

# IMVO ZABANTSUNDU

NATIVE OPINION

INGUBO

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESLTATU, MARCH 7, 1888.

[No. 173

INGUBO

## DYER & DYER

ABAZELWEYO.

BASAND'UKWA M KELA A M A

50 EKASI ze mpahla ezintsha EZIMANANI ALULA KAKULU  
Zenzelwe ukunxitywa kweli lase Afrika Esezantsi ngokukodwa

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ENDWE

KUFUNWA

Inqwolo Zokutwala Amahhle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

BANTSUNDU ! BANTSUNDU !!

NOKO niti "uNonyondla akanankomo" yazini ukuba impahla  
zakwa PASCOE ziyazikupa ezinye.

Inrpahla zetu azivuki. Ziyalala. Ityali zetu zicimilanga.

Ezamadoda namakwenkwe zitshipu kanye.

Iprinti, i-Kaleko, Ezechempe iziziba, nezitofu zamakazana. Ezokutshata, njalo, njalo.

Yizani kuzibonela ngawenu amehlo kwa Pascoe.

Amagama ake

AMADODA U-SINGQI." ABAFAZI " U-SILINDI."

ISITEKETISO "FOLOKOCO."

IKA.YA LABANTSUNDU !

DURBAN STREET and MACLEAN SQUARE.

U BULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo,

Njengomqweno wake wokukonza unizi uyazisa ukuba uvule isebo  
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nendawo zokulala zilungileyo. Kwane habile entle ne groom elungileyo.  
Evona nto intsha, uvule isebe elitsha, lokutengela, atengisele wonke  
umntu omgarna into yonke. Wazana nezona zitara zikulu, nezi tshipu.  
ya zeka ukuba i Qonce yeyona dolopu itsbipu ngento zonke, unokuzi  
ana izinto ngawona tnanani apantsi. Ubako kuzo zonke imarika, nama

John J. IRVINE &

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Kwabane Zikweliti !

NQUMAMANI KE NIVE LENTO.

4 BANTU bonke evalwe bese nezikweliti kuyo ivenkile yakwa Ngqika, HEDENI,  
(J. & C HEDDING) ebilapa e Qonce, bayavuswa ukuba benze into ezima sinyane  
bazihlaule

Ku Hedeni oso Iikangiso,

izikweliti zabo zonke, ngezi vekzi zintandati, ngapambi ko 11 January, 1881. Emva koko  
iya kuzala amatole, bafunyanwe sesi matontsi Mbanzi.  
19 December, 1887.

Nento ezinjenge kofu no swekile zitengeni ko  
BOURKE NO MARSH,  
e Nyutawini nakwisitalato esipambi  
kwe otisi ng'ase mcancatweni.

MALIM BA.—Emampendweni,  
Ecumgce,  
ngo 11 February (Ndaza), 1888, in-  
kosikazi yakwa SAMSON MARIMBA, ibeleke  
kwa Unyana.

MSIKINYA.—E Uitenhage nge 30th  
January (Ntolanja) Inkosikazi ka  
Rev. D. Msikinya ifumene INTOMBI.

ABATSHATILEYO.

MACI—MTILA — e ATTWELL H. MACI  
Debe kutshatise  
I no HETTIE J. MTILA,  
Mkosi.

TyrGCEZULA JNR.—SAFILE.—Nge 1st  
March, 1888. k wa tshatiswe n JOE  
MLUMLU no MINNIE NOMA ngu Buber,  
R.M. (by Special Licence).

UMEMEZO

NGUMHLEKAZI U RIGHT HONOUR-  
ABLE SIR HERCULES GEORGE  
ROBERT ROBINSON,

Olilungu le Bhunga Elizuke Knene lo Mntan' Omhle  
Inkosazana, owentshinga ye Grand Cross  
ebaluleke kunene ka St. Michael no St. George, i  
Ruluneli no 'Mpatiswa Mikosi Omkulu we  
Koloni yo Mntan' Omhle ye Cape of Good Hope  
e South Africa, kwane Mhlaba emele yona, no  
Mtunyna wo Mntan' Omhle Opakamileyo, njalo  
njalo, njalo-njalo.

EKUBENI ngo Memezo Iwe 19,

lomhla wa 30 January, 1888,  
ndayiguqula imida yomzi wane Pirie  
okumandla wase Qonce, oza kupatwa  
ngemiteto ebalulwe "Kumteto wo  
kupata Imizi, 1881;" nasi kubeni  
kufuneka imida ibuyelwe yagpqu wa :  
Ke ngoko, ngamandla endiwapati-  
siweyo, ndiyamemez i, ndixela, ndisa-  
zisa ukuba imida yomzi wase Pino  
osewukankanyiwe, iyaguqulwa ngo-  
luhlobo:

Kutabatela kwilitye le 16, elibalulwe  
kumfanekiso we Lokeshoni yase Pirie,  
No. 436 BK, ekwi otisi yoyintloko  
yonocanda, kuhlise umfulana oyi  
Zandhlana kuse ekungeneni kwawo  
Emngqesba; kuhlise lowo mfulana  
kuse ekungeneni kwawo ku Mzintsha-  
ne kwilitye le 15, elise kupeleni ema-  
zantsi esikonkwane se 166 ; kutabate  
apo kuse kumatye 14 no 15; kuti  
ukusuka apo kuhlise umlambo kuse  
kwilitye le 12 ; kuhlise umfulana kuse  
ekungeneni kwawo Emngqakwebe;  
kuze kuhlise lowo mlambo de kube  
kwilitye le 11 ; kwandule ukusa ku-  
matye 10, 9, 8; kuti ukutabata apo  
kuhlise intlanjana de kube kumlambo  
oli Kwelerana ; ze kuhlise lowo mla-  
mbo de kube kwilitye le 7, elisema-  
ntla esikonkwane sa 37 ; ukusuka apo  
kuse kwilitye le 6, elipezulu ekupeleni  
kwesikonkwane sa 28; kutabate apo  
kuse kumatye 5,4, 3, 2, 1 no 16 elatye  
bekuqalelwe kulo.

