[February 14, 1889. IMVO ZABANTSUNDU (NATIVE OPINION) 4

 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.

 Abatengenisi be mpahla ya-Pesheya

Banayo yonKe iopallla efunwa nga Ba-Ntsundu umntu
uziKetela Kwinto eninzi yazo.

Ngabatengi bo Boya, Izikumba, no Kudla,
njalo, njalo.

E MariKeni, Kingwilliamstown..

their right place. A correspondent of the *Cape Mercury* gives the results of his observations of it in the Orange tree S\ate 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 Stat5, 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 Enlighted 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

1 certify that Ebenezer Marela has been acting as a Teacher for three years in a school at Ndofola, 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 tyrany 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 ” sisaligcinile apa e-Komani, Amagumbi, nezitale, nentlalo yonke ilungile kakulu, ezantsi kwe Marike.

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

ISAZISO.

ITYALIKE yase Independent ese-Cala lyakuvulwa ngo February 28, ngolwe- sine evekini. laihlalo siyakutatyatwa 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 kuhlangene 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 zemantyi zase Gcuwa, e Dutywa, e Tsomo, kwa Centane, na kwa Gatyana; kwa nezibheno namatyala e Nkundla ezingapezulu.

Amatyala abantsundu uwanyamekele ngo. kukodwa.

Ukwabiwa kwa mafa, ukwananwa kweziqiniselo, iminqopiso kwaneminye imicimbi ebhalwayo yenziwa ngenyameko ne nkatalo enkulu.

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

 AMAYEZA

ADUME KUNENE,

KA

 JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMEZA aya yalezwa kakulu ngumniniwo, ngenxa yoku nzqinelana kwawo nezo zifo enzelwa zona: ngenxa yoke kauleza uku nceda oku ngenzakalisi 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).

Umciza ongnzange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukulipilisa Izinyo.

 UMFUNO ’YEZA (Herbal Tincture).

Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentioko yonke.

 UMHLAMBI ’LISO (Eye- Lotion.)

Oyena mpilisi wamehlo abulalayo.

UMGEDI ORARAYO (Herbal Alkaline
Aperient).

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

UHLIKIHLA (Embrocation).

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

UMDAMBISI (Soother).

Amafuta omti okupilisa ukutsha, ukutyabuka, ezinye.

UMNCWANE WESIHLAHLA
(Confoction of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana. nezabantvana.

 UMATINTELA (Antispasmodic).

Umciza wokupilisa ukuqunjelwanezitepu nezinye Mikatazo.

UMOMELEZI WASE INDIYA
(Indian. Tonic).

lyeza elilunge kunene kwizifo zokuba butataka, onkungatandi uto 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 igokuzalisekileyo zatiwa nca kwi bhotilana nezi olana ngazinye, eziti zakulandelwa ngokufezecileyo 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 nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

Amagosa Alamayeza—

E *Qonce—*Dyer & Dyer, Malcomess Co., D Drummoud & 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.

 ORSMOND

 IYEZA ELIKULU

 LASE AFRIKA.

 Yincindi yengcambu zemiti yelilizwe.

 UMPILISI WEZI LWELWE

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 Nkazana, nialo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi umninilo, uliyaleza nge- ugqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- ' nale Fiva (cesina) yase Dayimani, kona kwesi sifa sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izeje liyeza elinga tata intsu- ku ezilishumi. Ibhotile nganye ihamba ne. ncwadi ene nteto yesi Xhosa.

—

Lilungiselelwa umninilo kupela ngu

 G.E. COOK,

king WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeia kuyo yonke Ikoloni.

 G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi i ntsundu okokuba zize kuposa iliso kule nkumba yake eyiyenkile. Ungumtengeli wento zonke ezibutataka nezilukuni. Zitengmwa ngamaxabiso alula, ndisenzela amaxesha.

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

Kwelinye Ipiko knko nomfo otunea izi
hlangu zentlobo zonke.

Kukwako ne Butcher’s Shop, ne
Baker’s Shop.

 ISAZISO ESIKULU.

 Amayeza ka (Nogqala) Jesse

Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebbalele kum batumela *izi* tampo nokuba yi mali ehamba ngepepa I posi (P..O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi* W*enene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeaa.

JESSE SHAW,

Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

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 Wokohlokohlo*

*Eka LENNON*

*Incindi Yamazinyo.*

*Oka LENNON*

*Umciza we Stepu (wesifo sentsana).*

*Oka LENNON*

 *Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezika 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 Abantsandu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika

COOK lyeza Lesistx Nokuxaxazo

1/6 ibotile.

Elika

COOK lyesa Lokukohlela

(Lingamafuta). 1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.

9d. ibotile, Elika

COOK lyeza Lepalo.

1/6 ibotile.

Ezika

COOK Ipils.

1/ ngebokisana.

Eka

COOK Incindi Yezinyo.

6d. ngebotile.

Oka

COOK 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.

Iba ngawenkohliso angenalo igama lake.

BONISANI.

NDILAHLEKELWE ngu mnakwetu ; selene minyaka emibini engeko 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 Mlonyeni. Omvayo apo akona abhalele Eqonce ku Mr. J. Tengo-Jabavu.

Ndim,

CUBUKA MQOBOLOLO.

Sand Drift. 29tl4

J. e. dexter

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

Kingwiliamstown.

 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.

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

Izitoyisi zamaledi zentlobo nama- bala onke.

I Printi kongona zitshipu ku- nenx’engapambili.

 W. O. CARTER .

 Kingwilliamstown.

BANTSUNDU!
Bantsundu! 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, Nebhulukwe zezisikiweyo,—

Zonk’ impahla zamaledikazi:

Ngenene zezifanelekileyo.

Siti kwaba batenga kade Ninga dinwa aihlobo zetu Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali indawo ekuyo inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church, Kingwilliamstown,

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

 Ikaya Labantsundu.

IKAYA ” lifudukele 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 Ibhaibhile.

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

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

Ibhaibhile zeli Bandla zi- funyanwa kwa W. Bluhm, Market Square, Kingwilliams- town.

1. J. BATTS, Hon. Secretary.

Kingwilliamstown,

27 Nov., 1888. 2t28,89.

 KWI VENKILE YASE QAUKENI

UNGAFUMANA: Ityali,Iqhiya, Ihempe Ibhatyi, Indulubhatyi, Idyasi, Iswekile

Ikofu, Izikela zokusika nezokucheba, Izihla-

ngu, Izikali nemihlakulo, Izikonkwane, Intlobo-ntlobo 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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