IMVO ZABANTSUNDU

NATIVE OPINION

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 24,1886. [No. 69.

H. D. WAUGH & CO.

THE ARCADE,

QUEEN'S TOWN.

UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kamastone, ku Ndlovukazl, kuzipaluka zase Batenjini, nakuyo yonke imimandla yelipezulu maungatengi nantonina ungakanga uyokuzanelisa kwimpahla entle kunene netengiswa ngawona maxabiso apantsi kwa H. S. WAUGH & CO., the Arcade, e Komani (Queenstown).
Banempahla yentlobo zonke ezaziwayo kumkondo we—

NGUBO ZAMADODA:

Ibhulukwe, Ibhatyi, Ibhatyi ezinkulu zengqele nezilula zokubomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwitiki iyadi. Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke. Yonke impahla yokutshata itengwa apa, eseyenziwe, enokwenzelwa ofunayo ngexesha elifutshane.
Izambrela zamaledi, Izitezi, I-Gloves zabatshatayo. I-Lace yentlobo ezininzi Namakaka (Frillings). Iminqwazi eseyihonjisiwe, ne Bonet. Impahlana eninzi yamaledi yentlobo zonke.—Intyatyambo zomtshato Nentsiba, njalo njalo.
Nifikile e Komani buzani kuqala indlu ka

H. S.WAUGH & CO.,

QUEEN'S TOWN.

H.B. M. HOWARD,

Umteteleli Kwinkundla Yamatyala, Umlungiseleli wetaitile nokwabiwa kwamafa. Uguqula itaitile.
Uligosa Lebandla elincedisa ngemali ekutsheni kwezindlu nokuxaswa komntu ebudaleni, lase Kapa.

E-DOWNING STREET,
E-QONCE.

Kukululekile.

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala ngmabala amahla e

Mpahla enxitywayo
I Qiya ezintsha Izihlangu ze Lastike Iziblangu ezibotshwayo
Izilipari ezine Lastike Ikwiliti ezimabalabala (zitengiswa tshipu)
Ikwiliti ezimhlope zintle
Ikeleko edla 2}d. nge yadi
Iprinti ze 3d. yadi

Zonke ke ezimpahla zezi tshipu ngapezu koko zaka zakuko e venkileni ka

W. o. CARTER & Co.

Maclean Square,

E-QONCE.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK lyeza Lesisu Nokuzazazo. 1/6 ibotile.
Elika
COOK lyeza Lokukohlela (Lingamafuta). 1/6 ibotile.
Aka
COOK Amafuta Ezilonda Nokwekwe. 9d. ibotile.
Elika
COOK lyeza Lepalo. 1/6 ibotile.
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COOK Ipils. 1/ ngeookisana.
Eka
COOK Incindi Yezinyo. 6d. ngebotile
Oka
COOK Umciza Westepu Sabantwana. 6d ngebotile.
Oka
COOK Umgutyana Wamehlo. 65 ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

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

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amaze Nakweli

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga .impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwe.
Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufamanani eyona mpahla itshatsheleyo ngamaxabiso apantsi. Amaxabiso apezulu anikwayo ngamaxa namaxa ngento

JOHN J. IRVINE & CO.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

MBIZA, e Mtwaku nase Luxwesweni kwa BLAYI.

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa itengwa ngemali kuzo zonke ezindawo.
Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

THOS. MORIARTY.

Blyth Station, Fingoland. 2tc

NOTICE.

THE Transkeian Mutual Improvement Society will hold its Quarterly meeting at Butterworth on Friday, 26 March, 1886. The business of the evening will be (1) An Essay on " The housing of the Natives " by Mr. Geo. Pamla ; (2) A Debate on the question " Is it right for educated young men to marry uneducated girls?" Aff: Mr. W. F. Bassi; Neg: Mr. Jer. Kuzane (8) A Dialogue by Messrs. P. Rozani and J. Kuzane. The choirs will be led by Messrs. E. Mamba and C. Veldtman. The meeting will begin at Sunset. New members will be received.

GEORGE PAMLA.
President

Feb., 15, 1886.

JEREMIAH KUZANE,

Umteteleli Ematyaleni,

Kwa Tsolo; ukwakufupi kwa Qumbu.

Isaziso Kubahambi.

UGEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba knko i POST CART esuka Ernpofa (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjulo bonke Olwesihlanu ne Mgqibelo. Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

Ititshala Ekuncedisa.

KUFUNWA, kwi Sernnari yase S. Luke's Enxarani, IT1TSHALA EYAKUNCEDISA. Onga anganikwa indawo leyo makabhalelo nge Singesi axele nexabiso lomvuzo angalibizayo ku Rev. R. W. STUMBLES, New-lands, via Fort Jackson, East London. 2tc

ISAZISO NGEGAMA.

NDIFUNA ukuba wazise wonke ubani opilileyo ukuba nditi mna eligama likabawo belisakwaziwa ngo WITBOOI kususela kolusuka kubekisela pambili ndiyalinqumamisa ukuba lisetyenziswe kuba asilo. gatna likabawo elilona lililo—oko kukuti—awalinikwa ngabazali bake—ebiza amagama lake ngu Ndze into ka Ngonkale. Lo Witbooi abizwa ngaye wahlangana naye ku- Mabhulu (Boers) awayesebenza kuwo esengumfana—wati kuba oko ubengumfo onihlope ati Amabhulu akumfaka amehlo ati afa. nele ukumbiza ngalo Vetbooy abizwa ngaye. Lento yokuba ubawo abizwe ngegama lesonka njengokuba kwandile oko kwezimini andiyifuni kanye. Izihlobo zam ngakumbi ez.izezidala azilazi eligama—yinkatazo—ndikanyelwa apo bendinge ndingakanyelwa kona, kuba eligama alaziwa; kupela inkoliso yezihlobo zam sezisuke zifun' ukundinakana ndakubiza elikabiwo.mknlu u Ngcukale. Ngokwenjenjeke ndiyabacela ngokululamileyo bonke abathelelani nam, nazo zonke izihlobo ukuba zenjenje xa zindibhalelayo :— " FRED. F. NDZE NGCUKALE." Nabendwe Mgcogeli obekekfeyo ndikutata ndikucela ngabandenye ukuba ubonceda ulibhale njalo.

PARKIE.—Died, on Monday, 11th January, 1886, at Nthlambe, Transkei, BESSIE, Daughter of MARGARET and J. W. PARKIE, aged 1 year and 46 days old. The parents desiro to return their thanks to those English ladies who showed so much kindness during their trouble; and also to those members of the Nthlambe Police who rendered their assistance.

PARKIE.—Kubhubhe e Nt'ambe, Transkei, ngo Mvulo, 11 January, 1886 u BESSIE, intombi ka JOHN WILLIAM no MARGARET PARKIE, emnyaka mnye nentsuku ezi 46 nbudala, Imibulelo siyayinikela kumanenekazi amhlope ala pa abonise utando olu. kulu ngexesha abesifa umntwana wetu, kwanakumapolisa use Ntlambe ngokunceda.

Iveki.

ABATABATI be *Mvo Zabantsundu,* bayaku- njnzwa ukuba eli lixesha zifikile imalana ze nyanga ezintatu ezipela ngo 31 March, 1886. Imali ihlauiwa kumagosa etu akwindawo ngendawo, abangenawo bayitumele kwi ofisi ye Mvo. Itunyelwa ngamapepa anokufunyanwu ezioposini. Intlaulo yi 3/ ngenyanga ezintatu xa ubani ayirole kwangapambi kokupela kwe *Kwota;* odlulelwe lixesha makazi ukuba umelwe yi 3/6 ngenyanga ezi- ntatu. Makungabiko mposiso ngalendawo. Imali yonke itunyelwa ku J. TENGO-JABAVU, King William's Town.

I RULU ELI, U Sir A. Havelock ufike e Tekwini ng lwesi-Tatu lweveki epelileyo, e Mgunguldlovu ufike ukunmka komhla kwangalomini. Wangena kumsebenzi wake wobu Ruluneli base Natal ngolwesi-Ne 18 February.

I PALAMENTE yapesheya ivulwe kwakona ngolwesi-Ne. Intwala-udwe yayo ngu Mr. Gladstone.

UMANZ'ABOMVU nngene kwifuma ka Kewuti (Cawood) ngase Skapu.

INTLANGANISO enkulu yomanyuno ngemfanelo ya Mabhulu iqale ukudib.ana e Bloemfontein ngolwesi-Tatu lweveki egqitileyo. Bekuko amalungu anyulwe apa e Koloni, nase Transvaal nase Free State.

AMABHULU kwavakala ukuba atelekela pe. zulu kwelika Mashumi inkosi emele i Zambezi. Aku 300 Melenjenjeya.

UREBE (shark) ubonwe ecwebeni le Qonce ngolwesi-Tatu Iweveki epelileyo.

