKS swamping by the whites" is a phrase that haunted one

almost everywhere during the pas- sage of the Transkeian Representa- tion Bill last year. We are re- minded of it by the Ministerial intimation of the fact in the Governor's speech that some such measure will be embodied in the programme of this session. The cry of the Blacks swamping the Whites was raised by the members of the present Government when they were supporting the abridgement of the rights of our country- men in the Transkei; and a word or two on the subject may not be out of place. To begin with, the phrase appears to us to be conceived in an unfair spirit. It assumes that the , Natives, in matters touching repre- sentation, have certain ends to serve, the attainment of which would be detrimental to the interests of the Colonists. We don't think it can justly be said that such is the case. In all cases where Natives have as- sisted in returning a member to Par- liament, they have invariably placed country first and themselves alter- wards. Such has been the history of the Native vote on the Frontier, and we believe there is no occult art in the waters of the Kei that will operate on the other side to produce exact opposite results there. There is not the slightest foundation, except, perhaps, in the fears, themselves groundless, for the assumption that Natives will start candidates radi- cally opposed to the rights of the Europeans if representation be ungrudgingly granted to the Trans- kei. It is always complained that at Victoria East the Natives swamped the Europeans at the last general election. The contrary it the fact. There were then in that constituency four hundred Euro- peans as against two hundred Na- tives. How could the minority swamp the majority? The worst

the natives did on that occasion was this—they are out-generalled the Europeans to save the constituency from having two ineffective repre- sentatives in Parliament.

Moreover, it seems to us that a mean advantage is being taken of the privileges of the Natives under the same cry. Suppose our people were to concede the point of the swamping. What of that? The Transkei is essentially a Native Territory, just as much as the Western Districts are virtually Dutch. As well, then, might the English say to the Western districts: "Tour voting powers" should be so crippled as not to "swamp us English, who from the "minority." And this could be urged with a show of reason in respect of the West, where the Bond have succeeded in boycotting the Free of the English and Dutch extraction in the matter of repre- sentation. Has such species of boycotting been practised by the natives? Certainly not. Our people know that a selfish policy—such'- as finds favour with the Bond—has never yet made a strong, progres- sive, and united state. But no one

dreams of curtailing the voting powers of the Bond Party, because they dragoon the Free Party. The Transkeian natives are not so childish as to set themselves against the whites only for contrariety's sake, and they may be depended upon to elect members whose views will be fair and satisfactory towards all sections of the community, and we see no obstacles in the way of the whites in the Transkei co- operating with them on these lines.

Editorial 'Notes.

THE letter of "Lidmaat" in this paper on the attitude of the Dutch Reformed Church on the Native question

has, we observe, provoked a long and acrimonious controversy in the Dutch press of Cape Town, from which we judge that the temperate remarks of our correspondent have made a good impres- sion in certain quarters.

DR. DALE has got up a nice address printed on beautiful ornamented paper, which will be read in the schools at the Schools' Jubilee Festival on Monday, 20th instant. A Kafir version of it will be given in our next issue.

The Government and Jubilee Mercy.

From the Parliamentary proceeding! on Thursday last (2 June), as reported in the *Cape Argus*, we extract the following:

RELEASE OF PRISONERS..

