

# Mvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 10, 1887.

[No. 144.]

**JOHN J. IRVINE & CO.,**  
**ISITORA ESITSHA,**  
 Sengubo nobu Qeleqele  
 beza Mankazana,  
**E-QONCE.**

Ezamadoda Ihempe, 1/- 1/3, 1/6  
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Alikazanga libeko elinjengeli icam.

Ofuna Ukwanana amatokazi Egusha.

UFUNA ukwananisa ugamatokazi amashumi amantadatu Amatokazi Egusha, amanye ngamitiyo ngehamile.

T. W. BRAGG.

Weas, Willowvale, 4th July, 1887.

**GEO. B. CHRISTIAN & CO.**

KEEP WELL-ASSORTED STOCKS OF

**Hardware and Ironmongery,**

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**Groceries & Oilmen's Stores,**

**BRUSHWARE,**

**PAINTS, OILS, AND VARNISHES,**

Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—  
 for Native Trade.

**ROUGH GOODS OF ALL KINDS.**

**GEO. B. CHRISTIAN & CO.**

NANTSO INTO OBUKADE UYIFUNA.

BAHAMBI NO MZI WASE QONCE

**PAUL XINIWE,**

UVULE

**IKAYA LABANTSUNDU,**

**DURBAN STREET, E-QONCE,**

Entla kwe "Mvo Zabantsundu" ezantel ko Ngomti opezulu.

IYINDAWO ENTLE YABANTU NAMAHASHE

Kuni ke NTO ZAK'WETU.

**Inyama ne Zonka,**

Nento esinjenge kofu ne swekile zitengeni ko

**BOURKE NO MARSH,**

e Nyutawuni nakwisitalato esipambi  
 kwe ofisi ngase meancatweni.



**QONDANI!**

Umnikelo wamaphepheke wo  
 1887-88.

UMZI ontsundu onke amandla waso  
 Qonco uyatyelwa ukuba

Irafu Yamaphepheke

yonaka eqala ngo 1 JULY, 1887, opela ngo  
 30 JUNE, 1888, iyakuqhuba ukwamkelwa ngo  
 1 JULY, 1887.

Umteto ubavumele abantu ukuba ba-  
 hlale ngokutanda kwabo de kuba ngomhla  
 wa 29 SEPTEMBER, 1887. Abayihlale  
 ngapambi ko 29 September bamelwe Li-  
 shumi Lesheloni ngendlu. Kwakona ngalo  
 eloxesha abalungo e Xesi mubahlale ku  
 Mr. KING, abalungo ku Qoboqobo ku Mr.  
 VERRI, abalungo e Tamara ku Mr. Dick.  
 Emva ko 29 September ayakuba inghla-  
 ulwanga iyaku nikelwa ku MAGQWERA  
 ukuba ayibute. Ayakuti ke ubani oyakuba  
 engubatalanga de kwayiloyomini amelwe  
 kuhlala Ishumi elo lesheloni, selinotolo  
 eliziheloni ezimbini, kwandileko yama-  
 gqweta ngendlu nganye. Impahla iyakuti-  
 niwa itengiswe. Yonke ke lonto iyakudala  
 indleko.

Akonguwo amaqwena ke Bulumani uku-  
 timba impahla yabantu, mhlambi ukuba-  
 nyanzela ukuba babhatala imali engapazu  
 kweshumi lesheloni ngendlu. Kodwa ukuba  
 abantu abavumi ukuyihlala IMALI YA  
 MAPHEPEHEKE ise limesha, ukuba ba-  
 yadakis, akoko nto yimbi enokwenziwa  
 ngapandle kokuba ibizwe ngokogadala.

Ndinga ke abantu bagabonisa ukuba  
 banayo intlekelelo, nokuba kalungelo  
 labo ukuba bahlale Ishumi Lesheloni ngen-  
 dlu ngapambi kosuku lwa 29 September,  
 endaweni yokuba bamelwe kuhlala ne  
 yesahlwayo kwanodleko yamagqweta; itil-  
 ojwe impahla yabo itengiswe ngento enge-  
 yakolonto kuba besuke bakunyabela uku-  
 hlala ngapambi ko 29 September.

Landelani icebo eilungileyo xa nifinikwe  
 ise limesha.

W. B. CHALMERS,  
 Umantyi.

Civil Commissioner's Office,  
 King Williamstown, 10th July, 1887.

**ISAZISO ESIKULU.**

Amayeza ka (Nogqala) Jesse  
 Shaw.

BONKE abantu aba kwindawo ezingona  
 Magosa am bowatunyelwa onke amayeza  
 nge Posi xa bebhalele kum batumela izi-  
 tampo nokuba yi mali ebamba ngepepa l-  
 posi (P.O.O.) Imali yawo yi 3/6 lilinye, nge-  
 pandle ko Mphili's Wene's (Sure Cure) oyi  
 3/6 ukuba imali tunyelweyo igqitile yo  
 buyiswa namayeza.

JESSE SHAW,  
 Igoisa Lemiciza.  
 The Laboratory, Fort Beaufort.

**Isaziso ku Mamfengu.**

LO ugama lisekele esi sa-  
 ziso, uvakalisa ukuba  
 ngelixa loku ceba lizayo, ulu-  
 ngiselele ukuba anike elona  
 nani longamele amanye ngo  
 Boya.

Impahla kanjako iyakute-  
 ngwa ngemalana encinane xa  
 sukuba umntu eze eyipeti ima-  
 li kuzo zonke ivenkile zake  
 kwela Mamfengu.

Kwakona utengisa: Ingxowa  
 ezi 2,000 Zombona nge 4/  
 kuse kwi 5/ imali ngengxowa.  
 THOS. MORIARTY.  
 5 August, 1886.

