

# IMVO ZABANTSUNDU

(NATIVE OPINION)

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

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 10, 1887

[No. 144.

**JOHN J. IRVINE & CO.,**  
ISITORA ESITSHA,  
Sengubo nobu Qeleqele  
beza Mankazana,  
E QONCE

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

Alikazanga libeko elinjengeli icam.

Ofuna Ukwana amatokazi Egusha.

UFUNA ukwananisa ugamatokazi amashumi amatandatu Amatokazi Egusha, amanye ngamitiyo ngehamile.

T. W. BRAGG.

Weza, Willowvale, 4th July, 1887.

**GEO. B. CHRISTIAN & CO.**

KEEP WELL-ASSORTED STOCKS OF

**Hardware and Ironmongery,**  
BUILDING MATERIAL,

**Groceries & Oilmen's Stores,**  
BBUSHWARE,

**PAINTS, OILS, AND VARNISHES,**  
Pots—Kafir Hoes —Red Ochre—Cutlery, &c.—  
for Native Trade.

**ROUGH GOODS OF ALL KINDS.**

**GEO. B. CHRISTIAN & CO.**

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

**PAUL XINIWE,**

UVULE

**IKAYA LABANTSUNDU,**

**DURBAN STREET, E-QONCE,**

Entla kwe " Mvo Zabantsundu " ezantsi ko Ngomti opezulu.

**IYINDAWO ENTLE YABANTU NAMAHASHE**  
Kuni ke NTO ZAK'WETU.

**Inyama ne Zonka,**

Nento ezinjenge kofu ne swekile zitengeni ko

**BOURSE NO MARSH,** e  
Nyutawuni nakwisitalato esipambi kwe  
ofisi ngase mcancatweni.

**QONDANI**

*Umnikelo wamaphekepheke wo*  
1887-88.

UMZI ontsundu omele umandla wase  
Qonce uyatyelwa ukuba

Irafu Yamaphekepheke  
yonyaka oqala ngo 1 JULY, 1887, opela ngo 30  
JUNE, 1888. iyakuqala ukwamkelwa ngo  
1 JULY, 1887.

Umteto ubavumele abantu ukuba bahlaule  
ngokutanda kwabo de kube ngumhla wa 29  
SEPTEMBER, 1887. Abayihlaule ngapambi ko  
29 September bamelwe Lishumi Lesheleni  
ngendlu. Kwakona ngalo eloxesha abalunge e Xesi  
mabahaule ku Mr. KING, abalunge ku Qoboqobo  
ku Mr. VERITY, abalunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahla-  
ulwanga iyaku nikelwa ku MAGQWETA ukuba  
ayibute. Ayakuti ke ubani oyakuba  
engabhatalanga de kwayileyomini amelwe  
kuhlaula lshumi elo lsheleni. selinotele  
elizisheleni ezimbini, kwanendleko yamagqweta  
ngendlu nganye. Impahla iyakutinjwa itengiswe.  
Yonke ke lonto iyakudala indleko.

Akunguwo nmqwenko ka Rulumeni uku timba  
impahla yabantu, mhlaimbi ukubanyanzela ukuba  
babhatala imali en gapezu kweshumi lsheleni  
ngendlu. Kodwa ukuba abantu abavumi  
ukuyihlaula IMALI YAMAPHEKEPHEKE ise  
lixesha, ukuba bayadukisa, akuko nto yimbi  
enokwenziwa ngapandle kokuba ibizwe  
ngokugadalala.

Ndinga ke abantu bangabonisa ukuba banayo  
intelekelelo, nokuba kuilungelo labo ukuba  
balihlaule lshumi Lesheleni ngendlu ngapambi  
kosuku lwa 29 September, endaweni yokuba  
bamelwe kuhlaule ne yesohlwayo kwanendleko  
yamagqweta; itinjwe impahla yabo itengiswe  
ngento engeyakolonto kuba besuke bakunyabela  
ukuhlaula ngapambi ko 29 September.

Landelani icebo elilungileyo xa nilinikwe  
ise lixesha.

W. B. CHALMERS,

Umantyi.  
Civil Commissioner's Office,  
King Williamstown, 1 July 1887.

**ISAZISO ESIKULU.**

Amayeza ka (Nogqala) Jesse  
Shaw.

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

JESSE SHAW,  
Igcisa Lemciza.

The Laboratory, Fort Beaufort.

Isaziso ku Mamfengu.

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

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

Kwakona utengisa: Ingxowa ezi  
2,000 Zombona nge 4/, kuse kwi  
5/ imali ngengxowa. THOS.  
MORIARTY.

5 August, 1886.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awabantu  
abantsundu, elise Ngesi MAX KAYSER uyazisa  
ukuba uquba umsebenzi wokubuta amatyala,  
izikweliti zentlobo zonke. Umela namatyala ezi  
ofisini ze mantyi apo afunwe kona. Unesiqiniseko  
sake sakwa Rulumente se 18/4 (General  
Commission and Enrolled Agent, Collector of  
Debts, and Practitioner in Magistrates' Courts). I  
Ofisi yake ise Mbulu kwa Mr ARNOLD. Umrumo  
wale misebenzi utabata ne mpahla (Stock)  
ngexabiso layo lase marikeni nxa imali ingeko.  
MAX KAYSER, Enrolled Agent.  
Mbulu, 14 May, 1887.

