Xa Sukuba nityelela o QONCE, pambi kokuba nizitengela Impahla

Vitini Gxuda kwistora se ...

AND

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo onteundu alungiselelewe ngocoselelo.

☞ *Yonke Impahla ibhalwe amaxabiso okuqgibela ebupantsini.*

YIZANI KUZIBONELA NGOKWENI.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa oku Nyanga ngemifuno yeli lizwe... Ezabi Elingwevu...

Oka Kulling ... 3/-, eskulu 10/.

Oka Kulling ... 6/.

Oka Kulling ... 7/6, 17/- no 22/.

Aka Kulling ... 8/, 5/, 12/, no 22/- inye.

Aka Kulling ... 8/, 5/, 11/, no 22/.

...

Inyama ne Zonka.

Indlu Yamayeza.

...

unsuka ka H. O. L. we Piva (eesiua) ongekoyiswa. Ixesi ... ko kunga ... banjiswa ngo gushe na bokwe ... impahla ... ixabiso layo. ...

P. H. POTTER.

GEO. B. CHRISTIAN & CO.

THE WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

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.

IMPAHLA ENTSHA.

...

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingunuqula na ngenye,

CHURCH SQUARE, E-RINI.

UMBULALA ...

UMBALEKILI ...

UMHOWANTS WESIKLAKHI

(Sandicetion of Elinahle.)

UKATIETSILA (Anthouesma...)

UMOMHLOBI WASE INDIA

(Indian Tonic.)

UBOQI (Magic Healer.)

IBUDISA (Disinfectant).

UMOMPTAKA (The Wonder).

...

Abantu ... JAMES SHAW ... e Natal, e Free State, e Transvaal, nase Indiya.

Amayeza ka Cook Abantsundu.

...

G. E. COOK, Chemist,

E QONCE.

KWA G. WEITAKER ...

BANTSUNDU!

NINGAYITENGA kaloku ngo sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. Torrend, S. J. Bhaya i ndawo zayo le ncwadi siyakucasulula u kuteta kwenu, siti e zinye i ndawo siyakufundisa o kwa Mangesi. Le ncwadi iso kusuzwa

E Rini (Graham's Town)—kwa T. and G. Sheffield, Eastern Star Office.
E Qonce (King William's Town)—kwa W. T. Randall.
E Komani (Queenstown)—kwa D. S. Barrable.
E Kapa (Cape Town)—kwa Juta.
E Bayi (Port Elizabeth)—kwa Impey, Walton & Co.
E Tinara (Uitenhage)—kwa H. W. Bidwell.
E Rafu (Graaff Reinet)—H. E. Sandford.
E Dikeni (Alice)—kwa R. Stocks.
E Dodoloro (Dordrecht)—kwa J. V. OBrien
E Ngqushwa (Peddie)—kwa A. C. Bennett
E Sidutyini (St. Mark's)—kwa S. D. Shocke
Kwa na kuso e zinye i ndawo.

Ofun' Onina-Lume.

KUQALA u JOHN, or FONDINI, or BOY, or BUSH, or GAMEDE.—Isotsho, unalo [illegible] u kwi 35 zinedala; wagqi-[illegible] e Bhayi ngo 1886. Onute nzo Danisa umninawe wake. Untsanda ngoku [illegible] wayengati nto-twi ngoku. Ubudala 30. Wagqiliyelwa ngo 1885. Ngeso Mbalesi. Ondiinadisaye makazuxele ku mhlali we Mso.

JOHN J. MLANDU.

Nxesihane, Mount Fletcher,
East Griqualand.

Ku Titshala abafanelekileyo.

KUFUNWA u Titshala [illegible] CLARK MISSION SCHOOL, e Kubusi. Wopale [illegible] ngo 1 April, 1887. Umvuzo [illegible].

W. [illegible], Lutheran Minister.

Stutterheim, 3 Feb., 1887.

ISIKOLO SASE MTWAKU.

K[illegible] [illegible] ngo 24 January 1887.

CHAS TABERER.

AMEHLO!

N[illegible]

[illegible]

E Qonce, 22 Feb., 1887.

[illegible]

[illegible]

Isikolo Sabafundisi, ne Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.

KUKO indawo yamakwenkwe aatsandu kumnabishini oku Kwanda Iuhekile, noku Kwanda Intsimbi—nokwenza Inqwelo, noku Owela, kwesi sikolo

Bhalelani ku

REV. CHAS. TABERER.

Iveki.

I JAJI iyakujikeleza ngolohlobo: e Kalade-kwe 3 March. E Somerset, 7 March. E Nyara, 9 March. E Rhafolo 11 March. E Qonce, 14 March. E Monti, 19 March. E Komani, 23 March. E Dodolore, 29 March. E Alvas, 1 April. E Bekendorp, 4 April. E Kolesbere, 7 April. E Rafu, 14 April. E Tinara, 19 April. E Bhayi, 21 April.

U Mr. W. Peaks [illegible] amafundesi kwa Daliwe [illegible] e Witwatersrand kwelo Golide. [illegible]

Ixhama le Bhayi [illegible] Qonce [illegible] 2 le April le unyo.

U Hon. J. C. [illegible] ngo 11 January [illegible] 2700 [illegible].

[illegible]

U Rev. J. F. N. [illegible]

, Sesifakami kwo kwata entaba. Mayifike kwangoku inaali yomfundi ngumnye we "Isavo." Akuko ntsikelelo akukhotsmo n i. Kukhumbulesi oke.

Anoti [illegible]

Indlaveni yase Kapa [illegible]

Umso [illegible] Jones [illegible] e Vryburg [illegible] u Mr. [illegible]

Adamtc [illegible]

Amameshi [illegible] ne Almanak [illegible]

E Ladysmith [illegible] "St. Mary the Virgin" [illegible]

[illegible] e Barberton ngoku.

[illegible] Natal [illegible] John [illegible]

[illegible]

[illegible]

W[illegible] Mr. Dyer [illegible]

[illegible]

[illegible] ukukulula abantu kulampeto yongonyamelo yamantyi habangela ukuba niauke niobese [illegible] ebhekiselelo akugaqai[illegible]. Uyayifika nalendawo u Mr. Dyer kweli ati "akuba u [illegible] "nto uoke wayekwa [illegible] "nam nto asnonyaksnje kwanje-"ngenyaksnye, [illegible] "ta [illegible] "qalo kalento luyiye ngoku." Kakade [illegible] ukuba [illegible] ukuba amagunya aso nobungowa-[illegible] kuba kupala [illegible] [illegible] e Palamente kwelipeshaya kwe Nelba. Siyavuya ngobakaliso kuba Mr. Dyer ukuyizbahamalala lengxoxo ihlabe njengerawa. Sinosini ngenxa yabazahlope engatandiyo ukuba isipo ssakululeko yolsulo lwase Mangesini isizhamle kunye nabantsundu. U Rev. Mr. Makiwane nye [illegible] Ryena nto [illegible] kabantu abantsundu kasikangela njengeziza [illegible] yo na nokuba bazikangela njengamakaya? Kelendawo e Mr. Dyer akatitizi ukuvakalisa uluvo olahle uti: "Ndiyichase kakulu impato "yoketo lwabamnyama; kuba [illegible] "qonda ukuba [illegible] "lo [illegible] ukuba [illegible] "dala [illegible] "nga [illegible]." Uto u Mr. Dyer [illegible] utinine ngoli [illegible] Buntsundu wati, "Ndilihase kaku-"hi alo Bhunga." Asinamibulalo alungatiwa yenqitileyo singayi-kheliso kwelilanga Iase Qonce ngorhui kumakumya ukude [illegible] kungena [illegible] wasubhwe [illegible] noku kuyika [illegible] [illegible] Kuti [illegible] Transkei [illegible] [illegible] u Qonce [illegible] kwandabo [illegible] bambhlope, kodwa ke pazu koko abalamanga hayingeolise lvoti. Kuyimena ukuba ngoko kuto kusuku amnéndo amhlope asivelayo nasiklebo nabantsundu akangefumaki kutanyelwa nuta amayinik e Palamente, akuko beni woze [illegible] ngalento. Kodwa asicen siyeka ukulwa [illegible] amayolo [illegible] [illegible]

"[illegible] Ngeni, ukhlaimbi imifanelo [illegible] "ngalo [illegible] "hanyiswe ngangokuba, lihkelelwe "ngama Ngoti odwa." Elipepa lase Rini alikuli nkuba elilawi lili "akwangako" liyakuxelwa ngolamina nala lipelelwe lixesha. [illegible]

[illegible]

Uyabhalilisa [illegible]

[illegible]

Sivayaleni kwelo [illegible] "Scotch Leader" [illegible] Mr. Gladstone [illegible] Salisbury. Lord Hartington [illegible] Chamberlain [illegible] Hartington no Mr. Chamberlain [illegible] Gladstone [illegible] Gladstone, [illegible] Gladstone isole,—[illegible] Zinjalo zona [illegible] Mangesi [illegible]. Ekokweta angafika [illegible] ukukhotazwa ngenx' [illegible] nana ntoto ngokwala. Ngumananga [illegible] na le ukuba sakume unqi wase Mangwini?

,

Lise na Bilelaye igabu lakwe Captain Veltman lesuka [illegible] umntu ombonakalo [illegible] ngalwa ngumfundisi, watsha elinye [illegible] ngabo u (Joseph Dukashe) [illegible] nalo kwetiahlwelo, [illegible] igabu. Ubeye u J. Dukashe [illegible] Kwi teacher u Mr. T. Ndwandwa, oyibalo wafumana ukuba ingapezulu kwa Mr., ye[illegible] i teacher. Fan' ukuba [illegible] ingxowa [illegible].

,

Inene [illegible] Le Almanak [illegible] [illegible] Almanak [illegible]. Ukuba [illegible] ayakumana abanoqgondo [illegible] Mr. Jabavu le, uhlanga lungapila, [illegible] abantsundu mautsto [illegible] [illegible] ngendlela [illegible] ipepa lohlanga olumnondo." Kulento sikumbela ngo Amen. Kaipalini ke!

,

Zincko i Almanak [illegible] kule ndlela [illegible] ipepa asinikwe ibhaso lonyaka.

,

Ingxoxo esenzekileyo e Rini (ukubo opeshaya kwe Nciba) zibe ninandi kakulu, kwabonakala ukuba kungakuhle lie lonapi [illegible] Noko lawana elibane [illegible] i [illegible] ngomuye wenu eto [illegible] kwe Nciba oyika [illegible] [illegible] Ingati zifane [illegible] nabantu abalingiloyo. [illegible] kwa Nciba [illegible] [illegible] Jubili, kuba [illegible].

,

Meyela nokungenkwa kwenlolo [illegible] Mr. Moteung [illegible]

[illegible]

,

[illegible]

,

[illegible]

[illegible]

...nzi... —J. M.

INDODA PEZU KWE NDODA.

[ISAAC NOTAUNG.]

Tarkastad, 5 Feb., 1887.

Ndifunde apapeni lomhla we 2 Feb. kumhleti we "Vuki" ingoti enkulu,— inkwenkwana apaya ehlobo, nendoda ebetwa igembama, nanokwenkwana ziebhawe ngumnonhlozi e Kubusi, &c. Ndaqonda ukuba bayi nako ... umhlaba ... [illegible] ... Kwapuke enye ngomhla wokuqala ka February ke, inyatelwa yinqwelo yati tyum entla kwamqata. (c) Kwapuma ... (ngomhla we 5 Feb.) ... (d) Kwapuke omnye umlungwana ... (e) Kwangomhla we 4 ku Ndaza ... [illegible] ... (f) Kwangolwe 4 kulanyanya, kwapuke enye inkwenkwana yo Mxhosa kwakuyo lanqwelo yapule u Ne. (b), yona yapuke ingalo, ibiye esigusheni lilke ikwele, ke ichla ingalo yabambeka entrolini ... Yinile hawaka ke kona! Sitshaswi ngamlandwo nawetu.

Anabantu bapikela ukwapuka ajo kungokwelandelana kwe Cawa, inye kwabamopandie kuka No. (a) i Cawa pambi kwako; kuko lilao elinjengaleyo.

ABALIMI NA BARWEBI.

E MAKENKE.

E GQOBE (Feb. 22).

Ihabile, 1/7 to 2/1 ngekile
Umgubo, 8/6 to 9/- ngekile
[illegible]
Umbona, 1/6 to 1/8 ngekile
Ibaplis, 5/3 to 6/3 ngekhulu
Isonka, 10/ to 20/ ngekulu.

E MONTI (Feb. 19).

[illegible]

E KAPA (Feb. 19).

[illegible]

[illegible]

...ngeli gxeki pambi kokuba umangale ulyumnto.

Ndinge wako,
AKOTI KUYYUMBA.

UMBUZO KUBALIMI.

Ndicoele udincombane endifune ukuba ndiwazingise kumaj wakowetu ngokukhetwa ongabalimi. Ndiyazoka ukuba ukupandalwa kwalesibuno ... ezinzi, okanye ndingakukubazi ... Yintoni na iyeza lokubaluka ... ukuze ukutya kungatshi msinyane? Kutiwa ... ukuze sebenze; ... wakiabe aba bakawo. Akusekuthe nelayane nake ukutya ligala? Ngetemba lokuba ezinzi impendulo endoafumana ngayo lencwadi yetu mandizimele.

Owako futi
NYWAN'ENONANE.

Engwali, January, 1887.

U REV. MR. MZIMBA.

Empqesha, 8 Ndaza, 1887.

Ndiyakumela kuwe Mhleli we Mzo Zabantsundu, kewundincede ufake lamazwi am, ndincedano olukulu kakulu ukuva intsto enje okubamiti kwayo intsto ka Rev. Mzimba iwndanielile enzi entsundu, besicenga nokucinga ukuba kungade kubeko intsto enje ivela kumntu ontsundu, ali umntu ontsundu akafaneleye ... ukunyanzelwa ngengakubona. Lentsto asiyifuni nokuyifuna emapepeni; apa ke ndingazi akamokube matata enokuyiiakazele lentsto ngu Sprigg no Mhleli wakuo Bhulu lowo.

