

Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

KINGWILLIAMSTOWN, NGOLWESI-TATU, MAY 30, 1888.

[No. 185

INGUBO ZO BUSIKA.

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

BAKANCELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d. Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s.

Ibhulukwe ze sitofu ziqalela 3s; Ibhattyi 5s 3d.

I suti ze Norfolk Blue Serge, 26s.

Imibhalo etshipu kakulu. I blankete netyali zoboya.

Ibhulukwe ze kodi, 5s 6d.

Siyazisika ibhulukwe. Izitofu ezilula eziketiwec ziqalela kwi 15s 6d. Zimmile kanye umntu. Ama- qina ne zi kafu.

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa DYER no DYER ezihleliweyo. Isuti zabafundisi ze Black Russel Cord, nezalakana, Iminqwazi yabafundisi ne kalala.

I bhattyi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuvulwa ezimpahleni.

Kwa DYER no DYER,
KING WILLIAMSTOWN.

ENDWE

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

A. W. REID,

UMTENGI WENTO YON KE,

e Downing Street, King Williamstown,

nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intslba ze Nciniba, Izikwriba, Tmfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH-

Umteto wama lungelo Abavoti Abantsundu.

KUYAZISWA ukuba abavoti Abantsundu abakwesisi Qingata sokunyula sase e Qonce banokuwafunana Amaqaga ngesi Qendu sesi 5so Mteto wawa 39 we 1887, kule Ofisi.

Untu kufuneka eze kuzi- celela ngenqu okanye acelelwe ngumntu amgunyazise ngepepa elibhaliweyo.

W. B. CHALMERS, Civil Commissioner.

Civil commissioner's Office, Kingwilliamstown, 7th May, 1888

ISAZISO.

NDINIKA esi saziso kubo bonke abaganla kumahlali aku Tsolo. Bonke abaya kufunyanwa behamba nabapete i Licence sokuganla, kodwa engeko amatana abo, bonke ndobabamba ndibane kwi Mantyi yakwa Tsolo ukuze kubone yona ukuba abanatyala. Mna nditi bonke abanjalo bangababelekwa.

THOS NGUDLE,

Umgcini-Mahlali. Kambi, 8th May, 1888.

PAULANI

MNA, ugama lingezantsi, ndiyazisa, ngokwenjenje, ukuba, kuqalela kolu suku, azisakupendulelwa ndim zonke Izikweliti ezenziwa ngu Mfaai wam u Elizabeth Hannie.

J. HANNIE.

Ibhalwe e St. John's River, May 1, 1888.

KUKO

C. A. Jay & Co.

Malunga Nezituba zo Daya no Aluveni

Eqonce (Kingwilliamstown)

A PO nofumana IMELA, IFOLOKWE, AMAGXEBEKA, IPLETI, INKUM-TYE, IBEDI, INTO ZOKUSEBENZA, (tools), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGACANGO (hinges). Singatinina ? Ilapo nje yonke into efuneka

KO TITSHALA.

LO ugama lingezantsi ufuna u mVangeli ne titshala ezimbini ez ne Certificates nezimile.

JAMES M. DWANE,

Macubeni, Lady Frere. 2nd May. 1888.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo lsisisulu ! lsisisulu ! e Qonce ukangele emarken. Kufike into eninzi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

Ikaya Labantsundu.

UPAUL XINIWE xaligeinile i " KAYA" LENU — uyazibulela izandla zenu— uhleli elungele ukunikonza ngendlela zonke (General agency)

Ikaya Lendwendwe.

UJAMES MADALA uvule INDLU YEZI. PUNGO (Coffee Shop) e Malay Camp, eyazeka kakuhle kwabantsundu kuse Wesile, kulapo abahambi abavela koma Bhayi, Pe- aheya kwe Nciba, e Natal, nase Lusutu ba. ngazibuza kona isihlobo zabo. JAMES MADALA. Kimberlay.

Baker, Baker & Co.

e QONCE (Kingwilliamstown),

Bane mpahla ezilunge kakulu nakuni Bantsundu.

I BHULUKWE ne BHATYI ze KODI. I BHULUKWE ne BHATYI ze ZITOFU. I SUTI ze ZITOFU. I HEMPE ezilushica.

Zitengwa ngawona manani atshipu.

I MICAKO, ye KALIKO e Brown ne White. I PRINTI, i-LINZI, i-KODI. IQIYA ze Keshemiya ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA;

Baker, Baker & Co.

KINGWILLIAMSTOWN.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E - QONC E.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/- Eze Twidi
ibhulukwe, 4/-

Ibattyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9

Ikeleko, 2d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3d. Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

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.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.

death : his knowledge of colonial questions and devotion to the cause of humanity have been of utmost value. The joint committees express their deepest sympathy with the widow and family.

