4

IMVO ZABANTSUNDU (NATIVE OPINION)

is best to deal with them. Well, should the existence of the *Native Opinion* serve to dissipate the fog on these and similar questions, it shall not have existed in vain.” It further states that “ it will support moderate men, will not tie itself to any party but will endeavour to promote loyalty to the Queen and the Empire and peace and prosperity in South Africa. It has our cordial wishes for its success.

*Natal Witness.* (Sub Leader.)

We have received a copy—the first that has yet reached us-of a native journal that has been started at King Williams Town, under the title of *Imvo Zabantsundu* or Native *Opinion.* It is in the native language and partly in Eng- lish, and is in every respect, both as to tone and style, a most creditable un­dertaking. A leading article on the subject of “Native Taxes” is both well and moderately written, not concealing a substantial grievance as regards the mat­ter of overdue taxes, but at the same time making practicable suggestions for a compromise. “We bold, says *Native Opinion,* “that the present time would be inopportune for the forcible seizure of stock for arrears of taxes, and for various reasons. While it would create a class of discontented impoverished people the seizure would not adequately pay the Government. This impoverished class would have to live somehow, and, as necessity is a sternmaster, stock-stealing

would lamentably increase It will be said as it was said in the meeting, these people must go to work. But it is not easy to get our people to do two things at once. Their excuse just now would be the ploughing season, and we should be the last to cloak them from Govern­ment interference did we feel that Govern­ment would reap something from such interference. At present these people are destitute and are at their wit’s end in want of grain for sowing. If a paternal Government could go on without the money for the past seven years, surely they can wait seven months till the people gather in their crops, and may have been to work between weeding and harvest time ere restorting to the extreme measure of forcibly seizing their drought-stricken beasts” This is reason and common sense and nothing but advantage can result from the existence of a channel for the expression of native views on such subjects “Perhaps,” the article goes on to say, “what will lighten the task for natives and Government will be to have the names of the natives in arrear under each headman written out and sent to him, the amount that each man owes given. This would, on the one hand, facilitate collection, and, on the other, removed the sword of Damocles, in the shape of a general imputation, hanging over a number of innocents' who have done their simple duty by complying with the requirements of the law. The editor of *Native Opinion* refers to himself as a native and certainly m his ease, at least, education has not been thrown away.

 DYER no DYER,

G. WHITAKER,

Isebe elitengisa nentwana
ezincinane,

 *Kwivenkile ebisakubu yeka Magiligana*

 *(McGREGOR’S)*

 *Utenga zonke intlobo zoboya*

 *Nezikumba zempahla emfutshane Neze Nkomo, Nempondo, enika amaxabiso adluliseleyo.*

*H*

 *Utenga zonke intlobo Zoboya,*

 *Nezikumba zempahla emfutsh-*

 *ane, Neze Nkomo, Nempondo,*

 *enika amaxabiso adluliseleyo*

Uhlala enento enenzi yentwana ezinjengo zi-ti, swekile, kofu
njalo, njalo

 INGUBO, IKELEKO, IPRINTI,

Ipuluwa nezikali,

 Ingcawa, Amafelane, Ikeleko Zokulala.

Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.

Yonke impahla idla amaxabiso ahlisiweyo.

 Imvo Zabantsundu.

PASCOE BROTHERS.

 AMAGOSA.

Ukuze umsebenzi opatelele eku hanjisweni kwelipepa uhambe ngokukapukapu kumiswe amanene kwindawo ngendawo ukufeza imicimbi engalo endaweni nase gameni lomninilo. Indawo ezizintloko ezilindelweyo koli-Gosa
zezi:—

(a) Kukumela ilungelo yepepa ngokuzama bonke abanokulesa ukuba balanikele.

(b) Kukukumbuza abamkeli ngazo zonke inyanga ezintatu ngentlaulo yepepa, eliyakuti i Gosa liyitumele kum’- pati-pepa e Qonce.

(c) I Gosa kwakona lomela ukuvakalisa izikalazo zabantu bomandla walo ngento zonke ezipatelele ekuhanjisweni kwepepa.

N.B. Akunakumiswa bani ekubeni li-Gosa kwindawo engenabo abamkeli abalishumi bagoselweyo.

Amagosa endawo ngendawo okwa

namhla:—

*Alice*

*Alicedale*

*Barkly East....*

*Beaconsfield*

*Burnshill*

*Gala*

*Dordrecht*

*Fort Beaufort..*

*Fort Peddie—*

*Tyityaba*

*Rura ...........*

*Kimberley*

*Herschel..........*

*Kwa-Manxeba.*

*Jager sfontein..*

*Jansenville*

*Kamastone*

*Peelton*

Lempahla intsha inokubonwa

 *KWA-PASCO E,'- A YLIFF STREET.*

I

I

-SETINE (Silika) emhlope ne Alpaka, Izivato zomtshato esezenziwe, nezi-
tofu zokutshintsha zentlobo ezinizi, Izigubungelo zomtshato ne Ntyantya-

mbo, Izihlangu, Iskirts ezimhlope, ne Bodi (impahla yekabakazi ke leyo)
Izitezi, ne Bonet, Iprinti ezikanyayo, nezidaki nezi brown (mfusa) ziqala
kwitiki iyadi. Ikeleko ezimhlope nezi-brown, Ilinzi eziqala kwi-tiki iyadi.
Ikwilt ezimhlope nezinamabala.

