

IMVO ZABANTSUNDU

(NATIVE OPINION)

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 21, 1887.

[No. 150.]

Amayeza ka Cook Abantsundu.

U MZI ontsundu ucelelwa ukuba ukange-
lise lamayeza abalulekileyo.

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COOK Iyeza Lokukohlela
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COOK Amafuta Ezilonda Nokwekwa,
9d. ibotile,
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COOK Ipils.
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COOK Eka
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6d. ngebottle.

COOK Umciza Westepu Sabant-
wana.
6d ngebottle.

COOK Umgutyana Wamehlo.
63 ngesiqunyana.
Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

UYAFA NA?

CELA AMAYEZA E GQIRA

LASE GCUWA

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(1) AWOKOHLOKOHLO
ISHELENI NGEBOTILE.

(2) AWOXAXAZO
ISHELENI NGEBOTILE.

(3) AWESISU
ISHELENI NGESIQUNYANA.

(4) AMAFUTA EZILONDA
ISHELENI NGEBOTILE.

(5) ELEZILO
ISHELENI NGEBOTILE.

(6) ELAMEHLO
ISHELENI NGEBOTILE.

(7) IMIGUBO YEGAZI
ISIKISIPENI NGESIQUNYANA.

(8)

IYEZA ELIN AM ANDLA
LOXAXAZO

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Iqgweta elise zincwadini zakomkulu
nomteteleli wama Fandesi,

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nokuba yekaba- nina. Ubani uyinikwa emva komsito
imali.

Ndalamba, Ndapel' Isoya

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Ibatyi ne Bhulukwe ze kodi "ebanzi."

Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungu.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu.

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Ezantsi kwe Tyalike yama Skotshi.

Paulani, niqonde kakuhle, ningayiposi—

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esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile,
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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 kwazindawo itshipu
intle kanye.

Kunikwa amaxabiso alungileyo 'kanye kwe-
zindawo zikankanyiweyo ngayo yonke into
etengiswayo ngabantsundu enjengokudla, ne-
zikumba njalo njalo.

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bini, J. Nofotoy, J. Mkehle, J. Manxiwa, J. Sunduza, Manqoba, J. Bhusakwe, D. Makuleni, Nkumanda Maga, Songweni, L. Sipunzi, Vetbooy, J. Debha, J. Setata. Lawo ke ngamagama ezibonda ezinezikolo. Ziteke zakudibana ezo zikolo zenza into entle pambi kwo Mongameli wetu u Capt. Blyth, nenkosikazi yake, u Rev. Dr. Soga nenkosikazi yake, no Mr. Moody nenkosikazi yake, kwane Mantyi yetu u Mr. Liefeldt, no Miss M. Liefeldt.

Mr. W. T. Hargreaves isandla semantyi nomntakwabo, u Mr. J. Hargreaves. Lomgobo ke waquba intuku ezimbini kutatela ku 28 ku June kuse ku 29. Uhlanga iwakwa Gcaleka malubone ukuba izinto zasekukanyeni zilungile.

PORT ELIZABETH.—Uti u J. G. Q.—Lento ndiyibonayo apa ngummangaliso imbi—yokungavisisani kohlanga. Kuhlala kubako intlanganis ezininzi ezititi izinto, engokutungwa kwetu imilomo ayaziwa ngamadoda nalapo kwagqitywa kona yilontlanganiso. Madodana omzi msani ukudela amadoda; into zenu azikulunga. Intlanganis yokutungwa kwetu imilomo e Palamenteni amadoda akazi nto ngalonto. Nditsho kuba ipepa lihamba lizifaka embuzweni yamadoda liyahiliza, amadoda awalazi. Lento ipela kudodana lodwa. Asivisisani tina apa kanye. Enye intlanganis yemali yomzi ipi? Eyamancwaba? Izinto zatyafisa abantu ngomlomo wobulumko bokuteta bonyana babantu. Babe yi hop-beer yona bayitumela ematyaleni bapendulwa. Ndiwa ukuba kuko ipepa elihambayo apa e Bhayi alaziwa. Ke kufuti imali zabantu zishona. Ke kuko isoyiko ebantwini ngemali; kukade zikolekwa ingaziwa, ingasebenzi. Yinina namkusha ukuba nilahle uhlanga—amadoda amakulu xa niteta into enkulu kangaka? Niyaposa apo. Yazini amadoda! Nenjenje nge Jubhli, napambana nange hop-beer, nacinana nangemali yenqwelo, nangale wobona.

