

# Imvo Zabantsundu.

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAMSTOWN, NGOLWESI-NE, FEBRUARY 7, 1889.

[No. 221

## ISAZISO.

**I**BHASO le £10 liyakunikelwa naupina Ontsundu Lumanyano Lwabalimi bomahlulo wase Xalanga oyakwenza eyona Tanki yokulilamba Ibhula ezigusheni, nobuhlanti obungeni manzi, eyakudlulisela kwezinye ngapambi ko 30 May ozavo.

CHARLES J. LEVEY, 16t29  
Umongameli.

## ISICELO

— SE —

## NDLU YE NGWEVU.

Ku GEORGE GRAY, ESQUIRE,

Kwi Siqingata sase Qumra.

**N**KOSI.—Tina, bazibhale ngezantsi apa, bavoti abanemfanelo bezi Qingata zase Katikati naku Komani ku Mandla Wonyulo Osempumalanga, siku bongoza kakulu ukuba uvume okokuba walatelwe kwisituba esivulekileyo endlwini Yengwevu Yombuso wase Kapa, isituba esibangwe kupuma kuka Honourable FRED. SCHEKMBRUCKER Esquire.

Sivisisana shushu nokuzipapela kwako izinto ezipatelele kubantu bonke owahlala ukwenza, ngokukodwa ingxoxo zonibuso zangoku.

Njengokuba ungumfo welilizwe lise Mpumalanga, kwakunye nalento yokuqelana kwako okukulu ne micimbi yamafama kwaneye mihlaba, ngokukodwa “ Ingxoxo Enga Bantsundu,” ezonto zongezelelwa pezu kobukalipa bako nesi milo sako esite tye, zonke ezonto zalata wena ukuba nguweni kanye ofanelwe kumela imfanelo zetu ezahlukahlukileyo kuleyo Nkundla ise Kapa.

Okokuba usamkele esi sicelo tina sizibopelela kwelokuba siya kwenza konke esinako ukuba ukupumelela kwako kuqiniseke, siziva siqinisekile ukuba uyakwenza konke okusemandleni ako ukuqubela pambili ukucuma kwale Koloni.

R W Calderwood, Stoneridge  
H W Browne, Cathcart  
Fred Verran, Longslopes  
R W Smith, Ronkin  
W A Froneman, Woodside  
J Weakley, Schiet Kop  
P J Froneman, Itala  
J E Filmer, Winkel  
S T Brown, Lowestoffe  
J S Bown, Lowestoffe  
Fred. Harley, Winton  
Oliver Harley Winston,  
J N Oosthuizen, Turnstream  
J P Hart, Hartfield  
H Wolff, Stockston  
P G Venter, Irongate  
C P Gronewald, Redrift  
C R Crocker, Cathcart

W Bartlett, Blackpool  
D C Nell, Henderson Reserve  
J H Van Rensburg, Henderson  
M J VanRensburg, do  
J F Coetzee Butterfontein  
A Good sir Fradersdrek  
J C Coetzee, Butterfontein  
A M Brown, Riversdale  
John Tweedie, Tweeddale  
H Brown, Lowestoffe  
W A Goosen, jr, Bonchurch  
T.H Bissett, Jabberside  
J G Dell, Italy  
John Kemp, Spanover  
A Miles, Pink Valley  
G Pike, Braemer  
J T Hockey, Springvale  
P J Hart, Happy Valley

## IMPENDULO.

Graydon, (Eqangqalala), 5th January, 1889.

Ko Messrs John Tweedie, H Brown, R W Calderwood, H W Browne, F Verran, L F Oosthuizen, F W Gilstain, N J Goosen, John McDonald, S Dell, A M Brown, W C Whittai, J R Hart, J H VanRensburg, John Kemp, J T Hockey, S J Hart, J M Bell, N Bartlett, J C Coetzee, namanye aranane abhale amagama kwi Sicelo.

**M**ANENE.—Ndinovuyo olukulu ekusamkeleni isixelo senu esi bhalwe ngabantu abaninzi kunene sokuba niandivume ukuba ndibe ngoseluggatsweni, lwesituba esivulekileyo kwj Nkundla ye Ngwevu, —ekwenzeni njalo kwam ndicela ukuba ndike ndivelise ingongoma ezinkulu ze zimvo zam, kwi miteto emikulu engati ibekwe pambi kwe Palamente ezayo.

