IPEPA LAMAXOSA LEVEKI
ZONKE.

IXABISO 3d.]

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U [illegible]

C[illegible] [illegible]

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C[illegible] [illegible]

C[illegible] [illegible]

C[illegible] [illegible]

C[illegible] [illegible]

A. W. [illegible]

Intlaulelo Yezaziso.

Izaziso esigeniswe kwimihlati (single column) engaminye 2/6, kwemibini ibandakanyiwe 5/ nge inch enye, ngamangeniso okuqala ngalandelayo 1/3 kumhlati omnye, 2/6 kwebandakanyiweyo nge inch ixesha ngalinye.

Izaziso esingeniselwa izituba zenyanga ngantatu neminyaka zenawazo amaxabiso.

Iveki.

Salibala kwelidlulileyo ukuti ityala lo Rev. J. D. Don no Mr. G. A. Hay litunyelwe kwigqweta le Nkosazana e Rini, eliyakutike lona livakalise nokuba liyakulisa pambi kwejaji.

Amasela agqugqisile. Ngoku akakatali kuzimela kuba eba ngenxa yepango. Etolongweni afumana izixaso.

Akunto incwadi zababaleli esizifumeneyo, ngobuncinane bepepa azinakushiclelwa ngaxesha nye.

Edutywa kutiwa ingxowa yombona ihamba kwi 35s. Lisabalelo ngokoko.

Kwingqina obiso Tyityaba, e Nciba ngeveki edlulileyo kudutyulwe izingwe ezimbini, nembabala ezi 60.

Uloliwe uyakuvulwa e Alvani ngo 19 August.

Iya isanda ingqakaqa ku Mangesi ase Burghersdorp.

Kutiwa elipakati ko Mbashe ne Nciba like lafumana imvula ngeveki edluleyo, zibe selunxwemeni ikakulu.

Izitora zamagwangqa ziyatsha lutuli. Esika Mr. M. White sitshe e Qumra ngeveki engapaya. Ulindele uncedo lwe £1200.

Ipakati le Nkosazana elipete i Koloni lite ngeveki edlulileyo alikazi nokuba ela Bahlambeli liyakuba pantsi kwe Koloni mhlaimbi kwe Nkosazana. Imikosi yona iyancitshiswa kuyakusala amapolisa.

Umpati omtsha wemikosi yonke yase India ngu Sir F. Roberts.

I Mahdi yase Soudan yafa yingqakaqa ngo 26 June.

Ibandla elikusela abantsundu e England. ligqibe kwintlanganiso yalo ukuba abantsundu abangekabi pantsi kwa Koloni bapatwe yi Nkosazana. Intlanganiso leyo ibeyonganyelwa ngu Mr. W. E. Forster elinye lamatshawo amabulu. Kanenjalo ligqibe kwelokuba Hlubelwe yi Nkosazana elakwa Zulu.

U Sir T. Scanlen, u Mr. Upington no Sir D. Tennant unihlali ngapambili wase Palamente bamazube baye e England.

Kuko ndaba lokuba amashua ama Buru ase Alvani, nase Komani nase Taomo anse kicelo ku Mqikela inkosi ya Mampondo ukuba abaqashiele ilama kwelowe lake. Umdhlangano Fatu ayayibuza into leyo.

Umvuzo omteha wokwesiwa kwendlela eyakusuka e Cawa iye e Monti, ize isuke e Monti iye ekunggesini kwe Neiba elwandle umisiwe yindla engenantsi ye Palamente ngoku ukwepanela.

Amawaqa ase Kapa ewa isigqoki ukuqala. Isilanganiso sewasonke sabantu abantsundu abase Kapa apo. Amawaqa ase Kapa aya emzala ati ati kwendlakoyiwa nokuba Kumani [illegible] aje.

[illegible] wase Kimberley. Zeli [illegible] yakuzile ne[illegible] ukuba [illegible] Sterrel ukuba [illegible] ngelakiko ekuqalisel kwemba. Akwaba i Palamente [illegible]

U Mr. J. P. F. Watermeyer, B.A., ungeniswe ukuba abe ngumteteleli pambi kwejaji e Kapa.