EAST LONDON.—Ingene ngo-Mgqibelo njenge saziso itimuti yase Rabe. Isihlalo satatwa ngu Rev. W. B. Rubusana, esekelwe ngu Mr. David Dwashu wase Zeleni. Ibulwe ngomtandazo ngu Mr. Rubusana, emva koko waposa amazwana amafutsha—ne egameni lile Tyalike yase Rabe, bonke abaze kusingunwa ubamkele ngenliziyo yake yonke, etumba ukuba bonke bozi- gcebisa, benze imfaneko kwizinto ezi zibekwe pambi kwabo zilungileyo, utsho wati intlanganis ivulule. Kuqalwe ukutyiwa, yangulowo wenza imfaneko njengezwi lomhlali ngapambili. Kunge- ne njaka labavumi lipetwe ngu Mr. Caleb Mahlutshana. Liqale ngalengoma “Wu- hlabeni ube banzi” latsho intlanganis yasita yambhata buso bumbi. Abagcobise intlanganis ngenzoma nezinye izinto naba—1. “Where is my boy tonight”— ngu Miss E. Stockenstroon, ne Jaka. 2. Amazwi esi Ngesi abizwe ngentloko —ngu Sarah Ann Charles. 3. “Love” (Utando) li Jaka. 4. “Gospel Bell”— ngu Miss G. Bukashe ne Jaka. 5. Recitation—ngu Miss L. Pu. 6. Recitation— ngu Miss Piyo. 7. “Master the Tempest is Raging”— ngu Miss E. Mlonjeni, ne Jaka. 8. “Come” no— Happy Returns —ngu Mr. Mahlutshana. siyambulela u Mr. Mahlutshana nabavumi bake. Bonke benze into emnandi, noko inxe- nye ite yangcangazela yoyika kuba isid- qala. Kuhlanganiswe imali yokuncedisa Ityalike. Udodana nomtinjana Iwenz into entle nakwelo cala. Wasuka u Mr. Tutu yena wavigalela yonke into ebise- ngxoweni yake. Yapela intlanganis emnandi kakulu pakati kobusuku. Imi- bulelo ibhekiswe ku Mr. Tutu, nomzi wonke.

ABAXHASI BE "MVO."

Lamagama alandelayo ngowamanene nama neucakzi atumele imali yokuhanjiswa kwe "Mvo." Imali leyo yeyamkelwe nge- nyanga engu August kupela. Simibulela kwangomdala, — Ningadinwa nangomso : Sitsho kuu.

Miss S. Tsana, Simon Ngana, Miss F. A. Ndlazi, Rev. H. Mtobi, Miss E. Kandanisa, J. G. Rwxu, W. Mboniswa, Chief E. 8. Mhlambiso, Sam. S. Majeke, R. Magodla, S. Balla, John Bidli, Jonathan J. Lokwe, Green Sikundla, J. Letlaka, G. Bortmani D. Smailes, Mkulu Nam, Mark Qali, Max Gazo, Mr. J. Kraai, Geo. Kwababana, T. P. Mqayise, Sam. Ntshona, Cornelius Nunga Alfred Gosa, Green Damon, Jen Ntusi, Ta- beni Magabela, F. Makwena, R. T. Nukuna (Adv.), S. Sonjica, Rev. W- Philip, S. S. Rwxwana, Rev. D. Maigas (Adv), Jack Smith, G. A. Ross, R. Mantsayi, I. Mackay, B. Mbengo, Henry Ntsiko, E. S. Makalima, 2. S. Langa, K. Tutu, T. Zwedala, Rev. T. Masiko, A. Qwetmntu, J. Mkam, Miss Matilda Pamla, Stephen Tabata, France Gongu, Thos. Ngezoza, A. B. Tshomela, Jns. Nzowenqu, I. M. Tengana, Rev. S. Mvambo, Jno. Ncama (Bengu), William Gaxa, Sen., J. Sokana, M. J. Poswa, H. Swartbooi, S. Nzamela, Charlie Makubalo, J. Didiza.

Imfundo Enkulu e Ncemerera.

Uya kuvuyiseka umzi obuka ihambiselelo pambili ye mfundo epilileyo ukuya ukuba isikula somlisa esipetwe ngu Rev. W. B. Rubusana nabancedisi bake ePeelton, kokona sifundisa into enenkoziso. Sivuya ukuya ukuba sekuko kona intsapo evela kwezinye indawo ebazali bafuna imfundo evileyo Lentsapo iza ngokuya into eyenziwayo ingeyiyo ete- twayo, kuba lo umpakumpaku unokuteta nantonina—awubekwa siziba. Ukuba uhambisa ngoluhlobo umsebenzi we- mfundo e Ncemerera,—umsebenki esizi- dlwyo ngawo kuba upetwe ngenobela letu efundisa ngapandle kwekwele amawabo —kuya kufuneka kwakwie izindlu zoku- gcina udodana oluvela kwindawo ezim- gama. Amawetu anokuyitwala imali yokugcinwa kosapo engafunekayo ngakumbi xa imfundo ipilile njengoko kungqinokayo. Ngalveki ipelileyo ube- fikile Umhloli-Zikolo u Mr. Howe-Ely, wasiva isikolo eso, ekovile ukwenjenjalo uyimise ngeziquzibi zakomkulu intsapo ngoluhlobo:—

V. 6; IV. 9; III. 28; II. 18; I. 23. Amadodana amabini awayepumelele ngakunye isiqibi se V. awabandakanyiswe kwesi sipeumelelo namhla. Sifuna ukukutshwa Benson! Kauxambule.