U RULUMENI uyaleze e Ngilane amatye ajikelezayo okunyatelwa ngababanjwa (Treadmills). Elinye likangelwe ukufika e Monti ngenyanga ezayo. Kutiwa lamatye ayakubanga ukuba itolongo yoyikwe.

AMADODA abebaleke e Alvani ngezenzo zawo abanjwe e Free State: engu Mr. Herat ibanjwe e Ladybrand, engu Capt. Norris. Newman ibanjwe e Betelehem—ifunyenwe inetyala lokufaka iminwe kwingxowa yomzi ebiyipatisiwe.

MABAJUCE abatabata *Imvo* ukuyitumela imali yabo yexesha elipela ngo March 31 lo ngayo lenyanga.

U MABANGA, no Teliso, no Skelem, balindiswe ijaji yimantyi yase Monti ngokusuke babeke izikhubekiso endleleni ka loliwe.

KUVAKALA ukuba u Mankoroane ubanjiwe Bgokusuka enze intlanganiso' yokuvukela ulaulo Iwe Nkosazana kwela Barolong. Kutiwa ikwangabamhlope ababemqubela kweso senzo.

ISIFO samahashe sesiko e Pine Town e Natal.

UMTSHAKA ugwetyelwe iminyaka elishumi elinekati ezimashumi mahlanu ngokudlwe-ngula intombi yomlungu e Berea e Natal.

NGEVEKI egqitileyo kufike e Kapa into eninzi yababanjwa ivela e Dayimani.

UNQWILISO ubuye ngomva kwinteto apa yokuba u Rulumeni makangenzi indlela ku. mhlaba wase Mampondweni.

NGALEVEKI ipelileyo kekwako e London kwela Mangesi intlanganiso yabantn abaswele isebenzi ete ukwahlukana kwayo yatsala ezindlwini zezikulu yabulala ifestile yalityobo—yonakalisa nangezinye indlela.

U RULUMENI uxhobisa Amabhaca ukuze abe nokuzihlanganisela xa angenelwa nga Mampondo.

IXABISO lentsiba zenciniba linyukile pesheya; uboya buya busihla ngokuhla.

UMBONISO wase Nyara wempahla nezilimo uyakuba ngo 22 April ozayo.

UMFO abati ngu Adonis obelidindala e Alvani uzibulele ngo Mvulo weveki epelileyo ngokusuke azidubule ngompu entloko. Uzidubule kuba esiti makabe watakatwa ngokusuke abe nesibindi sokukatsa amawabo abeman' ukugwetyelwa kweso sohlwayo e Alvani. Wanyanzelelwa kwelidiniso lokukatsa engavumi. Uzidubule xa abeza ku. katsa umhlobo wake ongu Malifani imivn. mbo eku 36.

AMADODA awarola imali zawo ukuba kwakiwe ulolwe ohlanganiaa i Cawa ne Rini aqqibe kwelokuba amtengiee kuba engafumani mbuyekezo. Bonke abasebenzi bake banikwe *inotisi* yenyanga.

BAYAKUNJUZWA abangekenjenjalo ukuba mabayitumele imali yabo yale *kwota* ngayo lenyanga. Silungiselela ukuwadwelisa epepeni onke amagama alempi ingavumiyo ukutumela imali. Abangangi bangabhengezwa mabayitumele msinyane ke.

SIVA ukuba Amampondo emnke onke ngoku e Rode, abantu bakona bayabuyela.

YONKE inkomo efika e Rini igula ngumanz'abotnvu iyabulawa—ngegunya labapati balomzi. Zigcinwe kunene ke inqwelo ezivela kweli lase Qonce.

U MR. JOHN DLAKIYA, okaya lise Mdizeni, otitshala e Kolesberg, ufakwe entolongweni inyanga ezintatu ngokusuke ohlwaye ngesabhokwe intombazana yesikolo ngenxa yentето yayo ebolileyo.

U MR. MOLOY nmgcini-ntolongo wase Rafu uzidubule ngo Mvulo; kutiwa ubete piti intloko.

ELASE Komani ipepa liti ati amapolisa ubusela buncipile kwizitili zase Qonce nezase Komani ngoku kufikileyo ukwindla.

IMVULA ezintle ziwe kweli ngo Mgqibelo nange Cawa epelileyo. Napezolo inile.

ONOCANDA (U Mr. Murray no Mr. Godfrey) sebengene kwela Batembu. Bayakuqala nge Gaba.

U Mr. A. C. S. Barkly obeke eyimantyi e Lusutu umiselwe ukuba abe yi Ruluneli ye Falkland Islands emazantsi e Amerika.

U MRS. WYLDE inkosikazi yemantyi vase Bayi ibhubhe ngolwesi-HIanu 19 February. Idlaka lake nge Cawa libe likulu kunene.

IHABILE entle itengiswe o Bayi ngolwesi- Ne nge 2/ ngekulu.

INDODA onknlu ebekekileyo yase Kama- stone, u Klaas Dondolo uke wabanjwa kwa Daliwe. kusitiwa ube amahashe amabini amapolisa. Uxelwe ngamakwenkwana amabini ambone ehamba pakati kwamahashe efuna elake kwasekusinga elinye ipolisa limbamba. Ukululwe yimantyi.

UMBONISO wempahla nezilimo wase Ngqushwa uyakuba ngolwesi-Tatu, 17 March.

UCINGO luvakalisa ezokufika kwempi enkulu ya Mampondo kwizibuko lo Mzimvubu. Lowo umlambo usazele.

A GREAT philosopher says : " In the *economy* of nature nothing is lost. The inside of a banana may refresh one man, while the outside of the same fruit may serve as a medium for breaking another man's leg."

NGOLWESI-TATU, FEB. 24,1886.

IMPOSISO NGOTYWALA.

KUKO noko imposiso eyenzekileyo. Landawo ingokuvule-Iwa kotywala pesheya kwe Nciba ngati kuti ifumane yayekelelwa kwakususwa leya yona yayisiti inkosi namapakati makavulelwe kanye wona ekutengeni. Sibona tina kungeko nto ilungileyo nangoku. Mawubhinqele pezulu kwakona umzi uyilwe lento. Siva ukuba kwela Mamfengu yayekwa imfazwe yokucasa inkantini kwakubuya u Captain BLYTH e Kapa ; kutiwa wabuya nelokuba umzi woyisile uyinikiwe into obuyifuna ukuba utywala bungavulelwa. Lonto banelisiwe yiyo abantu. U Capt. BLYTH simtembile okwesake isiqu ukuba umise inyawo kwelokuba utywala mabungangeni, kuba bungene iyakuba zintlukano zodwa kwizizwe ezipesbeya kwe Nciba, ze ukulaulwa kwazo kubo nendleko ezigqitileyo, kuti ngapezulu kubenzima ukuba kuyakufa abantu bepambene intloko. Akubonakali kodwa ukuba lomfo ka BLAYI uyomelezwa ngu Rulumeni, kuba nanku ete endaweni yokubutshubalalisa utywala wasuka wabuxabela. Esi senzo sika Rulumeni sisikumbuza eso — a wati u Mr. W. AYLIFF ngemfazwe ka MOROSI watenga inkanunu endala e Free State ukuba ive kubulala u MOROSI yasuka yatyumnka kwangesikoti sokaqala ngenxa yobuxekexwa bayo. Kulento simfumana u Rulumeni engu " masiza 'mbulala." Into emiyo ngoku pesheya kwe Nciba kukuba nabanina angabufumana utywala ete wabonisa ipetshana lemvumelo angati alifumane kumantyi. mhlaumbi kwisandla somantyi umhlaumbi kumanene abalulweyo pesheya kwe Nciba. Enye into u Rulumeni akacazi ukuba kumhlenikwezeni kutenina ayakuti umntu anikwe inewadi yokufumana utywala — kuvulwe nje ukuba zibhuqe. Umntu unokum'mangalela umantyi xa ngaba akavumi ukurnnika ipepa lemvumelo—asiyiboni into engamnqandayo ukuba angamangali nengabanga ukuba angagwetyelwa. Ezizinto azaziwa ngumzi wakowetu, uzazi apa ubungasakuke waneliswe, kuba wona ufuna utywala bunga ngenanga kanye kwelozwe.

Sinosizi kuba besuke abantu bagalelwa ngotuli emehlweni ngalendawo. Siyatemba ukuba abahlobo abase Ngilane abasakwaneliswa ngendlela ekapukapu njengale. I Palamente izakubehle idibane, bekufuneka isikolo ngasinye esimele elo lapesheya kwe Nciba situmele owaso umtandazo ngayo lendawo. Nawo lomzi ungaponoshono kwalomlambo mautumele esawo isicelo sokuba umteto uvale inkanti kwindawo czimelwe siti bantsundu mauqiniswe, ude ungabisavuma ukuba utywala bungeniswe kwezondawo zibalulweyo nangamagogogo Kuko abantu abati lencaso yotywala esiyibonakalisayo ngu mzi ontsundu ayinasihlahla — yinto esiqutyelwa ngabafundisi kuyo. Abo batshoyo singasuka salate into ehle kwela Besutu apo inkantini yokugqibela igxotiweyo ngentando ya Besutu kupela. Kunjalo ke nakulomzi wetu, kodwa apa e Koloni sinqandwa ngu Mr. UPINGTON ukuba

Amanqaku.