Amapepa ase Alvani ati ingqakaqa iyancipa apo.

Intlanganiso ezayo yekaba lo Manyano Ngemfundo iyakuba se Rura ngo January.

Ikomiti enkulu ye Konferens yabafundisi base Wesile ihlangene e Kapa ngeveki edlulileyo; iyakuba veki mbini.

Le yinyanga yokuqala yekwata yesine. Abamnkeli belipepa abangekanjenjalo bayaziswa ukuba lixesha itunyelwe intlaulo ngazo esintsuku.

Kupo Zabantsundu.

NGOLWESI-TATU, AUG. 5, 1885.

ITAITILE ZE VENKILE.

ASIKUKUBA sizintshaba zevenkile lendawo singa singenza lamanqaku mayelana nenyatelo elitatyatwe yi Palamente, egqiba kwelokuba abelungu bevenkile abakwimhlaba yabamnyama banikwe itaitile. U Mr. De Wet ungenise kumteto ongomhlaba ummiselo wokuba oku kwensiwe. Amanene aqondayo anjengo Mr. Merriman, Mr. Vintcent, Mr. Aylff, Mr. Sauer no Mr. Innes awucase ngamandla. Indlela acaze ngayo yoleswa kwingxelo yetu yenqubo yase Palamente. Kulongxelo bobona abafundi betu ukuba esisiqendu somteto singeniswe ngenxa yokuba u Rulumeni efuna ukuqinisela abelungu bevenkile ba Pesheya kwe Nciba. Elilizwe lakwa Pini Ialinikelwe Amamfengu kwapela kungeko nto yokuba lingabuya lahlutwe kuwo. Indawo yokuba emnye kwababelungu bevenkile ba 337 afumane imokolo zake ezine iyakumnka nesiqa esikulu kunene somhlaba esingasakubuya sibe namsebenzi kwintsapo ya Mamfengu. Ivenkile ezintsha ziyakupiya nazo imokolo zazo ngalomteto, yintonina eyakusiqanda isiralarume so Rulumeni ukuba singawuminyeli wonke umhlaba wabantsundu ngokuwutengisa kwabamhlope amasuntwana ngawo lomteto. Abantsundu emva koku, bayakumkangela u Rulumeni njengomntu ote ebapa ngesinye isandla kanti nyabaluta ngesinye. Lekambiso syisakumenza onwabe ontsundu pantsi ko Rulumeni wase Kapa. Ngu Mr. De Wet kodwa oyifuncileyo into ngokuti into leyo iyasiwa ngabamnyama. Asikolwa kodwa tina ukuba beyabazi ubukulu bento etetwa lelibakala. Ndawo yokuba amawetu asobukhobo abukulu zabelungu bevenkile ayinakupikwa bani; bengesa betanda kwakuze zinkuna abelungu bezabutshiswa okanye bepatwa kwakubi njengakuba baba banjiwanjalo e Mampondweni. Kwababa ke bebengewunaye ukuba bazibwe izipi zinde agenisiwe nazemapepa ukuba bakhale kwaso wenkile nabo ngalo indlela bezba belungisayo. Ngawokuya benzegabekenkeye [illegible] Sterrel ukuba [illegible] ngelakiko ekuqalisel kwemba. Akwaba i Palamente [illegible]

Tixo, esiti:—"Bakuhlaele ubangqwesi Nkosi, kuba wenza nyingqwele."

