

Imvo Zabantsundu

(NATIVE OPINION.)

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IXABISO 3d]

KINGWILLIAMSTOWN, NGOLWESI-NE, FEBRUARY 14, 1889."

[No. 222

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KUSAND'UKUFIKA

Into eninzi yempahla elungi-
leyo Nakwabantsundu.

Iilungele elixesha langoku — amaxabiso apantsi.

Isuti ze Twidi, Ibhathi ezinkulu,
Ibhulukwe, Ihempe, Izihlangu,

NJALO. NJALO,

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ISAZISO.

IBHASO le £10 liyakunikelwa naupina Ontsundu Lumanyano
Lwabalimi bomahlulo wase Xalanga oyakwenza eyonp lanki
yokuhlamba Ibhula ezigusheni, nobublanti obungena manzi,
eyakudlulisela kwezinye ngapambi ko 30 May ozayo

CHARLES J. LEVEY,
Umongameli.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi
kwe ofisi ngase mcantcatweni-

OLUKA
GOWIE
Uluhlu Lwezityalo
zika FEBRUARY.

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kwinto sokulim

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KWA

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Ilungelo Kubafuyi.

Ukufandeswa kwe Mpahla.

U

HERBERT HOWARD.

UHLLELI elungiselele ukutengisela
abantu InKomo, nenye impahla emva kwe
Malike. Abatengiselwayo bolungiselelwa
kamsinyane. Unamafandesi entwanantwana
zezindlu ngo 11 o'clock ngolwesi- Hlanu bonke
pambi kwe Ofisi yake engakwa Cook.—27t57.

Ukuvulwa kwe Tyarike
Emachubeni.

KUYAZISWA kubo bonke ukuba inkonzo
zokuvulwa kwe Tyarike yase Machubeni, e
Batenjini, ziya kuqalwa nge Cawa, March 10,
kude kuye ngo-Mvulo, March 11.

1. Eze Cawa inkonzo ziya kufundiswa kwi
Tyarike endala ngo Revs. J. Goduka, A. Mabula,
J. Sikwebn

2. Intlangano enkulu eyskunjena kwe. ntshe i
Tyarike ngo-Mvu' o iya kupatwa ngu Rev. R.
Lamplough.

3. L'kumka komhla kongena eye mali ekuya
kubako pakati kwabateti o Revs. E. J. Warner, W.
S. Caldecott, M. Limon, J. Mahonga, S. Mzamo,
no Messrs. J. Tengu, Jabavu, S. Sigenu, etc., etc.
Izikolo zakwa Bangindlala nezezi-
nye indawo ziya kuvuma.

4. Ngokuhlwa kongena i Tea Meeting
Bayacelwa bonke abantu ukuba zebabeko kuzo
zonke ezinkonzo.

JAMES M. DWANE, Vmfundisi.
29t28 H. KALIPA, Igosa le Bandla.

ISAZISO.

NDIYA zisa kuba baleli bam okokuba ndiya
fudukela apa kwa Ngqwaru, ndiya kwase kaya, e
Seplan, ko xa abandi, bhalelayo mabakerishe ngo

Mr. W. H. WILSON,

Askeaton,
Lady
Frere.

2t14 Ndim GEORGE MVUMBI

Vingcani Amazibuko.

KULAHLEKE e Qonce ngolwesi-Bini, January
22, inkabi ye bashe egwangqa, esinqe sitobileyo,
esingci side, etrapilayo. Line balana
elimihtshana entanyeni ngecala lase kohlo.
Ikaya lalo kukwa

MBALI NGCUKA, 29t21
Emgwali.

ABABHUBHILEYO.

MCANYANGWA.—E East London ngombla we
19 January, . 1889, ngo Mgqibelo, u ANNIE JANE
inkosikazi ebitandwa ka Jonas J McanyaJRwa,
intombi eyalekela enkulu ka M. no J Kunene base
Tinara emva kokubeleka intombi kusasa ngo 7
walala ubutongo ngo 12'30 Ubudala yiminyaka e
38 nenyanga 6. 29t14

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

MNCANYANGWA. -Kububhe e East London,
ngo 2 February, 1889, u ESTHER MARY-ANNIE,
usana luka A. J. no J. J. Mcanyangwa,
obelutandwa, obelusbi. ywe ngunina ngo 19
January, 1889. Izihlobo mazamkele lowo mbiko.
29t28

DYER no DYER,

E QONCE.

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Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

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epilileyo.

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u-ALUVENI

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ABATENGI BO BOYA NEZI KUMBA NOKUTYA

Ngakwi Tyalike yase Wesile yabantsundu.

Kufupi ue nkundla ye Malike. Banika

Awona manani apezulu ngo Boya nezonto.

ezibandjwa nabafazi baba hedeni! Zibute ezindiyaleni zaba hedeni!—Ihlaho!

U Yesu wati "Lumkelani aba Farasi." Kungasifanela na ukuti kulemihla, "Lumkelani i Titshala ezingakoliweyo?" Nkosi Mhleli, nam ndaka ndayi titshala Yminyaka emihlanu. Izilingo zomntu ofundileyo xaapakati kwabantu abangena mfundazi ndiyazazi ukuba zibalulekile. U Satana uyafazi kakuhle ixabiso le Titshala elungileyo; uyazi ukuba angati eke wayipa ituba iwonalakise umsebenzi wake, iwacite amabhongo ake malunga nesizukulwana esitsha aceba ukwenza imbuziso kuso kwiminyaka ezayo. Ngoko ke zonke indlelo zezilingo—Utywala, ilokwe, ubumenenene, noku nyelisa izinto zo Moya—ugalela kakulu ngazo pezu kwe titshala. Inye into etike ibe likuselo, kuku sondela kwe titshala ku Msindisi. Aziko yinina titshala eziminyaka eseshumini, namabini, namatatu zifundisa usap, zingazange noko zintywilisele eludakeni? Yitoni ezingafike zizele yona ziti bezixaswe zikuselwe viyo? U Petrose wawa ngokusike ati pofu elandela, abe kule emva pava. Zona zimi kupela ngokuba kufupi ku Yesu. Nokuba ke ziwe, ukuwa kwazo kufana nokuya kuka Petrose okuya waye ham ba pezu kolwandle— wati seletshona wasinda ngokuba kufupi kuka Yesu kuye.