Ukuqala ndinga vakalisa ukuba ndingumxhasi wompunga wenqubc yolu laulo lupeteyo.

Ingxoxo engoku gutyulwa kwe cweba lose Monti asiyyo yalendawo yodwa, yenkulu kunene nakwi Koloni lonke, kuba ngokokuma komhlaba kupela kwe zibuko esiya kuba nako uku miselana ne Natala ngalo.

Koti kuvulwe Imonti, wolulwa uloliwe wetu waya e Johannesburg, kwa ncutshiswa iratu ye mpahla, singaba nako ukumiselana nalipina izibuko apa e South Africa.

Ndiyavumelana nokuhlanganiswa ko Loliwe weli pezulu nalo ukwele pakati, bahlanganise ngo Loliwe Osezantsi okanye osuka ku Ndlovukazi aye kungena e Conway, nokumolula aye 6 Bloemfontein, kuti ukuba kunokwenzeka aye e Johannesburg.

Ndingavumelana nokuncitshiswa kwe Rafu ye Mpahla—kuba ndiqonda, ukuba le Rafu ye mpanla—kuba ndiqonda ukuba le rafu ikoyo inkulu isibeka engxakekweni saku telekisa ne Natala e rafu ipantsi— kanjalo ndingavumelana no Manyano nge Rafu ye Mpahla, ukuba ok Manyano lunokusebenza.

Kwingxoxo ya Bantsundu ndomelele kakulu, kuba ndicinga ukuba yenye yezona ngxoxo zinkulu, ipahlwe zinkontsentse ezinzima ezibona kala ziya kuza pambi kwe nkundla yase Koloni.

Soloko ndaba ngumteteleli wempato yemfanelo ngakwa Bantsundu nayi pina imiteto eya kuveliswa etyekele eku benzeni babe ngabanti abazolileyo nabacumayo iya kufumana inxhaso ye ntliziyo yam yonke Ndiya vumelana nokwalelwa kanye kwe ntengiso ye Bulandi kwa Bantsundu, koti ukuba kubeko umteto oveliswayo wolohlobo, uya kuxhaswa shushu ndim. Ndiya vumelana ne rafu yo tywala.

Nge Pesheya kwe Nciba, ndicinga ukuba alinaba meli baneleyo abalingana nobubanzi, kwa nabantu balo, kwane mali epuma kona engeniswa yi Koloni, ndicinga ukuba ngeliba namalungu amane kwa ngapantsi Inkundla, libe linye kweye Ngwevu.

Kanjako ndingavumelana nokwandiswa kwama polisa. Zizo ezi ke manene, ezona nto zingamandla, nazipina incazelo endingaba andizi fikelelanga apa ndovuya kakulu ukuzingena ndaku dibana nani. Ndinibulela ngo kunditemba enikubonakalise ngokubhala amagama enu Esicelweni sam, ndoti ukuba ndinyulwe, ndenze konke endinako ukuhambisela pambili imfanelo ye Koloni yonke, nezalo Mandla ngokukodwa.

Manene, Ndingowenu, otembekileyo,

G. GRAY.

## Ifandesi Elikulu.

KWA

## BAKER, BAKER & CO.

NGOKU BA YA FANDESA

## Benza Izisulu Ezikulu

KWI NTLOBO ZONKE ZE NGUBO NOBUQELEQELE

BAMANKAZANA

## I Bulukwe; i Suti, i Batyi, i Hempe.

Zonke impahla zitotywe kakulu.

KWA

## Baker, Baker & Co.

EQONCE.

## BUZANI

Kwi venkile zangapandle enilunge nazo Impahla engaba ziyitenge

KWA .J. P. JAMESON & Co.,  
e QONCE (Kingwilliamstown),

Ezinjengo zi Blankete, Amabhayi, Ingubo zoku-  
nxiba, Izihlangu, Ihempe, ne Qhiya.

---- UNGAMLIBALI -----

## J. P. Jameson & Co.

Kuba ingubo zabo zitshipu zilungile.

## WEBSTER & DODD

ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

## Kufupi kwi nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

OLUKA

GOWIE

## Uluhlu Lwezityalo

zika FEBRUARY.

