

IMVO ZABANTSUNDU (NATIVE OPINION)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories,
KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 29, 1887.

[No. 138.]

God save our gra - cious Queen, Long live our no - ble Queen, God save the Queen!

I J U B H I L I ! D Y E R AND D Y E R

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Kanjalo ukuba enze imigudu efanelekileyo ukunikela abaniniyo impahla engaba ifunyenwe ibiwe kumacala omabini omda anikele ingxelo ngayo kwi Nkosi Enkulu. Unomyalelo kwakona ukuba abuze incwadi (ipasi) kwabantsundu abangena Ema- mpondweni bevela kwelakwa Rulumeni, abenze amabanjwa bonke abafunyenwe bengena newadi, abanikele kwi Kamp ekufupi yamapolisa, mhlambi ku mantyi.

UMHLANGASO J. S. FAKU,
Ipakati Elikulu. WILLIAM BARNABAS, Komkulu Emampondweni, 23 May, 1887.
Umbhali we Nkosi Enkulu.

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J. E. L. KULLING,

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UMPILISI WFZI LWELWE

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 Encwadani 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 sifo sabantu abamnyama liyi ngobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibotile nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

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Zonke intlobo zezinto eziveliswa yi ntse- benzo yeli lizwe zitengwa ngamaxabiso pezulu kanye.

ISISULU.

KWA BEET,

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

GEORGE GIE,

I-rente yoMhlaba no Mteto nokuTengisa,

GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kaulenza,

ini-

kwe umniniyo kwa oko.

Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu.

Uli Gosa le South British Fire Insurance Company of New Zealand.

JUNE 29, 1887.]

IMVO ZABANTSUNDU (NATIVE OPINION).

Native Opinion

WEDNESDAY, JUNE 29, 1887.

THE tactics of the Ministry over the so-called Registration Bill, are aggravating in the extreme. On the one hand we have the five in office vehemently maintaining that the measure has nothing to do with altering the Constitution Ordinance, and that it does not aim at the Disfranchisement of the Natives, while on the other the honest Dutch members, with their leader, MU-HOFMEYR, who have long been agitating for the introduction of a law to deprive natives of the vote, and at whose instance the Bill is really brought forward, accept it, as all of us have accepted it, as a Native Disfranchisement Bill. Mr. HOFMEYR, the outspoken leader of the Bond section of the community, supported the measure on this ground. So did Mr. RHODES, whose courage in stating his convictions we admire, whether we agree with him or not. The friends of British freedom and fairplay in Parliament have all recognized it as a Bill to disfranchise the Natives, and they have taken sides on it as such. The conduct of the five in office, seen by the dry light of dignity and honesty, thus appears to be unfavourable and is unworthy of their exalted position.

The reason for this is, however, not far to seek. It serves the purposes of the Ministry to contend that their Bill does not affect the Constitution Ordinance in the slightest degree. For if they admitted that it did, then by her Majesty's Letters Patent, under which Representative Institutions were granted to this Colony, they would have to reserve the Bill for ratification and confirmation by her Majesty. And Ministers know that the "free hand" has not been allowed the Colony to play ducks and drakes with the immutable rights of the weaker races. They know, moreover, that the chances are that if her Majesty is satisfied that the measure has solely been introduced to get rid of fourteen members (we take Mr. HOFMEYR's calculation of the votes that he shall secure for the Bond on the event of the Bill passing) of the House by means of employing a Parliamentary majority to get rid of the electorate of its opponents, the measure will indubitably be disallowed. Ministers must needs, therefore, hoodwink His Excellency, if it be possible to hoodwink an old constitutional hand like our present Governor, that the Bill is not one to disfranchise, and therefore there exists no need for its reference to the Queen. This is the true explanation of the position taken up by the Ministry in the House, but their supporters have let the cat out of the bag, and the Bill is now bound to be referred to England.

If what we have said is correct, then the Natives who are being stifled have no time to lose in petitioning the Queen through His Excellency the Governor, and stating their case before their Mother. The question respecting the wisdom of granting or not of the Franchise to Natives, is one that has exercised the ingenuity of Cape politicians from the stormy times of Mr. WILLIAM PORTER, of revered memory; and nothing has since been easier than to beat up a majority of colonists, either in Parliament or outside Parliament, against the Native vote. Not because it had worked mischief in any way (for the members elected by our people are always among the best in the House) but it is opposed in the tone and temper of the hackneyed lines:—

I do not like thee, Dr. Fell,
The reason why I cannot tell;
But this I know and know full well,
I do not like thee, Dr. Fell.

