

# IMVO ZABANTSUNDU

(NATIVE OPINION.)

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

IXABISO 3d.]

KING WILLIAMS TOWN, NGOLWESLNE, SEPTEMBER 26, 1889.

~ [No. 254

## BON MARCHE

[Apo Kutengiswa impahla entle Ingamanani angemakulu],

### E-GRAHAM'S TOWN

*Saneke Ityali ezitshipu kanye, ifishini ezona zintsha, ziqala kwi 3/- inye. Ikaliko Emhlope ne Brown, iqala 2.5d. yd. Amicako etungelwa kwi Blanket, iqala 4.5d yd. Ezona Ntlobo zintsha ze Print, 3d., 4.5d., ne 6d. yd. Iqiya ze Keshemiya. Ezimnyama nezamanye amabala 11- inye. /blanket zoboya ziqala 51- inye. Amabhayi 21- lili nye; i Cotton Sheets 1/6 inye.*

## YONKE IMPAHLA YABATSHAKAZI!!!

I Dress zenziwa apa, ngezona ndlela zigqitiseleyo, yi Ledi esand' ukuvela e-England.

INGUBO ZAMADODA.

IBHULUKWE ZE KODI, ziqala 5s. inye.  
IBHATYI ZE KODI, ziqala 10s. inye.  
IBHULUKWE ZE STOFU (Tweed), ziqala 2s. 11d. inye.  
IBHATYI ZE STOFU, ziqala 6s. inye.  
ISUTI Emhlayo umfana ifishini entsha, 21s.  
IHEMPE, 1s. inye.

*Oze kutenga apa ngokwalatiswa yi Mvo maze akuxele oko. Ukuba utenge ngexabiso eligqite kwi ponti enye uyakubuye ayinikwe isheleni ngeponti nganye.*

## JOHN W. BAYES & CO.,

Kwi Kona ye Bathurst Street e Church Square,

### GRAHAM'S TOWN

IXESHA LE BHOLA. 1889.

## DYER NO DYER,

BANQIKA into eninzi ye Mpahla ye Bhola, abayite dlakana ukuba ibonwe; kuko nento ezintsha, ekumhla zenziwayo NANGABENZI ABAZINTLOKO. I-BHATI.

Zika Lilly white, Izipato ze Cane 16s Zika Cobbet's Cane Zonke 19s Ezilunge ngapezulu 21s  
,, Ezenziwe Speshele 25s  
,, Bartlett's ezi Double Cane 13s 6d  
,, ezi All Cane 16s 9d  
,, ezo Kuncotula 19s 6d  
Zika Cobbet's Eziyi Single Cane 15s Zamadoda zoku praktisa 5s 6d, 8s ,, I Eziyi Double Cane 17s  
,, Dove Tail (extra strong) 9s  
I-Seti Zentsapo 6s 6d, 10s, 12s 6d. I-Stumps 5s 6d, 10s, 12s, 16s 6d.

### I-BHOLA ZE KRIKITI

Ezika Duke ezimitungo ipindiwe- Ezika Ayer's Ze Match ezimitungo yo 4s 6d. ipindwe katatu 9s.  
,, extra strong 6s 3d.  
Ezentixapo 2s 6d. ,, ,, i Catgut ,, 10s.  
Lilly-white 6s 6d, 7s, 8s, 8s 6d  
Ezika Duke ze Match 5s 9d, 6s 3d, 7s

### IZANDLA

Zokugcina i Wikiti 6s, 7s 6d, 8s 6d, 8s 9d, 10s, zenziwa nge twatwa elimhlope—ngolusu lwebokwe—nge Gold Cape Tan Chamois nentlotyantlotyana zonke ezintsha. Zobetayo Ezolusu lwe nja 7s 3d, 8s 6d, and 9s. Eze Bhokwe 7s 3d. Eze Buff Chamois 7s 3d. I New President Batting Glove 9s 6d.

*Impahla entsha engazange yako ye TENNIS, isand' ukunqikwa.*

*In'tonga ze Tennis ziqalela kwi 6'6 kuse kuma 30/-.*

Imitwalo emikulu yempahla entsha, yase ntlakohlaza ifika ngo

Stemele bonke.

## DYER NO DYER,

## ABANENGUBO ZAMANENE.

KING WILLIAMS TOWN.

Kotenga i Seti yonke kwapulwa i Sheleni zo mbini e pontini, amanani awodwa kule mpahla. Paula Mlesi !

## V. DOLD AND CO.,

ZE KOKSTAD,

BATENGA yonke into NGEMPAHLA nange CASH.

Banempahla eninzi, enoncedo, e TSHIPU.

Pambi kokuba utenge kwezinye indawo kawuye kuvela kwa V. DOLD & CO.

Abatenga nge CASH bayapulelwa kakuhle.

### ABAZELWEYO.

MKULI.—E Gong.Gong, ngo 6 Sept., 1889, inkosikazi ka ELIJAH MKULI ifumene Unyana ongowesihlanu kwabahle liyo. 3it010

MPINDA.—Kwa Gaga Victoria East, ngolwesi-Hlanu, 13th September, 1889, Inkosikazi yakwa Mr. JOSEPH MPINDA ibeleke Unyana.—3it310

NKONYAKAZI —E Ntlambe Kubhubhe u EPHRAIM unyana ka Aaron no Leah J. Nkonyakazi ngo 29 August, 1889. Izihlobo mazamkele lombiko.

### IMIBIKO.

MAGEZENI — Kwa Weso, ngo 14 September, 1889, kubhubhe u ROBERT LAMPLOUGH MAGEZENI, unyana wamagqibelo womfi u Tom Magezeni wase Healdtown, obeyi Titshala e Fort Beaufort. Ube malunga ne 25 iminyaka ubudala. —2it310

MANENTSA. — E Ngxalawe, ngakwa Qoboqobo, nge 6 September, 1889, kubhubhe u KLAAS MANENTSA obe sibonda kona. Iminyaka ibiseyi ngama 70. Izihlobo mazamkele lowo mbiko.