MR. INNES asked the Premier if he has any objection to state to the House whether it is the intention of the Government to recommend to His Excellency the Governor the exercise of his prerogative of pardon in regard to any political or other prisoners in consideration of the Jubilee of Her Majesty the Queen? SIR GORDON SPRIGG said there were some 1,900 convicts under punishment at the present time. The Government had no intention of advising a general gaol delivery (hear, hear). A very large number of the 25,000 prisoners set free in India had been imprisoned for debt. He did not think a wholesale release of criminals would be gratifying to Her Majesty herself. These prisoners were for the most part either stock thieves, natives of this country, or I.D.B.s, who were not, for the most part, natives of this country. The prisoners here were of an altogether different class from those in India who had been released. He took it, from the source from which that question emanated, that the prisoner's referred to were what are called political prisoners—that is natives. Much misapprehension existed as to the number of these prisoners. There were but seven altogether—five at Table Bay and two at Robben Island. The honourable gentleman went into particulars of each of those cases. Those at Table Bay were:—Tini Maqoma, Gu- ngubele Matanzima, Edmund Sandile and Gumma. It was an unfortunate thing for those who had been released that they had been released. They were in far more comfortable circumstances on Robben Island than since they had been released. Such was the testimony of the Northern Border Commissioner as to those who had been released from Rob- ben Island. The others were justly suffering for their share in the unprovoked rebellion of 1877-8; and the misery and bloodshed they had caused. During the last six months he had been applied to as to the release of these men. Sandile had asked him himself whether he might expect not mercy. Sandile's conduct had been good, and he was not kept at hard labour. He did not think it advisable that any number of prisoners should - be released at once, but had had it, under consideration whether he ought not to advise some commutation independently altogether of the Jubilee. He had, how- ever, been induced to reconsider the question; for there were persons who missed no opportunity of stirring up the natives on the frontier against the Govern- ment of the country, as their oppressor. He might refer to one highly educated native who published a newspaper, in which he sets forth seditious articles. ["Oh," indignantly from Capt. Brabant.] His honourable colleague was doubtless

intimately acquainted with Kafir and; but his (Sir Gordon's) authority was a greater authority—a gentleman who had been always regarded as the highest authority on Kafir land. He had to depend on this gentleman for his information, because he was not sufficiently acquainted with the Kafir tongue to read the articles himself, but he was informed that they were most libellous and seditious. Certain people, for purpose of their own, were making use of the natives, and stirring them up against the Government. He found that some persons in the press, and some on public platforms, were misrepresenting the Government on every possible occasion, and bringing the vilest and most diabolical charges against the Government of the country. They were telling the natives themselves that the Government was against them. With all this going on he hesitated to advise the Government to release these prisoners, who had misled the unfortunate people who joined in the rebellion of ten years ago. He was not prepared at this time to say what advice he should tender to His Excellency; but he would have to be fully assured that no harm would result from that course before taking it.

OPINIONS OF THE PRESS.

In connection with this incident the *Argus* writer of the notes in Parliament observes:—Doughty Sir Gordon had a fine opportunity afforded him in the question put on behalf of Mr. Innes, who was engaged in another place, with respect to the release of political prisoners in honour of the Jubilee. We sniffed the air like an old war-horse as he came into the region of so pregnant a question, and many of us felt for the hair that was on our bald pates seven or eight years agoen when he began to address himself to his subject in the old and well-known vein. A question was surely never replied to at such length. The occasion was seized upon, with the skill of a tried old Parliamentary hand for working up the enthusiasm of the back benches, and it cannot be said that the device did not succeed. Ministers will not recommend the release of the Northern Border prisoners. They are to be kept on Robben Island because of the disinterested love that is borne them by a kind and paternal Government. As for the Kafir chieftains, their crime was of a deeper dye, and yet Sir Gordon would have been inclined to set them free but for—what? Any misconduct on their own part? Not at all; but because Sir Gordon had been informed, on the highest authority, that the native journal published in Kingwilliamstown belched forth libel and sedition against the Government week after week.* “No!” shouted Col. Brabant, with an indignation and an emphasis on the monosyllable which caused his startled colleague to waver, and the way in which the challenge was met was not such as to convey conviction to any open mind that the Premier at any rate believed in the goodness of his own case. The occasion was one which Sir Gordon had all to himself, otherwise the simple question might have been asked why, if the Government were conscious of these punishable offences being committed week after week, offences which were likely to be so disastrous in their consequences to the country, they should have failed so much in their duty as not to have laid hold of Mr. Tengo-Jabavu, long ere this, by the strong arm of the law. Some such question had only to be used for it to have been at once perceived that “sedition,” in the vocabulary of the Government benches, is but a synonym for opposition,” and “plain-speaking” and “libel” are in the same quarter regarded as one an the same thing.