**GIE BROTHERS,**

Abatengi naba Tengisi bento Yonke.

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

Kwabo bafuna Into ezintsha  
ezintle!

Buzani kuzo zonke ivenkile enimelene  
nazo impahla engaba ziye tunyelwa  
sisitora sakwa

**Aluveni, esise Qonce**

**YIYANI NONKE UKUYA KUBONA  
INGUBO**

**IMINQWAZI IHEMPE**

**IZIHLANGU**

**IZIKAFU NEZIGUBUNGELO  
ITYALI**

**IPRINTI**

**IZITOFU ZOKUNXIBA**

Nezinye into ezininzi kakulu ukuba  
zikankanywe.

Indlu eseitunyelwa kuzo lempahla  
zezo

**YUZI .. Egcuwa**

**Nakwa-Ndabakazi**

**HEDENI .. Emtata**

Kuzakuvulwa ivenkile eyofunyanwa  
kuyo impahla epuma kwisitora sakwa  
Aluveni ku Lubisi Ebatenjini (Southey-  
ville).

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

**JOHN J. IRVINE & CO.**

**PEARCE & BROWN,**

Abatengi bezi Limo, nezi Kumba,

Betengisa yonke into

**EMGOMAMZI.**

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.



NATIVE OPINION
WEDNESDAY, AUGUST 10, 1887

**Inspawana.**

Sizipulapule kamnandi inteto zamadoda apesheya kwe Nciba ezibonakele kwipepa leveki egqitileyo. Siyamncoma tina u Mr. W. Njikelana ukubiza into engumngaliso kade ukuti abantu bakukova ukuyirolwa imali yabo bangayi chazelwa kwalapo yi Mantyi yabo inani layo necitwewo ukulungisa indlela zabo. Yiyi lento indlela zelazwe zimbi kangaka kanti zirolelwa imali.

\*\*\*

Intlanganiso ezise macaleni azina ngozi zona ziluncedo ekwenzeni ukuba kuye into edibeneyo kwe nkulu. Ukuba zipumelele uya kupela lorutururu wokuti "siti tina Gcuwa," "siti tina Ngqamakwe," isuke ibe yimpangalasan—koyiwa seku- viwene kwe nkulu intlanganiso kwaku- qina ezase makaya. Lonto yokunga visisani kwanga pambili izele isiqama esinosizi ukusibona sokwala ukunika otitshala inxaso. Imbi kakulu ke lonto kuba lomzi untundu awukwazi kuzibhatala ititshala njenge Mangesi, ziya kufa izikolo zakuhlalwa ngu Rulu- mente ukuba awufundi kwangoku ukwenza amacebo okuzixhasa umzi ontundu.

\*\*\*

Igogode lililile, lixa bezakuqalwa nga- lo kanye eli ukusungula izitya zokuqala zokutya ukwenzela ukuba ukutya kuqhu- bane. Into embi amawetu akakwazi ukukucina ukutya. Kuzo ezintso uva kele omnye umfo encokola nomnye esiti: " Tina e Regu sivune savuna kwanyisa ukutya sasuka sazivulela inkomo zatya." Banjalo bonke ke, nabangaku- tyise nkomo benza ubusafasafa ukutya. Emlungwini ungafika ezitweni kuko imingundasi yempahla oti wakuyikange- la uti ayisenamsebenzi, igcinawe iyaziwa kowayo, noko inyatelwa ngenyayo njalo yoda ibe nomsebenzi. Awakowetu ama- dodada acinayo ungafika kwiqatalalana elinxibe amadlavana, elilala ngomraji wengcawa.

\*\*\*

Umzi sewu yivile intshukumo ekoye ealwe li Bhayi yokuba kubhenelwe ku Mntan' Omhle. Inkosazana ngokuvalwa kwemilomo yoninzi lwama kowetu embusweni osipeteyo e Kapa, nangoku- suke i Ruluneli eliliso le Nkosazana kwe- li lizwe isibeke isandla sayo ukuginxakisa lowo inteto ukuba ube negunya. Ngolu " Pawana" sikubulela umzi uku- ba uwuqonde kakuhle lo Mteto ungu " Tung' Umlomo."

\*\*\*

U "Tung'Umlomo" uti—Onke amaga- ma asencwadini aya kubulawa, namhla abantu abanemfanelo yokunyula amal- ngu e Palamente bobonwa zi Felkomet nokuba ngamanye amagosa awoti amiswe ngu Rulumente ngelo xesha abaya kubhalwa. La magosa obuzisa kakulu imfanelo zake, pambi kokuba umntu ambhale, napambi kokuba amcime umntu ekutiwa akanamfanelo. Bakuba sebebha- liwe bonke ligosa elibaqondileyo ukuba bane mfanelo liya kuwasa ku Mantyi lawo magama ndawonye nawabantu abacinyi- weyo abebesiti bona bane mfanelo. Ima- ntyi yomisa usuku lokuwakangele onke lomagama abhaliweyo nokutya izima- ngalo zabati badlelw' indlela benemfanelo; ogwetyiweyo nokuba ngebemagale no- kuba ngobe mangalelwe abhatala indleko ze ofisi.