BAWULASWE MANENTSA.

### ISAZISO.

NDIYA wazisa umzi wakowetu ose Maxhoseni, Embo, e Natala nase Dayimani, ukuba mna, gama lingezantsi, ndivule Ikaya Labahambi apa. Yeyona ndlu ikufupi ne Railway Station, e Kowie Street, kufupi ne bhuloro ekutiwa yi Duadas Bridge, apo nofumanisa kona impato efanelekileye, izixhaso nokulala okufanelekileyo, nganofenani apantsi kakulu. Kuko nesitali samahashe esine groom epapame kunene,

ROBERT XHOLLA,  
Kowie Street.  
Graham's Town, 28th June, 1889.

Ikaya Lendwendwe.

SIYAZISA ukuba "Ikaya" sisaligcimile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

R- T. NAKUNA & CO.,  
Calderwood, Queenstown.

Isaziso Kotitshala.

KUFUNEKA i Titshala ezine certificate, okunye Iziqiniselelo ezaneleyo zoku kwazi sukupata umsebenzi wobu Titshala. Kufuneka abangamalungu e Remente yase Wesile. Abanjalo mababhalele u Rev. E. J. Warner, Mount Arthur, via Queenstown. August 29, 1889. 4it269

### KUFUNWA

ITITSHALA ENTSUNDU. Kubhalelwa ku REV. J. THOMPSON, 2it299 Idutywa.

Umenzi Wezihlangu.

MNA ogama lingasezantsi ndiya zisa kubo bonke, abakufupi nale Dolopi, okokuba ndingumenzi we Zihlangu ndaye ndingabazi kakulu ngoku lungiselela amaxesha, umsebenzi ndiwenza ngokukawuleza nange nyameko kunye yonke into esakuba itenjelwe kum.

J. P. MANYISANE, Shoemaker.

Barkly East, 31 May, 1889.

### OCELA AMEHLO.

BONISANI ihashekazi elingabunkabi, eline mbasa eibunzi. Ubudala yiminyaka emine. Litiwe gqapu ngapantsi kwi ndlebe yokunene, kweyase kohlo ngapantsi lenziwe i half-mantyi linobuhlotshana obuncinane kwinqina langemva. Olandisayo wovuzwa kakahle, woti atumele ku Mr. R. Mfimana wakwa Seplan, okanye ku Mr. J. Sikutshwa, Ecwecweni, Clarkebnry, by . 3it310

Umanyano lwe

Titshala zakwa Phini.

OLU MANYANO lodibana ngo 2nd October, ngolwesi-Tatu evekini, ngexesha le 7:30 p.m., ku Voyizana, Tsomo Post, Emahlubini. Ayacelwa onke amalungu ukuba aze alinge ukubako. Kuya kuxoxwa ngendawo yokucelwa kwemali ye Teachers eyapulwayo ngu Rulumente.

DANISO TSHACILA, Secretary

### ISAZISO.

NDIYAZISA ukuba intlanganiso yo Manyano nge Nqubelo Pambili yomzi wase Mamfengwini, yamadoda, iyakuba ngomhla wokuqala ka October, 1889. Ayacelwa onke amanene nawa pesheya kwe Tsomo ukuba abeko. Olusuku lulungiselelwe i Teachers ukuze zibe nokufika (ziyawa azikubako) abona bantu umzi ukangele kubo kuba bafundisiwe. Neyayiko intlanganiso yokutshintshwa kwa magosa zazingeko ititshela. Niyacelwa ukuba maze, nibeko nonke.

S. T. KAKAZA, Secretary.  
Ngqamakwe, Nomaheya,  
23rd September, 1889. li369

## BAKER, BAKER & CO.

BANE

## MPAHLA ENTSHA

YE NTLOBO ZONKE.

*YEXA LENGQELE!*

*YEXA LEMVULA!*

*YEXA LOBUSHUSHU!*

*YEXA LOMOYA!*

Kanize kubona i SUTI.

Kanize kubona i BHATYI ezinkulu.

Kanize kubona i BLANKET ziqalela kwi 1s. inye.

Ihempe, iminqwazi esitileyo, Izihlangu, njalo, njalo, Zitshipu ngapezu koko zaka zanjalo, zisahleli zifika.

## BAKER, BAKER & CO.

EQONCE.

## John J. Irvine & Co.,

KINGWILLIAMSTOWN.

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

,, —5s, 6s 9d, 8s 9d, 10s 6d, 12s 9d

I-Bhulukwe ,,

,, —4s, 4s 6d, 5s 6d, 6s 6d to 15a

Imitika emnyama (yokutshata)—12s 6d, 15s 9d, 17s 9d Ibhulukwe zamadoda ezingwevu (zokutshata)—16s 9d to 18s 9d.

Ihempe zamadoda zomsebenzi—10d, la, la 3d, la 6d, 2s

Ihempe ze fulaneli—is 6d, is 9d, 2s, 2s 6d

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

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

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

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

Ikaliko—2d, 3d, 4d, 5d, 6d nge yadi

Ilinzi—4d, 5d, 5.5d, 6d nge yadi

Izitofu ezibugqi—6d, 7.5d, 9d nge yadi

Lo ndlu ingentla, yeyona impahla itshipu, nenempahla epilileyo.

