

Ixesha lokunikelwa kw_e Taitile.	Ukuchaewa Komhlaba.	Ubekulq.	Irafu ese lityala.	Le rafu ilityala iqalango.	Wagqityelwa nkwelli gama.
13th Julv, 1869	Building 2 A	Perie S.	32	0 12 6	1st January, 1883
do.	Garden 131	do	7 2	2 10 0	do.
do.	Building 1	A.	32	0 12 6	do.
do.	Garden 130	do	6	0 10 0	do.
do.	Building 4 EE.	do	...	32 0 12 6	do.
do.	Building 9 CO.	do	...	32 0 12 6	do.
do.	Garden 39	do	8 2	1-39 2 10 0	do.
do.	Building 2 X.	do	...	32 0 15 0	do.
do.	Garden 149	do	6	3 0 0	do.
do.	Garden 123	do	6	52 2 10 0	do.
do.	Building 5 G, Mount Coke	do	...	32 0 12 6	do.
do.	Garden 58	do	64	2 10 0	do.
do.	Garden 3. Masingata's Village	do	6 3	39 61 30 0	do.
do.	Building 24	do	...	2 10 0	do.
do.	Garden 2 E. Buchanan	do	...	24 0 12 6	do.
do.	Building 9 B, Rossiton	do	...	30 0	do.
do.	Garden 20 K.	do	...	30 0	do.
do.	Building 7 C, Peuleni	do	...	33-865 0 15 0	do.
do.	Garden 6 BB	do	...	30 0	do.
do.	Building 7 D.	do	...	33 865 0 12 6	do.
do.	Garden 7 D.	do	...	2 10 0	do.
do.	Building 4 H.	do	...	33 865 0 12 6	do.
do.	Garden 20 II	do	...	2 10 0	do.
do.	Building 3 L.	do	...	33 865 0 12 6	do.
do.	Garden 3 JJ.	do	...	5-71466 ...	do.

Imvo zabantsundu

(NATIVE OPINION)

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

KINGWILLIAMSTOWN, NGOLWESI-NE, JULY 26, 1888.

[No. 193

ISAZISO

OKONCE

OKUBENI SIKAKA

E KUBENI SIKAKA ante enikwa amandla, yinteto yesiqendu sokuqala Mteto we Mhlaba Elahliweyo,” wesi 3 womnyaka we 1879, njengoko ubuyekwezwe ngo Mteto wama 20 we . ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

“Xenikweni kulo Lrafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlaimbi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlaimbi lomphahla yayekwa, yalaklwa, waza noyena mniniyo wokuqala ngqeshileyo, xa ngaba kuuqalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlaimbi ngalompahla, ixele ukuba ilahliwe kwi *Government Gazette*, nokuba kukulipina ipewa eyoqonda ukuba lifanelekile, kube kanye ngenyanga Kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu esaziso akafikanga umniniwo, mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize lyisebenzise nangawupina umteto wolohlobo owoba uko apa eKoloni ngeloxeshu kodwa ke, amaxesha onke, ukuquitywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahlukwana ze sibhoze, nese sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetye-nziswa kwemali zawo ngelane nalowo mteto.”

Apa ke kwaziswa bonke abantu ukuba le Mhlaba ibalulwa ngase zantsi apa ekwi siqingaia sase Bhofolo kutiwa iyelahlliweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 1st November, 1888, ukuba ayimenywanga kwangapambi kwelo xesha, zaza zahlaulwa irafu ezingamatyala ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

F. SCHERMBR UCKER, Umpatiswa.

No.	Igama (Kingwilliamstown), oku tiwa ushiyiwe ngabaniniwo.
1	Sinda-i Busoshe do
2	Busoshe ..
3	do
4	Kwehulana
5	Simon Ndayi do
6	Franz Witboy
7	do
8	William Yapi
9	do
10	John Boezack ...
11	do
12	Jeremiah Masingata
13	Dyihl Tonga
14	do
15	Kwe Gquse
16	Nyoka Mtyingili
17	do
18	Zachariah Tweyi
19	do
20	Stephen Tintele
21	do
22	Daniel Ndevu ...
23	do
24	Shadrach Tintele
25	do
26	do

Umhlaba Otengisayo.

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.

ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI

18th January, 1888.

BANTSUNDU! BANTSUNDU!! BANTSUNDU !!!

WABATETA isi Xhosa siti, “ Posani amehlo apa.” Kwabo bateta isi Bhulu siti, “ Kyk bier ZOO.” Kwabo bateta ulwimi lwe Nkosazana, siti, “ Look here.”

KWA PASCOE

Impahla zetu zobusika zifikile, “ *Iyalzi zetu* ” especially *ezaba Tshakazi*, zihleli zodwa emhlabeni *ilokwe zokutshata* esezitungiwe, nezinekwenziwa kwofunayo. Amagqabi iziqqubutelo, 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, nezinekwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibbatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, ataqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onzonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu :

Amadoda ati ngu “ SIGINGQI.” Abafazi bati ngu “ SILINDI.”

Umtketiso, ngu “ FOLOKOCO.”

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

KUFUNWA

ISITANDATU

SABASEBE

NZI.

UMVUZU uqala kwi 10s. use kwi 20s. ngenyanga kudibene nokudla. Balale kwakwamlungu.