Editorial Notes.

CONCERNING the liquor curse, the Cape Times writes: "The crimes which fill our gaols and convict stations are due to a very great extent to drink ; it keeps a large proportion of the town population idle and squalid; it destroys all domestic peace in the classes which it dominates ; it lays upon the whole community a heavy burden of taxation, and it strikes at the average comforts of life by imposing the wage-earning section of the people for the decent restraints of household service. Drink is master of the situation ; and this is a social scandal which it would be both irrational and cowardly to describe as impregnable to the reformers' energy."

"THE fact is, (continues our contemporary) the policy of the country is itself subject in a slavish way to the influence of Brandy. We give it a capital letter to denote its sway over the minds and wills of men, its Fetish character and control. By an accepted process of log-rolling the wine-farmer, never ceasing to parade the poverty which never diminishes, commands a general parliamentary concurrence in whatever may tend to the distribution of his most destructive product. He is no better for it, but on the contrary the worse. The spirit which he distils is still a drug in the market, the throats of the country not being capacious enough, or brazen enough, to absorb the quantity made; the wine which he dispenses is sold for twopence, or even less, a bottle; and between the wine and the spirit there is little room for choice in respect of poisonous quality. A careful distillation of spirit in strictly limited quantity, and a production of sound wine, also in smaller quantity, would bring more money to the farmer, while relieving the country from much of its curse."

THE forces that are destined to smash the Liquor Traffic in this country are beginning to move. If the Sprigg Ministry ignores their significance, and continues to facilitate the increased consumption of the maddening and poisonous compound, their attitude must be taken as an illustration of the backwardness of the country. Whom the gods would destroy they first make mad. "It is not only at Kimberley," says Grocott's Penny Mail, "that the temperate and humane portion of the public is disposed to grapple with the difficulties of the question of how to arrest the rapid deterioration of the Natives by drink. The Baptist Union which commenced its annual session last Saturday evening at Port Elizabeth, has also deemed it expedient to bear its testimony to the evil, and to call upon the Government to do its share in diminishing the danger. It is not simply total abstinence, still less those whom scoffers call fanatical Good Templars, Blue-ribbon-ists, or Band of Hope patrons, who are stirring in the matter. On social, sanitary and other public grounds there is a demand for Government intervention, without which churches and temperance societies are sadly handicapped in their contest against the evil. The Legislature has taken care that fire-arms shall not be within the reach of everybody and especially of the natives. Considerable restrictions have been laid on the sale and purchase of poisons. But the potent evil of ardent spirits, the mischief arising from the immoderate use of which are legion, is allowed every chance of doing its deadly work without let or hindrance from Government. The Ministers of the Union or some of them moved, seconded or supported resolutions pledging the meeting to use its utmost efforts to promote the cause of temperance; lamenting the fact that the liquor traffic so greatly impedes the work of the Christian Churches; and that the Excise should be re-imposed, or that by the increase of the charge for licences or in some other way, the manufacturers and consumers of drink should be made to contribute more to the revenue. In this last resolution the dispensers of the fiery liquid should have been included."

WE are particularly gratified to learn that Mr. W. N. Passmore, who, until about the close of last year, conducted the Kokstad Advertiser with conspicuous ability, is about to bring out a newspaper at Barberton, to be called The Gold Fields News. We are satisfied that Mr. Passmore's solid parts as a writer, combined with his well-known tact and judgment will command success, and we wish him well in his venture.

MR. ROSE INNES, M.L.A., has written to his constituents an important letter on Railway Extension. It is the result of the resolutions recently adopted at a public meeting held at Alice, advocating immediate construction of a junction line between Cookhouse and Kingwilliams town. The learned gentleman, while sincerely anxious to serve the interests of Alice, asks them not to forget that, "so far as railway matters are concerned, the great question now is the extension of our system towards the north. Our railway revenue has of late been progressing by leaps and bounds, and that in face of the fact that we have been passing through a period of great depression and slackness of trade. Local business has languished, but the through traffic to the north has been pouring money into our coffers, to the benefit of the general taxpayer. The man would be untrue to the best interests of the Colony who did not adopt every means to increase and maintain that traffic. Moreover, it we do not bestir ourselves, we shall lose what we at present possess. Sooner or later, the Delagoa Bay line will be an accomplished fact; Natal is extending to Coldstreams, which is in a direct line between Durban and Pretoria; and if we sit down and quarrel over local

demands, the result will be that our trade will slip away, and even the Western portions of the Free State and Transvaal will be served from Delagoa Bay or Natal. Meanwhile, as if to point us to our duty, the march of gold discovery is ever towards the West." Mr. Innes seems to us to have grasped the kernel of the Railway question. After indicating the direction of the lines suggested by the Customs Conference he concludes, "I desire to be at liberty to consider that question unfettered by local pledges; and for that reason I trust that the electors of Victoria East will be content with a promise to support a Cookhouse line, only upon conditions that it is possible to do so without jeopardizing our northward advance. The most momentous issues depend on what is done during the next session in the matter of railway construction, and no member can be true to the real welfare of his own constituency, if he is false to the interests of the colony."