\*\*\*

Isiqunde se 17 salometo siti akuko mntu woba nemfanelo yokuba ngum- nyuli xa emi ubuzwe, mhlambi elhala kwindlu engeyo yake yedwa, ngapandle kokuba abe selenomnyaka enendlu exa- biso linga £25 nokuba ikumhlaba wobu- zwe nokuba ngoluhlobo lunina.

\*\*\*

Kusekukheleni ke ukuba amagosa la ani- kwe amandla angaka ekubhaleni abantu abanemfanelo yokunyula aka sokuba bhala abantu abamnyama kuba yonke lemnyaka kuhlale kusilwisa ngokubula- wa kwabavoti bebulawa yinxenye yala magosa ebanqoloba ngasese, kobeka pina namhla xa seleda anikwa isihlahla ngu Rulumente sokuwabulala. Okwesibini esisiqundu se 17 silukupela ngapandle uninzi lomzi ontundu kuba umi ezilali- ni awucandlelwa nalendawo yendlu exabiso linga £25 iyakubangabala kuba amawetu akakatali zingxande, bangafanelana beza- kile zisuke zibuyezizwe zokuba azi- sokuhlalwa bani.

\*\*\*

Owetu umoya sewupambi komzi ngeka Tung' Umlomo. Tina sizimisele ukuba sibhenele e Ngilani siyekugwetywa kona. Ukuba siza kubekwa kwindawo yobu- dlavu nje embusweni lonto mayixe- lwe mhlope yi Nkosazana, soti ke sanele. Kufuneka ukuba abantu abantsundu ke babe nento abayilinga bodwa ngapandle kokuncedwa ngabamhlope. Noze nti naka nenza ntonina ngokwenu ningaba- ntu nje ?

\*\*\*

Isono, okanye ubudenge bokwaluka bunzima ukupama kubantu abamnyama oko nakwaba fundileyo kuseko abange- nayokuko. Intlanganiso yase Ncema mayiwuqeekeze kakulu umsebenzi wayo umhlaba ubanzi kakulu. Abantu beva ukuxokiswa ngabangeneyo kwelisiko lokwaluka aba bangasemandlela yokupu- ma. Sebefuna ukufa nabanye. Tinto efana nale ati umntu akubanjwa yingwe imtya amemeze ngeliti " ngxamani ndi- vimbabile," atsho elixa imtyayo. Lempi itisalela abantu elwakweni ngo " Ngxa- ma Ndiyimbabile."

\*\*\*

Umbhaleli wetu opesheya kwe Nciba uti kulenyanga ingapaya kwefileyo besinentlanganiso yolutsha olufundiswe- yo e Gcuwa. Ikakulu kwakudityenwe ngokuxoxwa elona qinga lingabangela ukuba imali ye titshala mayirolwe lula ngabantu. Akugqitywanga nto, kule nge- nxa yokuba i Chairman yalentslanganiso iteta futi kwada kwaxatyanya, kwahla- tyelwa iculo, iqinga lingayelanga kwapu- nywa.—Lentlanganiso ibiba yi " Mutual Improvement Society" iguqulewe ngoku yi " Native Educational Association" isebe lase Colony—kodwa andikeva samkelo saleyo yase Colony—ezinto zalapa ngama mpampampa. Ndim, SIYABULELA.

\*\*\*

Amadodana akowetu anjengo titshala kubonakala ngati akanankutalo kakulu yokwamkela amapepa Amangesi. Into enkulu kukuti apo kuhlanguwe kona ufike incooko ingo Royal Readers No. IV eyona newadi ipakamileyo ezikolweni. Ititshala efundisa u no. [11 kwi 1st class yayo ayazelwe nento zezinye. Papame- lani nento zolaulo madodana, amapepa esingesi mawamkelwe.

Ngomhla wokuqala wale nyanga kube- ko itimiti e Monti isihlalo satawa ngu Mr. Peter Antoni isibonda se West Location. Pakati kwabateti kwaqala u Mr. Daniel Antoni owati le Timiti yeyokubulisa umfundisakazi wabo u Mrs. Pamla bebulela ukuba Inkos' impakamisile ekubeni selenexesha elingapezu komnyaka elele kukufa. Kulandele u Rev. C. Pamla no Messrs Vuso, W. Mzo- zoyana, Jas. Matshobongwana ngengeto eziyole kunene. Kwaqukumbela umgcinu Sihlalo.

