important and useful place in me country but owing to their wages not being high and the quantity of work irregular, few among them have become possessed of much means. They have before them the example of the Malays in Cape Town, who have been longer in the field and who have usurped a large portion of the carpentry and house fitting, as also of the house building, in the Cape Peninsula. Still no one can expect them to go from the bottom to the top of the stair at once. The thing must be done step by step. Usually, if Native carpenters do good work they take a very long time to it if they work rapidly, their work is bad. This is the first thing to remedy. Practice gives facility. The English workman has never been surpassed for rapidity and excellence in work, and he attains this by devoting himself to the doing of one thing only, at which he becomes very dexterous. The fault of slowness is surely remediable for if one man can produce twice as many articles in a week as another, he will re­ceive twice as much wages. There is however another thing which keeps back Native journey men. They can imitate a model, and they can do well a piece of work where they get explicit directions what to do, but they cannot be left en­tirely to their own judgment without too often showing an entire absence of good taste and of a sense of proportion. Thus in making a plain yellow-wood table, they make it too heavy where strength is not an object, or the legs are too thick for the body, or they offend the sense of proportion by making them thick above and tapering below. The consequence of this defect in cultivated taste is that they are of little service to a master, as he must do all the really im­portant parts of the work himself, and in fact they will remain more “hewers of wood” all their life, unless they acquire those qualities which make the difference between a servant and a master.

This opens up a very large question. How is the Native journeyman carpenter to acquire that culture and taste without which success is impossible. Tie first thing he should set about is to learn drawing. No one can begin to draw, be his drawing ever so poor, without acquiring a sense of proportion, and without learning to study the symmetry of a model. The rudest drawing will show at once when a thing is out of proportion, say the size of a window compared with the wall in which it is to be put, if both are set down on paper in the proper scale. But besides all this, there must be the culture of intelligence, foi' taste and right ideas about fitness cannot grow up in an ignorant mind; and the best thing for this culture is reading—books, period­icals, newspapers, the question not being what one can best read, but what he can get. All this applies to Native appren­tices working in Training Institutions, and surely most of all to them. Appren­tices and journeymen in English cities have no better educational advantages than Natives have here, but usually (as witness Mechanic’s Libraries) they are voracious readers.

One of the applications of all this is to Native men. They should not send their sons to become carpenter’s apprentices when they have so little education as to beg? n by learning the names of their tools should send them to the

classes. Masted take incredible pains in teaching those who their instructions owing to the error their parents. No man should send his son to learn carpentry, unless he has a turn for it, and until he is sufficiently educated to profit by what he is taught. To start a lad otherwise, is almost to ensure his failure in life, so far as being a carpenter is concerned, and to make him spoilt for everything else.—S.

Notes of Current Events.

Mr. John H. Scott, who was appointed some time ago Resident Agent in Pondoland, and afterwards withdrawn, passed through Port Elizabeth last week on his way from Cape Town to Pondoland where he is proceeding to resume his duties. It would thus appear that what we reported last week as a rumour is now placed beyond that stage, and the Government appears now before the Pondo nation as double-minded. Were there a cause to allege for such vacillation it would, per­haps, not look so ridiculous. Nothing is given to justify the change of front; and the effect of such acrobatic feats played before the eyes of an uncivilised race cannot but be baneful.

Having decided to engage the services of an additional Colonial Veterinary Surgeon, the Government has secured Mr. J. D. Borthwick, who will be Mr. Hutcheon’s junior. The Colonial Junior Veterinary Surgeon came out by a recent steamer and landed at East London. He is now engaged on a farm in the East London district investigating the red- water disease. That the result of his labours will be looked forward to with great interest goes without saying.

It is somewhat perplexing to observe that although Parliament is on the eve of assembling the very members themselves are in ignorance as to what Government have definitely decided upon introducing in the form of a sessional programme.

There seems to be some fear in certain quarters that the Kafir orthography is in danger. This feeling having found its way into the Port Elizabeth Wesleyan Methodist Conference, that body has, at the instance of the Rev. E. Gedye, and the Bev, Ezra Nuttall, both ofwhom, by the way, lay no claim to being Kafir scholars, led to the adoption of the resolution affirming that “ in all Conference publications in Kafir, the system of orthography adopted by the Board of Revisers of the Kafir scriptures be used. Mr. Gedye called attention to the growing practice, disap­proved of by Kafir scholars, of using a new form of orthography for the Kafir language. It was on the increase, chiefly through the influence of the *Imvo,* and the practice of some of the younger Native Ministers.” Now, the facts of this inci­dent are simple. Mr. Gedye and the so- called “Kafir scholars” are striving to perpetuate in the Kafir orthography the notorious poverty of the English alphabet. They object to the introduction of the aspirate, and would have such words as *ukubala* (to cypher) *ukubala* (to write), represented by the same combination of letters, although the *ba* in the second case is different from the sound of the same letters in the first case. All *Imvo* and the “younger Native Ministers” have done is to insert an *h,* or, where a printing office is supplied with a fount of aspirates to use them to distinguish between the sound *ba* in the instances alluded to. In regard to this distinction the best Kafir scholars will be found to support the *Imvo* and “ the younger Native Ministers” as against the dabblers in Kafir, who profess themselves authorities at such gatherings as the Wesleyan Me­thodist Conference.