"Kuba bendigonezwi endinga libekisa kubafundisi bakowetu ngalendawo ngendiba nditi.

1. Ititshala yinto enkulu kuthi, kuba ngabangenisani bokanyo, ngabaseki ababeka iziseko zohlanga; ukuba azina kufumaneka ezine ziniilo zobu Krestu mase kuhlalwa ngapandle kwazo kunokutonyelwa imfama kwezinye imfama ukuze kwandiswe ubumyama.

2. Kuko isiko endilizayo eti ititshala yakuba esonweni kweli lipakati linokanyo, itinyelwe kweli pakati, kunge kutiwa. Hayi noko le lampu ingena mafuta yokanya pava etunzini—lobona-kala koma olo kanyawana lwayo. Andigepike—bako abate bakususa kweli bengasena zimilo baba luncedo oluluku kwindawo zangapandle. baba nabo ngokwabo bancedeka. Emayibe yilonto ebange ukuba itun' ukuba lisiko lento yokugxotela ezintabeni inkabi ebityileyo ide izuke ukumiteka. Kodwa lento ayivisisani nemiteto ekutyutwa ngayo xa kuliyawo emfazweni—yokuqinisa kakulu kwicala elishushu lase mpini. O Mlenzanamnye no So'nye, iziqwala nemfama, inxhubuwa esezilinde inlantisi—bangatinya ukukutshelwa ebushushwini bobi hedeni?

Umlinganiselo wento endaka ndayibuzwa ngapa e Nyasa nge 1876 apo ndandiyi kona nento zo Koyi nezo Mngunana nezo Nintili. Sati sakufika emanzantsi engangaxasi (Marchison Cataracts), ndacelwa ukuba kendincede uku tolkela u DR Stuart nge Sisutu xa axelela u isnipulula. inkosi yama Kololo, nama pakati ake into esize ngayo. Emva koko sithi xa sesincoloka sodwa ndibuzwe lombuzo "Lo Yesu niteta ngaye uyazalana na no Vitoliya lowa siva kuti wayisa izizwe ezininzi?" Nokuba londawo wayebuzwa nokuba kuku ngalumi kwabo babe shumayela u vitoliya, audingetsho, yitabatuvi njengoko ndiyxela ngako; kodwa ngati kuya kuba njalo xa kumana ukukokeliswa ngaba fundisi usap abaluzi lungu cacileyo pakati kobulungisa ne nkohlakalo.

"Ndipela ngokubulela umzalwana u J. D. M." ngokusazisa indaba zelake noko ixenye yazo ibange usizi; ndintemba ke noko ukuba u Mdali akayi kuvumela ukuba ligxekwe igama lake.

—Ndim.

—I. W. WAUCHOPE.
Port Elizabeth,
15 January, 1.889.

FEAR NOT C.C. NE ETHIOPIAN C.C.

MHLELI WE *Mvo Zabantsundu* kwi *Mvo* ye 4th January, 1889, ku bonakele ingxelo ye match eyayi pakati kwezi club zingetla nge 24th December, 1888. Umbhali walo ngxelo yomdlalo walomi uwarelele ngacalanyo, waza ngokungapazulu wayingxengelela ingxelo yake, waza ngokwengenjalo walahlekisa abalesi bepepa. ngokukodwa abawunonelelyo lomdlalo webhola. Kuse kuqaleni ukuba lombhali ngomteto vake akamdali wabhola, ukuba ngumdlali wayo makabe use hirawu. Makabe nentloni umbhaleli wako ukuti inkunzi ecinane ipeli ibongo, akuko nto injalo kuba lo match yalomini was a solid game, bayi bhaselwa. Uyadlula apo umbhaleli wako afike anome ukudlala kwe Fear Not C.C. Ewe ibifanec ukudlala kakuhle kuba yazikolisa kade. Kwabonakala ukuba bekungengako ukutobeka kwe Tiyoipiya, nokubonisa kwayo umoya wobunene, lo match ngeyayi ngadlalwanga kuba i Fear Not yavizimisele ukuba ayisayi kudlala ukuba umdlalo awenziwanga ngendlela eyifunayo, yaseli wutengisa i Tiyoipiya umdlalo lowo ngelo xabiso balifunayo. Kwamiswa ukuba maze kudlalwe ngo 10 o'clock a.m. sharp kuba yayiyi holiday onke umntu esekaya. Kodwa yona inkunzi endala yaze emva ko 11, engekwati ukuba i Tiyoipiya inoenkul yazinocutla intonga yagoduka.