Ndim
[illegible]

Transkei.

(UMTATA.)

IDUTYWA.

Ngamangewizi bokuba kubeko intwana elinyikweyo emafusini anyikenyo kwa Gatyana (Willowvale), nakuba kuko imposhane namazwana akyiwayo—kanjalo lelilaye amo tiyangiwaya.

[illegible]

Ngeti lampuma abantu, noko singatsho ukuti kupele kuti ku. Asoko amandla angazinyeli ..

[illegible]

...ndisengxa ... vundendele.

[illegible]

Uku kwenela ... ndilbelela intgade ... (Kangwaren) ... ewe Dikeni, ... [illegible] ... Kwatsho Mqikela iqele kwa Gova, ama Gova lawo elalawane ... ka, si mayila ... si so Malanvubu ungena elwandle ukuya kwabo bantu. Ngokoke ... mi amane ... kwimela ika Mqikela, ngokuba adili bakangane kubako banie bokuyilwe lomfuwe kakuble. Waneela Uzonnandia kakulu ukuyalela ukuba mayingabiko.

INKOLO KUBATAKATI.

Kusendul' ukusikwa abantu ababini okutiwa bayatakata, omnye ngu Mandhla igama lake, usikwe kwelecala lika Mqikela ngayo leveki ipeso yona, inkomo zake zadliwa zonke ezashumi zimbini eneokomo ezintsato (23) yinkosana ekutiwa ngu Mpikwa igama layo. Omnye ngumfo ka Nocompo omkulu, yona ukwelisele lipetwe ngu Ngwiliso, usikwo kuleveki igqitileyo yena.

UMBULELO NOMSELUNGO.

Ndiyaqela ngombuliso ndikunqwenelela yonke inxikelelo ngalomsebenzi mkulu apoo wona wokulinga ukukanyisela onke amaziko ehlanga elintsundu lwelowetu e South Africa apa.

Native Opinion.

WEDNESDAY, FEB. 23, 1887.

Dr. Berry for the Assembly.

IT is now an open secret that a section of the electors of King William's Town has been in communication with this esteemed and worthy frontiersman with a view to get him to allow himself to be nominated for the seat vacated by Mr. ... [illegible] ... sure to be in the front rank in the House; a highly cultivated gentleman, and an enthusiastic student of current events, he would prove an acquisition to the Legislature. In him, moreover, may be discerned all the elements requisite in a leader of men, and the present seems to be the time for sending a

[illegible]

... His chief recommendation, however, is that he is a thorough-going Border man. On the whole we are satisfied that, in securing Dr. Berry for the seat relinquished by Mr. Dyer, the constituency would by honouring him be honouring itself. We write in ignorance as to whether the worthy Doctor has or has not accepted the invitation of his friends, but we earnestly trust that he will see his way to accede to their request; or he will risk the odium of being regarded for ever afterwards as a mere holiday-politician.

While aware of the sacrifices demanded of professional men who consent to spend a portion of their time in the public interest, we urge, nevertheless, upon Dr. Berry to accept the proposals now made to him, and consent to be nominated for the King William's Town constituency, not only in the interests of the Border and the native population on this side and across the Kei, but on the still wider interests of the Colony at large. The next few years may be critical in our history. The demand is therefore for men of ability and influence—men liberal in their views and strong in their principles. A refusal from Dr. Berry would be a distinct loss at any time, but such a loss would be largely accentuated coming at a time such as the present, when a crisis on our fortunes may be impending.

Editorial Notes.

LOVEDALE has, we think, reason to be satisfied with its work when it draws European pupils from Port Elizabeth, the Diamond Fields and even Cape Town. For the last nine or ten months the eldest son of Mr. ... Solomon—who glories in the name of his revered father—has been ... [illegible]

[illegible]

... with the native ... "they represent the ... of the ..." ... [illegible]

[illegible]

... quadruple the present number of native depositors.

THE Jubilee celebration, (observes the Cape Times) begins early in India, the first act being the release of twenty-five thousand prisoners. This is one of the original methods of Jubilee keeping, and one of the best. We trust that Her Majesty's attention has been drawn to the existence in this Colony of fit objects of such clemency in the prisoners of war, and the prisoners under sentence for political crimes. These men have been sufficiently punished, even though no Jubilee suggested their liberation. But if an excuse is wanted for setting them free it comes from the Queen, and the twenty-five thousand prisoners set free in India add to it an irresistible enforcement. Is Victoria Empress of Indians and not Queen of Kafirs also?

MR. JOHN SHAW, of Fort Beaufort, is one of those practical citizens of which the Cape Colony has reason to be proud. His researches in African native medicines are, we fancy, by this time well known; and through them he has alleviated many of the sufferings of humanity not only in South Africa but also in India and other parts of the world. It is with great pleasure, then, that we congratulate Mr. Shaw on the receipt of the bronze medal and recommendation ... awarded to him by the Indian and Colonial Exhibition for his exhibit of "The Cape Cure" for snake bite; remedies for dysentery; Afrikander for toothache.

THE Natal Legislature having refused to make further provision for the captivity of Langalibalele in the Cape Colony, the Imperial Government has notified that the old chief who is now thoroughly broken down, is to be ... to his own country.

[illegible]

CORRESPONDENCE.

[illegible]

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini no sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. Torrend, S. J. Ezinye i ndawo zayo le nowadi siyakucazulula u kuteta kwenu, siti e zinye i ndawo siyakufundisa o kwa Mangesi. Le nowadi ine kusuzwa

E Rini (Graham's Town)—kwa T. and G. Sheffield, *Eastern Star* Office.
E Qonce (King William's Town)—kwa W. T. Randall.
E Komani (Queenstown)—kwa D. S. Barrable.
E Kapa (Cape Town)—kwa Juta.
E Bayi (Port Elizabeth)—kwa Impey, Walton & Co.
E Tinara (Uitenhage)—kwa H. W. Bidwell.
E Rafu (Graaff Reinet)—H. E. Sandford.
E Dikeni (Alice)—kwa R. Stocks.
E Dodoloro (Dordrecht)—kwa J. V. OBrien
E Ngqushwa (Peddie)—kwa A. C. Bennett
E Sidutyini (St. Mark's)—kwa S.D.Snooke
Kwa na kuzo e zinye i ndawo.

Ofun' Onina-Lume.

KUQALA u John, or Fondini, or Boy, or Bush, or Gamede.—Isotabo, umfo ontsundu onobomi u kwi 56 ubadala; wagqityelwa e Bhayi ngo 1866. Omnye ngu Daniel umninawe wake. Untsundu ngoku kunyayo wayengati ute-tawi ngoko. Ubudala 50. Wagqityelwa ngo 1855. Ngase Bholani. Ondilaudisayo makatumele ku mhleli we *Mvo*.

JOHN J. MLANDU.
Nxotshane, Mount Fletcher,
East Griqualand.

Ko Titshala abafanelekileyo.

KUFUNWA u Titshala ontsundu owafaneleyo umsebenzi, afunelwa i II CLASS MISSION SCHOOL, e Kubusi. Woqala ukufundisi emva ko 1 April, 1887. Umvuzo £42 ngonyaka.

W. BESTE, Lutheran Minister.
Stutterheim, 3 Feb., 1887.

ISIKOLO SASE MTWAKU.

KUKWAKO indawo yomtwana ofundayo kwindla yododane.—Isikolo siyakuvulwa kwakona ngo 24 January 1887.

CHAS TABERER.

AMEHLO!

NDITE ndicand' ekuhle ahashesi apa e Qonce ndaponoa lingacho [illegible] ... [illegible]

DICK NTSANGANI.
E Qonce, 22 Feb., 1887.

NDIBELWE.

NDIBELWE ngumhla ka December [illegible] ... [illegible]

[illegible]

Isikolo Sabafundisi, ne Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.

KUKO indawo yamakwenkwe antsundu kumashishini oku Khanda Ibhekile, noku Khanda Intsimbi—nokwenza Inqwelo, noku Owela, kwesi sikolo.
Bhalelani ku
REV. CHAS. TABERER.

Iveki.

I Jaji iyakujikeleza ngolahlobo: e Koladokwe 3 March. E Somerset, 7 March. E Nyara, 9 March. E Bhofolo 11 March. E Qonce, 14 March. E Monti, 19 March. E Komani, 22 March. E Dodolore, 29 March. E Alvas, 1 April. E Bekendorp, 4 April. E Kolsbere, 7 April. E Rafu, 14 April. E Tinara, 19 April. E Bhayi, 21 April.

U Mr. W. Peeks onezeshe elide etetela amafandesi kwa Daliwe nyafuduka kulowo mzi noinga e Witwatersrand kwele Golide. Yinkunga nolanga abamhlope balemimandla abazinga kwelo.

Ikhala le Bhola elitsandu lase Qonce apa ngati siziwe linqopiseno nelase Bhayi ngomdlalo oagati abeko kwintanka [illegible] nolwe 8 lo April lo unayo.

U Hon. J. C. Davidson, oluanga Mpatiswamali siku Rulumeni kwelilizwe ngapambi kokusmiswa kolonto lwama Sethasi olenga Ngqeqela-Ndikula, ubewhlalo e Hastings pesheya ngo 11 January lo. Ubetaukelo i pension ye £700 ngonyaka kulo Rulumeni wetu.

Kukwako isipango usihi Bagangwadiswa kwandu upahla lwandlu. [illegible] lefa.

Amagama [illegible] ... Mr. Dyer e Palamente [illegible] Dr. Berry [illegible] ... Innes, Wilson [illegible] ... Dr. Berry.

[illegible]

U Rev. J. F. M. [illegible] pesheya kolwandle [illegible] ... ibisand' akuqatywa nge felifu.

*** Sesipakati kwe kwata entsha. Mayifike kwangoku imali yomfundi ngamnye we "Imvo." Akuko ntsikelelo ekukhotamen i. Kukhumbuleni oko.

Abon umntu ongenguye umtati we *Mvo* akuyiboleka umnike endala yanyanga eqgitayo.

Indlavini yase Kapa enga Nose [illegible] ... bulajukhuni indoda yamhlota wada wafa.

Umfo onga Jones ngwetyelwe ukuba [illegible] e Vryburg [illegible] ... Mr. Swanepoel [illegible].

Abantu abamnyama [illegible] ... idayimani. [illegible]

Abanneli belipepa [illegible] ngenaso se Almanak [illegible].

E Ladybrand [illegible] ukuvaliwa ityalikana [illegible] "St. Mary the Virgin" [illegible].

[illegible] amapepa endaba e Barberton ngoku.

Umzekeu wase Natal onga John Gamble [illegible]

[illegible]

Imvo Zabantsundu.

NGOKWESITATU FEB. 23, 1887.

WENER [illegible] Mr. Dyer [illegible] ... [illegible]

[illegible] liaga ukukulula abantu kulampato yongenyamelo yemantyi babangele ukuba ziauke zichase yonke into ebhekiselele ekuguquleni kwempato. Uyayifika nalondawo ka Mr. Dyer kweli ati "ukuba u Rulumente "nauke wayakwa nje akasekwe-"nza nto nanonyakanje kwanje-"nganyakenye, nompanga wesipe-"te mandla sakona ulachasile ugu-"qulo kulento luyiyo ngoku." Kakade ibinga ngum'mangaliso ukulindela ukuba itandwe zimantyi inguqulo, kwanganjengokulindela ukuba zisixhoase ngokwaso, kuba siyasi ukuba amagunya aso nobungewalisa baso buya kupela mhla kungena umteto wokumelwa e Palamente kwelipesheya kwe Neiba. Siyavuya ngobukalipa buka Mr. Dyer akuyixhakamfala lengxoxo ihlaba njengerawu. Sinosizi ngenxenye yabamhlope engatandiyo ukuba isipo senkululeko yolanto lwase Mangesini isixhamle kunye nabantsundu. U Rev. Mr. Makiwane uye njenje ukuyiteolisa lendawo: Eyona nto ilungileyo kubantu abantsundu kuxikangela njengasiw' esipetweyo na nokuba basikangele njengamakaya? Kulondawo u Mr. Dyer akatitizi ukuvakalisa uluvo oluhle uti: "Ndiyichasa kakulu impato "yeketo lwabamnyama; beke ba-"qonda ukuba anibaniki amalunge-"lo afanelekileyo [illegible] ukuba ni-"dala amahlelo [illegible] intla-"nga ezintshini ongatandekiyo." Uto u Mr. Dyer akubonwe ukuba utinina ngeli Bhunga ketiwa lele Bantsundu wati, "Ndilichasa kaku-"bi elo Bhunga." Asinamibulelo ekungatiwa yagqitileyo singayibhekisa kwelilunga lase Qonce egameni lamakowetu ukude liye kungena emagxunyeni wamakwele nomona nolunya, nokoyika izinge, asitetelele. Kuti xa kutetwa ngokuba abantu abamnyama base Transkei bangabagubungela abamhlope kuba kwangosiswa ivoti kulityalwe ukuba nalapa e Qonce [illegible] yangaziwa babe kwangako abantu abamnyama kwabamhlope; kodwa ke peza koko abakwenga bayingcolise ivoti. Kuyinene ukuba ngako konke kuseko amalungelo amhlope aziwelayo nasihlobo sabantsundu ekungafumaki kunyalwa mata amaxylma e Palamente, akuko bani wone asikatase ngalonto. Kodwa asicore ziyeke [illegible] ... "ngumo Ngesi odwa." Elipepa lase Rini [illegible] ... [illegible]

[illegible]

Umhleli [illegible] ... [illegible]

Ekuqaleni kwaleveki [illegible] ... Skotshi ipepa [illegible] "Scotch Leader" ngegama. [illegible] ... Mr. Gladstone [illegible] ... Salisbury, Lord Hartington no Mr. Chamberlain [illegible]. U Lord Hartington no Mr. Chamberlain [illegible] Mr. Gladstone [illegible] ... Mr. Gladstone [illegible] £100,000 imali yokumisa elopepa liteha lendaba. Zinjalo zona ezala Mangesi izityebi. Ziteta zonse. Ezakowetu ungafika zigula zizama ukukhotama ngenx' onemiahlelo nana ntetu ngekwata. Ngummangaliso na ke ukuba uchume umzi wase Mlungwini?

