

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-NE, JULY 5, 1888.

[No. 190

Umhlaba Otengisayo.

UMHLABA ongu Lot L omi e Debe, ubukulu bawo zi acres ezi ngama 21 ne poles ezingama 28. Imida yawo : ngase mpnmalanga ngentla, nangezantsi, umi ngendlela yeqwelo : ngase mpumalanga-ngezantsi, umi ngo Lot H. : ngase ntshonalanga-ngentla, umi ngo Lot K., umhlaba olinywayo, Owufunayo angabhekisa ka

GEORGE WHITAKER, King
williams town.

ENDWE

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E.

METELE NASE KOMANI.

18 th January. 1888.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengnbo nobu Qeleqele
beza Mankazana,

E-QONCE

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

Alikazanga libeko elinjengeli icam.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

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

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, " *Ityali zeta* " especially *ezaba Tshalcazi*, zihleli zodwa emhlabetu *llokwe zolcutshata* esezitungwe, nezinokwenziwa kwofunayo. Arraggabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa :
Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu uputna pesbeya e Ngilane Ibhathi, 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 " SIGINGQI." Abafazi bati ngu " SILINDI."
Umteketiso, ngu " FOLOKOCO."

Inkumba yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbone kona u Mr. FOLOKOCO ngokwake (saluf).

Ikaya Lendwendwe

LIVULIWE E-KOMANI,

NGO

R. T NUKUNA & CO

UPUMLO no Iwonwabo koni mzantsundu wase Kamastone, e Hewu, e e Lesseyton, e Whittlesea, e Gqili, e Transkei, kumzi wonke wakwa Hala. Iziudlu nezitali zikulu.

Ngase zantsi kwe Marike e Calderwood Street pambi kwe Hotel ka, Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ilungile.

K. T. NUKUNA & CO.
Queenstown.

INGUBO ZO BUSIKA DYER & DYER

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

BAKANGELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutsbipu : —

Iminqwazi, Is 3d, 2s, 2s 6d.

Ihempe zokusebenza, Is 3d, Is 6d, Is 9d, 2s. Ibhulukwe

ze sitofu ziqalela 3s; Ibhathi 5s 3d.

I suti ze Norfolk Blue Serge, 26s.

Imibhalo etshipu kakulu. J blankete netyali zoboya.

Ibhulukwe ze kodi, 5s 6d.

Siyazisika ibhulukwe. Izitofu ezilula eziketiweyc ziqalela kwi 15s 6d. Zimmile kanye umntu. Amaqina ne zi kafu.

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

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

Kwa DYER no DYER,

KING WILLIAMSTOWN.

BAKER, BAKER & Co.

e QONCE (King williamstown),

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.

KING WILLAMSTOWN.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen_ ko

BOURKE NO MARSH,
e Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

ABATSHATILEYO.

TUSASENI — TSENGIWE. Kwatshati. swa ugu Rev. C. Taberer wase St. Mstthew's, Emtwaku, ngo 26 May, 1885 u PATO S. LUSASENI no JEMIMA M. TSENGIWE.

ABAZELWEYO.

LUSASENI.—U Mrs. P. S. Lusase ni ufumene unyana u ALFRED ARTHUR MILLINS ngo 23 February, 1886; ngo 11 June 1888 ufumene intombi.

ISAZISO.

NJENGOKUBA i Posi yase Biikana. ibike ilandwa ngu Mr. Brigg, ngoku sel' guqulwe lonto, seyitnelwe ngatnadoda amane. Ke lomadoda ayacelwa angu — Captain Fynn, Rev. Monyatsi, A. W. T. Sprigg, nam ogama lilaudelayo, — ukuba akuyi kubako nanye i excuse. Uyakuti ogazanga ngexesha lake, zishiywe ezake incwadi zonke kunye namapapa, kuba- kaloku akuko mntu uqashiweyo, baya ngamaxesha. Ndina, JNO. SAM. KUZE.
Biikana, 25th June, 1888.

Iliso Lomzi Ontsundu.

ISEBE LASE KOMANI.

INTLANGANISO Yesitili (District) sase Komani—Isebe Leliso Lomzi Ontsundu—iya kuhlangana e Komani, ugokuhlwa, ngo 13 July, 1888. Ihewu (Oxkraal), Cathcart, Tarkastad, Shiloh ne Lesseyton, zotumela amadoda.

R. T. NUKUNA,
Secretary and Convener.

Queenstown,
2 July, 1888.

ISAZISO.

KUYAZISWA ukuba rge Siqendu se 4 so Mteto we 2 we 1883—okokuba u VELTMAN BIKITSHA, ufuna ukungenisa isicelo sokuba anikwe incwadi ezimenza umkaya njenge pakati lase Mangesini, ngalo Mteto we 2 we 1883.
LANCE & BUCKLAND,
Applicant's Attorneys.

East London,
19 June, 1888.

Umanyano nge Mfundo.

Intlanganiso yolu. Manyano iyakuba se Debe kwa Malubela, ngomhla we 10 July, 1888, ngolwesi-Rini evekini, iqale ngexa lc II kusasa. Amapapa engxoxo ayakuleswa ngo Messrs. J. B. Yekela, Alev. M. Njokweni, no D. Dwashu, U Mr. Mbaza uyakundulula ingxoxo ngo "Titshala nosapo olufundayo ezikolweni zangapandle." U Mr. Robert N. Gaba, uya kubalisa ngerbali ka " Jela, into ka Tyanswe, igora elilunkilevo." :
B. SAKUBA,
Hon. Secretary.

Kingwilliamstown.
4 June 1888.

Emgwali,—wakwa Ngqika.

SIKOLO Sentombi siya kuvulwa ngowe 17th July, 1888. isebe lomsebenzi likatalelwe kakulu.
M. W. HOPE,
Umpati Sikolo.

Intlanganiso Engqushwa.

INTLANGANISO e Ngqushwa, Peddis *Fingo Association*, iya kuba se Mahlubini, e Mgwalana, ngowama 20 ku July, 1888. Ayacelwa onke amalungu ukuba aze abeko, kuba kuko unmcimbi oya kusingatwa.

J. J. NGAKA, Secretary. Gcebulu, Peddie, June 25, 1888.

Umgcobo e Mount Frere.

