4 IMVO ZABANTSUNDU (NATIVE OPINION). JANUARY 11, 1889]

 Baker, Baker & Co

ABATENGISI BENGUBO ZENTLOBOZONKE,
e QONCE (Kingwilliamstown).

Kaloku bane Mpahla eninzi yokunxitywa e Hlotyeni :—

 Ibhatyi zehlobo, ziqalela kwi 3s lid zinyuke.

 Ibhulukwe zehlobo, ziqalela kwi 3s 9d zinyuke.

 Iminqwazi yehlobo, ne veyile.

Ihempe zangapantsi, nebhulukwe zanga

 pantsi, njalo, njalo, zonke zehlobo zo

 pola, kammandi xa kushushu ngelihlobo le 1888.

Ihempe Zehlobo (zitshipu), 1s.

Basand’ukunqika ikasi ze mpahla eninzi, ozi BHATYI ne BHULUKWE zama polisa, zitshipu kakulu kawuti gxada uze kubona kulondlu.

YAKWA

 Baker, Baker & Co.

E-QONCE (Kingwillliamstown).

Evans & co.

(Kulandlu ibi no NGOMTI).

Abangenisi be mpahla ya-Pesheya

Banayo yonke impahla efunwa nga Ba-Ntsundu umntu
uziketela kwinto eninzi yazo.

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

 E Marikeni, Kingwilliamstown..

Schermbrucker’s new Forest Act, with the view of urging its revision. The constitutional heresy is preached to us by the *Watchman* that once a law is passed it is sacrilege for a citizen to point out its defects. Such teaching, we take the liberty to assure the *Watchman,* might go down in Russia, but not in Great Britain or Greater Britain. We are ever ready to teach our people to obey the laws, indeed we regard it as our sacred duty to do so, but still, we reserve to ourselves, as British citizens, the privilege to get rid of bad laws by every constitutional means within our grasp. Would that the *Watchman* would leave off lecturing us, albeit we are black, on Constitutional practice of which a little penetration shows it knows little or nothing about.

Notes of Current Events.

 ♦

A glaring error might easily have been observed in our sub-Article of last week’s issue on “Lovedale in 1888,” where it is remarked that “the fees paid by Native scholars within the same period amounted to £1,107 2s. 6d., and including £70 11s. received from European pupils, the total fees for year are £1,700 8s. 2d.” To £1,107 2s. 6d. from Native pupils should have been added £293 15s. 8d. (not £70 ., which was from Girls only), total of fees received from European pupils.

- With reference to certain remarks which occurred in the course of the same article, calling in question the accuracy of the Lovedale Report as regards the Standards of attainment, we have been assured that the Fifth Standard is the only one that Native Institutions are expected to work up to, and the Deputy Inspectors are not instructed to examine pupils at Native Institutions in Standard Six which is reserved for Undenominational Schools only. This to us is a revelation. Pupils are worked up to Standard Four in the Native Station Schools before they are sent to Institutions like Lovedale; and for these centres to work for the Fifth Standard only is to leave a very small margin indeed for the exercise of their capabilities. It is strange that such an artificial limit should thus be imposed on Native Education; for half measures in education are a source of danger to the community. We trust no unnecessary delay will take place before the Native Institutions are permitted to distinguish themselves in the Sixth Standard, as only good will result from such a course.

No doubt the proposal to entertain Sir Gordon Sprigg at a banquet in Grahamstown, was principally due to the anxiety on the part of the supporters of Mr. Wilmot’s candidature to beat up enthusiasm in favour of his cause. Mr. Douglass must be very strong when his opponents are driven to such expedients. We do hope that Mr. Douglass will make a good fight.

This is from the *Port Elizabeth Telegraph:* —“ A few weeks ago, and who, so popular among the Natives as the Rev. Charles Pamla, a Kafir Minister? Now the very organ which trumpeted his virtues and abilities, his excellencies and his perfection—the *Imvo*—has not without reason lectured him hotly. The Rev. Pamla, as a swell, has servants—Kafir servants—and a Kafir master is the most exacting of all masters. The Native newspaper states as follows.” (Our contemporary here cites a re­port of the John Magwayi's case), and continues--1\* After evidence had been heard the Magistrate found the servant not guilty. But Pamla brought another servant up, who was convicted and fined £1. The man declared he was innocent; but Pamla swore hard and fast against him. Hence the conviction. Pamla has neither done good for himself nor the “cause” by these proceedings. The Port Elizabeth Natives may have a word to say to him if ever he comes this way. *Optat ephippia* 60s—when an ox tries to pass itself off as a race horse he generally makes a mull of it.”

The Colonial Press is earnestly urging that his Excellency Sir Hercules Robin­son should be kept on a little longer as Governor of the Cape and High Commis­sioner. If Lord Knutsford were well posted up in the requirements of the British interests during the present transition stage of the South African States, the Secretary of State would jump at the suggestion of the Press which has, in this matter at all events, portrayed the feel­ings of the various sections of the Com­munity.

