

IMVO ZABANTSUNDU

NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 31, 1886.

[LIHLAULELWA 3s. NGANYANGA NTATU.

[No. 74.]

H. B. M. HOWARD

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

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E-QONCE.

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Zenkomo nempahla emfutshane,

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xwesweni kwa BLAYI.

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

ISAZISO u AMOS THOMAS,

UYAZISA UKUBA UVULE

Ikaya Labantsundu, e-Qonce

E Smith Street, ngezantsi ko Mr. E. J. BOXALL.

APO wonke ubani ayakufumana amalungelo ezixaso nendawo yokulala. Ubiza amanani alula. Kuko isitali esihle, nongcini mahashe uhleli elindele. Metsho, Bahambi kanize nipose amehlo apa bo

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

AMOS THOMAS.

Kukululekile.

Asibizi 'Nto

Ngokuba ubani eze kubona Amabala nga mabala amahle e

Mpahla enxitywayo

I Qiya ezintsha

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UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

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

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COOK Umgutyanu Wamehlo. 61 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.

ISAZISO.

NJENGOKUBA o C. FENNELL & CO. beyitabatile ivenkile apa ese Bhongweni, e Toleni, ebifudula ipetwe ngu Mr. JOHN ROBINSON, bayaziswa bonke abanamatyala kuyo ukuba mabayihlaule yonke imali ezizikweliti ko C. FENNELL & CO., pakati kwentsuku ezipakati kolu nolwa 30 April lo ukuze kuzokuqondwa ukuma kwe venkile.

H.S. WAUGH & CO., THE ARCADE, QUEEN'S TOWN.

UMZI ontsundu ose Komani, e Hewu, e Skapu, e Kamastone, ku Ndlovukazi, 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, Ibhathi, Ibhathi ezinkulu zengqele nezilula zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprinti 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.

Sivela kwa Rulumeni.

KUYAZISWA ukuba yonke Iminikelo yomhlaba neyezindlu yonyaka omdala opele ngo 31st December, 1885, izirolwe kule Ofisi ngo 31st March, 1886, nokuba kungapambili kweloxesha.

Lakugqita elixesha abangabatalanga bayakupatwa ngokomteto bengabuyanga baziswe.

Iminikelo engapantsi komteto we 14 we 1878 nemali yeziqiniseelo epantsi komteto we 37 we 1882 lixa lokuba Zibatalwe.

Kwinkundla yamatyala e-Qonce, January 4, 1886.

W. B. CHALMERS, Imantyi.

ISAZISO.

NJENGOKUBA mna ogama libonakala ngapantsi ndashiywa yindoda yam engu NDWANDWA MAKAPELA I Bele lakwa Kuboni ngomnyaka we 1877 wati ukumka kwake uya ku ngena ebu Poliseni, unana mhlanje akakabuyi. Ndaye usapo lwake luhleli ngapandle kommondli. Ndiya mazisa ke ngoka ukuba akenzanga ndlela yokubuya kwa nokondla usapo lwake, ndiya kunyanzeleka ukuba ndiye emtewteni malunga nendlela yokwa hlulwa ko mtshato. Xa kude kwapela inyanga ezintandatu emva koku.

SOPHIA MAKAPELA.

St. Mark’s, 1st March.

Isaziso Kubahambi.

UGEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba uya ku POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesihlanu ne Migqibelo. Ixabiso lishumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatn sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

Kubatungi Bencwadi.

INDODANA entsundu efuna umsebenzi woku bopa incwadi ingaufumana kuti. Mayibhalele msinya ko

HAY BROTHERS.

King William’s Town.

Ko Titshala.

KUFUNWA ititshala ezivufaneleyo umsebenzi—enye yesisikolo ease Ngcwazi, enye yeyesase Mnyameni. Bhalelani ku Rev. W. STUART, Burnshill, MiddleDrift. March 31st, 1886. _____m47

Abatshatileyo.

GABASHANE—MAYAFI. — E Morija, Basutoland, ngo Feb. 11, 1886, ngu Rev. A. MABILLE, u SALATHIEL, unyana om. kulu ka Rev. MARCUS GABASHANE, ku MARIA intombi enkulu ka Mr. JOB MAYAFI. 3t31

Abazelweyo.

BOTTOMAN.—E Debe, ngo 1 March, 1886, u Mrs. THOMAS BOTTOMAN ubeleke UNYANA. 3t31

Obubileyo.

MALGAS.—E Bayi, ngo 10 March, 1886, u AGNES, Inkosikazi etandekileyo ka Rev. D. MALGAS, bayacelwa abahlobo ukuba bamkele lombiko.