TIXO SINDISA INKOSAZANA!

Sikutshwe ngesihlahla sam nesinca-  
matiselo se Koloni ye Cape of the  
Good Hope, ngalomhla we 23  
February, 1888.

HERCULES ROBINSON,  
Iruluneli.

J. GORDON SPRIGG.  
No. 39, 1888.

BONISANI L

EKOMANI nge 16 February kulahlake  
ihashi lika RICHARD T. NUKUNA. Yi.  
mpemvu efose ; kumhlope intungo yokohlo  
ngasemva litive cupe ngopau kwind'lebe yo'  
kehlo—ngokungaqondekiyo kweyane kunene  
Lihashi elinokwaziwa kakulu kwesi situba  
ease Queenstown. Onokulibona makancede  
azise kumninilo Or ku Mhleli " Mvo," wovu-  
swa ngayo yonke imigudu yake.



ezobuqu, nabo abangexakeki bozizua, nangona site sanikwa itaitile zobuzwe Besingabatyalele pandle abafuna itaitile zobuqu — besibatshayelela nabo ukuze bazizwe.

Nanamhlanje u Mr. Pamla akakayita- bati ngokupheleleyo ingoma ka Mr. Rubu- sana—usaya kuyo—njengoko ubuso bake nango May bebondede kuyo, etembauku- ba isipelo, lendawo bayifunayo bobabini no Mr. Rubusana siyasondelela kuyo. Akatsho ukuthi, umhlaba mawucandwe njengoko ubucandwa ngako, kuba le- ndawo baninzi abangayivumivo. Elake lona liti, makubhalwe amabala onke ema- ngameni abaninwo, ukuze kwazekke ezi. ofisini nangona kungekacandwa, uk iba elibala lelika nantsi, eliya likwa nomni- nilo, uti londawo yenziwe, umzi ungako- Iwa, kuze kuti kwalapo kuvele itaitile zobuqu, aqale ubani ati ndiyayifuna, ala- ndele omnye, ati nam ndiyayifuna, kude kuba njengokuwela kwe gusha emlanjeni.

Mna ndisati bendingsaposisana ngeli- zwi ebendite, singaba ngamahlili naba- lahlekisi—ukuba umzi siwucelela izinto ozichasileyo. Ewe, namhla akusekoko okuka May, mhla ndalibhala elo lizwi; ngokuba kufanele ukuba ngelixesha ini- nzi into ebingafuni ngo May ukucanda, eselikufuna ngoku, xa ibonayo ukuba ukuma ngobuzwe akuniki voti; nabo abo bebengatitwela ekucandeni, nango- na besiyizuzile itaitile yobuzwe.

Ukuqoshelisa ndingati, incinane inda- wo epakati kwezi zicaka ze Nkosi, ina- zihlangane ziyixoxe lendawo. U Mr. Rubusana ebete wagxuniela unyawo, waxatisa ukuma kwindawo ye taitile; u Mr. Pamla okwake ubesiti, nam ndiyaya kulandawo umzalwana amise kuvo— ndinga kodwa ndingaya nomhlambi— ufumene namhla iqinga ebelingabonwa ngo May, uti namhla umhlambi woshu- kuma ukuya kulankalo ami kuyo umza- lwana. Kwanga kungaba njalo.— Litsho IQITALA LAKWA NGOIKA.

U TIXO ONGU NOMANYAMA.

Ku MHELELI WE "Mvo." NKOSI.—Ndincede undifake lemgica- na imbalwa. Fulela waneta nto ka Jabavu, ungototi, vela uhlanga, yifele inyaniso, ungoyikiswa zinteto ezilamba- tayu, ezingelulo, ateta umntu ngokuzitanda- lula ngati u Tixo usisilo, nonoranyana, nonontsekele, wokoyikisa abantwana- na; hai—cha, akanjalo. Wati Umsindisi ofuna ukuba mkulu ebukumkanini be zulu makabe njengomtwana; abafundi- si banomsebenzi, kulihlaza bakumana beteta-teta ngezinto ezingepambi kwabo. Akungabo o Kora no Datane, akubanga- nga butundisi; mabandileke, bazimaseke, bagcineyabo indawo. Batunywe, uba- kangele Umtumi wabo. Uti Umsindisi, akungo mntu ungakonza nkosi mbini, hai, cha bo, akuvi, kunjalo. Abantu mabali- bhale lonke igama labo, tina sibona o Xego-Dala, no J. J., asibazi.

Hambisa, uhambele pambili mfo ka Jabavu, akuhlanga lungehlanga — imiti yaziwa ngezinqomo zayo, hi gihlaxi uya- juba pela, ingani nabakwa Kanyana bayajuba — ungunkuni azibaswa wentomba- zana yakwa Maduna, mfo ka Jabavu, siva zonke izinto kunye nenkosi zetu ezenziwa ngama Ngesi ngenxa yepapa lako. Ungesutwa zintshaba ezazisitho zisitho, iyerni- saleni ayikwaziwa, baka bekhobile abaki namasentile, ezi ke zizo, kanti kwakutub- nywe bona kwatiwa, hambani nizenze abafundi bam; iyatsho Inkosi ilali lama- lali. Olizwi lingazanga liviwe eSitalateni uti, fundani kum, &c. &c.—Ngiyapela lapo Baba.

QEBEYI H. MEKENI.

Komgha, 1 March, 1888.

OSIYAZI.

MHELELI WE MVO.—Ndincede undifake- le lemgicana. Ndincedile mna kwa mhlamane ukuthi, u Rev. C. Pamla uzi- bangele isilingo. Ke ndati kuhleliwenj kuno iqela elifundisileyo kodwa aliko- lwanga lizakusike lona itilele apo libo- na kona, lingakumbulelito lona ukuba lento ngumfundisi onesimilo, xwenzeke njalo ke. Nokoke manene akowetu ku- hle ngamatye, oko kukuthi ngeziqualekiso, tetani naye kakuhle ade abone imposiso yake. Nawe Mhleli kanti tshize libe linye kubabhalali bako, benze kuhle nge- ziqualekiso. Uposisile umfundisi yena.