## JOHN J. IRVINE & CO.,

u-ALUVENI



**EZABABHALELI.**

**UMBULELO WAKWA SIKUNYANA.**

MHLELI OTANDEKAYO, — Kungesicelo entlanganiso ukuba maucedwe ufake lamazwana kwelopepa lako. Tina madoda ase Auckland kwa Sikunyana sivakalisa umbulelo wetu kulamadodana matatu abetunywe sithi mzi ontsundu njengo hlanga. Ngingadinwa nangomso kambe bafanandini, ngesenzo esisodwa, esi sanamhla, enye, okwenene, sakuti kaniti exada e Kapa, anasityoba ngamazwi ekwala, nasuka nabona ngentobeko yenu ukuba nitunywa ngoyihlo, naluhamba olubala lude naya kuwacanda lamazwe angaziwayo ngabaninzi kuti. Ngapezu koko sibulela imigudu eniyenzileyo kwelo Botwe, ukutunga, nipuma, nifuna ukuba umzi niwuzele nenyaniso ngapezu koko, anabi nabugwala ukuhamba ??? ezongonyama, ezimehlo angqazolo. Siyayibulela imbonakalo yenu okwenene njengabafana abalwala uhlanga, nangapezu koko, ekubonakala mhlope ukuba imali eyahlulelwa nina emfundweni sitya yona namhla, sibulela sithi nangomso, nangomso' omnye, bafana ndini; nazi kambe ukuba namhla sikulombuso nje izinto zabo ziyakufanela amadodana anjengani, ngengqondo yemvelo, nengqondo yemfundo. Sitsiso kuwe mfana kaMakiwane, nakuwe ka Jabavu, nakuwe ka Wauchope. Siyabulela u Somandla kuko konke ukwenza kwake. Egameni lentlanganiso. GEO.

MIAMBA. Auckland, July 29, 1889.

**UMDLALO WE TENNIS EKOMANI.**

MNUMZETU, —Kwiipepa le 15th August, 1889, ndibona inewadi ka "S. N." engati ipendula—koko indixaka ngokusike itefe into eyiyimbi kweyayitweta ngu Gobisongololo, liti u S. N. " kuhlala kubonakala inteto ezintixileyo kweli pepa." Mna ke ndisabone kabini qa inteto ezintixileyo ngokulandela kweli pepa. Ukuba zintixile kwakutena ukuba ungampikisi kwamhla nene? Uti u S. N. "sibona sibonile epeni lako izinto ezingena mhlaba ekutiwa zenzeke apa etyalikeni yetu." Ndifuna ukwazi ukuba u S. N. upendula u Gobisongololo na, nokuba uqaka into eke zibalwale ngalotyali ke yabo, ngabula yena. Zizintonina zona ezonto zake zabalwala ngalwa ngayo futi ezintixileyo? U S. N. ugqitela kwindawo yokuba "balelwa ngabo abantwana babo ukuya ezintlanganisweni zangokuhlwa ze Tennis.

Ngubanina S. N. oke walilela ukuba abantwana bako baye ezintlanganisweni zangokuhlwa? Ngu Gobisongololo na? Intlanganiso ye Tennis njengosapo olunembeko kuba zali yazijika intlanganiso zaba semini nakurora lixa langokuhlwa; kuba, nokuba zibe ngokuhlwa inkoliso zentlanganiso zedolopu kungenxa yokuba abantu bangaba qeshwa.

Lomfundisi S. N. uti u Gobisongololo utsibeke kuye nguwpupina? Kuba kwa njengo Gobisongololo nawe akumxeli ngagama, kanti abafundisi balapa e Komani basesi bhozweni nase sitoben bebonke. Akazange atsho yena u Gobisongololo ukuti intombi ye manyi ihamba intlanganiso—wathi ifundisa abantu ukudlala i Tennis. U S. N. akakangenzi kwinteto ka Gobisongololo, ukungene kwecingwa nguye (mhlambi woyika ukuqwenywa kwangabendu yakawabo) ke xa alapo unokupendulwa nangubani otandayo. Akubonakali nokuba u Gobisongololo azikataze okwanamhla. U S. N. simazi simtelekeleke kangaka, besingakumbuli ukuba angafane avume ukwenziwa itupa le kati ngo J—H—no M —P—G abazilondolozileyo ezabo intupa. Lumka ke S. N. woroqeka rasha ungabi namopnli wakuposwa ngabasemzini eziko. Ukuba lomfundisi uteta ngaye ngulo wayo simaziyo, ngati upantse walumka ungalibizi igama lake, fanukuba ukumbule isipango esike sabawela abanye abafundisi kwakwi mihlati yeli pepa. Utanda kunjalo na nakulowo wako? Tina asitandi njalo kuba nati ngowetu. Mako ndipeze apo. Ndingowako u

SIDUBULEKANA

Queenstown, Aug. 17, 1889.

**INDLEKO ZABATUNYWA.**

Nkosi yam Mhleli we *Mvo Zabantsundu*—Ndikucela ukuba undincedwe ufake lamazwana am kwelopepa lako, olipatele umzi ontsundu. Indawo endizakuvakalisa yona kumzi wonke wakowetu ngawo lomcimbi upakati kwetu, nge ndleko zabatunywa esasibatumele e Kapa ngenxa ye Pasi Engqongqo, eyayasilata ibala lobumnyama, kuba singabantu abantsundu, eyayisithi siza kuhamba ngepasi nokokuba siyangapina nokokuba siya ezityalakeni eyayiza kutukulula amaquina amhlope kuba Fundisi abantsundu, eyayiza kutukulula i Tayitile kumanene ane faitile antsendu, ahambe ngepasi emhlabeni yawo ayitengileyo ngenxa yento enye yebala lodwa lobumnyama. Ukutsho ke nkosi yam nani mzi wakowetu nonke, nditi leno yepasi yati mhlaba yangena sati tina Bhayi sakala sonke save siliela ubunene esiza kuhlutwa bona' namhla, kuba yinto ebonakala kakuhle ukuhamba kamandni ungabhakabheki ngasema ukukangela amapolisa namadindala, ukutsho ke nditi mzi wakowetu umngweni we Bhayi lonke lipela, ngamana kuvele amadodana angajala madodana matatu azimisele ekubeni alwelve umzi ontsundu. Ngu banina onga tshoyo ukuti i Bhayi litsho nganina kuba into ka Makiwane nento ka Jabavu ngoga olunedevu intsimbi edl'ezinye utambo dala kade bemqongqota abase Tinara nabase Bhayi into ka Wauchope lomadodana omatatu alahla imisebenzi yawo ayeyiyakulwela umzi ontsundu njengokuba sewutshilo umzi wakwa Ndlambe obomvu ukuti—uyaqala ukuyibona imfundo intsebenzo yayo, kambe niyazi mzi ontsundu okokuba ikalipa kulomzi wakwa Palo likalithiswa ngezi bongo ukuze lihambiselele pambili ukulwela inkosi niyazi nani mavetu ukuba ngokuni ekuliwa ngomlomo kuzinto xase mlungwini ukuze kulandele imali ngasemva. Ukutsho ke nditi lemalana incinane izindleko zabatunywa iponti ezimashumi mabini ane ponti ezintlanu. Umzi wase Bhayi mandinazise mzi ose Maxhoseni okokuba isicelo sentlanganiso eyayi pantsi kwamahlali eyakangela ngendleko zabatunywa, yamkelwa ngomxhelo omnye li Bhayi, lonto iyasetyenzwa siteta nje lomali ngumzi wase Bhayi. Pambili ke mzi wakowetu niya kuwadanisa ama Bhulu kuba esithi nizizinto ezingavaniyo nina bantu bamnyama. Mandiyeke apo, bendivakalisa ubuhle obuse Bhayi. Ndim owenu,— J. A. VENA.