***

Lite xa lidlalayo igubu lekwa Captain Feltman lesuka inene elitsandula Butterworth umntu ombonakalo izele ukuba ngumfundisi, watata elinye inene boys ngubo u (Joseph Dukashe) wabasiba nalo kwezaihlwele, okonguzelela igubu. Ubaye u J. Dukashe wanikela kwi teacher u Mr. T. Ndwandwa, oyibele wafumana ukuba ingapezulu kwa 30s., yanouma i teacher. Fan' ukuba lonto liste ingxowa ezelibezo zombona ngemini.

***

Inene elintsundu elipesheya kwe Neiba liti:—"Lo Almanak imakal' abantu intle. Ongonayo ngumsila-ka-xam. Esi Almanak silunceto olukulu ekulimeni izinto ngezinto. Ukuba amadodana ayakumina ebanengqondo [illegible] Mr. Jabavu lo, uhlanga lungupila, [illegible] ezibakoyo ngendlela zokuxhasa ipepa lohlanga oluntsundu." Kulentetw siqukumbela ngo Amen. Esipejini ke!

***

Zisako i Almanak ezimbalwa kule ofisi [illegible] ... ipepa azinikwa ibhaso lonyaka.

***

Ingxoxo zamadodana e Rini (utaho opesheya kwe Neiba) zibe mnandi kakulu, kwabonakala ukuba kungakuhle ite lempi intsha yageina esezimhlo yada yangamaxego. [illegible] ... [illegible]

***

Mayela nokungenisiwa kwentsto [illegible] Mr. Moteung:—"Ukuba [illegible] ... [illegible]

***

[illegible]

***

[illegible]

[illegible]

Umbhalali ekwa Mlungisi usitie kwe Gouwa sti:—Sixakiwe ngeloonyako esisonihlava kumbona wakupala. Noko wamva siyalandela—kuko konke ukutya okulifiyiweyo. Siaika sili okuiyeni okuhlakulweyo singene, ungati wakukangela ube ukutya kuvutiwe, ngati umbona umagxwala kanti wakusondela upelile sisihlava. Lenio ke iyaquba, umnyaka mbi.—J. N.

INGOZI PESU KWE NGOZI.

[ISAAC MOTAUNG.]

Tarkastad, 3 Feb., 1887.

Ndifunde epepeni lomhla we 2 Feb. kumhlati we "Veki" ingozi ezininzi,—inkwenkwana eyawa ehashini, nendoda ebetwe ngumbane, nenkwenkwana ebulewe ngumashini e Kubusi, &c. Ndaqonda ukuba hayi noko esongozi zisaduane kumzi, kuba eso ke sikwindawo ngendawo. Noko sonke ingozi zilingana ngobungozi bazo, hayi noko nawe uvakuti nqa wakusiva ezi. (a) Kufupi nokupela kuka January kwapuka inkwenkwana yo Mxhosa ikatywe ihashe. (b) Kwapuke enye ngomhla wokuqala ka February lo, inyatelwe yinqwelo yati tyum entla kwamaqala. (c) Kwapuma umpefumlo womntwana womlungu, eyokuqubisa ihashe (ngomhla we 3 Feb.) lambeta ngentloko yalo elikwele wawa wafa. (d) Kwapuke omnye umlangwana kanjalo (4 Ndaza) wapuka lolungo naye njengalowa wapuka ngomhla wokuqala nanjengowokuqala, kwabakuqaka i spider, bawa abanye nodadewabo noxana noko kuko ingozi ayibangako, udade wabo ukuluke ingalo, lowo yena ngqoro walengalenga unileose waka foro. (e) Kwangomhla we 4 ku Ndaza ihashe lakhela usana lomlungu, ubudala balo bumayalana nomnyaka omnye. Iwakatywa ezimbanjeni. Hai ingozi ezisililayo apa kulomzi wase Tagayo ukuba nimzi kwazo! (f) Kwangowe 4 kulonyanga. kwapuke enye inkwenkwana yo Mxhosa kwakuyo inqwelo yapula u No. (5), yona yapuke ingalo, ibuya engushenl lake lawela, ke isilila ingalo yabambeka ezirolini zenqwelo gobo yapuka. Yinlis kangaka ke kona! Sixhaseni ngamitandazo mawethu.

Abahenta bapikela ukwapuka nje kungokwiandelania kwe Cawa, inyo kwabangapandle kuka No. (a) i Cawe pambi kwake; nako ilse alisijongileyo.

ABALIMI NA BARWEBI.

E MARAKENI.

E QONCE (Feb. 22).

Ihabile, 1/7 to 2/1 ngekala
Umgabo, 3/6 to 7/ ngekala
Amazimba, 2/6 ngekala
Umbona, 1/4 to 1/3 ngekala
Itapile, 2/6 to 4/6 ngeagxowa
Inkuni, 15/ to 20/ ngefara

E KOMANI (Feb. 19).

Inkuni, 17/ to 27/ ngefara
Umbona, 3/ to 3/6 ngekala
Itapile, 3/6 to 8/6 ngeagxowa
Ihabile, 2/9 to 3/3 ngekala
Umgubo, 7/ ngekala

E MALANGENI (Feb. 18).

Inkuni, 15/ to 23/3 ngefara
Amazimba, 7/ ngengxowa,
Umgubo, 3/6 to 18/ ngengxowa
Umbona, 5/6 to 7/ ngengxowa
Ihabile, 1/ to 2/3 ngekala
Itapile, 2/6 to 6/ ngekala
Amazimba, 7/6 to 9/ ngengxowa

[illegible]

Umbona, 7/6 to 3/ ngekala
[illegible]
[illegible]

[illegible]

[illegible] kwezindawo ezikude zonke ... kubonisa eziwe elikade linanekuba ngapesi kwemendla ale ukubambe kuwamba andani. Iko kalwa ke into ... [illegible] ... amanga ... Sipa ... ... engele walanga ... ... eziyo kuwe Mpendu angaku vuli ... [illegible]

[illegible]

[illegible]

Ndiyatemba nawe Mr. Editor akuyi kufane ukikatwe ngesineyadi eliongaiayo ... sika Mr. Brownlee yoxwaiyiswa kukwazi into ezimbini or 2, 1, Gioza lenye lwake ngomniw omnyama akutyile ngolanto yama Mpendu. 2, Ukwazi ukube ufana wenela ukuchisas akuyuma yena e Rulumente nesihlebo sazi u Rev. Chalmers nabanye ukube ... 3. Elipepa lako liya ... amapepa ngoaxe yonaya ... ngawo ngawa, ke ngoko wena akuna kunkwantya nokube lignalwa ngaba tyumari abaliwaka ngoku kodwa na bebe ngali gxeki pambi kokuba umangale utyamso.

Ndingo wako.

AKUYI KUTYUMZA.

UMBUZO KUBALIMI.

Ndicede ndiuombuzo andifuna ukuko ndiwuningise kumzi wakowetu ngokukodwa ongabalimi. Ndiyatemba ukuba ukupendulwa kwalombuzo kowuyiza into eninzi, okanye ndingakakatesi umamzotu. Yintonina iyeza lomhlaba elingxowa ukuze ukutya kungatshi malayane? Kutiwa masiwagalele umgquba amasimi ukuze achume; umgquba ke wona wenza umhlaba ube buxowa. Akusekutshe msinyane naka nkutya ligala? Ngetembe lokuba zininzi impendulo endoxifumana ngayo lencwadi yam mandiximisele.

Owako futi

NTWAN'ENONANE.

Emngwali, January, 1887.

U REV. MR. MZIMBA

Emgqesha, 8 Ndaza, 1887.

Ndiyatumela kuwe Mhleli we *Mvo Zabantsundu*, kawundincede ufake lamazwi am, ndinodano elukulu kakulu ukuva inteto enje ukubambi kwayo inteto ka Rev. Mzimba iwudanialo umzi oniuntsundu, besingazingi nokucinga ukuba kungade kubeko inteto enje iveta kumntu ontsundu, ati umntu ontsundu akafanelwa zinto zelizulo, ufanelwe ukunyanzelwa njengekoboka. Lentato asiyifuni nokuyifuna emapepeni; apa ke ndingati akasokuba mutsu anokuyifakazela lentote ngu Sprigg no Mhleli wama Bhulu lowo.

Ndim

HLAS'IMFENE.

Transkei.

(UNTAMBINANI.)

IZILIMO.

Ngamagowizi nokuba kubeko intwana elinyiweyo emafusini anyakenye kwa Gatyana (Willowvale), nakuba kuko impontshano namoramza atyiwayo—kanjalo isihlava naso siyatyikitya.

UBUSHA.

Ngati basapumlo abantu, noko singatsho ukuti bapele kwati lu. Aseko amasalela-mingxunyeni njengo ayesi.

UBUKHILA.

Amamgesi eli kuyabonakala ukuba ayeyika ukuburamese (umagwlo) utywala kuke imantyi no Captain Blyth aniyifokatiei indoda nokuba ... ingxoa ... Captain ... Unga u Captain Blyth angapila kude pakati kwetu.

[illegible]

Koko imantyi ... ukuba ngonam yokubiala kade ... ukahile bidawo pase. U Capt. Blyth no Kulumente ... [illegible]

[illegible]

Nako intaio enkulu engabonakala ukuba iyande, okutiwa imantyi ... sigwato wisaiyela ngokufuna ukubona ... ukuba kona kalangala. Nako nasigingo ... ngokuba ... ukuba ekutshwa kuyapelo ... ezikunangeyo ... [illegible]

[illegible]

AMANQAKU NGENGQAKAMBA.

Mna ndiiti ku Bokileni ngokuva kwimbenda ezi akowabo anihambe apa Emsinvubu—ndendiba iaani ... bakowana ... (1,800), wati yena ... engelo ... kwalowo ... amakulu amahlanu ... [illegible]

INGOKAPEWA.

Ukukwazela kuladodalo ndibuleia imigodu eyenziwe ngu Mgaile (Hargreaves) umfundisi u Dr. Stewart wase Dikeni, a Ndalangi wase Kokstad ... ekipaseni ukuba pakati kwa Mangesi nama Mpondo. Ebendile nga ama ekukwana ukuba lomfazwe iyakaliwa ngobenina kuba ... andani sekufe ... amahileni amadoda odwa kwezi aika Nqwiliso. Kwesika Mqikela lyale kwa Gova, ama Gova lawo ... Umzimvubu lo, ... ukuseka ... ni so Mzimvubu ungena elwandle ukuya kwabo bantu. Ngokoke sekufe ameshumi amane amadoda kwiala lika Mqikela, ngokoke adit! bekungasayi kubako bentu bokuytiwa lomfazwe kokubo. Waneeds Umomandia kakulu ukuyalela ukuba mayingabiko.

INKOLO KUBAYAKAZI.

Kusandul' ukusikwa abantu ababini okutiwa bayatakata, omnye ngu Mandhla igama lake, usikwe kwelacala lika Mqikela ngayo lo veki sipele yona, lukona zake zadliwa zonke amashumi amabini anesikonde ezintatu (23) yinkosana skutiwa ngu Mpikwa igama layo. Omnye ngomfo ka Nozapo omkulu, yena ukwelicala lipetwe ngu Nqwiliso, usikwe kuloveki igqitileyo yena.

UMBULELO NOMBULISO.

Ndiyapela ngombuliso ndikunqwenelela yonke intsikelelo ngalomcebenzi mkulu upete wona wokulinga ukukanyiseia onke amasiko ohlanga oluntsundu lwakowetu e South Africa apa.

Native Opinion,

WEDNESDAY, FEB. 23, 1887.

Dr. BERRY for the Assembly. IT is now an open secret that a section of the electors of King William's Town has been in communication with this renowned and worthy frontiersman with a view to get him to allow himself to be nominated for the seat vacated by Mr. DYER. This course was not adopted until each of the local celebrities who are, in the opinion of this section, fit persons to send to Parliament, had been sounded and the proffered honour by each declined. We believe this was done in order to have the parochial views and wishes [illegible] ... [illegible] ... in this Colony (but unknown in Great Britain) that local men ... [illegible] ... [illegible] ... down the Border, he goes without saying that that gentleman is Dr. BERRY himself. As a speaker he is sure to be in the front rank in the House: a highly cultivated gentleman, and an enthusiastic student of current events, he would prove an acquisition to the Legislature. In him, moreover, may be discerned all the elements requisite in a leader of men, and the present seems to be the time for sending a [illegible] ... he has been [illegible] ... —having been mayor of Queen's Town for a number of years—Dr. BERRY must possess in a peculiar degree the ability to cope with local questions. His chief recommendation is, however, that he is a thorough-going Border man. On the whole we are satisfied that, in securing Dr. BERRY for the seat relinquished by Mr. DYER, the constituency would by honouring him be honouring itself. We write in ignorance as to whether the worthy Doctor has or has not accepted the invitation of his friends, but we earnestly trust that he will see his way to accede to their request; or he will risk the odium of being regarded for ever afterwards as a mere holiday-politician.

While aware of the sacrifices demanded of professional men who consent to spend a portion of their time in the public interest, we urge, nevertheless, upon Dr. BERRY to accept the proposals now made to him, and consent to be nominated for the King William's Town constituency, not only in the interests of the Border and the native population on this side and across the Kei, but on the still wider interests of the Colony at large. The next few years may be critical in our history. The demand is therefore for men of ability and influence—men liberal in their views and strong in their principles. A refusal from Dr. BERRY would be a distinct loss at any time, but such a loss would be largely accentuated coming at a time such as the present, when a crisis in our fortunes may be impending.

Editorial Notes.