UMELO E PALAMENTE (TRANSEKI).

[T. U. H. TRANSEKI.]

Njengokuba i Palamente iqigibe ekubeni i Transkei ibe nabemali ababini e Palamente, zadana intshaba zenkululeko, kubantu abantsundu e Transkei, ezibe zizama ukushukumisa izulu nomhlaba, ukuba umelo e Palamente lungabiko kuti bantsundu base Transkei ngenxa yokusekeleza amaiungelo abo angeni na- ngenfo eluhlangeni oluntsundu.—Mandi- tabate elituba obungama umzi wonke wakowetu ontsundu e Transkei, (xa nditi Transkei nditabata ku Batembu ndiwole- le pakati ama Mfengu ndiye kuma elwa- ndle kuma Nqigika). Maze mzi nulumke- le osigxupulekana babelungo abayakuta- nda ukuzivela ukuba banyulwe sili ukuba basimele e Palamente. Maze si- hlangane sonke ekunyuleni umlungu oyakuba ngumhlobo wetu tina bantsu- ndu ngobungqina obukoyo bangapambili ibe ngumlungu olungileyo, nositandayo, nongenanto yokwenza no Rulumente ka Sprigg. Osigxupulekana sebeko ke —siva kukankanywa amagama angala:—

1. Mr. Advocate Cloete wase Cape Town.
2. Mr. Sivegricht, kwa wase Kapa.
3. Col. Griffith, wase Montii—East London—no Mr. Jas. Weir (ongavumanga ukuma, akucelwa ngabelungu e Transkei). Kulo madoda omatatu (ndimshiya u Mr. Weir kuba akafuni kungena e Palamente ngo- kukakaka), akuko nanye indoda efanele ukumela tina Transkei—yokuqala u Mr. Cloete liqgweta le Jaji, elili Bhulu lase Kapa, elingenaso nesipiwo sokuteta. Enjalonje u Mr. Cloete akazi nento nga- bantu abamnyama, akangebi namsebenzi kuti bantsundu kuba akazazi nentswelo nezikalo zetu. akubonakali nokuba anga- ziqonda azikatalele nokuba ubezazi. Ngako ke asinafa lanto ku Mr. Cloete, akanamsebenzi kanye kuti.

Ngo Mr. Sivegricht naye akamsebenzi — akazange alubeke unyawo e Transkei apa. Akazi nto ngati. Ngumlungu wa- pesheva- oweza ngomsebenzi, wokonga- mela ucingo lwale Koloni, ngapezu koko asazi nto ngaye, ukuba unyulwe njengo Mr. Cloete, angangenela e Palamente amalungelo ake okuzenza inene le Pala- mente nje kupela, angakatali nonyawo olunye ngamalungelo etu kuba akazazi akateni sili, oku awade kade awenkonana- zana, okungena e Palamente. Ngakoke uhlanga oluntsundu e Transkei alunasa- belo ko Cloete no Sivegricht, yonke impi entsundu mayiye ezintentsi zayo.

Ngo Col. Griffith.—U Col. Griffith ikwa nguye obengeba akanamanini. U Col. Griffith u Faku, yena ke uyabazi abantu abantsundu, njengokuba ebevi manyi ixesha elide e Qonce nase Queen's Town, watabata iwonga elikulu emikosini yale Koloni, wayengati nangokulungu ulungile, noko ndingavaziyo umoya wake kuti bantsundu. Ndzibona zonke ezimdawo zilungileyo ku Col. Griffith. Kulo into esisigxeko esikulu kuye ngecala lokuba asimele u Col. Griffith wamkela i pension enkulu ku Rulumente ekufupi ne £1000 ngonyaka, ukuba asivuyiyo. Xa kunjaloke akangebi nakutembeka u Col. Griffith. Xa amkela ku Rulumente angatitina ukungamxasi u Rulumente? Tina kufuneka simelwe ngamadoda azimeleyo, angafumani ne peni ku Rulumente aya kuteta anyanzele engoyikeli kupulukana namalungelo ku Rulumente. Aba mhlope inkoliso e Transkei apa, ayimfuni u Col. Griffith ngexa yesi sizatu. Nati ke kufuneka simcasile ngenxa yeso sizatu, asifuni zinqatshi zika Rulumente (Government whips), sifuna amadoda azimeleyo, aya kunvaniseka kuti angasilahli enyanyeni. Ngako akubonakali ukuba u Col. Griffith anyulwe sili, akuko siqiniseko sobuhlobo nase zincokweni zake esingabanga ukuba sicinge ukuba ngumhlobo wetu.