Malunga nenetoto ka J. J. wase Kapa, ndiza kuze ndibonise ukulahlaka. Uti lomfo bona lomtoto ka Tung'umlomo bebewazi ngapambili, msa ukuzenza into elumke napezu kwabanye mfo, siyayazi nati londawo yomtoto, ayinngokoko itewtwayo nguwe. Enye into, this is not the first Ministry that occupies office in the Cape. Kanjalo lawo madoda angengapa- ntsi kula ngobulumko, akadange ayibone lomfo ukuba yimfanekelo yokuba abantu mabangumise imilomo. Enye into umtetelela nje umfundisi, umtetelela ngobu- yilo, endaweni yokumtanzela kumzi wakow'abo, kungona uwukwazelayo um- filo. Qonda kakuhle, ukuba umfundisi uwuhlelile umzi wakowabo; likona ili- zwe alitelayo xa selezipendulela, wati li is no good to teach the natives oppo- sition, kuba lonto bayichasileyo basuke bayenze utshaba. Uze uke ucinge ukuba lonto inyanina xa ingena ezindlebeni zika Rulumente, uzi uziranelayo ezi zimvo zabantsundu, ngokuthi zivuselela itnfa- zwe, njengoko watshoyo u Sir Gordon e Palamente, wada wakhuza oka Brabant. Uza kuti u Rulumente kanti ababantu ndiba babanga amalungelo abo kanti sebesilwa kuba uva ngomfundisi wabo otembekileyo, atsho abanguqute nge- mbumbulu. Ndxolele Mhleli ndenziwa ngu J. J. Ndim OMNYE WE SAPOMPOLO.

St. Michaels', Herschel, 28 Feb., 1888.

"UXEGO-DALA" NO DUSHE.

NKOSI YAM MHELELI.—Bendingafuni kukudinisa nganto, kodwa kuko izinto enditi ndakuziva ndingabi nakuzinceda. Ndifumene ukumangaliswa, nokudani- swa okukulu ndakulesa inteto ka Xego- Dala; andazi nokuba ndenziwa kuku- ngayivana inteto yake. Xa ndilesa inteto yake, ndiwufumana umpunga wenteto yake ngati umnto anayo ne Mvo, ize kanjalo ndimfumane ngati umnto no Mhleli wayo. Nantsi indawo enditsho ngayo: Kusisimanga ukuba ati u Xego- Dala, u Mhleli wabesisa ukuba kunga bhakiswa mtandazo e Palamente, ayisihlo lonto njengokungati vintyo ekoye. Aze ati eyesibini into, — ubona ipulokazi elikulu kwi Mvo, elivi ngqina etshutshisa u Pamla. Lendawo indidanisile, kuba kum ngati u Xego-Dala ebengafanele ukuba enjenje ukuteta. Ukuba nkosi yam Xego-Dala oluluvo ndilutelayo aluko kuwe uze undixolele, luti kodwa

ukuba luko ungandixoleli. Nantsi into endifuna ukuyibhekisa kula manene ati woma avumisa or atetelela u Mr. Pamla, ndiza kunipendula ngokufutshane. Ni- sithi nje umfundisi u Pamla siyamtuka, andik'olwa ukuba nya wuqonda umpunga wenteto yetu. U Mr. Pamla ngu mfundisi wetu ontundu, enditembayo ukuba wonke ubani uyazidla ngaye. Xa siteta kwaba mhlope, siteta ngaye eyindoda ngengqondo. Ke siya zidla ngaye, asingi singambona esenza into eya kuti ibange ukuba simtule ekubeni eyintshinga yetu esizidla ngayo. Mawetu iepapa liya ndishija, lendawo"bekufuneka ndiyanelele kuni ngokuse mhlotshe. Asibatuki abafundisi betu, into kuba siya batada, asitandi kubona into or isenzo kubo, esingati sisenzo somntu ongati akakatali luhlanga lwake. Kuba lento ka Tung' umlomo vase nzakalisa tina bantu bantsundu. Ke ebefanele ukuthi umntu wakowetu xa ayitelayo ayitetele ebulumkweni obukulu obuhgayi kwe nzakalisa umzi ontundu, kuba uhleli uyimkenekene ngale ndawo ka Tung' umlomo. Ndim,

MBONELI OBONELAYO.

Transkei, Feb. 27, 1888.

NGOKUTYOLWAKUKA MR. PAMLA

Ku MHELELI WE "Mvo." NKOSI.—Ndiyabulela ngokuba uyinike ibala kwi Mvo inewadi yam, nangona ibinde. Kuko mazwana mabini aposise; kilayo ekushicilelweni. Indawo eti endingenakuzipaula, ngekutiwe endinge- nakuzalanda, enye indawo kutiwe ezizuxemlileyo umzi, ngekutiwe ezizuxa- lisiseyo umzi.

Ngelizwi lokundipendula kwako, xa uti "akuko nesiniswana lenyaniso kwi- nteto yam, yokuba Umhleli we Mvo, wabesisa ukuba kungabhekiswama- ndazo e Palamente." Ndingati okunene bendingeko kulontlanganiso siteta ngayo, nokoke akamnye endiyive ngaye londa- wo uyikanyelayo; ndoke nditi ke ndiye kuyinqhina kwabebeko, kuti ukuba ndiposibile ukuma, ndikutyile emhlotshe— ni ukuposisa kwam.

Kwelokuthi umnininqhina nguwe, ndi- saxhatshile ukuma kulo, kuba yonke lenkita imgangata ngenyawo u Mr. Pamla, kwezinyanga zimbi, imemeza ngamazwi ako, owafake emlonyeni ka Mr. Pamla, la uti yena wati, "uyakolwa yimpato apete ngayo abantsundu u Sir Gordon Sprigg." Elovzi aliko kwi Watchman apo uti ulitabate kona. Lela- ko kwapela eli lizwi abulawa ngalo u Mr. Pamla.