Yiyani ku

R. CURLING, e-Reserve, e-Qonce.

Imfundo Ema

MOUNTINGVILLE NATIVE TRAINING INSTITUTION.

ISINALI yokuqeqesha udodana yase Cumgece iyakuvulwa NGOLWEBI-BINI, JULY 31.

J. W. HOUSEHAM, Umongameli.

BONISANI.

Amahashe amabini, elinye yinkabi efosi enekolo, no mnxuma endlebeni yase kunene, eno O ecaleni lase kunene, etshoba lifutshane; elinye yinkatyana emfutshane emqolo ugobileyo." amanqina amhlope omabini asemva. Alahleke ngo 15 April oduleyo. Woti wakuva umkondo ubhale ngo Mr. Wilson, Colesberg.

JAMES KWEZI.

KO TITSHALA.

KUFUNWA i TITSHALA, enesiqiniselelo inganqweneleka ngakumbi. Umvuzo £40 (per annum) ngenyaka. Owufunayo wobhalela ku

REV. SIMON P. SIHLALT, “ Solomon Vale,” Engcobo via Idutywa.

ISAZISO.

NDINIKA esi saziso kubo bonke abaganla kumahlati sku Tsolo. Bonke abaya kufunyanwa behamba nabapete i Licence nokugaula, kodwa engeko amagama abo, bonke ndobabamba ndibase kwi Mantyi yakwa Tsolo ukuze khone yona nkuba abanatyala. Mna nditi bonke ahanjalo bangababelekwa.

THOS. NGUDLE,

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

BONISANI!!!

AMAHASHE amabini alahleke e Rini, nge 22 June, 1888. Inkabi egwangqa ebomvu, inekolo encinane; elinye yinkabi empemvu ebomvu, amanqina asemva amhlope, ikwa namabala emhlana amhlope mabini. Lamahashe anomtshiso wase Bhofolo, nentsimbi kumanqina apambili. Ubudala akwi six years. Ondilandisayo, ndomvuza, abhalele kum.

ROBERT L. MAGEZENI, Care of Mr. Wm. Ndarane, Fort Beaufort.

Amehlo Mzi Ontsundu!

NDICELA amehlo kuni mzi wakowetu ngomfana ontsundwana, amagama ake Jim, Mbeki, akayise Abraham Gobongwana Kinass. Wagqityelwa ese Kapa nge 1882, naku Mr. John James, nakwabanye abafundisi bamahlelo ngamahlelo apo e Kapa nakwezinye indawo. Ondilandilayo angatumela kwi editor ye Mvo, nokuba kukum. Indleko zake zingabuyiswa ndim, M. A. G. KINASS, R. M. Office, 23 June, 1888, Mount Ayliff.

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenkazi i Fur Capes. Ezamanenkazi i Fur Dolman- ettes. I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d. Ezangapantsi ezilukiweyo, zi- tshipu kakulu. Izitofu zelokwe zobusika ezitsha. Iflanele 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,

e-Qonce

Umanyano nge Mfundo.

(N. E. A.)

Olu Manyano lube nentlanganiso eyole kunene e Debe esikolweni sika Matubela, ngolwesi-Bini, ngomhla we 10 July 1888, emini emaqanda. Ibulwe ngomtandazo ngu Mongameli wayo u Rev. P. J. Mzimba.

AMALUNGU ABEKO.

Kubapati: Rev. P. J. Mzimba, Pre-sident, B. Sakuba Secretary; J. S. Dla-kiya, Assistant Secretary; J. K. Bokwe, Treasurer; kwi Komiti: Revs. B. Mama, E. Makiwane; Mr. T. Bottoman, no J. Ten^Jabavu, ofike mayelana nokupela. Kumalungu: Rev. W. Philip, Messrs. R. Nyosi Gaba; D. Mbaza; T. Spondo; Wm. Mama, Miss A. Figilan; Miss E. Mayuso; Messrs. Jas. Figilan; R. Gosa; P. Xiniwe; R. Govo; W. Kobe Ntsikana; S. Sonjica; Jas. Madaki; John Madfongqo; D. Marel; R. Fini; no John Matimba.

AMALUNGU AMATSHA.

Amalungu angene kutsha ngu Messrs. Wm. Sikweyiya, John Ngaka, Niven Gasa, Alex. Figilan, Jos Mpinde, M. Njiklana, Vana Konongo, no E. J. Mqo-boli, amkelwa onke.

IZAZISO ZE NGXOXO.

Amalungu avakalise ingxoxo anga zingaxoxwa yile ntlanganiso, ekute emva kokuba zingeniswe zabekwa etafileni kwanyulwa ikomiti yokuba zikangele ezo ngxoxo ngazinye, kuthi ukuba kuzokuzingekala mngqaweni wentsebenzelo yilo Manyano izibulale zingangeni kanye konke. I Komiti leyo ibe ngu Rev. E. Makiwane, Messrs. W. K. Ntsikana, J. S. Dlakiya, Wm. Mama, no E. J. Mqoboli, ipetwe ngu Rey. E. Makiwane.

INGXELO ZE NTLANGANISO EGQITILEYO.

Kute kwakupicota imicimbi ye ntlanganiso egqitileyo—izinto ezazinikelwe ezi komitini, nezaziyeketiswe ziyakelwa le yanamhla intlanganiso kwavakaliswa uluvo lwentlanganiso ngezindawo :—

ABATUNYWA BA PESHEYA KWE NCIBA.