Kuko inene lona elinobuhlobo obukulu kuti bantsundu—elibonisiweyo ngemikwa nangenzezo ukuba sihlobo setu. Inene elizimeleyo, elinesipo sobuciko namandla okuteta, umntu ofunekayo kanye ukuba asimele ukuba angavuma. Elodana ngu Mr. Hellier wase Dordrecht, indodana yapesheya, ezelwe Pesheya yona engena- wo lamakwelo. Ubuhlobo kuti u Mr. Hellier ubonakalise kwi ntlanganis ezibe zibako e Dordrecht ngokutatyatwa komhlaba wase Batenjini, ubesitetelela ngobuciko obukulu ezintlanganisweni, ade abhale nase mapeni ama Ngesi esitetelela, eyitwala negciko, nentiyi abeyifumana kumakowabo ngokwenje- njalo. Xa u Mr. Hellier enjenje ukusi- mela singamcelanga, angabeka pina simcelile? Nantsi indoda makowetu! Nanko umhlobo wetu u Mr. Hellier wase Dordrecht, nyulani yena. Ma Transkei, ningeva ukukohliswa nokuny welezwa ngosigxupulekana nezihlobo zabo. U Col. Griffith unezihlobo ezininzi ezihla- mba ngapantsi e Transkei apa zintetelela ukuba anyulwe. Lumkani ma Transkei ninga bukuqwa akufuneki bamkeli bakwa Rulumente. Kufuneka simelwe ngamadoda anje ngu Mr. Hellier kupela.

Papamani nalungo u Manyano nge Mvo zaba Ntsundu umzi ungebiswa ngo sixupulekana. Umdlalo (game) waba kohlisi naba nywelezi bohlanga e Transkei apa kade udlalwa, lixesha ngoku ukuba abadlali bapume, bakwelelele ukukanya kumambe. Tina sifuna i Transkei ikululekile ebukobokeni bobu denge nenkohliso, ipapamele amalungelo ayo nje ngomteto. Asiteni nonyawo olunye ngabakohlisi naba mlfamekisi bohlanga abazidla ngamawonga abo angena msebenzi ajonge amalungelo abo kupela. Sifuna tina abantu e Transkei bekululekile ukuzioxela pantsi komteto nokuzikangelela amalungelo abo ngapandle kokuntanywa, batetelwe imbudo yobuyata yokuba sakuhlanguana siceba ukulwa no Rulumente nokuyukelana namandla e Mantyi. Zizidenge nezihla ezizingakolwa kwi nkunkuma efa amanqe enjalo. U Mr. Hellier makowetu ninga lahlekiswa, anyulwe ukuba uyavuma.

Abatunywa baba Tembu.

Bekuko intlanganis e Macibini ngo 13 September, yokunyula amadoda okuya kwintlanganis enkulu eyakuba se Qonce nge 6 October. Kunyuiwe lamanene:— Samuel Sigenu, James Pelem, Thomas Zwedala; ezangapesheya kwe Ndw: Joseph Tele, Mtengwane Ngcwabe; esakwa Romani no Ndlovukazi: John William Sondlo. I Kamastone ne Bhede limele ukuba linyule awalo amadoda. Kugitywe kulontlanganis ukuba kwa- ziswe inkosi zaba Tembu u Dalindyebo no Matanzima, kunye namatshawe aseba Tenjini o Silas Pantsho, Xelo Gubanga, ngezityunwa ezikutshwe yile ntlanganis.

Impawana.

Ababaninzi abaziyo ukuba kuhleliwenje kuko Isinala yentombi pantsi kwa mahlati, kwa Hleke. Ke kwati ngazo eziveki safumana ituba lokuwuqgala umsebenzi wayo. Yonganyelwe linene- kazi lase Scotland, u Miss Blair—intokazi entliziyo ise msebenzini wayo. Indawo esijonge kuyo esi sikula kukuqeqesha intombi kwinto ezinje ngokupatwa kwendlu kwihle, nokupeka, nento yonke epatelele kwinkwatalo nentlalo efaneleki- leyo yeledi lenyaniso. Nakuba inganyelwe yelwe kanye imfundo yencwadi kwesi sikula, into kuso epuhliweyo yimfundiso yentlalo. Ite ke lento yabeta yosula. Asiqali namhla ukulupalaza uluvo lwetu mayelana nemfundiso yentombi—olulo- lokuba ngekuqiniselwa ekupateni indlu ngobuhomba, ekupekeni nase kwenzeni intlalo mmandi emakaya. Imfundiso nje ye *Heading, Writing, Arithmetic, Geography ne Grammar*, ayinala, *in fact*, isisiqa- lekiso entlalweni yenkazana xa ingatanga yonganyelwe yimfundiso yokwazi imi- sebenzi yenkulalo, neyento ezintle zempato yendlu. Izikolo zomtinjana, ezijonge kwintlalo, ekangelwe zezi zo Miss Blair, ngezinxunywa kunene nga- mawetu. Zezona. Yo! Azi kungenziwa ntonina ukuba zande, zicume! ***