The Port Elizabeth Library is one of the best managed Institutions in the Colony, and its arrangements appear to proceed smoothly and satisfactorily. The present writer has lately had occasion to avail himself of the facilities it affords, and, although his is a dark and despised hue, he felt as if he was among his own in the Port Elizabeth reading-room, re­served for subscribers and visitors. So free was he from ungracious and forbid­ding looks from the class of Europeans whose claim to a respectable position in the social scale rests upon such tender supports as give way before the appear­ance of a humble black man. The feeling which ever filled our hearts each time we visited the Library was that that place was visited by genuine gentlemen. We have an impression that the fountain and origin of this happy state of matters is the courteous, civil, and kind Librarian, whose cheerful look we have now known for over eight years, when he was still under Mr. McLeroy.

We have read with great interest the comments of the Press upon what cannot but be regarded as a palpable failure of justice in the Komgha murder case, in which a Kafir wagon-leader lost his life, but with regard to which no one has been brought to book. The unanimity of the Press in condemning the result of the trial is gratifying, and affords consolation to our people, who, in the face of expres­sions of disapproval, such as those which have emanated from the public Press, Should not yield to despondency. The *Cape Argus* and the *East London Dispatch* in particular, may be mentioned as journals which spoke in no uncertain tones in exposing the judicial breakdown.

I Under the heading “ Graham’s Town Boys,” the *Cradock Register* takes over the remarks which appeared in these columns commenting on the unseemly conduct of the boys and young men (Eu­ropean) towards strangers and pas­sengers at the Railway Station. It would appear from the additional re­marks of our contemporary that complaints are loud and long on this score ;

or the *Cradock Register* observes that “A short time ago we published some re­marks on the conduct of certain Graham’s Town boys on their way home from Alicedale. This story was not believed by the Graham’s Town papers, but the last *Imvo* contains the following para­graph, from which we conclude that there must have been considerable truth in the statement.”

There is every probability that Mr. G. P. Moodie will be returned unopposed to the Legislative Council for the Western Circle, in the room of Mr. Steytler, who has resigned. For the seat in the same chamber, vacated by Mr. Savage, for the South Eastern Circle, the names of Mr. Wilmot and General Nixon are before the electors, but little interest is being shown in the election.

Umfana Olahlekileyo.

IGAM A lake ngu Smangele John Majola Iminyaka ingapezulu kwa ma 28 wala.

hlekayo ngati wayeke walanywa e Ligwa u Zuma ose-Dayimani makancede anike umkondo. Abazali bake babhuba kuzakwabiwa ilifa; ufunwa ngu Dade wabo u Fanny MachayicHapi Mjodi, Rabula, Keiskama Hoek.

Umvulo we Tyalike.

KU MAXONGO kuya kuvulwa indlu ye cawa, ngo 14th May. Ziyamenywa zonke izihlobo—Inkomo yeyele ngelomkono, George Franz, ngomyalelo ka Mr. James Nkalla.

Ikaya Lendwendwe.

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

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

Imvo Zabantsundu

(NATIVE OPINION).

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AMAYEZA

adume kunene,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda oku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasi kwa setyefu; nangenxa yokuba enziwe ngemifuno ngqinwayo ukuba ingamayeza,

UMPILISI WENENE (The Sure Cure).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

ona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neza bunzi, nokubeta kwentloko yonke.

UMHLAMBI ’LISO (Eye Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO

(Herbal Alkaline Aperient).

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

UHLIKIHLA (Embrocation).

Amafuta omti okupilisa ukuqaqamba komzimba, Ututi-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwa nezitepu nesinye inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).

Iyeza elilunge kunene kwizifo sokuba butataka, unkungatandi nto ityiwayo.

UBUGQI (Magic Healer).

Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).

Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenzisiwa neli kutiwa “Lelona” xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezi- olilana ngazinye, eziti zakulandelwa ngokufezekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi hange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase ludiya.

