

IZIMVO ZABANTSUNDU

KING WILLIAM'S TOWN, NGO-MGQIBELO, FEBRUARY 4, 1888.

IFANDESI

IFANDESI

IXABISO 3d.]

OZELWEYO.

[No. 168.

GONTSHI.—E Waterford, Kubusi, inko- sikazi ka Mr. JAMES GONTSHI. ibeleke inkwenkwe nge 22 ka January, 1888.

OTSHATILEYO.

NCAPAYI—TELE—Endwana ngo 3rd Fl January, 1888, kwatshatsha u KENNETH MCALPIN NCAPAYI no FANNY JOSEPH TELE, ngu Rev. J. Mahonga.

ABABHUBHILEYO.

MLANDA—Ngo 4 January, 1888, e Heald Town, kubhubhe u JAMES MACWILE MLANDU, unyana, wesi bonda sase Hebehebe. Izihlobo mazamkele lompana.

HLATI.—E Rini, ngo 15 January, 1888, kubhubhe u HAKLES NONGWANGWA, unyana wo CHARLES no GEORGINA HLATI base Tinara. Ubndala ngumnyaka one ntsnku ezi 17. Izilobho mazamkele lombiko. January, 1888. CHARLES HLATI.

I-ALMANAK YE MVO, 1888.

LIBHASO kubamkelibe Mvo ; ongenguye- umamkeli we pepa eli, woyifumana akutumela izitampu zesheleni. Mvo Office, 3 February, 1888.

ELIKA

ORSMOND
IYEZA ELIKULU
LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

UMPILISIWEZILWELWE

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

aapilisiweyo nendle- la elisetyenxiswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

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

Lilungiselelwa umninilo kupela ngu

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G E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

ci

DYER & DYER

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10, INTSUKU EZILISHUMI 10,

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Ingubo zehlobo zitotywe ngokukodwa. Zonke impahla ze strooi ziyakutengiswa ngamanani apantsi.

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CHARLES J. STIRK,.

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

CHURCH SQUARE,

E RINI.

Inyama ne Zonka,

Nento ezinjenge kofa ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

UBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo. Njengomnqweno wake wokukonza umzi uyazisa ukuba UVule isebe e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane habile entle ne groom elungileyo. Yonke lento ngamanani apantsi kunene. Indawo inkulu ilungele zonke intlobo nendidi zabantu. Kamze kuzibonela isimanga sika 1888.

Durban Street, King Williamstown, January, 1888.

EZABABHALELI.

UMZI OWENZAKELEYO.

NKOSI, Mhleli wepepa lamadoda. ndi- vumele nam kendifake amazwana kwelo pepa lako kuba natn ndiyindoda, akufu- neki ndite tu. Ndine ndawo kwinteto ka Mr. Pamla no Sir G. Sprigg, ebonakele kwi ka January 4th, abebe nayo e Qonce. Ke nditi lomfundisi ngumenzi **wezimapha** o wezinto esinkulu; besisate **manqayi yimbhali** yake abe yenzile yanaa | Mfengu ama Xhosa. Namhla kuhla esinye **isimanga** engekasi lungisi neso- kuqala. Ndimangalisiwe yindawo yo- kuba ade umfundisi alutate lonke uhlanga aye kulutengisa ku Mabhulu. Kazi lento atenjisiwe yona umfundisi yintonina, injamina? ukude ati u mfundisi ngomlomo wake kanye: olu laulo lwalo Rulumeute ka Sir Gordon Sprigg siyakolwa lulo. **Nokude** ati kwayena ngesibheni **asa- mkelekanga** kwabanye abantu abantsun- du abane ngqondo, kupela sesika Mr. Jabavu, nguywe lomntu umemezayo. Ndingavuywa ukwazi ukuba ngobanina abo bantu ati u Mr. Pamla bane ngqondo. Ingqondo zabo zibaluleke enini? Kuba mna andibazi, ndikolwa ukuba andide- dwa, sibandinzi, tina bantu singa singa bazi abo bantu bane ngqondo. Enye indawo yile uti, lento yeka Jabavu. Ukuba yeka Mr. Jabavu yedwa lento, lelantina elilizwi livakala kuwo onke amagumbi omhlaba wase Afrika alilayo ngesibheni o ngo Tungumlomo? Nditi ndakufika kule ndawo ndibe liyilo, ukude umfundisi agebe intlanganiso engaka yamadoda ebise Qonce, eyateta yabona, yagqiba kwelokuba makubhe- nwe, kuba kulungile, kubhenwe. Mhleli kaundinyamezele ndikukataze ndituna ukupaula lendawana : Kuqala ndifumene kwipepa le 18th January le Mvo ukuba u Mr. Pamla uyafudukwa kwi Mvo *Zaba- ntsundu*. Ke nditi u Mr. Pamla maza- yibeke pantsi impahla ke kutetwe, kuba lento ayenzileyo inkulu ayifanele kufu- mane iyekwe, sokakwa oko ukuti kwa- kutetwa abe selebalekela empahleni, kobonakala ngaki lento ayenzileyo ibilinqhinga lokupuma *Ezimveni*. Makati ukuba uyapuma, makapume ngoxolo, lixolile, lipelile into etetwayo. Akayi kuqondwa ngabantu. Makutetwe ape- ndule, kuba kumelwe ukutetwa ngento le, umzi wenzakele. Ndinga angaviyo- nda umfundisi lendawo yokuba umzi wenzakele yilento. Kanjako ngo Tung - Umlomo lo lenzakele lonke lizwe, liya lila. Xa siwashiya amahlilili, liya lila lonke yile mpatso ka Sir G. Sprigg. Enye indawo u Mr. Pamla ulindele imbeko, ezibika kakulu ngokunganga- fumana imbeko; ke makazi ukuba imbeko le yona ibingenguye omaka zibike, ibiko yona, bonke bebembekile; kodwa ke itatwe nguye ngesandla sake. **Ndifike** ndixakwe ukuba uya kutiwanina ukunikwa imbeko elixa atengise ngo- hlanga lwaqowabo. Namhla singama koboka ngokutengiswa ngubawo wetu. Sitinina ukumnika imbeko elixa sililiswa zinqwelo kuza kutyabuka izandla.