**U TUNG'UMLOMO ENXUKWEBE.**

U Mr. A. Radas wase Healdtown, obhale ngo 3 kuyo lenyanga uti :— Sayiva ingqibo yamadoda ase Bhayi enga'ko ukutungwa kwemilomo yaba- ntundu ekuzipenduleleni kwizinto zombuso. Siyavumelana neso sigqibo samadoda ase Bhayi tina madoda ase Healdtown—eso sokucela ukuba i Rulu- neli ingali sayini igama layo kulometo mtsha, kuti ukuba akuncedekanga kutonyelwe amadoda amane Engilane kanjalo namadoda amabini azakuya e Kapa. Sasiza ukuba amanene akowetu azi ukuba asite cwaka siyazama, sizana ukuba umhlambi ungebe nakuposa ineni na zokuncedisa koluhambo lwamadoda abheka Engilane. Amanene atile ebsinentlangano nawo ate mandibhale ndibanziwe ukwaziya ezindawo.

**Utung' Umlomo e-Hewu.**

Umbhaleli wetu ose Mtata uti— Kusekukheleni ukuba lomteto ukuhlakeleyo uyakuvunywa zizo zombini iudle ze Palamente. Abantu bomandla wase Mpofo sebe bhenele kwi Nkosazana ukuba ingawuyumeli, nati silinga ukwenza kwalonto apa. Ucinga ntonina wena ngengeto ka Mr. Hofmeyr yokukulula abavoti abantsundu emitetweni ecalulavo? Owako wenene. H. M. M.

**UTUNG'UMLOMO EQILI.**

[IVELA KUM'BHALELI.]

Siti tina malungu ase Herschel sibanye nani ngesibheni. Ke sicela indlela yaso, okokuba sitimna ukusitumela tina apo kuni. Kuko ukutumela amagama etu, nokokuba senze esetu isibheni sodwa. Kodwa nge Mvo ye 6 July ute masenze umtandazo omnye omkulu wokuba singa- valwa imilomo, sitandaze Inkosazana ukuba ingawamkeli lomteto. Singavu- yiswa kakulu kukuba usitumele isibheni eso ukuba senzenziwe ukuze siqonde ka- kuhle ukuwafaka amagama etu. Siya- wubulela umtandazo esasiwuceleli ukuba nisitumele; ke ngenxa yokuba nisiti se- kusemva ukuba kutinikwe amagama sesite sayeka nati sangxamela lento ye- sibheni. [Somana ukunazisa okwenziwayo.—EDITOR *Imvo.*]

**UTUNG'UMLOMO E CRADOCK.**

[IVELA KUM'BHALELI.]

Sasinentlanganiso ngokuhlwa kom- Gqibelo 30 July 1887, yokuba sifumane imali yokuncedisa lamadoda aya Engilani. Umgcinu- Sihlalo ingu Mr. Isaac Madelia; Umbhali ingu Mr. David B. Pukwana, Umgcinu-Mali ingu Mr. France May. Abantu ababeko babemalunga namashumi amahlanu; kwafumaneka i 5s. ngobo busuku. Akubangako xesha okuyixoxa lento, waselesiti u Rev. B. S. Dlepu masifune indlu enkulu engapezu kwale besingene kuyo ukuze abantu ba- nele kakuhle. Intlanganiso ke iyakuba- ko ngolwesi-Tatu. (10 August) siyakwamela umntu omhlope ukutata isihlalo, ukuze Amangesi abeko azelele ngokwawo inteto yetu ngalomcimbi.

**EZABABHALELI.**

IBALI LIKA MR. PAMLA.

NKOSI.—Ndifakele lombuzo wam unge- bali esasilibaliselwa ngumfundisi u Rev. C. Pamla ngazo ezinyanga zipileliyo; wati kaloku lakuba libonakaliswe epe- peni, wati alingxama kuko indawo ezipo- sisekileyo. Ke lonke elixesha mna kade ndilindile ukuya okukuzalana kwama Mfengu nama Xhosa. Unga umfundisi angandibalisele elibali ali lapolisika, ngohlolo olungaposisekileyo. Kodwa mna andikolwa ukuba ayazalana ama Xhosa nama Mfengu. Ewe, uninakulu mnye ngu Adam, owesibini ngu Nowa; ziko impau zokungazalani, kusoloko andiyi kuzixela ngoku.

MEKENI E. MEKENI.

INKWELE NENKETO.

NKOSI MHLEBI.—Incwadi ezinjengezo Mr. D. T. Malase eziti pofu ngeziba zici- nga into entle ziti pakati zibonakaliswe umoya wenkwele nenketo-zizwe ziyaca- pukisa ziyatyafisa.

Kakade lomzi wasaba Tenjini wahlala uraneleka kwelo cala lase nkweleli Ndi- tsho ngalencwadi ka Mr. Malase ibala amadoda alete okunene apambili ngoku- zamela uhlanga, aze awashiye amanye amadoda alahleke zimali zawo, nanga- maxesha awo, nayimisebenzi yawo, ange- ne ezitukweni ezinzima nasezi nyeli- sweni ezirara ngenxa yaba Tembu kodwa u Mr. Malase ngenxa yezizatu ezisenti- ziyweni yake akawakankanyi. Uti u Mr. Editor amadoda anjengo Rev. E. J. Warner no P. L. M. ebenga igama la- wo alingevakali xa kutetwa ngomzi wase- ba Tenjini.