AmaGOSa Alamayeza—

*E Qonce—* Dyer Allyer, Malcomess & Co., D Drummond & Co.

E *Ngqamakwe—*Mrs. Savage.

*E Monti—B.* G. Lennon & Co.

*E Rini—*E. Wells.

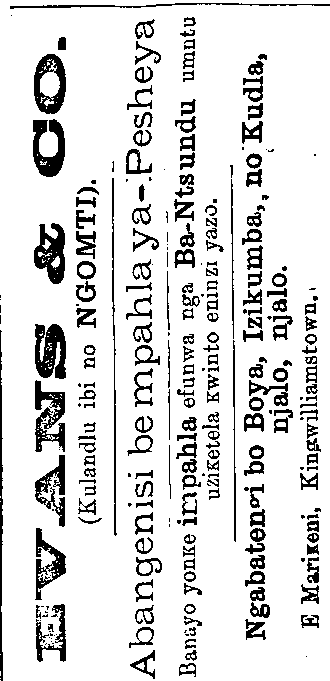
*E Dikeni*—R. Stocks.

*E Komani-* Mager& Marsh.

*E Bhayi—B.* G. Lennon 7Co.

*Engqusha*—W. A. Young. Esq.

Ikaya lawo e Fort Beaufort kwa Nogqala.



KutengiswaNgoku.

I Jersey zama ledi ’zamabala ne ntlobo zonke.

Izihlangu ze njolobha ziqalela kwi 4/6 kuse kwi 6,6.

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

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

Iziteyisi zamaledi zentlobo namabala onke.

I Printi kongona zitshipu kunenx’engapambili.

W. O. CARTER & Co.

Kingwilliamstown

Ilungelo Kubafuyi

Ukufandeswa kwe Mpahla.

U

HERBERT HOWARD.

UHLELI elungiselele ukutengisela abantu *Inkomo,* nenye impahla emva kwe Malike. A batengiselwayo bolungiselelwa kamsinyane. Unamafandesi entwanantwana zezindlu ngo 11 o’clock ngolwesi- Hlanu bonke, pambi kwe Ofisi yake engakwa Cook.—27t57.

ISAZISO ESIKULU’

Amayeza ka (Nogqala) Jesse.

BONKE abantu aba kwindawo ezingena

Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1.posi (P.O.O.) linali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,

Igcisa Lemiciza. The Laboratory, Fort Beaufort.

OKUKUXALABA KWAM

KUYININA?

Okukutyafa nokukudakumba Ezintlungu zise siswini, lombodlo, nobu bumuncu buse mlonyeni? Kukutinina ukuti ipango lirenye, zekubuye kubeko ukungatandi kutya? Kunganina ukuba intlizjyo ifumane ukuchukumiseka, ihle, ibe lusizi, incame? Yinina ukuba umntu futi aman’ ukuva njengokungati kuko ingozi eza kumhlela, Otuswe nayingxolwana engepi, abe nje ngomntu lo uza kuhlelwa sisihelegu esikulu? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalo, oku kugungqa kunje ngokwe cesine. okukubila ebusuku obu butongo buziqabu bunamapupa, bungazisi kupumla kuhlaziyayo, kune ncwina nokubhuda, kwa nezotuso-tusozo noma, nyamanyama bamapupa?

Impendulo nantsi: Ezizinto zonke zibangwa kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli waso zonke inkuhlane zabantu. Lonto kukusweleka kwamandla esiswini, okuguqula ukutya oku kutyiwayo kube igazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekutini ungatyi, ngamaxesha alungeleleneyo ukutya okukulungeleyo, nokungafumani kushukumisa gazi namoya wapandle. Ingangeniswa kukubandezeleka kwe ntliziyo—ngokuhlelwa sisihelegu esikulu. Ingandiswa, okanye futi yonielezwe, nkuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingqondo kakulu, kukudinwa nanguwupina umsebenzi, inkatazo zendlu, amaXhala omsebenzi, kwane zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwano amaxesha onko, ukufa kube kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kube kungaba ngumhlobo ofika selelindiwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke ntshata lokuqala olungenela impilo nokenwaba, kukungasebensi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yoku. oyangana Ngumbuzo lowo wonentlungu sesi sikuhlane. Into efunekayo liyeza elingasuke lihlaziye isisu, amatumbu, isibindi, isintso, lize lifake uncedo kwezonto ziguqula ukutya esiswini, linike amandla amatsha kwizihlunu nentsinga zomsimba.