Ufuna imbeko u Mr. Pamla, akazange eve kutetwa ngaye kakubi ngapambili kokuba namhla enjenje ukuteta, besi- mbekile lenke elixehsa u Mr. Pamla, uti makanikwe imbeko eteta lento nje yena. Hai iliso ukungaboni ngasemva kwekosi, tina apa namhla Amabhulu asina ade akhote unyayo ngento eyenziwe ngu mfundisi ukuba niti kwayo. Buyisa inteto yako, nokuba unengqondo enga- pezulu kweya banye abantu umelwe ukuposisa pantsi kwelanga. Manditsho- nele ndingun.

VAL' UMLOMO.

Kwa Hala. U REV. C. PAMLA NO SIRG. SPRIGG. Transkei, 23 Jan., 1888.

NKOSI YAM,—Andimtu uke akukataze, kaundincede undifakele lomgcana mnye ngenento ka Mr. Pamla, anchatshe ngayo umzi upela, ukusuke umfundisi awuda- nise kangaka umzi! Tina bantu bam- nyama de ngati siqalekisiwe ngalento yo- kuswela ukuba sibe *zwinye*—ngokuko- dwa esi sizwe sase Mbo, asivani kwase- dwa. U Mr. Pamla ngenqangata nokuba unendawo azitandayo ku Tung' Umlomo ade awuvule owake umlomo, atsho kulo- mntu wamenzela Utung' Umlomo uku- bulala tina — kuzo ke kanti kunekutsho umntu omnyama kanye ati, uyakolwa ngu Tung' Umlomo. Yinina mfundisi ulunchatshelelana nina uhlanga? Yinina ukuba uzenze u Judasi? Kanti yena u Judasi wayebangwe yimali ukuze ancha- tshe Inkosi. Wena ke ubangwe yinina? Ukuba ungaba ubangwe yindawana apa etive tshiti ngu W. T. K. yokuba mhla- imbi ungaba unentinyano no Mr. Jabavu. Uyakuzaza ntonina ke kulonto? Ngati kodwa ungazuzza izinyeliso nezizweko eluntwini oluntsundu. Kuba tina asi- kwazi ukulwela kwako uhlangu—yena siyamazi. Shuinayela wena, nango umse- benzi wako osiwela ngawo! Lo wona, hayi akwazi.

Mhlaambi uba wena wofumana iwonga (njengokuba ndikwazi ukuba uyindoda elitandayo), ngumotsho, endaweni yalo uyakutobeka. Uxolo Mhleli, buhlungu bentliziyo.

MTELELI.

INTETO KA REV. C. PAMLA.

MHLELI.—Ndiyacelela kwelo pepa lako indawana encinane yokuke ndifake imi- gcana embalwa malunga nenteto endiyi bone epepeni lako le 4th January, 1888, ekufakwa inteto ke Mr. C. Pamla no Sir G. Sprigg, abahlangana e Qonce. Ke andifuni kubonakalisa olwam uluvo malunga nengxoxo zabo, kodwa ndituna ukubulela inyameko ka Mr. O. Pamla ukufuna ukuya kutiyila uluvo lwake, malunga nenteto eyanikwa ngumzi wakowetu. Ke kute kum kwakubi ndakufumana kumlhali wo Mhleli we Mvo, inteto eto ichase uluvo Luka Rev. C. Pamla ngohlobo olungaka, kuba lento iyintento esukuba ipakati komzi ati amadoda omzi ahluhlane kakade, anga boni cebo landoda nyc, kuba ingcinga yomntu omnye nayo iyeyiselisa ngama- nye amaxa. Namhlanje ke kuvule indoda elwela uhlanga u Mr. Pamla, nje ngo Mr. J. T. Jabavu uyone olingayo, kuba abambene ke ngale nento yawo afuna ukuba tina Bambo manisibonise ngale mvaba sifunde. Kangela kwinteto ka Mr. Pamla, *Imvo*, Jan. 18, 1888. Kuko inteto kwi *Mvo* ye 11th Jan., 1888, ka W. T. K., wase Rimi, etl—bendingazi, kodwa **ibusitete** ngamalungelo ka Rev. Pamla **kobanakele** ke ukuba lenteto veyokushwabula. Ke umhlobo **wam** ndimecla ukuba ake afunde *Imvo* ye 4th January, 1888, afunde kwintlangano kawku Pamla no Sir G. Sprigg, ayeke **umhlali** wo Mhleli, uya kubona ukuba kwakupendulwana.