**Isaziso se Gqweta.**

UMAKISI, elinye n Gqadushe awa-  
 bantu abantsundu, elise Ngosi MAX  
 KAYSE uyazisa ukuba ngaba umsebenzi  
 wokhuba amatyala, isikweli sentlobo  
 sonke. Umola namatyala ezi osini ze  
 mantyi apo afuwe kona. Unesiqiniseko  
 sako nakwa Bulumane se 1874 (General  
 Commission and Enrolled Agent, Collector  
 of Debts, and Practitioner in Magistrates'  
 Courts), I Ofisi yako ise Mbula kwa Mr.  
 ANNOR. Umromo wale misibenzi utabata  
 ne mpahla (Stock) ngexabiso layo laze ma-  
 likeni xa imali ingeko.

MAX KAYSE, Enrolled Agent.  
 Mbula, 14 May, 1887.

**GIE BROTHERS,**

Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntanzu  
 ngenene kule Dolopu yase  
 TARKASTAD.

Zonke intlobo zesinto esiveliswa yi ntoo-  
 benzo yeli hirwe zitengwa ngamazabiso  
 pezulu kanye.

Kwabo bafuna Into ezintsha  
 ezintle!

Bu'ani kuzo zonke ivenkile enime-  
 lene nazo impahla engaba ziyi tunyelwa  
 sisitora yakwa

**Aluveni, esise Qonce**

**YIYANI NONKE UKUYA KUBONA  
 INGUBO**

**IMINQWAZI**

**IHEMPE**

**IZIHLANGU**

**IZIKAFU NEZIGUBUNGELO**

**ITYALI**

**IPRINTI**

**IZITOFU ZOKUNXIBA**

Nezinye into ezininzi kakulu ukuba  
 zikankanywe.

Indlu eseitunyelwa kuzo lempahla  
 zezo

**YUZI .. Egeuwa**

**Nakwa-Ndabakazi**

**HEDENI .. Emtata**

Kuzakuvulwa ivenkile eyofunyanwa  
 kuyo impahla epuma kwisitora sakwa  
 Aluveni ku Lubisi Ebatenjini (Southey-  
 ville).

Into yonke etengiswa kwezindawo itshipu  
 intle kanye.

Kunikwa amazabiso alungileyo kanye kwe-  
 zindawo zikankanyiweyo ngayo yonke into  
 etengiswayo ngabantsundu enjengokudla, ne-  
 zikumba njalo njalo.

**JOHN J. IRVINE & CO.**

**PEARCE & BROWN,**

Abatengi bezi Limo, nezi Kumba,

Betengisa yonke into

**UMGOMANZI.**

Sine ntlobo ntlobo ezinyulwe kakuhle sabantu base  
 Sikoiveni nez Maqaba.

Impahla yetu siyi tengisa ngamanani apantel ukwe-  
 nzela lamazeshu sikuwo.

Sine Bhokuva ezine esintsha, nenqwelo ezisixenxe  
 eseke zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wengqwelo apa, umsebenzi awenzayo  
 ufexekile, kanjako ubiza imali epantel kanye.

**YIZANI KUZIBONELA, KWA**

**PEARCE & BROWN.**

Umgomanzi, Pesheya kwe Nciba.

Ive

Umo abati ngu Daniso ubhale amakazana... amabini nonoband... ngemela wabaleka...

Ngo Mvulo waweka egqitileyo kwekwa... isidumbu sika Mr. McNeil wawo...

ITIMITI ebale yakudaywa ayibhanguke... ngolwesi No. 04 egqitileyo.

AMANGESI akubhalewayeli ngupolwa eza... umvumbi.

AMANGESI azibhale zabantsundu alukuni... ukuba kubhalelwa kwi Nkonzo...

ABANTU abakuhlilekileyo ukuphila ukuti... mtela ingqukaqa bayadliwa e Natal.

IZIKOLWANA zamafana ahlukile ezixaswa... nge 22,000 ngu Rulumente inani...

KUKO intombazana etsho yafa ngumilo... e London. Ibheli ukati xa ilayilo...

KWINKUNDA enkulu yamatyala ase Kok... stad ngenyanga eSny... Paul Witbooy...

U Bev. Matt. Godman oboko engamfundi... si kwilizwe ubhubbile e Ngilane.

U Jiri Dasi unike iminyaka ontolongweni... yimantyi yakuda ngokuba imphala...

U Mr. J. Connerly wase Tinara usibhale... ngenzosi ngokulala amayaza...

U Mr. Charles Grey wase Smithfield... ngolwesi No. 12 weveki egqitileyo.

Ngo Mvulo waweka egqitileyo imantyi... ngo Qunra u Mr. E. B. Chalmers...

INDLELA ekuhamba e Cawa aye ecebani... lo Ntsho ibhalile ukuzwela.

INDLU Enkulu ye Palamente ihlile isebho... lika Mr. Neethling lokuba amalungu...

INDLELA ka Mr. Lougou kwele Golido... itsho kempahla yayo yoboko ngovoti...

INDLELA yase Bant, ego kwele ngovoti... itsho ukuba abantu ababaleka...

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INDLELA yase Bant, ego kwele ngovoti... itsho ukuba abantu ababaleka...

le iso Kapa. Kubhona nje ke kubhanelwa... ukuya kubonisa ukungabineni kwentoto...

U Mrs. H. MALOMESS, inob. 127... yeminyaka 20 ngo Qunco ubhale ngolwesi...

INDLELA eyi Palamente ikelile ekupeloni... kweveki, egqitileyo ngomqibela.

KUMANGESI abomakala kwakwelipepa... la nantsha buyakubona abafundi...

SEKKEK abatele ngo Colonel Griffiths... ukuba bazwa kunyula yona ukumela...

ENLANGANISWENI ye Vorster ye St. Peter... o Maritzburg amajana avumelene...

NONYAKANJE kuya kungaba ukuya kwela... ma Zulu.

U Mr. J. GORDON iene elazekayo lase... Bhayi kase ezixhobile ngeviki egqitileyo.