Ukuthi oko Pamla utungwa umlomo, nditsho ngale ntsholo ingapeliyo pezu kwake. U K. G. M. A. ndisakuyekile ukutungwa, ndingazekelisa ngo J. J. njengoko kubhaliweyo kwi Mvo yoku- gqibela. Kuthi akubazela abafundisi abe- nziva o Judasi, abuze kwabatela izicaka ze Nkosi, ati, aningabo na ke o Kora no Datane. Uselusithi ke wena, umhle entlo- ko, uvenze isimanga lendawo ayibuzayo ka Kora; kanti lendawo yokuba umfundisi enziwe u Judasi — kutiwa ungu Satana emyenzweni, akuzise- so. Yimina ukuthi aba bapezu kubafandisi bangabi nasiposiso, nakuba beteni. kanti okweli- nye ihlelo utungwa umlomo ngamazwi akalipileyo. U J. J. umenza ihlilhi ngokuthi i Constitution Ordinance ye 35 akayazi, yanga kwabangaqondiso asinto ikoyo lomiziso ateta ngawo u J. J., kanti upose ngokupambanisa amanani, ngokuthi 35—apo ang'ete 53—wona umisimo uhleli nawe usazi ukuba kunjalo.

Mandiqgibe ngandawana nye, noko zikoyo ezinye zokubonakalisa ukuba um- nini phulo nguwe; yiyo le kwi Mvo ye- sine ku January— wakudwelisa inteto oti zenziwe ngu Pamla, unxulumisa indawo oyifumene kwi Watchman, inge ibitsetwa ngu Pamla; le yokuthi ubambo lwako ukuya e Gqili alupumelelanga. Kuvela ntwana iyibone lendawo, selisithi iyawa ngu Pamla, seliwucukumisa lom- gibe, banjiswe kwalapo, iyajubajuba emgibeni, seyimemeza ngo Pamla uti uteta amanga ngobambo lwako—nanam- lala lomfo akuka mkululi, usabhabha emgibeni, ubhakhisa abanye abangaziyo, abasabencoma ubuxoki buka Pamla, ba- sebeba yinqhina yokuzingela umfundisi lowo—ngokulahlakiswa nguwe, ngenda- wo angayaziyo u Mr. Pamla. Mkulule lowo umbambisileyo—kuba noko aka- nyclayo oka Pamla, usele nukwe kade akayikuba nanyaniso. Ndingu

XEGO-DALA.

[Simenze wavuma lombhaleli ukuba, uwicapaza alenze ngo Mhleli we Mvo, kbeke pambi komzi, njengenyamiso, inte- to angayingqinanga. Kukapukupu kuti ukubonisa ukuba, lenteto yake yanamhla ikolisise ngenito ebekufune" ka ezingihlale kwakona pambi kokuba azibhengeze. Ubenza abaswele ukuqondana ngoku abantu abamhlope nabamnyama, ngokuthi u Mr. Pamla ugangatwa ngamazwi etu? Eyalob mahlali inguquilo yamazwi ati nga- ka Mr. Pamla yile Ndifuna ukuku- qondisa ukuba andingochase ulawo lwa- ko." Eyetu inguquilo yesi siqendu se- nteto eyabonakala kwi Watchman, yiyote: "Unomngqono kanjako wokuba amqo- ndigwe u Sir G. Sprigg ukuba yena (Mr. Pamla) akunguye oyichasileyo indlela apete ngayo." Bupina ubunyano bo- kuti u Mr. Pamla ugangatwa ngamazwi etu? Kona umntu ete u Mr. Pamla uyakolwa yimpato apete ngayo abantsundu u Sir G. Sprigg, yahlukile na lonto kuku- ti akanguye ochasileyo. Ukuxoxa ngo- kwahlukana kwezonto yimfeko nje yokucanda urwele. Kumhlope kuti ukuba lombhali akasenyayo i "Mvo" yo 4 Jan., eyayinentoto esasiyicapule kwi Watchman. Kuyo wofumana ukuba, la- mazwi, nezenzo ezigxwenxa ati zezo Mhleli we Mvo ufumane yonke lonto wayiseka esibhakabhakeni, ngokusuke abhale enganqhingana. Lenteto yanamhla siti ayisineseko ezinyaniseni. Into eyenzi- we siti sitabate inteto zika Mr. Blewitt ngentlangano—i Leader ne Note esite ityileke kumhleli we Watchman, itiyilwa yilentlangano. Kuku Mr. Pamla ukwa- kalisa kwakwi Watchman ukuba u Mr. Blewitt waposisa kwezinteto, saye ke inteto enjalo siyakunyanzeleka ukuba siyingenise kwi Mvo njengoko. Masiqumbele ngalo mbuzo: — Yintonina abanga ungabamba yona umzi koludu- dusha bangavumiyiyo ukuba lulepe o Xego-Dala? Kukuba akakolwana lomfu- ndisi yinipato ka Sir G. Sprigg? Sitsho kuba asiya eyona nto bayitetelelayo.— EDITOR "IMVO."]

ABAFUNDISI BETU.