Kwati tanambla esizib abantwana nezikhobo zabo benza konke abebenokukwenza ngokwandanela amaqqira: waye yena ebeke ngenenye ukubulela ukuba "ake wapila kakhulu nekwenzeza amandla ka Tixo ezwenze ekulisi, bangacoosi mayeza." Kwatetanje lamaswi wayengayekanga ngayala unyana wake u James, ngokumbonisa nkaba "makangatembeli emayezeni." Ngelixa ate wabenokuneza kancinane ekenzeto ukuya endlwini ka Tixo amaxesha amabini, waba nokuwuquba umsebenzi wake onjengokuahumayela nokunjika *umtendeleko we Nkosi*. ngenye yesi Cawa simbini wati wasikela umtandaso owatatelwa ingqalelo ngabo bonke ababekona; kangangokuba omnye wabo babekona wawubala; ke uyasizela ngokwawo into esingisele kuyo. Wawunika lomtandazo pambi kokuba ashumayele wati:—

"*Nkosi, ndiyakubulela kuba ndikalelwe kwelilizwe ndingenjenga ngelosi, ngokuba wamtumela unyana wako ukuba eze kundifela. Ndibulela Nkosi kuba ndite ndakuba ndisalelwe kulomhlaba ndaliva izwi lako ngaticaka sako sasizimelayo, ndalamukela, ndafumana uzindiso olu namhla sendisalo. Ndibulela Nkosi kuba ute ebudaleni bam wandiqasha ukuba ndilihambise izwi lako. Uyalazi Nkosi ixesha endikulendawo ngalo, ukuba ndizenina ukuwenza umsebenzi wako; ndilishumeyele njengoko lisjalo izwi loko, andibambanga nanye into pakati kwabo; ndibazelele inyaniso njengoko injalo; ndimulwa ngenza yegazi labo; ndiwufezile umsebenzi ondipatiise wona," &c.*

Kwintsuku ezimbalwa emva kokuwayala intsapo yake ngalamazwi, 'ukufa oku kundingene kanye andikubuya ndipile," watsho wati "xilandazeleni, nicele amandla ku Tixo, ukuze xenikweni. Inkosi iyenzileyo intando yayo ningetuki nikatazeka." "Itemba lam liqinile ku Yesu Kristu, ndinaye nakaloku." Emva koko ucele unyana wake ukuba alese xxii kwi Zityilelo sika Johane aqale kwe 1-6 verses, emva koko uccle inkcelkazi yake ukuba mayitandaze, waza yena wapeta ngesitamsanqeliso Sabapostile.

Amaswi awatete kwiramente yake maninzi ke; ngenxa yokungafuni ukwenza into ende singaseslkankanya la-kube kupela: "Nize nisebenze kusesemini, nje ngokuba mna ndenjenjalo, ukuba bendingenjenganjalo ngekunzima kum namhla. Imisebenzi yam yonke ipambili Enkosini apo indilinde kona." Emva kokulala okukulu nentlungu ezinzima, lendoda izitwalile intlungu kwada kwazakuba ngumhla eyemnka ngawo njengo Mkristu; malungana nokumnka kwake intlungu zaye zingati zidambile, ngangokuba wabanako ukuwakela kwindawo obesakumana ewaka kuzo ngemihla yake yempilo, wada waya nase Caweni, kanti kukuba seleyakuyibona ekokuqqibela kuba eyakumnka ngokuhlwa. Ngalomhla kanye ngobusuku bayo, emini wayenokuhambahamba pandle njengokuba sendikuxanelayile oko. Ke abantu ababembona ngalomhla bebesavuya kube epilile: waye yena eman' ukuti: "Hai, zihlobo ndisafa, isifo *ziseko kum.*" Noko kubenzima nkuyikoiela losto xa simbona ngati uyangambangcakaza. Nokuya wayesinhla kwintsapo yake kusemhlotsheni ukuba waqonda ukuba ngobusuku balomhla eyemnka, kuba ngezelo wayala unyana wake, wamxelela ukuba umyala okokuqqibela. Ke lendoda ka Tixo induluke ngexa lesibozo ngokuhlwa ngomhla we 21 July lo.

Wazilwa ngapambi kwemfazwe ka Hintsa kancinane, e Ngwenkala, kufupi ne Kwelera nokungena kwe Nciba elwandle Emaxoseni (Kaffraria). Wakulela e Salem nase Farmerfield. Banduluka apo yena nonina nesihlobo zake (kuba uyibo wabuba esemncinane) beza kwa Qwaya e Beaufort apo waguquzela kona nalapo watshatela kona.