LOVEDALE has, we think, reason to be satisfied with its work when it draws European pupils from Port Elizabeth, the Diamond Fields and even Cape Town. For the last nine or ten months the eldest son of Mr. Saul Solomon—who glories in the name of his revered father—has been receiving his education at Lovedale; and this Session a young Hope-Jones, a son of Mr. J. Hope-Jones, C.M.G., Under Secretary for Native Affairs, has been enrolled in the institution from Cape Town. [illegible] ... [illegible]

[illegible] ... Transkei and neighbouring territories number a population of about ... natives as against 12,000 whites. The natives are fairly well-to-do. They are prosperous." If they came under this description how can it be said, as Mr. ... says, "they represent the unhappy aspect of the Kafir mind?" The Colonial Secretary proceeds to say, "he was opposed to the idea of representing mere barbarians in Parliament. He was opposed to natives who have no other interest in the country being in full possession of the franchise." Who are these

---

[illegible] ... from the ... regard to it and they were ... to remedy them; but they ... to take the privileges from ... the Colony. They are more civilised than those in the Transkei and may be left with the franchise as they have it at present."

THE annual meeting in connection with the British Kaffrarian Savings Bank was held on Friday evening last. The statement of the transactions of the year 1886 submitted to the Depositors was highly satisfactory. It is gratifying to find, from the report that there are 59 native depositors, representing the sum of £486. The object of the Bank is to afford every industrious provident person in British Kaffraria or elsewhere the means of obtaining perfect security for their savings together with a reasonable rate of interest for the same. That some of the natives have dealings with the Post Office Savings Banks goes without saying. It has only to be more widely known among our people, we believe, that a safe local institution of this kind exists, to at once treble or quadruple the present number of native depositors.

THE Jubilee celebration, (observes the *Cape Times*) begins early in India, the first act being the release of twenty-five thousand prisoners. This is one of the original methods of Jubilee keeping, and one of the best. We trust that Her Majesty's attention has been drawn to the existence in this Colony of fit objects of such clemency in the prisoners of war, and the prisoners under sentence for political crimes. These men have been sufficiently punished, even though no Jubilee suggested their liberation. But if an excuse is wanted for setting them free it comes from the throne, and the twenty-five thousand prisoners set free in India lend to it an irresistible enforcement. Is Victoria Empress of Indians and not Queen of Kafirs also?

MR. JAMES SHAW, of Fort Beaufort, is one of those practical citizens of which the Cape Colony has reason to be proud. His researches in African native medicine are, we fancy, by this time well known; and through them he has alleviated many of the sufferings of humanity not only in South Africa but also in India and other parts of the world. It is with great pleasure, then, that we congratulate Mr. Shaw on the receipt of the bronze medal and recommendation place awarded to him by the Indian and Colonial Exhibition for his exhibit of "The Sure Cure" for snake bite. Besides the dysentery; Afrikanda [illegible]

THE Natal Legislature having refused to make further provision for the captivity of Langalibalele in the Cape Colony, the Imperial Government has notified that the old chief, who is now thoroughly broken down, will have to return to his own country.

IT is gratifying to observe that the Lovedale Almanack for this year is much appreciated. Referring to it the *Frontier Standard* (Cathcart) [illegible] ... [illegible]

CORRESPONDENCE.

[illegible]

[illegible] ... to the ... (as the ... have ... it in ... lion, and for which they (the ...) receive no extra pay; the consequence is that these under-clerks, or interpreters, as they ought properly be so called, do these services for the barest and unfairest sum, and ... expenses in ... without any remuneration whatever, ... that if the ... were ... this ... be done ... [illegible]

The ... to be taking ... [illegible] ... ways that are fair and ... [illegible]

Isaziso sika Rulumente.

IRAFU YOMNYAKA
WE 1886.

BAYA ziswa abantu Abantsundu bom mandla wase Qonce ukuba Irafu yomnyaka we 1886 eli shumi le sheleni ngendlu kufuneka ibhatelwe ngosuku lokuqala ku January 1887. Bonke abantu Abantsundu abazi bhatala ku Mr. Dick ezabo i Rafu mabazise kuye; abamele i Xesi baziso ku Mr. King, abamele u Qoboqobo bazise ku Mr. Verity.

Umnini ndlu ngamnye unikwa ixesha lokuba anga bhatala kwesi situba singaneno komhla wa 31 ku March. Kodwa emva kosuku lwa 31 ku March bonke aba ngeka bhatali iya ku tinjwa impahla yabo, ekwenziweni kwa lonto ke bosebe bhatala ne ndleko ngapandle kwalo shumi le sheleni.

Ngoko bonke abantu baya vuswa ngokubele nange nyameko ukuba balitatele pezulu eli lungelo loku vuswa, basi bhatale i Rafu zabo zezindlu nge xesha eli fanelekileyo, pambi kosuku lwa 31 ku March ukuze bazi mdise kwi ndleko esi nzima ezi bako za kude kwa tinjwa impahla yabo.

W. E. CHALMERS,
Imantyi.

E Qonce, 22 December, 1886.

IMALI YO MHLABA
(QUIT RENT),

E-Kamagwiwe naso Mto

QONDANI.

[illegible]

31 MARCH, 1887.

[illegible]

Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.

Eyona ide yancama ukulunga yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni naso Durban-Street.

Ngoku basilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nasinye into esitengiswayo. Kuledolopu yeyona ndlu ine Nguawa Nengubo zokunxiba ezitshipu nayo yonke into.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba [illegible]

[illegible]

W. A. [illegible]

[illegible]

ISIKULU.

[illegible]

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO
IMINQWAZI
IHEMPE
IZIHLANGU
IZIKAFU NEZIGUBUNGELO
ITYALI
IPRINTI
IZITOFU ZOKUNXIBA

Nesinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla yezo

YUZI .. Egcuwa
Nabwa-Ndabakazi
BEDENI .. Emtata

Kuzakavulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu kunye kanye.

[illegible] elungileyo kanye kwe[illegible] ngayo yonke into [illegible] ngabantsundu enjengokudla, no[illegible] njalo njalo.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

[illegible]

E-QONCE.

[illegible]

[illegible] ezintsha) 3d.

[illegible]

Isitora saso Komani

NGUBO ZOKUNXIBA

Ezilungileyo [illegible]

Kwa

CHUDLEIGH.

Ukangelene ne Town Hall,

[illegible]

XABISO APANTSI KANYE [illegible]

Keleko, Iprinti, Ityali,

I lokwe ezezi tungiwe
Iminqwazi ehongisiweyo
Iqiya ezilumkisa
Imibhalo, njalo, njalo
KWEZA
Madoda ingubo
Ezi suti Zamadoda
Ne Bhatyi ne Ndunja bhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele
Ibhulukwe zokukwela, Ilogisisi njalo, njalo.

Izoti zengubo ezilungenye ezi nzinane zamakwenkwana ezintsha.

Yeyona ndlu isisulu empahleni yoku homba neyoku nxiba apa

E KOMANI.

QONDISISANI !

Ngexesha lokutengiswa ko-

BOYA.

Ikeleko
Ne Printi
Neminqwazi Yamadoda
Iswekile
Ne Kofu
No Mgubo

[illegible] ngaxue xabiso [illegible] kakulu.

Kutengwa yonke into ne Boya.

KWA

W. O. CARTER & CO.

Kwi Bala [illegible],

E-QONCE.

[illegible]

C. A. TAY & CO.,
E-QONCE,

[illegible]

Impahla Yandla Yonke, njalo njalo.

[illegible] YOKUTSHATA YE GOLIDE, nayo NGEZI [illegible]

Ishicilelwe [illegible], u JOHN TENGO JABAVU ngu EXPRESS [illegible], Smith Street, King William's Town.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi ziyakucazulula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Lo ncwadi ino kuzuzwa

E Rini (Graham's Town)—kwa T. and G. SHEFFIELD, *Eastern Star* Office.
E Qonce (King William's Town)—kwa W. T. RANDALL.
E Komani (Queenstown)—kwa D. S. BARRABLE.
E Kapa (Cape Town)—kwa Juta.
E Bayi (Port Elizabeth)—kwa IMPEY, WALTON & Co.
E Tinara (Uitenhage)—kwa H. W. BIDWELL.
E Rafu (Graaff Reinet)—H. F. SANDFORD.
E Dikeni (Alice)—kwa R. STOCKS.
E Dodolo (Dordrecht)—kwa J. V. OBRIEN
E Ngqushwa (Peddie)—kwa A. C. BENNETT
E Sidutyini (St. Mark's)—kwa S.D.SNOOKE
Kwa na kuzo e zinye i ndawo.

Ofun' Onina-Lume.

KUQALA u JOHN, or FONDINI, or BOY, or BUSH, or GAMEDE.—Izotsho, umfo ontsundu onobomi u kwi 56 ubadala; wagqityelwa e Bhayi ngo 1866. OMNYE ngu DANIEL umninawo wake. Untsundu ngoku kanyayo wayengati nto-tswi ngoko. Ubudala 50. Wagqityelwa nge 1855. Ngase Bholani. Ondilandisayo makatumele ku mhleli we *Mvo*.

JOHN J. MLANDU.
Nxotshane, Mount Fletcher,
East Griqualand.

Ko Titshala abafanelekileyo.

KUFUNWA u Titshala ontsundu owufaneleyo umsebenzi, ufunelwa i II CLASS MISSION SCHOOL, e Kubusi. Woqala ukufundisi emva ko 1 April, 1887. Umrumo £42 ngonyaka.

W. BESTE, Lutheran Minister.
Stutterheim, 3 Feb., 1887.

ISIKOLO SASE MTWAKU.

KUKWAKO indawo yentsapo efundayo kwindlu yododana.—Isikolo siyakuvulwa kwakona ngo 24 January 1887.

CHAS TABERER.

AMEHLO!

NDITE ndisand' ukubhla ebasbeni apa e Qonce ndapuma lingaseko nesali nomkala ontambo ue. Litokazi elimfusazana, litiwe cipu kwi ndlebe yase kunene; linequma entungweni yomkono wase kunene; line balana elibu londa esi ngzaleni; nequnyana emhlana ekupeleni kwe sali. Oliboniléyo matumele esi tishini kwa loliwe ku

DICK NTSANGANI.
E Qonce, 22 Feb., 1887.

NDIBELWE.

NDIBELWE ngomhla ka December odluleyo apa ku Tsolo ihashe elibomvu, liminyaka mine liyi "Rantom," linomtshiso ong J.U. itshoba linqunyulwe, nomda esingeni ngase kohlo, nokulayaywa ngamanye. Ondilandisileyo ndomvusa ngokufanekileyo.

J. KUZANE.

NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo mihlanu; linekolo ebanzi ese incam apezulu yekolo leyo yanokutyeka yatyekela kwicala lase kunene. Limentsampa entanyeni kwicala langasekunene, kwasemye esilevini. Itshoba alilide kakulu pofu alinqanyulwe. Alilide acka. Ndipeni amehlo mzi wakowetu.

KLAAS LOTSHA,
c/o DYER & DYER, King William's Town.
14 January, 1887.

KUMA-SINYAHLA.

UMNINAWE ka SINYAHLA owaleka ukuciteka kwemiswe ndikwile apo akona. Ndifuna ama-Sinyahla nama-Sinyahlakazi ayazi konto.

Ndim
HENDRICK SINYAHLA.
Vryburg, Betshuanaland.

Abazelweyo.

MVAMBO.—E Kimberley ngo 25 January, 1887, inkosikazi yakwa Rev. SAMUEL MVAMBO, Beleke Unyana.

TENGO-JABAVU.—E King William's Town ngo 11 February, Umakazinzi wakwa J. TENGO-JABAVU ubeleke Intombi.

Abazelweyo.

NGOAKU.—Ngesuti, ngo 20 December 1886, Inkosikazi yakwa J. J. NGOAKU Beleke UNYANA.

Abatshatileyo.

[illegible]—Ngo 13 January, 1887, ngu Rev. P. Mpinda, [illegible] JAMES CALLAGHAN [illegible] KAMANGA [illegible]

[illegible]

[illegible]

Isikolo Sabafundisi, ne Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.

KUKO indawo yamakwenkwe antsundu kumashishini oku Khanda Ibhekile, noku Khanda Intsimbi—nokwenza Inqwelo; noku Cwela, kwesi sikolo

Bhalelani ku
REV. CHAS. TABERER.

Iveki.

I JAJI iyakujikeleza ngoluhlobo: e Kaladokwe 3 March. E Somerset, 7 March. E Nyara, 9 March. E Bhofolo 11 March. E Qonce, 14 March. E Monti, 19 March. E Komani, 22 March. E Dodoloro, 29 March. E Alvan, 1 April. E Bekesdorp, 4 April. E Kolsbere, 7 April. E Rafu, 14 April. E Tinara, 19 April. E Bhayi, 21 April.

U MR. W. PERKS onezesha elide etetela amafandesi kwa Daliwe uyafuduka kulowo mzi usinga e Witwatersrand kwele Golide. Yinkungu nelanga abamhlope balemimandla abasinga kwelo.

IKHABA le Bhola elintsundu lase Qonce apa ngati sisiva linqopiseno nelase Bhayi ngomdlalo ongati ubeko kwintsuku ezilungelelwe 8 lo April lo uzayo.

U HON. J. C. DAVIDSON, obengu Mpatiswamali zika Rulumeni kwelilizwe ngapambi kokumiswa kolaulo lwama Satlani olungu Nqapela-Ndikule, ubhubhele e Hastings pesheya ngo 11 January lo. Ubesamkela i *pension* ye £700 ngonyaka kulo Rulumeni wetu.

KEKWAKO isipango esibi Emgungundlovu kwemka upahla lwendlu. Ijoni labetwa lizulu lafa.

AMAGAMA akankanyelwa ukuba angabekwa pambi komsi lo wase Qonce kunyulwe kuwo indoda eyakutabata indawo ka Mr. Dyer e Palamente ngawo la—Dr. Berry, wakwa Komani, no Mr. Geo. Blaine, ingwevana engase Gqunube. Amanene amakulu alomzi ake acelwa anjengo Messrs. Baker, Weir, Byrne, Innes, William Hay, awavumanga. Singavuya tina side sigqakadule kungene u Dr. Berry.

UYACELWA umlesi ukuba ayitumele kuyo leveki imali exhasa ipepa.