TIYI-NKWELE.

**THE reply of the Secretary of State for the Colonies to the question of Mr. ALEXANDER MCARTHUR, in the House of Commons about the beginning of last**

month is, of course, nothing more than the expression of the views of the Cape Town authorities on the subject of Native Disfranchisement. This is evident from the very wording of the answer of Sir HENRY HOLLAND. "I am informed," said the Secretary of State, "that no " native who by reason of the Con- stitution Ordinance has a claim to be registered will be deprived of that right." This is news to us; for who does not know that while the Constitution Ordinance provides a qualification for those who occupy houses, together with land of the value of £25, under the new Act advantage is taken of the agricultural and pastoral habits of the native to compel him to value his house only without his land ? It may be said that the natives are not specially mentioned in the Bill. But this is mere quibbling, for those limited to the valuation of a house are those only who are settled by Government on the tenure under which the natives hold their lands, No Europeans, so far as we know, hold land as tribes, Natives only are aimed at for disfranchisement, and this is merely another case in which language has been employed simply to disguise man's thoughts.

Then, again, Sir HENRY HOLLAND is betrayed into another error when he says that " the result of the 17th clause has been practically appro- ved by the Aborigines' Protection " Society, who recently, when dis- cussing an electoral Bill relating " to the Transkei Territories, ob- served that ' no one proposes that ' the natives who are still under " the tribal system should be entitled to vote." With this opinion of the philanthropical society alluded to we entirely concur. In the whole colony there are now no "natives under " the tribal system," by which we understand natives who while primarily owing allegiance to their own chiefs and subject to their own peculiar laws, are, so to speak, under a colonial protectorate. It was to such people the society referred— people who were eating their cake. They could not also have it in the shape of a vote. But the natives who have now been disfranchised are directly under the Responsible Government of the Colony. A Government sixpence may not be spent in their midst without the Secretary for Native Affairs knowing it. Their former chiefs are now mere Government policemen; and to say that such people are still under the tribal system is to say what is quite curiously the reverse of the truth.

It is to dispel such illusions, and to have a clear representation of the case of the natives to Her Majesty's Government, so as to get them to advise the Queen not to endorse the assent of His Excellency the Governor, that we wish the present preparations for the appeal all success. If the natives are, under Her Majesty's Government, to be unjustly deprived of the rights of citizenship, let us have it deliberately from the lips of Her Majesty's Government, and we believe they will be prepared to accommodate themselves to the condition of their fellow countrymen in the Dutch Republics. What galls us is that this spoliation of native rights should be effected by means of misrepresentation.

TO OUR ENGLISH FRIENDS

THE large class of voters,native voters, whose rights have been so shamefully trampled upon by the Registration Act, must feel grateful to Mr. A. MCARTHUR, M.P., for having called attention to this retrograde piece of legislation in the British House of Commons. We may hope that Mr. MCARTHUR and others in the House of Commons will not become tired of the subject, but will insist upon gaining an intimate knowledge of the facts of the case. If this should be done we greatly doubt whether Her Majesty the Queen would not see fit to pause before granting the Royal assent, in her Jubilee Year too, to that which is an Act of injustice, of oppression, of wrong. If, because some voters forming a

majority in some districts, are "Natives," a Government can venture by mere brute force to deprive them of their electoral strength in order to secure Representatives of a different stamp to those who are likely to be selected by these constituencies, it is difficult to understand where the limit is to be put to acts of Government which are really only intended to add strength to a tottering Ministry. Here is a principle introduced which, if further developed, may result in most remarkable escapades, under the guise of " Responsible Government," in future.

But Mr. MCARTHUR having called the attention of the Secretary of State for the Colonies to this desperate measure, the Minister, Sir HENRY HOLLAND, spoke only too obviously upon information supplied him from the Bond agents in Cape Town. "I am informed," he said,

" that no native who by reason of " the Constitution Ordinance has a " claim to be registered will be de- " Drived of that right under the " Bill." And this after the express announcements, in the Assembly here, repeated again and again, that the object of this Bill was to disfranchise native voters. This after the refusal of the Government to recognize that which the Constitution Ordinance expressly does recognise—the right to claim in respect of occupation!

It is no question now only of native rights but of candour, honesty, and fairplay. We rely upon all whether English or Dutch (and happily some good men of the latter nationality are on the side of right and reason), to enter upon the agitation against misgovernment—an agitation which must now gather greater force—with great vigour. We cannot rest, and none who value justice and fairplay should rest, until all that can be done has been done to prove the real nature of an Act of Parliament which constitutes a reversal of the principles of free Government.