Ukuba besingengabo abantu abasebe- qeqeshekile kwisikolo sonyamezelo, ma- yelana nokukutshwa komzi wakowetu kwindibongo yobunyama okuyo ngenfo zalentlalo singene kuyo ye Nkosazana, ngewawute wawa ngesika qongqotwane umpefumlo wetu ngenfo esafumana kuyiyo Engqushwa ngalomcimbi wokutungwa kwetu umlomo. Sityile kwintlanganis eyayihlatyelwe Enqwebeni, sifumene izingqandendana zamadodana egqugula apa e elisingete imvisiviswano nommeli wase Dikeni e Palamente." Laye nalo igqugula elo lingasavisiswa nangumzi wase Ngqushwa, nalo selfwo- yika. Uhlali umzi awazi ukuba uhluwe ubuntu bawo embusweni ngumteto ka Sir G. Sprigg. Kukona kuyiye ezimkosini zase Ngqushwa kusukwa kulontlanganis. Singavuya ukuba amadodana Egqugula abe aqondile ukuba awana- kwenza nto egameni lomzi ngapandle kokuba ibe ivunye ngumzi nto; sitemba kanjako ukuba akasakubuye awuzindle umzi wakowawo entweni enje. ***

Ite yakuywa into ka Msutu, Inkosi u Tyefu, lomcimbi wokuba Inkosazana seyazisile ukuba ihlalele ukusipulapula isimangalo somzi Omnyama, yawuyivisa kwaoko. Yati akuseke bani, sekunjalo nje, onokuqogotyala. Ite oku kukutshwa komzi ekubeni ngabantu kulombuso, yinto ebfanelwe ukubinqelwa zinkosi kuba iteta ukuhluthwa komhlaba wazo, kwanelamali ziyinikwa ibhaso, zingasenazwi. Upina ke apo Umqgunukwebe angabi uyeva? Utsho wati umntwana we nkosi, lento ikwayileya wawuhlangene ngaye umzi Engqushwa eposini, mhlwa wawungangalele ukusikwa kwawo ngama- evotini—ukuba wona ungabi namfanelo yokutumela oyakuba zindlebe namelomo nomlomo wawo, kwinkwinda epete isiko lamolzi sikwo. Ingene nge- ntliziyo ngenko lonkosi kulemgudu yenziwayo. Engqushwa ungewa umntu esifi, "Engene u Tyefu, sezingee zonke ezinye Inkosi;" esisho efanele kuba le nkosi liciko lamaciko. ***

Kuleveki ke kwati qata abafana ababini besuka kwesinye sezikolo ezingalame- liyo ipepa. Baxokisiwe kwatiwa kulo ivenkile efandeswayo, bandoluka besu- kela eso sisulu. Bafike ingaziwa lonto apa. Beza ngamahasha zati inxamleko zabo zaba ngapezu kokuba batatabe ipeta lendaba ze bahlaulele ikota, ukuba Imvo bebyamkela ngebesindle kulo- nxamleko, bati ngapezulu bafumana Imvo. Tabatani Imvo. Noka nive ukuma nisukela izanga!

ABALIMI NA BARWEBI.

- E MARKENI.
E QONCE (Sept. 20).
Amaqanda, 3d to 8d ngedazini
Irasi eluhlaza, 3d to 8d ngekulu
Ihlabile, 1/6 to 2/10 ngekulu
Itapile, 6/ to 7/6 ngengxowa
Umbona, 2/1 to 2/6 ngekulu Amazimba, 1/9 to 2/4 ngekulu
Irasi, 1/8 to 1/9 ngekulu
Amatanga, 1/ ngedazini
Umbugo, 6/ to 7/6 ngekulu
Imbotyi, 2/6 to 2/10 ngekulu
Inkuni, 6/ to 2/6 ngefllara

- E RINI (Sept. 16).
Inkuni, 13/ to 27/ ngefllara
Ihlabile, 4/ to 4/6 ngekulu
Irasi eluhlaza, 1/8 ngedazini
Umbona, 6/3 ngengxowa
Irasi, 4/ ngengxowa
Ihlabile, 4/ ngengxowa
Umbugo, 10/ to 14/9 ngengxowa
Itapile, 2/4 to 8/ ngengxowa

- E DAYIMANI (Sept. 17).
Irasi, 12/ to 13/6 ngengxowa
Imbotyi, 20/ to 30/ ngengxowa
Umbugo, 20/ to 25/ ngengxowa
Isimili, 5/ to 7/ ngengxowa
Umbona, 15/ to 17/ ngengxowa
Ihlabile, 12/6 to 13/6 ngengxowa
Itapile, 9/6 to 17/5 ngengxowa
Amazimba, 16/6 to 17/6 ngengxowa