UMBHALELI ose Ko'esberge wenjenje ukusibikela ezokufakwa kwetitshala yabo entolongweni :—Colseberg, February 15, 1886. Sipile impilo ernbi kunene apa e Colseberg sihlelwe eisihlo esibi kunene ; ukupila kuti akuko ngenxa yomzalwana, ekuse ngomhla wesitoba ku Feb. wati u Mr. John S. Dlakiya wabeta umntwana esikolweni ngokumohlwaya, wamangalelwa ngabazali bomntwana, latetwa ityala ngomhla we 15. Imbangi ambetele yona umntwani lowo nantei: uhamba esiti ukuteta kwake atete inteto embi ngo Mr. Dlakiya, wamohlwaya ke esikuleni. Isohlwayo ke sake nasi, egantolo kutiwe makangabatali makahlale inyanga ezintatu entolongwet.i angazikululi. Londawo asi- yazi emhlabeni apa, ityala lokubeta liyahlaulwa. Lemantyi yasekay' apa umntu omnyama ayifuni nokuba apendule nokupendula ;-asiyazi lemantyi yasekay' apa ukuba yeyokwenza ntonina, kuba abantu abamnya- ma bapelele entolongweni ngapandle kokuteta. Isikolo sase Wesile asinatitshala u Mr. Twidi uyifake entolongweni, isikolo asinatitshala. Ndiyakucela ke mzalwana ukuba uke uwafake ezikorantini, kuba nditi kuni mna makafakwe ezikorantini ngokuqonda kwenu. Lendaba kumhla ndiyibonayo mna, andizange ndiyibone; mna ndakuva ngamanene ukuba kuko into eyile lite lingena egantolo laye seligwetywe. Andazi ukuba lemantyi ilulobo lunina itunyelwe ngumongameli u Rol'abubende e Colseberg. Mandipumle apa ngosizi nangovalo Iwayo lento manene akowetu, zeniyikangele lonto. Ndim, SIBARTI MATILA.

OLUDABA lusituse kunene. Singavuya ijaji zilitabatele elityala ezandleni zemantyi u Mr. Tweed, zalikangela ngokwazo, kuba isohlwaya umntwana esikolweni sikulu ngapezu. kwengqondo yomntu. Siyazi tina ukuba ngumntu otiyeke kunene utitshala ontsundu kwimizi ya Mabhulu enjengalowo wase Kolesberg ngenkolwana abadla ngokuba nayo abantu ukuba ititshala entsundu ngumntu oneratshi ozipakamisileyo nakubeni kungeko nto injalo mhlaimbi. Udla ngokuti ke lomoya ude ungene nase mantyini engaba ifuna ukuzenza mnandi knbantu besiqingata sayo. Yiyo lonto ke esiti lento ibifanele ukukangelwa. U Mr. John Dlakiya waziwa kunene siti. Yindo- dana enesimilo eyafunda e Heald Town ya- puma ifumene indawo ezityalileyo emfundweni yayo kulonkundla yemfundo nakwa Rulumeni. Ubeke watitshala e Tinara. Unyanga ntandatu etitshala e Kolesberg esihlelwa lelishwa lomhluzi wamanqina nje namhla. Asikutazi kusetyenziswa koswazi esikuleni noko singeze satsho ngawetu amava ukuba uswazi maluselukutshwa kanye esikuleni, kuba beko abantwana abangeze bancedwa Into ngapandle kwalo. Kodwa siti into eyenziwe ngu Dlakiya ayintsha. Kukutinina ke ukuba apatwe yedwa ngolu- hlobo. Libakala elikulu ukusuka kwisihlalo esipakamileyo sotitshala uwele endlwini yom'banjwa entolongweni. Asisakwaneliswa nto lina side sive ukuba ufa nganina oka Vuso. Siyatemba ukuba onke amapepa ayakusitelela.

SESIYIBHALILE lenteto ingentla lifikile ipepa lase Kolesberg i *Advertiser* lityebisa kwalenteto. Ligqiba ngokuti "Yona indlela esihanjiswe ngayo isohlwayo asiyiteteleli; kodwa utitshala nge epetwe ngenceba kwityala loluhlobo, siyakuvuya ke ukuva ukuba ixesha elisaseleyo lesohlwayo liselisuko layekelelwa ngu Rulumeni."

INTLANGANISO ye Komiti yo Manyano nge Mfundo imenywe ngu Mongameli ukuba ibese Lovedale ngo Mgqibelo ozayo ngo 11 kusasa ukukangela into emayenziwe malu- ngana (1) nokuvulelwa kotywala Pesheya kwe Nciba, (2) nokuhliswa kwemali zo Ti- tshala nezinye. Kambe i ngo Rev. E. Makiwane (President), Mr. J. Tengo-Jabavu (Vice-President), Mr. Ben Sakuba (Secretary), Mr. Jas. J. Bovula (Assistant Secretary), Mr. Jno. Knox Bokwe (Treasurer) no Mr. J. Shaw, Mr. J. Gawler, Mr. E. Mhlambiso no Mr. Nicholas Bovula.

Amamfengu ne Taitile.

Ke kwako intlanganiso e Gcuwa, wati akuba esukile u Blyth wateta amazwi amandi, wati ndiyabclela ukunibona namhlanje intlanganiso le ndavingcelwa ngumlambo ngo 1 Feb , andafikake. Azintloko amazwi wati into embi elihlazo busela ; apa amasela abanjiweyo angapezu kwezinye i ofisi. Nditi ngumsebenzi wezibonda ukulwa ngamandla azo ukucasa ulubo. Wati xhasuni izikolo zabantsundu besu ningatsho ukuti kwalunga kuba siva ukuba u Rulumente ngo. ku akazikuyirola yonke imali: kulungele tina besidiniwe kade. Wayaleza kakulu ukutandaza, nezikolo, nokusinga pambili; watsho wati, kuko nenye indawo endite oko bendise Ngqamakwe ngeveki egqitileyo yatetwa ngabakona kukoke no Mazamisa, bendite maze abeko, watsho wati batete ngokucandwa komhlaba. Ndingati mna andifuni ukuba kucandwe umhlaba, abantu booitakala, kanjalo nosuka nibutelwe ndawonye, ati amasimi abemancinane; ningaba nilahla le taitile, nentshaba zenu zingavuya niposana nayo. Wala kanye ukucandwa komhlaba u Capt. Blyth ; avuya amaqaba akhanda nangenyawo.

Wasuka. u Capt. Veldtman wati, nokuya tina sasiyifuna into yokucandwa komhlaba sibuye sayilahla. Siqgibe kweliti maume umhlaba, ati nowakileyo oloxande Iwake lube lolwake maxa asahleliyo ati ukuba uyemnka lube lilifa lenkosi oloxande. Watsho u Veldtman Bikitsha aduma amaqaba: Lamazwi ke onke ayakunyushwa ukusingiswa ka Capt. Blyth. Ubete ngokwake Capt. Blyth umntu angetengisi ngalo uxande umntu ongunninilo.

Lenteto namhla kuti ibange ukuba singayazolinto ipesheya kwe Nciba. Gxebe ma. nditi kufaneke ukuba kusuke u John Mazamisa obebiziwe wesuka wati, unyanisile nkosi ukuti amasimi oba mancinane, besisiti tina e Ngqamakwe uyalupala, okunye wofuduswa nga Rulumente unganesenzelanga fa. Siyazi ukuba ubntauda ukucandwa komhlaba. Lonto ibinokwenzeka kanjalo—uteta ngokumnka kwabantu nje sebemnka kungekacandwa baya bafe'a e Batenjini ngalemfazwe yama Qwati. Ngoku baku Tsolo, kwa Qumbu, akungepiki nentsuka ndihlala ; zenziwa kuba singacandelwa. Watsho wati u Mr. Mazamisa, lento itetwa ngu Veldtman asiyazi ukuba babuya bayeka ukuteta ngokucandwa komhlaba,' saqgibela sasiteta naye pambi ko De Wet, okuya wayeko sisiti, abantu nkosi abafuna becandelwe banike ukuba bacandelwe, sisitsho ku Mr. De Wet. Wenjenjalo u Mr. John Mazamisa ukupendula. Injalo inteto yomhla we 4 Feb.; namhla sibuyiselwa emva, ama Juda asebenza engamnkeli luto e eputa. Pesheya kwe Nciba uxande lwendoda lol wesibonda.