Yindoda engazanga iye sikolweni samfundo ngapandle kwexesha wayesele fundele ubufundisi. Kodwa yati kwakusinyane itshetile yagala azufunda kipeli Samaxosa, yaseyisa kuba yayinyamekile kakulu, yakwazi nokulesa, kanti kungasuka u Tixo waqwilangatselela umsebenzi omkulu jo nambla ibuba lkuyo. Ukusuka e Rotsko beza e Nxukwebe apo yagala umfundisayeka nge 1877; yati ekusuka apo yatunyelwa kwa Weso ukuba aze ngu Mvangeli no tlatsela apo ke, wahlala kuloyaza e 11. Ngo 1882 wasikwa kwase Nxukwebe ukuza kufundela ubufundisi, agomnye wamakela ekagala ezagale kona. Kuge 1883 wasuselwa e Bayi ukuya kubambisa umsebenzi we Lizwi lesu, wagqiba kaloyaza e 5. Umsuka apo wamqwiswa e Qonce, waza wahlala kaloyaza e Ikuma. Wandluka apo waya e Ngqurkwa, wahlala kona wamaya nayena; wahla wasuka apo ngenxa yokuba kwenkwenkwezi yake, waza apa wa Qobogobo, apo nambla ebehale kona, ubhala lo [illegible].

Lendoda [illegible] olaseli [illegible] ola ngelo yakendoweni ebaxula bakolwa [illegible]. Ishyindeela ekuza kelisiwa [illegible] yayiwuza ezagwadla kwesiza esiza; ibiyiwaza esiza esiyayela mhlope ngengokuhlanza [illegible] umbatyela umsebenzi wokuzwa [illegible] ngenxa [illegible] kwa [illegible] ngenxa [illegible] kwa [illegible] ngenxa [illegible] k

Ingxelo-Padaya Eya Kuba.

[illegible]

U Mr. DE WET ute qokwenda ukugqiziwa kuba kuko akolungu bevenkile Poshoya kwe Ncibe aze [illegible] ukuqiqiselo kukuthiteka yengqiqiza [illegible]. Esiqendu sifunela kuluntu, kuba ngokungqibo kwaso u Rulumeni ulahlelwe yingqi ili alu £5000 ngenyaka, kuba abelungu bevenkile bonke bati baxolile ukurola zi ngo-zitha, bestiba bangazelwa besikelwe kakhe esilimanyi sanye. Icomkhipako unandelwe kulelungu bevenkile ube ngowabo ngonapakade, u Rulumeni abenelungelo lokucanda nesinye sewanjalo.

U Mr. MERRIMAN nto tegedia pakhi lunaxkele into ebeliwe nesityonza, kugqiziwani ilikuto umhlaba wabantundu opeshoya kwe Ncibe, kuba abanta bangenaxkela beyivile lonto. Nokuba kutenjiwa kuyakufuneka inani lavenkile limisiwe, oko kukuti zingadinli enanini elitile.

U Mr. VINCENT ute lento mayingaxoxotyiswa ukungeniswa kwayo. Ukuba iyafuneka makungeniswe uniteto wayo yodwa.

U Mr. AYLIFF ute ukupiwa umhlaba kubelungu bevenkile e Lusutu akubaxolisanga, ukuba kuyakubanjalo napesheya kwe Ncibe, kuggitiseio ukuba baseyiyeza lento, kuba lomelana lyakungena ingaxakuyibuyisela inkatazo abayakuyifumana.

U Mr. SAUER ute olwake uluvo lufana nolu luka Mr. Ayliff, bako nako abelungu abangobelungiselelwe. Imihlaba yevenkile mayibe yeyevenkile kupela ingabi yeyokulilesa.

U Mr. INNES ute lomteto uyakuvula ucango ukuba babe baninzi abelungu abayakwenza izicelo ngomhlaba wabantundu befuna imokolo ngantandatu. Elake lelokuba lento mayiyekwe kuhlaliwe njengokuba kuhliliwe, bangafumane baniiwe izizatu zokudura abantundu.