KUKWEZI mini nje ingqili zabamhlope zimana ukuba nentlanganiso zokucinga eyona nto emayenziwe ngokupatelele esikhumbuzweni somnyaka wamashumi mahlanu ilaula Inkosazana u Victoria. Utinina wona ontsundu?

AMANENE ayenyulwe ngu Rulumeni ukumisa amatye kumda wama Bhulu nama Zulu awugqibile lowomsebenzi. U Malumata (Mr. Osborn) usekwa Magwaza apo uzama ama Zulu ukuba avume ukubandakanywa nelase Natal.

E INDIYA imigcobo ekukhanjazwa ngayo i Jubili yo Mntan' Omhle yenziwe ngolwesine lweveki egqitileyo (17 Feb.) Kutiwa ama Indiya agcobe ngomqolo wonke. U Rulumeni welenwa agqibe kwelokube akulele ababanjwa aba 25,000—isenzo esikwapatelele kulomsebenzi.

KUKO inteto esi ama Bhulu la akwa Zulu agqibe kwelokuba atumele umkosi kwelama Swazi. Elo afuna ukulibandakanya kwelawo. Lomkosi uyakusuka ebesika ungamadoda a 1800 ezhobe imipu nezikoti esi 200, nompako owaneleyo.

ELINYE lamapepa ayintloko endaba lase London, liteti kurakubleni ukuba iyakubako imfazwe enkulu e Yuropa ngo March. Okunene kuko iqela eliwa uxanelweyo ama Frentshi kwelama Jalimani.

IQELA lamadoda apesheya anemali agqibe kwelokuba kwangoku uloliwe osuka kwi Bhayi lase Delagoa eya kwelo Golide. Loloilwe kuya kufunxelwa [illegible] kwisitalo sanyanga esisikhoso. Ngenxa yesisiseta e Rulumeni weli nowase Natal [illegible] ilinge lako Rulumeni. Abeli katyekele kwelokuba kuqatywa loloilwe upalo ngo Colesberg aye e Natali agatyre yi Free State ukuya kwelase Transvaal, owase Natal [illegible] e Free State apo.

[illegible]

KUKO isicaka esiyindoda esilindiselwe i Jaji e Dayimani. Ikude yentongo ibiziwa [illegible] kubalunga [illegible]. Ute akangena [illegible] ezahleka [illegible].

U MR. A. GARDENER wase Cawa ukutshwa [illegible] (ingeyiyo noko eye mfaman) [illegible] yase Kat.

AMAPOKAI ase Kokstad abeto nakwehla [illegible] kwelokuba [illegible]. Kute xa [illegible] zendoda [illegible] kungi [illegible].

[illegible]

U REV. J. F. N. EYRE wase Tshatshi pesheya kolwandle opete ityalike yase Ilkeston, ubhubhe ngebhaqo. Eqangqululwe kubonakele ukuba ubulewe kurazwa livumba lendlu, ibisand' ukuqatywa nge felifu.

*** SESIPAKATI kwe kwata entsha. Mayifike kwangoku imali yomfundi ngamnye we "Imvo." Akuko ntsikelelo ekukhotameni. Kukhumbuleni oko.

ABOTI umntu ongengaye umtati we *Mvo* akuviboleka umnike endala yenyanga ezagqitayo.

INDLAVINI yase Kapa engu Moos enzila kunene ibanjwe ngenxa yokubulala umfazi wayo. Baxabane nge qaga legwada yaqu bulalukhuni indoda yambeta wada wafa.

UMFO ongu Jonas ugwetyelwe ukuxhonywa e Vryburg kwela Bahlambeli ngokubulala u Mr. Swanepoel kwelozwe. Omnye uzimele akakafunyanwa. Amangqina ati wayenza lonto ibe ngumkake nonyana wake.

ABANTU abamnyama baziba kakulu ngoku idayimani. Bakolisa ukunikwa iminyaka ngamitatu namine entolongweni, noko abayeki.

ABAMKELI bolipepa abangenasikweliti bengenazo ne Almanak mabaxele bazitunyelwe.

E LADYBRAND kwelama Bhulu kusand' ukuvulwa ityalikana ekutiwa yi "St. Mary the Virgin" yakelwe abantu abamnyama.

SELEMATATU amapepa endaba e Barberton ngoku.

UMLUNGU wase Natal ongu John Gamble upambi kwamatyala ngokubamba intwazana yom Sentelina eminyaka ilishumi, engzamele ulubi.

UKUMKA komhla ngom-Vulo odluleyo (Feb. 21) kwintlanganiso ebise Mgqakwebe ingu Rev. C. Pamla obleli ngapambili, kuxoxwe nge Jubili ye Nkosazana, kwagqitywa kwelokuba bonke abantu mabahlanganisane ezikolweni ngosuku oluyakumiswa kamsinyane, benze izidlo nemigcobo emikulu yokdvuyela lomnyaka we Nkosazana u Victoria. Kutunyelwe kuyo imitandazo nge:—Pasi, Itaitile zemihlaba, Utywala, nanga Babanjwa abagwetyelwe nzima.

U NOMVUMVUZELA (Mr. Bartholomew) wase Ngqushwa unomhlaba omhle aza kuwutengisa ngo March lo uzayo.

SITE isicakazana sase Tinara sizahamba siqanla amakiwane esitiyeni somntwana womlungu waso cabona ngenkawu zeyomele esiqulubeni somntwana. Samtata sambeka emagxeni, yatsibela kuso inkawu yasiluma entloko, sayiti nqo ngomqala sayibulala. Nakusilumkela inkawu.

Imvo Zabantsundu.

NGOLWESI-TATU FEB. 23, 1887.

U Mr. DYER, M.L.A., no Melo lwase Transkei.

WENZE inteto u Mr. DYER Emtata eyakugabula inkungu zokungaqondi kwabanye kulengxoxo ingokumelwa kwezwe elingapaya kwe Nciba e Palamente. Lengxoxo inkulu bekungaba luncedo kekwako ezinye iziteti eziyixoxayo. Obubungqungqungu bokungaqiniseki kweyona mpato imiyo yelipesheya kwe Nciba, kutyafisa abantu ukuba bangaqubeli pambili ekwenzeni imisebenzi emikulu. Lonto ke bekufuneka ilungiswe kamsinya lizokukululeka lonke elazwe liqubele pambili. Pakati kwenteto yake u Mr. DYER ute:—

Intsebenzo yomntu ngamnye okwelase Maxhoseni yayama paza kompesheya kwe Nciba. Lite elonene libakokileyo, nakubandingabileli pakati kwenu, ndiceloko ndaba nonkatalo enkulu ngalo mimandla kwanjengomaye wenu, kuba njengokuba ndiyindoda yomsebenzi nje ndibakatelele kakulu abantu abantsundu, nomaqwano wam ngowokunga bangachama.

Ke siyifaka ngamanye amazwi lenteto iti, [illegible] izibhaxa ze Mississippi ibe yintonina ke? Lamazwe angapesheya azizibhaxa zelase Maxhoseni—engati ekoakabiko lisenke Litshone i Qonce. Into eyakwenzelwa xa lawamazwe achume kakuba kulungiswe impato yawo ifundwe yaziwe inyanyekelwe. Ingabile ke ukwenzeka lonto xa abantu bawo bengakuleskile ukuba babo nezwi empatweni yabo. Yena abaya bazalwana bangabona baninzi e Palamente abangeke bayivume ukuba yenziwe lomfanelo kuba bona bezintshaba ezafungayo ze *rooinek* ne *skepsel* intlobo ke ezo ezini kweiapesheya kwe Nciba. U Mr. DYER ucinga ukuba nantwana abangayifumanayo ingaveliswa kukuba bamanyane bonke basebenza ngokuvana. Liti ilungu lase Qonce "kuba noti ukuze niyifumane into eniyiseadayo nisebenze niyimbumba." Okwako u Mr. DYER akusetamba ukuba i Transkei iyakufumana amalungu akayisela e Palamente abalingeneyo ububenzi bayo. Alabalinga ukukulula abantu kulampato yongonyamelo yemantyi babangele ukuba zisuke zichase yonke into ebhekiselele ekuguquleni kwempato. Uyayifika nalondawo u Mr. DYER kweli ati "ukuba u Rulumente usuke wayekwa nje akasokwenza nto nanonyakanje kwanjenganyakenye, nompunga wezipata mandla zakona uluchasile ugu-qulo kulento luyiyo ngoku." Kakade ibinga ngum'mangaliso ukulindela ukuba itandwe zimantyi inguqulo, kunganjengokulindela ukuba zizixhome ngokwazo, kuba ziyazi ukuba amagunya azo nobungewalisa bazo buya kupela mhla kungena umteto wokumelwa e Palamente kwelipesheya kwe Nciba. Siyavuya ngobukalipa buka Mr. DYER ukuyixhakamfula lengxoxo ihlaba njengerawu. Sinosizi ngenxenye yabamhlope engatandiyo ukuba isipo senkululeko yolaulo lwase Mangesini isixhamle kunye nabantsundu. U Rev. Mr. MAKIWANE uye njenje ukuyitsolisa lendawo: Eyona nto ilungileyo kubantu abantsundu kuzikangela njengesizw' esipetweyo na nokuba bazikangele njengamakaya? Kulondawo u Mr. DYER akatitizi ukuvakalisa uluvo oluhle uti: "Ndiyichase kakulu impato "yoketo lwabamnyama; beke baqonda ukuba anibaniki amalungelo afanelekileyo zenazi ukuba nidala umahlulo owahlukanisa intlanga ezimbini ongatandekiyo." Ute u Mr. DYER akubuzwa ukuba utinina ngeli Bhunga kutiwa lela Bantsundu wati, "Ndilichase kakubi elo Bhunga." Asinamibulelo ekungatiwa yegqitileyo singayibhekisa kwelilungu lase Qonce egameni lamakowetu ukude liye kungena emngxunyeni wamakwele nomona nolunya, nokoyika izanga, asitetelele. Kuti xa kutetwa ngokuba abantu abamnyama base Transkei bangabagubungela abamhlope kuke kwangeniswa ivoti kulityalwe ukuba nalapa e Qonce mhla yangeniswa babekwangako abantu abamnyama kwabamhlope; kodwa ke pezu koko abakazange bayingcolise ivoti. Kuyinene ukuba ngako konke kuseko amadoda amhlope asivelayo nazihlobo zabantsundu akungefuneki kutunyelwa mntu umnyama e Palamente, akuko bani woze azikataze ngalonto. Kodwa asisoze siyeke ukulwa nokuchasa amayelenqe anjengeli lenziwa lipepa lase Rini i *Journal* ukuba "umelo ebandla ma-"lwabiwe njengokuma kwezizwe "ezintsundu kuze okwangoku ama-"lungu acaciswe ukuba abe ngama "Ngesi, mhlaimbi imfanelo yelu-"ngelo lokunyula amalungu lipa-"kanyiswe ngangokuba lifikelelwe "ngama Ngesi odwa." Elipepa lase Rini alixeli ukuba elilizwi liti "okwangoku" liyakuxelwa ngobanina mhla lipelelwe lixesha. Eli yelenqe lenzelwa ukutomakalalisa ama Bhulu, ayazi yona i *Journal* ukuba ama Bhulu la zimbabala zolwantunge akangefumane akobliswe ngokugqutyelwa ngomququ emehlweni. Into wona azama yona kukuliguqula lonke elilizwe libe lelawo alipate ngemiteto yawo. Kungafanelana abantu abamnyama sebeposwe bonke elwandle njengo JONA wento zolaulo akungencedi nto, akangeneliswa ama Bhulu. Kona ngoku la Palamente iyintoni iyintlekisa nje, pezu kokuba kungeko nesitunzela somntu omnyama esaka sayidubaduba. Into yona yile—noko ngati kute cwaka nje, ngaselo li ehe.

Impawana.

Ulutsha lwase zikolweni ngeke lusifune, xa ingwevu zakowetu zityalaselayo ukuteta ngalo. Akumazu mkulu eite kuyo lemiqolo, tina okwezetu izigu sifumana isininzi samadodana afondisiweyo singanyanisekile kumadinga esiwenzayo. Sitsho ngoko sikubonayo kwindlela ezinjengokuhlaulwa kwesixhaso sellpepa. Yenjenje enye yamadoda amakulu ohlanga ibhekiselele kwintanga entsha yomzi ekowo:—"Ndifikile kumsela omabini, nangakwelakwa Lizwi nangakwelakwa Rulumente, ukuhlanganisa imali—inkatazo ngokukodwa *kolu lutsha lwase zikolweni.* Awu! inkatazo useapo olufundisiweyo. Ngabo ke kwaye ababantu nteta ngabo abamkela ipepa. Asingabo nabantu. Bandixakile." Lomnumzana besimcela ukuba abe ngumbati mali ye *Mvo* kwisitili sake. Hina, mpindini, intsha yase zikolweni! Siti, kaningenzase; nini kamba abamkuba nabantu abantsundu bele nalayaka iqalileyo. Xa noba ngabantu abayakutlalaa ukuxhasa amabandla, asadla zabo, nomsebenzi yohlanga abe [illegible]? Kaziikangelise mna.

Umbhaleli uti:—"Yaleza kubamkeli be *Mvo* ukuba mabazibandeze izi *Mvo* bangababoleki ukuze beve into embi—bazitabatele." Niboba niyeva ke nina bali ngazelela ukwandiswa. Le mboleko ngepepa ikoyo ngoku ilibopo k[illegible] ba lingabinakuxaseka. Izwi **igiswa**lumkileyo lanele.