IXESHA LOKWINDLA Lilunge kunene kwinto sokulim

HLWAYELA :

IMBEWANA ZENTO EZILUHLAZA.

I.Beet, Broccoli, Brussels Sprouts. Ikapetshu, Koli, Celery.

Iminqate, Imbotyi (French). Knot.

Lettuce,Itswele elibehle lilunge. [Khol lertvisi, Parsnip, Radish Spinach. Turnips, njalo-njalo.

EZE FAMA.

Sweeds, Mangel, Ikapetshu. Sugar Beet, Lucerne, Rane. Ikofu, Knol-Kohl, Tshikiri, njalo njalo INTYANTYAMBO.

Pansy, Godetia, Phlox, Daisy. Carnation,

Foxglove, Verbena. Eschsoltzia. Stock,

Larkspur. Mignonette, Penstemon, And all other hardy flowers.

Tyala itapile zase Busika.

TYALA i Bulbs of Hyacinth, Iris, Snowdrop, Narcissus, Tulip, and all Cape Bulbs, for Spring flowering.

KWA

## W. & C. GOWIE,

GRAHAMSTOWN.

## Intlanganiso

## Eli Liso Lomzi Ontsundu.

NGOMNQWENO wamadoda alalusileyo Ilungelo Lomzi Ontsundu entweni zonke, Ziubonakala kuhlangene abatunywa bemizi emele Um-andla we Qonce, ukukangela into emayenziwe ngumzi mayelana nonyulo oluzakubako Iwelunga Lendlu Yengwevu. Intlanganiso ke yamadoda angabatuny wa yoba ngokuhlwa (8 pm.) e-Mgqakwebe (ka Dikweni) ngo 15 Feb., 1889.

J. TENGO-JABAVU,

Umlungiseleli Ngomyalelo.

## Ilungelo Kubafuyi,

Ukufandeswa kwe Mpahla.

U

HERBERT HOWARD.

UHLELI elungiselele ukutengisela abantu *Inkomo*, nenye impahla emva kwe Malike. Abatengiselwayo bolungiselwa kamsinyane. Unamafandes entwanantwana zezindlu ngo 11 o'clock ngolwesi- Hlanu bonke, pambi kwe Ofisi yake engakwa Cook—27157.

## KO TITSHALAKAZI

KUFUNWA itishalakazi enesiqiniseko, okanye ewaziyo lomsebenzi, itabate ihlelo lesibini kwisikula sentso e Mqangiso. Oyifunayo londawo makabhalele ku—

REV. T. ROPER, Mount

Coke, King Williamstown.

February 5, 1889.

## Ikaya Lendwendwe.

SIYAZISA ukuba “Ikaya” sisaligcinile apa e.Komani. Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R. T. NUKUNA A CO.,  
Calderwood Street, Queenstown.

## ABAZELWEYO.

SIHLALI.—Ngomhla we 1 January, nge Nibidyala, inkosikazi ka Rev. S. P. SIHLALI ibeleke UNYANA.

2917

## ABABHUBHILEYO.

MCANYANGWA.—E East London ngomhla we 19 January, 1889, ngo Mggqibelo, u ANNIE JANE inkosikazi cbita- nd.va ka Jonas J Mcanyangwa, intombi eyalekela enkulu ka M. no J. Kunene base Tinaru emva kokubeleka intombi kusasa ngo 7 walala ubutongo ngo 12 30. Ubudala yiminyaka e 38 nenyanga 6.

2914

NGALWANA.—Kubhubhe, kwa Qobo-qobo, ngo 27 January 1889, a ALFRED N. NGALWANA.





equally resolute to turn him out, one or the other will have to resort to force. Of course the Resident, having got in, even through the larder window, need have no resource to force until attacked, but Sigcau must either put up with his presence, or turn him out. We are of opinion as we have been all along, that Sigcau has a perfect right to object to a Resident whom he was not asked to accept, but of course the Government will have to protect its emissary, and it remains to be seen what steps will be taken to that end.