SINOMDLALO apa e Mount Frere nge 13 July, 1888. Onke amanene namanekazi ase Tshungwan, Rode, Qumbu, Culunca, Ntlabeni, Cancele, Esihlahlani, Emvuzi, Emtshazi namanye — ayamenywa. Udidi lokuqala longena nge 1/6, olwosibini 1/, olwesitatu 6d.
A. JOHN CUMBELA, Ummemi.
Mount Frere, 28 June, 1888.

Ame hlo Mzi Ontsundu !
NDICELA amehlo kuni mzi wakowetu ngomfana ontsundwana, amagama ake Jim, Mbeki, akayise Abraham Gobo- ngwana Kinase. Wagaityelwa ese Kapa nge 1882, naku Mr. John James, nakwaba. nye abafundisi bamahlelo ngamahlelo apo e Kapa nakwezinye indawo. Ondilandisayo angatumela kwi editor ye *Mvo*, nokuba kokum. Indleko zake zingabuyiswa ndim. M. A. G. KINASS,
R. M. Office,
Mount Ayliff.
23 June, 1888.

I PALAMENTE.

UMHLA XL—JUNE 12.
IRAFU YAMAPHEKPEHEKE.

U Mr. DOUGLASS undulule ingxoxo ngendawo yokaba le rafu ipelise ku rafise Dayimani endaweni yayo. Wenze inteto ende esalata ukulunga kwe rafu engawa kubantu abatyebileyo nje ngabembi be Dayimani, abantu abazitsho nangokwabo ukuba batyebile. Wawe esitsho esiti ininzi imali ya komkulu epelele e Dayimani. Ubonise ngo lolive ukuba benzelwe nkya e Dayimani, ngoko ke mazibe nente ezinceda ngayo i dayimani kwi rafu za komkulu. Walate ukuba kwakutiwe ukungeniswa kwayo ye rafu yeyabantsundu, kodwa isuke yapumla nzima pezu kwa mafama. Kanti Le nokuba ipelisiwe iya kusoloko iko irafu yeza yabantsundu Ukupeliswa kwama-phekpeheke kuya kunceda abantsundu kuba nanamhla bona abakuyiqindi into yokuba bayirafele kabini indlu. Kwakona kuyindle-ko ukuyibuta le rafu. Uke weva elinye ilungu le Mbumba ya Mahbulu lisiti bona abasakulixhasa icebo lake, kodwa uyatamba ukuba amalungu akasakubotshwa zizigqibo se Mbumba ya Mahbulu.

U Mr. HOFMEYR wenze inteto ebukhali ebonisa ukunqaba kokuba kumiselwe mafu yedayimani amaxabiso ayo aye. Enye into ukedungebiko bulungisa ekurafiseni idayi- mani ze intiba zenciniba, ake wafumana imali eninzi ngazo u Mr. Douglass zingara- fiswa. Idayimani zivulele into eninzi yabantu umsebenzi, zingati zirafiswa ivalwe eminye imingxuma, bavuswele abantu umsebenzi. Ucele ibandla ukuba lingala- mkeli icebo lalungu lase Rini. U Mr. O'LEARY ute konke abeyakukute- ta ukuhlutwe ugu Mr. Hofmeyr.

U Mr. PATON ubulele ilungu lase Stellen- bosch ngokumela abantu base Dayimani, ute yena ucinga ukuba irafu yeziindlu iyelungu- leyo. U Mr. CORNWAL nlandele. U Mr. VAN DER WALT yena nufumana lomcitrbi ungapuzu kwengondolo yake, kodwa uyazi ukuba baninzi abacinga ukuba irafu ye dayimani ilungile. Imbutnba yase Paarl ikololuvu, ite zingarafiswa ya kubona- kala ukuba kuko irafu entsha efunekayo. Akangatandi ukubona imali yeziindlu ipeli- siwe, kodwa ingalungiswa kwindawo ezitile.

U Mr. VENTER utete ngoluvu lwabantu abaninzi abatanda iko irafu ye dayimani, ivali akavumelani nayo yonke inteto yelu- ngu lase Stellenbosch, kodwa yena ucinga ukuba imali yeziindlu mayipelisewe, indawo yayo ityatytawe yi rafu ngentloko yendoda.

U Mr. JOUBERT ute, lomcimbi mavu- yekelwe abanyuli ukuba bawucikide xa banyula amalungu. Uyakolwa yirafu yeziindlu.

U Mr. LE ROEX ute, uvumelana nelu- ngu lase Rini u Mr. Douglass Idayimani yinto nje yokuhomba. Ukolwa yi rafu eya kutwala ngabantu bonke, kodwa eye dayimani iya kutwala yinxenye yabantu, ngoko ke uya kuyichasa.

U Mr. WIENER ute, uya kulichasa elicobo. U Mr. ROTHMAN ute, akakolwa ukuba idayimani ziya kutwala ubunzima ukuba u Rulumeni uzimisele ukuba afumane £2 10s. epontini. Irafu yendlu inzima.

U Mr. SAUER, kweyake ingqondo, umc- cimbi omkulu kangangowokurafisa idayi- mani, ngowuyekelwe u Rulumeni. Aka- kolwa ukuba elibandla lingavuma ukuyi- ncama imali yeziindlu. Ayina ubi banto, kodwa inokulungiswa kwindawo ezinga. qondakahyo. Akuko temba ukuba liya kupumelela icebo lalungu lase Rini.

U Mr. OHLSSON ute, akayichasile into yokurafisa idayimani, kodwa akufanekei zirafu zintsha. U Mr. THERON ute, uya kulichasa ilu- ngu lase Rini.

U SIR GORDON SPRIGG ute, ubete nqa ixesha eli lonke ukuba liya kwamkelwa ngayipina indlela icebo lalungu lase Rini. Akakabi nanto agqibe kuyo mayelana nerafu yedayimani, Alifakifi ixesha luyo lengaquilo; ukuchasile ukubbubhisa irafu yamaphekpeheke. Akufanekei namhla ukurafisa idayimani, ulichasile icebo lalungu lase Rini.

U Mr. DOUGLASS uliroxixile icebo lake.

UMHLA XII.—12 JUNE.
IMPATO YENTOLONGO.

Imicimbi ebisingetwe ngowe bandla laba- ncedisani ngembali nowempato yeziilo.