ICHO lika Mr. Hofmeyr lokuba abavoti... abantsundu bakulwelo kwimitemwana...

"ISIGIDIMI" esisa, lamasakka ngetitani... sanqa alenzele umi apa e Qonce...

INDLELA eyi Palamente ikelile ekupeloni... kweveki, egqitileyo ngomqibela.

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oyakwamkela kwabantsundu, kuba... niengokuba isitsho lase bantini...

U Mr. DOUGLASS uthe ukuba inene... elibekileyo ibilifana ngelindli...

U Mr. FROST uthe elicebo liyakwelisa... ngaxeshanye imiteto ye Palamente...

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nolo zenkulelano. Lamalungu ahlala... echasana nawo ahlala wona etetelela...

U Mr. DOUGLASS uthe ukuba inene... elibekileyo ibilifana ngelindli...

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ke kufuneka sitandabuziwe pambi kokuti... ubhala obubuyakazi oluse Makh-

U Mr. LEONARD uthe njengokuba eboko... inob. 127 yeminyaka 20 ngo Qunco...

INDLELA eyi Palamente ikelile ekupeloni... kweveki, egqitileyo ngomqibela.

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I PALAMENTE

UMTETO WAMALUNGU ARASE

MBURWENI

Ngo 27 July lezandla lingete lengxoxo... lamalungu ababizwa ngu...

I PALAMENTE

UMTETO WAMALUNGU ARASE

MBURWENI

Ngo 27 July lezandla lingete lengxoxo... lamalungu ababizwa ngu...

I PALAMENTE

UMTETO WAMALUNGU ARASE

MBURWENI

Ngo 27 July lezandla lingete lengxoxo... lamalungu ababizwa ngu...

Ukuhamba kwe Jaji.

I Jaji iyakutela amatyala kwezindaba... nangamihla ihlandayo igala ngexa...

ABALIMI NA BARWEBI.

Isolo uboya obungavawanga barwebi... e-4 to 6/8 ngoponi, obabakazi...

Impawana.

Sizipulapule kamama li inteto zamaloda apeshoya kwe Nciba ezibonakela kwipepa loveki eziyo. Siyamameka tina u Mr. W. Njikelana ukutuzisa into engumamangaliso kade ukuti abantu bakukovya ukuyirola imali yabo bangayi chazela kwalapo yi Mantyi yabo inani layo neliweyo ukulungisa imfihla zabo. Yiyo lento indlela zelazwe zimbi kuzaka imntzi zirolelwa imali.

nganiso ezise macaleni azina ngozi zilungelelo ekwenzeni ukuba kuye ind ebibeneyo kwe nkulu. Ukuba zipumelelo uya kupela lorunuruta wokuti "siti tina Gcuwa," "siti tina Ngamake," "suke ibe yimpangabane - kuyiva sekuvivene kwo nkulu intlanganisio kwakungisa ezase makaya. Lonto yokungayisaisa kwanga pambili izelo isigano esinosizi ukubona sokwala ukunika otshala imiso. Imbi kakulu ke lonto kuba imntzi ontanduzi awukwazi kuzibhatala itshala njenge Maagesi, ziza kufa izikolo zakuhlala nzu luhlamente ukuba awutundi kwangoku ukwenza amabele okuzixhisa umzi ontanduzi.

Igogolo lililile, lixa obesakuyalwa ngalo kanye eli ukusungula izitya zokufaka zokutya ukwenzela ukuba ukutya kughubane. Into embi amanawu akawazi ukukugcina ukutya. Kuzo ezintsoku uvakele omnye umfo enocokola nomnye esiti: "Tina e Regu sivune savuna kwisoyisa ukutya sasuka sazivalola inkomo zitya." Banjalo bonke ko, nabangakutye nkomo benza ubusafasafa ukucita. Emlungwini ungafika ezitoroni kuko imlungwini yompahla oli wakuyikungela nli ayisenamsebenzi, igcinile iyaziwa kowayo, noko inyatalwa ngenyawa njalo yoda ibe nomisoboni. Awakowetu amadoda agcinayo ungafika kwiziqatshana elixhibe amadlayana, elilala ngouraji wngawaw.

Umzi sewu yivile intshukumo ekoyo ealwa li Bhayi yokuba kubheleneyo ku Mtan'Omhle Inkosazana ngokuvaw kwentlomo yoninyi lwama kwetu embusweni osipetoyi e Kapa, nangokulike i Ruluneli eliliso lo Nkosazana kwe li Hwe isibekwe isandla sayo ukuginisiki. Siso lowo meto ukuba ubo ngenyawa. Ngolun'Pawana" sikubulelwa umzi ukuba n'uwugonde kakuhle lo Mto ungu "Tung'Umlomo."

U "Tung'Umlomo" uti—Ouke amagama asenocwadiini aya kubulawa, namhla abantu abanamfanelo yokunyula amalungu e Palamente bobonwa zi Felkonel nokuba ngumanye amagosa avoti amisiwe ngu Rulumente ngelo xesha abaya kubhalwa. La magosa obuzisa kakulu imfanelo zake, pam'li kokuba umntu embhale, napam'li kokuba amcinemo umntu ekutivisa akanamfanelo. Bakuba sobhala kwi bonke ngosa elibaqondileyo ukuba bene mfanelo liya kwawu ku Mantyi lawo magama adawonye nawabantu abacinyiweyo abebesiti bona bene mfanelo. Imantyi yomisa usuku lokuwakangela onke lomagama abhalileyo nokuteta izimangalo zabati badlelwa indlela benomfanelo; ogwetyiweyo nokuba ngebomangale nokuba ngobe mangalawe abhatala indleko ze ofisi.

Istiqendo se 17 salomteto sili akuko mntu woba nemfanelo yokuba ngumnyuli xa emi ubuzwe, mhlambi ohlala kwindalo engeyo yake yedwa, ngapandle kokuba abe selonocwaka enondini exabiso lina 225 nokuba ikumhlaba wobuzw nokuba ngoluhlobo lunhla.