There can be no question as regards the gravity of this news, the correctness of which is unfortunately vouched for by the newspaper from which we have freely quoted. Whether Mr. SCOTT'S appointment, or the manner of arranging for it, was wise or unwise, there has never been any occasion to question the purity of the motives of the Cape Government. The mission was essentially one of peace and goodwill. We have no hesitation in acknowledging this much, although we are of those who thought that the Government pursued an ill- advised course in arranging for the appointment. A singular lack of judgment was shown when Mr. DE WET asked the House to create the office of a Resident Commissioner in Pondoland without having previously consulted the Pondos. Yet, as we have observed, with this exception which is but an error of judgment, nothing hitherto has transpired, such as to lead us to doubt the sincerity of the desire of our Government to promote friendly relations and prevent misunderstanding by means of the appointment. It was perfectly natural for the Pondos, also, to be apprehensive at Mr. SCOTT'S appointment, remembering as they did that in regard to other Native tribes experience shows that the planting of Residents among independent Natives has been invariably followed by greater misunderstandings between the tribes and the Government than when their communications were conducted without the existence of such a medium. It need hardly be said that the misunderstandings have resulted in collisions between the Government and the tribes, ending in the absorption of the lands of these tribes in the Crown Lands of the Colony. Under the circumstances we were able to appreciate the motives of the Government in urging the advisability of the appointment of an officer who would

keep them informed of what is going on in Pondoland, and by whose presence they hoped to prevent misunderstandings which might arise on either side through erroneous or imperfect information. Equally do we think the scruples of the Pondos, founded as they are on the experience of other tribes, entitled to consideration.

But when the Government proceeds to force the Resident down the throats of an unwilling, independent people, their mission ceases to be one of benevolence, but becomes one of violence And it is for the country to say whether the advantages to be reaped by the disturbing of the comparative quiet which has been prevailing, are such as to outweigh the benefits of the present tranquility We have all along maintained that no immediate advantage will accrue to the Colony by the forcible annexation of the Pondoland, while it will secure to — us the blessings of a conscience that k does not accuse us of national plunder, if Pondoland is allowed to fall, as it inevitably will, to the Colony, by the ordinary course of events. Meantime let the Colony put its own Native affairs house in order, and as the vast masses of Natives under Colonial rule become happier Uj and happier because of the blessings of civilized Government, while the Pondo nation suffers corresponding from the so-called iron rule of their barbarous chiefs, the day of the revolt of that nation against the alleged cruel government of their sable rulers will be sooner than many of us believe.

Notes Current Events.

“THE *Imvo* Editor cannot see that he has any faults.” So says the watchful one who never sleeps, (for does he not say so himself of himself?) The *Watchman* ne: which thus wraps itself up in a pharisaical cloak of self-righteousness, and — which, from its watchfulness would have the public believe that it is immaculate, has never, as far as we are aware, confessed to having found any fault with itself. So, then, if what it says of *Imvo* is correct, all we can say is, *Imvo* is not, in this respect, unique—being in the distinguished company of the infallible j *Watchman*.

THE *Free Press* (Queenstown) publishes in its last issue what purports to have been “ A Native Dialogue on the General l Election,” touching entirely those aspects of it which relate to the Queenstown contest. Of course the discourse is so ordered as to suit the peculiar views of the *Free Press* on the way the Natives voted ; and p in the pursuit of this end the writer seems unaccountably desirous of making Mr. Tengo-Jabavu the scape-goat for all that went wrong in that business, even at an enormous sacrifice of truth. Other-<sup>1</sup> wise the initiated, on reading the so- called dialogue, cannot but feel that either the dialogists were gross perverters of the truth, or were the most ill-informed of the uninformed.

GRAHAMSTOWN has been called the City of the Saint. It is perhaps no matter for surprise that political contests should be carried on there, not on their own merits, but on ecclesiastical lines. We heard at the time that in the election which resulted in the return of Messrs. J. E. Wood and G. Luke the Church sentiment swayed the Grahamstown masses. The city correspondent of the *E. P- Herald* now tells the world that, at the forthcoming struggle to fill the vacancy created by Mr. Luke’s death. “ broadly speaking, it is said that the High Church and a number of the Scotch are for Douglass; while the Wesleyans, Baptists, and Irish are for Wilmot.” By the Irish, we may explain, are meant the adherents of the Roman Catholic Church of which Mr. Wilmot is a member. At the general election we« are told that the Church parties took up the ground that the Nonconforming Wesleyans and Baptists could not after their traditions support Mr. Douglass, an Anglican Churchman; but how "that squares with the support of a Catholic by the same parties must be left with those who choose to invoke the ghost of bigotry to engage in political warfare.