NKOSI MHELELI.—Ndxolele nam khe ndipose izwi kulengxoko inkulu inge-

nteto ka Rev. Pamla no Sir G. Sprigg. Nditumkwe yinteto eyapukileyo esiqwala ka J. J. wase Kapa ongumpolofeta wamashwa ngenxa yabafundisi abazeni ngokwabo. U J. J., oyena "Gxwale- nswaneni" (ngabulayena) ulibeke, engakumbi ukuba kusemhlabeni apa anokuthi umntu nokuba ungakananina ngewonga nokubekeka awe aposise nakanye. U J. J. ucinga ukuba umfundisi enxibe umtaka omde omnyama nje selegqibile ukuba engasoze aposise nakanye. Ukumqondisa mhlope ngalenda- wo siyakumkanyisela u J. J. neqela elithi "IMVO" iyabanyelisa abafundisi, kodwa benyeliswa zinteto zabo. U J. J. ngengatshongo (ukuba ebeqonda) ukuthi "amashwa ngenxenabafundisi" ngete "amashwa 'EMVO' ngenxenyanyano." U J. J. uyazina kodwa ukuba u Mr. Mzimba ngulowa uke wafumana imbeko enkulu kuma Bhulu nentshaba zontsun- du ngokwenza i mixed-deal enjengale yenziwe ngu Mr. Pamla namhla? U J. J. uyayazina kodwa inteto ka mfundisi Mzimba e Lovedale mronyaka ogqitilevo awateta lamazwi ati, "Alifikazi ixesha lokuba abantsundu babe nento yokwenza nento zolaulo," watsho esithi "inja ezile- lwe maziyekeve zilale?" U J. J. akakumbulina ukuba lenteto inje ka Mr. Mzimba yafakufikelela naku Sprigg owevi- wa selelyiteta kubatunywa ababatunywe kuye yintlanganiso yomanyano ngemfu- ndo eyayise Rini ngonyaka ogqitileyo? U J. J. uselelibele na ukuba nguye lo Mr. Mzimba owati ezintlanganisweni abatunywa ababeyo ku Sprigg bazizi "tauwa" izinto ezibuye ziyikwenyele imisila; wanyelisa wenjenje ke umfundisi lowo akutetsiswa ngengeto yake eyacapa- kisa umzi, kodwa pezu kwako konke u J. J. osekungaqondini uti yi "Mvo" enyelisa abafundisi. Kwa umfundisi namhla kamjalo ufike ayibhale ukuteta enze kwa i "Dolomakala" ekwanjalo eyenzakalisa umzi etike yatelelwa ngu K. G. M. A., oyena "Nkazombini" ofike naye wagalelelwa ngu "Xegodala" onqondo singati seyitubututu bubudala; bhale bazicengele ukuba banengqondo eqgite lamapeza ase Koloni amsolayo oka Pamla ngengeto yake. Kusemhio- tsheni ke ukuba o Maneli bakowetu zibaxakile ezolaulo basuke bamane ukutyibhalela ukuteta belola izembe laba- gauli bamalungelo etu, kanamanjazo bengafuni kutetsiswa kusuke ngati bayanyeliswa. Mabaziyeke ke. Siti ke "Huku kweze Gospeli" maziqozekona, ne "Mvo" ayisakubanyelisa (ngabula J. J.) ukuzo ke isinde ezintetweni zo J. J. namashwa ake ngenxenabafundisi. U J. J. ke makakhe aqondise pambi ko- kuba abhale angafumane asityobeko- kungaqondisi. Undixolele Mhleli ngetu- ba elingaka epepeni lako, kungenxa yala mfanyana wase Kapa ofumane wabadula ukuteta. Manditshonele, ndingowako &c. R. B. MFANAWOHLANGA.

Queenstown, Feb. 25, 1888.

MAKUPEZWE!

NKOSI MCGOGELI wepepa lohlanga,— Wondixolela ngamazwi ambalwa endifuna ukuke ndiwabhekise ngokumayelana nalengxoko ingo Rev. C. Pamla. Mna ngokwam okwengqondwana emfuthshane ndibona ukuba lengxoko kumzuzu ipete- we. Nditsho kuba ungaba ngawalasela epepeni, usithi ihlambi uzakuba indaba ezintsha zendawo ngendawo, kumanene, yiyawafumana esezolo kuya- waxoxwa ngalo Spilingeni no Rev. Pamla. Yintonina engapeliyo? Nditsho kuba zonke imfazwe ziyahlala zibuye zixole, kwanonntu uyafu, ibuye ipele lonto liti- tyalwe, ubone kwa abalili begcoba, bevu- ya, behleka, belindele abangakwaziyo. Nditsho le yona into yanjanina ingapeliyo, umhlambi abanye botuswa kukubona igama lomfundisi kutetwa uti ngalo, basebesithi: O! nati noko singazange si- bhale nje emapepeni, namhla ngalento masingxube. Kanti lonto yinkatayo kuti, kuba singafuni kuva indaba enye. Ndidla ngokuyibona ndiyibonile lento kumapepa etu, kuti kungatiwa cuku kwinto ebuxabano, iti yakufuna ukuda- mba kumane kuvutelwa nge Blaasbalk kanti nomkandi-nqwelo uyayiqgiba aqale enye. Nditsho ke nam, mayipele. WM. H. M'BENYA.

Kimberley, Feb. 26, 1888.

KUBABHALELI.

- Ababhalali bayaziswa ukuba ingxoxo apa enkulu ka Rev. C. Pamla ivaliwe, asisakuba samkela zinteto zinga- yo emva kolusuku, ngapandle kwezifike singekawu esi saziso, ezo, z Ntola Yohla- nga" (Barkly West), no "J. W. M." (Fort Peddie); umzi udiwine yile ngxo- xo. EDITOR "IMVO."

ABALIMI NA BARWEBI.

Egonce — uboya obuhlanjwe emlanjeni 6d. Obungahlanjwanga 4 d.

E MARKENI.

E QONCE (March 3.)

Inkuni.—7/ to 23/ ngefara Irasi,—1/7 ngenxhova Ihabile,— 2/1 to 3/3 ngekulu Itapile—2/6 to 3/5 ngekulu Umbona,—4/ to 4/4 ngekulu

EKOMANI (March 3.) Inkuni—22/ to 36/ ngefara Isemile,—1/9 to 2/ ngenxhova Umbona,—5/ to 6/ ngenxhova Amazimba,—6/ ngenxhova Itapile,—2/ to 6/ ngenxhova Ihabile,—2/ to 4/ ngekulu Irasi—3/ to 4/ »

E RINI (March 3.) Inkuni—14/ to 23/ ngefara Umbona—5/3 ngekulu Irasi— 7/ ngenxhova Isemile—2/6 ngenxhova Ihabile—3/ to 3/3 ngekulu Itapile,—3/7 to 4/9 ngekulu

E DAYIMANI (March 2.) Isemile— 12/6 to 15/ ngenxhova Umgubo,—10/ to 21/ ngenxhova Umbona—14/ to 20/ ngenxhova Ihabile,—7/6 to 8/ ngekulu Amazimba—10/ to 17/ ngenxhova Itapile— 5/ to 14/ ngenxhova Ihabile—14/ to 14/6 Inqholowa,—13/ to 15/,, Imbotyi,—12/6 to 13/

Native Opinion,

WEDNESDAY, MARCH 7, 1888.