CORRESPONDENCE.

EDUCATIONISTS AND THE RAILWAY. To the Editor of the IMVO.

SIR,—In anticipation of the June to July holidays of three weeks, I would avail myself of your columns to communicate with teachers of Mission Schools on a question which concerns nearly every one of them. Unfortunately for teachers, the excursion tickets of the month are issued at a date when we are having no vacation at all, except the two days specified in the almanac, and though we should like to avail ourselves of the advantage offered to the travelling public, we are inhibited from doing so, by Government regulation, as our holidaytide begins when that of other people ceases. On the other hand, also, scholars and students are enjoying an advantage of visiting their friends during these three weeks holidays, which advantage we, as teachers, lack, though our wives, children, parents, or friends are, perhaps, living hundreds of miles away from the scene of our labours.

The General Manager of Railways has made considerable concessions to ministers of religion, and recently, also, to teachers who are attending the Conference at Grahamstown, by reducing the fares, and will, I have no doubt, also reduce the fares of teachers connected with the Education Department during the vacation, if applied for. I would, therefore, suggest that we make application to the General Manager, through our respected Superintendent. General of Education, Dr. Dale, who would surely be the authoritative channel through whom our representations will have due consideration. Teachers may appoint the secretaries of the various Teachers Associations to memorialise Dr. Dale on our behalf, and authorize them to sign for those of us living far up country. Mr. Editor, if you would suggest a better or more convenient course, I think we will concur, but as the time is fast approaching, I think no time ought to be lost.

Trusting you insert this in your next issue, I am, yours, E. JONAS. Kimberley, May, 1888.

NOTICE.

I the Undersigned, hereby give notice that I will not be responsible after this date for any Debts contracted by my wife, ELIZABETH HANNIE. Signed at St. John's River, May 1st, 1888. J. HANNIE.

ISAZISO.

NGENXA yokuba ke ubawo u AFRICA MOTAUNG efudukile apa, ukufudukela kweli ngapantsi; ndazisa zonke izihlobo zake, nababhaleli bake ukuba mazenzjelo dotamhla ukumbhalela, use Roidraai, Hertzdog. Ndiyalelwe ngnye mna, ISAAC MOTAUNG. Tarkastad, 14 April, 1888.

KABAKA la gobane he ntate AFRICA MOTAUNG a feletse mona, go fallala go le ka thlase ; ke tsebisa metsualle ea gae otle le bangolli ba gae gore ba etse yualo kayeno go mongolla, o Roidraai, Hertzdog. Ke laetsue ke eena mna, ISAAC MOTAUNG. Tarkastad, 14 'Mesa, 1888.

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamaneneloz i Fur Capes. Ezamanenekazi i Fur Dolman- ettes. I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d. Ezangapantsi ezilukiweyo, zi- tshipu kakulu. Izitofu zelokwe zobusika ezitsha. Iflanelo ezenziwe ngoboya begusha Zase Afrika. Izikafu, netyali. Into eninzi yezihlangu zamane- nekazi ezidla i 7s 6d ziyaku- tengiswa nge 5s 11d. Zonke ezinye impabla zitsbipu kanye kotenga ngemali.

W. O. CARTER & Co.

MACLEAN SQUARE,

AMAYEZA

ADUME KUNENE, KA JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekul'apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqmelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauliza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo ; ngenxa yokucoceka ekwe- nzweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza onganze ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

UM-AFRIKA (Africanum). Umciza ongenzi xesha ukupilisa Izinyo.

UMEUNO 'YEZA (Herbal Tincture). Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeka kwentloko yonke.

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

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

UHLIKIHLA (Embrocation). Amafuta omi okupilisa ukuqungamba komzimba, Ukuti-Nqi kwa malungu ukuxazaka, njalo, njalo.

UMDAMBISI (Soother). Amafuta omi okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESHLAHLA (Confection of Rhubarb). Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

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

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

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

IGUDISA (Emollientine). Into elunge kunene etanjiswayo ebona bubebu- hle bugude ubuso.

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

Izalatiso zendlela yoku, wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhofilana nezi- tofilana ngazin'ye, eziti zakulandela ngokufez- kileyo akaze angaphili lamayeza. Ngekumbiko kawa natidla, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW. Iqira elisebenza ngeniciza. e Bhofofo, atengiswa nguye nge bhokisi nange Bhofofo nangamagosa ake kwi- nkosi yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase indiya.