- E BHAYI (Sept. 19.)
Irasi, 3/6 to 3/9 ngekulu
Imbotvi, 3/6 to 10/ ngengxowa
Isimili, 4/ to 5/ ngekulu
Ibhoto, 1/ to 2/ ngeponti
Amaqanda, 7d to 1/ ngedazini
Inkuni, 15/ to 20/ ngefllara
Umbugo, 3/ to 7/ ngekulu
Umbona, 4/ to 4/9 ngekulu
Ihlabile, 4/ to 6/ ngekulu
Ihlabile ezinkoZO, 3/ to 4/ ngekulu
Lertyis, 10/ ngekulu
Itapil, 4/ to 10/ ngekulu

- E KOMANI (Sept. 17)
Inkuni, 8/ to 34/ ngefllara
Umbugo, 5/6 to 6/6 ngekulu
Umbona, 6/ to 8/ ngengxowa
Ihlabile, 2/3 to 5/ ngekulu
Isimili, 1/6 to 2/6 ngengxowa
Itapile, 3/ to 8/ ngengxowa
Amazimba, 6/6 ngengxowa
Amaqanda, 4d to 11d ngedazini
Ibhoto, 1/7 to 2/6 ngeponti

I Bhayi no Nyulo.

I Bhayi belidibene pezolo ukuba lixoke nkonyulo lwabatunywa, ingxoxo isekwe kwelicebo:—" Ekubeni umcimbi woku- nyula abatunywa bokusa umtandazo wetu kwinkunda ye Nkosazana kubona- kala ukuba uya kutabata ixesha elide, ngenxa yokuba singazani uluvo- lwetu namandla okulushicilela ngengeto yesi Ngesi; ekubeni kanjako; abatunywa kufuneka ingamadoda ate, anawo namandla okulushicilela uluvo l wawo ngengeto yesi Ngesi, eziqonda zonke ingontsi ngontsi zomteto (Constitution).— Ekubeni u Mr. Jabavu, njengompati wepepa elityila imvo zabantsundu, apo bonke balutyanda kona uluvo lwabo ngalomcimbi, enguye onokubazi abona bantu bangati benyulwe bawumele kakuhle umzi,—tina Bhayi, sicinga ukuba lomcimbi wonyulo lwabatunywa ungafutsha- niswa wenziwe kapukapu, ngokushiye- lwa kuye ukuba akete amadoda amabini nokuba matatu aya kuhamba naye ukuya pesheya; kanjako siyatembisa ukuba soxola ngabo bate babonwa nguye ukuba bafanele ukumpeleka —sitamba ukuba wonke umzi wotelela kwelicebo."

NATIVE OPINION

WEDNESDAY, SEPT. 21, 1887.

THE views of Colonel GRIFFITH, one of the candidates for Tembuland, are now before the public. They will, we venture to say, commend themselves to all right- thinking members of the community, in this manifesto Colonel GRIFFITH has touched lightly on almost all the matters which affect the people of the Taanskei. The vexed question of Titles to Traders, he disposes of in a manner that is fair and equitable both to the Traders and to the Natives. He thinks that

Traders who have occupied their stations for a number of years and have made sub stantial improvements of the land have a strong claim for consideration, and where it will not interfere with other vested interests, I certainly think they have a claim for title in the land in question.

As regards the infernal liquor trade, he will support the re-imposition of the Exise Duty, and advocate extended prohibited areas for the protection of the natives. Like many other people Colonel GRIFFITH thinks that the time has arrived that the Chief Magistracies should be abolished, and a Recorder appointed to adminster justice. In these sweeping changes the difficulty is always as to whether it is wise to pay a man for doing nothing at all, as would be the case when the Chief Magistrates are pensioned off, or pay them for some little service. On the Pondo question the Colonel holds sound views. He won't take them over as British subjects until they prefer a desire to be so taken over, but he should nevertheless hold them to their treaty engagements. He won't support the Government.

In allowing a practically secret association to regulate the affairs of the country, and therefore as Mr. Hofmeyr and the Bond party have the power of dictating a policy they should also take the responsibility of carrying it out, and thus bring power and responsibility together again.

He will try to secure for the Transkei the simple justice that it should have full representation in Parliament. These views should secure Col. GRIFFITH the full support of the constituency, and we are therefore sorry to observe a tendency to multiply candidates holding similar views which must result in so dividing those who should act together as gratuitously to assist one of the opposite school into the House. We warn our friends in Tembulnd to beware of hair-splitting.

Editorial Notes.

We have again most heartily to congratulate those who have to do with the conduct of the Peelton native Boys' School for the success it has achieved at the Government Inspector's Examination. The school was examined by Mr. Howe-Ely last week with the result that the pupils were grouped as follows according to Government Standards:—V. 6; IV. 9; III. 28; II. 18; I. 23. These figures are eloquent on the healthy tone of the school, and great credit is due to the Rev. W. B. Rubusana for the success in this splendid work. We understand that already the solid character of the education imparted has drawn native pupils from large distances, and no doubt the managers will soon have forced upon the question of putting up accommodation for boarders if the work continues to go on so satisfactorily.