It is, to us, a source of sincere gratification to note the conciliatory temper of the Ministerial journals, the Zuid-Afrikaan and the Kaffrarian Watchman, gathered from what they have written on this topic. By the utterances of these organs of the Bond school, encouragement is given our people to hope that the day may not be far distant when the disabilities that have been imposed upon them under the designation of aliens may be removed. We are indebted to the Cape Times for what the Zuid-Afrikaan says on this matter. There we read that, "the Zuid-Afrikaan, confessing its incompetence to express any judgment upon the legal aspect of the question, admits that it appears rather hard that persons rendered British subjects by an Act of the Queen are under the necessity of taking out letters of naturalisation in order to stand on an equal footing with born subjects." The Watchman, on the other hand, confesses to having been unpleasantly surprised by Major ELLIOT'S decision in regard to the claims of Captain VELDTMAN and others from Fingoland to be admitted to the privilege of the franchise. Expressions of sympathy with the Natives such as these go a good many steps to make them better citizens, while resort to rigorous legislation, to this end — although introduced with honied phrases — reduces them to a condition of despair, and checks improvement altogether. Both our contemporaries, although they confess inability to interpret the law on the question at issue, seem inclined to the view that Major ELLIOT'S reading of it is according to the statute. Under the circumstances we consider a hint to Ministers from the Zuid-Afrikaan and the Watchman urging the absolute necessity of the alteration of the law, with a view to relieving deserving subjects of the Queen like VELDTMAN, would bring about the abolition of the legal anomaly by which some of the most loyal and thorough-going citizens of the British Empire are labelled—yes, libeled—as aliens. For our part we have a decided objection to pottering legislation which adds so many dead letters to the statute book. We should be sorry to witness angry debates on the Native Question, such as those we had last year on what—as those who introduced the Registration Act had to admit when Greek met Greek—effects no change in the Constitution,—clearly showing that the Superior Law Courts should first have been consulted by those who believed that, the law was not being carried out. Let a test case be submitted before the Supreme Court, to find out whether the various Annexation Acts do not sufficiently naturalise the Natives who were made British subjects under them. If the Judges lay down the law against the Natives, then an enabling law might be introduced next session. This would give satisfaction to the bewildered Natives, and serve to show that the SPRIGG Ministry may, notwithstanding past delinquencies, be depended upon to do the Natives a good turn. Our own impression, as indicated in our last, is, that the law as it exists, does not exclude from the franchise those who came under the Queen's protection by cession of their territory or by conquest—in this opinion we are supported by a judgment of a former Chief Justice of England, Lord MANSFIELD, also by erudite writers on the question of aliens and allegiance; and we consider the annexation acts as naturalising Acts under the terms of the 10th Section of the Constitu- tion Ordinance.

Editorial Kotos.

FROM the Daily Independent (Kimber- ley) we read: "Twenty-nine Kaffirs were fined 20s for the alternative of a month's imprisonment by the Police Magistrate yesterday, for neglecting to report themselves to the Superintendent on their arival at No. 3 Location." This is un- doubtedly "trough on rats" Fancy a batch of otherwise unoffending Natives, innocently ignorant of Kimberley regu- lations, being pounced upon 'in this fashion and mulcted in a heavy fine. The more humane course would be to engage constables to watch the arrival of these people, and direct them to the Superintendent's office.

A GENTLEMAN informs Umtata Herald ' that many of the Dutch voters in the Xalanga District have forewarn their promises of support to Mr. Cloete, and mean to vote for the Afriander English-man, Colonel Griffith." We scarcely think this possible, and have no hesita- tion in saying it is the dust which Bond- men take sucran interest in throwing in the eyes of their opponents. Let Colonel Griffith's supporters exert themselves to the best of their ability to ensure his re- turn, and not be lulled into false security by rumours of splits among Bondmen.

THE Umtata Herald bears this journal some ill-will. Seeing that we enter into no rivalry with it, we can't see what will come out of it. In a nasty paragraph in its last issue to hand it attributes base-motives to the innocent congratulations we addressed to our Cala friends for hav- ing succeeded with their registration cases before the Chief Magistrate's Court at Umtata. The Umtata Herald writes as if the Court at Umtata is the only one that was in our mind's eye when we spoke, of our people appealing to a superior Court. As a matter of fact, we had the Supreme Court in view. We may here say, once for all, that it was not the integrity of Major Elliot that was called in question, much as our contem- porary, would have it so. Major Elliot we believe to be a gentleman thoroughly devoted to the dictates of conscience, and therefore quite incapable of inflicting wilful injustice. It was to his Court that we referred; and the Umtata Herald knows as well as we do that that Court is not above being affected by circulars from the Ministry in office. And that the temper of the present Ministry is opposed to the registration of the Gala or any other natives, goes without question. We don't feel called upon to take notice of the harmless ravings of the Umtata Herald directed at the editor of this journal personally; nor are we in the least disconcerted by its printed wishes that we exerted no influence on the natives.

WE have to thank the office of the Gen- eral Manager of Railways for the official Time Table for March. It contains within its covers every imaginable information respecting the Cape Government Rail- ways, and we note a special feature in this month's issue—the specification of fares from all the terminal stations of the various lines to each of the intermediate stations. This makes it doubly conve- nient for travellers. The little book may be had at every station. A sixpence spent in securing it is a good investment.

NEXT Friday Mr. B. Matete is to main- tain the affirmative in the Lovelade Literary Society, of a question that most soon take the field of practical politics if the Bond, managed from the West, goes on in the over-bearing spirit that it is bent upon showing in matters of Government. That question is, "Would separate self- Government for the Eastern Province prove beneficial?" Mr. D. Mzimba will support the negative.