Nokuba kuko ubulungisa kwesosenzo bozivelisa namhla, kona kusafana nokuti tengani imipu, kanti izakuhlutwa, ngoku uxande asilolwake umntu loluka Rulumente nenkosi yake, izindlu ezakwe ngezitena nama. tye, ezinye zafulelwa ngamacangci. Abantu beva inteto engati yinyaniso kanti yi apile ezidlele zibomvu ud' uginye amete ke, wolale isandla, uti wakuluma kanti pakati lututu. Abantu base Mamfengwini bamlulamele u Capt. Blyth, kodwa abanafa. Imali Amamfengu aman' eyirola kwakutiwa yiti avame, ngoku oko kukululama kuman' ukutiwa lomhlaba lifa lenu, sikohliswa. Wayenika igunya nyakenye u Mr. De Wet u Rulumeni ukuba kucandelwe ivenkile, kwala amanen asitandayo, iko lo taitile. Singabantu abungena kwala nto njengokuba silusapo Iwe Mkosazana u Victoria ; amadoda ahlala adutyulwa, umntu olungileyo apa kwa Pini nguvuma zonke—ewenkosi. Wakubuza sekuko into olwa ngayo no Rulumeni. £250, £300, lomanani akasokuze abuye ukuba ausokucandwa umhlaba. Into ente nefanelekileyo ukuti azi ukuba ngumhlaba wam lowa. Umntu olungileyo akanciniba, womisa inyawo enyanisweni.

Ubudala kukuva izinto, namhla ndiva ukuba abantu bafuna ukuba bacandelwe emhlabeni sakuwanikwa ngu Rulumeni, bayuwulahla ke bafuna itaitile, ihleli njengoko kucandwe iyeyabo.

Transkei.

[NGUMBHABELI WETU]

Ngayo le kwota siyipeteyo ungafika zizililo kulenipi ivela e Koloni, ngale- ndawo yokunyanzelwa kwabantwana esikuleni : ude wati omnye umfo onde wase Ntshatshongo, obevela e Nxukwebe kwa Ngwevu, lempato asiyiqelile tina, ivoti ayihamb' apa.

Nina madodana ase Koloni zingena kamnandi indaba zentlanganiso zenu ezindlele si zetu mapesheya kwe Nciba kwakumcimbi wotywala kudo lento yokwahlutwa kwe titshala imali nendawo yengxelo zomhloli zikolo.

Ngosuku Iwe 4 Feb., lo bekuko intlanganiso eqondisa Amamfengu ukuba lomhlaba wawo kunqabile ukuba ungenwe ngabawunqwenelayo, kuba une taitile eyomeleleyo yokuti ngu mhlaba wa Mamfengu akuko nto yimbi ingenziwayo pezu kwale kuba itaitile kungehakweziwa enye pezu kwenye; avuya amadoda akuqondiswa londawo.

Kuyapitizela esikolweni e Gcuwa kuba esuke umfundisi wati makuziwe esikolweni semini ngabo bonke abantwana abakulomhlaba wesikolo, njengoko linjani elo ipepa elabhalwa imiteto yesikolo. Lonto ibanga umsindo kubo kukuba inkoliso yababantwana abazanga ngakugqoboka': zinkulelwana ezingaqobokileyo zemini zika Hintsa; ukuteta kuyapambana.

lyasikolisa lonto tina; lento ibingentle kakade ukuti esona sikolo somfuudisi singabi naziqamo; bekuqala ukubonakala isiqamo ngoku u teacher ingu Mr. George Pamla, sebeyakuqala ke ukuhluta lisesikolo. Unga- fika nakulamaxesha abafazi besaya ngomsindo ukuya kungxolisa u teacher. Ndaka ndambona nam omnye selefinyezele pezulu, etuka ehamb' apa. Qinisa mfundisi bade bawufeze umteto obhaliweyo wesosikolo, bangati kanti bazele amasimi. Ungalika bezula ngakwihotele eno.ywala bomlungu edolopini; sewungamxela wena waziyo ongabuseliyo.

Noko ukutya kucumileyo kuvele into eyawagqibayo amazimba, igama ngurumxeshe; sekuvele umfo ongamnyangayo ngapesheya kwe Gcuwa, umfo ongu Mdlongwa ungati wena ngu Mtshaka kanti ngu Mdlongwa: bakohliswa abantu ngu Mdlongwa wakwa Mgagasi.

Noko nina mankazana niwatanda kakulu amasoka. Uyabona, ite enye intokazi yase Gcuwa yendela ku Mtshaka, kwashiyana nomfazi, ngoku use Dikeni kuvakala ukuba ukatywe kunene ngamaqakamba. Omnye Umtshaka obesand' ukuvela e Bayi umf' omnyama obushumayeli ushiye umfazi ekukwezeni apa kwe Gcuwa, kuvakala ukuba sezizuzele ntwanazana itile yokumpekele ikofu ngapa e Rafu. Tsi-alam somfazi usishiye nabantwana; lumnkelani mankazana ukufane nende.

Kwintlanganiso ebise ofisini, kufumaniseke ukuba izibonda zelicala lase Toleni azikayiroli imali yerafu yanyakenyeKwati kwakutelekiswa kwafumaneka ukuba ezinkosi eseziyirolile zezisoloko zagcina ukuba makubeko izikolo emizini yazo, nezibantu bangekaroli zezi zaqala ngokunganyamekeli izikolo emihlabeni yazo; okona zingaroli iiali yazikolo koLona ziswela neyakwa Rulumente. Umteto uzakunifumana nina naqala ngokuhlala itamsanqa eliyimfundo, nida nibuyele kwasekuzivuseni izikolo zenu.

Bekuko umoya omkulu. andazi nokuba ibisisipango ntonina, sivakele isandi sayo pezulu esibhakabhakeni, yasinga ngakoma Xilinxa noma Hlobo. Sifane sapela esosandi singabonakalanga kufika mhla- beni. Ukuba ibifikile lontlokoma ibingafana nesimanga sase Mpofu.

Ngomhla we 2 ka Feb., bekuko intlanganiso yazo zonke izipalukana ezilunge no Capt. Blyth. Iqale inkosi u Blyth ngokuxela ukuba utywala enauite mandibhale ngokuti anibufuni ndide ndaya nangokwam. Impendulo yeyovuyo, ukuba abusakubaceza, kuba bebungafunwa bani kade apa. Kulondawo kwakutshwa u Capt. Veldtman ukuba abulelele umhlambi wonke: ngamazwi obuciko awati siyavuya ukuba nenkosl ekalipileyo; ukuba ubuligwala ngaute noko uyibonayo ingozi wab' ubulibele kukungcangcazela kwada konakala umhlaba ..

Kwangalo olusuku kume u Gosani isibonda sase Ngxakaxa sasela ukuqondiswa into etetwayo, ekute kwema u Capt. Veldtman (kuba no Gosani lo ubetelela inkosi u. Sigidi), wati lentlanganiso yeyokuba tina sipantsi kolaulo luka Captain Blyth sibenokubonisana nokuqondisana izinto ezisixakileyo kulomifula sikuyo zekuvele abinye babonise iqinisa lokuqutywa kwezinto; yacaza ke yona indoda leyo njengobuciko enabo. Kwema u Sigidi ngenqu, wabulela wati, siyavuyiswa yilento yokuti u Captain Blyth eziyalweni zake zentlanganiso abomane ekankankanya imfundo nogqoboko ukuba zifanele ukwenziwa ngabantu ukuze batamsanqeleke.

Enye into etetiweyo yeyamasela, yokuba mawaqonde amasela ukuba angcolisa inkosi zawo. Wabulela umzi ontsundu ukubona nokuya imantyi isiti ubusela buncipile ngoku. Wati umzi amasela mawaze abe ayekile kwapela. Uhlanga

oluntsundu lukangeleka kuhle xa ku- ngamane kusitiwa Mxosa, Mfengu, Lawn, Msutu. Kute ekupeleni kwafika igubu lika Capt. Veldtman, bepetwe yindodana eyafunda e Heald Town, amaboyisi alibe- tayo 20, isivato simhlope. Amaxilongo ngala makulu amajoni, sawabona e Bofo- lo nase Bini; ingoma zamnandi. Intla- nga ezintsundu mzi zingenz' into enkulu xidibene ngesimilo esihle, nalomfana ka Ndwandwa opete lamaboyisi wafunda kumfi u Siko Radas, lusapo Iuka Rev. J. Ayliff.