It is consoling, however, to know that the political and other privileges to which the Natives of this country have access, were not granted to us by a majority of Cape colonists. It has so happened providentially that our countrymen have always had

at some time or other men of talent and courage, throwing their transcendent abilities on their side—men who have done them lasting service — WILLIAM PORTER now, then COLENSO and SAUL SOLOMON. It would be invidious to name those who are at present in the arena. Such men with justice on their side have, although in a miserable minority, ever managed somehow to keep our rights intact. It does not seem to be generally known that the present Franchise was given Natives specially by Her Majesty's Government, when the majority in the Colonial Parliament had, in spite of earnest solicitations, decided against justice for the Natives. In the present plight we almost feel we can look with hope in the same direction. It was in the gracious words sent by the Duke of Newcastle, that our Queen gave us our present freedom under the present institutions. In the course of the despatch of his Grace to His Excellency Sir G. CATHCART, the noble duke observed:—

"In my Despatch of the 14th February, I informed you that her Majesty's Government had determined to advise the Queen to ratify by Orders of Council, as soon as they should have undergone revision and amendment, the Ordinances for constituting a Parliament of the Cape of Good Hope. . . . It is with satisfaction that I have now the honour of transmitting them to you. . . . I notice, first of all, the amend-ments introduced by the Legislative Council into the First Ordinance. . . . By far the most important change occurs in the eighth section. The substitution of an occupancy, with ownership of a house separately, or jointly with land, of the annual value of £50, or rental of a house at £10 per annum, for an occupancy of buildings of the value of £25, was adopted as the basis of the franchise. To this was added a provision for conferring the right of voting in respect of salary or wages of a certain amount. To the latter addition, her Majesty's Government could see no objection; but as regards the general qualification of the Parliamentary suffrage, they have after much consideration, deemed it right to revert to the basis originally contemplated and approved of in the Colony, namely, the occupancy for twelve months prior to registration of a tenement of the value of £25, answering to the term 'fixed property,' originally adopted in the discussions of this question in Sir H. SMITH'S Council. Her Majesty's Government have come to this conclusion from a conviction that in conferring upon the Colony the boon of a representative constitution, it is exceedingly undesirable that the Franchise should be so restricted as to leave those of the coloured classes who, in point of intelligence are qualified for the exercise of political power practically unrepresented, and that any particular portion of the community should be deprived of its share of the management of its local affairs by restrictions which, so far as the imperfect statistics in our possession authorize the forming a judgement, it would, it is to be feared, establish too great a political preponderance in one class of the population. . . . It is the earnest desire of her Majesty's Government that all her subjects at the Cape, without distinction of class or colour, should be united by one bond of loyalty and a common interest, and we believe that the exercise of political rights enjoyed by all alike will prove one of the best methods of attaining this object."

Since the above was written, we have heard that the second reading of the Native Disfranchisement Bill has been carried by 44 to 23. Just what we fully expected, when we heard that Mr. AYLIF, Mr. O'LEARY, Mr. HOCKLY, Mr. WOOD, and others, gentlemen who were supposed to be more wedded to British justice than to mere party, had chosen to ally themselves with the latter principle.

Editorial Notes.

In a European paper we read: "In commemoration of the first birthday of the infant King of Spain, the soldiers condemned for participation in the insurrection of last September, have had half their sentences remitted." If this act of mercy be deemed fitting on the celebration of the first birthday of the infant King of Spain, how much more would it be apposite on the Jubilee year of the illustrious Queen of the British Empire, Sir Gordon! O, Sir Gordon!

The solicitude of some of the leading citizens of Cape Town, for the moral and general welfare of the Natives who, since the extension of the railways, have found their way to the metropolis, is worthy of commendation, and cannot but be warmly appreciated by our countrymen. The *Cape Times* gives an account of a Kafir concert on Saturday evening in the Presbyterian School-room, St. Andrew's Square, which proved very satisfactory to those engaged in the mission. The attendance and collection were both encouraging, and the singing of the men appeared to be enjoyed by the audience. The chairman, W. E. Moore, Esq. (Mayor of Woodstock), speaking of the progress made by these men under the influence of Christianity and civilization, spoke very warmly against the proposal of the Government to deprive some of the Natives of their votes, and advocated justice to all of every

race or colour, and no class legislation. A report was given of the present position of the mission, as carried on by the Young Men's Fellowship Union, and the hope expressed that soon funds might be provided to procure a native teacher and evangelist, as well as provide a church building.