Impahla yomtshato nezitofu ezitengiswa nge yadi azidli amaxabiso
makulu.

Into eninzi vetvali ezifanele intombi ezizakutshata nabatshakazi.

Uhlobo esigcina ngalo ingubo esezenziwe zabatshakazi lubanga ukuba
abantu abaza kutshata abavela kwindawo ezimgama batenge babe noku
goduka kwaIomnini.

Kwivenkile vakwa Sigingqi, e-Qonce.

29th October, 1884.

 KANGELA APA

Mr. Mfazwe N. Galela
Mr. Stephen Nikelo
Adam Mpinda
Mr. Jonas Msikinya

,, James Figilan

P. Mtyoba

Mr. James Maqubela
„ S. B. Msutwana

Umhlobo wenu u Mrs. STEINMETZ,

 JAGERSFONTEIN, O.F.S.

*Port Elizabeth }*

„ Thomas Mqanda
Rev. Boyce Mania
Mr. M. M. Kosani

,, K. Kayo

Joel M. Gundwana

Mr. Chas. Z. Ntozini

„ S. Ndubela

Chas. Tukwayo
W. B. Rubusana
John S. Adams
Paul Xiniwe

,,

,,

Rev. S. Ntsiko

,. D. Malgas

Mr. R. T. Nukuna

,, D. K. Vandala

„ I). Dwanya

,, Isaac A. Motaung

Ovenkile ipambi kwe Kantoor, uyazisa ukuba ivenkile
yake usandukuyilungisa wayandisa.

Ininzi impahla entsha efikileyo. Yonke impahla yalevenkile ngoku ihlisiwe
emananini. Yiyona venkile itengelayo e-Jagersfontein. Inempahla zentlobo zonke
zamadoda nomankazana. Ngena ngapakati uzibonele.

 IBULUKWE zokusebenza nezokavata ziyalala.

Ibatyi, Ihempe, Iminqwazi, Imibalo, kunye nezihlangu, &c.

Intlobo zonke zokutya ziko.

Iswekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwe-
nziwa intlobo zonke zezonka. Ozikook, Nesonka-Somtshato. Yiyona Bakhuis
inezonka ezilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.

Izixaso zifunyanwa amaxa onke. (Akutengiswa tywala).;

Qonda.— Impahla yalevenkile ilunge (i good
koop) yonke.

*Queen's Town.*

*Somerset East*

*St. Mark's.....*

*Tarkastad*

*Abamkeli be-Mvo banokuhlaula reg uit kwi-ofisi le ise Qonce, mhlaumbi kuma Gosa. Imali inokutunyelwa nge-zitamp zehalafu nemali yeposi mhlaumbi nge-tshek egameni lika* J. Tengo-Jabavu.

*Indleko yokutumela imali yeposi neyo- kwanana itshek e-Bankeni ayinaku- melwa siti. Otumela itshek makeleke nexabiso lokuyanana e-Bankeni.*

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemisesane njalo njalo. Unentlobo ntlobo zemisesane, iwotshi, Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxesha atile.

 ANDREW GONTSHI,

Umteteleli ematyaleni,

 TRANSKEI.

I. *Ofisi—e-NGQAMA KWE.*

BONKE abantsundu abafuna amayeza namacebo apatelele ekungapilini kakuhle. Mabeze ku GEO. BRAUNS, Umdibanisi wemiciza, e Alexandra Road, e-Qonce. Ondlu ikangelene netyalike yama Roma kwane ofisi zakwa Rulumeni.

 DYER no DYER,

 e-Qonce nase Monti,

 Bahleli bene mpahla etengisayo:

Enjengama-felane

Iblankete

Ingubo ezitambileyo zokulala

Iqiya zezandla (handkerchiefs)

Intlobo ezintsha zezigubungelo zobuso

Amaso, alingeneyo nabala lita-
ndwayo

Izihlangu nekausi

Ingubo zamadoda zekodi nezitofu

Itwil ezibomvu neziluhlaza

Ityali ezintle kunene

Ihempe neminqwazi

Imela zamaxosa nezipili

Izikotile

I-ambile zentlobo ngentlobo zobu-
kulu

Isali ne Tuma

Imikala ne berote

Ucumse necitywa

Icuba la Mabulu nela Maxosa

Ujiko Iwe-xina

 Lobedu

Iswekile zamabala onke

Uqolwane (tea) osemtsha yena

Ikofu emnandi kanye yase Rio

Intwana ezimnandana nemiqa-

 tane

Istatshi ne Blowu

Imbiza zentlobo zonke zobukulu

Amagaba

Iswekile zamabala onke

Uqolwane (tea) osemtsha yena

Ikofu emnandi kanye yase Rio

Intwana ezimnandana nemiqa-

 tane

Istatshi ne Blowu

Imbiza zentlobo zonke zobukulu

Amagaba

Kuza kufika ngenqanawa into eninzi yempahla *ye*ntlobo zonke ivela e Yurope, kwela Mangesi—Ipuluwa Iparafin, Imiti eseyi cweliwe ivela e Amerika ne“Notions” zivela e New York.

Iswekile ezivela e Morishasi (Mauritius) nase Natal, nomgubo ocolekileyo (Flour) e-Adelaide.

Konke oku kutengiswa ngama xabiso apantsi anokunikwa napina.

King William’s Town, 23rd October, 1884.

Lishicilelwa ngumninilo u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street, King Williams Town.