Undixolele, ndiya egqotweni. Kaloku ke kuko kanjako inteto ka Mr. James Samyala kwi *Mvo* ye 18th inst.—uteta ngokutyanda igila. Nenento zika Mr. J. T. Jabavu, ayokuteta ngendaba ezilu- ngileyo, nangama vezandele. Ndingati kumhlobo lowo, wakolisa u Mr. Pamla ukuzityanda igila, kuba bendingazi ukuba nisiquba ngamadolo, ninelizwi eliyi Mbhambhamxhelo. Malunga ne- nteto ka Mr. Jabavu ndingati,—ukolisile u Mr. Pamla ukuba angayipenduli xa ebona ukuba ayimfanele, kuba no Mr. Jabavu wayebone imfanelo kulo nteto yake.

Malunga nendaba ezilungileyo, leyo andingayipati kuba oko kiikugxeka kuba wayengenzi sono umfundisi lowo ngokuteta no Sir G. Sprigg ngama vezandele. Ndimcela umhlobo **wam** lowo ukuba makangele kwi *Mvo* ye 4th January, 1888, ku mhlati ka Sir G. Sprigg no Rev. C. Pamla, angabona apo ukuba lenteto u Mr. Pamla wayiteta ngobuciko.

Ukuqukumbela ndingati, ndimosizi ngabantu bakowetu abangcinga imfu- tshane, abati ngayo bambangela ukuba u Rev. Pamla makabhale lenecwadi ayi bhale kwi *Mvo* ye 18th January, 1888. Kubonakala ukuba tina Bam bo masifune lengxoxo yanekwa ngumzi, kuba u Mhleli neqela lake banje nge sapompolo. Uti umntu akutyayila uluvo lwake, kubo- nakale ukuba uvule, iti nenteto yake ixekwe, kude kuyokufikwa nase mzi- mbeni wake, kudlulwa kuwo, kufunwe umpe funlo. Mna andivumeli Mhleli, kanjako no Mr. Pamla andivumeli, kodwa nditi bayakolisa basikomele tina Bambo, ize sizifune ngokwetu esinga mlandelayo ; kodwa silumkele ukugweba inteto yomnye kuko ngokuti ayina siqhamo. Ungadinyana nangomso mlo ka Pamla kukuya kuvela uhlanga lwa- kwenu ngendawo endizi kankanyileyo ngasentla. Isiqhamo asilindelwe mntu mhla kutyalwayo; kanjako asityala lamtyali nkungahlanzi kointi. Nawe mfo ka Jabavu, ungadinyana nangomso ukumana ubonisa imfama zakowenu amalinga angenziwa luhlanga, kuba isiziba siyiwa ngodondolo. Kwanye nge gqira elinika umntu umchiza, kuba lingatsho ukuti uya kumpilisa, kodwa litemba amandla eyeza nokunceda kwalo kwabanye; adule umntu, afe pezu koko. Elo gqira alihlahla, neyeza elo alihlahli, libuyele lilinge kwangalo kwabanye. Nawe Mhleli **ungatyalwa** zinteto zetu, siya kumana ukuwa ngapa nangapa. Vusa wena uxele umfazi onamanwele. Undixolele ngendawo endiyitatileyo ubukulu bayo, andimtu ukukataza futi. Ndingowako,

K. G. M. A.

East Griqualand, 24th January, 1888. [Idlala emehlweni omzi, kwinteto ka Mr. Pamla no Sir Gordon Sprigg kukuti, ezindlebeni zelonene, *uyakolwa* yimpato abapete ngaye abantsundu u Sir G. Sprigg. Lompatso se yaziwa nguye **wol- nke** uburabaxa bayo. Ubona uAutetele- lwa Aomzi AoAo Aumcomana lombhali? Inteto yaAe ayityileAile.—EDITOR *Imvo*.]

UMBULELO NGEMBONGI.

Ndiyawubulela amagama embongi akwi “Mvo” ye 18 January. Lamagama nga- wesiqngata esincinane. Zimbi **imbongi** endizivileyo ngabantu *zezi*—ngu Halom Ngxito, wase Regu, no Nojaholo, e Gxwe- tera. Mqikela Mwandle, e Gccbulu, Ma- wxyana Njokweni, eMpekweni. Ndiva ngati kuko isiqwala esibonga u Captain Blyth pesheya kwe Nciba, kwaye kusitiwa eXalanga kuko imbongi engu- mkokeli; bati kukwako enye nge Nyaa- ra. Ndiubulela amagama akum; nditi ndaziseni ngezi ndizitandabuzayo amaga- ma azo kwezindawo. Mawetu zipina imbongi? Izizatu zo- kuba umzi ndiwupitizelise *zezi*:—1. *Ngum- mntu onjanina imbongi?* Imbongi iti xa iwuvulayo umlomo wayo itsho kuqala ngezizweko ezide ziqumbise, kanti gcina imbuyekizo yalomazwi. Ngumntu onte- to ibanga usizi umhlaambi uvuyo ; yindo- da etsho ngomtyangampo owotusa nehili- hili. Iti yakutsho imbongi kushukume nengwaku utike selifunga ngati ngumntu oya kwenza into. Yaka yatsho amadoda ashiya inqholwa xa zibhulwayo. Imbo- ngi ihlanganisa imhlabi eyalanayo, itsho amaxelelo namaxumbulu anone- lele izinto zococoko ; itutuzela abantliziyo zopayo, itantasa imilwelwe, yomeleza amarotti, inje ngeyeza elingumpilisi we- nene.