INTOMBI ZASE MGWALI. NKOSI MHLELI, wepepa le *Mvo Zabantsundu*, — Ndifuna nkupendula inene elibekekileyo, elalibalisa ngomso we nkosi Yotembu. Liqale ngetwemndini koukena, kwati kodwa ekupeteni lapeta kakubi. Ngani, nangu umteto weyetu inkosi, yati maze kungabiko ndodana iteta-teta nentombi, wafika ukwanjalo nowakwa Bhaca. Sithi ke tina kugqityiwe Somvaba, zole tu. Liti ke elinene amantombazana ase Mgwali asanquma nqumeka wakuteta nawo. Xa nina, utsho ukuba wayenga angateta ntoni nawo. Elonene selizixela ukuposwa zintombi zase Mgwali. Mna ndiyangena ukuteta-teta. Liqala ngokuba umhla wokwala latshona ilanga singaliqondanga, libuye lawaqonda nimna amatombaza nelokwe zawo. Hi, ndiyalibuzela elonene, ndisaziyeke zona izincoko ezo. Nditl kubuye kwako xeshana kanti loku-teta nezontombi, ububa wozifumana zisisulu, mandime.— AV. L.

INKANYEZO. MY DEAR MHLELI,—Ndi betwa situku-tezi sokutu mntu lowo akuhlangana nam ndivela Emanpondweni nje akamise umlomo ngosizi lometuko, ukuba ebeba yena ndafa kwelozwe, ngenxa yalancwa-di yabonakala kwiipepa lako lomhla wamashumi amatatu ku May lo usand' ukudlula. Ndiyawazisa ke umzi okokuba akuzange kuhle nto injalo malunga nami no ndweudwe lami, lowomntu wateta lonto uyecija uteta ulwimi. Okwenene into leyo yehla siko nati ngoluhlobo:—Site sakuba pezu ko "Noto" e

Rode sahlngana nenkosana yakwa Bhaca engu mtshana nayo kwa/Bhaca apo, yatanda ukuke ipekelele inkosi yabeNguni. Site sakuti tya ngapezu lulo ibibonga, imemeza, letuka fhashe elalikwewe yinkedamana yomlungu endandiyicolle e Mzimvubu, sagijima salibamba yaseyilinxulwa uku/bonakalisa usizi lwayo, sahamba sinxulumene sobabini emgaqweni apa. Kuze umntu ngapambili, endandisithi mina ngowe Posi ngokubona inxhowna zake, akasipambukela, idlusele ngakumhlobo wam lo noko ukuhamba kwake. Ite ke le nkosi, yiniya ngapambuki ubona ukuba ndixakakile ? Ite ke ukupendula isuke imtuke iti unyoko! seiyisuka ilihlahle le nkosi elihashelam, inikele ngemazi yakowabo efosi enombala ebusweni, ifika imkwitshwa ngesabohkwe, ibuye imkwitshwe futi, side siwe isinxibo sake ehlike ke atole imbokoto amjule ngayo, ampose, ukuba wayemvile ngesaqalayo ukuba nati. Injalo ke lonto ukuhla kwayo. Tina sonke sasigqoke kahle, um-Bhaca yena wayekwete ze ebonakala ngento yon' ke ukuba ngumntu ulihlizwe. August 28, 1889. N. C. UMHALLA.

NGOBUNENE. MHLELI,—Ndicela indawo kwelopepa lako ngalendawo endiyibone yambi. Kuko ukuteta okubanzi okukoyo okuti akuko manene pesheya kwe Neiba, ngokunjalo nakumanenekazi. Noko lontozo ziba yipikisa kanye, ndimi pezu kwemihlaba ebanzi ukuyipikisa ukuba bendinesituba esibanzi epeni. Amanene ako pesheya kwe Neiba, kunjalo nje lizaliseke lingabi nabala kwakutiwa linene, kuba kona akuwungulwa mabibi, kuti kwakubonwa umntu eenge ingubo ezintsha, aye kubenzi bezihlangu bamenzele izihlangu ezizitende zide,—kuba sekusithiwa linene—hayi, tina lonto ayiko kanye. Bati nxa beteta bati amanene ase Koloni! Mna. 'mntu ubelapa e ixesha elide ndiya yipika kanye Ewe ngeba akona amanene e ukuba ebengenje ngoluhlobo kuluxela ngezantsi. Ungafika Koloni lonto. Koloni ndiza umntu or ufmana walapa e Koloni umbuke, ufike efanelekile, ugqibe utilinene. Into ayakudanisa ngayo ngenomso uya kufika elixaxadu pezu ungafika leyele emanzini;