Ifikile i Fear Not emhlabeni webhola, isuke yangenisa amatyala endaweni yokuqala umdlalo, ekubonakeleyo ngokuse mhlotsheni ukuba ayisazele kudlala koko izele ukwenza ukuku. Ifike yati i Fear Not pambi kokuba sidlale siya kwazisa Tiyoipiya ukuba u Mr. Sinuka siya kumbholishisa, itsho ekubeni kwi match engapambili u Mr. Sinuka wakutshwa ekubholeni ngexa yokugibisela, avumelana amacala omabini ukuba makangabholi ngexa yokugxoga kwake. Akanelanga kubonwa ngabadlali bodwa ukuba lomfo uyagxoga wabonwa nangamalungu ezinye i Club awayengqonge i Pmdlalo angqina ukuba uyagibisela. I Fear Not iyakuvuma konke oku kodwa itit umfo lo unengsongo unako ukuseni ukuzenza sake—i Tiyoipiya ite ewe "piako umntu uyandlala lonto emveni kokufumana i practice eyanelayo nokuba unikeve inyanga ezintandatu, yakankanya eminye imidlalo apo umntu alike ative disqualify. Kwema nge Fear Not ukuba makukutazwe ukugxoga endaweni yokubholishisa. Ingenise kwakona indawo yokuba u Mr. Mzamo, akanakudlala ngexa yokuba elilungu layo. Ite i Tiyoipiya uyakudlala kuba unyule ukuba adlake kule match unjenge lungu layo. Mandikucacise lendawo Mhleli nani bafundi bepepa, ukuba u Mr. Mzamo lilungu elidala le Tiyoipiya awati ngendlela engazekiyo wapuma kwi Tiyoipiya wangena kwi Fear Not, kute kwiveki elandelayo wabona ukuba uposilele ngenzozo sake wabuyela kwakokwabo kwi Tiyoipiya.

wadlala ne match zade zambini pambi kwale exela ukuba ubuyele kwase kaya, kananjalo into leyo akayifihlanga kwi Fear Not. Ngokungapazulu, nokudlulisileyo, i Fear Not ngokwayo iyavuma ukuba u Mr. Mzamo iyamazi ukuba upumile kuyo wabuyela kwakokwabo, kupeia ubu eyifunayo inye kukuba abhale incwadi ayisingise kwi Fear Not C.C. ati uyapuma. Kute kwakuti nqi wabizwa u Mr. Mzamo ukuba ahluke inkabi. Ute u Mr. Mzamo pambi kwabo, "Njengokuba indazi i Fear Not ukuba ndipumile kuyo, andinanto nayo ndiyi Tiyoipiya, ndiza kudlala i Tiyoipiya njenge lungu layo." Bamba ngu kokuba ebakanyela ebusweni babo. Lento bonisa ukuba elinye yingwe, yibanti ye Fear Not ngexa yokuloyika kwalo; ngako oko ayifanele kunconywa emveni kokuba elinye teala ilifumene ngeqinga lasazi Nyoka, into eikle yadnisa isininzi sabantu ukulipoxa ngokulobu lupantsi kangaka elinye inene. Lihlala egameni le Fear Not ukubonisa ubizwalo obunje, ayilifanele igama layo ngeyifuna limbi.

Ndivumele Mhleli ndixelele umbhaleli wako kunye nabalandeli bake into abengayazi ngapambili endinga vuyayo ayigcine, ukuba i Tiyoipiya, njengazo zonke i Club ezivuzwayo umdlalo webhola, ayimkupi umntu ekubholeni ngokubeta i askuku, kupeia imkupa ngokugibisela angade umntu adanise ukuba akagibiseli, asiyonto lonto. Beningatinya ukumbona ukuba uyagibisela xana nikangete ukwenza kwake i askuku ninge kangele kona engalweni yake. Nananamhale usagxoga ngokubhloshiswa kukutazwa ukugibisela endaweni yokubholishisa.

Ndivumele kananjalo ukuba ndimecele umbhaleli wako ukuba xana atumela ingxelo epepeni ayeke ukuteta, angangxengeleli. Ekugqibeleni, ndicela izimvo zabadlali bebhola base Colony ngokumalunga nomcimbi ka Mr. Sinuka noka Mr. Mzamo. Ndim,
10 Jan., 89.

XAKALASHIE.

NGO MR. PELEM KWAKONA.

NKOSI MHLELI.—Andivumi kudinwa kubhalela kweli pepa kuba levoti asiya kugqibela, ingekupela komcimbi opambi komzi nosaya kuba pambi kwawo, kanjalo ndabhalala panti kokuba hlaze ndibe ndiposile, ndaye xa kunjalo ndisiti kungati kunjalo zalatwe iziposiso zam ngamazwi anqandela endleleni ekanyayo. Ke endaweni yalonto ndifumene izituko, nezinyeliso, nezixeko. Azimanto nazo kukwayinto elungileyo ngamanye amaxa ukwazi umoya wabantu ngawe, nezona ntshaba zesiqa sako. Ke ndiya cela kuwe nkosi, nditi ndizityile kade izizatu zam zevoti, nditi mna akukalungi ukuba umXosa axhase oknave achase nokuba ngu Sprigg nokuba ngu Scanlen, kuba lonto nditi mna inengozi pati, kuba askabi namandla ngevoiti yetu. Make ngoko sizame into enye, sinyule amadoda alungileyo nokuba ngawakwa Sprigg nokuba ngawakwa Scanlen. Qonda mfo ka Jabavu, uti umfo olumkileyo akufika umlambho uzele angawupikisi, uti nqumama, ati uba ungene angavumi ukuvumela umsinga ange angavumela ehle nawo, kanti noko yena uyazali icala aya kupumela kuio kwakumlungela, kuba umsinga unamandla, angati epikele ukuvumela umqutle umntywilisele, afe engangaya kutika apo ebe jongo kake, kufe kwakuba njalo kubonakale ukuba akwaba ebengangananga. Kanjalo abaqubi benqanawa abaze bapikisane nomoya omkulu, bahlala bengati bavumelana nowo, kanti noko bayazi apo baya kona; nani yeyona nto leyo iya kwenza ukuba bafike apo baya kona. Iti inkwenkwana xa ihamba nendala imana uyokukela isiti ngapakati, noko sode sifumanane ndakukula, kanti okwenene lamakwenkwe aya kupelala ekulweni. Ukuze undive kamndini kunye nabalesi bako, nditi okwakaloko nje abelungu bangumsinga omkulu ndamandla, bangumoya omkulu oselwandle, tina ke Maxhosa siya wela kuwo lomsingu, sicuba inganawa yokuvulela uhlanga indlela yakwampumelela, singama kwenkwana, ke ngoko masitabete ubulufumo. Yabona info ka Jabavu kunye nabalesi bako, kumkuzo ndisebenza nomzi wakewetu, ke ndagaxaza ekuqaleni, ndaza noko ndaqonda misinya. Mandibekela kufupi ngelithi, apa eba Tenjini elona nani lininzi lingene ngeimigudu yam evotini (more than a half). Ngapezu kwabangeneyo evotini ndaye ndibhalile into eninzi "baza abaya ematyalenge baza ababiko enewadini ke ngoko. Kwase votini ap, asika qini, sibe butataka kakulu ndinyanisiwe makowetu. Andima yelenge limbi ngevoiti yam; kanjalo unendawo oyiposileyo okuya ute ndimyiselile u Mr. Tele. Yini kaloko uba wenjenjalo? kauyipinde inewadi yam ngo Mr. Tele. Ndite ndenza umbuzo, nditi, angaba u Mr. Tele unmyule na u Scherbrucker?" Ngumbuzo lowo ode wapaulwe ngo? Ndaza ke ndati, "nokuba uyenzile lonto li awu; msani ukumhlaba nide ngqite wode abe situlu." Ndaza ndamnyelisa nimke? kuba mna ndimtaruzisela nditi niyakelelwe nokuba uposile, ndaye ndibangela kukuya izinyeliso ezikulu, ezibi, ezisitukutezi zibhekiswa endodeni yamadoda ohlanga lwakwa Xhosa enokuti mhla iposiyayo inganjaziswe ngobubele kukunjulwe imisebenzi akade eyenza.