The report that Mr. John X. Merriman, M.L.A., had accepted an appointment in the Transvaal, and would in all probability take up his residence there, relinquishing his seat in the Cape Parliament that report, which is being circulated by the provincial press, does not, we are glad to observe, receive confirmation from the Metropolitan newspapers which would get early information of so important an event. The Cape Parliament without its Merriman, would be like the play of Hamlet without the Prince of Denmark, and well may the best friends of the Colony pray to be delivered from such a catastrophe as the disappearance of Mr. Merriman from our Parliament would certainly be.

ISAZISO.

ITYALIKE yase Independent ese-Cala jyakuvulwa ngo February 28, ngolwe- sine evekini. leihlalo siyakntatyatwa ngu C. I Levey, Esq., R.M. Ngokuhlwa yoba yi Tea meeting. Umzi wase Batenjini nowase Mamfengwini uyamenywa ukuba aze kunika izandla.

SIMON P. STHLALI, Umfundisi.

29t 21

Ukuvulwa kwe Tyarike

Emachubeni.

KUYAZISWA kubo bonke ukuba i tyarike entsha yase Machubeni iyakuvulwa ngoluhlobo — March 10, 1889, Icaawa—Rev. E. J. Warner *Intlanganiso enkulu*, March 13—Revs. R. Lamplough, E. J. Warner, W. R. Caldecott, M. Limon, J. Sikwebu, A. Mabulu, J. Mahonga, S. Mzamo, no Messrs. J. Tengo- Jabavu, S. Sigenu, etc., etc. I kwaya zakwa Bangindla nezinye ziyakuvuma. Bayacelwa bonka abantu ukuba — zebabeko.

JAMES M. DWANE, Umfundisi. I- H. KALIPA (Machubeni). Igosa le Bandla. ' 29t28

BONISANI.

NDILAHLEKELWE ngu mna kwetu ; Usetene minyaka emibini engekho sahlukana eyakufuna umsebenzi ema Bhu-Iwini, ngase Hope Town. Igama ngu Nqweniso or Pita Mgqobololo, ngu Mgwevu isibizo, okanye ngu Mpondomise. Waye hamba ne nkwenkwana yodade wabo u Mlonyeni. Omvayo apo akona abahalele Eqonce ku Mr. J. TENGO-JABAVU. Ndim, CUBUKA MQOBOLOLO. Sand Drift. 29t14

E WARREN RAINES

(INGWEVU ENTSHA), UMTETELELI WAMATYALA kwa no MQINISI we MVUMELWANO.

(Obesakuba kwi Ofisi yegqweta u R. W. ROSE-INNES wase Qonce).

Ukwangu Mhluzi wamatyala ejaji pesheya kwe Neiba. E GCUWA.

Amatyala uwateta kwi nkoodla zemantyi zase Guewa. e Dutywa, e Tsomo, kwa Centane, na kwa Gatyana; kwa nezibheno namatyala e Nkundla ezingapezulu. Amatyala abantsundu uwanyamekele ngokukodwa. Ukwabiwa kwa mafa, ukwananwa kwezinqinisele, iminqopiso kwaneminye imicimbi ebalhwayo yenziwa ngenyameko ne nkatalo enkulu.

Nguye yedwa i Attorney (singateti nga magqwetana nje Law Agents) pesheya kwe -Neiba, enezinqinisele ezi tandatu, ezifume nene kwi Bhotwe le Mfundo lase Kapa (Cape of Good Hope University.)—2t21.

AMAYEZA

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA ava vab'zva kakulu nsuminiwio ngenxa yoku uqinelana kwawo nezo zifo enzelwa zona ngenxa yoku katleza uku needa oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa yeteyile; namnxa yokuba enziwe ngemifuno enginwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure), Umculo onsazange ungakupikisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific). Elona yeza lesifo so Xaxazo Iwe gazi nezinye izisuzi fekatazayo.

UM-AFRIKA (Africanum). Umma ongenzi xesha ukuphilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture), Elingoyiswayo zingangqambo zendlebe, neze esitunzi, nokubeta kwentloko yonke.