Kwenziwe inteto ezimfupi ngamalungu ezibhekiselele kwi mpato embi efunye-nwe yile ntlanganiso ku mpesheya kwe Nciba. Intlanganiso ibe moyi mnye ukuba inayinga mana ukusukelana nenteto zabantu, mayibube unsebenzi wayo ebisoloko iwuquba wokulungiselela yile uhlanga oluntundu, nowokulungisa ukuba sibe yi mbumba ne pesheya kwe Nciba. Incwadi ka Mr. A. Gotschi eyabonakala kwi Mvo, mayinga nanzwa yile ntlanganiso. Kunyulwe i komiti yokuba ike iyikangele lento, ize ize ne-ngxelo ngentsasa elandelayo.

UKUPONONGWA KWE MFUNDO.

Pakati kwenteto ezenziweyo kubalasele indawo yokuba ingxoxo mayisekwe pezu ko mteto ka Dr. Dale wokuba mayinga viwa ngaba Hloli zikolo kwi Standard IV, xa isiqingata sesikula Singekona pakati kwe Standards. Kubonakele ukuba lo mteto wenziwe nge-sizatu sokuba o tishala befundisa intsa- po epambili yodwa ngokufuna ukugqibisa inani elifile kwi Standard IV, baze abafunda ko A bangakatalalela. Ezinye itishala zite icala labazali maliqondwe kakulu kuba badla ngokuthi bakuxakaka bakaxekele entsatseni, kanti noko balindele ukuba abe bantwana bekwi klasi ezipambili emfundweni. Abazali ababeko bacelwa batata, batelela nabo kwelokuthi ityala liko macala omabini—kuba bazali, nako tishala. Iyiza lalento kukuba makukutazwe abazali ukuba benze i komiti zokukangela izikolo. Isigqibo sentlanganiso sibe sesokuba lo mteto ka Dr. Dale mawungacaswa.

REV. P. J. MZIMBA.

Kufike isigqibo emibini ebusuku size kubiza u Mongameli, u Rev. P. J. Mzimba ngomkohlano entsatseni yake ekaya. Kunyulwe u Rev. Wm. Philip ukonga-mela intlanganiso endaweni ka Mr. Mzimba. [Ukuze amapapo ezihlolo angapakami singati ubuye wabhetele lomkohlano.—Ed. Imvo.]

ISIPELI SE "QONQA" NO "H."

Lomcimbi uyekelwe kwase Komitini yo Manyano ukuze ize nengxelo kwezayo intlanganiso.

IZIBHENO NGO TUNGUMLO.

Emva kwe nteto yamalungu ambalwa kuvakele ukuba izigwebu zo Mantyi evotini azina kubhenelwa. Kuvunyiwe icebo lika Rev. E. Makiwane lokuba le ntlanganiso mayingeni nto kulo mcimbi kuba le Palamente ihlangeneyo e Kapa ngoku yeyokugqibela, iza kuchiwa kunyulwe entsha; masesi bhekisa ame-hlo etu kumalungu atembekileyo esiya kuwanyulela i Palamente entsha.

INGXELO YOMGCINI-NDYEBO.

U Mr. J. K. Bokwe usele ingxelo yobu-gosa bake ate kuyo imbangi yokuba ahambe ngamatunzi ukuza kufika entla nganiseni woyika ihlazo lokuba kunge-konto eza nayo, ingxowa yo Manyano ize. Amalungu ayenikwe ilungelo yintlanga-niso eyayise Lovedale lokuba loli eliyibhateleyo o imafi yalo nyaka yonke i 5s. Iise liyixolelwa yonke endala elityala. Ahe mbalwa amalungu alisabeleyo elozwi. Emva kwengxelo yo Mgcini-Ndyebo eyamkelwe ngombulelo yintlanganiso kugqitywe kwelokuba Ummisselo wesi Hlanu (V.) wo Manyano mawenziwe ngqongqo kungabiko lungu liyakuxoxa lingagqibanga ukubhatala.

IMVUMO.

Pakati kwengxoxo intlanganiso imane ukuvuselelwa yingoma eyenzelwa yi ntsope yesikula sika Mr. W. Stofile nesi-ka Mr. Jas. Gulwa. Kwavama usapo usapo olupetwe ngu Mr. Stofile kwati kona kwakuhamba ubusuku lwaqakazela. Sikolwe kuvuma kuka Miss Elizabeth Vutula kwingoma engu "Beautiful Rain." Sakolwa ngamaculo angu "Dawn of Day" "Blessed are the dead" "no Forest Echoes." Kumaculo ka Mr. Gulwa si- kolwe ngu "I was glad" "The Merry-boys." Amanene ayikupe imali engeva ukunika intsapo ka Mr. Stofile ebhansi iyole kunene. intlanganiso ipume ngo 3 ekusebeni.

July 11 th.

Kuse ingena ngexa leshumi intlanganiso, yavulwa ngomtandazo ngu Rev. E. Makiwane. U Rev. W. Philip utabate isihlalo, kwalesiva ingxelo yemicimbi yezolo, kwaAa^ngwa indawo ezitile yanikelwa.

INGXELO ZE KOMITI.

(1). AMAGAMA.

Ikomiti yokukangela amagama ingenise ingxelo yay6 ekuvakele ukuba maninzi amagama asikiweyo ngenxa yezimilo ezibi nokungezi ezintlanganisweni, nokungawuroli umrumo we ntlanganiso.