UMHLA XIII.—13 JUNE.
Namhla ingxoxo eveleleyo ibe ngempato yentolongo engenesiswe ngu

Sir T. UPINGTON owalate ukuba bange- nisa umteto wokunginela imiteto eseyiko mayelana nempato yentolongo. Ute waye- lichasile icebo lika Mr. Innes lokuba kuny- uwe amadoda atyelelele intolongo, kodwa ingxelo yalomanene iyencomekayo. U Mr. IMNES ute into yokupelisa ubura- larume kwinxenye yentolongo kukuba kubeko umhloli wentolongo wakomkulu. Unike isa- ziso sokuba uyakungenisa icebo lokuba lom- teto misha wokupatwa kwentolongo unike- lwh ikomiti iwuqulunqe, lo komiti ibe ngo Sir T. Upiugton, Mr. Hofmeyr, Sir T. Scanlen, Mr. Merriman, Mr. Theron, Mr. Sauer, Mr. Innes.

Ingxoxo iquy we ngo Mr. Ayliff, no Sir G. Sprigg, no Sir T. Scanlen, oyenze umbeko.

UMHLA XIV.—14 JUNE.
Indawo ezingakankanyawo kwingxoxo zanamhla yengeniswe ngu Mr. Sivewright ngomcimbi wokutinjwa kuka Binda ngama- phekpeheke. noncancato wase Mbashe obe ungeniswe ngu Col Griffith. Intimbo inike- lwe e Komitini, alamelkwa icebo lo Mcancato wo Mbashe kuba kuseza kwenziwa ezinye ibolorokwelo lipeshya kwe Nciba.

IBALA LABADLALI.

Ibuto elidlala ibhola lase Australia liqubisene nelase All England, lalidla nge 10 wickets, liqokele ngelase Marylebone elidide nge 14 runs. Kute kwakuqubisana nelase Yorkshire lagalela ama 357 runs, ekute i 115 zenziwa yinto apa abati ngu Bonner

Abaxhasi be “Mvo”

Abantlaulo ifike ngo June 1888 ngaba sibadwelisileyo sibabulela :— Messrs W K Ntsikana, Morley Tutu, Zech Jno Sokopo, John Zam-zam, W N Seti, Solomon Gawe; Bishop Key; Messrs Jno Kentane, Elias Makalima, Chas J Levey, RM, Ma Gazo, George Msabiso; Captain Blyth; Messrs Caleb Mahluthshana, J J Biyana, S D Snooke, Meya Nginza, David L Zani, Wm Mnyanda, John Delman, Isaac Wanohope, Hon J H Hofmeyr, MLA, T P Mqayise, Booy Nobogula; Rev J B Sakuba; Messrs Booi Xiya, Alex R Welsh, RM, Danti M' belle, E E Madlamba Pearce, Chas W Pelem, James Maqungo; Rev H Mtobi; Messrs McLean Bakaco, Jacob Shosha, Ned Govo, James Relu, E J Kutta, Robert W Nondeya; Rev M September; Messrs Ernest Nquka, Geo Peacock. Joel Mndayi, Benjamin Gele, J W Parkir; Rev W Girdwood; Messrs Maneli Maba- ndla, W B Jojozi, Philemon Sotayo, B M Ngoma, Wilson M Lobi, W E Moore, T N Dyer, Robert Gongxeka; Rev T Chamberlain, M.A.; Mr Robert B Mililwana; Mrs Ed- mund Sandille; Messrs Richard Mnyakama, Mfazo N Galela, Lucas Mdudu, McKinnon T Kali, Thos Carr, B B Kota; Mrs Sarah Xolimbila; Headman Ntabeni; Messrs W B Chalmers, CC & RM, Henry Ntsiko, Jacob D Mtshazo, John Nojoko, Egbert Garcia, CC & RM, R Ayliff, W W Maholwana, Sam J Kutta; Miss S J Ndungane; Messrs Stephen Sonjica, Wm Dunjwa, Pound, Fred Hartland, John Nca- payi; Rev Samuel Ntsiko; Messrs Solomon, Mkululi, Smith Ndlazi, A Sigobongo; Rev Moses September, (adv); Mr John Skosana; Rev Benjamin S Dlepu; Messrs James Melwa, J T Siwisa, W Sobekwa, Thomas Pnm, M W Wababa, J M Fisher, B J Gantsho, Klaas J Ganca, S D Mashiyi, Michael Tutu, Rev R W Lewis (adv), Messrs I Joshua Sishuba, D S Mo- kwena, Geo Kwababana, Robt Macembe, Jacob Cumming, K Tokota, Paul Q Flatela, James Xinwa, Enoch Hlangabeza, Rev C Taberer (adv), Messrs H Bottle, Jno Thomas & Co, Jno MacKoy, W 8 Lord, QC, Peter Congwane, Jonas Molefe, A B Tsho- mela, James Noziwengu, Mahashe Mxabela, Jacob M Masiza, Revs Jonathan Mkosi, W Y Stead, Messrs Robt Nyosi, H Driver, CC & RM, Isaac Juqasha, J J Tantsi, Nathaniel Matodlana (adv), Johannes Norkie, James Matshoba, Niven P Gasa, J A Ntsiko, Rev P Mpinda, Daniso Bulube, Colley Bulube, S B Mama, Zaza Dekeda, R I Magezeni, Jos D Mzimba, Febi Nxazonke, George Baker, Solomon Sibene, Thos Tele, January Manqina, Thos Mandyu, Langeni Mengcina, Tons Martinus, J 8 Mbongwe, A C Nkosana, John M Ganitile, Stephen W Botha, B Ncapo, Commissioner Davies, Richard Kapu, Solomon Mavavana, Wm Nonganza, Mr J S Adams (adv & subs) Africa Cindi, Ed Ndlangisa, Saul Manka- zana, Anthony Sigobongo, Simon P Mabula, W Govan Nquka, E N Majambe. Mrs Luke Myandla, Rev D Gwele, Bushula Qina, G. Mahlaka, E Mbalu, John Langa, Miss M Vitshima, Messrs M J Poswa, John Mtla, Jas Majola, John A Nkovu, J W Somtunzi.

HERSCHEL.

[NGUMBHALELI WETU.]