OKUKUXALABA KWAM KUYININA?

Okukutyafa nokukudakumba ? Ezintlungu zise siswini, lombodlo, nobo bumnncn base mlonyeni ? Kukutinina ukuti ipango lirenye, zekubuye knbeko ukungatandi kutya ? Kunganina ukuba intliziyo ifumane icukumiseke, ihle, ibe lusizi, incame ? Yinina ukuba umntu futi aman’ukuva njengokungati kuko ingozi eza kumhlela, otuswe nayingxolwana engepi, ahe nje ngomntu lo uza knhlelwa sisihelegu esiknlu ? Ziteta ntonina ezintloko zibuhlungu, oku kubeta kwovalo, oku kugungqa kunje ngokwe cesine. okukubila ebusuku; obu hutongo buziqaba bunamapupa, bungasisi kupumla kuhlaziyayo, kune newina nokubhuda, kwa nezotusotuso zo noma- nyamanyama bamapupa?

In pendnlo nantsi: Ezizinto zonke ziba. kukungasebenzi kakuhle kwesisu (Indigestion or Dyspepsia)—oyena manduleli wazo zonke izikuhlane zabantn. Lonto kukneweleka kwamandla esiswini, okuguqka ukutya oku kutyiwayo kube ligazi, lokondla umzimba. Ngamaxesha amaninzi lonto isusela ekumi ungatyi, ngamaxesha alungeleleneyo nkutya okukulungeleyo, nokungafumani kushukumisa gazi, namoya wapandle. Ingangeniswa kukubandezeleka

kwe ntliziyo—ngokuhlelwa sisihelegu esi- kulu. Ingandiswa okanye futi yomelezwe, ukuba ayibangwanga kwase ntloko kukudinwa okubangwa kukusebenzisa ingqondo kakulu, kukndinwa nanguwupina umsebenzi, inkatazo zendlu, amaxhala omsebenzi, kwane zixhakaxhezi ze mali. Ukuba isisu sibe singapatwa ngolungelelwauo amaxesha onke, ukufa kube kungefumane kuhle kwabatsha nakwabasomeleleyo, koko kube kungaba ngumhlobo ofika selelindiwe ekupeleni kweminyaka yobudala yoxolo nokonwaba. Koko ke utshata lokuqalfi olungenela itnpilo nokonwaba, kukungasebenzi kakuhle kwe sisu.

Kuko kukululekana, yeza na, nto yoku. nvangana ? Ngumbuzo lowo wonentlungu zesi sikuhlane. Into efunekayo liyeza elingasuke lihlaziye isisu, amatumbu, isibindi, izintso, lize lifake nncedo kwezonto ziguqula nkutya esiswini, linike amandla amatsha kwizihlunn nentsinga zomzimba.

lyeza elinjalo likufupi ngokonwabisayo. Akuzange kwibali lokuvela kwamayeza, okunqhinwe ngokulingwa okufezekileyo iminyaka elishumi elinesibini, kwafunyanwa ton inyanga esi Sisu ngokukaulezayo nokuqinisekileyo njenge Ncindi ka Siegel Epilisayo, kanti ke kunamhla seyi ngowona mchiza wokunyanga esi sikuhlane siwagqi. bileyo amazwe afundileyo e Europe, Asia, Africa, nase America. Ubunqhina base kuhleni, nangasese, obuvela kubapati mikosi, abageini Bhanki, nevenkile, abarwebi, inkosi zenqanawa, abenzi bo mashini, abafuyi, nabafazi nentombi zabo, ziqinisa ngokufanayo amandla alo okupilisa.

 ELAMVUSA EMNGCIPEKWENI WE NCHWABA.

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

A. J. White, Limited.

Banumzetu abatandekayo,—Ukuba ubu­nqhina bunganoncedo olutile, ukupila okubalnlekileyo 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 bendihngwa 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 niiwuti ngqi ngapambili kwomnye. Amandla akula emzimbeni kwati nokubona emehlweni kwabuya, kuba ndandingasaboni inkoliso yamaxesha. Siti esisikuhlane sibangwa sisibindi snka bhenqe umzimba ndingabi nakushuknma. Ndiya kubulela wena no Tixo kuba nindivuse emngcipekweni wenchwaba, kuba akuko nto yimbi yi Ncindi ka Siegel yako endenze ndabuya ndafumana impilo nokwomelela.

Owako okolekileyo.

A. Richold.

Revesby, near Boston, December 31st, 1886.

A. J. White Limited.

Mnumzetu otandekayo,—Incindi ka Siegel yako inentengo kakulu kulomandla, ndiya knhlala ndisenza konke endinako ukwandisa intengo yento abayincomayo bonke abake bayitenga. Ndanele xa nditi umfazi warn limncedile kanye kwisisu sake ebesinegali. moya, esibe simbandezele ngapambi kokuli- sela kwake eliyeza.