U Nobhala usele amagama amalungu ewonke o Manyano kwepandle kwacinyiweyo, kwafumaneka ipani lawo inga 92.

(9). IPESHEYA KWE NCIBA.

Kulandele ingxelo ye Komiti ebikangele umcimbi we pesheya kwe Nciba, evumelene ukuba makutunyelwe lenchwadi ilandelayo kuzo zonke indawo zapesheya kwe Nciba ezingaba zeNentlanganiso. Yamkelwa le ngxelo yi ntlanganiso. Incwadi yile:

" Bazalwana, intlanganiso yo Manyano nge Mfundo itabata elituba ukuvakalisa ukuba ekuboneni kwayo kuya kuba lilungelo elikulu kuthi sonke bantsundu ukuba sibe nendlela yokuvana ngengeto ezitetha ngati nentlalo esihleli ngayo. Sibona ukuba kufunwa indlela yokuthi nokuba asidibananga sibe yintlanganiso enye, ebesiya kutanda tina ukuba sibe yintlanganiso enye, sibe nako kona ukuvana ngengeto,"ezipezu komzi wonke, ezinjengokuthi ngokuba amadoda anjengo Capt. Feltman kutiwe ngam^aveza-ndlebe

anokuthi ukungena kulomzi sikuwo ade atenge ngemali. [Sivelisa ukuthi mhlambuli kungaba liqinga elingasebenza ukuvana ukuthi kanye ngomnyaka nokuba ngeminyaka emibini kubeko abathuywa abavela kwintlanganiso ezivuma ukuba sivane: abatunywa abaya kuti nokub abamikwanga lungelo lokuxoxa into zonke ezipambi kwentlanganiso abahambe kuyo: bapulapule inteto benze amazwi okubonisa nokukutaza. Ukutimela kwetu eli lizwi kuvela ukuba siya vuya kukubako kwentlanganiso ezinje ngezi ninezvo nokuba ukucunyelwa kwazo sikubalela ukuba kokwetu nati:—W. K. Ntsikana, Elijah Makiwane, B. Mama, Jno. Knox Bokwe.—10 July 1883."

EZABABHALELI.

ISIPITIPITI SE REMENTE EMGQA-KWEBE.

NKOSI, Mlungiseleli wepepe lomzi ontsundu.—Ndicela ukuba ufake lemigcane imbalwa. Ndikanya e Isigidimi esiti, kuvakala ukuba kuzo isipitipiti e Mgqakwebe kwa Mdingi, pakati Komfundisi ne remente. Asiyonyaniso lonto, ndim owakona.

Mr. Sigidimi ndingavnya wandicazela apo uyifumene kona lendawo uyivakalisile yo uti, kuko isipitipiti nomfundisi i wetu, ndiyakucela.—Ndim

THOMAS SAMBULA. I

Emgqakwebe. Kwa Mdingi, 18 July 1888.

NKOSI MHELELI.—Ndithe ndakubona inteto ye Sigidimi Samaxhosa ngezipitipiti ze Remente yase Mgqakwebe nomfundisi wayo ndalalela kwi pepa lako le veku egqitileyo ukuba kobako umntu oya kuvela na ayikanyeze.

Andimangalisiwe kukuba ingakanyezwa, kuba iyinyaniso yonke lonteto. Umfo we Sigidimi uyivelise ngentloko lento akayixela njengoko injalo kanye, kuba xa ebeixela njengoko injalo ngete iremente evonganyelwe e Qonce yama Wesile antundu yi Remente yezipitipiti. Ezizipitipiti azisoze kupele ngalo lonke ixesha aselapa lo Mfundisi, kuba akuko nalinye iXabano, nanye inteto, nanye ingxoto, nalinye ucuco ongezwe waliva igama lake lipakati belila ngaye abanye; esebenzisa amagunya obongameleli ngapaya komgca, esebenza ngonyanirelo, nezisongelo, nentshwabulo. Eli^ linga lenziweyo ngama Wesile lokubeka abafundisi abantsundu ekongameleni liya kuzichita iremente zawo ukuba bayakwenjenje, kuba umsebenzi we NkoSi bawudibanisa nobuntu. Kunjalonje abanamagosa aqinileyo okubaluleka. Amagosa abo ngamabheteyebhete, angovuma zonke afumane acikozele into eyazi ukuba ayinjengoko injalo. Oko kutsho umfundisi " siyabulela." Ndim,

OWAKONA.

July 1888.

NGO MELO E PALAMENTE.

Ku MHELELI WE "MVO ZABANTSUNDU,"—Nkosi yam ka^undifakele leinigcane imbalwa, kwelopepa lako lidumileyo.

Lati iqalo elidumileyo " Imbila yaswela umsila ngokuyalezela." Izizingata ezinabanyuli abantsundu ndinenkolo yokuba nazo ziziqalile ukubhunga ngbyena ziyakumtumela e Palamente ngonyaka ozayo, ukuba aye kuba ngumlomo wabo kulonkundla idume kunene. Ndinga ukuba ngoku lifikile ixesha lokuba nati sibe ngamadoda entweni zombuso esipantsi kwawo. Kukade singabantwana; izinto ezizenga kwenza nto ngokwazo. Sipile kuyalezela. Namhla ndicinga ukuba lifikile ixesha lokuba nati sibe ngaba-nokuzipendlela pambi kwamanye amadoda. Bekufuneka ke kunyulo oluzayo sifake indoda eyakuba ngumlomo wetu ibe yeyebala nenteto yetu.