**Editorial Notes.**

OF the speeches of the to all men equal rights champions, we confess we discern much force in Mr. Fuller's, who frankly admitted that the Bill conferred privileges. (When we referred to the subject in our last we were not aware, as we now are, that disabling Acts not mentioned in the Schedule to Mr. Hofmeyr's Bill were also abrogated so far as a Registered voter is concerned.) But Mr. Fuller justly contended that it was unfair to the bulk of the natives to Disfranchise them wholesale and to confer privileges to a few who remain. Mr. Hutton's amendment, however, will considerably blunt the edge of this objection. But those who, like the natives, have not accepted the act as an accomplished fact, and who are engaged in efforts to obtain the decision of a higher tribunal on the question of our Disfranchisement, could not consistently take up this ground and reject the Bill of the member for Stellenbosch. We have therefore supported it.

OUR Cape Town contemporaries the *Cape Times* and the *Cape Argus*, have, on the question of the appeal of the natives against Disfranchisement given vent to an opinion which we are afraid they would find it difficult to maintain. They both assure us that there is no course of appeal from the Cape Parliament to the Queen. If we understand our contemporaries to be meaning what they say or saying what they mean, then our own reading of constitutional authorities has been at fault. Probably in our next we shall trouble our readers with a disquisition on these constitutional problems suggested by our Cape collaborators.

MR. HOFMEYR'S Bill has passed both Houses of Parliament, and it now needs to be promulgated to become law. We have given its principle a hearty support, at the to us serious cost of severing ourselves from the warm friends of the native cause in Parliament and in the Press. It did not occur to us to call in question the purity of the motives of the member for Stellenbosch, who appeared to us in this matter to be giving effect to convictions he gave vent to during the debate on the Native Disfranchisement. None dread as we do the evils of the unrestricted sale of untaxed brandy upon a people who, like our countrymen, have yet to acquire habits of self-control which are the product of civilisation. Still we fail to see the connection between the traffic and a policy of enlightened discrimination among the natives. The liquor question should not in our humble opinion, have been made the rock of offence in the discussion on Mr. Hofmeyr's Bill, especially seeing that Mr. Hofmeyr could, with his blind majority any day, *noletens volentes*, cram it down the throats of all of us if he chose to do so, but stern argument could have been brought to bear upon him to show that the restrictions were measures of protection asked for by the very objects of his solicitude. We doubt whether a gentleman of his perspicacity would have gainsaid this.

THREE or four years ago, Dr. Van Oordt, the present Editor of the *Zuid Afrikaan*, who commends himself to us more as an authority on the Greek language and Grecian Antiquities than as the Editor of *De Zuid Afrikaan*—Dr. Van Oordt, we say, instituted an interesting and instructive comparison between the Kafirs and the ancient Greeks which showed the habits and customs of the Kafir to be on all fours with those of the Greeks of old. It will probably interest many who heard or read the learned Doctor's observations at the time, to find that even on sneezing the Kafirs entertain today beliefs which in ancient times the Greeks entertained. Dr. Morell Mac-Kenzie writing on the mythology of sneezing remarks, " The feeling about a sneeze seems to have been with some persons one of fear, so that the salute to the sneezer may be taken to mean a prayer for his safety. Greeks said *zethi* (live thou) the Romans *salve*." The phrase used by our people conveyed precisely the same meaning.

THE christian natives of Port Elizabeth are not satisfied with the apparent indifference on the part of the authorities in suppressing the Kafir-beer and Hop-beer trade which is carried on at the locations. With regard to Kafir-beer the power to prosecute is vested solely in the Town Council, through the Location Inspector, who has the power to enter the native huts and seize the beer summarily. The Municipal Regulations allow no one else to do that but the Inspector who is at once detective, informer, and prosecutor in such cases. At one time there were hopes that the beer trade was dying out owing to the vigilance of the Inspector; but now very few cases are brought before the magistrate although the number of beer brewers is stated to be on the increase. Various rumours are afloat among the Christian natives, of the reason for the apathy of the Inspector in enforcing the law, and some of them are of a nature requiring investigation. The Kafir-beer brewing class, we are informed has formed an organization for mutual protection or for the protection of someone else, and each brewer pays 5s. a week to the protection fund. Is the Inspector aware of this? The worst feature of it is that some Christian natives have been led away and having incurred the censure of their ministers have actually set up a separate place of worship which is known locally by the name of the Hop-beer church. That it is a popular place of resort for the consumers of Beer goes for the mere saying. Its promoters are four or five of the most inveterate brewers. We are glad to state however that a large number of the misguided young men have turned again to their former places of worship and that there is every reason to hope that the " Hop-beer church " will soon be winding up.

THE Civil Service Law Examination for 1887 must have been particularly stiff when only thirteen passed out of thirty-nine candidates who presented themselves for examination. It is authentically stated that four of the examination papers were the same as, or equal to, those of the Law Examination for article clerks in stiffness. There is however a wide difference between the two classes of Students. The Civil Service Clerk has to pour over his lessons after office hours at night, with borrowed books if lucky enough to get them; while on the other hand the article clerk is buried in law every day for three years before presenting himself for examination. We are of opinion however that those whose duty it is to enforce the law should not be inferior to the practitioners of their courts in the knowledge of the law, for we believe in the old law maxim :—" The ignorance of a judge is the misfortune of the innocent."