2. *Zonk' izizwe zine mbongi*.—Ndidla ngokuti xa ndifunda incwadi zombongi zase Mangesini, ati kum umlungu “Uya- yiqondana into oyifundayo?” nditi nda- nku! mna “Ewe,” aze ati yena “Hlilwe- nje nakwabantsundu apa kuko abanomo- ya wembongi na,” nditi ndakuti “Ewe bako,” ati yena “Zipina imbongi zenu?” ndizive ndinyele. Ngazwinye nditi mzi wakowetu sinombonzi ziko, zivyo- meleni zibonge. Beziko ebuqubeni zibo- nga o Rili, no Langalibalele njalo- njalo— ziyekeni zibonge de ziti nobocotelo bazo zize kuncoma neli Gosa linyawo zimfu- mfu zinyatela pezu kwe golide.

Lomntu wati ukubonga sisono akwaba bendimazi, ngeningambulisi kuba ugwi- nte abona bantu banoncedo. Ndidiqiba ngeliti zikuluzise Batenjini nakwa Gca- Jeka, zinxiba- mxaka zise lwardle, nani baminweba mhle bese mahlitani, ndi- necedeni ngamagama embongi. Mdissase- benzela ubanjwa- ngazibini, uvele-tshona, endiya kukwela kuyi xa ndihamba ndi- zibona kwinyanga ezizayo xa impho ivu- ma.

JAMES J BOVULA Telegraph Office, Kimberley, 28 January, 1888

INTETO KA REV. C. PAMLA.

Yinto exake wonke umzi ontsundu; nediane wonke umlesi wamapepa ove- lana nabantsundu ukuba ukuba chielinge lomfo ka Pamla uyakolwa yena yilampa- to ka Sir G. Sprigg. Apete ngayo umntu ontsundu.

Idanisa ngakumbi inteto yalomfundisi xa wayelanga ukuzitetelela, (lihlahlo indo- da engaka) usuke kwaba kukona angati uteta into angayicinganga. Inteto yake yafana neye zibonda zapesheya kwe Nciba ezayenza e Ngamkawe zitelela ku Capt. Blyth xa waye qalekisa intla- nganiso zomanyano.

Namhlanje wonke umntu nokuba ngo- ntsundu nokuba ngomhlope angatsho ukuti hai umntu omnyama, into enga- soze ibe nangqondo yobuntu (imfene) unyanisile u Mr Tom Watkins inene elibekekileyo nelingazenzisiyo ukwela umntu ontsundu ukuti xa atetayo ngolu- hlangano Iwalamane, “ lomfundisi uyi (Nigger) opantsi ongenaku qiniseka ngo- kwenyaniso ilizwi elifaneleyo kwisida-

lwa esinjalo.” Nento etetwa lipepa lase Bhayi— Namatambo ama Bhulu awafayo ayabeta- betana ngenxa yokuvuywa yinteto ka Pamla.

Fan' ukuba inkulu into atenjisiwe nga- yo oka Pamla ngu Sir G. Sprigg. Na- kweli lokuti abafana mabaye kuhlala ezidlopinini, fan' ukuba utenjisiwe ngo- mhlabi, apo bohlaa kona abake onyana. Sinosizi ukuti nonyana waka omkulu wayeko kulento eyiva ngezake indlebe. Lonto ke isibangela ukuba singabina- zintloni inkulu into atenjisiwe ngayo lomfundisi emakube nonyana lowo wayiva ete cwaka nje.

Make sibekise uiubuzo ku Mr. Pamla ukuze umzi ontsundu uxole:—Yintoni oyibona ilungile kulempato ka Sprigg yabantsundu ? Sixelele nokuba inye nokuba zimbini: Kuba siyakuti tina, wena uvumelana nokuba kulungile ukuba Abatembu mabahlutwe umhlaba uti ma- zivulwe inkanti: ect, ect. Azi okokuba lomfundisi akanelisivena yinto yokuba ngumlungisi we Ramente kwimpambano ezinazo.

Ngati lomfundisi ufana nenxenyi ye- zibonda zapesheya kwe Nciba: “ osiya- bulela.” U Mr Mfundisi u Pamla ngati ubulela lento kutwa yinikisi. Wo- nke ubani ovelana nohlanga wondixole- la ukutyuntya kangaka. Hamba wena nto ka Jabavu. nawe nto ka Gontshi, be- niba kobanjanina — Kumbulani ngo Moses xa wayesiti unceda abantu bakwo- wabo (funda Exd. II 13 to 15) mandiyekwe. ndim

OWASE NGQUSHWA.

DORDRECHT.

[IVELA KUMBHALELI]

REGISTRATION.