In the course of an article on this subject the *Cape Times* says:—“Sir Gordon Sprigg, however, exposes himself to something more than blame, he lays himself open to ridicule, in alleging the hostility to Government of frontier agitators, and of writers in frontier newspapers, and more particularly of a certain educated Native who edits a newspaper, as an argument for keeping Edmund Sandile and his handful of companions in the convict station. It is greatly to be regretted, of course, that the Government is not universally beloved and trusted; but it is surely quite a new reading of the criminal code to denounce opposition to a particular Administration, or distrust to a particular Minister, as sedition; and it is subversive of public morality to punish one man because another man, without his privity, has spoken unadvisedly with his lips. Of course, what Sir Gordon Sprigg meant us all to understand was that those who have petitioned for mercy to the prisoners of war are really responsible for their continued punishment, in that they suspect Sir Gordon Sprigg of an obstinately mischievous native policy, and do not conceal their suspicion. It may be very wrong, and very unreasonable on their part to be so distrustful; but it is the fate of political leaders everywhere to be occasionally misunderstood, and to be always, by some persons or other, resisted We doubt, however, whether, since the dawn of popular government until now, honest political opposition has been accounted a crime. For a precedent to cover the punishment of the captive for the free-man's boldness we should have to go back to the days of feudal tyranny, and therein to wonder at the meeting of extremes when such things are done also under the forms of responsible government. If there were anything of a feudal virtue left to us the Governor would take the matter into his own hands, and pardon the prisoner in the Queen's name, without waiting for anybody's advice. But the Governor is the slave of his Minister, who, in turn, is the slave of his own almost childish animosity. If Sir Gordon Sprigg thinks to disarm his adversaries by such measures he surely reckons without his host. He only strengthens their hands, and at the same time forces those who would not willingly be found his adversaries to take his measure. And between the Wrensch and the Jubilee questions it is hardly the measure one would look for in an order of chivalry.”

PUBLISHER'S NOTICE.

“NATIVE OPINION” is delivered in town at 2s 6d per quarter, if paid in advance. If not paid in advance, 3s.

By post, 3s per quarter, if paid in advance *or*, 3s 6d if not paid in advance.

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.

Amazabiso alungileyo uyawanika ngento ezinjengokutya.

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

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali chamba ngepepa 1- posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

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KWA G. WHITAKER, kwi- venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile njalo-njalo, njalo- njalo.

GIE BROTHERS,

Abatengi naba Tengisi bento Yonke.

K UPELA kwesi Tora saba Ntsundu ngenene kule Dolopu yase TARKASTAD. Zonke intlobo zezinto eziveliswa yi ntsebenzo yeli lizwe zitengwa ngamaxabiso pezulu kanye.

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Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengiswa. Kule-dolopu yeyona ndlu ine Ngecawa Nengubo zokunxiba ezitshipu nayo yonke into.

ISISULU.

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi inkomo. Yonke into oyifunayo Isisisulu ! Isisisulu ! e Qonce ukangele emarkeni.

Isaziso ku Mamfengu.

Lo ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

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THOS. MORIARTY.
5 August, 1886.

KO-TISHALA.

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IHEMPE

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IZIKAFU NEZIGUBUNGELO

ITYALI

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YUZI .. Egcuwa 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 kwe- zindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

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PASCOE!

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki. Ityali zaba Ntwenyana (Uyaqonda kodwa ?) I tyali ezi lufipa— zilala “ too.” Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi — Amalapu ehempe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum’ mangaliso.

Ezamanene ingubo esezi tungiwe. Ibatyi ne Bhulukwe ze kodi “ ebanzi.” Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungu. Siyazi dudela zonke ivenkile zalapa ngempahla zitu. Inkumba yakwa PASCOE, Ezantsi kwe Tyalike yama Skotshi. Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE AMADODA ati ngu SIGINGQI. ABAFAZI bati ngu SILINDI. UMTEKETISO ngu FOLOCOKO.

E- QONCE

[JUNE 8,1887.

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U BOYA

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zincwadini zakomkulu nomteleleli

wama Fandesi, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku. Yonke into ayi patisisweyo ifezwa ngokukauleza
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