The Cape Argus has been a great power in this country as well as in England; and we well remember the chagrin of the newspapers that supported Sir Gordon Sprigg in the fatuous native policy of

1880, over the influence that the *Cape Argus* exerted in England against almost the whole of the colonial press. The secret of its power then was that it was enlisted in the noble cause of even-handed justice to all her Majesty's subjects, and justice is one of the strongest forces in human affairs. We fear then that our contemporary is ruining its influence with reasonable men in the stand it has taken on the Registration Bill. Low or high the franchise has been surreptitiously raised above the heads of the bulk of the native people by the Registration Bill; and it is unworthy a journal of the Cape Argus' traditions to overlook, as it does in its reference to Mr. Chesson's letter, this fact.

In its neophyte zeal the *Cape Argus* charges Mr. Chesson with having, in his very temperate letter, misled the British public, wherein that gentleman says the famous 17th Clause "deprives of the franchise all natives whose qualifications are derived from communal occupation." The *Cape Argus* in questioning the accuracy of this shows that it does not know what it is writing about; and we confess nothing has caused greater grief than the apostasy of the *Cape Argus* on native matters.

England and Native Disfranchisement.

From newspapers which came by the mail from Europe we cull the following items which cannot but be of interest to our readers:—

THE NATIVE DEPUTATION.

A novel deputation, says the *Daily News*, will shortly visit England. The natives of the Cape Colony believe that under one of the clauses of the Parliamentary Registration Bill which has lately passed the Cape Legislature they will be practically disfranchised. With the support of a large number of the colonists, they are now raising a subscription to defray the expenses of a native deputation to England in order to protest against the measure. Their spokesmen have formally notified to the Governor their intention to petition the Queen; and they have also communicated with their friends in this country.

DISFRANCHISEMENT ACT.

The following letter appears in the *Times*:—" SIR,—When in the year 1853 a constitution was granted to the Cape Colony, the Imperial Government embodied in it the principle of equal political rights, with a view, as the Duke of Newcastle said, to promote the union of all Her Majesty's subjects at the Cape, without distinction of colour or race. The late Mr. Porter, well-known in South Africa, both as a lawyer and a statesman, in more than one great speech eloquently enforced the same principle. He denied that any capitalist or landowner need fear that they would lose a penny or an acre by the representatives of the coloured population.

"Let," he said, "the well-conducted coloured man feel that he has, as it were, a stake in the Colony; that he is not treated like an alien or an outcast, a rogue or a vagabond, but as a member of the family—a child of the house; and thus the temptation will be withdrawn to have recourse to lawless modes of averting threatened evils."

"The franchise on this basis has existed for 34 years; and although the natives generally have not largely availed themselves of the privilege thus placed within their reach, it has been greatly valued by the representative men of the race. Owing to the peculiar geographical distribution of the native population, they are only able to influence the elections in 14 constituencies. It is not alleged that they have in any way abused their trust, or sought to elect representatives who were disloyal to the Queen or hostile to British Rule. Indeed, the very reverse of this may be said without fear of contradiction. Nevertheless, in this year of the Queen's jubilee an attempt has been made, and thus far successfully, to disfranchise a large number of Her Majesty's loyal coloured subjects in the Colony.

"This injustice has been accomplished by a side wind. Clause 17 of the Parliamentary Registration Bill, which has just passed the Cape Legislature, deprives of the franchise all natives whose qualification are derived from communal occupation; and we learn, on good authority, that the effect of enforcing this clause will be the wholesale disfranchisement of the coloured voters. It is only right to state that many of the most honoured names in the Legislature were among those who voted against the Bill, and that the minority also included the leading citizens of British extraction in the House. Mr. Leonard, ex-Attorney-General, and one of the first lawyers in the Colony, conclusively showed, in a luminous speech, that the title of the measure was most misleading, and that in reality it was a Disfranchising Bill. The natives, with a true instinct of the danger to which they are exposed, are of the same opinion, and are consequently acting together in defence of their rights. Mr. J. Tengo Jabavu, editor of *Native Public Opinion*, in asking for our help, informs us that at a mass meeting of natives held lately at Port Elizabeth it was decided to send a deputation to England to appeal to the Secretary of State. Sir Robert Fowler has been in communication with Sir Henry Holland on the subject; and from Mr. Meade's reply we are glad to learn that Sir Hercules Robinson has been asked to report fully on the exact effect of the Bill.

I think your readers will agree with us that this is a right step to take. If inquiry should show that the Bill would only affect a few voters, then undue importance ought not to be attached to it; but if, on the other hand, as our friends believe, it will have the effect of disfranchising the great body of the natives who have hitherto been on the register then it is manifest that it may be the duty of Her Majesty's Government to disallow the Bill. This view appears the more reasonable because the question has not been submitted in any form to the decision of the constituencies, and also because a general election is pending.—I remain, Sir, your obedient servant

"F. W. CHESSON,
Aborigines Protection Society, Broadway Chambers, Westminster, Aug. 20."