Owako okolekileyo, A. Burn.

Ibandla Elihamhisa Ibhaibhile

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

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

Ibhaibhile zeli Bandla zi- funyanwa kwa 0. W. Bluhm, Market Square, Kingwilliams- town.

H. J. BATTS, Hon. Secretary. Kingwilliamstown,

27 Nov., 1888. 2t28,89.

 AMAYEZA

ADUME KUNENE,

KA

 JESSE SHAW (U-Nogqala).

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

AMAYEZA ayalezwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda 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).

Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

ELONA (Specific).

El ona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

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 zihlobo zeta Kude kube ngu napakade Nitenga kweya kowetu.

Ningayilibali in da wo ekuyo Inkumba ka FOLOKOCO ngezantsi kwe

Scotch Church, Kingwilliamstown,

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

KUBAHLOBO BETU.

Sikwinyanga yokugqibela ekwateni, ekwa yinyanga yokupela kulo nyaka. Bonke abamkeli be “ Mvo ” abebe sasilelele ukuhlaula siya babongoza ukuba baqoshelise, kuba kambe eli lixa lokuqoshelisa, ukuze bawungene belula unyaka ozayo u 1889. Amagama abafuna ukuqala ukwamkela ‘ Imvo” makatunyelwe kwakweziveki. Bangalibali ukutumela nentlaulo. Pambili ke nto zakowetu I

 J. E. DEXTER.

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

Kingwilliamstown.

Kufunwa Umvangeli.

E BARKLY WEST Ibandla lase Wesile lifuna indoda entliziyo isemsebenzini we Nkosi ukuba ngu Mvangeli. Umvuzo woba malunga ne £45 ngonyaka knnye nendlu. Abanga bangayifumana lendawo mababhalele ku

REV. J. S. MORRIS.

Beaconsfield. 20tl2,88 ELIKA

ORSMOND

 YEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yeli-
lizwe.

 UMPILISI WEZILWELWE

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, njalo, njalo.

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

Emva kokuli sebenzisa ixesha elide sele. namava amaninzi nmninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo eabantu abamuyama liyi nqobo. Kawuliiinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba ne ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

 G.E. COO K,

KING WILLIAM’S TOWN,

Linoku zuzwa kwinkoliso yaba gciui mayeza
kuyo yonke Ikoloni.

KO TITSHALA.

KUFUNWA i Titshala (etshatileyo) yokutabata isikula sase Buchanan, kwa Qumbu (Main Station School), ingene ernsebenzini ngo January. Umka Titshala atungise. Abayi funayo londawo maba bhalele pambi kosuku lwe 20 December, batumele neziqiniselo zabo ku,

REV. JOHN W. STIRLING. ‘

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

E MONTI.

BONA bawatenga pesheya awabo amayeza.

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

*Oka LENNON*

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*Eka LENNON*

*Incindi Yamazinyo.*

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*Umciza we Stepu (wesifo sentsana).*

*Oka LENNON*

*Umciza wamehlo.*

*Aka LENNON*

*Amafuta ezilonda.*

*Ezika LENNON*

*Inqqatana zomtshekisane.*

*Oka LENNON*

*Umciza woxaxazo.*

*Oka LENNON*

*Umciza wepalo.*

*Oka LENNON*

*Umciza wengozi.*

*Oka LENNON*

*Umciza wecesina.*

UMTENGISI

*E. BLANCK, Cegmani, Transkei.*

Kutengiswa ngoku

I Jersey zama ledi zamabala ne ntlobo zonke.

Izihlangu ze ujolobha 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 nama- bala onke.

I Print! kongona zitshipu ku- nenx’engapambili.

W. 0. CARTER & CO.

Kingwilliamstown.

KWI VENKILE YASE QAUKENI

 o

UNGAFUMANA : Ityali. Iqhiya. Ihempe, Ibhatyi, Indulubatyi, Idyasi, Iswekile, Ikofu, Izikela zokusika nezokucheba, Izihla. ngu, Izikali zemihlakulo, 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

Ikaya Labantsundu.

IKAYA” lifudukele e Marikeni kumzi obungoka Donian, ngo-Mvulo. Ka­ngela londlu inkulu ibomvu—apo wofumana yonke into imi ngomxholo—iyadi, nezitali nezindiu, zinkulu.

PAUL XIN1WE, Umlungiseleli wento yonke.

Address Market Square.

 G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumteogeli wento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

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

Kwelinye Ipiko kuko nomfo otunga 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 bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa iposi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko *Mpilisi* w*enene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yebuyiswa namayeza,

JESSE SHAW,

Ipcisa Lemiciza.

The Laboratory, Fort Beaufort.

Amayeza ka Cook Abantsundu,

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

uba ngawenkohliaoangenalo igama lake.

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