Kumagaxagaxa apa lutuli lunye uku- lungiselwa intlanganiso eyoba kwa Nkosi u Manxeba, ngomhla we 6 July, ngolwesi- Hlanu. Kambe elo loba ilixhe- zisa neleholide, ngako oko i tibatjala zikangelwe kakulu ukuba zobako ukuya kuncedisana ngokuchaza izinto ezifaule ukulandelwa ugabantu bakowetu aba- ngeka qondi luto okwangoku. Zoti ukuba ziyile ititshala zise ziceba nelazo iqinga lokwenza umanyano ngokwazo oluya kuba kanye ngonyaka. Kuvakala ukuba lento kade ziyiceba, into eseliqing- bile zizenzo, okweneze izo waka wateta ngazo u Mhleli mhlan' apa wayesenza umtyangampo ngomanyano. Nditi ke mna ezotitshala zitanda ukusibeke pezu kwetafile isibane ukuze sikanyisele bonke, maze zizame ukuba sihlangane e Bensonvale ngo September lo uzayo ngexesha le bolide ye *ten days*; kuze ke kucetywe imigaqo (constitution) yokublangana kwayo intlanganiso leyo eyoba kanye ngo nyaka. Malunga nentlanganiso yomzi le iyakuba kwa Manxeba ndingabuye nditande uku- kela kwa wena (Morena) Mhleli ukuba usihlalele indlela tina bantu bayinqwe- nelela impumelelo. Nditeta ublobo enga- qutywa ngalo malunga nezinto ongazi- ngaxoxwa, kuba kambe ziko nezo Tung'- umlomo indawo. Neze Mbumba Yama- nyama obe uyinokoza nezo nyulo oluya- kubako yakucbiteka i Palamente. Neza- maqaga abanyuli.

Siyatamba ukuba wo- sinceda kuba le ngati yoba yintlanganiso enkulu kunene asitandi ke ukuba ize ingabi naziqamo. Besekulixesha singa- sahlangani savuya ke ukuze nawe utume- le indaba zaku esihlala zivyuya ngenxa yazo kuba zisenza ukuba sihlale sabantu esiyenzayo. Nangoku sicinga ngokuti sishiyiwe ngokuba i Dayimani limane lihlokomisa inqubelo pambili kuwo onke lamapapa e *Mvo* afika futi. Zipina ke idolopu ezinkulu ezinye? Kwaneminye imizisi entsundu ?

EZABABHALELI.

U MXABELA NABAFUNDISI.

MR. EDITOR,—Inteto esepeni lako andiyiva kakuhle. Andazi ukuba uti maspendule ntonina entetweni enje ukubola. Ngobanina abo bahlalele uku- cita amaxesha abo ngenteto ezinje ezifa- kwa epeeni kuba zivyuyisa abo bafana nazo. Tina Mr. Editor silindele izinto zokuhambela pambili amapeeni, asise- kezeze madywibiba anje. Akunayo na i *waste paper basket*, lento ungelani kufaka amaphupha anje o Mr. Mahashe, ude ubuyie umeme umzi ukuba uxoxe ama- fene anje? Ukuba sifana no Mr. Mxabela singam' misa ze—kodwa asikwazi tina ukugxeka. Ukuba indawo ezigxeka abafundisi bohlanga lwetu ziyakutyu- mxyatumba wena yazi ke ukuba kuko ezibatunukayo, ndingomnye wabo mna SILWANGANGUBO.

[Sibe singalindele ukuba ingangu “Silwangangubo” ongati, ukuba akana- wo amava ka Mr. Mxabela nawetu,

aputume amazwi anjengoku “bola” “ namafene ” ukugqube'la inteto yabanye. “ Think and let think.” liqalo eliqondwa kunene ngamadoda azana nezixoxo. Siyaqokela siti besingalindele ukuba ingangongqondo ingangeka “ Silwanga- ngubo ” ongantunga umlomo ongaboni njengokuba yena ebona. Sisemi kwele- zolo, ukuba iyanda into yokuba imisebe- nzi yo Moya ipatwe ngamakwele nama- wonga asenyameni. Liyakonakala liizwi lakupatwa ngalondlela.—EDITOR *Imvo*.]

ITSITSIKAMA.

Izwana kuni mabandla akowetu—ndipendula u 'Kade Ehamba Ekubona.' Kuyaqondakala ukuba elonene linqwe- nela ukuba umzi ungasileli kumalungelo okukanya; akuko nento le yobutshaba ekubhaleni kwake. Ngokwamantomba- zana akutshwa iminyaka i 15, lonto ilisiko elifun' ukuba njenge lama Mede nama Peresiya, kujongwe indawo yoku- ba, engowesikolo njalo umntwana ubopelekile ukuba ade aze kuba yi 15 nje iminyaka bengazange abazali babu- lukane nobu ramente babo, ipelile lominyaka uyakutshwa, kuba yi Day School; imfundo yokuzihambisa anga- zifunela apo atandayo. Ke ngokwe golide andinazwi, kuba okunene ezo zi alam ezintundu zatintwa, kwakuliswa lendawo yokuti, akukonto; imbuyiselo yokuxamleka kwenu anikuyifumana. Ngendawo yokwendiselana na Malawu, nokungabukataleli ubuhlanga, nam nditsho njengo 'Kade ehamb' ekubona.' Siselusizini apa xa kutetwa ngohlanga. Ngembeko, ndingu,

MTSITSIKAMA.

IMPENDULO KU MTSITSIKAMA.

MHLELI,—Kaundincede mhlekazi undifa- kele kwelipepa lezifakamaka zakowetu lompendolo yam Kulo ndifumene u Mr Ntsitsikama endibuzwa mayelana nokuhamba kwam. Andigxeki kubuzakwaka xa nditsho.

Mr. Mtsitsikama mandenjenje ukukupe- ndula mayela nemibuzo yako, owegolide Mtncimbi andiwuvanga nga Mantyi. Uze uke ubuze kuqala kumadoda asesikolweni apo. Woti ke ukuba ugqibite ukwenjenjalo, akwafumana impendulo ikwanelisayo undazi- se ndandule ukukuxelela igama lomtu ongaya kuzidikisa kuye ngokwako.