kompana wotywala njenge pela eli ungafika leyele emanzini; libe lidano bumke bonke ubunene balo. Anjalo ke lamanene kuqayiswa ngawo apa e Koloni. Amabalabala, zincoyinco, bu-pina ubunene apo? Isipani esihle sesithi sibe bala linye. Amanene akoyo apo e Koloni ungawafumana kubafundisi nakubashumayeli, ugqitile apo nakanye ukuba wobyue ulifumane inene; unga-sowufumane uti kambe ngala e haskook, la tina pesheya kwe Neiba sithi zindlavini. Lento Mhleli 'msan' ukuyiyekelela, manani nibonisa ngalo elihlazo lingaka amatshawe ohlanga, okutetelela uhlanga, emka ne bhotile nompanda. Kuba lusizi kakulu wakubona unyana ka nantsi ati nxa efike pakati kwamanene namanene-kazi umve eteta amanyumnyezi, izinto oyakuti wakuziva kuti zimela. Luya kutinina uhlanga ukunyuka nxa intloko yalo epambili ikangele emva? Wotini-na umsila ukukokela? Kumbula wena mlesi imbali yenyoka akulunganga nto kwakukokela umsila. Lento abafundisi namadoda amadala makangalali, inak-tandazele elihlazo ubusuku nemini, wo-va ancede Umdali. Ndim kompana wotywala njenge pela eli ungafika leyele emanzini; libe lidano bumke bonke ubunene balo. Anjalo ke lamanene kuqayiswa ngawo apa e Koloni. Amabalabala, zincoyinco, bu-pina ubunene apo? Isipani esihle sesithi sibe bala linye. Amanene akoyo apo e Koloni ungawafumana kubafundisi nakubashumayeli, ugqitile apo nakanye ukuba wobyue ulifumane inene; unga-sowufumane uti kambe ngala e haskook, la tina pesheya kwe Neiba sithi zindlavini. Lento Mhleli 'msan' ukuyiyekelela, manani nibonisa ngalo elihlazo lingaka amatshawe ohlanga, okutetelela uhlanga, emka ne bhotile nompanda. Kuba lusizi kakulu wakubona unyana ka nantsi ati nxa efike pakati kwamanene namanene-kazi umve eteta amanyumnyezi, izinto oyakuti wakuziva kuti zimela. Luya kutinina uhlanga ukunyuka nxa intloko yalo epambili ikangele emva? Wotini-na umsila ukukokela? Kumbula wena mlesi imbali yenyoka akulunganga nto kwakukokela umsila. Lento abafundisi namadoda amadala makangalali, inak-tandazele elihlazo ubusuku nemini, wo-va ancede Umdali. Ndim OPESHEYA KOMLAMBO.

INGQESHWA NE RAFU YEZINJA. — Umzi wase Ngqushwa ubuhlangene head of stock can find its way into the location without the headman and his councillors putting the member of such location who brings in such stock through a severe catechism, and reporting the matter to the Magistrate should any suspicious circumstances appear in such a case. We are most anxious that this condition of things should be encouraged by Government and not overridden by the appointment of officers whose very appointment implies that the authorities do not trust these voluntary services. Such a course would only tend to cause the people to throw on the inspector the *onus* of keeping order and regularity, and would be destructive to the moral stamina we have described. Under the circumstances the expense—the enormous expense—of maintaining officials whose utility is so doubtful, should be save to the tax payers of the country. Famers in Victoria East, where the Inspectors of Locations have been employed for yea???

UKUBALELA. Kumapepa endawo ngendawo sitabata lamanqaku ngokubalela : CRADOCK.—Lisabalele kwesi sitili. EDIKENI.—Ilizwe limi kakubi. Okwencha ayiseko efanele impahla. E-SKAP.—Amafama azifumanamoments and that indifferently. We should be faithless, with all that we know of the working of the system to acquiesce when it is proposed to enforce it among a people who do not desire it, and whose circumstances do not call for it. A vigilant Native police force is all, we repeat, that is necessary.

THURSDAY, SEPTEMBER 26, 1889

THERE was no urgency in noticing certain remarks of the *Watchman* on the " Treatment of Natives." The following is their text:—

In an editorial note in the last issue of *Native Opinion* the hope is expressed " that the authorities of East London will see that the measures of oppression, suspicion, and distrust, adopted against the good and bad without discrimination will never improve the character of the natives. Such treatment is demoralising ; has the tendency of converting the good into sullen enemies." We quite concur in the sentiment which prompted the above remarks, but with the intention now to deal. We were struck with the sentiment, because we have ourselves used it when expressing approval of and advocating resort to a measure which the *Imvo* has itself opposed. We refer to the reappointment of Inspectors to Native Locations in these districts and the registration by those officers of stock pos. sessed by residents in those locations. Native locations are now the objects of suspicion and distrust in view of the prevalence of the crime of stock stealing and all native residents in them are classed in the one category of suspects, just because there are no records by which discrimination can be made between the good and the bad, between those who respect other men's property and those who do not. But if there were an accurately maintained registration, and the honest native would not only no longer be the object of suspicion but would be protected against the thieves, for the Inspector's record would furnish a ready means of identifying stolen stock.

Anyone will see that the quotation from us is unfortunate for a peg on which to hang a plea for the introduction of that measure of suspicion—the Native Locations Act. We cannot but be pleased to learn that the *Watchman* concurs in our view that " measures of oppression, sus-picion and distrust " will never improve the character of a people.

How, holding this view, our contemporary can at the same time advocate the introduction among our people of an Act, the enforcement of which implies, in the *Watchman's* own words, that " the "residents in those locations are " objects of suspicion and distrust," passes our comprehension. The writer in the *Watchman* represents us correctly in saying we are opposed to the appointment of Inspectors of Native Locations ", and one reason for our opposition is because we have no faith in the efficacy of suspicion and distrust in the

Notes of Current Events. THE Graaff-Reinet Advertisers is in position to give the opinion of the Hon. P. R. Botha, M.L.C., one of the Drink Commissioners, on an important phase of the Liquor evil in this land. Our contemporary says:—"If Mr. Botha can get his way the report of the committee will recommend the abolition of canteen licences to roadside accommodation houses. He says they are a curse to the farmer; they are a temptation to the servants, who are utterly demoralized by them; and the servants if they have not got the money will slaughter their masters' sheep and goats and sell the skins to the so-called hotel-keeper for brandy. He thinks no licenses should be granted to these accommodation-house keepers, of whom, as men useful to themselves and society, he has a very low opinion. He says they will be found, almost universally, to have been a failure in anything they undertook: before taking to this country canteen business—lazy fellows the lot of them. He is not unaware of the argument that roadside accommodation houses are a necessity for many travellers, and that applicants for licences base their application on the contention that if they may not sell liquor to all and everyone mere houses of accommodation will not pay them. He thinks the contention has no truth in it. Anyway he holds that an experiment should be made to test its truth." Hear, hear, say we.