Pulapulani mz' ontsundu. Kute ngelinye ixesha kwema u Capt. Blyth wacaza amandla alentlanganiso yenyanga ntatu ukuba u Rulumente utembisile ngoku ukuba akakubuye agqibe nto enga- tumelanga kuti. Nokuba kanjalo izinto esizirorayo nesikalayo ngazo mazitunye- Iwe zipume ngayo lentlanganiso. Wati okunye, nina Mamfengu lomhlaba wenu une taitile yenyaniso enegama le Rulune- li u Sir H. Barkly, yenziwa ngegunya le Nkosazana. Wati u Capt. Blyth nyukani niqine ningakohliswa ngabantu abatile bengazi nto, okunye benicapukela. Wati akakolwa yilento yokumana ebona aba- cntu beshiya ilizwe labo bemnka besiya pesheya ko Qumbu ne Tsitsa.

Kate ngexa lokubetwa kwegubu, kwa- hamba umnqwazi kubonakele kuposa u Baskiti Myimbane ipeni ezintandatu, kwalandela umfo ka Yamesi Mdledle iti- ki, kwalandela isibonda sase Gwadana u Myeki isheleni, umnqwazi way a ezinko- sini ezimhlope 'ebezidlala ibolana le ya- maledi, ^jva namaledi azo, sibuye kona ■esosiqv^BBfc somnqwazi sesine 21s. 3d., yanikw-^mifo ka Ndwandwa lomali. Ayesoloko enze inzwinini yanye ukulili- sa amaxilongo negubu lawo amaboyisi. Kwafika apo u Sergeant J. W. Parkie, wabizela amaboyisi endlwini, layeka igubu. Kanti aza kudla, apuma selezi- ngqosholo, ke bafondini abeta into ene- nkozo kaloku.

Kute kwangeloxesha wabuza umfo ka Damane inkulelwane yase Bofolo ukuba lifihlelwe ntonina eligubu lento lingama- ne lihamba ezindaweni zemizi. Kuzaku- qondakala into enokwenziwa ngumntu ontsundu ; wati yena uyakuzibatala zonke indleko zalo, malize like lihambele e Willowvale liye kubetwa emzini wake ngenye iholide. Kuba nela Mangesi le— nziwa Pesheya selaugqiba wonke umhla- ba ngoku libetwa izizukulwana ezivelayo. Kuvunvwe iculo le Nkosazana, yahlaba vagoduka impi yegubu ngengoma eqa- shambulisayo.

Bekuko intlanganiso ngo Mvulo woku- <jala ku February, njengesiko lalapa e Willowvale usuke u Headman Mrasi wati ndibeka pambi kwenkosi ukuba lento vokutshiliswa kwabakweta nozintonjana nomidudo masiyixoxe ize isiwe Entla- mbe selilinye ukuba iyekwe ipele apa. Uhlale pantsi. Kwesuka isibonda sase Shixini sati, lento inkulu ingeniswa ngu- mfo ka Mrasi, ifuneka yenzelwe ixesha •elide icingwe, kuba soti siyibuqabuqe mhlaimbi, watsho wahlala. Kwesuka u J. Bikitsha, wanqanda umantyi wati hai, hlala pantsi, ndizakwenza into emfu- pi: -wati, abavumela u Mrasi ukuba lento itetwe mabapa' imise izandla, abati ma- yingacingwa, kwapakamisa 5 izibonda, wati abati mayiyekwe iyekucingwa, za- pakamisa zonke izandla zamaqaba. Wati umantyi njengesiko lake ugwetyiwe Abraham Mrasi. Waba kulinge u Mrasi sikuqondisa umantyi ukuba ayizange into yokuti kungekaxoxwa abe umpati seleiigsama ngokuti makupaka- nyiswe izandla, yalwn yahamb' apa kwa- katotwa elozwi, lokumfundisa indlela yent' nganLi. KwaxatyanWa yilompi yonke.

Lusizi udaba oluvakele lutetwa ngu- mfo wale Kofi-shopu yakwa Penisi uti kaza kutshintshwa imantyi le yase Gcu- wa uti, izakubuyela e Batenjini. Lunga- ba lusizi olugqite emgceni e Gcuwa, kuba yimantyi yenenc, wayefanele no Mtembu ukumlilela mhla wemnka kuye. Nokuba iyacingwa lonto mayingenziwa.

Kuvakala kakubi ukupangwa komhlo- lokazi intsimi yake yakuba ivutiwe, ku- tiwa iqinga makarafe. Lonto yenzeke pesheya kwe Ntsimbakazi, umhlolokazi ngunina ka Nojoli; selifulwa ngamanye amadoda ngoku lontsimi. Yinina zinko- si ezintsha zase Willowvale ukuba nipa- nge amasimi abantu nakubona ukuba acumile, bekunani nakubanqanda benge- ka limi, okunye irafu yake yabizwa nge- lixesha, iyaqondwa into eniqubela knyo, ©inyolukele ezozikwebu zabantu abazi- dimele ngenxamleko nembewu zabo. Kusweleke nemantyi ehambayo beta; -nceda mantyi nabo abantu bedliwa ama- zimba abo.

Kute ngomhla we 3 ku February kwafika apa Entlambe ityala lika Katshwa no Mankai ka Mzuzwana isibonda esimahluta umhlaba owayewupiwe ngu- mfi isibonda sokuqala esasitanda u Katshwa (u John Sipunzi). Kute bakubi- zwa akabiko usibonda u Mankai, wako u Katshwa; yaligweba i Chief Magistrate ngobuciko obukulu. Kwasala into embi eyenziwe yimantyi: ekute ekutumeleni inteto zetyala eli, kanti ngokutsho kuka Katshwa asingawo mazwi ake la, imantyi ite yakufuna ukugweba yena yenza awa- yo amazwi. Yafika yehla inkinga aku- qondisa u Katshwa ukuba asimazwi am la nkosi atunyelwe kuwe, labuyiselwa kwase ke elotyala. Ekuvakele ukub^W^K Blyth ute ukuba imantyi ingaLS^B^Bayo amazwi ingaba nave lento v-"<^fiiele iyakugqita. Sizakude siqondaaaYe isikalo somhlambi wase Willowvale. Ningahle nimlahle kanene owebala lenu ngenxa yokucenga izonka, noko nanikonje mhla latetwa elityala e Willow vale, ukuba ngubanina owala ukuba amangqina ka Katshwa ukuba atete. Iti imantyi kwala ummangali, uti u Katshwa kwala imantyi. Kuyiwa emangqineni ekaya ngoku. "

Entlanganisweni Entlambe ike yaka- nkan^ wa lento yokwahlutwa kwetitshala imali; yambi lonto kuba kakade abantu abamnyama bebengazange bayizuze imali efanele umsebenzi abawenza- yo. Lento yaleminyaka adatsho amadoda, kukongulwa ucwambu, kuvele ucwa- mbu. Sikululeka etywaleni kwahlutwa izikolo kuba izikolo kuti bantsundu zi- gcina ugqoboko lomelele. Lomfo uvelise elicebo uyatshonisa njengokuba ebese- njenjalo ngotywala. Taru, Rulumeni, tarii yise woluhlanga luntsundu, yinina betu.

Kuko imposiso eyenzekileyo ukuxele- Iwa imantyi enkulu, ukuti abantu ababu- lele u Pauti Umtshaka nga Mamfengu akowabo. Siyive kakubi lonto seyitetwa yi Chief Magistrate esidlangalaleni. Wa- bulawa yena luhlobo Iwababantu babulala umfo ka Kwatsha Maja, luhlobo Iwa- kwa Mdalu no Nonkanga. Omnye ngo- wakwa Kwaza, omnye ngowakwa Sitata, ababini bazalana no Nkohla ka Hoyana, seluqonda ke ukuba nga Maxosa, nale gusha yayixelelwa lo wakwa Kwaza eha- mbele kwaba bakwa Poswa. Lompi yakwa Mdalu kaloku yabuyela kwasema- nxiweni ayo lakuxola. Bayakunigqiba Smith ukuba nibamatele.

U MR. MALGAS KUNENE,

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[NGU ISAAC W. WAUCHOPE.]

E Tinara nge 30 November 1885 kubhu- bhe u Mr. Maigas Kunene unyanawama- zibulo ka Jita wase Mareledwaneni—wakwa Masoka. Ixego u Jita useko, use Mgwalana apo emi kona. U Maigas (oga- ma limbi ibingu Mbheki) wazalelwa e Mbo pambi kokucitwa kwezizwe, weza kweli lase Bunguni eyinkwenkwana, unina yayiyintokazi yakwa Maduna.