AMAGOSA AMAYEZA— 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. Stocky. E Romani—Mager & Marsh. E Bhayi—B. G. Lennon & Co. Engqusha—W. A. Young, Esq. kaya lawo e Fort Beaufort kwa Nogqala.

G. Frauenstein

KWA QOBOQOBO.

YAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa U iliso kule nkumba yake eyivenkile. Ungumtengeli wento zonke ezibutataka nezilukumi. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

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

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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

Amayeza ka Cook Abantsandu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo. COOK Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

Elika Iyeza Lokukohlala (Lingamafuta). 1/6 ibotile.

Aka Amafuta Ezilonda Nokwekwe. COOK 9d. ibotile.

Elika Iyeza Lepalo. COOK 1/6 ibotile.

Ezika Ipils- COOK 1/ ngebokisana.

Incindi Yezinyo. COOK 6d. ngebotile. Oka

Umciza Westepu Sabant- COOK wana. 6d ngebotile. Oka

Umgutyana Wamehlo. COOK 6d ngesiquanyana. Oka

Umciza we Cesine. COOK 1/6.

Niqondise ukuba igama ngu G. E. COOK, Chemist, E QONCE. Kuba ngawenkohliso angenalo igama lake.

Ilitye Lokusila lase Kubusi.

KWA ALUVENI. (Waterford Flour Mill)

ELI Litye lisand' ukublaziywa lipela linene elitshatsbeleyo ukuzazi into zomashinL

Kwakona,—Lifunyanelwe umfo oligcisa lazo zonke intlobo zokusila. Abatumela ukudla kwabo ukuba kusive kulo ke, bangasesazi ukuba baya kwenzelwa kanye lonto ise mixhelwini yabo,—mayelana nobuhle bomgubo kwanokuzala kwenxhova ugumgubo.

Kusilwa Kupela nge Is. Ngekulu.

Abatumela ngololiwe mabaqonde ukuba xa kutulwe estishi e Kubusi. akuseko ndleko ukusa Elityeni negezi kotshi kali. Waterford, 12th May, 1888.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH, e Nyutawini uakwisitalato esipambi kwe ofisi ngase mcantcatweni.

BANTSUNDU! BANTSUNDU!! BANTSUNDU !!!

KWABATETA isi Xhosa siti, " Posani amehlo apa." Kwabo bateta isi Bhulu siti, " Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, " Look here."

BOURKE NO PASCOE

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. " Ilyali zetu " especially ezaba Tshakazi, zihleli zodwa emhlabeni llokwe zokutshata esezitunge, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende zide), i print), i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa: Ingubo zamadoda zokutshata ezitunge kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhayti, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza. Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu : Amadoda ati ngu " SINGINGQI." Abafazi bati ngu " SILINDI." Umteketiso, ngu " FOLOKOCO." Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotsbi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

Ikaya Lendwendwe

LIVULIWE E-KOMANI, NGO

R. T. NUKUNA & CO.

UPUMLO no lwonwabo kuni mzontsundu wase Kamastone, e Hewu, e Lesseyceton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala Izindlu nezitali zikulu. Ngase zantsi kwe Marine, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ifungile.

R. T. NUKUNA & CO. Queenstown.

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 Fka 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.

ISAZISO.

Nalo icam ! Nalo icam!

UMR. THOMAS NGUDLE unelitye elisila kaknhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu, Alinam- fihlakalo zanto lona. T. S. NGUDLE. Kumbi, c/o R.M.O., Umtata.

J. G. NICHOLSON, Igqweta elise zincwadin i zakomkulu

nomteteleli wama Fandesi, E-

NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kwelili zi Bhatlwe kwa ngoku. Yonke into ayi patisiweyo ifezwa ngokukaulaza.

Uli Gosa le Colonial Mutual Life Assurance Society.

ELIKA ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungeola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutatata Intswela tutongo, Ubutatata be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesba elide sele. namaya amaninzi umninilo, uliyaleza ngen- ngqiniseko eliyenza ukuba liyayi pilisa inko. Iiso yezifo zabantsundu base Afrika, kwa. nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilenge please. Litshipu, ibhotile zi- sheleni zontant, izele liyeza elinga tata intsu- ku ezihshumi. Ibhottle nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN, Linoku zuzwa kwinkoliso yaba gcini mayeza- kuyo yonke Ikoloni.

Umaki Ofezekileyo.

NIYAZISA kubo bonke abantu abemi Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise zantsi. nditabata nempahla ebambayo. Ondifunayo wobhala ku Mr. A. Gontshi, esi Xonxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyinira, 10 March, 1888.

Printed for the Proprietor, J. TENGO- JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.