THE names of candidates for the seat in connexion with the representation of Kimberley, vacant by the death of Mr. Lord, are those of Mr. S. J. Lange, Mr. Woolf Joel, and Mr. de Pass. Those who have opportunities to gauge correctly the local feeling say that the contest is between Mr. Lange and Mr. Joel; Mr. de Pass being nowhere. So far no one has given a hint as to what the views of the respective candidates might be; nor does anybody in Kimberley appear to care. The tight apparently is to be on the personal popularity of each candidate. Anything more disheartening cannot be conceived. The little we Arnow of the two popular candidates is that Mr. S. J. Lange is a brother of Mr. J. H. Lange, M.L.A. Barrister-at-Law. He is a member of an old and well known Colonial family, of Huguenot origin, the headquarters of which are at Uitenhage; and if the Langes have any ambition to be classed among the new Afrikander nationality, in the sense in which that term is currently understood, no family has a stronger claim to that description. Judging from what we hear of them, and what we saw of Mr. J. H. Lange's political career during the past Session, the sense of freedom, liberty and justice to all, is highly developed among these Afrikanders, and if Mr. Fanie Lange is, like his brother, a correct chip of the old block. Natives have no reason to be crestfallen if he is elected to succeed Mr. Lord; indeed Native voters in Kimberley would have no reason to reproach themselves for having voted for him; We sincerely trust he may get their support. Mr. Woolf Joel is the nephew of Mr. Barnato, M.L.A., and, like his uncle, is reputed to be a very rich man. As with Mr. Barnato it would be difficult to say what his political opinions are.

FROM a Native Correspondent's letter who writes from Basutoland we learn that the episode in Johannesburg, in which Chief Mama and a gang of followers played an important part, has created a very bad impression, and the next white man who will enter Basutoland to organise Native labour for Johannesburg is promised a lively time of it.

BEFORE the British Parliament was prorogued Mr. Bradlaugh did the South African Natives the service to get from Her Majesty's Government an expression of opinion as regards the sentences resting on the unfortunate Zulu duels the victims of Sir Arthur Havelocks blundering policy in Zululand. We read that on the 25th August Mr. Bradlaugh as asked the Under-Secretary of State for the Colonies whether, in view of the allegations made on behalf of the Zulu chiefs recently tried before the Special Commissioners, he would suspend final decision until Parliament had had the opportunity of considering the papers which he had promised to present. Baron H. de Worms: The course suggested would involve the detention of the prisoners in their present prison for a lengthened period, and Her Majesty's Government can give no further assurance than that the prisoners shall be treated with the utmost leniency consistent with what may be determined to be the true character of their offences and with the safety of Zululand. Care will be taken that they are not treated harshly or vindictively. Mr. Bradlaugh asked whether it was contemplated to send any of these chiefs to St. Helena.—Baron H. de Worms said that he must have notice of the question.—From the nature of the humanitarian work that Mr. Bradlaugh is doing in the House one would be inclined to believe that he was more of a Christian than many Christian professors in the House of Commons who so strongly opposed him in taking his seat eight years ago.

THE residents of the Native Location at East London have placed the matter of their forcible removal in the hands of Mr. R. AV. Rose-Innes, Solicitor, of King Williams Town. We understand that they are willing to meet the Town Council in any reasonable manner, but failing that the matter will be tested in one of the Superior Courts, and the whole question fought out. The natives do not intend to submit quietly to injustice.

**ADDRESS OF SYMPATHY**

Me are able to give the text of the Address of Sympathy sent by the Transkeian Residents both European and Natives to Mrs. Blyth. The address was drawn up by those appointed by the Public Meeting at Butterworth on 17th August, and has been beautifully written out on vellum and neatly engrossed by Mr. Henley. The signatures of a few of the Committee have been appended and it has been sent to Mrs. Blyth at her residence for the present in Cape Town.

Butterworth, 17th August, 1889. DEAR MRS. BLYTH,—At a large public meeting of European residents of the Transkei together with native chiefs and headmen, representing the various Magistracies, held to-day at Butterworth, we were commissioned to sign and forward this address of sympathy and condolence to you and your family in the sad bereavement you and they have sustained in the removal, by the dispensation of God's providence, of your dear and beloved husband Captain Blyth. You are now alone in your heartrending sorrow. The whole Territory mourns and sympathizes with you in your great loss. We know how much he loved and esteemed you personally and with what bonds of mutual affection the happy household of which he was the centre was held together. We mourn his departure for your sakes, for the light of your home has gone out, and you are left to weep. We think of you in your solitude and our hearts are with you; but we know that you will not be left comfortless, for the good God, whom Captain Blyth served so faithfully Himself hath done it, and Himself hath said "Leave thy fatherless children, I will preserve them alive and let thy widows trust in me."

We, too, are mourning the heavy loss which we have sustained in the removal of one so greatly beloved and so highly esteemed. The European inhabitants of the district feel that they have lost not only a just magistrate, but a true friend, unflinching in courtesy, kindness and helpfulness. The natives feel that they have lost not only a chief, but a father, who concerned himself with the interests and the welfare of all over whom he ruled. For near 20 years he has indefatigably discharged his duties in this Territory, and his efforts have been accompanied by no ordinary success. Christianity, education and civilization have advanced rapidly through the great efforts put forth by the native people at his instigation, and through his personal influence, harmony and good feeling have been in a large measure brought about not only between different and once hostile tribes, but between men of different races and complexions.