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Ekuqaleni kwalonyaka kumiswe kwelama Skotshi ipepa elitsha lendaba eliyi "Scotch Leader" ngegama. Kuqale kwahlukana umzi usahlulwa ngulomelmbi wama Ayilishi ukuba anikelwe igunya lokuba abe nolaulo lwawo. Ngumnumzana ongu Mr. Gladstone neqela elikulu isiteti selo kambe oti mawayinikwe lomfanelo; ngelinye icala, elikucasileyo oku, kumi amanene ango Lord Salisbury, Lord Hartington no Mr. Chamberlain namaqela awo. U Lord Hartington no Mr. Chamberlain ngamadoda ayengamapakati amakulu ka Mr. Gladstone ngapambili acitwa lelipike emva nebato. Ipepa elikulu lendaba lama Skotshi i *Scotsman* belisakuba ngumlomo wama Gladstone, lito nalo ngenxa yelipike laqetuka. Yiyo lonto ke kumiswe eli litsha zizinonopa zelika Mr. Gladstone icala,—zatsho zarola £100,000 imali yokumisa elopepa litsha lendaba. Zinjalo zona ezela Mangesi izityebi. Ziteta zenze. Ezakowetu zingafika zigula zizama ukukhotama ngenx' enezisholenana ntatu ngekwata. Ngummangaliso na ke ukuba uchume umzi wase Mlungwini?

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Lite xa lidlalayo igubu lakwa Captain Feltman lesuka inene elisisandla Entlambe umntu ombonakalo ixela ukuba uzalwa ngumfundisi, watata elinye lama boys ezubu u Joseph Dukashe) wahamba nalo kwezizihlwele, ekongozelela igubu. Ubuye u J. Dukashe wanikela kwi teacher u Mr. T. Ndwandwa, oyibale wafumana ukuba ingapezulu kwa 30s., yancuma i teacher. Fan' ukuba lonto iteta ingxowa ezisibhozo zombona ngezimini.

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Inene elintsundu elipesheya kwe Nciba liti:—"Le Almanak imabal' abomvu intle. Ongenayo ngumsila-ka-xam. Ezi Almanak ziluncedo olukulu ekulimeni izinto ngezinto. Ukuba amadodana etu ayakumana ebanengqondo ezinjengoka Mr. Jabavu lo, uhlanga lungapila, nomzi ontsundu mautete fati ezintlanganisweni ezibakoyo ngendlela zokuxhasa ipepa lohlanga oluntsundu." Kulenteto siqukumbela ngo Amen. Ezipajini ke!

***

Ziseko i Almanak ezimbalwa kule ofisi zilindele amagama angena kutsha ekwamkeleni ipepa azinikwe ibhaso lonyaka.

***

Ingxoxo zamadodana e Rini (utsho opesheya kwe Nciba) zibe mnandi kakulu, kwabonakala ukuba kungakuhle ite lempi intsha yagcina esosimilo yada yangamaxego. Noko izwana elibana eningafanele kulisebenzisa madodana awaxoxa izinto, leli, elitetwe ngomnye wenu ote amapesheya kwe Nciba oyika ukukatswa, elozwi ligxeka izipata mandla zalapa, ingati zifane zikatse nabantu abalungileyo. Nati mapesheya kwe Nciba siyawazama amalungelo etu, ningasideli kakulu noko mhlambindini wakuti, singavuya hicinge into ezakwenziwa ngontsundu wonke, ngexa le Jubili, kuba ingati sikululekile ukwenza into.

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Mayela nokungeniswa kwenteto yesi Sutu epepeni uti u Mr. Motaung:—"Ukuba lento ipepa yinto enokutwala inteto ezintatu nditemba isi Sutu ukuba siko *Emveni* ngebebaninzi Abesutu abayamkelayo; ngokuba nangoku bayaylitanda abanye *Imvo* le, bakohlwe lulwimi, inteto ibanqabele. Abesutu luhlanga lwakowetu lwakwa Mkatshani. Bayalitanda ipepa elipuma kane ngenyanga. Ipepa lase Lusutu nam ndiyalamkela, kutetwa ukuba landiswe kuba lincinane *too much*, enye into lipuma kube kanye ngenyanga. Lonto ke tina iyasiririzisa. Ingati *Imvo* le ike yafaka isi Sutu ungabona ungafumana i *subscribers* ezininzi.

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Amaqaba ngumhlambi onenkolo yokuba umntu ogqobhokileyo lí otololo legwala elingasenako nokuzihlanganisela intonga. Kuko umzi ongamaqaba ononyana mnye ogqobhokileyo: kute ngenxa yalenkolo amadoda alomzi abonakala efuna ukudlala ngalo elikolwa. Linyamezele lanyamezela lada nalo lapanga ezintongeni—ayifumana amaqaba *ibhakleyi* isachumo ngokokuya lendoda ibingeka gqobhoki. Ibuziwe libandla, yazitetela ngeliti *kade* iyinyamezele ingcikivo yabahedeni; *kude kuyo kwakanya ukuba* u Satana imgxote ngomnye u Satana. Gquzu ukulileka intlanganiso. Yamkulula *kuba* yoyiswa buciko bomzalwana owasilinganisayo isenzo *sake* nobuhlungu benyoka obunyangwa kwangobuhlungu. Sisati tina ayiwakumbulanga intlanganiso amazwi Enkosi ati, "Angatinina u Satana ukukhupa u Satana?—*Mark* iii. 23.

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Baninzi *kubalesi be Mvo* abacinga ngokuba bayawazi umsebenzi wokulungiselela indaba zekoranti ngapezu kokuba aba baupeteyo ngoku—ngobizo lwe nkosi sitsho tina — bowazi. Ongafumana *ke* inxenye yalamafilosofi ibhalela *kubahleli* bendaba ukubafundisa eyona ndlela emabaqube ngayo umsebenzi wokuhlela. Masiti *kwasentloko*, siyabulela *kakulu kwaba* Gamaliyeli betu. Kwimfundiso yabo kudla ngokubako indawo ezibanga ukuba sincume. Ezinjengokuba ati omnye:—"Uwuqumbiso *kunene* umzi wase Port Elizabeth ngokungayifaki epepeni ingxelo yomdlalo omkulu we bhola. Kuyabonakala ukuba akuyise-so into endiyitumela kuwe njengecebo, kuba andiqali kukutyela ukuba *wonke umzi uyazinandipa kunene ingxelo zemidlalo ye bhola.*" Kanti lelixa ati omnye "amadoda amakulu alomandla ayakhalaza kanye yindlela ezilungiselelwa ngayo indaba ze *Mvo. Imvo iklala yazaliswa zingxelo zemidlalo yebhola into engeyakulonto,* ingxelo zase Weslie nezinye indaba ze Lizwi." Kanti ke owase Weslie, nabatumela eze Lizwi bakwancelroro ngokungafakwa kwazo indaba zabo. Oku kusifundisa ukuba akuncedi luto ukuzamela ukukolisa wonke umntu, ngokoko sisakuhamba siziwa sivuka kumendo wokuquba lomsebenzi siwupatisiweyo ngapandle kokuzamela ukwanelisa iqela elitile—siyakulungiselela *bonke*. Bona ubuncinane bepepa busisitukutezi. Yabeke amawetu ezindweseshi qa.

***

Kwaba bakalaza ukuti indawo igqitywa yibhola into abati bona ayinamsebenzi, asisokuyidwelisa imisebenzi yebho-

Imvo 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, FEBRUARY 23, 1887. [No. 120.

Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizitengele Impahla

Yitini Gxada kwisitora se Ngubo, njalo, njalo, so

DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo ontsundu alungiselelewe ngocoselelo.

☞ *Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.*

YIZANI KUZIBONELA NGOKWENI.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelele kwi Bashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—xa umntu ebehliwe libashe elingwevu nokuba sesinye isifo.

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Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumbi nye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Indlu Yamayeza.

LO ogama lise zantsi unqwenela ukwazisa abantu banga pesheya kwe Nciba ukuba ngoku uli Gosa lo B. G. LENNON & CO. (abona bangenisi mayeza bayi ntloko e Koloni) unokuba tengisela amayeza ngama xabiso ase Dolopini. Nelinjanina nalipina iyeza liko, okanye linoku fumaneka ngexesha elifutshane. Kanilinge umxube ka B. G. L. we Fiva (cesina) ongekoyiswa. Imali inqabile ke kunga banjiswa nge gusha ne bokwe nenye impahla ilinganiselwe ixabiso layo. Elona gosa likulu e Transkei, ngu

P. H. POTTER.

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ITYALI ZETU ZOBOYA, zitsala igazi.
ITYALI ZETU EZILUFIFA, zipandla ilanga.
INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nontyantyambo nezigqubutelo ngamaxabiso apantsi kanye.

INGUBO ZOKUTSHATA, ZEKABA ZIYASIKWA ZITUNGWE.

IKELEKO, ILINZI, IPRINTI, SINTLOBONTLOBO ZELOKWE ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETISO ngu FOLOCOKO.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,

E-RINI.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yaliwa kakulu ngumninlwo, ngenxa yoku ungqinelana 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 ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukutumma kwe oka, nezinye intsha.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izifo ezikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, nezo bunzi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyena mpilisi wamehlo abulalayo.

UMGEDI ORABAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, lcesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa uKuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilungo kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonda njalo njalo.

IGUDISA (Emolientine).
Into elungo kunene etanjiswayo ebenza bubobuhle uugudo ubuso.

UMGUTYANA (The Powder).
Lisetyenzisiwa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhotilana nezitofilana ngenzinye, eziti zakulundelwa ngokufezekileyo angazo aungapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Iqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye ngo bhokisi nange Bhotilo 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. Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, Esq.

I kaya lawo e Port Beaufort kwa Nozgala.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangeliso lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika
COOK Iyeza Lokukohlela (Lingamafuta).
1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lopalo.
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.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

KWA G. WHITAKER, kwavenkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

la, siyakwalata into ibe 'nye esetyenzwe yiyo ezinye zobuye zikanye ngokwazo kwaba. ngekaboni. Tina kwelilizwe akuseko madabi amakwenkwe, kuba udumo lwawo lokalwa nobugqisa alufumana ebholeni. Umntu [illegible] emblateni apa uneentwana yomnq[illegible] nga angavakala ngayo, intwana ekoyo [illegible] kuti yibhola le kuba singenazinto zakuq[illegible] itisa intlalo yetu.

***

Imbangi yokunqaba kwemali erolelwa Imvo ekusoloko kukalwa ngayo siyibona tina ikwase bantwini ngokwabo; abazilahlelanga kuyo. Kuledolopu sihlala sabona inxila lifunisa ugemiqagi yenkuku lisiti alinakuwutengisa ngapantsi kweshelenl umnye. Okunene ude ayifumane lomali. Kanti ke uzondelele utywala. Nalo ke iqinga wena uswele imali ye Mvo. Fuya inkuku, uz' uman' utengisa imiqagi emitatu, uyitumele lomali—yiba nesikukukazi se Mvo esizalela yona, akusokukatazeka kakulu. Abanye bangadela xa siteta ngenkuku; ukubaqondisa ubunyaniso balonto singalata kwindlu yetyalike yase Nqwebebeni (Horton) eyintloko ngobuhle naugokomelela kwizindlu zetyalike zabantsundu kumhlaba wase Ngqushwa wonke yakiwa ngenkuku. Kanizilinge ke. Yibani ngamanxila Emvo.

***

Umbhaleli okwa Mgagasi entla kwe Gcuwa uti:—Sixakiwo ngalomnyaka asisosihlava kumbona wokuqala. Nako wamva siyalandela—kuko konke ukutya okulinyiweyo. Sisuke siti ekutyeni okuhlakulweyo singeno, ungati wakukangela ube ukutya kuvutiwe, ngati umbona umagxwala kanti wakusondela upelile sisihlava. Leno ke iyaquba, umnyaka mbi.—J. N.

INGOZI PEZU KWE NGOZI.

[ISAAC MOTAUNG.]
Tarkastad, 5 Feb., 1887.

Ndifunde epepeni lomhla we 2 Feb. kumhlati we "Veki" ingozi ezininzi,—inkwenkwana eyawa ehashini, nendoda ebetwe ngumbane, nenkwenkwana ebulewe ngumashini e Kubusi, &c. Ndaqonda ukuba hayi noko ezongozi zincinane kumzi, kuba ezo ke zikwindawo ngendawo. Noko zonke ingozi ziiingana ngobungozi bazo, hayi noko nawo uyakuti nqa wakuziva ezi. (*a*) Kufupi nokupela kuka January kwapuka inkwenkwana yo Mxhosa ikatywe lihashe. (*b*) Kwapuke enye ngomhla wokuqala ka February lo, inyatelwe yinqwelo yati tyum entla kwamaqata. (*c*) Kwapuma umpefumlo womntwana womlungu, eyokuqubisa ihashe (ngomhla we 3 Feb.) lambeta ngentloko yalo elikwele wawa wafa. (*d*) Kwapuke omnye umlungwana kanjalo (4 Ndaza) wapuka intungo naye njengalowa wapuka ngomhla wokuqala nanjengowokuqala, kwabukuqeka 1 spider, bawa abanye nodadewabo nosana noko kubo ingozi ayibangako, udade wabo ukutuke ingalo, lowo yena gqoro walengalenga umlenze wake *toro*. (*e*) Kwangomhla we 4 ku Ndaza ihashe lakaba usana lomlungu, ubudala balo bumayelana nomnyaka omnye, lwakatywa ezimbanjeni. Hai ingozi ezisihlelayo apa kulomzi wase Skapu ukuba ninzi kwazo! (*f*) Kwangolwe 4 kulenyanga, kwapuke enye inkwenkwana yo Mxhosa kwakuyo lanqwelo yapule u No. (*b*), yona yapuke ingalo, ibuya ezigusheni ilike ikwele, ke isihla ingalo yabambeka ezireilini zenqwelo qobo yapuka. Yinile kangaka ke kona! Sixhaseni ngemitandazo mawetu.