Kusekukhuni ko ukuba amagosa la anikwe amandla angaka ekubhaleni abantu abanamfanelo yokunyula akasokuba bhala abantu abananyama kuba yonke lemfayaka kuhlale kusiliwa ngokubulawa kwabavoti behulwa yinxonye yala magosa ebanqoloba ngososa, kokuba pina namhla xa selele anikwa isibhalo ngu Rulumente sokwabulala. Okwesibini esiqatshandu ze 17 silukupela ngapandle uniziti lomzi ontanduzi kuba umi ezilalini avucandle nalandawo yendli exabiso lina 225 iyakubangqela kuba amawetu akagajali zingxande, bangafanelana bezakile zianke zibuyi zibe zodwa kuba azokubhalwa bani.

Owein umoya sewupambi komzi ngoko Tung'Umlomo. Tina sizimiselelo ukuba sibhenele o Ngilani sityokugwetywakena. Ukuba siza kubekwa kwindawo yobudawo nje embusweni lonto mayixolelwe mhlobo yi Nkosazana, soti ke sanelo. Kufanela ukuba abantu abantsundu ko babe nento abayilanga bodwa ngapandle ekukuncwadwa ngabamhlobo. Noze niti naba nontona ngokwenu ningabantu nje?

Izono, okanye ubudenge bokwalaka bngizima ukupuma kubantu abananyama oko nakwaba fundileyo kuseko abangomayoko. Intlanganisio yase Ncema mayiwugokezo kakulu umsebenzi wayo umhlaba ubanzi kakulu. Abantu beva ukukosiwa ngabanganyo kweliloko lokwalaka aba bangasandileyo ukupuma. "Sizibala ukuba nabanye." Yitshi ofana nati uti umntu akubanywa yingwo imya amomeze ngeluti "ngaxamali ndiyibambile," ashlo elixa imtyayo. Lempi izibala abantu elwakwoni ngo "Ngxama Ndjibambile."

Umbhaleni wotu ophesha kwe Nciba uti:—Kulonyanga ingapaya kwelileyo obesintlanganisio yolubisa olufundisiwoyo e Gcuwa. Ikakulu kwakudityenwe ngokuxoxwa olona qinga lingabangqela ukuba imali ye itshala mayirolo lula ngabantu. Akugqitywanga nto, kuta ngonyakuba i Chairman yalntlanganisio iteta futi kwada kwaxatyanya, kwahlayelwa iculo, iqinga lingavelanga kwapanywa.—Lentlanganisio liba yi "Mutual Improvement Society" igququle ngoku yi "Native Educational Association" isebase lase Colony—kodwa andikwa samkelo esaleyo yase Colony—ezinto zalapa ngama mpampampa. Ndim, SIYABULELA.

Amadodana akowetu asungo itshala kubonakela ngali akanankutalo kakulu yokwamkela amapepa Amagesi. Into enkulu kukuti apo kuhlanganise konna ukke incooko Ingo Royal Readers No. IV syona newadi ipakuntileyo ezilowoni. Itshala efundisa u no. III kwi 1st class yayo ayazwile nonto zexinye. Papamelani nento zolaulo madodana, amapepa esingeli mawamkelwe.

Ngomhla wokuqala wale nyanga kubeko itimiti e Monti isihlalo saatwa ngu Mr. Peter Antoni isibonda so West Location. Pakani kwabate ti kwagala u Mr. Daniel Antoni owati lo Timiti yoyokubulisa umfundisikazi wabo u Mrs. Pamela bebulala ukuba Inkosi impakuntile ekubeni selenekecha elingapezu komnyaka elele kukufaka. Kulandele u Rev. C. Pamela no Messrs Vaso, W. Mzozoyani, Jas. Matshobongwana ngenento ezinye kunene. Kwaqumkela umgelini Sihlalo.

U TUNG'UMLOMO ENXUKWEBE.

U Mr. A. Radas wase Healdtown, obhalo ngo 3 kuyo lenyanga uti:—Sayiva ingqibo yamadoda ase Bhayi engako ukutungwa kwentlomo yabantsundu ekuzipenduleleni kwizintso zombuso. Siyavumelana neso sigqibo samadoda ase Bhayi tina madoda ase Healdtown—eso sokucela ukuba i Ruluneli ingali sayini igama layo kulomteto maba, kuti ukuba akucodokanga kutonyelwe amadoda amane Engilane ka-jalo namadoda amabini azakuya o Kapa. Sazisa ukuba amanene akowe u azi ukuba asito ewaka siyazama, sizan ukuba umhlambi ungebe nakuposa inoni na zokuncedisa koluhambo lwamadoda abheka Engilane. Amanene atile obesintlanganisio nawo ato maudibhale ndikawezise ukwazisa ezindawo.

Utung'Umlomo e-Hewu.

Umbhaleli wetu oso Mtata uti:—Kusekukhuni ukuba lomteto ukohlakeleyo uyakuvunywa zizo zombini indlu zo Palamente. Abantu bomadoda wase Mofu se bebhene kwi Nkosazana ukuba ingawuvumeli, nati sillinga ukwenza kwalonto apa. Ucinga ntonina wena ngenento ka Mr. Hofmeyr yokukulula abavoti abantsundu emitweni ecalulayo? Owako wenene. H. M. M.

UTUNG'UMLOMO EGQILI.

[IVELA KUM'BHALELI.] Sili tina malungu ase Herschel sibanye nani ngesibheno. Ke sicoba indlela yaso, okokuba silitina ukusitlamela tina apo kuni. Kuko ukutimela amagama etu, nokokuba senze esetu isibheno sodwa. Kodwa ngo Mfo ye 6 July uti masenze untandazo omnye omkulu wokuba singavala imlomo, sitandaze Inkosazana ukuba ingavamkeli lomteto. Singavayisa kakulu kukuba usitumele isibheno eso ukuba sisenziwe ukuze siqonde kakuhle ukwafaka amagama etu. Siyavubulela untandazo esasiwucelile ukuba nistumele; ke ngonxa yokuba nistisisekusenya ukuba kutikwene amagama sesite sayeka nali sangxamisa lento yesibheno. [Somana ukunazisa okwenzilwayo.—EDITOR IMVO.]