Iyeza elinjalo likufupi ngokonwabisayo. Akusange kwibali lokuvela kwamayeza, ekunqbinwe ngokulingwa okufezekileyo Iminyaka elishumi elinesibini, kwafunyanwa ion inyanga esi Sisu ngokukaulezayo nekuqinisekileyo njenge Ncindi ka Siegel epilisayo, kanti ke kunamhla seyi ngowona mchiza wokunyanga esi sikuhlane siwagqi Mleyo amaswe afundileyo e Europe, nase Africa, nase America. Ubunqhina base buhleni, nangasese, obuvela kubapati mikosi, abagcini Bhanki, nevenkile, abarwebi, inkosi zenqanawa, abemi bo mashini, abafuyi, nabafazi nentombi zabo, zinqhinisa ngokufanayo amandla alo okupilisa, ELAMSINDISA EMNGCIPEKWENI

WE NCHWABA.

Swiss Cottage, Walton-on-the Naze August 27th, 1886.

A. J. White, Limited.

Banumzetu abatandekayo,—Ukuba ubunqhina bunganoncedo olutile, ukupila okubalulekileyo endikufumene ngokutabata i “Ncindi ka Siegel.” Ungabusebenzisa obu bunqhina nangayipina indlela okolwa yiyo. Ngeminyaka engapezulu kweshumi elinambini kade ndibandezelwe kukutyafa nasi sisu esihambisayo, izinto ezabeta andabi nakwenza msebenzi, zaza zandingenisela ukutyafa okukulu. Kwiminyaka emitatu edluleyo bendilmgwa ngamagqira andafumana kuncedakala kupi. Njengokuba ndise ndinenyanga eziseshumini ndise dolopini ndayalelwa ukuba ’ke ndilinge i Ncindi Epilisayo yako, ndayitenga ke imbodlela Andiyiselanga futi ndingekaziva ndingomnye umntu. Ndanokuhamba lula okuya kube kufuneka ukuba omnye umlenze ndiwuti ngqi ngapambili komnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. iti esisikuhlane sibangwa sisibindi suka ibheqe umzimba ndingabi nakushukuma ndiya kubulela wena no Tixo kuba ngondivuse emngcipekweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yandenza ndabuya ndafumana impilo nokwenwaba.

Owako okolekileyo.

A. Richolo.

Revesby, near Boston, December 31st, 1886.

A. J. White Limited.

Mnumzetu obekekayo,—Inoindi ka Siegel

yako inentengo kakulu kulomandla, ndiya

kuhlala ndisenza konke endinako ukwandisa

intengo yento abayincomayo bonke abako

bayitenga ndanele xa nditi umfazi wam

limnedile Kanye kwi sisu sake ebesinegalimoya, esibe simband ezele ngapambi kokusela kwake eliyeza.

Owako okolekileyo, A. Burn.

BANTSUNDU!  
Bantsundul Bantsundu!

NALI 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.

Umniniyo utiywe ngamakosikazi Ngapandle komteketiso ——

Ngu Folokoco,—Manenekazi Yizani ninqwenise iliso.

Zityal’ ezetu zaba Tshakazi, Ngokwenyani zihleli zodwa,— Amanene, namanenekazi S’thrue, inteng’yetu iyodwa.

Zibhatyi, zihempe, neminqwazi, Nebbulukwe zezisikiweyo,-— Zonk’ impahla zamaledikazi : Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa zihlobo zetu 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).

Ikaya Labantsundu.

IKAYA” lifudukele e Marikeni kumzi 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.

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 uqwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

*Oka LENNON*

*Umciza Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza we Stepu (wesifo sentsana). Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezi ka LENNON*

*Ingqatana zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo.*

*Oka LENNON*

*Umciza wepalo.*

*Oka LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza wecesina.*

UMTENGISI

*E. BLANCK, Cegmani, Transkei.*

Amayeza ka Cook Abantsundu.

UMZI ontsundu nceleiwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo.

1/6 ibotile.

Elika

COOK Iyeza Lokukohlela

(Lingamafuta) 1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.

9d. ibotile, Elika

COOK Iyeza Lepalo.

1/6 ibotile.

Ezika

COOK Ipils-

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

OCOOK Umciza Westepu Sabantwana.

6d ngebotile.

Oka

COOK Umgutyana Wamehlo.

6d ngesiqunyana.

Oka

COOK Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliso angenalo igama lake.

UMSEBENZI.

NOKUBA sisipina kwi zicaka ezidala zika Mr. J. C. Nelson singawu fumana kwakona ngoku umsebenzi okwelixa lase busika; nokuba ngabanye aba kwaziyo uku sebenzisa umhlakulo kakuhle.

Cambridge Nurseries,

E-Monti.

Printed for the Proprietor, J. Tengo- Jabavu, by Hay Brothers, Smith Street, King Williamstown.