AMAYEZA

ADUME KUNENE
KA

JESSIE SHAW (Unogqala),

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaulenza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucocoka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setefu nangenxa yokuba enziwe ngemifune engingwayo ukuba ingamayeza.

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

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 zingqangambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

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

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqamba komzimba, Ukuti-Nqi kwa malungu ukuzakana, njalo, njalo.

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

UMNCWANE WESIHLAHLA
(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

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

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

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

IGUDISA (Emollientine).

Into elunge kunene etanjiswayo ebonza bubebuhle bugude ubuso.

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

Izalatio zendlela yoku wasbenzisa zishicilelwe ngokuzalisekileyo zatwa nca kwi bhotilana nezi-tofilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambani ungenawo lamayeza esirweqe sokulumkela okungekehl.

Akandwa enziwa ngu JESSE SHAW, Igaira elisebenza ngemiza, e Bhofofo, atengiswa nguye ngo bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e tree State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & Co., D Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
E ngusha—W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

ELIKA

ORSMOND
IYEZA ELIKULULASE AFRIKA.
Yincindi yengcambu zemiti yeli-
lizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwesisu, 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 nge Ngesi, Jelimeni, si Bhulu nesi Xbosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umnino, nliyaleza ngengqiniseko eliyenza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intukn ezilishumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xbosa.

Lilungiselelwa umnino kapela ngu

G. E COOK

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke lkoloni.

ISAZISO ESIKULU.

—o—

Amayeza ka (Nogqala) Jesse
Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izitampo nokuba yi mali chamba ngepepa l-positi (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.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

DYER AND DYER

ABA MBESI

BENTLOBO ZONKE ZE NGUBO

Bafikelwa zimpahla, ezintsha ngo stemele bonke abafikayo. Ezi mpahla niya kuzi fumana Zizezona

ZITSHIPU ENTENGISWENI.

Xa uhambele e Qonce yiti gxada kuleyo ndlu inkulu ye Ngubo yo

DYER & DYER

Pambi kokuba utenge kwezinye izindlu.

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 gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele— xa umntu ebhehlwe lihashe elingwevu nokuba 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/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjiwa kwi ntlobo zonke zezi londa nama dyungundungu—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 zigcinwe.

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

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH;
e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.
CHARLES J. STIRKUmtengisi we Mpahla eyi Ntsimbi ayi-
tengisa ingumqulu na nganye,
CHURCH SQUARE,

E-RINI.

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.

U BOYA

Zishelani ezimbini ngeponti.

W. O. CARTER & CO.
Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa :—

QONDANI!

Umnikelo wamaphepheke wo
1887-88.UMZI ontsundu omele umandla wase
Qonce uyatyelwa ukuba

Irafu Yamaphepheke

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 Leshelani ngendlu. Kwakona ngalo eloxesha abalunge e Xesi mabahlale ku Mr. KING, abalunge ku Qoboqobo ku Mr. VERITY, abalunge e Tamara ku Mr. DICK.

Emva ko 29 September eyakuba ingahlawulanga iyaku nikelwa ku MAGQWETA ukuba ayibute. Ayakuti ke ubani oyakuba engabhatalanga de kwayileyomini amelwe kuhlaula Ishumi elo leshelani, selintole elizishelani ezimbini, kwanendleko yama-gqweta ngendlu nganye. Impahla iyakuti-njwa itengiswe. Yonke ke lonto iyakudala indleko.

Akunguwo umnqweno ka Rulumeni ukutimba impahla yabantu, mhlaimbi ukuba. nyanzela ukuba babhalele imali en gapezu kweshumi leshelani ngendlu. Kodwa ukuba abantu abavumi ukuyihlaula IMALI YAMAPHEPEHEKE ise limesha, ukuba bayadukisa, akuko nto yimbi enokwenzwa ngapandle kokuba ibizwe ngokugadalala.

Ndinga ke abantu bangabonisa ukuba banayo intelekelelo, nokuba kulungelo labo ukuba bahlaule Ishumi Leshelani ngendlu ngapambi kosuku lwa 29 September, endaweni yokuba bamelwe kuhlaule ne yesohlwavyo kwanendleko yama-gqweta; itinjwe impahla yabo itengiswe ngento engeyakolonto kuba besuke bakunyabela ukuhlaula ngapambi ko 29 September.

Landelani icebo elilungileyo xa niiniikwe ise limesha.

W. B. CHALMERS,

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

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu! e Qonce ukangele emarken. Kufike into eninzi yonoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

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Zama xegokazi.

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Zama xego kuba kaloko ezintlobo zombi, m zabantu kufuneka zigcinwe fudumlelyo ngobu busika.

I-BLANKETE

Zama dodana.

I-BLANKETE

Zomtinjana.

I-BLANKETE

Zaba sebe zakutshata.

I-BLANKETE

Zaba sanduku tshata, Ukuqaula inteta singati ! Blankete ziyalala ezifanele nabanina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

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

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