Ebuncinaneni bake ngexesha lentsabo kutiwa waka walahlekana nabazali bake, bamfumana ngelinye ixesha, sebemfani- sa ngebala elibusanara entanyeni ngase caleni. Imbali yobuntwana bake seyi- ngacazwa nguyise, ongazaziyo nendawo awaka wakonza kuzo kweli linganeno; okwam ngokuva ngaye umfl lo ngati uyise waka wangumntu wase Tsitsikama, apo iqela elikulu lama Mfengu ayenikwe umhlaba kona. Lafika bemi kona ilizwi lika Tixo, xa angumfana u Mr. Kunene walamnkela. Uyise oko yayi yenkulu ingqola, ekutiwa wada ngenye imini wa- mbamba umfl 1® wangxamela ukumapu- la ingalo, esiti, " wozigqobokela unga- Iwana 'nye." Wabona umfl ukuba into eyakumnceda kukuba azimele aye apo kuko ilizwi le Nkosi. Weza ke e Bayi malunga nomnyaka we 1844, wafika wa- sebenza apa kunye nento zo Hlela o Mdi- ngi, nento zo Mtshizana o Mahexe naba- nye. Uqale apa ke ukucola imfundo, ngemizamo emikulu, wada wayoyisa eye Sixosa wangena nase Singesini ne Sibhu- lu. Watshatela apa e Bayi malunga nomnyaka we 1847 nentombi yamazibulo ka Jojo wakwa Lusu obemi e Tsitsikama. Intoiiibi le nayo yayize e Bayi kwange- nxa yelizwi lika Tixo kunye nezinye intombi ezaxolela ukuza kuba zinkeda- ma e Bayi kunokuba zahlulwe no Mdali wazo. Batshatiswa ngu Mr. Robson nga- minye no Mahexe ka Mtshizana. Ute apa e Bayi wakatazwa sisifuba sesivube- ko awasifumana kulemisebenzi yase Bi- tsini. Afi amagqira makake apumele e Tinara aye kufuna kona umoya. Waya ke e Tinara wafikela endlwini yomkoke- li weramente yakona u Platyi ka Mhla- nga wakwa Ndaba, wahlala kona njengo- mntwana endlwini. Kute kuba lorame- nte yase Tinara yayisentsha ingekabi nazikolo, wati u Platyi akubona ukuba lomfana unesiqanaqwana semfundo wa- mcelela umsebenzi wokufundisa usapo. Ungene ke umfl ekufnndiseni, ezuza ishumi elinantandatu lesheleni (16s.) nge- nyanga. Ute selezibule intombi yake yamazibulo, kwafuneka eye kufunda e Simnareni yase Rabe e Hankey pantsi ko Rev. Thos Durant Philip. Lifa ngemfa- zwe ka Mlanjeni esemfundweni apo, nentombi yake yesibini u Annie (Mrs. Moa nyangwa) yazalelwa e Hankey apo. Wa- buva e Hankey apo ngomnyaka we 1852. Kwisituba abengeko ngaso ekaya usapo Iwake Iwalufundiswa ngu James Meyato, kwesinye isikolo ebesingapesheya ko- tnlambo, apo unina wombhali walemida waka wangumucedisi kona. Savulwa isikolo ngokutsha c Naba nge 1852, wasi- quba kwada kwangumnyaka we 1867. Imbanm yokuvalwa kwaso kvvakuko esinye"isikolo, esilunge ne *Dutch Deformed Church* esasipetwe ngumlungu o°*ama lingu Henry Jones. Esike sasi- qalwe n^e 1841, kufunda kuso Amalawo nama Bastile nama Slamsi nama Koboka. Kuteke kodwa akwaziwa umfi Iwawome- leka kuye nolwa Malawo usapo, bakalaza abaxasi besika Jones babhalela e Kapa. Kwagqitywa ekubem u Mr. Kunene afu- duke kunye nosapo Iwake aze kulugalela kwa Mr Jones, aze yena abe ngumnee- disi ka Jones. Wayenza okunene lonto. Umbhali walemida usayikumbula lomini bava kuditywa kwa Jones kunye ne teacher vabo. Wafika lomfo waluketa lonke usapo olupambih wamnika u Mr. Kunene zonke izinyhola ezintloko zilu- kuni, wasala yena ne klasi ezimbim, eyokuqala neyesibini. L Mr. Kunene lento wayengayilindele: wayeba yena woba lowo erne nezake intsapo. Bapa- mbana ubukuinnkani—bupambene bawa. Wapuma u Mr. Kunene waya kuzilimela imihlaba yake, wazitwalela imitwalo nge- nqwelo yake. Lwapuma usapo Iwake Iwaya kufunda kwezinye indawo—u Isaac no Andrew baya e Bayi. Sibuye savulwa e Xaba nge 1867 kwangu Mi. Kunene encediswa ngu Dinah intombi yake (late Mrs. Rev. Masiza). Kwabuya holuse Bayi usapo, seina kanjako isikolo. Nge 1871 savalwa akabuye aaivule sada saza kuvulwa ngomnye wosapo Iwake u Isaac Wauchope nge 1877. Na- mhla sisabanjwe ngu Mr. Sihunu njenge *Private School.*

U Mr. Kunene kwiminyaka epakati kwe 1874 ne '85 isituba seminyaka enga- pezu kweshumi, wamana ukuhlelwa zi- nkatazo ezininzi nentsizi ezinkulu ezi- ngamnikanga tuba lokupumla. Ezintsizi zatabatela kwangapambili kwelixesha ngokubhubha kwentombi yake yamazibulo u Mrs. Petros Masiza. Pezu koku kwalekela ukutshabalala kwempahla vake ezinkonio nenkabi, nenqwelo, no- kubhubha konyana wake omnei u George, nentombi yake enci u Ida, nabazukulwana bake, nezinve inkatazo ezamana ukumii- kela niengezika Job wakudala.

Usapo Iwake walumka imfundo efone- lekilevo lonke. . Ukuba aluyisebenzisa- nga kakuhle asililo tyala lake.

Intombi yake yamazibulo yayingu Dinah emva kwake ngu Annie, emva kwalowo ngu Charlotte, izibe ngu Andrew no George no Ida. Inkoliso yosapo Iwake esimmlukankanyanga Iwabhubha lu- zintsana.U Dinah no Charlotte ibizingei- bi zokudlala uhadietyalikcni, u charlotte iimmmlilanie bambalwa kwmtombi zaba- ngokudlata nhuli Onvana bobabim bake babese Dikeni ixesha elifutshane, baza kamva Strunk'tebUbinl

mba ukuba lo usoleyo (Andrew) ^buj e

bo'n"okulamba Sfundisweni kayise Ngumtandazo

amke eiila ugawo uyise lo.

Lomfo ka Jita ibiyimvumi ezwi limna- ndi, iliciko entshumayelw'eni, ekwazi ukufundisa, ekutele, elutanda uhlanga. Ibingumfo onobubele kubo bonke abantu. Umfo obelutanda kakubi usapo Iwake. Umfo obezazi zonke inteto, Isingesi Isi- bulu, Isisuto, obungati umve eteta esase- ntla Isimfengu ange akulele kona, kanjako ebeke wazama nenteto endala yamalawo.

Wati akufuduka e-Tinara wenza iminyaka emihlanu ema Xoseni apo kungamlungelanga ngenxa yokubalela kwamalanga, wabuyela kwase Tinara.

Kubonakele kwase kuqaleni komnyaka we 1885 ukuba isivubeko, sake esidala simxalisile. Wamana ezibika ehamba, wada ngo April 1885 wabonakala ukuba uyasindwa nakuku shumayela. Ute kuba ebesele yi *Lay Reader e* Tshatshi kwehla isipitipiti kona esabanga ukuba abuyele e Rabe, zaba zezinye inkatazo ezo, kumntu obengasena mpilo kade. Ezi zipitipiti zomnyaka we 1885 zabanga inkatazo enkulu kubantu abapete ilizwi, kuba i Rabe yahlukana yamaqela matatu, i Wesile yainaqela mabini, i Tshatshi yakepukela kwrnnye yezo. Zamoyisa u Kunene ezinkatazo, kuba akuko sifo sinje ngesifo senkataza. U Ndaba ulele pantsi naye, amagqira ati ubangwe zinka- tazo. [Siqonda ukuba u Plaatje Ndaba ubhubhe ngo 2a January lo utileyo. EDITOR "IMVO."] Iminyaka yake ima- shumi mahlaun nonyaka epete i Ramente e Tinara. Namhla icitakala kunye no- kuguga kwake. Amadoda akade esebe- nza naye emka amanye abuba amanye. U Soviyo no Mteto, no Makoyi, no Dyoba, no Mbeki bamshiya nalomzi wase Tinara. Namhla ngo Mbeki lo kunje ngokuba ufelwe ngunyana.

Lamazwi ndiwabala ngo mfi u Mbeki anga angalufikelela usapo hvake olukoyo e Koloni na pesheya kw'e Nciba—amabuto ngamabuto akade ewafundisa. Ubudala bake bebu malunga ne 66.

NATIVE OPINION

WEDNESDAY, FEB. 24,1886.

FALSE SECURITY.