Ababantu bapikela ukwapuka nje kungokulandelana kwe Cawa, inye kwabangapandle kuka No. (*a*) i Cawa pambi kwaba; kuko iliso elisijongileyo.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (Feb. 22).
Ihabile, 1/7 to 2/1 ngekulu
Umgubo, 3/6 to 7/ ngekulu
Amazimba, 2/6 ngekulu
Umbona, 1/6 to 1/9 ngekulu
Itapile, 2/3 to 4/3 ngengxowa
Inkuni, 10/ to 20/ ngeflara

E KOMANI (Feb. 19).
Inkuni, 17/ to 27/ ngeflara
Umbona, 3/ to 3/6 ngekulu
Itapile, 3/6 to 5/6 ngengxowa
Ihabile, 2/9 to 3/3 ngekulu
Umgubo, 7/ ngekulu

E KALADOKWE (Feb. 18).
Inkuni, 15/ to 35/3 ngeflara
Amazimba, 7/ ngengxowa
Umgubo, 9/6 to 12/ ngengxowa
Umbona, 5/9 to 7/ ngengxowa
Ihabile, 3/ to 4/6 ngekulu
Itapile, 2/6 to 3/ ngekulu
Inggolowa, 7/6 to 9/ ngengxowa

E TINARA (Feb. 17).
Ihabile, 1/6 to 3/ ngekulu
Umbona, 4/ to 7/6 ngekulu
Amazimba, 7/ to 7/6 ngengxowa

E BINI (Feb. 21).
Ihabile, 1/ to 2/2 ngekulu
Amazimba, 9/3 to 10/ ngengxowa
Umgubo, 8/ to 12/ ngengxowa
Umbona, 4/ to 4/6 ngengxowa
Itapile, 2/ to 4/6 ngekulu
Inkuni, 7/6 to 38/ ngeflara

Ezababhaleli.

NGO "NAPAKADE"

Kuankela kumhla endabona ngawo incwadi ka Mr. Brownlee ngomcimbi wama Mpondo ndaba novuyo olukulu nokulibulela eloneno ngokutabata kwalo inkatazo yokubhala laye ngokubhala kwalo linyanzelwa yenye yendawo ezimbini: 1. Nokuba kuku dinwa kwalo kukuhlala lisenza ububi ngasele. 2. Nokuba ukudubula kwetumba okanye ukuqambuka kwe seiwa elikade lizele kubo ngapezu kwamandla ake ukubamba isivumbo andazi. Iko kodwa ke into endiyaziyo zingambini nantatu okanye, eyokuqala zonke izizwe zama Nqika ezaba nelishwa lokupatwa nguye zatyunyuzwa ekubuleiekayo ukuba washenxa emdeni wama Mpondo zingeka vali ezizipitipiti.

Eyesibini kuzo zonke ezincwadi zika Mr. Brownlee kade ezibhala andika boni nanye incwadi abonisa kuyo into awaka wayenza ukusindisa noku nyusa uhlanga olumnyama.

Mayilllelwe imini awati ngayo u Rulumente wasin[illegible]isela u Tshalisi. Mayitanyusanqelwe imi[illegible] awati ngayo wamisa u Wana, pezu [illegible]waba Tembu owaba luncedo olukulu kubo wa[illegible]ba kusela kuwo onke amashwa okungene[illegible]wa ezimfazweni. Ngenxa ka Mr. John Warner amadoda apambili eba Tenjini afumana imizi anjengo Messrs Mabonga Sigenu Mayekiso &c. &c.; ngenxa ka Mr. John Warner aba Tembu basese mhlabeni wabo.

Mna ngokukokwam ndaba nosizi Mr Editor mhla ndabona lanteto wayenzayo ngo Mr. Brownlee wada wamncoma njengo Ngelose esendibulela ke kodwa uba ete ukuku pikisa wabhala incwadi elolulolo ngokwake ukuze ingabi ndim ndedwa kodwa ibe ngabo bonke abaziyo ukuba tina u Mr. Brownlee asimcingoli njengolohlobo wawumbeka ngalo; kanjalo mna nditi akuzange ubhale uluvo lwabantsundu ngalo mini.

Ndingafane ndizikatazele nina kuba incwadi apendula ngazo zihlaba wena Editor ngohlobo lokubonisa uluvo analo ngakumntu omnyama; zonke incwadi zake azama ngazo ukukanyela ubutshaba nomntu omnyama zisi gxota ngakumbi kuyo yonke imida yokutembela kuye, kodwa andinakunceda ukuba ndingavuyi ngenxa yokuba ete wabhala kuba okunye besi ngaze sizihlisele ilishwa ngokuti simnyule asiyele e Palamente enditandabuza kancinane uba angaze ayibone ngapandle kokunyulwa ngumntu omnyama. Ndiyatemba nawe Mr. Editor akuyi kufane uzikatazo ngezincwadi zisongelayo zoyikisayo zika Mr. Brownlee yonwatyiswa kukwazi into ezimbini or 3. 1, Olona luvo lwake ngomntu omnyama ulutyile ngalento yama Mpondo. 2, Ukwazi ukuba ufane wanela ukuzihlaza akavuma yena u Rulumente nezihlobo zetu o Rev. Chalmers nabanye ukuba atyunyuzwe. 3, Elipepa lako liya ncoywa ngawo onke amapepa ngenxa yomoya omhle elipatwa ngawo nguwe, ko ngoko wena akuna ku nkwantya nokuba ligxekwa ngaba tyumzi abaliwaka ngoku kodwa xa bebe ngali gxeki pambi kokuba umangale utyumzo.

Ndingo wako,
AKUYI KUTYUMZA.

UMBUZO KUBALIMI.

Ndincede ndinombuzo endifuna ukuke ndiwusingise kumzi wakowetu ngokukodwa ongabalimi. Ndiyatemba ukuba ukupendulwa kwalombuzo kovuyisa into eninzi, okanye ndingakukutazi mnumzetu. Yintonina iyeza lomhlaba olinxowa ukuze ukutya kungatshi msinyane? Kutiwa masiwagalele umgquba amasimi ukuze achume; umgquba ke wona wenza umhlaba ube bunxowa. Akusokutsha msinyane nake ukutya ligala? Ngetemba lokuba zininzi impendulo endozifumana ngayo lencwadi yam mandizimele.

Owako futi
NTWAN'ENGINANE.
Emgwali, January, 1887.

U REV. MR. MZIMBA

Emgqesha, 8 Ndaza, 1887.

Ndiyatumela kuwe Mhleli we *Mvo Zabantsundu*, kawundincede ufake lamazwi am, ndinodano olukulu kakulu ukuva inteto enje ukubambi kwayo inteto ka Rev. Mzimba iwudanisile umzi ontsundu, besingacingi nokucinga ukuba kungade kubeko inteto enje ivela kumntu ontsundu, ati umntu ontsundu akafanelwe zinto zolanlo, ufanelwe ukunyanzelwa njengekoboka. Lenteto asiyifuni nokuyifuna emapepeni; apa ke ndingati akasokuba matatu anokuyitakazela lenteto ngu Sprigg no Mhleli wama Bhulu lowo.

Ndim
HLEZ'IMFENE.

Transkei.

(UNTAMINANI.)

IZILIMO.

Ngamagewizi nokuba kubeko intwana elinyiweyo emafusini anyakenye kwa Gatyana (Willowvale), nakuba kuko impontshane namaramza atyiwayo—kanjalo isihlava naso siyatyikitya.

UBUSELA.

Ngati basapumle abantu, noko singatsho ukuti bupele kwati tu. Aseko amasalela-mngxunyeni njenge nyosi.

UBUNXILA.

Amangesi eli kuyabonakala ukuba ayoyika ukuburexeza (smuggle) utywala kuba imantyi no Captain Blyth aziyifeketisi indoda nokuba ifunyenwe inetyala ngobungqina obuncinane—ngalendawo sisakolwa ngu Captain nemantyi. Unga u Captain Blyth angapila kade pakati kwetu.

INDAWANA.

Kuko imantyi ekubonakala ukuba ngonxa yokuhlala kade kwindawo ezikuzo zipants' ukulibala indawo yazo. U Capt. Blyth no Rulumente mabayikangele lendawo kuyonakala "kwakonakala soti sasitshilo." Imantyi mazishukunyiswe.

NGEVOTI.

Ligama elifileyo kweli; ilizwe laqalwa zingwevu ukumiwa umlambo usabaleka amanzi, ngoku utshile. Ingwevu ziba kuse koko—azincamina. Xhasani ivoti kwelenu. Ulutsha lona luyaqonda luyavungama pantsi, ngokuti ivoti ilungile.

INKUNDLA ZAMATYALA.

Kweli ezinye ziyawukwela umteto (Proclamation No. 110 1879) wesaziso (Section 5) isiqendu sesihlanu siti pakati kuso: "ukuzipendulela konke, nayo yonke into indlela yokuqutywa kwamatyala eli iyakuhanjiswa ngolwimi ilwama Ngesi." Kwa Gatyana (Willowvale) abateteleli abantsundu (Native Law Agents) bayayikalazela lonto yokwapulwa komteto kona—ngokukodwa Isixhosa siyabapazamisa ekuteteni sona bequba amatyala. U Capt. Blyth makayikangele kamsinya lendawo.

JUSTICE.

Kuko inteto enkulu ekubonakala ukuba iyanda, ekutiwa imantyi zeliliziwe ziyaketa — zigweba amatyala ngokufuna ukukolisa obani abangamaqabane azo nangamagqweta sobuya sipume igusheni ukuba lonto izingisile. Kuko neziqingata ezinconywa kakulu ukudlel' indlela amapolisa ngokufun' ukuba akutshwe kungeko sizatu sibonakalayo. Siko sona esitshatsheleyo, sisayigcine ngeliso lomantyi.

Ezase Mampondweni.

[IVELA KUMBHALELI OBUHLUNGU.]
St. John's River, 14 Feb., 1887.

INQAKAQA.

Amampondo abulewe yingqakaqa angcwatywa kwesi sika Nqwiliso ewodwa afikile kumawaka amabini (2000); lonto ndandiyixelelwa ngu Bokileni ngokwake oko ndandikomkulu kuleveki ipambi kwale igqitileyo—isizatu sokuba ibabulale kangaka sesi: bacekisa kakulu ukuba baqatshulwe, bati imbi kakulu lonto ukuti umntu atabate ingqakaqa ayifake kuye ebengekabi nayo, yabafumana ke ingqakaqa bezizisulu, yatabata inani elingaka pakati kwabo. Ayikapeli nangoku isacola ukubabulala abebengaqapulanga, abasindileyo ngabaqapuleyo bodwa. Andazi namnye oke wafa owaqapula pakati kwabo wadumba. Kwelika Mqikela icala zintatu inyanga iqalile apo, iyanyhatya nalapo ukubulala kakulu. Ndeva ngenkosana yakona ngenye imini isiti seyibulele iwaka labantu amadoda nabafazi.

[illegible] YEMVUMELANO.

U Ndabeni imantyi enkulu yase Kokstad utikile apa ehamba no Mr. Strachan wase Mzimkulu, negqiza lamaqakamba. Umhlangaso simlindele ngokuhlwa njo naye, baza kukangelisana ngalendlela intsha isuka apa Emzimvubu isiya e Kokstad.

AMANQAKU NGENGQAKAQA.

Mna ndati ku Bokileni ngokuva kwizibonda ezi zakowabo ezihamba apa Emzimvubu—ndandiba inani labantu bakowenu liwaka elinye elinamakulu amahlanu (1,500), wati yena batikile emawakeni amabini azeleyo, wati elonani lizoxelwa ku Nqwiliso ngabantu apa ekutiwa ngabanqeli abatutela inkosi indaba bati umntu oweza nale ngqakaqa wasuka kwa Bomvana wagxotwa lom-*Nguni* emveni kokuba epilile, wemka buputuputu babengxamelo ukumbulala.

INXOLAZWE.

Ukukwenzela ezindaba ndibulela imigudu eyenziwe ngu Hagile (Hargreaves) umfundisi u Dr. Stewart wase Dikeni, u Ndabeni wase Kokstad: lamadoda omatatu asebenze ukuba ingabiko lemfazwe ebipants' ukuhla pakati kwa Mangesi nama Mpondo. Ebendito nqa mna okokwam ukuba lemfazwe iyakuliwa ngobanina kuba sisihla nje esisipitipiti emdeni sekufe amakulu amahlanu amadoda odwa kwesi sika Nqwiliso. Kwesika Mqikela iqalo kwa Gova, ama Gova lawo sisizwana esincikan' esimele Umzimvubu lo, zi mayile ezisitoba ukusuka esizalweni so Mzimvubu ungena elwandle ukuya kwabo bantu. Ngokoke sekufe amashumi amane amadoda kwicala lika Mqikela, ngokoke nditi bekungasayi kubako bantu bokuyilwa lomfazwe kakuhle. Wanceda Usomandla kakulu ukuyalela ukuba mayingabiko.

INKOLO KUBATAKATI.

Kusandul' ukusikwa abantu ababini ekutiwa bayatakata, omnye ngu Mandhla igama lake, usikwe kwelacala lika Mqikela ngayo leveki sipete yona, inkomo zake zadliwa zonke amashumi amabini anenkomo ezintatu (23) yinkosana ekutiwa ngu Mpikwa igama layo. Omnye ngumfo ka Ncompo omkulu, yena ukwelicala lipetwe ngu Nqwiliso, usikwe kuleveki igqitileyo yena.

UMBULELO NOMBULISO.

Ndiyapela ngombuliso ndikunqwenelela yonke intsikelelo ngalomsebenzi mkulu upete wona wokulinga ukukanyisela onke amaziko ohlanga oluntsundu lwakowetu e South Africa apa.

Native Opinion.

WEDNESDAY, FEB. 23, 1887.

Dr. Berry for the Assembly.