Isiziba siviwa ngodondolo. Nokuba sifake yanye soyibiza ngokuba lungodolo esiva ngalo umlambo. Yoti ke yakutshona sikove ukubuya sihambe kwangendlela ebesihamba ngayo. Ndiyakolwa ukuba indoda entsundu pakati komzi we Palamente ingaluncedo olukulu. Kanjaqo ingaludumo nembasa kumzi ontsundu; kungayekwa kanjaqo ukuthiwa ununtu ontsundu usafanelwe kupatwa njengomntwana. Nokuba kanjaqo imali ezirelolela imfundo yetu kulahlwa isonka sabatwana ezinjani. Nebondi (Africaner Bond) ingaqonda ukuba kanti umntu ontsundu ufanelwe kunikwa ilungelo lake kuba naye ngoku uyakwazi ukuyibona into embi nelungileyo. Kanjaqo bafa abakudala obuthi wakumbeta ngesabokwe ati endaweni yokuthi kubuhlungu asuke ati danke baas. Kanjaqo imiteto ebalula ontsundu ngokuthi uyinto ebnunyakazi yena kubamewane bake abamhlope ibiya kuhle ithshone kamsinya, kWaziwe ukuba imfundo enikwa ontsundu ayilahlwa, kodwa imenze ontsundu wafapa nati bamhlope. U Mr. Jabavu, Umhli we Mvo ZABANTSUNDU, yindodana entloko ihluzekileyo nenengqondo kwinto zombuso esipantsi kwawo. Kanjaqo andikolwa ukuba angati eye kumela isiqingata kubeko indawo esisirezu. Ndinga ngokuba eso sithi simnyuleyo singabona naso ukuba senze into epa-kamileyo neluncedo kuwo wonke umzi ontsundu. No Mr. Jabavu naye ndinga

vuy.a ete lendawo akayikangela njenge nkwenkwezi, ekungati kutiwa niakaye kuzo, abe yena engaboni ndawo yokukwela aye kufika kuzo. Kumbala nawe mfo ka Jabavu ukuba isiziba siviwa ngodondolo. Ndiyakolwa ukuba imizi yamawetu ase Batenjini nase Komani (Hewu), pesheya kwe Nciba nase Qonce, njalo-njalo, iya kuti lendawo iyiqwalasele ngomoya ozofileyo. U Mr. Jabavu ngumfo owaziwayo ukuba uvukonza umzi ontsundu ngomoya wake upela, endikolwayo ukuba angati eke wase Palamente enze yonke imigudu ukukwokulisa umzi wakowabo. Nango umlambo welani mawetu, musani ukungcangazela, yekani kanjaqo ukuyalezela.— " Imbila yaswela umsila ngokuyalezela." Ndim owenu ngenene,

Z. NATIVE.

IMPENDULO KU SLWANGANGUBO

U Mr. Mxabela uti umntu nokuba ngu mshumayeli akatandwa ngumfundisi tina bantsundu uyakutshwa lingaziwa netyala lake. Amkupe umfundisi ngokutanda kwake, angabi nambuzeli umkutshwa, utike kuyiwa pina ngabantu bakuthi ngelisiko lenziwa ngabafundisi bantsundu, utike ncedani, ncedani, siya ngapina? Utike wena inteto enje ukubola, nina nilindele ukubona into zokuhambela pambili, anisekeleze madywibiba anje ayikhona ingceketo yokugcina amapepa awonakeleyo (basket of waste papers, or waste paper basket) lento kufakwa amaphupha o Mr. Mahashekude kumenywe umzi ukuba kuxoxwe amafene anje, ukuba nifana no Mr. Mxa bela ningamisa ze ukuba indawo ezigxeka abafundisi bohlanga lwenu ziyanyityumbatumba umhleli makazi ukuba kuko ezibatunukayo, ungomnye wabo uwe. Uhlobo opendule ngalo impawana ze Mvo June 28, kubonisa ukuba u Mr. Mxabela unyanisile, lenteto ingentla yako ayanelele ukupuma emlonjeni wako ngbluhlobo utete ngalo nialunga nenteto ka Mr. Mxabela. Xa inguvre oleta ngoluvu ukuba uyakwenzakala, okunye ngabi nguye yedwa ibe ngabo bonke abayivileyo inteto yake intusa yayo; ke wena usuke wayishiya lento kutiwa ngabelungu justicmwemka namawonga, into engaxeli nto lonto, ngokuba bengabafundisi bohlanga mabati noko bonayo kungatetwa ngabo ngokuba ngabohlanga; u Mr. Mxabela yena asinguye wohlanga? Nina nilindele into zokuhambela pambili, anisekeleze madywibiba, maphupha, niyakutini ukuhambela pambili, xa abafundisi benu besatanda amawonga, amawonga ehamba namakwe nje? Ndisapela okwanamhla, ndobuye nditete ukuba kunga-vumeleka. Taru Mhloye.—Ndim

C. V. K.

Beaconsfield, Boshof Road, 7 July 1888.

ABALIMI NA BARWEBI

E MARKENI

E QONCE (July 20).