SOMEHOW the agitation in the Colony in connection with the repeal of the deadly Transkeian Liquor Proclamation seems to have suddenly simmered down directly the Ministry grudgingly modified the clause legalising the unrestricted sale of intoxicating liquors to native chiefs, petty chiefs and councillors. This is deeply to be deplored because the spectral evil which set the agitation on foot is still there in all its prestine enormity. It thus becomes an important duty that our people should be up and doing. From advices from the Transkei we learn that the sword was put into the scabbard when Captain BLYTH, the Chief Magistrate cf Fingoland, returned from Cape Town and authoritatively announced to his people that their cry against the traffic in fiery-drinks had reach the ears of Government, and that the Government had acceded to the solicitations of the natives that " death " be not planted among them. And the people were in this manner led to believe that the sale of liquor in their Territories was prohibited and that things had reverted to the state established by the Regulations under which the Transkei bad been governed since its annexation to the Colony. We place implicit con- fidence in Capt. BLYTH'S anxiety and ability to keep the " strong waters out of Fingoland He must, as many are, be under the strong conviction that after their introduction the task of governing the diversified nationalities would not onlv become most expensive u also very embarrassing; we however very much question the of the 'legal machinery supplied him by the Ministry in the shape of the amended Proclamation. It reminds us of the famous cannon which Mr. W. AYLIFF purchased, from the Free State Government to be used against MOROSI and which completely broke down on the firing of the first shot. Ihe state of things existing under the modified Proclamation is that natives may be supplied with splits on the strength of permits. Ibe permits may be had from Cbici Magistrates, Magistrates, Justices of the Peace and Field Cornets. In fact almost all white men in the Transkei have power to , grant permits, for the magistrates clerks and those who may be regarded as be- longing to <e the upper ten in the Transkei and elsewhere are Justices of the Peace, and Field Cornets are simply ubiquitous. It will thus be seen that the permit issuers are as plenty as the leaves in Vallam- btosa. Besides the instrument does not attempt to define or cir- ' cumscribe the power of these officers m granting permits; and to our lay minds it seems as if an action might lie in any refusal to grant a permit. We have no doubt that as soon as these defects in the law are made known to the people the agitation will be revived, for nothing. short of total prohibition will satisfy them.

[We again express our regret that it would seem that dust has been effec- tually thrown into the eyes of the friends of the natives in the Colony by the modification of the conditions of sale of intoxicants to chiefs and councillors. But we fervently hope that thismay not be the result in England where the matter has now been energetically taken up. The Cape Parliament will soon assemble. We would suggest that petitions be drafted without delay as well in the Transkei as in the Colony— the former people praying for the complete repeal of the wicked Pro- clamation ; and the latter for the extension of the prescribed areas and the amendment of the Licensing Act in such a manner as to make it illegal for natives to consume liquor within them.

There seem to be some people who doubt the sincerity of the crusade against ardent spirits among our people, and who ascribe it to the missionaries and philanthropists. But the case of our brethren the Basutos should silence such sceptics. There the last canteen has been sent about its business in consequence of a movement which began among the people themselves, and the erstwhile drunken chiefs are now as sober as the proverbial judge. The wave of abstenance from fire-water may be said to be sweeping over the South African Natives. We. however, have an UPINGTON to impede, but, we are sure, not finallv to obstruct its course in the Colony and the territories.

Editorial Notes.

A NATIVE writer in Colesberg informs us of the imprisonment of the native teacher place in the lollowing terms:— Our life is most miserable at Colesber".

A most harrowing event has occurred amongst us. We are most distressed. On the 9th February, Mr. John S. Dla/dva punished a child in his school by beating it. Its parents went to law ano charged mm with assault, and as such it was dealt with. The trial came off on the 15th inst. The child was punished for some silly story it circulated in town about its teacher. The Magistrate sentenced him to three months hard labour without the alternative of a fine. This to us is new —that the alternative of a fine should be retused in an assault case. The Colesberg 11agistrate does not allow a native to answer for himself in court. We can't understand this. This matter seems to me to be of sufficient importance to be published in the newspapers. 'The whole matter appears to us to be very strange. Government has sent to Colesberg a strange magistrate. — I am, SIBARTI MATILA."

THE news of the imprisonment for three months with hard labour of Mr. olin S. Dla/ciya, the Wesleyan Native Ieacber at Colesberg, has completely horrified us. And we venture to express the earnest hope that Mr. Tweed's sentence will be carefully reviewed by the Judges as it appears to be out of all [1] r proportion to the alleged offence of the mere flogging of a pupil in school. Xattye schoolmasters in Africander towns *like* Colesberg and Burghersdorp are a mnch-liated class of men, more often for imagined than real conceit, and no one need be surprised if this prejudice affects a not very scrupulous head of the district who may on an opportunity offering be only too pleased to gratify the community among whom he lives and moves and has his being. The present writer happens to Anow the unfortunate John Stegmann DlaAiya who has fallen into the cruel mercies of the Colesberg magistrate. He was educated at Heald Town, and left that place with high credentials both from the Institution authorities and from the Education Department, to taC-e up the position of teacher at Uitenhoge where he continued successfully till he left for Colesberg six months ago. We are no advocates of corporal punishment in schools, though our experience in these matters would not warrant us to altogether interdict the use of the cane in schools. But we contend that Dla^iya had done nothing unusual in schools in administering corporal punishment, and his case is one of exceptional hardness. Those who Arnow anything of the interior of a schoolroom will sympathize with him ; and we sincerely hope his case will not be allowed to pass without some inquiry. The fall from the Preceptor's Chair to the Felon's Cell is incredibly enormous, and we shall certainly be surprised if an exemplary young man li/re DlaAriya vvill receive so heavy a punishment without the Colonial Press calling for an inquiry.

SINCE writing the above the Colesberg *Advertiser* has come to hand, which gives further particulars of the case —particulars which do not in any way modify our opinion. Its own conclusion (and it is by no means a negrophilistic journal) is stated in the following observations which we trust will be acted upon" Although we cannot excuse the violent and indecent manner in which punishment was meted out, we thin* that this is a case in which leniency might be displayed, and we shall be glad to hear that the remainder of the sentence has been remitted by the Government."

THE Committee of the Native Educational Association has been summoned by the President to meet at Lovedale on Saturday (27 Feb.) next at 11 a.m. to consider the action the Association should ta*e in view of Mr. Upington's reply on the Liquor Proclamation and with regard to the shameful reduction of the Native Teachers' Salaries. The Committee are constituted as follows:—Rev. E. Ma*iwa- ne (President), Mr. J. Tengo-Jabavu (Vice-President), Mr. Ben. Sa*uba (Secretary), Mr. Jas. J. Bovula (Assistant Secre- tarv), Mr. Jno. Knox Bo*we (Treasurer) Mr. J. Shaw (Fort Beaufort), Mr. J. w' Gawler (Keis*ama Hoe*), Mr. E. Mhla- mbiso (Matole),and Mr. Nicholas Bovula (Tyumi).

GLEN GREY NOTES.

[FROM A NATIVE CORRESPONDENT.]

It is gratifying to see that some steps are being taken towards the securing of the rights and privileges of the Glen Grey natives, among the people themselves. In your last issue appears an extract from the *Free Press* Queen's Town, in which, the names of a Committee appointed for the above purpose are given. We consider this a very wise step, and in passing, point out one of the good fruits of the Tembu Association. Two names have been added to the number, one of which we have no words with which to welcome yiz.—Mr. J. Rose-Innes, Junr. We were inclined to cry out for a Commission to enquire into the "Glen Grey muddle" before the session of Parliament, which we feel sure would satify all parties, granted that such a Commission would consist of members chosen from both sides. We are aware of the fact that we live in the days when £. s. d. are to be taken into consideration, however, we fail to see why the best interests of the community should be sacrified. We have been made to understand that nearly £1000 have been appropriated by Govern- ment for the removal of the parties to the Qumbu, with all deference to those who have the wielding of the matters in their hands, we think it would be but fair to spend a trifle in the appointment of such a Commission, it would be money well spent, the Government would be more than repaid since so many unsettled minds would be set at rest. The com- mision to meet the Glen Grey natives at Glen Grey, as was the case with Secretary for Native Affairs. If it be too late for such a commission, we only trust that the intimation in the weekly notes of Mr. Rose-Innes' approach to Glen Grey mi.y be a reality. All along, it has been said that his amendment is being carried" out, and it will be for him to find out as to whether it is being carried out as he meant it or as understood by the Houses. A better fortune could not have fallen on the natives of Glen Grey. But again his opinion may be taken as oue sided by certain parties—hence our inclination for crying for a commission, in which the matter might be sifted by both parties. Six weeks still remain before the opening of Parliament. None but those pricked by conciences not altogether clear, would have any fear in the adoption of such a step. As far as we can make out the Glen Grey natives have no intention whatever to swerve from the position they held at the very commencement of these doings. Dur advice to them will ever and always be to keep the peace and remain within ^institutional bounds, but we think we would be ill-advising them, in persuading them to desist from calling out for their privileges as loyal subjects of the British Government, and demanding if they jannot get it otherwise, for that justice for which the English nation has ever been Famed.

Ibala Lase Natal.