Ngokwemfundo impendulo yam yoba mbaxa, ukutsho, ndoti ukukupendula kwam ndipendule ndibuza. Kanene lo Standard IV uteta ngaye kwatiwa baya kuma kuye kube kubeni ni? Ukutsho ke mhlobo be- ndingancome bulukuni bentloko zabantwana base Tsitsikama uye kuqaqulula o Standard IV abo nje. Bendincoma ukuvinjwa kwabo imfundo, nokokuba abafundisi abo bebengazenyayo lonto yokunceda ititshala iminyaka elikulu imfundo imi ngoluhlobo imi ngalo ngoku bendeingeze ndide ndibulele, ndikolwa nabanye abantu abafuna imfundo ehambayo, equbela pambili abangeze batonyakalaliswa ngu Standard IV lo utomakalalisa i Tsisi- kama. Tina apa e Kafile ukuba sibesinoku- nceda ngesifuna ngapezu ko Standard VI. Kwelixa wena uguzubele ngu Standard IV lowo wako. Oh yehla umnyama ongadlisi dlodlo ufisela ku IV apa wena mhlobo ka bawo. Bangade okanye babe bayazenza ikausi imfundo imi ngoluhlobo akuncedi nto ukwenza kwabo ikausi bayakufundisa ikausi ezo zodwana. Incwadi akusafuneki ukuba zifundiswena oko kufundiswe ikausi.

Mayela nendawo yezi Bhalo ndiyazifunda ndizifunda nje andikayiboni indawo eti mauni umteto wabendlu yokolo ukuze uchu- me wande mauke ubanjye ngabahedni uku- qala, kuba ke akubanga sabuzanukum ukuba ngabesikolo ngabahedni sinana abo nditeta ngabo. I Bible ayindixeleli ukuba nabatsatshwe ngu Maneri Bosisi babandakanyelwe kwabendlu yokolo, ngu- wupina ke pakati kwemiteto wase ramenteni efike iti yakubekwa pakati kwabakolwayo ize iye kubanjwa ngabahedni kuqala.

Mayelana ne Report ngandixolela ngayo, kuba andipike nkani yabulukuni bentloko zabantwana base Tsitsikama. ongati ke ukuba unxhamile ngayo undinike nanyake- nye or nyakomnye ozayo.

Nantsi eyona nto ndijonge yona kukuqu- bela pambili kwezizwe zakowetu, andigxeki ukuba ungangaditeta ngomoya opolileyo uze undixolele ngendawo endivise intliziyi yako buhlungu, kuba andinxamele kwenzakalisa nabani ngalento yam, ndivisa umzi ubu- gqi endibubonileyo ekuhambeni kwam. Ke mna bendilindele ukunyuswa kohlanga lwakowetu nangemfundo ezo, ndingagxeki nenkulato ezo zabafundisi abancedisayo ezikolweni. Ndabekwa ukwanamhla.—Ndım 27 June 1888.

KADEHAMBA.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (July 3).

Irasi eluhlaza—10d to 1/1 ngekulu
Ihabile,—1/3 to 3/ ngekulu
Ihabile ezinkozo,—4/5 ngekulu
Itapile,—1/9 to 7/ ngekulu
Ise mile—1/9 ngenxhowa
Amatanga—1/3 to 2/4 ngedazini
Umgubo—4/ to 7/ ngekulu
Inkuni.—7/ to 18/ ngeflara
E KOMANI (June 30.)
Irhabile—3/ to 5/ ngekulu
Irasi eluhlaza,—1/ to 1/6 ngedazini Umbona
—5/6 to 6/6 ngenxhowa Amazimba—6/6
Imbotyi—11/ to 15/
Umgubo—8/ to 13/
Isemile—2/ to 2/6
Inkuni—18/ to 52/ ngeflara
E DAYIMANI (June 29.)
Isemile—5/ to 6/ ngenxhowa
Irasi,—9/ to 10/
Imbotyi,—12/ to 14/
Irhabile—9/6 to 18/6
Amazimba—11/ to 14/
Umgubo,—14/ to 21/
Umbona—12/ to 13/
Irhabile—12/ to 13/
Itapile,—7/ to 16/
Inqholowa,—12/ to 18/
E RINI (June 28.)
Inkuni—10/ to 21/ ngeflara
Irhabile,—12/ ngenxhowa ,—3/ to 3/4
ngekulu Umgubo—12/ to 14/ ngenxhowa
Umbona,—9/
Itapile—5/6 to 8/ ngekulu
Inqholowa—4/ ayatengiswa

NATIVE OPINION

THURSDAY, JULY 5, 1888.

Pondo Affairs WE have never been able to discover what makes Colonists to be im- patient about the independence of the Pondos. The territory held by that nation is comparatively small, and is just sufficient to sustain its present inhabitants. So that if it were to fall into the hands of the Colony to-morrow, nothing pecuni- arily would be gained by the acquisition; for the Government would be bound to hold it in trust for the Pondos. It surely cannot be jealously of the power of the Native Chiefs, as that is not even equivalent to one-tenth of that of the Colony. The Pondos can by no strain of the imagination be regarded as a menace to the Colony. Nor do we think that the wickh to govern the sable inhabitants of Pondoland is at the bottom of the oft-hinted an- nexation of that country, because Government does not appear to have as yet made up its mind as regards the manner the Natives now under its charge are to be governed. The deliberate concession of rights of citizenship to the Natives to-day, and their withdrawal without suffi- cient cause to-morrow, can hardly be regarded as stable Government. And while Colonists do not know exactly what course they are to pur- sue towards the Natives now entrus- ted to them, it is not wise to add to their difficulties the task of govern- ing the Pondos also. It is often urged that the Colony as a civilised state has a right to interfere in Pondoland. We confess we fail to see the right of the Cape Colony to arrogate to itself this coveted posi- tion, since reactionary influences, totally opposed to whatever improve- ment of the Natives, but working their demoralization by brandy and by thwarting education, are dominant in the councils of the country. Under the circumstances there can be no mission for the Colony in Pondoland, and the benefits annexa- tionists expect to reap are shadowy. Whole dissertations have been writ- ten in the Colonial Press on the ad- ventures of Herr NAGEL, and Herr EINWALD and others in the territory of the Pondos. The first has even succeeded in secure- ing some tine tract of land where- on to settle German immigrants from the Fatherland. These trans- actions may have been entered upon by the Pondo leaders with the object of setting up relations with the German Empire; but the extent of Pondoland is too small, and over and above that it is too much hemmed in by British Possessions and Protectorates to tempt Prince BISMARCK to think for a moment, of giving a slap in the face to the British Power, if that were his settled policy, through Pondoland. To our mind then the worst that can be said of the German settlers near Port Grosvenor is that they will be a model of industry and thrift to the Pondos just as the settlers from the same country have been to the Natives of Kafiraria. Such being the State of things we should be sorry indeed if the proposal of the Government to establish a diplomatic agent was prompted by the ulterior motive to undermine Pondo inde- pendence with a view to bring about annexation for the mere sake of symmetry, to enable some to dash the pointer over Pondoland in indi- cating on the map the limits of the Cape Colony in South Africa. In saying this we do not for one moment contend that the adjoining Governments should not have even diplomatic relations with Pondoland. By all means let these be encouraged. Let the terms of treaties be rigorously adhered to on both sides ; but let us not cherish vain delusive hopes that the annexa- tion of Pondoland will bring us in- creased happiness. The debates in Parliament on Pondoland would to us have been dissappointing reading but for the outspoken manly states- manlike speech of Mr. VAN DEN