Irasi eluhlaza—8d to 10d ngekulu
Ihabile,—2/6 to 3/3 ngeku
Itapile—2/8 to 8/6 ngekulu
Umbona,—3/8 to 3/10 ngekulu 4
Amazimba,—6/ ngekulu
Amatanga—1/6 to 2/1 ngedazini
Inkuni,—5/ to 25/ ngefלא
E KOMANI (July 21.)
Inkuni—38/ to 56/ ngefלא
Ihabile—4/3 to 5/ ngekulti
Umbona—5/6 ngenxhowa
E RINI (July 20.)
Inkuni—8/ to 34/ ngefלא
Amazimba—12/6 ngenxhowa
Umbona,—10/ " "
Ihabile,—6/3 " "
" kufunwa—.10d " "
Umgubo—14/ " "
Ihabile,—1/9 to 4/ ngekulu
Irasi eluhlaza,—1/7 to 1/9 ngedazini
Itapile—4/ to 5/ ngenxhowa

NATIVE OPINION

THURSDAY, JULY 26, 1888

MR. SAUER IS

The Double Tax on Natives. getting a Bill passed by Parliament to amalgamate the Hut Tax and the House Duty; and before long the anomaly presented by this mischievous distinction without a difference will be abolished. We are glad Mr SAUER has taken action in this matter, and our people are under a further obligation to him on this account. There is every likelihood that the Bill will become law. Mr. SIVE-WRIGHT'S Committee on the BINDA House Duty case recommended that some such reform in regard to Native taxes should be considered, and Mr. HOFMEYR was a member of that Committee, a fact which is by itself enough to assure the advocates of the measure that it is out of danger.

The present move seems to us to offer a fine opportunity to finally settle questions relating to the incidence of native taxes. Only the other day Mr. HUTTON, a former Treasurer-General, expressed it as his deliberate opinion that the House should repeal a principle in the House Duty Act which was essentially wrong, namely, the taxing of natives' huts at a greater value than the house. Under the Act Natives are made to pay on their huts taxation equivalent to that which is

paid for houses worth £100. Government however takes good care not to allow these people to rate themselves at £100 for franchise purposes; but while depriving the natives of representation, it does not scruple to take taxes from them based on that assessment. This is a patent wrong which Parliament ought not to permit to exist for a moment now that it is discovered.

Now, we don't go so far as to say that Natives ought not to pay House Duty at all, seeing that the rest of the community has to bear that burden. But we think they are entitled to ask that they bear nothing beyond their fair share; and it is idle to say that the proportion the native is now paying, is fair to him. For the problem is easily stated:

" If on property worth £100, Government levies a tax of 10s., what should be levied? But we believe our people would be perfectly satisfied if the duty were fixed at 5s. per year, and as i the Hut Tax stands at 10s., the amalgamated taxes would be 15s. per year. If the principle of paying 7s. 6d. in half-yearly instalments measure, the Bill would, we feel sure, be accepted by Natives as the final and fundamental settlement of the question.

Editorial Notes.

A CONSTANT READER of this paper having read Mr. Makiwane's paper (printed in our last number) with very great interest, points out as one important difference between the Native Location in Port Elizabeth and the one here, that at the port more agencies are employed to improve the condition of the people. Several denominations have their Churches and Schools there, and among the people live Missionaries and Teachers. Here everything is left to Mr. Harper, for though there is a Native Wesleyan Minister he—as also his Chapel and School—is far enough away from the Natives. The Native Episcopal Church is further off. It is said, the Native servants in town must be considered; and that is admitted; but it is evident that it is easier and better for the servants to attend short services at the Station, than for tired fathers and mothers and young people to wander away into town at night. To drive a wagon, a man must keep very close to the oxen. To do any moral good to people, the workers must deal with them at, and, near their own homes. Kingwilliamstown would become as bad a place, or at least, have as bad a name as the Station, if it was abandoned to the services of one Minister. Some objection is made to Missions following the Natives; and something is to be said against the Presbyterians starting work at Mount Coke, or the Wesleyans going to Pirie; but there is surely a duty performed in following converts to a town like this, and of caring for them during a sojourn in what to many is only a temporary home, where a little money can be made.

ELSEWHERE will be found a short paper, written by one quite competent, on one of the Social Questions among the Natives. It is written by one who by reason of learning and a capacity for observation, has a claim to be considered an authority on these questions. Our readers will rejoice to hear that while the contribution may be the first from the pen of our friend, there is every likelihood that it may not be the last. There has been an indefinite quantity of talk on Individual Titles for years, but no definite proposal and all has ended in nothing. And any practical solution of the matter, suggested by one of the authority of our contributor, is well worthy of the consideration of the country.