THE Very Rev. C. W. Barnett-Clarke, Dean of Cape Town, has written to the *Cape Times* advocating the liberation of the political and other prisoners in honor of the jubilee year. It is the reported reduction of the period of the sentences of men connected with the army and navy that has made the Dean to again call the attention of the Cape authorities to this subject. At Grahamstown, in the course of an eloquent jubilee sermon delivered before the united congregations of the Wesleyan, Presbyterian, and Baptist churches, the Rev. John A. Chalmers referred to the matter of jubilee mercy in the following patriotic language:—"Some of us are not ignorant of the grand meaning of the year of Jubilee under the ancient Jewish dispensation; how that it was an institution which when sacredly observed brought to the community great moral and social advantages, and so we cherish the fond hope that she may exercise her prerogative as Queen and Empress to obliterate some of those dark blot on our character as producers and sellers, and discountenance those usages and habits which are a curse to home and life, and even show clemency towards imprisoned barbarous convicts, who in a time of restless excitement thought that their first duty was *filial obedience* instead of *loyalty to the Queen* of the British Empire." Over and above all this it is on record that the Bishop of Grahamstown has lent his honoured name and office to the movement in favour of jubilee pardon, and with the exception of the *Star* the whole press of the Colony has not been unfavourable to the suggested act of clemency. The reasons on the part of the Premier for disregarding these weighty appeals are such as to make any one who sets store by the honour of the British name and nation to feel ashamed.

MR. CHALMERS thus summarized the progress of the natives under the Queen's fifty years:—"See how the march of civilization has even influenced the aborigines of this country, so that thousands of them have discarded many of their own crude ways and adopted those of the civilizing race, how they have betaken themselves to the plough and the spade, and to European habits of life and articles of clothing, all which have made an outlet for many of the manufactures of the British nation. See how they have built churches and schools, and sent their children to these to be instructed; and how, instead of wielding the assegai and wearing the war-paint, thousands of them rejoice in the glorious liberty of being British subjects, and use the pen to give free outlet to their grievances, if they have them, or to plead that they may participate in all those blessings which make the name of 'Victoria' to the native mind a synonym for all that is just, and constitutional, and honourable. What other nation on the face of the earth can show such results as these on a barbarous people?"

WE had already made up our minds, to reply to Captain Blyth's attack on Mr. Gontshi and ourselves when our correspondent "W. G." reminded us that the Chief Magistrates are now shorn of their powers, and that they exist as automatic machines to register the decrees of their superiors in Cape Town. It will be seen therefore that it is to perform a task of the sheers' supererogation to seriously notice the utterances of Captain Blyth under the circumstances.

"TENGO-JABAVU," said Mr. De Wet, the Native Minister, in his speech last week on the Native Disfranchisement Bill. "The editor of *Native Opinion*, had in his opinion done his utmost to ruin the native races in the Colony; he had sown the seeds of discontent, he might almost say of rebellion in the native mind, but the natives were too sensible to follow his teachings; all they desired was to be left in peace." If Mr. De Wet knows that the natives desire to be left in peace, is he practising what he is preaching by the Glen Grey spoliation, the opening of the floodgates of untaxed brandy on the natives, and last but not least, by introducing the measure to stifle the due expression of native feeling in the Parliament of the country? We should have thought that Mr. "De Wet, a gentleman whom we know personally to be imbued with average common sense, would have laboured to remove the materials that Tengo-Jabavu is supposed to be working upon, and then see if he won't be thankful.

much credit, and we earnestly hope that the support given such enterprise will be commensurate with the efforts of the proprietors.

EVERYONE desirous of having a broad, clear, vivid, concise, and interesting statement of the general progress of South Africa during the reign of our Sovereign Lady, should secure for present and for future reference the statesmanlike speech of His Excellency the Right Hon. Sir Hercules Robinson, delivered at the laying of the foundation stone of the pedestal on which the Queen's statue is to stand. It is exactly what such a speech from such an exalted personage should be.