U Mr. UPINGTON ute iyaqela lento yokumana kusitiwa bayarora abantundu. Ukuba abaziluyimisa imiteto ngokoyikela ukuba abantundu beyakupitizelisa masesibayeka kanye ke.

U Mr. MERRIMAN ute nokuba kungayipina indlela masiyigcino imiqopiso yetu nabamnyama. Impi yase Mbo eyaya pasheya kwe Ncibe yanikwa idinga lokuba umhlaba ugowayo kwapela, lamadinga masingawanyatoli ngenyawo kuba engenzeiwanga tayitile. Elake lelokuba esiqiqendu somteto masibuyiswe umva, okanye zeslxoxwe xa uniteto omtsha ongelo lakwa Pini upambi kwabo.

U Mr. J. A. DE WET ute esimnqweno wabo ukuba bahlute imfaneio zabantu. Lomcimbi bayawazi kakuhle nabantundu, ngumnqweno wabo ukuba abelungu bevenkile bafumeno itayitile.

Isiqendu esi sampukelwe.

Izimo Za Maxosa Zitelekisiwe.

Elipepa lafendwa ngu Mr. Peter Tyamza, she pambi kwe Bandla lo Manyano ngemfundo kwa Hleke:—

Mr. Chairman, Ladies and Gentlemen.

Izimo Samaxosa angoku nezaza elidinleyo nitelekisiwe.

Indawo endisitabatelayo ukuyifunda pambi kwenu, yebonzi kunene, ongandilisogwayo kanyo, ngenx' enobufutehane bam emhlalini. Kengoko xendoti ufenze amabalani njekodwa, ndingabi zangxuta kayapi.

Imbali iti Amaxosa ezo nenyamakazi kwelliliwe. Ehla noxwume lwangese Mpumalanga. Ukusuka kwawo omakayani ama eyengati apama amapulo, az' ati kuba engematanda nyamakazi, akuforanga isyamakazi nizinzi kwell lingezantsi, azelobaya ngokufudusa intsapo, nenkomo [ananda kwiliwe elibantlango lisingamakazi kupela] ada ezo kudla kwell lingezantsi apa. Affikabe akolwa kunene lilo: kuba abka kwell lisiyamakazi ezibamba amakaye, yayo ililiwe elilo elipamchisti, nezizza; ucelegqiba kwelokuba makube apa, nali elona zwo. Ayeelokuba lizimanillo ababelimi. Abasizilelke pepiyaga Bebwa (amaLawu ngenye intoto) amadodana ana amadipi atanda kunene ntabya zaa ginimbisaba, ababa kwanchariagela ingamakazi, nezelelo apa eliqeyiwe nenkangu emasini. Affikabe. abagrota abanilile, abangqiela ngaso Ntokonelanga, ezelelana ebwa ell.

UMKI YAMAXOSA.

Umki ya Maxosa ulendle emimbalwa, ezitelekiele kwiindle ezibilaan, kuda kwa kwamchinti amabini amatatu, kwaqabelelela indle, ezilaqanga abahlanti. Emamisinini indle iba ngomnyaka, ilanqiliwe nemi [illegible]

[illegible]

Umkqulo lwasisiswe, kungatshiwa ukutiwa ngabanqili bestiko zamatye aqingqiwayo, nezemiti, koko kungasuka kutiwa ngabanqili bamiyaaya no Tixo ezesalwini ngegama elinga Qamata. Lasiayanya ko ngabantu ababubilayo. Amaxosa la zasokolo enkulu ukuba umpefumlo awutshabalali ubingo awa kukuta njengenkomo. Ukuqqiniza oko: ezi umntu xa ahlelwe ilikwangusha, nokuba aisifo esinzima, nokuba ahlelwe buzaima bunza. ati: "yango lomiyanya yakowetu namhlanje ingendikangela." Nazo koko into enzima ezilisyo emzini, lifke iggiza ilihlabe ukuba abantu balomsi bafuna inkomo etile (lingenyelike ukuzela inkomo ebyehlayo), abo baziolmziko yiminyanya loya. Lenkomo ke iyaxelwa, ke' iti ukutyiwa kwaye kyiwe ngemnilile-tile etile. Kaujelo kwakudinjawa abalityalwa abakazi. [illegible] ukupiwa ngokukwagelelwa cintagqweni lobukhanti. Ngaxoyo, kungatiwa ngabanqili bomiyanya, bolandela inkolo yoko kangakwaziyo, kakuwa ngemagqira. [illegible] amapulo awa, pambi kwinto [illegible] ngetisi, ngokuti ukuko [illegible] Amaxosa lako wesa, ngaqala ukuba [illegible] amapulo awa, pambi kwinto [illegible] ngetisi, ngokuti ukuko [illegible] ko. Kanaqqiza ko ukuwaza [illegible] ukuqqiniwa kwelinan. [illegible] ngokuba kiqolili [illegible] kwamkelwa kwelinan, ukuqqiniwa [illegible] amapulo awa [illegible] ngetisi.