A DELINQUENT prophet is said to have cried out during the last moments of his life " Let me die the death of the righteous." Of a piece with this is the hysterical dread of the Alice Times of acts "calculated to upset the Natives." The conspiracy (to which the Alice Times was privy to rob the Natives of their rights of citizenship was, we venture to say, deliberately calculated to bring about the very contingency which our contemporary affects to lament. One has only to recall the circumstances which occasioned the writ- ing of the article in which this sentence occurs to understand what we say. It is in defence of one of the most daring and uncalled-for attacks on Native rights that this article is written; and it is more- over put forward as a vindication of a simple travesty of justice that has out- raged Colonial feeling for many a day. People, although black, the market value of whose property is well-known, and is besides authenticated by official and inde- pendent valuations and declarations of sales, have their qualifications challenged on mere speculative evidence. This is done by their political opponents, the Bond party—well, pot-lickers of the Bond party, as they appear ashamed to be classified with the Bond. A form of trial is gone through in which the opponents of the Natives put in half-a-dozen of themselves, for the nonce, to minimise the value of the property of their opponents and to cast discredit on market values and official valuations that have served for all practical pur- poses. This bushel of theory is preferred to the pounds of fact. In other words we have the spectacle of the corn being very carefully separated from the chaff, the corn being heartlessly flung away and the chaff garnered. Disgust and contempt are the feeling that rise uppermost in the hearts of devotees of justice rather than "deep disappointment" as the Alice Times suggests. The contention set up by our contemporary that " the Divi- sional Council Roll has nothing to do with the Registration of Voters as for Divisional Council purposes the com- monage rights can be considered but not for electoral purposes,"—would pass muster if we were dealing with fictions and not with facts. Were this the sound basis for valuing land for franchise purposes —to suppose the Natives' morgan as an island isolated at sea, and value it accordingly—it would not yield a Native a cent; nor would ordinary farm property do it. To such absurdities, however, would the argument of the Alice Times lead us, if followed to its legitimate result. "Persecutors" alone could pick

MARCH 7, 1888-1

up such crooked sticks to strike the Natives with; and no *Alice Times* leaders aimed at white-washing such proceedings, and raising dust over *Imvo* to becloud the issues will avail. If the *Alice* dodge—to get partisans to swear to a low value of your opponents property—succeeds in a short time there may be no Native vote among communities like-minded with *Alice*.

WE understand that the Right Rev. the Bishop of Bloemfontein has started on a trip to the Zambesi, and is expected to be away from his Diocese at least nine months. He intends to visit almost all the Native territories in that part of the country. Mr. Meshach Pelem, formerly a Head Town student, accompanies Dr. Knight-Bruce as Interpreter. It is just possible that important missionary enterprises may be the result of the Bishop's trip. The Bishop's party has our sympathy and best wishes for its safe return from the Interior or The Wilds of Africa."

THE Town Council of Port Elizabeth has, in its resolution to protect Mr. J. Macpherson, through good and evil report, from the consequences of his indiscretions, acted in a manner beneath its dignity. In his yearly report the Location Superintendent stated that, in a tribal fight which took place in March 1887, "the leaders were local preachers and school Natives." This class of Natives has been frequently aspersed in a general way by many in this country, and the defence they had to setup could not but be vague, general, and therefore unsatisfactory. Here, Mr. McPherson, brought forward a specific charge, which could be specifically dealt with. The Rev. T. A. Chalker, the Superintendent of the Wesleyan Missions at Port Elizabeth, at once took the matter up, and demanded from the Council that it be either publicly substantiated, or else withdrawn. The Council, no doubt conscious that the statement could not be substantiated, had not the moral courage to ask Mr. McPherson to withdraw, but recommended Mr. Chalker to talk the matter over privately with Mr. Macpherson. This he, of course, declined on the ground that he had nothing to do with the Council's servants. By this time, the other Native Christian bodies had been aroused. Still the Council was strangely impatient of criticism or control. At last Mr. Macpherson provided them a door of escape by explaining away his statement if it is at all capable of this convenient process: "My meaning was that men whom I had known as local preachers were among the rioters." We congratulate the Natives on their moral victory, and lament to find that at this, the end of the 19th Century, there are public bodies that are ashamed of espousing the cause of truth.

THE following cutting from the *Natal Record* has been sent us:—"We mentioned in a former number that one of the Trappist Fathers, taking with him a youthful Kaffir, had departed for Rome, where he represented the Community at the grand festivals of the papal Jubilee. When off Capetown, the following little incident occurred to him: "No sooner had we sat down to table in the English steamer, than a lady began, "Are we going to have a Kaffir at the same table as us?" Her young husband took up the same sad strain, and then another and another. One gentleman laid himself down on the seat, and desired to change his quarters quickly. To make matters short, before the waiter had time to bring the soup, everyone had risen from the table, and we two were left alone in our glory. One went into his cabin, another on to the deck, another stood by, and kept mumbling to himself &c., while we sat still, and did justice to the soup. At last the waiter laid a second table for the 'ladies and gentlemen,' and left us the honour of having a special table to ourselves, for the rest of the voyage, favour with which I was very much pleased. The above shows what strong backbone of prejudice there exists, even in an exceptional case. For the little boy was well-dressed, well-behaved and had been brought up at Marianhill itself. We know of young ladies of the type mentioned above, who do not hesitate to fondle and kiss png dogs at table; that is objectionable. Anent it all, we venture to predict that in a very few years any well-dressed African, who pays his way, will sit down to his dinner opposite any gentleman, without the fact calling for special remarks, just as his 'coloured friends' does now in the United States. The Queen of England shook hands with Cetywayo, nor did she complain of the 'odour,' as far as we know. The African, both big and little -will finally have his day and his due."

TELEGRAPHIC NEWS.

A Pondo—Griqua Skirmish.

(From our Correspondent.)  
MOUNT FRERE, MARCH 2.  
Yesterday, 1st March, a fight took place between Griquas and Pondos under Figani. Quarrel caused by Sir. Venn, Border Agent, informing that Horne a Dutchman had sold horses sometime ago without a licence. Pondos fought well, but could not stand the Amangwas rifles. Three men were killed on the Pondos side; one Griqua also killed. Full particulars by next post.—Siyoyo has still the Ivuso. Eight Indlela are coming against him.

Heald Town Teachers' Association.