CORRESPONDENCE.

DEFENDING CAPTAIN BLYTH.

SIR,—In the *Imvo* of the 24th instant I read a report of a public meeting held at Ngqamakwe, and in that statement I find that Captain Blyth, amongst other things, first remarked "that the Fingoes were falling back in all things." He was quite right, and is just the man to notice any retrogression amongst the natives—especially the Fingoes. But what, may I ask, is being done for the Fingoes or other natives to push them on in civilization by our present Government? Rather they (the Government) are doing all they can to shove the natives back from the rung of the social ladder up to which they have been assisted, particularly the Fingoes, and that by Captain Blyth himself when he had the power to elevate them, and which he did when he was their magistrate.

To give the natives all the political freedom of a free born Englishman, even so far as to allow them to vote for candidates for parliamentary honours (?), then by degrees, as is being attempted, to take from them one political freedom after another cannot but instigate them to go back to heathenism, like kicked curs, or to prompt them to take such steps as they may while they have the chance—by political meetings or otherwise—to retain what they so much value.

Now for what the Chief Magistrate said of what he heard:—"That there is a political meeting (*sic*) in existence among the Fingoes." "That Mr. John Maza-misa is president of that meeting (*sic*), and Mr. Joseph Sikwebu its secretary." "Its promoter is a law agent, Mr. Gontshi—a Kafir and a Gaika." "What harm if all this is true? All our associations have a promoter—then a president and a secretary. Therefore the Fingoes are only taking advantage of the education we have given them. Why then does he denounce the association formed by the Fingoes for political protection, when we may do the same for a similar purpose as often as it is necessary?"

"Representation is as high above the heads of the natives as the moon." "What does that mean?"

"The new meeting (*sic*) was a nonsensical one."

In what way? "The Magistrates exist for the purpose of receiving the grievances of the people." "Yes: after the grievances had been discussed in public meeting; not before, or it would only amount to an individual complaint."

"Mr. Jabavu, the editor of the *Imvo*, was a promoter of misunderstandings between the whites and blacks; and that some things that he wrote were seditious." In what way are you a promoter of misunderstanding? Can the Chief Magistrate of the Transkei, or any one else, give one instance of a single article or paragraph in the paper edited by you? [My dear correspondent, this is exactly what they won't do.—Editor *Imvo*.] ~ If sedition means opposing some of the measures of the present—or any—Government; then a good many editors, and others too, should be convicted for seditious article and sayings. Why are you only to be accused by the Government, and those who receive Government money?

In conclusion, I may say, that Captain Blyth is, at heart, a friend of the natives. For as a Magistrate in the "good days of old," when officials could (if they wished) do good; he did all in his power for the benefit of those who were then in his charge; had they been Galeakas or Ngqikas he would have done the same for them. The Fingoes were the fortunate ones, and they benefit now—or would if they were left with their political freedom—by the position they thereby attained. But Captain Blyth as a Chief Magistrate must do as he is told to do; so in speaking thus he does not give vent to the prompting of his heart; but only acts as the mouth-piece of Government. The apparatus is worked upon from Cape Town, and the trumpet is heard to sound through the Chief Magistrate and other officials—by your native friends in the Transkei and elsewhere. Therefore do not blame him, do not censure them for *they must* do just as they are told, by those who at present—unfortunately—are their masters: or resign.

I am, &c.,

W. G.

A DENIAL.

To the Editor of the *Imvo*.
SIR.—In your Kafir leading article of the 24th, you say Mr. Brownlee has written a letter to the English paper the *Cape Mercury*, in which he admits that the chief authority on native affairs is himself—he on whom Sir Gordon Sprigg leans; and further on you say, it is well that Mr. Brownlee of his own accord exposes himself. If you will refer to the *Mercury* subleader of the 7th, you will find that the Editor names me as the highest authority, but you will not find in my reply of the 9th, that I assume to be the highest authority. In my letter to the *Mercury* I simply combated the assassin like stabbing from behind a mask and the motive, namely that you had won in the Pondo controversy. The Editor explains that the stabbing had no allusion to me, had I been able to understand his words in this way, I would not have troubled him with a reply, and you and he as far as I am concerned might have written whatever it pleased you regarding the highest authority. The only objection being that you both assert that I admit being that authority whereas I deny—the admission. C. BROWNLEE.