UTUNG'UMLOMO E GRADOCK.

[IVELA KUM'BHALELI.] Sasinintlanganisio ngokuhlwa kom-Gqibelo 30 July 1887, yokuba sifumane imali yokuncedisa lamadoda aya Engilani. Umgelini-Sihlalo ngu Mr. Isaac Madella; Umbhali ngu Mr. David B. Pakwana, Umgelini-Mali ngu Mr. Franco May. Abantu ababoko bebamalungu namashumi amahlanu; kwafumaneke i 5s. ngobo busuku. Akubangako xesha okuyixoxa lento, waselotisi u Rev. B. S. Dlepu masifume indli enkulu engapuzi kwale besingase kuyo ukuze abantu banole kakuhle. Intlanganisio ke iyakubako ngolwesi-Tatu, (10 August) siyakucela umntu omhlopo ukutata isihlalo, ukuze Amagesi abeko azivale ngokwawo inteto yetu ngalomcimbi.

EZABABHALELI.

IBALI LIKA MR. PAMLA. Nkosi.—Ndifakele lombuzo wam ungelini esalibhalwa ngumfundisi u Rev. C. Pamela ngazo ezinyanga zipolileyo; wati kaloku lakuba libonakalisiwe esepenti, wati allinganga kuko indawo ezopolilekileyo. Ke lonke elixesha mna kade ndilindile ukuya okukuzalana kwama Mfengu nama Xhosa. Unga umfundisi angandibaleli elibali sili laposela, ngobhloko olungapolekileyo. Kodwa mna andikolwa ukuba ayazalana ama Xhosa nama Mfengu. Ewe, upinakulu maye ngu Adam, owestibini ngu Nowa; ziko impau zokangazalali, kusoloko andiyi kuzixela ngoko. MEKONI E. MEKONI.

INKWELE NENKETO.

NKOSI MELELI.—Incwadi ecinjengezo Mr. D. T. Malase eziti paku ngeziba zicinga into onto xili pakati zibonakalisiwe umoya wezintle nenketo-sizwe ziyaxapukhisa ziyayalisa. Kakade lomzi waseba Tenjini wahlala uraneleka kwelo cala lase kweleni. Nditho ngalencwadi ka Mr. Malase ibala amadoda atile okuzene apambili ngokuzalana ubhala, are awashlye smanye smadoda alihlekwe gimali sawo, nangamaxhosa awo, nayimisebenzi yawo, ange-no ezintkweni ezinxima nasezi nyelivoni ezizara ngenxa yaba Tembu kodwa u Mr. Malase ngenxa yezintu ezisintli-ziyweni yake akawakankanyi. Uti u Mr. Editor amadoda onjongo Rev. F. J. Warner no P. L. M. ebenga igazwa lawo alingovakali xa kutetwa ngomzi waseba Tenjini. TITI-NKWELE.

Native Opinion.

WEDNESDAY, AUGUST 10, 1887.

THE reply of the Secretary of State for the Colonies to the question of Mr. ALEXANDER McARTHUR, in the House of Commons about the beginning of last

month is, of course, nothing more than the expression of the views of the Cape Town authorities on the subject of Native Disfranchisement. This is evident from the very wording of the answer of Sir HENRY HOLLAND. "I am informed," said the Secretary of State, "that no native who by reason of the Constitution Ordinance has a claim to be registered will be deprived of that right." This is news to us; for who does not know that while the Constitution Ordinance provides a qualification for those who occupy houses, together with land of the value of £25, under the new Act advantage is taken of the agricultural and pastoral habits of the native to compel him to value his house only without his land? It may be said that the natives are not specially mentioned in the Bill. But this is mere quibbling, for those limited to the valuation of a house are those only who are settled by Government on the tenure under which the natives hold their lands. No Europeans, so far as we know, hold land as tribes. Natives only are aimed at for disfranchisement, and this is merely another case in which language has been employed simply to disguise man's thoughts.

Then, again, Sir HENRY HOLLAND is betrayed into another error when he says that "the result of the 17th clause has been practically approved by the Aborigines' Protection Society, who recently, when discussing an electoral Bill relating to the Transkei Territories, observed that no one proposes that the natives who are still under the tribal system should be entitled to vote." With this opinion of the philanthropical society alluded to we entirely concur. In the whole colony there are now no "natives under the tribal system," by which we understand natives who while primarily owing allegiance to their own chiefs and subject to their own peculiar laws, are, so to speak, under a colonial protectorate. It was to such people the society referred their care. They could not also have it in the shape of a vote. But the natives who have now been disfranchised are directly under the Responsible Government of the Colony. A Government sixpence may not be spent in their midst without the Secretary for Native Affairs knowing it. Their former chiefs are now mere Government policemen; and to say that such people are still under the tribal system is to say what is quite curiously the reverse of the truth.

It is to dispel such illusions, and to have a clear representation of the case of the natives to Her Majesty's Government, so as to get them to advise the Queen not to endorse the assent of His Excellency the Governor, that we wish the present preparations for the appeal all success. If the natives are, under Her Majesty's Government, to be unjustly deprived of the rights of citizenship, let us have it deliberately from the lips of Her Majesty's Government, and we believe they will be prepared to accommodate themselves to the condition of their fellow countrymen in the Dutch Republics. What galls us is that this spoliation of native rights should be effected by means of misrepresentation.