Ke Nkosi Mhleli uze uke uncede upendule lembuzo ubu nokuba uyazenza izituko nezinyeliso ube kodwa yona uyipendule. Ke 1. Andizanga nditshona ukuti u Rogers akayikupumelela na? 2. Ugeyepumelele na ukuba tina sonke saye sinyule yena? 3. Asinguye u Scanlan no Sauer na abaqala ufuduso eba Tenjini? 4. Abazanga bawuhlute na umhlaba ka Nkosi Matanzima, ukuze ubuyiswe ngu Sprigg no De Wet? 5. Akasincedisangana u Folosi mhla sahlutwa ivoti. 6. U Solomon akaxitetelelangana ukuba mazinswe inkantini ebezibulewe. 7. U Innes akazimelanga inkanti zase Xesi, nakwa Mdushane? 8. U Rhodes lo umvuyelayo uti shrhobo setu akasilahlanga ngo Tungumlomo? 9. Lo Louw umvuyelayo uti namhla ungecala letu nguwapina kumalowa waka wasebenzisa itseto emdaka kunene ngati, wati sanda ngokugqibileyo ngokufunwa indlela yokunqamisa olulwando? Uze nkosi yam undincele uyipendule yotabe lembuzo ingentla, ukuba akuyipendulanga uyakuba unyanisile oti andinayo ingqondo yevoti ndayeki mna ndiya kuti ewe, andinayo ingqondo yolohlobo nisebenzisa lona, lembuzo ingentla ukuba uyipendule iyakubakanyi

sela abalesi bako ngendawo enditi mna makungabiko Rulumente singakuye nesimchasileyo, masinyule amadoda alungileyo ngawo omabini lomacala. Kanjalo ukuba akuyipendulanga imibuzo yam ndiyakucinga ukuba andikaposisi udize ke ngoko ndisebenze ngoluhlobo nilugxekayo; zona izituzo ezi, nezituko, nezinyeliso, nomsukuke nipupe, noku-pupa oku, ukuba yeyona nto ingandi nqanda apo ndibona kona.

U Askuku andiyikupendula ndiyidilele incwadi yake, kanjalo ndiyayibona ukuba ibhalwe lutshaba lwam oluqinisekileyo olubangwe ntozimbi kunale abeka yona kanti ke noko andimntu ulungenayo utshaba, *Aoko* yena ndimngqenile ngalendawo ate xa andibinzayo watshona ehlalini ngokuti igama lake alifihle, sendimama umva iumba le Askuku panti Arotutu olunovundu angati eke walivelisa igama lake ndingapendula noto lulutshaba, vela ke *Askuku*, ukuba ungxamele mna. Ndiyapela panti *ewe* temba lokuba uyakudipendula, nokuba ngomnye wabahlali bako abadla ngokupendula inyaniso amagora amoya mhle anjengo Rev. Makiwane, nabanye. Ndingowako. JAMES M.

PELEM.

[Lengxoxo ibonakala seliyinkani yentamoyehagu, kuba ingasapalulwa itseto yongavotelanga ama Sprigg, esuka umntu ajokise ngeyake itseto. Kusiza ntonina ke ukupendula entweni enjalo nakuba bekungakapukapu ukwenjenjalo? Kunjalonje koku abantu abangati ezizinto bazika pefulu, abayi ezisekweni zobu Sprigg nobu Scanlen, apo bakele kona abangabongo ofikizolo kwezixoxo zombuso. Into esingayiqindiyi tina kwaba bagabisa ukuba bangabati makungaxhaswa cala, kukuba umntu eba ungonenatala xa exhase indoda ekolwa kwabusisa kuka Sir Gordon; abe wone wagqibela xa ate ukolwa ngumbuso wo Mr. Sauer.—EDITOR *Imvo*.]