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

UMGEDDI ORARAYO (Herbal Alkaline Aperient). Elinginsekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHILA (Embrocation). Amafuta omi ekuphilisa ukuqagamba komzimba ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother). Amafuta omi okuphilisa ukutsha, ukutyabuka rich ezinye.

U MNCWANE WESHLAHLA (Confection of Rhubarb). Incindi yoku geda iziswanezikatazayo zentsans Mr. oezabantwana.

UMATINTELA (Antispasmodic) Umcaza wokuphilisa ukuqunj elwanezitepu nezinye.

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

UBUGQI (Magic Healer). Amafuta akuphilisa msinyane ukusikwa nezilonda njalo njalo. IGUDISA (Emollientine).

Into elunere kunene etanjiswayo ebenza bubuhle bugude ubuso.

UMGUTYANA (The Powder). Lisetyenzisi wa neli kutiwa " Lelona " xa Into sokuhamba igazi sendele. \_\_\_\_\_

Izalatiso zendlela yoku wasebenzisa zishicilelo izokuzalisekileyo zatiwa nca kwi bhotilana ne oilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, nanhambu ungenawo lamayeza t esirweqe sokulumkela okungekeleli. Akandwa enziwa ngu JESSE SHAW, igqira elisebenza ngemiciza. e Bhofofo, atengiswa nge bhokisi nange Bhotile nangamgosa ake kwi nkoliso yedolopu zale Koloni yonke, e Natal, e F State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA— e Qonce—Dyer & Dyer, Malcomess & Co., ngu Drummond & Co.

E Nggamakwe—Mrs. Savage, E Monti—W. G. Lennon & Co. E Rini-E, Wells, E Dikeni—R.Stocks, E Komani—Mager & Marsh. P EBhayi-H. G. Lennon & Co, E Ngusiswa—A. Young, B Q Ikaya layo e Fort Beaufort kwa Nogqala

John J. Irvine & Co.,

KINGWILLIAMSTOWN.

ISUTI zamadoda ze Stofu—12s 6d, 14s, 16s, 18s, 20s

IBHATYI ,, ,, —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d

I-Bhlukukwe ,, ,, —4s, 4s 6d, 5s 6d, 6s 6d to 15s kwi Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d Ibhulukwe zamadoda ezingwevu (zokutshata)— 16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, is, is 3d, is 6d, Ihempe

ze fulaneli—is 6d, Is 9d, 2s, 2s 6d

Ihempe zamadoda ezihayinishwayo—2s 6d, 2s lid, 3s 6s

Kuno i Bhulukwe ze kodi ezitile (ezona zohlobo) 7s. 6d.

Intlobo ezintsha zetyali (esazulwini apa azinamabala, koko kupela asemqukumbehveni). Zisusela ku 4s 6d zise kwi ponti.

Iprinti ezisand'ukufika—3d, 4d, 5d, 6d, 7d nge yadi

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5½d, 6d nge yadi

Izitofu ezibugqi—6d, 7½d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

JOHN J. IRVINE & CO., u-ALUVENI

A.W REID,

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

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

Utenga ngawona manani makulu ase Markeni nge CASH,

DYER no DYER

NGEZIVEKI ZIMBINI

BANEMPAHLA ENINZI.

Iprinti zentlobo ngentlobo, yi 3d. ngeyadi.

Iwinzi ezigwangqa, yi 4d. ngeyadi.

Iminqwazi yamakwenkwe, enetyeps, 6d. unmye

Iminqwazi yamadoda, 2s. unmye.

Ibike ili 10s. 6d

KWA NENTO EZININZI

Ezihlangu Zamadoda, Zabafazi

Nezabantwana,

Zitengiswa ngamanani apantsi.

KWA

DYER&DYER

Kingwilliamstown.

KUTENGISWA NGOKU,

I Jersey zama ledi zamabala e ntlobo zonke. Izihlangu ze njolobha ziqalela' kwi 4/6 kuge kwi 6/6.

Ezibotshwa ngemitya ziqalela kwi 6/ kuse -kwi 7/6.

Ikause zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/.

Iziteyisi zamaledi zentlobo namabala onke.

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Kingwilliamstown, 27 Nov, 1888. 2t2S 89

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