January 27, 1888. Imantyi yase Dodoloro iyakutabata isii- hlahlo sawo ngomhla weshumi elinesibho- zo ku Ndaza (18th February), umsebenzi uyakuba ngowokuhlaza amagama afane- le” ukuvota ukumandla wase Wodehouse, oquka i Cacadu, ne Lady Frere. Bayace- lwa bonke abanebango ukuba maze bangaposisani nalomini ukuza kuxhasa ibango labo. Nantso ke into ebenika- de nyilindele mpindini yase Batenjini. Amagama achasiweyo wona yinkungu ne langa. Into zo Pelem singavuya sizibo- nile.

AMATYALA.

Kuluvuyo ukubona ukuba amatyala obusela aya encipa ngokuncipia apa e Dodoloro. Lento ixela ukuba umzi ontsundu usebenzela pambili.

UMHLANGA.

Lomlambo ungu Mhlanga ubufanele ukudunyiswa, kuba awuzange ube sema- tyaleni ngenxa yobusela kanti umiwe zizizwe ngezizwe— ngamadoda ongati ufi- ke emhlabeni wakona, uti xa ute tu ugqi- be ngeliti umiwe ngama Jamani- kanti asinto yaziwayo kona i Jamani—uhli- nywa ungaka wonke, ujikeliswe. Ihlabi, ne- nqholowa ezilinywa ngamaqabanama- gqoboka ungasuke umangaliswe. Izibo- nda ezipele lomhlaba zibini, yinto ka Ntsimbani, nento ka Mbele—into embi kulamadoda inye, kuba *Imvo* akayitazi— yiyo lento ibange ukuba abennye umntu owamkela *Imvo*, umfo ka Sibelekwana, obubele buvuza njengamanzu—mdide ndi- ti fan' ukuba wenziswa kukuba esamkela *Imvo*. “IMVO.”

Into ebanga ukuba ipepa litandeke, ku- kuti eso isitili sibe nendatyana zaso—yi- nto eninzi ebangwe ngalamangaku uku- ba imane ukuqubeka kwi Gosa lalapa ifuna ukwamkela *Imvo*, i Gosa selemeqela lamagama amatsha afuna ukwamkela *Imvo*, koko i Gosa liti lifuna imali nga- pambi kokuba liwatumele amagama: uze lenqwelo ye *Mvo* ithambe. Singa- tabata uze wasikelela ukuba lo ngumteto na? [Nguwolw.] Singati kanti sityelw' indlala li Gosa. Baninzi ababemisele uku- ba iyakuti yakufa lenyanga batumele inkozo zabo.

IKAYA LABANTSUNDU.

Singavuya kakulu kuke kwako *indoda na* engake yenze ikaya apa e *Dodoloro*. Siyatamba ukuba ingamemelela, kuba lo ngumnto wayo yonke impi epuma e Transkei isinga e Dayimani; yinto esuke ibembi ukubona abantu bedinga ngolu- hlobo, ukufuna indawo zokulala kwane- zokutya, inani labantu abagqita apa be- vela e Dayimani kwanabasayayo; ngemi- ni inye libakufupi kumashumi amahlanu, kwanezikulu zase Batenjini unganxa zidinga. Mayike ivele indoda, ike ize kwenza amalanga, yoti ukuba ayifumele- li iyekwe. Lento ili Kaya Labantsundu, ibipanele ukubako kuzo zonke idolopu— kunjalonje yonke lempi igqita apa impa- kato yayo ngati ilungile. Singatakazela kakulu sike sabona owebala letu esiza kwenza amalanga anjalo apa.

ABAHAMBELI E BHAYI.

U Rev. John Msikinya ufikele kwa Mr. Wauchope ngo-Mvulo 16 Jan., selevela kumminawe wake e Tinara. Ebusweni akuko nento umahluko, kuba kusantshu- la lamijila yo 1875. Ngenqondo yindo- doda ejiyileyo. Sinive xa ashumayelayo e Rabe nge Cawa 22 Jan., ukumka kom- hla, seva sinomona, wanga ulahlwiwe ngapa e Alvani. Singa “angandlela ntle” ukusinga ekaya, nakuba silila tina base Bhayi ukuba esuke weza yedwa apa, wa- lushiya e Dikeni usapo lwake. Kumhla alibonayo i Bhayi

U Rev. Elijah Makiwane usekwanguye —betu nguye epela. Incoko elikulu, esi- hleke kwada kwa buhlungu intumbu. Kodwa ute akudibana nento kaSilwanga- ngubo xa ibalisa ngamabhenu- bhentsu amhla kwadibana nentokazi ka- --ma- lungu neqina **lontshato**, waqengwa pantsi umfundisi—waka wamiwa yintsi- ni, wada u Mrs. Silwanganqo waputu- ma ibhotile ye jinyihyiva. Ute akuvuka umfundisi—esahlaka—u Mr. W. Lembal bendiba yindaba yakwa mkwekazi imnandi, kawuyibalise emapeeni, inesifundo esikulu. Eloxa ke u Mrs. Silwanganqo umana ukuti—“ Yes, I got you nicely dear—just in time to undo your plans ”— banduluke okunye abafundisi. Intshumayelo yokuhlwa kwe Cawa e Rabeyenziwe ngu Rev. E.Makiwane—ya- mmandi kanye. Zombini zise zibalata pezulu—cyokuqala ixela ikaya lokupuma eyokugqibela indlela yokuya kona— umntwana ozelweyo ongu Yesu.