OMANTYI NE ZANDLA ZO MANTYI.—U Mr. C. C. Campbell, ongumantyi e Dordrecht ngoku, umiselwe ukuba ngumantyi e Tarkastad; indawo yake e Dordrecht itataywa ngu Mr. E. B. Chalmers wase Qumra; ondawo itataywa ngu Mr. L. G. Rawstorne obese Tarkastad. U Mr. F. E. Wallaston oiyimantyi yase Barkly East, uya kwakweso sikhale e Camarvon, apo kusuke u Mr. Honey oye e Calvinia kwindawo ka Mr. Hodges oye kutabata indawo ka Mr. Duthie obhuhliweyo e Malmesbury, e Barkly kuya u Mr. Edward J. Philpott. Zitshtinsbwe ngoluhlobo isandla zemantyi.—U Mr. J. P. Solomon ose Barkly East uya e Hanover, indawo yake itataywa ngu Mr. C. H. Hillard wase Cradock, apo kuya u Mr. Walter L. Philpott.

INTLANGANISO ZABAFUNDISI BASE WESILE.—Eyama Ngesi intlanganiso yabe siqingata sase Rini ebise Cradock, iqoshelwwe nge 7 February. Amagosa amhlope atunywe kwi Konferens ngo Hon. W. Ayliff, Messrs. B. A. Roberts, J. Slater, B.A., Robert King.—Amagosa atunywe kwi Konferens sisi. qingata sase Natal ngu Mr. C. J. Povall, Hon. T. W. Garland.

UKUGUQUHLWA KOSUKU LOKUVULWA KWE TYALIKE.—Usuku lokuvulwa kwetyalike entsha yase Machubeni, Ebatenjini, luguqulwe. Kanga kwimihlati yezaziso.

ABALIMI NA BARWEBI.

E QONCE (Feb. 9).

I habile—2/3 to 4/1 ngekulu, Itapile—6/3 to 11/ ngekulu, Umbona,—2/6 to 5/ ngekulu, Irasi—3/6 to 4/6 ngekulu Tsemile—2/8 to 3/1 ngenxhova, Umgubo —5/ to 9/6 ngekulu Imbotyi—7/9 ngenxhova, Inkuni,—5/6 to 34/ ngefllara

E KOMANI (Feb. 9)
Inkuni—18/ to 42/ ngefllara
Irasi,—8/ ngenxhova
Itapile—8/ to 14/6 ngenxhova,
Ihabile,—2/7 to 3/6 ngekulu

Native Opinion

THURSDAY, FEBRUARY 14, 1889.

IT is not usual to look to the *Cape Argus* for the advocacy of re-trograde and illiberal measures. It took us by surprise then to find the following, in the leading columns of our contemporary, thrown out as a recommendation to the forthcoming Bond Congress: The other reform, which we should "think would find favour with the Bond would be such a raising of the franchise as would make it "impossible to taunt any member "with being returned by votes of "which he need be ashamed. It is a mockery of representative institutions that votes should be cast by "men who cannot remember the "name of a candidate distinctly, "and who could no more give an "intelligent answer to any simple "political question than they could fly if we are to continue with "our manhood suffrage we should "go on to universal compulsory "education, for the one without "the other is a mockery of free "institutions."

The controversy which the *Cape Argus* raises in the above extract is not a new one. Acrimonious debates took place on this subject

in the Government Council when the question of introducing Representative Institutions in this land was under discussion. Then, against such clear-headed statesmen as Mr. WILLIAM PORTER, the decision was in favour of a franchise that would practically leave the interests of the majority of the people in the hands of the wealthy few. And nothing at any time since could be easier than to get a majority in the Cape Parliament to so raise the franchise as to fix it above the reach of the masses. Some men allow themselves to be overcome by their selfish nature to such an extent as to be callous or careless as to the rights and privileges of their fellows. And they do not hesitate to take a mean advantage of their ignorance and condition in life. Fortunately men have not been wanting who have steadfastly fought against such selfishness, and contrived so to serve their less fortunate fellows as to render them happy, contented, and prosperous. Of the latter class was Mr. PORTER, who, in the course of the discussions of 1852 on the establishment of our Parliamentary institutions, is reported to have said, "I most solemnly declare that "if it were my dying hour, I should "consider it one of the greatest sins "I could commit to give my vote "for bestowing representative government upon this Colony, and "to leave the masses of the people "out. I cannot conceive how any "conscientious man can give his "vote to do this crying injustice." Mr. PORTER could understand a man maintaining that the whole Colony is not ripe for free institutions, "but," he remarked, "with "what honesty can a man say, "I "will have the white man "represented and not the "coloured man!" It is in diametrical opposition to these just sentiments that the *Cape Argus* today urges the Bond to agitate for "such a raising of the franchise as "would make it impossible to taunt "any member with being returned "by votes of which he need be ashamed." What is this but a direct and deliberate intimation that the Natives should be disfranchised? That there were men who felt ashamed to be returned by the Native vote, we were not aware, since no candidate for Parliamentary honours has, as far as we know, ever spurned the Native vote. We had learnt to think better of the *Cape Argus* than to hear it advance such a suggestion aimed at doing permanent injury to the rights of our countrymen. The reasons adduced in support of so reactionary a step are unworthy of our contemporary. We have already noticed the first, urging the disfranchisement of the Natives because there are men who feel ashamed after they had been returned by the Native vote. With the cogeny of this reason we are not impressed at all. If of any value at all, a reasonable mind would argue on it that the man who would feel ashamed after being returned by the aid of the Natives should warn them beforehand not to vote for him. In the second place the *Cape Argus* contends that "it is a mockery of "representative institutions that "votes should be cast by men who "cannot remember the name of "their candidate distinctly." This strikes us as rather shallow reasoning. For our part we should still consider it an insufficient reason to disfranchise the writer in the *Cape Argus* because he may find himself either to have forgotten or in a difficulty to pronounce a name in a foreign tongue, say, suck a Native name as a Native might easily remember and readily pronounce—QIMNGQOSHE NGXANGXENI. It would be a monstrous thing to urge the disfranchisement of a European on the ground of inability to remember or pronounce this name. But what are we to think of a calm proposal that a Native who is unable before a polling officer to recall or correctly render POWELL or LE ROEX should forthwith be disfranchised? But our contemporary does not stop here. The *Cape Argus* goes

farther and says our people can "no more give an intelligent "answer to any simple political "question than they could fly." This is positively not the case as regards the Natives we know, but even with reference to Natives the *Cape Argus* may allude to, does our contemporary advocate that the polling officer must put each individual voter through a catechism on "political questions? "Else how is the all-decisive intelligent answer" to be elicited? We have thus dealt lightly with the suggestions of the *Cape Argus* from a desire to show that, while the reform which it desires to see accomplished by the Bond might do in Utopia, it certainly cannot be seriously entertained as likely to be of any benefit when applied to the circumstances of this country.