**The petition**

OF THE SOUTH AFRICAN NATIONES

**TO THE QUEEN.**

The following petition is being largely signed by the natives

To the Queen's Most Excellent Majesty. The humble Petition of the undersigned Native Loyal Subjects of Your Most Gracious Majesty, residing in the Colony of the Cape of Good Hope, sheweth:—

1. That Your Majesty's Petitioners are law-abiding and peaceable citizens of the said Colony.

2. That on the 11th day of March, in the year 1853, Your Majesty in Council granted to the citizens of the said Colony, without distinction of Race, the privilege of Parliamentary Institutions, in terms of an Ordinance styled the Constitution Ordinance.

3. The spirit and intention with which Your Majesty granted the said Ordinance to the people of this Colony are very clearly set forth in the Despatch of His Grace the Duke of Newcastle, then one of Your Majesty's Principal Secretaries of State, to Governor the Hon. G. Cathcart, bearing date March 14, 1853; and Your Majesty's Petitioners most respectfully refer to the following passages of that Despatch:—

"In my Despatch dated 14th February I informed you that Her Majesty's Government had determined to advise the Queen to ratify by orders in Council, so soon as they should have undergone revision and amendment, the Ordinances for constituting a Parliament for the Colony of the Cape of Good Hope. . . .

"The Ordinances have been so frequently and fully discussed in all their details, and you have had such ample opportunities of considering them, that it is only where, as they passed in the Legislative Council, they differ from the original drafts, and the form in which they were first laid before that body, that any observations are now required to explain them.

"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 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 judgment, 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.

Your Majesty's Petitioners further represent that the eighth section of the said Ordinance provides that every male person, not subject to certain legal incapacities therein provided, shall be entitled to the privilege of the franchise by virtue of the occupation of any building being with or without land occupied therewith of the value of twenty five pounds sterling.

That for so great a period as thirty years and upwards the privileges provided in the said eighth section of the said Ordinance have been enjoyed by Your Majesty's Petitioners.

That Your Majesty's Petitioners occupy in various parts of the Cape Colony tracts of land upon which they have been settled on the Native system of land tenure, wellknown and recognized here—by Government from time to time.

That, for instance, the District of Fort Peddie was granted to the Fingo Tribes by Your Majesty through Sir Peregrine Maitland in the year 1845 in recognition of the services rendered to Your Majesty's forces by the Chiefs and people of the said Tribes.

That Your Majesty's Petitioners are not Natives living in a state of barbarism under their own chiefs and government, but they are principally native agriculturalists, living, as private citizens, in occupation of premises on land assigned with grazing rights in common by Government from time to time.

That, being essentially an agricultural and pastoral class, the buildings usually occupied by your Petitioners are not of any great value, and are of less value than twenty-five pounds sterling; and could not therefore entitle your petitioners to vote at elections unless, as has hitherto been allowed them, allowance were made for the value of the land occupied in the tenure above described.

That in the 1887 Session of the Cape Parliament a Bill has been passed entitled an "Act to make better Provision for the Registration of Persons Entitled to the Electoral franchise under the Constitution Ordinance, and for the Exclusion of unqualified persons from the lists of Registered voters."

The said Act has received the assent of His Excellency the Governor of this Colony in the name of Your Majesty.

Your Majesty's Petitioners would refer to the Seventeenth Section of the said Act which provides that the occupation of land held in communal or tribal tenure shall not entitle the occupiers to claim to be registered as voters.

Your Majesty's Petitioners would particularly represent that, notwithstanding representations which have been made to the contrary, the Act in question is expressly directed to deprive citizens of the Cape Colony of those Parliamentary rights which they have possessed for upwards of thirty years.

That in case Your Majesty should allow the assent of His Excellency the Governor to the said Act, a grave injustice will result to your Majesty's humble Petitioners.

That in case Your Majesty should allow the assent of His Excellency to the said Act, those natives who have hitherto been entitled to be registered as voters will be altogether deprived of their electoral privileges.

Your Majesty's Petitioners further humbly set forth that the said Act is opposed to the Provisions of the Constitution Ordinance seeing that it deprives your Majesty's Petitioners of the franchise by reason of their occupation of communal or tribal lands which right was expressly recognized by the Eighth Section of the Constitution Ordinance.

That your Majesty's Petitioners pay taxes and farm the lands in their occupation; and are accordingly, as British subjects, entitled to be represented in the Parliament of the Colony.

That in case your Majesty should allow the assent of His Excellency the Governor, your Majesty's Petitioners will be deprived of their Representatives in the said Parliament to the great damage and discontent of your Majesty's Petitioners.

That to deprive any class of your Majesty's subjects of the franchise is opposed to those principles of Government under which all parts of your Majesty's extended Empire have progressed during the long and beneficent reign which your Majesty's Petitioners pray may be continued for many years.