As certainly as fire is extinguished by water, we fully expected *Excalibur* to take up Mr. Paul Xiniwe's cause in his grievance against the Railway department—*Excalibur's* policy being the sound one, to stand by the weak against the strong. Beyond pointing out that Mr. Xiniwe is not, as our contemporary supposes, a member of the Editorial Staff of this Journal, we allow the following comments from *Excalibur* to speak for themselves. Mr. Paul Xiniwe, a respectable educated native, apparently a member of the editorial staff of *Native Opinion* has tendered to the Traffic Manager of the Eastern Railway System a complaint against certain officials who treated him with gross injustice and incivility. He was a third class passenger who was "grouped" with some drunken Kafirs, and he took the earliest notice to remove into another empty third class compartment, from whence he was ejected by the guard and station-master and driven back into the obnoxious company. At the next station he proposed to pay the excess second class fare. This was refused on the plea (unfounded as it appears) that the second class compartments were all filled. On enquiry, it was found by the Traffic Manager that the officials in question denied the charge against them, and Mr. Xiniwe, because he happens to have a coloured skin, is left without redress. The Traffic Manager says that "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 and he adds a suave remark

The natives are considerable contributors to the revenue of the Eastern Line, and, surely, the respectable and well-conducted native is entitled to civility and courtesy, to say nothing of his right to as much comfort as is allowed to other third class passengers. If a white man had complained of his company he would receive the assistance of the officials at once. Apart from other aspects of this case, it is exceedingly unwise of the Department to encourage officials to treat native passengers with contempt, and thus help to widen the breach between two equally important sections of the population."

WITH reference to this matter of Mr. Xiniwe's treatment by the Railway officials, the friends of justice will be glad to hear that the publication of the facts has led to the grievance being taken up by one or two leading members of Parliament who have interested themselves in having the act enquiry into, the result of their intercession before the heads of the Railway Department in Capetown is, we are assured, very satisfactory. The thanks of the Natives are due to their friends who have so readily worked to rectify this abuse.

The *Somerset East Budget* thus un-burdens its soul on the vexed constitutional question of allegiance.—" *Native Opinion* complains that Capt. Veldtman, after being a British subject ever since the war of 1835, when the Fingoes came under the Government of "the Colony, is now compelled to apply for letters of naturalisation." Our contemporary says it is unbearable, that the majority of the present Native subjects of the Queen in the recently annexed Native Territories are to bear the stigma of aliens until they risk the trouble and incur the expense of securing letters of naturalisation." Is our contemporary, and others who with him denounce the Registration Act as unjust to the natives, aware that very many Germans of Kaffraria, the best friends of the Government, come under the same disability? This is so, and the fact of itself relieves the Government of their charge of oppression brought against them by their enemies. When we find men like the Rev. H. Muller, head master of the Panmure Public School, who has voted for years and is a staunch friend of the present Ministry, placed in the same category as the much-be-pitied natives it is time to drop the charge of native oppression."

We are afraid the *Somerset East Budget* has not seen our article on the subject of " Natives as Aliens," as its first quotation is apocryphal, no such words having been made use of in our columns. For ourselves, we are content to base Captain Veldtman's claim to the franchise on annexation, which is, in our estimation an act quite sufficient to naturalise him for all practical purposes. The case of the Germans of Kaffraria—as that of the Rev. H. Muller, over whose wrong in this respect, the *Somerset East Budget* shows the whites of its eyes, seeing that he " is a staunch friend of the Ministry"—rests on a distinctly different footing. "The German Empire has not been annexed to the British Empire; and while these settlers owed allegiance to the German Government, they could only be entitled to the privileges of British subjects by taking out letters of naturalisation. Now, Veldtman and the other Natives owe allegiance to no other sovereign but Her Majesty Queen Victoria; and no constitutional lawyer would rule that our people in the Transkei are legally not British subjects. Our *Somerset East* contemporary will see that we make no *ad misericordiam* appeals on behalf of our countrymen in this matter, but we claim for them what is theirs by right as well as by law.

The *Kaffrarian Watchman* must have some bone to pick; and *Imvo* is young and tender, and just the correct thing for old fangless wolves. So in Monday's issue this Journal comes in for two columns headed with the terrific words "The Mischief-Maker at it again." Evidently this is intended to wipe us out of existence. We have, however, survived the Niagara of abuse to remind our august contemporary that abuse is not argument. In its anxiety to find fault the *Watchman* has ludicrously missed the drift of our remarks on Pondo Affairs, which were not dictated by a desire to hamper the new Resident at all. If there was anything carefully calculated to prejudice Mr. Scott in the eyes of the Pondos, it is we think, the debates in Parliament on the appointment of the Resident, as these make no secret of the desire of the Colony to annex Pondoland by hook or by crook; and many believe that the Resident is to further this end." To counteract this we wrote in the strain we did, as we fear that any premature act to annex the Pondos against their wishes would precipitate the colony into bootless complications. We think the policy of the Government is a sound one to look the situation in the face and to acknowledge the independence of Pondoland. It was not against the Ministry, with which we are happily agreed on this matter, that we wrote, but against vain delusive hopes entertained by some colonists that the annexation of Pondoland would bring us relief. So long as the Pondo rulers are carrying out the terms of whatever treaties are agreed upon with a view to protect its interests, the Colony has no case against the Pondos, and it would be a high-handed act to annex the Pondos against their wishes. There is work cut out for the Colony in deciding upon a policy for the settled and beneficial Government of the Natives now under it, and the fact referred to by the *Watchman* that brandy is killing chiefs in Pondoland ought to teach us to alter the present brandy policy of our own Government. It is only the *Watchman* that cannot see that the efforts of the dominant party in our own Government are directed at depriving Natives of education. Any one can easily foresee that the result of the compound of Brandy-and-no-education policy that is now being carried out is simply to brutalise and wipe the Natives out. Let us first set our house in order before we go to the Pondos to ask them to give up their establishment. We think we have noticed all the salient points of the *Watchman* attack.

See next Page.

The Land Question in the Transkei.