Notes of Current Events,

HOIST with his own petard. This is from the Graaff-Reinet *Advertiser*. The *Journal* quotes the Kafir paper *Imvo*.—"It only requires to be added that the Boer policy rules the Transvaal like a rod of iron but in the Colony it exists only as a conspiracy against the very life of the Kafir race," and asks, "what is the use of such wild exaggeration?" But what is the good of such wild exaggeration as this by the *Journal*? "The latter [Gladstone] is absorbed in his attempt to break down the United Kingdom, and has not a word or a thought to spare for the building up of the Empire."

A PETITION has been got up at Port Elizabeth for the abolition of house duty, which, at the time it was passed, was only regarded as a temporary measure. It has been numerously and influentially signed, and will be presented at the next session of Parliament, the opening of which is now rapidly approaching. There is no occasion, says the *Telegraph*, to plunge into a discussion of the reasons why it should no longer be enforced. They are well-known to the public, who, by their numerous signatures, have shown their desire to do away with a vexatious impost. The largely augmented revenues from other and more legitimate sources add emphasis to the arguments so frequently advanced against house duty.

TOUCHING the Pondo news on which we commented in our last *Kokstad Advertiser* is informed on the best authority there is no truth in the statement published by our contemporary, the *Umhlati Herald*, to the effect that Mr. Scott, had received an impertinent message from the Paramount Chief. It is true that Sigcau has renewed his protest against accepting a Resident, but the message was conveyed in courteous terms, and personally Mr. Scott has met with every civility.

ON the occasion of the laying of the foundation stone of the Sheppard Memorial School for the poor in Cape town, Dr. Dale addressed some very timely observations to Christian communities, which it is sincerely to be hoped they will carefully consider with a view to put them to practice. He remarked as follows: "All around us betokened that an enormous change was taking place in South Africa, and if the Christian communities were alive to their duties, and prepared the people for a crisis which had never before been witnessed in this country, then there need be no fear. But unless this was done this influx of gold would only be a means of trouble and danger. In these days more of us get learning than was formerly the case, but the question was whether it made people more happy or prosperous, and there was a danger of a love of truth being overlooked or perhaps altogether passed by. It was a matter of great anxiety for the churches and schools to find out how to mark the changing character of the times. He held that if the churches and schools did not lead people on to purer lives, honest industry, and to be well-ordered citizens, then our future would be dimmed by doubt and filled with dismay. Those who had the direction of the moral and religious education of the people would have to take care to use the influence for good which they had over those committed to their charge. He would remind the clergy occupied among the poorer classes that there was growing up among our population a spirit of recklessness and disregard of order, which the newspapers would characterise as rowdiness. These were very dangerous symptoms, and therefore he rejoiced that one additional building was about to be erected in the cause of education."

THE Dog Tax continues to agitate the Natives of the Kingwilliamstown Division. We rejoice to see that the agitation is being carried on in a peaceful, orderly, and constitutional manner. The Natives of Mount *Coke*, Gugqwala, and Tamara Locations have held a public meeting to protest against the impost, pointing out that their dogs injure no one, while they are faithful constables, guarding them and their stock by night since the Natives were disarmed and left without the means of frightening the thieves and wild beasts that would gladly prey on their property. As result of the meeting it was decided to petition the Divisional Council to withdraw the Tax. We believe the petition is already in the hands of the Chairman of that body, and we trust the Council will remit the Tax, if for no other reason, at least, to show all Natives that peaceful and respectful agitation they may attain their end. Otherwise the people may be driven to despair, and one has said desperate people say and do desperate things.

THE policy of the Dutch Republic on the Liquor Traffic will always claim the admiration of men whose hearts are in

their right place. A correspondent of the *Cape Mercury* gives the results of his observations of it in the Orange tree State as follows:—"I was on a visit to the Free State last week, and was very much struck with the total absence of drunkenness among the Natives in that State, and the absence of crime in consequence. This is owing to the admirable Free State Ordinance prohibiting the sale of liquor to Natives. The Ordinance works well, and all, both Europeans and Natives, are perfectly satisfied with it. I wish to God we had some such law in our Colony, to save our fine race of Natives from ultimate ruin."—"Alas (adds the *Mercury*) our Colonial Government does not see with the same eyes as the more Enlightened Free State Government on this subject. A huge revenue is obtainable out of the Brandy traffic to Natives, and must, therefore, be fostered and encouraged, not repressed. What is the loss of a few thousand Natives, body and soul, in comparison to the gain of the bawbees?"

CORRESPONDENCE.

A WARNING.

To the Editor of the *Imvo*
SIR,—I wish to caution your readers against being imposed on by a young man named Ebenezer Marela, who was in my employ for some time, and left in disgrace.
I have had forwarded to me by a minister a copy of a certificate given to him by Ebenezer Marela, who stated that he had received the document from me. I enclose a copy of the certificate, which I need scarcely say is an impudent piece of forgery.
I certify that Ebenezer Marela has been acting as a Teacher for three years in a school at Nodofola. I found him to be a sober, steady, and a well qualified Teacher. I would apply him to any.