Wherefore your Majesty's Petitioners pray that in terms of the provisions of the Eighty-third Section of the Constitution Ordinance aforesaid your Majesty may be pleased to disallow, and refuse to endorse the assent given by His Excellency the Governor to the said Act, at least until the people of this Colony shall have expressed themselves upon the subject at a General Election.

And your Majesty's Petitioners as in duty bound will ever pray.

## ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

### UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, 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 nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

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

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,

Lilungiselelwa umninilo kupela ngu kuyo yonke Ikoloni.

KWA G. WHITAKER, kwi-venkile etengela nentwana

ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

THE  
"CAPE MERCURY."

Ipepa lesi Ngesi engelitatyatwa nge bantsundu abafundileyo.

Lipuma katatu ngeveki apa e Qonce. Umrumo: 9/ ngenyanga ezintatu kwesi sixeko 12s. ngapandle. 24/ ngonyaka apa xa ehlaule kwasentloka 30/ ngapandle.

ISAZISO.

INTLANGANISO KWELIPEZULU.

IKAMASTONE, Oxkraal, Shiloh ne Glen Grey, zimenyelwa entlanganisweni enkulu eyakuba ku *Ndloukazi* or (Lesseyton) ngosuku lwe 17th kulenyanga. Kuya kusingatwa kuyo into emayenziwe kwisi Bheno esibekiswa kwi Nkosazana ngumzi ontsundu.

Ngomteto we "Komiti"  
RICHARD T. NUKUNA.  
August 6, 1887.

Uhlobo Loku Bhala

Matthew D. Kula  
c/o A. H. B. Standford, Esq., R.M.,  
Engcobo.

QONDANI.

MISS STURROCK ucelabonke abantu abangaba unamatyala kubo ukuba bazitumele incwadana zokumkumba malunga nomhla wa 30 ku September. Kwanabo bonke abanamatyala kwi Sinnari ye Ntombi ezi Ntsundu ese Peulton bacelelwa ukuba bawahlale onke lawo matyala kwa-malunga nalowomhla wa 30 ku September; ukuba abayenzanga lonto sebeyakumikelwa ezandleni zombuti emva kolosuku.

Shaftesbury Home and School,  
Peulton, 4 August 1887.

Intlanganisano.

INTLANGANISO ye Lungelo le *Mvo* yase Tarkastad (E Skapu) iyakuba ngolwesi Hlanu ngomhla we 12 August, amalungu abeko onke.

A. N. J. NKOMO,  
Vice. Secretary.  
Tarkastad, 23 July, 1887.

Kufunwa.

INDODA ekwaziyo uku Bhexesha noku Tolika. Abe ngumntu olikolwa.

Bhalela ku  
REV. T. E. MARSH  
Etembeni.

Umzimkulu.  
Griqualand East;

Abatshatileyo.

ELE—MPIKWANA.—E Cala kutshatiswe ngu Rev. John Nobanda, nge 8 ka July u THOMAS TELE no MARIA MPIKWANA.

Ababhubhileyo.

MAHALI.—Ngomhla wa (21 July) 1887 kubhubhe e Mbulu u NIKWANI MAHALI, umninawa ka Mr. John Mahali obesifa lhlaba.

LOKWE.—Ngo July kubhubhe u JACOBUS LOKWE, unyana omkulu ka Lokwe kwa yi fever.

Ndalamba, Ndapel' Isoya

FOLOKOCO!

BANTSUNDU ! BANTSUNDU!

Epecially abanga pandle Yizani kudlisa amehlo enu nityebise kule nkumba yakwa

PASCOE.

Impahla zitu ezintsha zifikile

I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa ?)

Ityali ezi lufupa-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 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.

ABAFASI bati ngu SILINDI.

UMTEKETISO ngu FOLOCOKO.

E QONCE.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

E-RINI.

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 yecele kwi

Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazi; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—xa umntu ebehlwe lihase elingwevu noknba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba 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/.

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

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

Nalipina iyeza olifunayo unga-lifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza

ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga

yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

GEORGE GIE,

I-rente yoMhlaba, no Mteto noku Tengisa,

GREY STREET, TARKASTAD.

Imisesane ye Golide

yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 inye,

KWA

J. HILNER, E Qonce.

Ingcibi ye Watsha nentsimbi zekwata.

M. KEEVY & CO.,

KWA NGOMTI.

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba Zenkomo

Nezeshokwe, Nezegusha.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

UBOYA

Zisheleni ezimbini ngeponti.

W.O. CARTERS. CO.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa :—

I-BLANKETE

Zabantu base sikolweni.

I-BLANKETE

Zama xegokazi.

I-BLANKETE

Zama xego kuba kaloku ezintlobo zombi, ni zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele naba-nina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO.

E-QONCE

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika  
Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika  
Iyeza Lokukohlala

(Lingamafuta).

1/6 ibotile.

Aka  
Amafuta Ezilonda Nokwekwe.

9d. ibotile,

Elika  
Iyeza Lepalo.

1/6 ibotile.

Ezika  
Ipils.

1/ ngebokisana.

Eka

Incindi Yezinyo.

6d. ngebotile.

Oka

Umcima Westepu Sabant-

wana.