THE large class of voters, native voters, whose rights have been so shamefully trampled upon by the Registration Act, must feel grateful to Mr. A. McARTHUR, M.P., for having called attention to this retrograde piece of legislation in the British House of Commons. We may hope that Mr. McARTHUR and others in the House of Commons will not become tired of the subject, but will insist upon gaining an intimate knowledge of the facts of the case. If this should be done we greatly doubt whether Her Majesty the Queen would not see fit to pause before granting the Royal assent, in her Jubilee Year too, to that which is an Act of injustice, of oppression, of wrong. If, because some voters forming a

majority in some districts, are "Natives," a Government can venture by mere brute force to deprive them of their electoral strength in order to secure Representatives of a different stamp to those who are likely to be selected by these constituencies, it is difficult to understand where the limit is to be put to acts of Government which are really only intended to add strength to a tottering Ministry. Here is a principle introduced which, if further developed, may result in most remarkable escapades, under the guise of "Responsible Government," in future.

But Mr. McARTHUR having called the attention of the Secretary of State for the Colonies to this desperate measure, the Minister, Sir HENRY HOLLAND, spoke only too obviously upon information supplied him from the Bond agents in Cape Town. "I am informed," he said, "that no native who by reason of the Constitution Ordinance has a claim to be registered will be deprived of that right under the Bill." And this after the express announcements, in the Assembly here, repeated again and again, that the object of this Bill was to disfranchise native voters! This after the refusal of the Government to recognize that which the Constitution Ordinance expressly does recognise—the right to claim in respect of occupation!

It is no question now only of native rights but of candour, honesty, and fairplay. We rely upon all whether English or Dutch (and happily some good men of the latter nationality are on the side of right and reason), to enter upon the agitation against misgovernment—an agitation which must now gather greater force—with great vigour. We cannot rest, and none who value justice and fairplay should rest, until all that can be done has been done to prove the real nature of an Act of Parliament which constitutes a reversal of the principles of free Government.

Editorial Notes.

Of the speeches of the to all men equal rights champions, we confess we discern much force in Mr. Fuller's, who frankly admitted that the Bill conferred privileges. (When we referred to the subject in our last we were not aware, as we now are, that disabling Acts not mentioned in the Schedule to Mr. Hofmeyr's Bill were also abrogated so far as a Registered voter is concerned.) But Mr. Fuller justly contended that it was unfair to the bulk of the natives to disfranchise them wholesale and to confer privileges to a few who remain. Mr. Hutton's amendment, however, will considerably blunt the edge of this objection. But those who, like the natives, have not accepted the act as an accomplished fact, and who are engaged in efforts to obtain the decision of a higher tribunal on the question of our Disfranchisement, could not consistently take up this ground and reject the Bill of the member for Stellenbosch. We have therefore supported it.

OUR Cape Town contemporaries the Cape Times and the Cape Argus, have, on the question of the appeal of the natives against Disfranchisement given vent to an opinion which we are afraid they would find it difficult to maintain. They both assure us that there is no course of appeal from the Cape Parliament to the Queen. If we understand our contemporaries to be meaning what they say or saying what they mean, then our own reading of constitutional authorities has been at fault. Probably in our next we shall trouble our readers with a disquisition on these constitutional problems suggested by our Cape collaborators.

MR. HOFMEYER'S Bill has passed both Houses of Parliament, and it now needs to be promulgated to become law. We have given its principle a hearty support, at the to us serious cost of severing ourselves from the warm friends of the native cause in Parliament and in the Press. It did not occur to us to call in question the purity of the motives of the member for Stellenbosch, who appeared to us in this matter to be giving effect to convictions he gave vent to during the debate on the Native Disfranchisement. None dread as we do the evils of the unrestricted sale of untaxed brandy upon a people who, like our countrymen, have yet to acquire habits of self-control which are the product of civilization. Still we fail to see the connection between the traffic and a policy of enlightened discrimination among the natives. The liquor question should not in our humble opinion, have been made the rock of offence in the discussion on Mr. Hofmeyr's Bill, especially seeing that Mr. Hofmeyr could, with his blind majority any day, volens volentes, cram it down the throats of all of us if he chose to do so, but stern argument could have been brought to bear upon him to show that the restrictions were measures of protection asked for by the very objects of his solicitude. We doubt whether a gentleman of his perspicacity would have

THREE or four years ago, Dr. Van Oordt, the present Editor of the Zuid Afrikaan, who commends himself to us more as an authority on the Greek language and Grecian Antiquities than as the Editor of De Zuid Afrikaan. Dr. Van Oordt, we say, instituted an interesting and instructive comparison between the habits and customs of the Greeks of old. It will probably interest many who heard or read the learned Doctor's observations at the time, to find that even on sneezing the Greeks entertain to-day beliefs which in ancient times the Greeks entertained. Dr. Morell MacKenzie writing on the mythology of sneezing remarks, "The feeling about a sneeze seems to have been with some persons one of fear, so that the salute to the sneezer may be taken to mean a prayer for his safety. Greeks said zethi (I fear thou) the Romans saluta." The phrase used by our people conveyed precisely the same meaning.

THE Christian natives of Port Elizabeth are not satisfied with the apparent indifference on the part of the authorities in suppressing the Kafir-beer and Hop-beer trade which is carried on at the locations. With regard to Kafir-beer the power to prosecute is vested solely in the Town Council, through the Location Inspector, who has the power to enter the native huts and seize the beer summarily. The Municipal Regulations allow no one else to do that but the Inspector who is at once detective, informer, and prosecutor in such cases. At one time there were hopes that the beer trade was dying owing to the vigilance of the Inspector; but now very few cases are brought before the magistrate although the number of beer brewers is stated to be on the increase. Various rumours are afloat among the Christian natives, of the reason for the apathy of the Inspector in enforcing the law, and some of them are of a nature requiring investigation. The Kafir-beer brewing class, we are informed has formed an organization for mutual protection or for the protection of someone else, and each brewer pays 5s. a week to the protection fund. Is the Inspector aware of this? The worst feature of it is that some Christian natives have been led away and having incurred the censure of their ministers have actually set up a separate place of worship which is known locally by the name of the Hop-beer church. That it is a popular place of resort for the consumers of Beer goes for the mere saying. Its promoters are four or five of the most inveterate brewers. We are glad to state however that a large number of the misguided young men have turned again to their former places of worship and that there is every reason to hope that the "Hop-beer church" will soon be winding up.