Verulam, 9 Feb., 1886.

Mr. Mhleli siza nkosi yami ungipe indawo lapo epepeni lohlanga ngituna ukuba ngifake loludaba ezintliziyweni sama Natal olungo Judge John W. Shep- stone, Native High Court. Ama Natal imnyama afanele ukuba amtande amte- mbe amkumbnle ukuba ngumfo obona- lialisa ngokugweba ukuba uyawazi ama- siko abantu abamnyama nentlalo yabo alungile yotando noxolo nobuqoto. Ku- kabili ngimlalela egweba ngatokoza eku, zwebeni kwake amacala ayeletwe pambi kwake.

Ngesikati esabambe isihlalo se Secretary for Native Affairs bekubonakala sengati ubu-Rumente ukulwa pakati kwa- bamnyama, buya kukutaza ngokuba bekuqalwa evakeni elibaleke ngokubona nje nkuba yahlangana labaleka kuti ukuba intlauliso i ham ba lapa £2 iqale kulo ivaka kuze kube koqale ucuku, nokuba isuka lapa £5 kuze kube kobuke ngeso ngokwenzenjaloke, kubonakele sengati u Rumente utela umquba kuwo umti wokulwa ngokuba ohlwaye ababalekile ngati uti nibalekeleni ngaloko, baqala nabangenasibindi sobudoda ngokulwa okulandelayo bati nakuba ngongenasibi- ndi sokulwa mangipose itye ngezibale- kele kuze ngingahlaula nje nam ngiti hai, belu ngeke ngaposa netye lodwa lelo namango enzenya ngokuba kotiwa beli- kona malihlaule.

Kepa umfo ka Sonzica ushiye ngaseko- hlo lowo mkondo wenze nje ke yena waqala enduneni engabupatanga ubudu- na bayo ipelise impi. Nato uswazi Iwa* komkulu £10 koqale ucuku, £7 abayu- ma yena oqale impi £6, abalwe beqaliwe £1 10s. Amavaka wawakulula engenacala. Lati iewentsana laqonda nozwaliza waqo- nda ukuba akazalanga wabola umbini, lokoke kwifundiso enkulu ebonisa ukuba u Rumente utanda uxolo pakati kwaba- ntu ngokwenzanjalo kwake. Ukuba ku- yancipa kulekwata edluleyo abengemani- ngi awokulwa amacala. Nangezindawo zamafa ubalamla njengoyise kubantwana bake. Yindoda yokuhlontywa futi ku- bongwe u Rumente ngokuyemisa i court yabamnyama. Simnqwenelela impilo enhle nemihla eyolulwayo nguyise wezi- lati o*a Sonzica. Maungitetelele ngo- 7. wenza into ende *anga*a. Ngingowa*©

JL .

Nantso int' obikade uyifuna!

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke Imini- kelo yomhlaba neyezindlu yo- nyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo 31st March, 1886, nokuba kungapambili kweloxesha.

Lakugqita elixesba abangabata- langa bayakupatwa ngokomteto be- ngabuyanga baziswe.

Iminikelo engapantsi komteto we 14 we 1878 nemali yeziqiniselo epantsi komteto we 37 we 1882 lixa lokuba zibatalwe.

Kwinkundla yamatyala e-Qonce, January 4, 1886.

W. B. CHALMERS, Imantyi.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Ulona Yeza Likulu leli lizwe lengqa- qarnho zamatambo nento ezinjalo.

Alikazanga lingancedi.

^tlcwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :—.

" Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla ham nan di ebusuku, into ebendineveki ndi. ngasayazi, ngokn ndipilile."

Wenjenje wumbi r—" Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku- Huka kube yinqaba ukuma ukuba ndike nda- Jhlala. Bendingasena kutoba kuba bendi- ngeze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma. ticuro, ndivuyiswa kuba ibotile ezine zindi- ncede kanye."

" Ndingarola," ntsho omnye, " iponti ezintlanu ngebotile. Ngolwesi.Tatu olngqi- tileyo ndite ndakumtatela ibotile yokuqala nmfazi warn, wabengana kupakama ekoyeni nonyawo, enjalo inyanga ; ngalo Mgqibelo uhleli esitulweni."

Uti omnye: " Lindenzele kanye lonto **nbute** Vyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela smazwi oknlincoma nmntu, alisiyiyo inko- hliso njengamanye."

Yiyo le enye inteto : " Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba. lilingileyo, andikeva mntu lingamnceda. nga.

Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninila ngokutumela **3s. 6d.** *ngebotile, ongu*

JAMES JONES,

46 LONG STREET, CAPE TOWN.

I BRANDI

Elungileyo engapitikezwe nanto zinjenga- manzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

E-QONCE

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti, ayitu- mele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yoma- ntyi.

Umvuzo awubizayo mncinane.

I Ofisi: GALA.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni

Umqinizi

WEMVUMELANO,

Unianani Weziqiniselo

LONKE UNYAMEK0 uyalunikele ekute- teni amatyala abamnyama nakweminye, imioimbi yabamnyama—ofnna umhlaba uno. kufanelwa, ofuna kujikwe igama leaiqini. •elo somhlaba unokwenzelwa. Lemise l»Mi nyifeza kwesi eiqingata nakwezimelene JBMo,

kokutenga nakuyipina indlu.

Kuyafunwa!

Kuyafunwa!

Kufunwa !

IWAKA LA'BANTU!!

Ukuba liyekuhlola amaxabiso endiwarolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo.

Kanize kuzilingela, kuqinisekile ukuba nobuya nize.

Abasebeke beza banelisiwe.

Ndicela abanoku funda ukuba batyele abangenako.

Ngingayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.

Ndikwali Gosa le " MVO ZABANTSUNDU."

P. H. POTTOR. September 14.

C. MUSGB.0VE,

OTENGISA IMPAHLA ETSHIPU YENOLU,

Kwindlu Ekangelene no W. 0. CARTER & CO.,

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

ISAZISO u AMOS THOMAS,

UY AZ ISA UKUBA UVULE

Ikaya Labantsundu, e-Qonce

E Smith Street, ngezantsi ko Mr. E. J. BOX ALL.

APO wonke ubani ayakufumana amalungelo ezixaso nendawo yokulala. Ubiza amanani alula. Kuko isitali esihle, nomgoini n>ahashe uhleli elindele. Metaho, Bahambl kanize nipose amehlo apa bo

King William's Town, 10th November, 1885. AMOS THOMAS.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Ivenkile entsha yebhekile nezitya zentsimbi.

A. STRUTHERS,

Smith. Street, King William's Town,

Utengisa intlobo zonke zebhekile, nezikotile.

Yiyona ndlu itshipu apa e Qonce.

Lempahla uyenza ngokwake, mabaqiniseke ke abantu ukuba yomelele yeuziwe kakuhle lonto uyayimela.

Kanize kuncama kuye ngapambi Izisulu kuye wonke.

KWAKONA

Mawetu Ndiyanicela.

UKUBA nindibonisise onyana bakamazi abaneminyaka embini bemkile e Rini, abati ukumntu kwabo bava kwelipezulu ngako ma Rafa. Andiva nomkondo kungo. ko endicela nina mawetu ukuba nindivise apo bakona. Amagama abo HKNDELE no SIPUKUZA onyana baka MBKL EKANA.

MKULULI NUM, Native Registry Office,

Feb; 5, 1886. Beaconsfield. 2t24

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

THANSKEI.

Unomgubo olungileyo, Izonka, Iswekile, Ikofu, Uqolwane (Tea), Into- ezimnandi, Izibane, Isepa, Icuba, Imatshisi, Inqa- wa, Iparafine, Nelampu. Zonke ngamanani apantsi kanye.

NANTSO INTO YENU

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e.Town Hall, Kwisitora esinga pantsi ese- sitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

Uhlala aba nento eninzi yombona, na Ma. zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tsbipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kuma. calana onke e-Koloni.

Unombona omhle kunene ovela pesheya **kwe** Noiba awutengisa tshipu **kanye.**

DYER no DYER

E-QONCE, E-MONTI, E-KOMANI,

Batengisa lempahla ib^lulwayo ngezantsi nga*
maxabiso agqitiseleyo ngobuncinane:

Ingcawa Zoboya..

Imatrasi zase Mkosini ezinemigca
Imatrasi ezinemigca zase Zikepeni
Imatrasi ezinemigca zase Witney

AMABHAYI

Entlobo zonke zobukulu.

IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

IBHULUKWE ZEKODI,

Ezingqingqwa, zentlobo zonke zama- bala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, ze-
zentlobo eziketiweyo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu. zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobu-
kulu.

IZIPILI

Ezingqukuva Nezinembombo nezi- xaswe ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo njalo.

Izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni,
NJALO, NJALO, NJALO.

DYER &D YER.

JOHN Tbicoo_Jxbavu “S" BROTHERS, **Smith Street**