[illegible]

Umqulo lwawada Amaxosa kokekoza bonakele ngokupindiwayo kaqanto ebabuyiyo obamnyanyaqe. Namhla kenokwikezi ebatandwa, egonwo kangaka, kuzidliwa ngawo ngamapakati akowesi, nisto zenduku, kwakuyelwa nisiselo esizamandle zasonkangwini, nayilemiqombotli inti ukuyitekelisa ngenani, (ukuba mani manina la iti indeda yakuwazela kuko ifkeeto ngekwikezi yayo?) (ngaqka nesala zisiza enimlombo iyalelikiyo kubiya, ebeso bunesipako, sintoko zinenduma kulotwa kwangabayeni bano; kongesoko nawakazi nawhla, kube ubuntu bukhliwe. Ndingayipozi indawo yekuti: kwicandelo elikanyiselwayo ngemigada yakafundisi kaningubi, kuzalo ndiyikankuyilayo ngenti' apa, bomazaywa ubantu involo ezidala ishiselelwa pantsi, nakuba icamu' ukupasinika ngenyanyo amazaza.

UKAUKO.

Ukauko lwengoko ishiliwa ngokuka lowukulukiko, olupantsi kwendwa ye Nkazana. Badlala ukukunkazi bakowetu kanye nenkozi zabo. Nkuba ukanio ndilahlaza ngolwenkulelo, intoti yokufana nolwase Egypa kwana ilinyoli izalela yona.

UNGOMA.

Ungale iwahlalelene; ebonwa umhlambi ezabambe ebwamayanga angale, nokuqa kungazaliwa, unda ngokati, kungangalelwa magqwira ngokuqomoela, kungangqawa kwal kwiliwa. Amagqwira. Ovazelelwayi umhlambi angale a Xosa ezilliqo, uzwakele kogqwa, umhlambi—ebaba kungangqa ngale a Xosa ebwamayanga kungqwaka. Abazi ngqwaka ukuwazi kwakhalidi kaliwa amagqwa ahla nya nalo kwiyi gwaxkelwazi. Kwakwazi ebwamayanga umhlambi. Kwakwazi ebwamayanga umhlambi. Kwakwazi ebwamayanga umhlamb

the matter of fixity of tenure: for we fear the Traders' proviso is liable to serious abuses. No doubt it would be less so if the Location natives themselves had titles to their holdings.

It is evident from the tone of the discussion that the lands vacated by the natives will be disposed of to European farmers. We are sorry that Government should have been tied down to this course. Some spots of the vacated lands might with advantage to the Government and to the people be set apart for natives anxious to get farms; and for this purpose be surveyed in small farms which would not be beyond the power of the natives. Experience shows that for many white farmers to own large tracts of land called farms is not an unmixed good: for it cannot be supposed they would be able to turn it all to good account. Much squatting has resulted from this. Small farms for natives after the fashion of those which have answered so well at Keiskama Hoek would be very useful. Pato's Kop in Peddie which we know Government is anxious to clear but the natives are unwilling might thus be surveyed in small lots and sold to natives themselves principally for agricultural farming which is the chief want of this country. We are satisfied the natives farmers would give a good account of themselves.