HEEVER, who sketched out the only policy for Native territories, which has the promise of solidity and stability about it. We note Mr. VAN DEN HEEVER'S speech with interest, because it comes from a quarter we least expected, for Mr. VAN DEN HEEVER is a Bondman We are in sympathetic agreement with the remarks he made to the effect that :—

The honourable members were discussing the question of placing a man as resident minister in a country where the colony had no authority. It appeared to him that there was another ulterior plan, and he wished to warn hon. members against it. Pointing to Basutoland, he would remind them that the annexation of a native country was of no benefit to this colony. Such countries were a great expense to the colonists, who, on the other hand, had no right to make use of the land. For his own part he should like nothing better than that all the native territories should be taken over by the imperial Government. (Oh. oh.) Yes, he would repeat that such was his sincere desire He would also say that this was not a place of worship, but hon. members had soon sent to this House to express their opinions, and if any member were to say one thing and think another he would make himself guilty of a serious dereliction of duty. He would give expression to his political opinions wherever he was, and he would warn hon. members to be careful in acceding to the proposal made by the Secretary for Native Affairs,

It gives us pleasure to state that on this Pondo question we have found ourselves compelled to support the pacific policy of the present Government in the face of in- cendiary counsels from the Press, and we trust they will be fortunate in selecting a Resident who, while loyal and faithful to the interests of the Colony, will show that he is a friend and firm sympathiser with the Pondos.

Editorial Notes.

MR. MARTINUS J. DU PDESSIS, the Bond member for Queenstown, has commenced an inquiry in Parliament in the matter of the Registration as Parlia- mentary voters of the Natives of the Glen Grey ward of the Queenstown division. He has moved for the production of the record in connection with the recent case of Mr. Botha, applicant, Mr. Garcia. Civil Commissioner of Queenstown, respondent, relating to the compilation of the list of voters. The judgment of the Supreme Court so far as it went entirely exonerated Mr. Garcia from all the charges of gross misconduct laid against him by his Bond detractors. All that judgment did was to make it clear that from even the most rotten decision of the Civil Commissioner in registration matters there lay no appeal to the Superior Courts. It is for Parliament to remedy this defect in the Registration Act as it is monstrous to leave issues involving the vital principle of the liberty of the subject in the sole discretion of an inferior Court. If Mr. du Plessis's object be to get this state of the law altered he will make our people his debtors.

WE are very pleased that our Queens- town contemporary has come to the assis- tance of the Natives on the important subject of alienage. Referring to remarks on this question which appeared in these columns the *Free Press* observes:—"The *Imvo* has a leading article on the question of naturalization of natives, who have been made subjects of the Crown by an- nexation. Captain Veldman who was declared an alien, is about applying for letters of naturalization, and (says *Imvo*) as it involves a certain expenditure it will deter many natives from availing them- selves of it, and that the Act of 1883 was surely not intended to meet the peculiar case of the natives referred to. We agree with *Imvo* that if such is the case Parlia- ment should at once remedy the evil; the fact of those people becoming subjects of the British Crown by annexation is suffi- cient naturalization, without it being compulsory for thousands of them ex- pending money in getting letters of na- turalization, and we hope that some Mem- ber of Parliament will take the matter in hand at once."

MR. HUTTON has called for the papers in respect of the issue of a retail liquor li- cence and the establishing of a canteen at Annshaw. He alluded to the tergiversa- tion that characterized the conduct of the Government in this matter, in promising in response to the chief William Kama's petition to revoke the licence, only to break the promise at the first opportunity. The Secretary for Native Affairs pleaded in extenuation that the recommendation to revoke the licence was made to the Go- vernor in ignorance of the fact that the canteen was outside Kama's boundary. This excuse appears to us as a very lame one. For Middle Drift is merely a military post in the centre of Kama's Land. Mr. de Wet's contention would open the door wide to the abuse of the Act. For instance a person holding a title to a few acres of land in the centre of a Native location could say that he was not amenable to the operation of the Act seeing that his land was distinct from the location land, al- though it may be known all the time that his canteen was set up to serve the location Natives

THE *Natal Mercury* appears to think with us that the present Zulu crisis might have been averted if a capable official had been placed at the helm of affairs. " Had there been a Sir Marshall Clarke in Zululand," says the *Natal Mercury* " matters might have gone differently." This shows that the blame for the existing condition of things lies more at the door of British maladministration, and less at Dinizulu's determination to be trouble- some.

RAILWAY INCIVILITY.