THE Civil Service Law Examination for 1887 must have been particularly stiff when only thirteen passed out of thirty-nine candidates who presented themselves for examination. It is authentically stated that four of the examination papers were the same as, or equal to, those of the Law Examination for articled clerks in stiffness. There is however a wide difference between the two classes of Students. The Civil Service Clerk has to pour over his lessons after office hours at night, with borrowed books if lucky enough to get them; while on the other hand the articled clerk is buried in law every day for three years before presenting himself for examination. We are of opinion however that those whose duty is to enforce the law should not be inferior to the practitioners of their courts in the knowledge of the law; for we believe in the old law maxim:—"The ignorance of a judge is the misfortune of the innocent."

The Petition TO THE QUEEN.

The following petition is being largely signed by the natives:— To the Queen's Most Excellent Majesty, The humble Petition of the undersigned Native Loyal Subjects of Your Most Gracious Majesty, residing in the Colony of the Cape of Good Hope, sheweth:— 1. That Your Majesty's Petitioners are law-abiding and peaceable citizens of the said Colony. 2. That on the 11th day of March, in the year 1853, Your Majesty in Council granted to the citizens of the said Colony, without distinction of Race, the privilege of Parliamentary Institutions, in terms of an Ordinance styled, "The Constitution Ordinance." 3. The spirit and intention with which Your Majesty granted the said Ordinance to the people of this Colony are very clearly set forth in the Despatch of His Grace the Duke of Newcastle, then one of Your Majesty's Principal Secretaries of State, to Governor the Hon. G. Cathcart, bearing date March 14, 1853; and Your Majesty's Petitioners most respectfully refer to the following passages of that Despatch:—"In my Despatch dated 14th February I informed you that Her Majesty's Government had determined to advise the Queen to ratify by orders in Council, so soon as they should have undergone revision and amendment, the Ordinances for constituting a Parliament for the Colony of the Cape of Good Hope. . . . "The Ordinances have been so frequently and fully discussed in all their details, and you have had such ample opportunities of considering them, that it is only where, as they passed in the Legislative Council, they differ from the original drafts, and the form in which they were first laid before that body, that any observations are now required to explain them. . . . "By far the most important change occurs in the eighth section. The substitution of an occupancy with ownership of a house separately, or jointly with land, of the annual value of £50, or rental of a house at £10 per annum, for an occupancy of buildings of the value of

... was adopted as the basis of the franchise. This was a provision for the purpose of giving the right of voting in respect of salary or wages of a certain amount. To the effect of the 1874 Act...

ELIKA ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yenzumba zemiti yeli-izwe.

UMPHISI WEZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sikhla bumbi, ukule nazo, nekuba sikhle ngayipina indlela...

Kangela Encwadini abapiliweyo nondlozi elibutyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesil Xhosa.

Emva kokuli sebenzisa izesha elide solomava amaninzi umninilo, uliyaloza ogingqinikeko oliyaza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika...

Lilungiselelwa umninilo kupela ngu

G. E. COOK, KING WILLIAM'S TOWN, Linoku zozwa kwinkoliso yaba gcini mayeza kuyo zonke iKoloni.

KWA G. WHITAKER, kwivenkile etengela nentwana esincinane kuko, kutengela tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo.

THE "CAPE MERCURY."

Ipepa lesi Ngesi engalitatyatwa nge bantsundu abafandileyo.

Lipuma kalatu ngevoti apa e Qonce. Umramo: 9/ ngeyanga ezintatu kwoti sizako 12s. ngapandle. 24/ ngeyanga apa xa ehlale kwantelika 30/ ngapandle.

ISAZISO.

INTLANGANISO KWELIPEZULU.

I KAMASTONE, Okraal, Shiloh ne Glen Grey, amangalwa selanganisweni eokulu eyakuba ka Edouard (Laseyton) ngokuba lwe 17th kulayanga. Eya kungatwa kuyo iite emangalwa ka. Ii Bheko esibekwa kwi Nkoxama ngumisi outanda.

Ngombeto we "Komiti" RICHARD T. NUKUNA. August 6, 1887.

Uhlobo Loku Bhala

Matthew D. Kula c/o A. E. B. Standford, Esq., R.M., Engcobo.

QONDANI.

UMISS STURROCK zozwa bonke abantu abangaba amangalwa kubo ukuba bazimalele incedane sokuzimbalaza walanga nomba we 30 ka September. Kwana-ke bonke amangalwa kwi Sinarai ye Ntombi seli Ntandana eee Pulten baqiniseka ukuba bazimbalaza kubo loko matyala kwangalwa nakwenzela we 30 ka September; shaba shaywanga lonto abantu kamabini ezandla kanti eza kuzoluka.

Small, bary Bony and School, Pulten, 4 August 1887.

Intlanganiso.

INTLANGANISO ye Kangela ka Koo yazi I. Tarkenton (E. Skape) yakuba ngolwazi lwezi ngezifo we 12 August, amangalwa abantu abantu.

A. N. J. NKOMO, Vice Secretary. Forfeited, 23 July, 1887.

Kufunwa.

IBODDA shawile ake Ebancha noku Tolika. Abangalwa okokuba. Bhalisa ku Kay. T. E. MAXON Bantoni.

Umsatko. Griqualand East.

Abatshatleyo.

TELE-SPIKWANA—E Caka kutaba. Iweza ngu. John Kholanda, ngo 6 ka July o TWANAS TELE ka MARA SPIKWANA.

Ababhubhileyo.