Nge-Cawa ye 15 Jan., 1888 e Rabe, ku- sasa inkonzo ibanjwe ngu Rev. James Lwana. Eminni ibe ngu Rev. B. S. Dlepu, ngokuhlwa ibe ngu Rev. E. Magaba. Zayola zancamisazontatu. Eyakusasa ipulwapulwe njengesiyalolo kumzali. Eye- sibini yayola ngobushushu bayo nokupe- ngulala inliziyo. Eyesitatu amandla ayo kukuba *practical*. Emva kwayo si- pume sizifuna ukuba singawona ama Kristu

Native Opinion,

SATURDAY, FEBRUARY 4.1888.

The “King” LAST week we ven- M.P.’s on the [tured to pitch the situation. ,

key-note of the speech that Mr. SOLOMON was about to deliver at Kei Road on Saturday last. If he did not see the article, then by some intuition he must have caught the note, for Mr. SOLOMON delivered a very peppery speech against the actions and con- duct of the Bond school of politicians with whom the present Ministers are closely identified. Mr. W. J. WARREN, the senior member, opened with a rapid review of the measures of last Session, criticising what he considered were their defects as he went along. He dwelt at some length on the Registration Act which, not to mention other reasons, he opposed as the recrudescence of the SPRIGG policy of stirring up the Natives. He carried the farmers with him when he reminded them as a class of the fruits of that policy as they wit- nessed them in the last wars. It is a pity this bit of ancient history led to almost endless recrimination among a section of the audience, which showed that Mr. WARREN’S shot had told. Mr. SOLOMON fol- lowed in a lively and energetic speech, in which he did full justice to the topics of the day. The Rail- ways, the ultimate extension of which he said lay with the Free State, came first. He favoured the shortest extension to the Gold Fields from Burghersdorp *via* Bethulie, but rumour has it that the Colesberg extension was preferred by the Free State Under the circumstances he would advocate such a junction as would place the Frontier on a fair footing as regards access to the

Gold Fields. He expressed a trust that the Government would be courageous enough to introduce a measure embodying the Lesseyton- Conway junction and not leave the matter to be scrambled for on the floor of the House. All fair-minded men will acknowledge with Mr. SOLOMON that this junction is not only in the interests of the Frontier but also of the Colony at large. He called attention to the lamentable blunder of the present Government in rejecting the overtures of Presi- dent KRUGER as regards railway extension to the Transvaal and a Customs’ Union,— action which had made the Transvaal Government to be disgusted with the Cape Colony and to turn its attention towards Delagoa Bay. After combating the silly reports, insidiously circulated by his political enemies, that he was inimical to the interests of the farmers, and of his constituents, Mr. SOLOMON entered into a long and convincing argument to justify his attitude of opposition against the present Ministry. He argued, with truth and force, that the SPRIGG Ministry was in office but not in power, and that all the power was in Mr. HOFMEYR’S hands from whom Ministers obtained their marching orders. His experience in the House confirmed him in the opinion he expressed when he was sent to Par- liament that the Ministry were un- worthy of his support. “ I held the “ opinion then, and I do so now,” said Mr. SOLOMON, “ that the Gov- ernment is carrying out the policy “ of the Africaner Bond. You “ may prefer the policy of the Bond. “ I don’t. I hold that that policy is “ prejudicial to the best interests of “ South Africa, and while I hold

“ that opinion I cannot, as an honest “ man, support a Government which “ carries out that policy.” This is to the point, and we only wish we had in the country more politicians as honest and courageous as Mr. SOLOMON. The curse of the politics of this Colony has hitherto been the

lack of politicians who had the courage to express their convictions. However few these may be in the beginning, banded together with a common object, and fighting in the interests of justice to all, they would accomplish a great deal. Well, Mr. SOLOMON, proceeded to make good his charge against the Bond Party in Parliament. The fierce light of honest criticism was directed towards the important document which Mr. HOFMEYR sent to President KRUGER, recounting the occasions on which, when the interests of the Colony and of the British power came into collision with those of the Boer Republic, the Bond party invariably espoused the cause of the Republics. “ It “ has been admitted,” he said, that “ all this was the policy of the

Bond in the past, and I don’t “ expect better things from it in the “ future.” In this task Mr. SOLO- MON scored at the meeting, and we have no doubt that his remarks will profoundly impress the country. When Mr. SOLOMON went on to picture the attitude of Ministers with respect to Sir CHAS. WARREN’S Expedition, the Registration Bill, Free Trade, the Excise, the Liquor Traffic, the reduced rates for car- riage of Stellenbosch and Paarl brandy along the railwaj^we felt that he had proved his esse- ut to the hilt that the Ministers were mere marionettes of the Bond. We were somewhat disappointed that the speech closed without a special appeal to the country to be careful in the selection of representatives in Parliament, and to draw a sharp line between members who are :or enlightened progress and justice to all, and those who gener- ally favoured the Bond policy of Government for the sole benefit of Bondmen, and the neglect, if not the positive dragooning, of the interests of the *rooinek* and the *schepsel*. Here is a question on which politicians might take sides, and we congratulate Mr. SOLOMON on having placed the issues so plainly before the country.