In connection with the matter of increasing police forces for purposes of decreasing stock-thefts we may state our regret that Government is carefully weeding Natives out of the force. Apart from the consideration that Natives ought also to earn their livelihood by serving Government as policemen, there is the patent fact that to put down prevalent crime in any class effectually members of the same class must be employed. We fear white men cannot be well posted in the ups and downs of the thieving class of Natives. It is suicidal to weed the Natives out of these forces. The services of Native policemen too can be got at a cheaper rate.

Kanipe Umkondo.

NDIFUNA umnakwetu ukumva apo akona, Igama lake ngu JACOB MNKONYENI, elesi xosa, ngu MDANDALAZA ebefuda ese ZITAPILE ema BELENI ngase ALVANI (Aliwal North), ndicela ke kumanene nama menekazi elocala, andilandi se, kuni nonke mpi yase Gqili.

Ndim,
SANAH MATSHAYA,
Intombi ka Mnkonyeni.

Qaqwala, 29th June, 1885.

ISAZISO.

EWU! Yenjaniaje Behlobo ukundibalela. SOLOMON D. MAQIKA, care of P. H. POTTOR, Fountain Head, Tyinira, via Toleni.

ISAZISO.

[INCWADI E COLWE ENDLELENI.]

Tyinira, May 1st, 1885.

Tikamkisa John—

Uxolele zinto zilizi zimnle kulaba. Andizanga, ngoba mandiku nelele ukuba ngako ziamaye i vemile apa. Izwanga umntu lowiwe. Ingabo zikulaye ke. [illegible] ukuba. Uteko [illegible] na ndimangala ngye. Uzwaki [illegible] ngoba amanzi alangilayo ngandimnale [illegible] umtwanda umkowo.

Tendile, ingabwa Mzwaki endilaki ye- [illegible] umnamwenzi ishigi e-Toleni. [illegible] kake lawo ezyifunayo ingoba [illegible] akukwelaki umtu yimtetiza [illegible] umtu ukuba ulwyikwenzi. Kaqaki [illegible] ngoba umkulumandla. Igama [illegible] nga.

P. H. POTTOR.
Umlisi wamaBhunu
Isa.

Isaluno Yentombi.

[illegible]

Umgqwalelo.

[illegible]

IZISULU! IZISULU!

J. no C. HEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.

Intengiso iqala ngo Mvulo lo wanambla.

Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU,

Kwindlu Ekangelene no W. O. CARTER & CO.,

E QONCE.

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

Unokubatengela abantu abakude impahla abayifunayo kwimisito eti ibeko e Qonce xa bete banqopisana naye

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lemsebenzi wanqala ngo 1878.

UYAZIWA. AKUPUNEKI KUBINOOMA

Amafa, Inqeshiso, Imiaqeqiso nekwazanwa kwezi ginisele zemhlaba—yonke lemidaki yenziwa ngokukaulesa.

☞ Ubekelele ezentyelezi, ngaka nemali engazentyela.

W. J. DEALY,

Umzimelli wempahla kwindawo ngendawo zezelisa, abafuna ukutenga nokutengisa,

e-Town Hall, Kwiotowa ekuqa pantsi eseitalile, No. 3, Kwelinwalla ye marika,

E-QONCE.

Ubhala ebe eente enzeni yombona, ne Manisela, ne Tapile, ne Brea, ne Kalika, njalo njalo, ngokuqala kakuhle.

Amemelisa ukuqalisa ayawenlika ngento ezinjengekuiya.

Impahla zemhlaba ngoyo enkwenzile kwenzelwa ende e-Kalwi.

J. HILNER,

Umzeni wentlobo zonke,

E-QONCE.

[illegible]

AMAZWI KOMTANI.

[illegible]

Isaziso! Bonisani!

NDINE hashe ellahlike ngomhla we 9th kalenyanga' ingu July; Lisafunakasi obuntloyiya; Likanya kakula agodeni; Linoxesiso kwisala lase kuzone F.D. esandandeni; Linopawu litiwe espe kulendlobe yokohlo ngapantsi; Lihashe elifanelekileyo lide ngesimo; ubudala balo kuminyaka taine 4 yeeza.