SIR,—Herewith enclosed you will please find correspondence between the Traffic Manager and myself. From perusing it you will see that the grievance lies in the fact that Railway Officials made fish of one passenger and fowl of another, but both holding third class tickets. In the first place I must thank Mr. Price for giving all deference to the complaint made. But it seems to me that the mountain labour of enquiry resulted in a mole bill, in that the replv has the tinge of a certain sanction from headquarters to group the Natives— which was the complaint viz.:—that because one happened to be a Native he must find his seat among a motley collection of rabble. He cannot—however wellbehaved and respectable—sit in the same compartment with a European—even if the space between them could be measured by two or three arms lengths, because forsooth ! the dignity of his white fellow-passenger will be offended. The expressions attributed to them were used and I do not budge an inch from that statement. But they are of very insignificant import. That I had been forced to leave my seat has been practically substantiated and that is the main thing. A reference to the returns of that day will show that the second class was not full. Now, sir, I certainly do “ appreciate the reasonableness of the staff consulting the wishes of its customers ” etc. But are the wishes of a certain class only to be consulted ? There is no difficulty in the matter. There are Natives and Natives. Surely as it is the part of justice never to do violence it is true of modesty never to commit offence. There are Natives io whom it is not in the nature of things to object to the “ grouping ” system. But there are those who must take exception to the fact that their offence and sin originate from the accident of wearing a black skin. I have in my letter to the Traffic Manager sufficiently shewn how the revenue must suffer. I have been to Queenstown lately with the experience that the protecting system caused a number of 3rd class passengers to travel 2nd class, because Natives were in the carriages for which they (the Europeans) had booked. The Railway is a public concern. Therefore the wishes of the public generally should be consulted. The guard in question is notorious for incivility and violence towards Natives and even women. I hope Mr. Price will remedy this.—I remain sir,

Yours &c ,

26 June, 1888.

King williamstown, 17th May, 1888.

SIR,—I beg to bring to your notice a gross miscarriage of duty as well as a rank injustice perpetrated upon me by the Guard and Station masters of Blaney and Kei Road. I was travelling together with a white man and another Native 3rd class by the 8 20 p.m. train, from King williamstown to Queenstown on the 12th ult. At Blaney the three of us changed into another third class compartment which was empty. The Guard of this train came up and ordered me and the other Native out of this compartment to another where four red Kafirs more or less under the influence of liquor held sway. I refused to leave the seat to which I thought I was entitled as well as any fellow passenger of the same class of carriage and be shut up in a place strong with various odours and observations incident to strong drink. But he invoked the assistanc of the Stationmaster, and that officer instead of protecting me, as I expected: chimed in with the Guard and threatened to haul me from the train and be left behind. As I had pressing and important business at Queenstown I reluctantly submitted, with the determination that rather than put up with such filth I shall at the first station excess myself. Accordingly at Keiroad I asked the Stationmaster to excess me 2nd class. But he refused with the pretext that that class was full. But I am sure any enquiry would prove the contrary. I then asked to be allowed to return to the compartment where I was before and where there was only one man. This they both emphatically refused, saying they would not have “niggers” all over the shop, and in answer to my question why this man should have the whole compartment to himself. They said it was the rule to group all the Natives by them, selves. All my reasoning with them was in vain. Now I wish to understand from you, sir, 1st. Is it the rule to group the Natives by themselves ? 2nd. To make differences between passengers of the same class of carriage ? 3rd. Whether a Stationmaster has the power to refuse a passenger taking a superior class ? It is my opinion that in making the liberal reduction in the 3rd class fare the Government was impressed with the inconvenience and want of comfort prevalent in this class. Therefore the practice of protecting European passengers when travelling 3rd class has the effect of defrauding the revenue. In that being so prelected these whites will not travel but 3rd class. I would have written sooner but I had to be away from home. Trusting that this matter will receive your due attention.

I remain Sir

Yours &c. PAUL XINIWE.

T. R. Price Esq., Traffic Manager, East Loudon.

Traffic Manager’s Office, East London, May 21st, 1888.

Q 2/7084

SIR,—I have to acknowledge the receipt of your letter of the 17th just., to hand this morning, which is having attention, and I will communicate further with you as soon as the enquiries I am instituting into th matter are complete.

Yours truly

“ Imvo ” Office, King William’s Town.

T. R. PRICE. Mr. P. Xiniwe

Traffic Manager’s Office, East London, June 12th, 1888.

Q 2/7084

12.8

SIR,—With further reference to your letter of May 17th, I have to state that the Stationmaster at Blaney, and the Guard of the train by which you travelled, inform me that no discourtesy to you was shown, or intended at Blaney. The Stationmaster at Kei Road says that you applied to him to be transferred to a second class carriage, shortly before the train was due and ready to leave, and that neither he nor the Guard, made use of the expression attributed to them, nor any other words that could, they think, be construed therefore. The Guard confirms this statement. They both explain that the second class compartments were well filled, and you could only have been accommodated at the expense of inconveniencing the ladies and children occupying them, and delaying the train somewhat at Kei Road.

Passengers of European descent usually express a very strong desire to have separate compartments, and the complaint is frequent that the Department does not sufficiently consult their wishes in this respect. As it is the duty, and interest of the Department to attract as much traffic, both passengers and Goods, to the Railway as possible, you will, I am sure appreciate the reasonableness of the staff consulting the wishes of its customers, so far aa may be consistent and without doing so at the expense of the Government, or of justice to other customers, and you will also no donbt see the difficult position in which the officers and servants of the Department are often placed in this respect.

I am sorry I have been unable to send you an earlier reply—your letter having been received so long after the occurrence, caused some delay in ascertaining the particulars.

I have the honour to be, sir, Your obedient servant, T. R. PRICE, Traffic Manager.

Mr. P. Xiniwe Imvo ” Office, King William’s Town.

AMAYEZA

ADUME KUNENE, KA JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA aya yabizwa kakulu ngumniniwo. ngenxa yoku nqnelana kwawo tezo zizo- enzelwa zona; ngenxa yoku kaulenza ukunceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bebubiso lawo; ngenxa yokucoceka ekwenzizweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umeiza omrazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umeiza ongenzi xesha ukupilisa Izinyo.

UMFUNO ‘YEZA (Herbal Tincture). Elingoyiswayo zingqangambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI ‘LISO (Eye Lotion.)

I Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, leesine nento ezinjalo.

UHLIKHILA (Embrocation). Amafuta omi okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

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

UMNCWANE WESIHLAHLA (Confection of Hhubarb). Incindi yoku geda iziswana ezikatazayo zenisana, nezabantwana.

UMATINTELA (Antispasmodic). Umeiza wokupilisa ukuqunjelwane zitepu nezinye inkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyeza ehlunge kunene kwizifo zokuba butataka, nokungatandi nto itywayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusilwanezilonda njalo njalo.