GEO. E. WATERHOUSE, Governor
Training Institution, Bensonvale.

25th June, 1888.

I also certify that the abovementioned is a full member, as seen by his credentials.
GEO. E. WATERHOUSE,
Wesleyan Minister.

By inserting this in your paper you will oblige,

Yours, etc., GEO. E.
WATERHOUSE, Bensonvale, Herschel, Jan. 31, 1889.

TRIAL BY JURY.

SIR,—Trial by Jury has been well called the birth-right and safeguard of every British subject for by it a man is supposed to be tried by his equals. Now the law has very wisely decided that the equality of men is not determined by the position they hold in life, but by their intelligence. In the eye of the law, all intelligent men are equal. Now, a man's intelligence is decided (whether rightly or wrongly it is not my intention now to discuss), by his ability to assist in the formation of the Government which rules over him, or in other words, by his holding the franchise. In times when the Government was oppressive and despotic, many an innocent man who had made himself obnoxious by his love of liberty and fair play would have fallen a pray to their tyrannical had it not been for this glorious institution of trial by one's countrymen and equals whose sympathy they had, and who like them, would not submit quietly to the illegal acts of a despotic Government.

Hence, trial by Jury was formerly called, trial by the country, in distinction from a trial by the officers of the Government. It is evident to all that a man cannot very well have a fair trial unless his Judges fully understand his mode of life, his sentiments, and his feelings, but this object is attained by selecting his Judges (the Jury) from his compeers, for it is the *Jury* who find the *verdict*, and the duty of the presiding Judge is only to decide what punishment shall be inflicted. This idea of trial by Jury, when properly carried out, is very beautiful to contemplate. But the question arises—is it properly carried out? There is a large and influential portion of the community, who do not enjoy this privilege, partly because they are ignorant of their rights, and partly because it seems to be the desire of Government officials to promote class-legislation, for they do not inform them of their right, nor do they enrol them on the Jury list, as it is their duty to do. I allude to the *Native Races* of this country. Who has ever seen a Native tried by a Native jury, or a jury partly composed of Natives? I have never. Yet it is a right which belongs to Natives. From my own experience and observation I can without fear of contradiction safely assert that there are many European jurymen who do not care one single iota for the welfare of the "damned Nigger," as they opprobriously style him, and so often a Native does not have a fair trial. This is very sad, but the Natives have it in their power to remedy it. Let each and all go to their Magistrate and insist upon being enrolled on the Jury List. I trust the importance of this subject will urge itself upon the careful consideration of your readers, and may they profit by the words of the writer.

And now farewell.

UMHLOBO WABANTSUNDU.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcinilelele e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.
R. T. NUKUNA & CO.,
Calderswood Street, Queenstown.

ISAZISO.

ITYALIKE yase Independent ese-Cala lyakuvulwa ngo February 28, ngolwe- sine evekini. laihlalo siyakuqatya ngu C. J. Levey, Esq., R.M. Ngokuhlwa yoba yi Tea meeting. Umzi wase Batenjini nowase Mamfengwini uyamenywa ukuba uze kunika izandla.

SIMON P. SIHLALI, 29:21
Umfundisi.

Intlanganiso
Eli Liso Lomzi Ontsundu

NGOMNQWENO wamadoda alalusileyo Ilungelo Lomzi Ontsundu entweni zonke, Zibonakala kuhlalengene abatunywa bemizi emele Uma- ndla we Qonce, ukukangela into emayenziwe ngumzi mayelana nonyulo oluzakubako lwelunga Lendlu Yengwevu. Intlanganiso ke yamadoda angabatunywa yoba ngokuhlwa (8 p.m.) e-Mgqakwebe (ka Dikweni) ngo 15 Feb., 1889.

J. TENGO-JABAVU,
Umlungiseleli Ngomyalelo,

E. WARREN DAINES

(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 Nciba.

E GCUWA.

Amatyala uwateta kwi nkuudla zemanty zase Gcuwa, e Dutywa, e Tsomo, kwa Centane, na kwa Gatyana; kwa nezibheno namatyala e Nkundla ezingapezulu.

Amatyala abantsundu uwanamekele ngo. kukodwa.

Ukwabiwa kwa mafa, ukwananwa kweziqiniselelo, iminqipiso kwaneminye imicimbi ebalhwayo yenziwa ngenyameko ne nkatalo enkulu.

Nguye yedwa i Attorney (singateti ngamagqweta nje Law Agents) pesheya kwe Nciba, eneziqiniselelo ezi tandatu, ezifume nene kwi Bhotwe le Mfundo lase Kapa (Cape of Good Hope University.)—2t1.

AMAYEZA

ADUME KUNENE,

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMEZA aya yalezwa kakulu ngumniniso, ngexa yoku nziqiniselela kwawo nezo zifo enzelwa zona: ngexa yoke kaula uku nceda oku ngenzakalisi umzimba; ngexa yobu pantsi bexabiso lawo; ngexa yokucoceka ekwenziweni kwawo; ngexa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza onganzange ukupilisi ukuluma kwe nyoka, nezinye imnu.

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

UM-AFRICA (Africanum).
Umciza ongenzi xesha ukupilisa izinyo.

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

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

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

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

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

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

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwanezitepu nezinye Mikatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, onkungatandi uo ituyiwayo.

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

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebona bubebuhle bugude ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelele igokuzalisekileyo zatiwa nea kwi bhotilana nezi olana ngazinye, eziti zakulandelwa ngokufezecileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirwece sokulumkela okungekehlili.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile namangosaka ake kwinkoliso yedolopo zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess Co., D Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon 7 Co.
E Rini-V. Wells.
E Dikeni—R. Stocks.
E Komani—Mazer & Marsh.
E B. G. Lennon & Co.
E Ngqushwa—W. A. Young, E q.
Ikaya lawo e Fort Beaufort kwa Nogqala.