[May we ask Mr. Brownlee if we are to understand by this that he was not the informant alluded to by the Premier, and that he does not charge us with sedition?—EDITOR *Imvo*.]

ABALIMI NA BARWEBI!

Izolo uboya obungavaswanga burolilwe 3d to 5 3/4d ngeponti; obuwasiweyo 7d nge- ponti.
E MARKENI.

E QONCE (June 25).

Ibhotolo, 6d to 1/9 ngeponti Iراسي eluhlaza, 4d to 7d ngekulu Ihabile, 9d to 2/7 ngekulu

„ ezinkozo, 3/3 ngekulu Itapile, 1/ to 3/9 ngenxowa Umbona, 2/3 to 2/10 ngekulu Amazimba, 2/ to 2/2 ngekulu Umgubo, 6/ to 7/ ngekulu Imbotyi, 2/6 to 3/9 ngekulu Inkuni, 5 to 2/6 ngeflara

E MONTI (June 27).

Itapile, 1/ to 2/3 ngenxowa Umbona, 2/ to 2/4 ngekulu Amazimba, 1/9 to 2/4 ngekulu Ihabile, 1/ to 1/4 ngekulu

„ ezinkozo, 2/6 to 4/3 ngekulu Ingqolowa, 2/ to 3/6 ngekulu Umgubo, 5/ to 8/3 ngenxowa

E RINI (June 25).

Inkuni, 15/ to 3/4 ngeflara Ihabile, 3/6 to 4/9 ngekulu Ingqolowa, 3/6 to 4/ ngekulu Umbona, 7/3 to 7/9 ngenxowa Amazimba, 6/9 to 7/9 ngenxowa Umgubo 8/9 ngekulu Isimbo 3/ngenxowa

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enime-lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE TJKUYA 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, ne- zikumba njalo njalo.

JOHN J. IRVINE & CO.

Ndalamba, Ndupel' Isoya
FOLOKOCO!

BANTSUN DU ! BANTSUNDU !

" Especially " abanga pandle Yizani kudlisa nityebise ameblo enu kule nkumba yakwa

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 chempe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo esenzi tungiwe. Ibatyi ne Bhulukwe ze kodi " ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi. 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.

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PEARCE & BROWN,

Abatengi bezi Limo, nezi Kumba,
Betengisa yonke into

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lamaxesha sikuwo.

Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe eseke zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile, kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA
PEARCE & BROWN. Umgomanzi, Pesheya
kwe Nciba.

CHARLES J. STIRK.

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

CHURCH SQUARE,

E-RINI.

AMAYEZA!

ADUME KUNENE,
KA

JESSE SHAW (U-Nogqala),
E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela. LAMAYEZA aya yalezwa kakulu ngumninwo, ngenxa yoku ngqinelana kwawo nezo zifo ezenzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo: ngenxa yokutocoka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE-(The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwo oka, nezinye imuni.

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

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukupilisa Izinyo. UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

OMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, lesine nento ezinjalo.

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

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

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

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nezinye' nkatazo.

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

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

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebenza bubehle bugube ubuso.

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

Izalatio zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatwa nezi bhohlana nezi- tofilana ngazinye, eziti zakulandelwa ngokufezu- Kileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulunkela okungekehlile.

Akandwa enziwa ngu JESSE SHAW. Igaira elisebenza ngemizise e Bhofofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
A Qonce— Dyer & Dyer, Malcomess & Co., D Drummond & Co.

A Ngqamkwe—Mrs. Savage.
A Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikani—R. Stocks.
A Komani—Mager & Marsh.

Bhavi—B. G. Lennon & Co.
Engqushwa—W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

J. G. NICHOLSON,
Iqgweta elise zincwadini zakomkulu
nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatlwe kwa ngoku.

Yonke into ayi patisisweyo ifezwa ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance Society.

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

YIYANI KWA
C. A. JAY & CO

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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.

Isitora sase Komani
Kofuna izivato ne

**NGUBO ZOKUNXIBA
CHUDLEIGH,**

Ukangelene ne Town Hall,
Uhlala aba nento eninzi etengwa ngama
XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esenzi 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 empahleni
yoku homba neyoku nxiba apa
E KOMANI.

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

U BOYA

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ezifanele bonke, zitengiswa tshipu kakulu.
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