Ongendilandisayo umvuzo wake ungofanelekileyo. Atanezie kawe wena ngatiswa wemicimbi ye Mvo Zabantundu.

F. M. DHLOVA.

Queenstown, 14th July, 1885.

BONISANI.

Amahashe Alahlekileyo

KULAHLEKE e-Mgqwekweba ngalwezi-Tate (24th June) amahashe amqatu. Ikabi emfusa etshiwe igama elinga M enyangeni. Undala balo bakwimiyaka emhlanu. Ubeya bude kyakuba neelonde zokuzinyatela emhlahlezi emagqamkili. Oodilandizileyo adoumvuzo. Nemali egwangqa.

Izazi emfanekazi engenzbala; emimatsi, iwa yizimbo emva kwemhlebe ngaseza nombini, nomfumwezi ikwanjala kuko ukuhlula. Lilahlwa emtanyeni ngenale kaqqa kobo igama elingoti ngu (F). Umhlala balo yizinyanka ezimnca. Tlaan' ende.

J. TENGO-JABAVU.

Imvo Office, King William's Town,
30th June, 1885.

BONISANI.

KULAHLEKE apa e-Mqokwana ngo 29 ku May ezilayo:—

MXAMI umtoyana, inqeqana elahlwezi elwa kwenyakwenzi kwiloko ngenene.

MXAMI umtoyana; elwa ngenzi yezinqeqana kwenyakwenzi kwiloko.

MXAMI umtoyana; ilwa ngenzi yezinqeqana kwenyakwenzi; yenzwa elwa kwenyakwenzi kwiloko ngenene; umnwelo ungenzi ngilyele kwelwa, kwelwa umnwelo. Ogo wa ndimanisa umvuzo kwenzeni.

SOYEKI SKIYA.

Ex. Mentor's Kraal, near Kent,
[illegible] 1885.

KANIPE UMKONDO.

[illegible]

JOHN J. IRVINE & CO.,

Afatenga impahla kwamanye amazwe, Nakwelt,

Nabatengeli bofani ngofani,

Abalungi bentlobo ezitandakiwe ngabantundu ezinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindaw- ngendawo, ezitenga impahla kuti, zine cam lokuhlumana, impahla yentlobo zonke chambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi eliswe.

Kuyo yonke indawo ezitenga kuyo impahla yezi zitora zetu zitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sendele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Ayaxabiso apezulu anikwayo ngamaxa namaxa ngento ezikuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Umboniso wase South Africa

UMBONISO omkulu wento ezilinywa, nezinokwenziwa ngabantu beli lizwe, uyakwe nziwa e Bayi ngo December ozayo.

Kuyanqweneleka ukuba nabantsundu beli lizwe batumele kuwo iziqema zento abazilimayo ziye koboniswa, nento ngento abazenza ngezandla, ezinjengento zokulima, izityo zenziwe ngabo; inqubo, iminxeba, ingobozi.

Imbasa zezilivere nobedu ziyakunikelwa kuye wonke ontsundu odlulisele abanye.

Umhleli we *Mvo Zabantsundu* unikwe igunya lokuba abacacisele ngapezulu bonke abanomnqweno wokuya kubonisa imisebenzi yabo.

Ngomyalelo we komiti,
FRED LEVICK,
Unobala.

I-Ofisi, 5, Lombard-Street, Port Elizabeth.

POS' ISO APA BO!

E. J. BOXALL,

Umsiki wentlobo zonke lezifunwayo zengubo,

No. 22, SMITH STREET,

E-QONCE.

Ubhala enente enzeni yezitofu ezifanelekileyo neelinkleza apa bo.

Angeta [illegible]

Ubhala emanwa ngalo lokuhlanelela kwaso akunskungwa bani.

Papla—Intsebenzo yonke iqutywa ndiwini 'nye.

T. H. KELLY,

[illegible] yemihlaba

[illegible]