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, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH,

EVANS & CO

Kulandlu ibi NGOMTI.
Abatengeni be mpahla ya-Pesheya
Banayo yonke iopalla efunwa nga Ba-Ntsundu umntu uziKetela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla, njalo, njalo.
E MariKeni, Kingwilliamstown..

B. G. LENNON & CO.,
Abatengisi bamayeza nabenzi bawo
E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa. lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.
Oka LENNON
Umciza Wokholokohlo

Eka LENNON
Incindi Yamazinyo.

Oka LENNON
Umciza we Stepu (wesifo sentsana).

Oka LENNON
Umciza wamhelo.

Amafuta ezilonda.
Ezika LENNON
Ingqatana zomshokwane.

Oka LENNON
Umciza woxaxazo.

Oka LENNON
Umciza wepalo.

Oka LENNON
Umciza wengozu.

Oka LENNON
Umciza wecesina.

UMTENGISI
E. BLANCK, Cegmani, Transkei.

Amayeza ka Cook Abantsandu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Iyeza Lesistx Nokuxaxazo 1/6 ibotile.
Elika

COOK Iyasa Lokukohlela (Lingamafuta). 1/6 ibotile.
Aka

COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile, Elika

COOK Iyeza Lepalo. 1/6 ibotile.
Ezika

COOK Iyela 1/6 ibotile.
Ezika

COOK Incindi Yezinyo. 6d. ngebotile.
Oka

COOK Umciza Westepu Sabantwana. 6d ngebotile.
Oka

COOK Umgutyanu Wamhelo. 6d ngesiquyana.
Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu
G.E. COOK, Chemist,
E QONCE.

Iba ngawenkohliso angenaloo igama lake.

BONISANI.

N DILAHLEKELWE ngu mnakwetu ; Nselene minyaka emibini engoko sa. hlnkana eyakufuna umsebeni ema Bhulwini, ngase Hope Town. Igama ngu Nqweniso or Pita Mqobololo, ngu Mgwevu isibizo, okanye ngu Mpondomise. Waye hamba ne nkwenkwana yodade wabo u Mlonjeni. Omvayo apo akona abhalele Eqonce ku Mr. J. TENGO-JABAVU. Ndim,
CUBUKA MQOBOLOLO.
Sand Drift. 29t4

J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo Ku. ngcwaba. Ngezantsi kwesitora sakwa Aluveni.
Kingwilliamstown.

KUTENGISWA NGOKU.

I Jersey zama ledi zamabala nentlobo zonke.

Izihlangu ze njolobha ziqatela kwi 4/6 kuse kwi 6/6.

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

Ikausei zamaledi ezitshipu, ezona zilungileyo ziqalela kwi 3d kuse kwi 1/2.

Izitoyisi zamaledi zentlobo nama-bala onke.

I Printi kongona zitshipu kusenx'engapambili.

W. O. CARTER.

Kingwilliamstown.

BANTSUNDU!

Bantsundu! Bantsundu!

N ALI iculo lika "Folokoco" lingelilo Elamaqaba Umqolo we Namba, kodwa elika Folokoco yedwa, Lilo eli:—

Kuko Venkile apa e King, Kekalok' impahla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo. Umniniso utiywe ngamakosikazi Ngapandle komketetiso Ngu Folokoco,— Manenekazi Yizani ninqwenise iliso. Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S'thru, inteng' yetu iyodwa. Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikiweyo,— Zonk' impahla zamaledikazi: Ngenene zezifanelekileyo. Siti kwaba batenga kade Ninga dinwa aihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilbali indawo ekuyo inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church,

Kingwilliamstown,

Apo niyakumbona kona u Mr. FOLOKOCO ngokwake (salu).

Ikaya Labantsundu.

IKAYA " lifudukela e Marikeni kumzi A obungoka Donian, ngo-Mvulo. Kangela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali nezindlu, zinkulu.

PAUL XINIWE,

Umlungiseleli wento yonke.

Address Market Square.

ISAZISO.

MNA ubebizwa ngeli lokuba NISINI GWANTSA kube kungemposiso ndifuna ukuba uze ubeke eli Igama ukuba bati aba baleh bam:

NISINI MBAMBANI,
Strangers' Location,
Eport Elizabeth.

Port Elizabeth, 8 January, 1889. 16t49

Ibandla Elihambisa Ibhahbhile.

ISEBE leli Bandla Eqonce, - lite kuba linga Ibhahbhile zingafunyanwa nangabapantsi, lalungiselela ukuba zitengiswe nge 2s. 6d. inye, Ibhahbhile apa ze Sixhosa ezincinane ebezifudula zitengiswa nere 3s. 6d.

Kukwako ne Zibhalo zo Ce- bano Oludala lodwa ezixabiso liyi Is. kuba kufuneka zitengiswe zapela.

Ibhahbhile zeli Bhandla zifunyanwa kwa W. BLUHM, Market Square, Kingwilliams- town.

G. J. BATTS, Hon.
Secretary.

Kingwilliamstown,
27 Nov., 1888. 2t28,89.

KWI VENKILE YASE QAUKENI

UNGAFUMANA: Ityali, Iqhiya, Ihempe Ibhathyi, Indulubhatyi, Idyasi, Iswekile Ikofu, Izikela zokusika nezokucheba, Izihlangu, Izikali nemihlakulo, Izikonkwane, Inilobonilobon zamayeza okudipa ngamanani apantsi, zilunge kwayekwa. Unika awona manani makulu ngo boya, izikumba njalo. njalo.

EMGWALI WAKWA NGQIKA

F. A. EGELHOFF.

Amaxhosa ati ngu NGXAMBASHOLO.

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