Apostolic Fights **SINCE** the time at Port Elizabeth. when Mr. JOHN MACPHERSON was appointed Super- intendent of Locations at Port Elizabeth—some eight years ago there have been several tribal fights, all said to originate from similar causes, either Kafir-beer or the demon of lust. At one time it was hoped that the last of these riots had been witnessed, and the Town Council was thinking of cutting down the item of expenditure of some £200 or £300 per annum under the head “ Superintendence of the Natives ” when, last year, another native riot curiously sprung up, after five years quiet. The cause, as given on oath at the pre- liminary examination held by Mr. T. E. WRIGHT, A.R.M., in March last, by Mr. MACPHERSON was, that two young men— a Fingo and a Kafir named respectively JAMES GAZI and JOHN SEYA had fought over a young woman named LEAH FANI.

These young men were arrested as the two ring-leaders on each side. The woman, LEAH, was also ex- amined and in her evidence intro- duced the name of a third man, MHLAKWAXELWA, a Fingo, as another ring-leader. All these men were ordinary store labourers. In the newspaper reports of the evidence given by all the witnesses the names of Mr. MACPHERSON, Mr.. WAUCHOPE, the Interpreter, and some of the police were mentioned as having done their best to stop the fight. We were informed at the time that Mr. WAUCHOPE never had a wink of sleep for two nights,, walking up and down between the camps trying to make peace. The Revs. S. NTSIKO and J. W. GAWLER also played their part in the interests of peace, for it was at their instance that Mr. WYLDE, C.C. and R.M., was brought to the scene.

Mr. MACPHERSON then filed affidavits setting forth the nature and origin of the disturbance and charg- ing the young men mentioned above with public violence, and that they were the prime instiga- tors of the riot.

The annual report of the Superintendent of **Location** which, we observe, was laid on the **table** at the Town Council **meeting** of Port Elizabeth on the 25th **January** last, gives another version - the origin of the riot of March last Mr. **MACPHERSON** as a rule **cares** very little about what he does and what people thought about it, and **why** should he care about what he **says** "The ring leaders," he **says** in the last riot were local preach old school Natives." Then all the evidence upon which the **this men** were sentenced was false. **why** were the local preachers not **arrested** and punished? We trust the Native Christians of Port **Elizabeth** will insist that these men **should** be prosecuted or that Mr. **MacPHERSON** should make a public withdrawal of the statement if he cannot prove it.

Editorial Notes.

A LARGE concourse of our people assembled on the morning of the 31st January, 1888, in front of the Civil Commissioner's office. The occasion was the sitting of the Court to adjudicate upon claims for registration sent in by some 235 Natives—claims which had been rejected by the Field Cornet in the first instance. Mr. R. W. **Rose-Innes** was retained by the Secretary of the Native Vigilance Association to appear for the Natives, of whom the total number of refused claimants consisted. Mr. **Thompson's** Ward (Mount Coke) was taken first. Twenty **native** came before the Civil Commissioner for review from this Field-Cornet. A good many of the claimants came late, some were rejected as they did not give satisfactory answer to questions, and only three were accepted. The second Ward (Mr. **Stewart's** in which are the Tamara Natives, furnish 1 forty-four. Many from this Ward were absent. We are informed that the Civil Commissioner's letters were only delivered to such as were present the day before that on which the Court was held. They came, therefore, unprepared with the **patient** points of their case, and were consequently one and all thrown out. No. 4 ward came next. Mr. **Crowe** is field cornet of this Ward, and he had refused **registration** to eighty-two Natives. Of these twenty-six appeared, and proved their **claimants** From Ward No. 8, presided over to Mr. **Poutz**, two, the only ones refused, appeared, and both admitted. Mr. **Lancreys** field-cornetcy, No. 10, brought **ST.** principally **Peelton** and **Izele** people one from **Izele** appeared, and 46 of the **Peelton** applicants passed muster **three** from **Berlin** had been refused but as they did not turn up the applications fell through. The sum total of the day's **work**; was the acknowledgement of 71 Native claims, which is by no means an **considerable** number in a contested **elections**.

THE proceedings of the Court, which was presided over by Mr. **Chalmers**, were orderly and dignified. They were characterized by an air of fairness—in fact everything passed off **satisfactorily** that it is with a degree of pain that duty compels us to take exception to a failure of justice which happened in connection with the hearing of **William Xhotyeni's** claim. **William** is a well-to-do and very respectable Native residing in **Zimbaba**. He would, we feel sure, have proved his qualification to the franchi had he not been thrown out on "the aliens" dodge—for we cannot call it anything else. The mere fact that **W. Xhotyeni** was born in **Gealekaland**, does not, we submit, constitute him an alien. The Court would have satisfied itself whether or not there was an Act of the Imperial or Colonial Legislature by which **Xhotyeni** had been naturalised for the purpose of the **constitution** Ordinance. That such an Act exists, we, for our part, have no manner of doubt; and we are sorry **Xhotyeni** was thrown out on nothing stronger than the slender statement that he was born in **Gealeka-land**.