The renown which Captain Blyth gained as a government officer is acknowledged on every side, and deservedly met with the recognition of his Sovereign. His government of this Territory is worthy of the best traditions and examples of that power to rule based on the personal character of the ruler, which binds and holds together Her Majesty's vast and varied Empire. The monuments of his labour will long remain in the Public works and Institutions of which he was the originator and still more is the permanent impulse he gave to the advancement of the people. The influence of such a man cannot die. It will be our part to endeavour to act upon his teaching and to aim at the realization of his high ideals.

We regret that the sad blank caused by the death of Captain Blyth will be widened by the removal from our midst of his family also, but wherever God may cast your lot, be assured that our best wishes and prayers will follow you. Again do we on behalf of all the residents of the Transkei, European and Native, express our heartfelt sorrow and sympathy with you and all the members of your family, and we pray that above all human comfort, you may be sustained in your great affliction by the Divine sympathy and support.

M. AV. Liefeldt, AV. Girdwood, In name R. AV. Stanford, AV. J. Hacker, of the J. T. O'Connor, J. McLaren, Com W. Y. Stead.

# AMAYEZA

ADUME KUNENE,  
KA

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngajelana kwawo nezo zifo enzelwa zona; ngenxa yoku kalleza uku needa noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).  
Umiza ongazange ungakupilisi ukuluma kwe nyoka, nezinye imanu.

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

UM-AFRIKA (Africanum).  
Umiza ongenzi xesha ukukupilisa izinyo.

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

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

UMGEDI OBARAYO (Herbal Alkaline, Aperient).  
Eliqinisekileyo ukunceda ukungayi Ngasese, akungatundi kudla, lecsine nento ezinjalo.

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

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

IMNCWANE WESHLAHLA (Confection of Rhubarb).  
Incindi yoku geda iziswana ezikatazayo zentsana.

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

UMOMELEZI WASE INDIYA (Indian Tonic).  
Iyeza elilunge kunene kwizifo zokuba butataka nokungafuni nto iyizwayo.

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

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

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

Izalatio zendlela yoku wasebenzisa zishicilelwe jzokuzalisekileyo zatiwa nca kwi bhotilana nezi tofilana ngazinye, eziti zakulandela ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kava, mandlu, namfambu ungenawo lamayeza esirweqe sokulumkela okungekhehi.

Akandwa enziwa ngu JESSE SHAW, igqira elisebenza ngeniciza, e Bhofo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYKZA—  
E Qonce—Dyer & Dyer, Malcomess A Co., D Drummond A Co.  
E Ngamakwe—Mrs. Savage.  
E Monti—B. G. Lennon A Co.  
E Rini—E. Wells.  
E Dikeni—R. Stocks.  
E Komani—Mager A Marsh.  
E Bhatyi—B. G. Lennon A Co.  
Engqusha—W. A. Young, E>q.  
Ikaya lawo e Fort Beaufort kwa Nogqala.

ELIKA

# ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizilwe.

## UMPILISIWELWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu. Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Mkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwa nges Ngesi, Jelimani, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi mminilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zishelani zontatu, izele liyeza elinga tata intuku ezilishumi. Ibhotele nganye ihamba nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

**G. E. COOK,**

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

## Ikaya Labantsundu.

L OMZI ngowa Bantsundu konke na. Sati lizinto zimi ngomxholo enkundleni ye Marike. Nanamhla sitsho. Ngoku i Xiniwe une kari namahashe okusa nokuputuma abantu napina ngamanani alula.

PAUL XINIWE,  
General Agent.  
King Williams Town, June 10, 1889.

## IZITAMPU ze NJOLOBA

IZITAMPU ze njoloba kumntu wonke ngamanani angalungela nabani. Izitampu ze njoloba kwaba bhala ngubo zeziya, Incwadi, Amapepa, Amantloko encwadi, Memorandums, Amantloko encwadi zamatyala, njalo-njalo' Izitampu ze Njoloba ezimilise okwe qanda, ezinqila, ezi square, kwimitya ye kausi, ezi Ribinini, emapepeni asongwayo, Base migceni. Izitampu ze Njoloba ezine ntsuku, nezinomsizi ngokwazo. Istampu se watch, ese loketi, eso siba lokubhala nge inki, nangomsizi, njalo-njalo.

Imilinganiselo namanani akwi Ofisi ye Mvo, apo ofunayo angayitumela kona, ekanye ku

## A. W. TEMPLER,

E-Rini.

ISEBENZA NGOBUGQI.

## I-RHEUMATICURO!

IYEZA ELIKULU LASE SOUTH AFRICA.



Alikaze linqatyelwe kupilisa Izifo Zamatambo, Isinqe, ingqaqambo Zentloko. Lingqinwe ngamawaka. Umenzi walo kupela ngu

J. JONES, Cape Town.

LINOKUTENGWA NAPINA.

**R J. CROWE;**

(UBHOBHO),

ELUKALWENI,

UHLELI echopele ukurola

amaxabiso awona apezulu

NGOBOYA.

BANTSUNDU!

Bantsundu! Bantsundu!

NALI iculo lika "Folokoco" lingelilo

Elamaqaba Unaqolo we Namba, kodwa elika Folokoco yedwa.

Lilo eli:—

Kuko Venkile apa e King, Kekaloku impahla yayo Ikup' ezezinye everything, Kumbulani Ivenkile leyo.

Umniniyo utiywe ngamakosikaai Ngapandle konateketiso Ngu Folokoco, —Manenekazi Yizani ninqwenise iliso.

Zityal' ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi

inteng' yetu iyodwe.

Zibhatyi, zihempe, neminqwazi, Nebhulukwe zezisikweyo,— Zonk' impahla zamaledikazi : Ngenene zezifanelekileyo.

Siti kwaba batenga kade' Ninga dinwa zihloho zeta Kude kube ngu napakade Nitenga kweya kowetu. Ningayilibali indawo ekuyo

Inkumba ka FOLOKOCO

ngezantsi kwe

Scotch Church,

Kingwilliamstown,

Apo niya kumbona kona u Mr. FOLOKOCO ngokwake (saluf).