MAHALL—Ngokuba ka (21 July) 1887 kuzakuba e Ntala e NIKWANI MAHALL, ngokuba ka Mr. John Mahall obonisa Ntala.

L. KOFF—Nge July kubakha e JACOBS L. KOFF, ngokuba ka Mr. John Koff ka 21 Jule.

Ndalamba, Ndapel' Isoya FOLOKOCO! BANTSUNDU! BANTSUNDU!

Especially abanga pandle Yizani kudlisa nityebise amehlo emu kule nkumba yakwa

PASCOE. Impahla zitu ezintsha zifikilo

I Tyali zika Ma—nezika Totosi, nezika Dado, ziyalala, azivuki.

Ityali zaba Ntwenyana (Uyaqonda kodwa?) Ityali ezi lufipa—zilala "too." Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe.

I Printi—Ikeleko—Ilinzi—Amalapu ehemphe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum' mangaliso.

Ezamanene ingubo osezi tungiwe. Ibatyi ne Bhulukwe ze kodi "ebanzi." Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungi.

Siyazi dudela zonke ivenkile zalapa ngempahla zitu Inkumba yakwa PASCOE, Ezantsi kwe Tyalike yama Skotshi. Paulani, niqonde kakuhle, ningayiposi—

Amagama ka PASCOE AMADODA ati ngu SIGINGQI. ABAFAZI bati ngu SILINDI. UMTEKETISO ngu FOLOKOCO.

E QONCE.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE, E-RINI.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASE KOLONI NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifano yeli lizwe zonke inifo esi yolele kwi kanti esi ezintu; nokuba unenti sele likashilo uyapila. Ngokukodwa i Gazi nofele— xa unenti ebekhiwe libasha elingwazi nokuba ezinye inifo.

Oka Kulling Umphisi wenzwe wezifo zonke esiba ee Lufeleni, ibotile elula 5/-, enkulu 10/ Oka Kulling umancedi onyanso wenzwe ee gazi, ibotile elula 3/-, enkulu 6/ Oka Kulling umancedi onyanso wezi faha zama nkazana, akuko yaza ligqita eli linge otile ezimbini kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omali, umancedi onkulu onokutshata kwi ntlobo zonke zazi londa nama dyungunyangu—lige mbizana 2/-, 5/-, 11/-, ne 22/ inye. Aka Kulling amagqisi oku hlanbulala igqazi, oku ngoko nto ingapasa kwawo, angobokizana, 2/-, 5/-, 11/-, ne 22/.

La Mayeza omifano esifo zonke esaziwa ngemiti nange ngombu ezimbiwa apa e Koloni ezi hleli zigcinwa. Ukuba wena nkuba ngumbhobo wako ofayo pambi kokuba ubhalele mhlambi nye kwanye indawo BHALELA ka J. E. L. KULLING woku tumala elona yasa likulungeleyo ngomali esincinane.

Nalipina Iyeza olifunayo ngalifumana kwa E. W. WELLS, Umpitikezi Wamayeza ne Opteki, Bathurst Street, E-Rini, Ugcina amayeza amatshata nalungileyo.

ELOBUFATAKA Nezifo ezingcungcutekisayo. Eyona ide yancama ukulunga yi Wells' Quinine and Iron Tonic Izabiso 2/9 ngebotile.

GEORGE GIE, I-ente ye Ntala, no Ntoto noku Tengisa, GREY STREET, TARKASTAD.

IZIKWELINI sabuta ngoku kuzoleza, ini- kwe umninilo kwe oko. Oka amantya abo ntundu etobela ngomali esincinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

HARTIGAN & CASEY, Abatengisi bampahla ngempahla. BAHLELA bategeisa impahla ehambayo kanye ngenyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike bategeisa impahla ehambayo nokuba yekabani. Ubeni uyinikwa emva komiso imali. E Qonce, 20 July, 1886.

U BOYA

Zisheleni ezimbi ni ngoponti.

W. O. CARTER & Co.

Basanduluka fikolwa zizipahla zixelwa ugase zantsi apa:—

I-BLANKETE Zabantu base sikolweni.

I-BLANKETE Zama xegokazi.

I-BLANKETE Zama xego kuba kaloku ezintlobo zombi. ni zabantu kufuneka zigcinwe fudumeleyo ngobu busika.

I-BLANKETE Zama dodana.

I-BLANKETE Zomtinjana.

I-BLANKETE Zaba sebo zakutshata.

I-BLANKETE Zaba sanduku tsaba, Ukuqala inteto singati i Blankete ziyalala ezifanele nabani, ezifanele bonke, zitegeiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO. E-QONCE.

Amayeza ka Cook Abantsundu.

UMZI ophanda ucelelwa ukuba ukangaliso lamayeza abalulekileyo.

Elika Iyeza Lesisu Nokuzazazo. 1/6 ibotile.

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Eka Incindi Yezinyo. 6d. ngebotile.

Oka Umciza Westepu Sabantwana. 6d ngebotile.

Oka Umgutyanu Wamehlo. 6d ngebotizana.

Oka Umciza we Cesine. 1/6.

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

J. G. NICHOLSON,

Iggweta elise zinwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Teyitile. Uquka izi kweliti si Bhatelwo kwa ngoku.

Yonke into ayi patisisweyo ifakwa ngokukanzela. Uli Gosa le Colonial Mutual Life Assurance Society.

ISISULU.

KWA BEET.

IMPABLA ibileli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifansyo Isisisulu! Isisisulu! e Qonce nkangela markeni.

YIZANI KWA C. A. JAY & CO., E QONCE,

KA SOKUBA NIFUNA— Izikonkwane—Into Zokusebenza Imela neFolokwe Ixoyi—Ikomityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo

Kulwako imisesane YOKUTSHATA YE GOLIDE, nayo NGEJE ETSHIPU.

Lishicilelelwa umninilo, u JOHN TENOO-JABAYU ngu HAY BROTHERS, Smith Street, King William's Town