IGUDISA (Emolliente). Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenzisiwa neli kutiwa “ Lelona ” xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zetywa nca kwi bho liana nezitofilana ngezinye, eziti zakulandelwa ngokufezekileyo akaze angabisi amayeza. Ngekungabiko kaya, nandlu- nambambi ungenawo lamayeza esirweqe sokolomkele ozengehlyio

Akanawo wa enziwa ngu JESSE SHAW, Iqaira elisebenza ngezicishilelwa e Bhofolo aलगiswa nguye nge bhokisi nange ebokile ngamagosa ake kwi- nkolo vodolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Ndwe.

AMAGOSA ALAMAYEZA— E Qonce—Ovv & Dyer, Malcomess & Co., D iamond & Co.

E Ngame.—M Savage.

E Monti—E. G. Lennon & Co.

JE Rini -E. Well’s.

E Dikeni—B. S ocks.

E Komani—Mager & Marsh.

E Ebhayi—B. G. Lennon & Co.

Engqusha—W. A. Young, E q. kaya lawo e Fort Beaufort kwa Nogqala.

BONISANI.

Amahashe amabini, elinye yinkabi efosi enekolo, no mxuma endlebeni vase kunene. eno O ecaleni lase kunene, etshoba lifutshane; elinye yinkatyana emfutshane emqolo ugobileyo, amanqina amhlope omabini asemba. Alahleke ngo 15 April odluleyo. Woti wakuya uinkondo ubhale ngo Mr. Wilson, Colesberg.

JAMES KWEZI.

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown, nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Im- pondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

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.

KUKO

Amayeza ka Cook Abantsundu.

C. A. Jay & Co.

Malunga Nezituba zo Daya no Aluveni

Eqonce (Kingwilliamstown)

APO nofnmana IMELA, TFOLOKWE,

AMAGXEBEKA, IPLETI, INKUMTYE, IB GDI, INTO ZOKUSEBENZA. (Tools., IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGANGO (hinges). Si- ngatinina ? Ilapo nje yonke into efunek endlwini naseshopini.—Cathcart Street, 16th May, 1888.

I-FASHONI EZINTSHA, EZIVELA EYUROPE.

Ezamanenekazi i Fur Capes.

Ezamanenekazi i Fur Dolman- ettes.

I jersey ezintsba ziqalela kwi 3s 6d to 5s Rd.

Ezangapantsi ezilukiweyo, zi- tshipu kakulu.

Izitofu zelokwe zobusika ezitsha.

Iflanelo ezenziwe ngoboya begusha Zaso Afrika.

Izikafu, netyali.

Into eninzi yezihlangu zamane- nekazi ezidla i 7s 6d ziyaku- tengiswa nge 5s lid.

Zonke ezinye impabla zitsbipu kanye kotenga ngemali.

W. O. CARTER & Co.

MACLEAN SQUARE,

S. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezintsundu okokuba zize kuposa iliso kule ukumba yake eyiyenkile. Ungumtengi wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesba.

Imfele, izikumba, umbona, ingqolowa, Ndizirolela amaxabso apezulu.

Kwelinye Ip ko kuko nomfo otunga izi hlangu zentlobo zonke.

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

COOK Iyeza Lesisu Nokuxaxazo.

COOK Iyeza Lokukohlela (Licjamafula).

COOK Amafuta Ezilonda Nokwekwe,

COOK Iyeza Lepalo.

COOK Iyepala.

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B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bbulu nemiciza yama Xosa. Bawubongoza umci ukuke uqwa- lasele kulawo alandelayo, abhalwe nge nteyo yesi Xosa.

Oka LENNON Umiza Wolchohlokholo Eka LENNON Incindi Yamazinyo. Oka LENNON Umiza we Stepu (wesifo sentsand). Oka LENNON Umiza wamehlo. Aka LENNON Amafuta ezilonda. Ezika LENNON Inqatana zomtshekisane. Oka LENNON Umiza woxaxazo. Oka LENNON Umiza wepalo. Oka LENNON Umiza wengozi. Oka LENNON Umiza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

ISAZISO.

Nalo icam! Nalo icam!

UMR. THOMAS NGUDLE unelitya esisila kakuhle ngokusimanga Likwa KAMBI e Mtata. Lisila umbona, amazimba nenholowa. Umema umzi wonke. Usila ugenyamekokasi enkulu. Alinamfihlakalo zanto Iona. Kumbi, e/o R.M.O., Umtata. T. S. NGUDLE.

J. G. NICHOLSON.

Iqqweta elise zinewadini zakomkulu nomteteleli warn a Fandesii,

E-NGQUSHWA.

Ulungisa amafa. Uguqula atnagama e Tayit’le. Uquka izi kweliti zi Bhatlwe kwa nqoku.

Yonke into ayi patisiweyo ifezwa ngokukaulenza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elungileyo emntwini nase ramncweni.— Izindlu zinkulu zininzi. Amanani okutya nebabile alula. General Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

U JAMES MADALA uvule INDLU YEZI-PUNGO (Coffee Shop) e Malay Camp, eyazeka kakuhle kwabantundu kuse Wesile, kulapo ababambi abavala koma Bhayi, Pe- sheya kwe Nciba, e Natal, nase Lusutu bangazibiza kona izihlobo zabo.

JAMES MADALA. Kimberley.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli- lizwe.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba silila bumini, ukule naso, nokuba sihle ngayipina indlela, esinjenje Hashe, injalo ezise Lufe- leni, Ukujade, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo Ubutataka be ngqondo, Izifo zesi Fuba, nent’ eninzi yezilwelwe zama INkazana, njalo njalo.

Kangela Encwadini ; banilisiweyo nendle- la elizetyenziswa ngazo, zibhalwe ngesi Ngesi’, Jelimeni, si Bhula nesi Xhosa.

Emva kokufi sebenzisa ixesha elide sele- namava amaninzi umninilo, uliyaleza nge- ngein’seko eliyenza ukuba liyayi pilisa inko- lizo yezifo zabantsndu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abanniyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- sheleni zontatu, izele liyeza elinga tata iutsu- ku ezilishumi. Ibhottle nganye ihamba ne- ncwadi ene nteyo yesi Xhosa.

Lilungiselelwa nmninilo kupela ngu

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoli yaba gcini mayeza kayo yonke ikolon’.

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LEVI S. MB ANGE.

Tyinira, 10 March, 1888.