IT is now an open secret that a section of the electors of King William's Town has been in communication with this renowned and worthy frontiersman with a view to get him to allow himself to be nominated for the seat vacated by Mr. Dyer. This course was not adopted until each of the local celebrities who are, in the opinion of this section, fit persons to send to Parliament, had been sounded and the proffered honour by each declined. We believe this was done in order to meet the parochial views and satisfy the crotchets cherished by many in this Colony (but unknown in Great Britain) that local men alone can make good representatives. But it had for some time past been patent to all who make a study of political questions that the interests of the Border and the Territories, and the chaotic condition of parties in the House, seemed loudly to call for the presence in Parliament of a gentleman of Dr. Berry's abilities, robust and clearly defined principles, and breadth of view. Look where you will, up and down the Border, it goes without saying that that gentleman is Dr. Berry himself. As a speaker he is sure to be in the front rank in the House; a highly cultivated gentleman, and an enthusiastic student of current events, he would prove an acquisition to the Legislature. In him, moreover, may be discerned all the elements requisite in a leader of men, and the present seems to be the time for sending a man possessing these qualities in a remarkable degree to evolve something out of the confusion which at present exists in the Assembly to the serious detriment of public business. His views on native affairs are satisfactory; but these affairs do not for the moment perplex the country, or command attention, unless Government are determined to reintroduce the vicious Transkeian Representation Bill. Then there is the inevitable Railway Extensions Bill, which is sure to settle once and for all the trade channels of the Colony. And it appears to us that in view of these and other important considerations, King William's Town will be taking the best means for safeguarding its interests and those of the Frontier by securing the powerful and enlightened advocacy of Dr. Berry. Schooled as besides he has been in local self-government—having been mayor of Queen's Town for a number of years—Dr. Berry must possess in a peculiar degree the ability to cope with local questions. His chief recommendation is, however, that he is a thorough-going Border man. On the whole we are satisfied that, in securing Dr. Berry for the seat relinquished by Mr. Dyer, the constituency would by honouring him be honouring itself. We write in ignorance as to whether the worthy Doctor has or has not accepted the invitation of his friends, but we earnestly trust that he will see his way to accede to their request; or he will risk the odium of being regarded for ever afterwards as a mere holiday-politician

While aware of the sacrifices demanded of professional men who consent to spend a portion of their time in the public interest, we urge, nevertheless, upon Dr. Berry to accept the proposals now made to him, and consent to be nominated for the King William's Town constituency, not only in the interests of the Border and the native population on this side and across the Kei, but on the still wider interests of the Colony at large. The next few years may be critical in our history. The demand is therefore for men of ability and influence—men liberal in their views and strong in their principles. A refusal from Dr. Berry would be a distinct loss at any time, but such a loss would be largely accentuated coming at a time such as the present, when a crisis on our fortunes may be impending.

Editorial Notes.

Lovedale has, we think, reason to be satisfied with its work when it draws European pupils from Port Elizabeth, the Diamond Fields and even Cape Town. For the last nine or ten months the eldest son of Mr. Saul Solomon—who glories in the name of his revered father — has been receiving his education at Lovedale; and this Session a young Rose-Innes, a son of Mr. J. Rose-Innes, C.M.G., Under Secretary for Native Affairs has been enrolled in the Institution from Cape Town. We believe that the feeling that Lovedale is able to give a good elementary education coupled with a sound moral training has to do with this; and certainly the superstructure of a high education reared on such a foundation is more likely to endure than any other. It may not be generally known that Mr. Richard Solomon, M.A., perhaps the most distinguished of living South African Barristers, who practises at Graham's Town and Mr. W. H. Solomon, M.A., one of the most successful Barristers at the Supreme Court, Cape Town, are claimed by Lovedale as past students. We wish the Institution continued success.

Mr. Sauer remarked last Session that Mr. Tudhope, the Colonial Secretary, was a "platitudinarian"; and unless his speech at Uitenhage, on Thursday last, has been badly reported, his platitudes have placed him in a queer position. Naturally we are interested in his observations on the Transkeian Franchise question. Alluding to the debates on this subject he says, "some extreme philanthropists wished to give full representation to the natives of the Transkei." We have always been under the impression that the Government of which Mr. Tudhope is a member, introduced the Transkeian Representation Bill. He goes on to state that "the Transkei and neighbouring territories number a population of about 250,000 natives as against 12,000 whites. The natives are fairly well-to-do. They are prosperous." If they come under this description how can it be said, as Mr. Tudhope says, "they represent the barbarous aspect of the Kafir mind?" The Colonial Secretary proceeds to say, "he was opposed to the idea of representing mere barbarism in Parliament. He was opposed to persons who have no stake or interest in the country being in full possession of our franchise." Who are these persons? For surely it can't be the Transkeian natives who are "prosperous and fairly well-to-do!" Then we are told these natives "are peaceful, quiet, and loyal subjects of the Queen. There have been no movements amongst them to be represented in Parliament." If so, why did the Ministry introduce the measure which fixed on the "well-to-do," "peaceful," "quiet" and "loyal subjects" the shameful stigma of inferiority on account of their colour—and thus insult them gratuitously, for "there have been no movements amongst them to be represented in Parliament!" This strange inconsistency, notwithstanding, Mr. Tudhope goes on to avow that "he has no doubts on the question, and would again oppose a Bill if it was introduced for the purpose of extending the present franchise of the Colony to the natives in the Transkei. They were willing," Mr. Tudhope continues "to give the whites full representation." This is an admission that the interests of our people and those of the whites are different. Unfortunately for Mr. Tudhope, the European residents of the Transkei won't have it—they are prepared to share the franchise with the natives, as they are fully cognizant of the evils of "a class line."

Mr. Tudhope's remarks on the Franchise as it exists on this side of the Kei River are more reassuring. He said, "The Ministry, however, had no intention, as had been said, to take the franchise from the natives who at present possessed it. Gross abuses have cropped up in regard to it and they were determined to remedy them; but they did not intend to take the privilege from the natives in the Colony. They are more civilized than those in the Transkei and may be left with the franchise as they have it at present."

The annual meeting in connection with the British Kaffrarian Savings Bank was held on Friday evening last. The statement of the transactions of the year 1886 submitted to the Depositors was highly satisfactory. It is gratifying to find from the report that there are 39 natives depositors, representing the sum of £488. The object of the Bank is to afford every industrious provident person in British Kaffraria or elsewhere the means of obtaining perfect security for their savings together with a reasonable rate of interest for the same. That some of the natives have dealings with the Post Office Savings Banks goes without saying. It has only to be more widely known among our people, we believe, that a safe local institution of this kind exists, to at once treble or quadruple the present number of native depositors.

The Jubilee celebration, (observes the *Cape Times*) begins early in India, the first act being the release of twenty-five thousand prisoners. This is one of the original methods of Jubilee keeping, and one of the best. We trust that Her Majesty's attention has been drawn to the existence in this Colony of fit objects of such clemency in the prisoners of war, and the prisoners under sentence for political crimes. These men have been sufficiently punished, even though no Jubilee suggested their liberation. But if an excuse is wanted for setting them free it comes from the throne, and the twenty-five thousand prisoners set free in India add to it an irresistible enforcement. Is Victoria Empress of Indians and not Queen of Kafirs also?

Mr. Jesse Shaw, of Fort Beaufort, is one of those practical citizens of which the Cape Colony has reason to be proud. His researches in African native medica are, we fancy, by this time well known; and through them he has alleviated many of the sufferings of humanity not only in South Africa but also in India and other parts of the world. It is with great pleasure, then, that we congratulate Mr. Shaw on the receipt of the bronze medal and recommendation plate awarded to him by the Indian and Colonial Exhibition for his exhibit of "The Sure Cure" for snake bite; Specific for dysentery; Afrikanum for toothache.

The Natal Legislature having refused to make further provision for the captivity of Langalibalele in the Cape Colony, the Imperial Government has notified that the old chief, who is now thoroughly broken down, will have to return to his own country.

It is gratifying to observe that the *Imvo* Almanack for this year is much appreciated. Referring to it the *Frontier Standard* (Cathcart) says:—"We beg to acknowledge the receipt of *Imvo* Almanack. It is well got up, of portentous size, and reflects great credit upon our Kafir contemporary." The *Somerset East Budget* thus alludes to the same subject: "Amongst the neatest Almanacks to hand this year is the one issued by the proprietor of *Imvo Zabantsundu* (Native Opinion) at King William's Town. It is printed wholly in the Kafir language, and is a most unique production."

CORRESPONDENCE.

TRANSKEIAN INTERPRETERS.

Butterworth, February 1887.

Sir,—Will you kindly bring before the notice of the public the inconvenience in which the native under clerks are occasionally put to, and which at times entails great expense. Native clerks, if I understand aright, are employed for office work in the office and are supposed to keep no horses. It often happens, however, that the magistrates whenever there is an exceptional work to be performed in the District, and for which they the (magistrates) receive an extra pay; the inconvenience is that these under-clerks, or interpreters, as they might properly be so called, on these occasions have to ride horses and undergo the same fatigue, and incur expenses in these expeditions without any remuneration whatever. I think that if the magistrates were to represent this fact before Government a little might be done to lessen this evil.

The generality of the Magistrates seem to be using their native clerks with kindness and are not slow in helping them in ways that are fair and legitimate.

Observer.

Isaziso sika Rulumente.

IRAFU YOMNYAKA WE 1886.

BAYA ziswa abantu Abantsundu bom mandla wase Qonce ukuba Irafu yomnyaka we 1886 eli shumi le sheleni ngendlu kufuneka ibhatelwe ngosuku lokuqala ku January, 1887. Bonke abantu Abantsundu abazi bhatala ku Mr. Dick ezabo i Rafu mabazise kuye; abamele i Xesi bazise ku Mr. King, abamele u Qoboqobo bazise ku Mr. Verity.

Umnini ndlu ngamnye unikwa ixesha lokuba anga bhatala kwesi situba singaneno komhla wa 31 ku March. Kodwa emva kosuku lwa 31 ku March bonke aba ngeka bhatali iya ku tinjwa impahla yabo, ekwenziweni kwa lonto ke bosebe bhatala ne ndleko ngapandle kwelo shumi le sheleni.

Ngoko bonke abantu baya vuswa ngobubele nange nyameko ukuba balitatele pezulu eli lungelo loku vuswa, bazi bhatale i Rafu zabo zezindlu nge xesha eli fanelikeleyo pambi kosuku lwa 31 ku March ukuze bazi zindise kwi ndleko ezi nzima ezi bako xa kude kwa tinjwa impahla yabo.

W. B. CHALMERS,
Imantyi.

E Qonce, 22 December, 1886.

IMALI YO MHLABA
(QUIT RENT),
E-Kamastone nase Mta

QONDANI.

ABANTU abane *Ziko* na *Masimi* kulemimandla ibaluiweyo, bayakunjuzwa ukuba Irafu yomhlaba yakwa Rulumeni iindelwe ihlaulwe kwi Ofisi yo mongameli wa Bantsundu e Kamastone ngo Mgqibelo 1st January, 1887.

Imali eyakuti ingahlaulwa de kuggiti usuku lwa

31 MARCH, 1887.

iyakubizwa ngegunya lomteto. Okusakubuye kubeko saziso ngapandle kwesi.

EGBERT GARCIA,
Umantyi.

Kwi Ofisi ye Umantyi,
Queen's Town, 23 Dec., 1886

Qisiwo le Palamente yase Kapa.

INDYEBELO [illegible] ... DEBATE RIVER ... E MAPA, E BUCHENBERG, KALK BAY, E KRAAL, nese MONTI, ... [illegible]

Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,
Umpitikezi Wamayeza ne Opteki,
Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

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

M. KEEVY & CO.,
KWA NGOMTI,
E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto ezitengisayo. Kuledolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela isi tampo nokuba yi mali ehamba ngepepa l-posi (P.O.O.) Imali yawo yi 3/6 liinye, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Igqira Lemiciza.

The Laboratory, Fort Beaufort.

W. J. DEALY,
Umtumeli wempahla kwindawo ngendawo nencedisa, abafuna ukutenga nokutengisa,

e-Town Hall, Kwisitora esinga pantsi esesitatu, No. 3, Kwinkundla ye marike,
E-QONCE.

Ublala aba nento aninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tahipa.

Amaxabiso alungileyo ayawanika ngento esinjengokutya.

Impahla zamkelwa nguye aziiumela kumazalana onke e-Kolani.

Uxombona ombla kunene orela pesheya kwe Nciba awatengisa tahipu kanye.

W. J. DEALY

UTENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

ISISULU.

KWA BEET.

IMPAHLA Ibili yalwa ngase ntolongwenzi wadala. Ingewu, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo laisisulu! Isisisulu! e Qonce okangele ewariweni.

Isaziso ka Mamfengu.

LO ugama Isekelo esi saziso, uyakalisa ukuba ngelixa loku eaba lizayo, alungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngomalaua encinane xa sukuza umntu ose eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Ingxowa esi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY.

5 August, 1886.

BONISANI MAWETU.

A [illegible]

[illegible]

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

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 .. Egcuwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezikumba njalo njalo.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.,
ISITORA ESITSHA,
Sengubo nobu Qeleqele beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleko, 2½d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3½d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

Isitora sase Komani

Kofuna izivato ne-

NGUBO ZOKUNXIBA
Ezilungileyo zisi sulu,
Kwa

CHUDLEIGH,
Ukangelene ne Town Hall,

Ublala aba nento eninzi etengwa ngama XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe
Iminqwazi ehonjisiweyo
Iqiya ezilushica
Imibhalo, njalo, njalo

KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti
Iminqwazi ye Tweed neyo Fele
Ibhulukwe zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi neinane zama kwenkwana nezolutsha.

Yeyona ndlu isisulu empahleni yoku homba neyokunxiba apa

E KOMANI.

QONDISISANI!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko
Ne Printi
Neminqwazi Yamadoda
Iswekile
Ne Kofu
No Mgubo

Zitengiswa ngama xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

KWA

W. O. CARTER & Co.
Kwi Bala lika Makeleni,
E-QONCE.

J. G. NICHOLSON,
Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,
E-NGQUSHWA.

Ulungisa amafa. Ugqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku.

Yonke into ayi patisisweyo ifeswa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

HARTIGAN & CASEY,
Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ebambayo kanye ngenyanga e Mtonjeni nase Belini. Yonke imiso emva kwe malike batengisa impahla ebambayo nokuba yekabanina. Ubani uyinikwa emva komsito imali.

E Qonce, 20 July, 1886.

YIYANI KWA

C. A. JAY & CO.,
E QONCE,
XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza
Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neyo NGEJI ETSHIPU.

Lishicilelelwa umninilo, u JOHN TENGO JABAVU ngu HAY BROTHERS, Smith Street, King William's Town.