**KUFUNWA**

ITITSHALA ene CERTIFICATE nge 1 October ye Mission School yomzana wase Cala. —Umvuzo £40 ngonyaka. Kubhalelwa ku

REV. SIMON P. SIRLALI,  
Solomonvale,  
2it299 Engobo.

Abakhandi be Bhekile.

NDIFUNA AMADODA AMABINI anokukhanda Ibhekile. Umvuzo ngokugqiba into ayenzileyo. Ofunayo woza kum Egezuwa, G. MAHLAKA.  
Butterworth, 9 Sept, 1889.—3it269

# GEO. B. CHRISTIAN & CO.,

KING WILLIAMS TOWN.

## PLOUGHS !

10 1/2, 55, and 75.

Plough Beams, Handles, Shares, Bolts, Wheels, etc.

IRON POTS, with long legs.

## RED OCHRE

CORRECT SHADE.

COFFEE, TEA, SUGAR, RICE, etc.

# W. McGLASHAN & CO.

(MAGALA),

## E-DIKENI

BAHLALA benezona mpahla zokunxiba zintsha ezona ntlobo

ziuilileyo ze Printi, i Satin, kwane Drillettes,

ITYALI, IZIHLANGU, NE NGUBO.

Zonke Intlobo Zabatsatayo Kwesi Siqingata, Ngamanani Ezamadoda i Suti, njalo, alungele bonke abatengi. Impahla yabo ifika ngazo zonke ivekinjalo, zinokusikwa baku zi ezimbini; kengoko impahla yabo ihleli intsha ifika.

Ufuna into ezipilileyo, ngawona manani alula yiya kwa

W. McGLASHAN & CO.,

EDIKENI.

Banika lawona manani apakamileyo ngo BOYA, IZIKUMBA, IMFELE, UBOYA BESEYI BOKWE njalo, njalo IZILIMO zitengwa ngamani ase Marken

## Inyama ne Zonka

Nento ezinjengo kofu ne swekile zitenge ko

## BOURKE NO MARSH.

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

# KUFUNWA KWANGOKU.

I BLACKSMITH (Entsundu),

I WAGONMAKER (Entsundu).

Umvuzo o first-class uyakunikwa amadodana agqibileyo ukuwazi umsebenzi.

Kubhekiswa ku GEO. PATMORE, Wagon Works, Cathcart.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

C OOK Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlala (Lingamafuta).

1/6 ibotile.

COOK Amafuta Ezilonda Nokwekwe.

9d. ibotile.

Elika

COOK 1/6 ibotile. Ezika

1/ Ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

COOK Umiza Westepu Sabantwana.

6d ngebotile.

Oka

COOK Umgutyana Wamehlo.

6d ngesiqunyana.

Oka

COOK Umiza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

aba ngawenkohliso angenalo igama lake

B. G. LENNON & CO.,

Abatongisi bamayeza nabenz bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza.

Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa. lasele kulawo alandelayo, abhalwo nge nteto yesi Xosa.

Oka LENNON

Umiza Wokohlakohlo

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umiza we Stepu (wesifo sentsana).

Oka LENNON

Umiza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Ingqatana zomtshekisane.

Oka LENNON

Umiza woxaxazo.

Oka LENNON

Umiza wepalo.

Oka LENNON

Umiza wengozi.

Oka LENNON

Umiza wecesina.

UMTENGISI

E. BLANCK, Cegmani, Transkei.

## J. E. DEXTER

INGCIBI yemiti no Mlungiseleli wo kua ngenwaba. Ngezantsi kwesitora sakw Aluveni. Kingwilliamstown.

The Herschel Teachers' Association.

OLUMANYANO loba nentlanganiso e St. Michael's, Dulcies Nek, nge 3rd October. O Messrs. J. Kumalo no S. P. Gawe baya kufunda amapepa. I Model Lesson yenikwa ngu Mr. J. J. Jabavu. Ingxoxo: U Mr. Tshangela uya kundulula ingxoxo ngenewadi zesikula (Uniformity of Text Books), no Mr. Jabavu ngemali yesikula (School Fees).

JONATHAN J. JABAVU, 3it269  
Honorary Secretary.

## AKUKO RAFU

YE

## ZINDLU.

RAFU ibulewe. Into yonke siya

kuyitoba kwa

BANTSUNDU Sine mpahla eninzi esisayivulayo.

ABAZAKUTSHATA

singabenzela i LOKWE ne

MINQWAZI mkufuna ukuba

benzelwe.

Kulomsebenzi ungentla sina

maledi amabini ngokukodwa

okuwenza.

Ezamadoda i Suti, njalo,

zinokusikwa baku zi

ODOLA.

Zonke betu zipantsi

ngokubalulekileyo.

SIYIBULELE IRAFU

W.O. CARTER & CO.

Kingwilliams town.

KWI VENKILE

YO KATA

OLUKA

Gowie Uluhlu Lwezityalo.

Luka SEPTEMBER.

Kuti IXESHA LOKUMILISELWA kwe

MITI yesiqamo I DILIYA ne ROSES

lipeille

Elixesha lelukumiliselela omnye

umti kwe minye.

Imbewu zentlotyana zonke

zingahlwayelwa kwezizw nyang

ze ntlakohlaza.

**W. & C. COWIE,**

GRAHAMSTOWN.

BONISANI MAWETU.

NDILAHLEKELWE lihashe lam, litokazi elimfusa, linamanqina amhlope angasemva omabini, lityandwe kwindlebe yangase kohlo, limomshoba omde, laliqotyoshiwe ngenambo, lifupi. Liminyaka mibini ubudala. Lilahleke e Craddock ngomhla we sine (4th) kulenyanga. Olifumeneyo wolitumela kum wovuzwa ngokufanelekileyo.

K. JOHN MVULA,

Kafir Institute, 3it310 Graham's

Town.

Printed for the Proprietor, J. TENGO- JABAVU,

by HAY BROTHERS, Smith Street, King

Williamstown.