THE Annual Meeting will take place at the Institution on Easter Tuesday April 3rd. The proceedings will include Model lessons, essays and discussions an Educational subjects, and an evening concert. The Rev. E. J. Barrett will deliver an address to the teachers. Teachers wishing to read essays or join in the concert, please write at once to the Secretary, .Mr. Light-foot.  
Heald Town, 2nd March, 1888.

ISAZISO, No. 1, we 1888.]

Ololiwe Baka Rulumente,

Ukutotywa kwemali yokuhamba kwabo didi Iwesitatu, ukutotyelwa kwi Dobilityi nge Mayile

NGOSUKU lwokuqala ku February 1888 nangasemva imali yokuhamba yodidi lwesitatu iyakutotywa ibe yi dobilityi enye ngemayile.

Imigama yonke engapantsi kwamatyatanga anga 40 yotatyatelwa ukuba yi halafu-ye-mayile.

Imigama yamatyatanga apakati kwa 40 na 70 atatyatelwa ukuba yi mayile. Itikiti zokubuyelela zofunyanwa ngexabiso lebambo enye kunye nesiqingata.

Kwezokubuyelela itikiti akunakuhliswa ngapantsi kwe

Dobilityi ezimbini.

Akuko mali iyakunyuswa kumaxabiso aselemi.

C. B. ELLIOTT,

General Manager.

Cape Town,

1st January, 1888.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo E MONTI.

BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.  
Oka LENNON  
Umciza Wokohloko  
Eka LENNON  
Incindi Yamazinyo.  
Oka LENNON  
Umciza we Stepu (wesifo sentsana).  
Oka LENNON  
Umciza wamehlo.  
Aka LENNON  
Amafuta ezilonda.  
Ezika LENNON  
Ingqatana zomtshekisane.  
Oka LENNON  
Umciza woxaxazo.  
Oka LENNON  
Umciza wepalo.  
Oka LENNON  
Umciza wengozi.  
Oka LENNON  
Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

MANENEKAZI!

KANIZE kuzibonela impahla yeth entsha evela Pesheya kolwandle, E-Ngilane.

I PRINTI.

Ezilungileyo 2<sup>d</sup> kuse kwi 6d.

I PRINTI.

Ezimatakutaku nezibukesheiniya 6d to 9d.

I MUSLIN.

Ezimhlobe, ne KOTONI e yi Brocade 4/d. to 6d.

I KELEKO, 2 d to 6d.

IZITEYISI,

Esilunge Kunene, 2/6.

IMITUNZI YELANGA,

Ngamanani apantsi.

O Mashini bokutunga

abona bamanani apantsi apa e Koloni.

W. O. CARTERS & Co.

MACLEAN SQUARE,

Isaziso kubo bonke Abahambi

OFUNA indawo ebusulu yokudla, neyokuknla. makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa makaqale kwakona, wofumana amanani ase malikeni ngazo. Qondani apo akona— Market Square, (e Rini) Grahams-town.

JOHN G. KOSANI.

Grahamstown, 15th December, 1887,

GEO.B. CHRISTIAN & co.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery, BUILDING MATERIAL,

Groceries & Oilmen's Stores,

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

ROUGH GOODS OF ALL KINDS.

GEO.B. CHRISTIAN & co. ISAZISO

Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandin ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleniyano J. BIRT & CO., noko tina ASINANT O NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezihlulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti e zidala. INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, onganyula kuzo ZILULA NGAMANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo r\_jalo zizizo.

Kauze Kuzibonela ngokwako.

Ivenkile endala yento Zonke, ese Koneni.

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye, Church Square, E RINI.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU, Ebazisa ukuba sele fudukile kwa Ngomti, SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

I Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

KWIZI HLOBO ZAMEZINTSUNDU.

J. E. L. BULLING,

ONYANGA NGEMITI YASEKOLONI NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno veli lizwe zonke izifo eziyelele kwi U Hashi elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo nyapila. Ngokukodwa i Gazi nofele- xa nmnta ebehlwe lihache elingwevu nokuba sesinve 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 Oka Kulling umncedi onyaniso wezi fana zaina nkazana akuko yeza ligqita eli, linge botile ezihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokuteniwa kwi ntlobo zonke zezi londa nama dyungdyungu—linge mbizana 2/-, a/-, 11/-, ne 22/- inye Aka Kulling amagaqana oku hlambulula igazi, eku ngeko nto ingapezu kwawo ange bokisana, 2/-, 5/-, 11/-, ne 22/.

La Mayeza emifuno ezifo zonke enziwa ngemiti, nange ngcambu Kolom ezihleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofavo pambi kokuba ubhalela mhlawmbi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleleyo ngemali encinane.

KWA G. WHITAKER, kwi-

venkile etengela nentwana ezincinane kuko, kutengelwa tsbipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-ajalo.

LIBHASO ktibamkeli be *Mvo*; ongenguyekutemelwa pepa eli, woyifumana akutumela izitampu zesheleni. *Imvo* Office, 3 February, 1888.

G. Frauenstein

KWA QOBOQOBO.

ITYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungum tengeli wento zonke ezibutataka nezilnkuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa, Ndzirolela amaxabiso apezulu.

Kwelinye Ipiko koko nomfo otunga izi hlangn zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

ISAZISO.

Nalo icam ! Nalo icam!

MR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinam-fihlakafo zanto lona.

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

(SHAWBURY).

SIKOLO Sokufundisa Intombi siyakuvu- Iwa ngomhla wama 30th January, 1888. Umpati waso ngu Miss F. SARGEANT. Oneucwadi zokuwazi lomsebenzi ezilungileyo. Umrungo ngomntwana emnye xa ahlala kona zi £2 5/ ngenyanga ezintandant. Bebabini, ingabamintumnye £4. J. R. CAMERON. Shawbury, December 24, 1887.

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J. G. NICHOLSON,

Iggweta elise zincwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.

Ulungisa amafu. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance Society.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

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

JESSE SHAW, Igcisa Lemiciza. The Laboratory, Fort Beaufort.

Amayeza ka Cook Abantsundu.

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Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

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