Outside of missionary and educational progress, there is a social stagnation in - the Transkei, the proofs of which are too obvious. Superior Native houses are not being built; no permanent improvements in the land are being made; things are drifting into the old relationship of chief and serf; and the country is tilled up with a sparse population, with no vacant space for their rapidly increasing numbers.

Most of these things can be traced to merely tribal occupation, where individuals have no ownership in their holdings. No person would build a good house, or fence, and improve land, when he is a mere occupant who cannot sell but must abandon all, if he wish to go elsewhere to improve his fortunes. If his neighbours encroach upon him, he cannot bring his case into the Magistrate's Court for want of a legal title, and accordingly for self protection he drifts into the position of calling the chief, or headman, the paramount lord of the soil, and becomes a mere serf.

The first Step Onward out of this state of matters would be to survey the locations and give individual titles. This is said to have been proposed by Mr. (now Sir Gordon) Sprigg, and to have been resisted by Captain Blyth, who thought that were titles given, the Natives would be ousted by white men buying up their lands. The objection is a serious one; but it can be got rid of, and this has been done effectively among the Maories of New Zealand, and in the locations between King Williamstown and the Debe. There is erected a Native Land Court of three or four members. In every individual title there is a clause inserted, making every sale to a European void, and transfer illegal, without the express sanction of this Land-Board.

The method of giving titles to Natives would be as follows. The survey should be made by Government agents on the large scale, so as to be done at little expense. As done by private surveyor, it is a perfect extortion, where a small diagram of a few acres costs from four to six pounds, the market price in fact of the erven. Government might repay the taxation of the Natives by doing the survey for nothing, otherwise they might make a uniform charge of one pound. It would not do to force titles on people who did not know their value, but were Government to give facilities, the Missionaries and Magistrates would induce many to go into this matter, and others would follow suit. There is a method proposed by Mr. J. W. Weir, which would be effective in the case of those who did not know the value of titles. It is for Government to survey the lands as presently occupied by the Natives, recognising the beacons, and registering their tenure, so as in fact to make them the legal holders. The giving of titles afterwards would be an easy matter, and would come when titles became a felt want.

An essential change would require to be made in the amount of land assigned to individuals as ploughing erven. In Victoria East this has been four acres, a ridiculously small amount of dry ground, quite inadequate to support a family by tillage, and throwing them back on a lazy pastoral life, where their support depends on stock. The amount of arable land given to a family ought to be eight or ten acres, and it should be at the expense of the com- monage, for the amount of land has run short. Where the arable ground is too limited to allow of each family having so much, other patches can be sought for on the same location and the familie divided*

G. Frauenstein

KWA QOBOQOBO.

UAZIYCELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Uugumtengeli wento sonke ezibustaka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

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

Kwelinye ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

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Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengenako

BOURSE NO MARSH, e Nyutawini uakwisitalato esipambi kwe ofisi ngasemcancatweni.

Ikaya Lendwendwe

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KWA BEET.

IMPAPHLA ihleli yodwa ngase ntolorweni endala. Ingcawa, ilckwe, ibhnlukwe, amahashi, inkomo. Yonke into oyifunyo Isisisulu ! Isisisulu ! e Qonce ukangele emarken. Kufike into eninzi yonoxesha bengubo zamadoda. Ibhulukwe ne Bhatyi ezingonxesha zi tshipu.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa oake amayeza nge Posi xa behhalele kum batumela izitamno nokuba yi niali cham.ba ngepepa -posi (P.O.O.) Imali yawo yi 3/6 lilir.ye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo I buyiswa namayeza. JESSE SHAW, Igcisa Lemiciza. [The Laboratory, Fort Beaufort.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi e Transkei, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza inani elise zantsi. nditabata neu.pahla ehambayo. Ondifunayo wobhala ku Mr. A. Gontsbi, esi Xonxweni, Ngqamakwe.

LEVI S. MBANGE. Tyinira, 10 March, 1888.

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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

Umcima Wokohloko

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umcima de Stepu (wesifo sentsana)

Oka LENNON

Umcima wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Ingqatana zomsheskisane.

Oka LENNON

Umcima woxaxazo.

Oka LENNON

Umcima wepalo.

Oka LENNON

Umcima wengazi.

Oka LENNON

Umcima wecesina.

UMTENGISI

E. BLANCK, Ceqmani, Transkei.

ISAZISO.

Nalo icam ! Nalo icam!

UMR. THOMAS NGUDLE unelirye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinamfihlakafo zanto lona.

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

J. G. NICHOLSON,

Iqgweta elise zincwadini zakomkulu nomteteleli warn a Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatilwe kwa ngoku.

Yonke into ayi patisiweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

Ikaya Labantsundu.

INDAWO elungileyo emntwini nase ramcweni.—Izindlu zinkulu zininzi. Amanani okutya nehabile alula. General Agency.

PAUL XINIWE.

Ikaya Lendwendwe.

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

JAMES MADALA.

Kimberley.

ELIKA

ORSMOND

IYEZA

ELIKULU

LASE AFRIKA.

UMPILISI WEZILWELWE

Ezibangwa kungcola kwe Gazi nokuba sihla bupini, ukule naso' Nokuba sihle ngayipina indlela' ezinjence Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be Ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele. namava amaniozi nmninilo, uliyaleza ngenqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamuyama liyi ngqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intuku ezihshumi. Ibhottle nganye ihamba nencwadi eue nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

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