MR. **SOLOMON**, we think, made a telling point when in his speech at Kei Road last Saturday, he observed, "I know perfectly well that the Bond is an important political Association, and I know also that its opinions are entitled to weight, but I, as a Freeman, have a perfect **right** to attack the politics of the Bond in the same way as they attack the politics of those **who** do not belong to it. Some people," Mr. **Solomon** continued, "have an idea that the Bond can attack the politics of any man who is beyond the pale of the Bond, but as soon as any man out ide the pale attacks the Bond, he is **charged** with raising up race animosities. It is not some people who say this, but all Bondmen and Bond politicians. The time is come when politicians **should** not be browbeaten by such **charges**

THE Education **Department** has issued instructions to the effect that no inspection for Standard IV will in the future be accorded in Native School unless fifty per cent are above standard. So Teachers must not neglect their scholars in the lower grades to push on two or three. We are sorry the Department has had to issue such cut and dried instructions on such a subject. In some schools that are under teachers who do not **know** their work, this regulation will **probably** work well enough, but we cannot **help** thinking that it will operate **injurious**ly in schools under thoroughly trained **teachers**; and we are afraid it will tend **towards** circumscribing the attainments of Native pupils unnecessarily. It is no **often** the case that two or three pupils **passing** on to the higher standard, but it happens that depletion of numbers take place in the upper class, through pupil passing the school-going age, and only those pupils whose parents are desirous that they should get a tolerable education remain in school. This regulation will now crush these aspirations in parents and children for higher things. The **gross** result of school work being to turn out half-edu-

cated pupils, who are worse than those who have received no education whatsoever. It would be better on the whole if this instruction were rescinded.

MR. **CHARGES VINCENT**, a resident of the Orange Free State, writes to the *Friend of the Free State*, and enters an earnest protest against the conduct of the Republican Government in stolidly refusing to assist the efforts directed towards educating the Natives. What native Schools exist in the State are entirely dependent upon their own resources. In the Estimates for the year 1887-88, Mr. Vincent points out that, the ordinary Hut-tax is estimated to yield £15,000, and the ordinary Hut-tax £11,200. On the education of white children the Government spend £12,500 per annum, and on the education of the Natives *nil*. Well may Mr. Vincent ask fair-minded persons whether this is right and just; and whether Government has any more right than a private individual to receive money from Natives without giving value for it. For it is apparent that there are no special responsibilities undertaken by the State Government towards Natives although they take their money in the shape of the Hut-tax.

THE Rev. Charles Pamla had, on Monday last, an interview with Mr. Schermbrucker, the Commissioner of Crown Lands, on the subject of individual titles for Native holdings. The Commissioner gave a patient hearing to Mr. Panda's representations and indicated some scheme whereby the individual occupation of Natives might be recognized by Government. The initiative, it would appear from the Commissioner's remarks, remains, as it has always remained, with the natives, who have only to say that they are ready to have their occupation registered and the thing is done. It is a question as to how long it will take them to understand the advantages of having a registered title.

REFERRING to this interview, the Editor of the *Watchman*, who again stood sponsor to the Rev. Charles Pamla, takes credit for the fact that, Mr. Pamla "has not been deterred by the unhandsome and cynical criticism to which he has been subjected by some of our contemporary riaries for the step he took in interviewing the Prime Minister of the Colony, chiefly on the subject of facilitating the acquisition by natives of individual titles to holdings in their respective locations." The *Watchman* has clearly missed the point of this criticism, which was not directed at this matter at all. Mr. Pamla drew down upon himself the hostile criticism of the press of the country because he, a native, expressed himself as being *not* opposed to the Sprigg administration of Native Affairs, which had by overt acts, estranged the sympathies of the natives from the Government of the country. That was all.

ABALIMI NA BARWEBI.

E MARKENI.
E QONCE (Feb. 2.) Ihabile,—9d to 2/9 ngekulu Umbona,—3/ to 4/ ngekulu Umgubo,—6/ ngekida Imbotyi, 2/ ngekulu Itapile,—1/10 to 6/9 ngenxhova Inkuni.—7/ to 23/ ngeflara
E KOMANI (Jan. 27)
Inqholowa,—4/ to 5/ ngekulu Umgubo,—4/ to 7/3 ngekulu Ihabile,—1/10 to 2/6 ngekulu Irasi,—4/6 ngenxhova Itapile,—3/6 to 8/ ngenxhova Umbona,—5/ ngenxhova Inkuni,—16/ to 48/ ngeflara
E DAYIMANI, (Jan. 27.) Umbona,—13/ to 16/ ngenxhova Umgubo—14 to 22/6
Inqholowa—10/ to 14/ " " " " " "
Ihabile,—12/9 to 13/6 ngenxhova Irasi,—9/ to 10/ " " " " " "
Imbotyi,—15/ to 20/ " " " " " "
Isemile,—5/ to 6/ ngenxhova Itapile,—5/ to 12/ ngenxhova Amazimba,—9/ to 17/ ,,

ISAZISO.

Nalo icam ! Nalo icam!

U MR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, **ama-zimba** nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu.
Alinam- fihlakalo zanto lona.

T. S. NGUDLE.
Kumbi, c/o R.M.O., Umtata.

E BENCUTI

(SHAWBURY).

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Kwa G. FRAUENSTEIN, kwa Qoboqobo. Keiskama Hoek, August 31st, 1887.

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

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JOHN G. KOSANI.

Grahamstown,
15th December, 1887.

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Amayeza ka (Nogqala) Jesse Shaw.

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