ABABHUBHILEYO.

PELEM.—E Kimberley, ngo 23 March, 1886, u LYDIA, Inkosikazi etandekileyo ka MESHACH PELEM. Abahlobo bambaklele

OBHUBHILEYO.

PELEM.—Ngo Mvulo, 15 March, 1886, e Kimberley kubhubhe u JAMES, unyana wo MESHACH no LYDIA PELEM, enyanga zi nentsuku ezi 11 ubudala. 3t31

Iveki.

ABATABATI be Mvo *Zabantsundu*, bayakanjzwa ukuba eli lixesha zifikile imalana ze nyanga ezintatu ezipela ngo 31 March, 1886. Imali ihlalulwa ngamagosa etu akwindawo ngendawo; abangenawo bayitumele kwi ofisi ye Mvo. Itunyelwa ngamapepa anokufunyanwa eziposini. Intlaulo yi 3/ ngenyanga ezintatu xa ubani ayirole kwangapambi kokupela kwe *Kwota*: odlulelwe lixesha makazi ukuba umelwe yi 3/6 ngenyanga ezi. ntatu. Makungabiko mpiciso ngalendawo. Imali yonke itunyelwa ku J. TENGO-JABAVU, King William’s Town.

kwafumaneka ukuba akuko bu. nyaniso kwinteto yokuba a. Rulumeni ugqibe ekusikweliiseni isihlalo se mantyi e Cawa.

IMIBONISO yezilimo mininzi ngoku kwezi- dolopu zale Koloni. Kute cwaka kwabantsundu ngakwelo cala. Kulima Abelungu bodwa na apa e South Africa lento ningavakaliyo emibonisweni

U TETANI MKELE, no Pato Mkele no Solani Mkele into zika Jacob Mkele e Tapolisi ngase Cawa zipambi komantyi ngetyala

lokubulala u Bekani ngenduku emdudweni. Kakade ziyakupelela e Jajini.

NGO Mvulo (5 April) ozayo iyakuteta e Coleaberg i Jaji; ngolwesi-Hlanu waloveki yobase Cradock.

ASINTW’ izincwadi zababhaleli ezikule ofisi yetu. esingenakuzingenisa ngokuswela inda. wo. Into eyiyo kukuba ipepa malandiswe, alinakwandiswa ungavumi ukuyitumela imali umzi. Lonto mayaziwe. Lakusuka liyekwe endaweni yokwandiswa.

U MR. J. ROSE.INNES, M.L.A., ufike apa e Qonce nge Cawa ngokuhlwa. Uyakuba nentlanganiso enkulu na Mamfengu onke ase Ngqushwa ngo Mgqibelo kusasa kumzi wesikolo sabantsundu (Durban) esikufupi nedolopu. Ngolwesi Bini lweveki ezayo uyakuba nentlanganiso na Mangesi ase Alice.

U MR. PIERS imantyi yase Ngqushwa ubuyele kwase ndaweni yake oko ebeke efumene ixesha lokupumla ebanjelwe ngu Mr. Blakeway wase Montl.

U MR. SIVEWRIGHT, C.M.G., usalile isicelo sokuba abe lilungu lase Barkly West. Ngu Mr. Paddon yedwa oselekangele londawo.

UMZI maujuce kakulu ngemali ye Mvo. Alinakuhanjiswa ipepa ingafiki.

PEsheya KUXELWA ezokuba incwadi ezabhalwa ngu Mahomet, umprofiti wa Maslamsi ngesiqu zisand’ ukufunyanwa.

U SIR THOMAS SCANLEN usendleleni yokubuya ukwela e Florence. Ukangelwe ngale veki.

NGOLWESI-NE olugqitileyo kutshe amagogogo a 300 e Bitsini e Bayi. Atshiswe ngumlilo obubaswe kufupi. Ilahleko iku £200. Ebefika ingawezitora ngezitora kwase Bayi apo.

I OFISI entsha yemantyi yase Bayi ingenwe ngolwesi-Tatu lweveki egqitileyo.

UMHLAMBI wase Mkangiso nowese Kama- stone otabata *Imvo* uyayalezwa ukuba manngakutalalisi ukuhlala imali yayo yekota epela ngo March. Kade siwubona ukuba uyadukisa.

U MASUPHA, inkosana ya Besutu, uzicelele imantyi ku Rulumeni unikwe u Mr. Lagden.

SEKUNTSUKU kuvakala ukuba u Philip Charles obengumpulapuli nepakati lenkosi ya Mampondo Unqwiliso ubulewe.

ISIBETO semibungu eke sehlela i Natal sibuncipa.

I RULUNELI yase Natal iwe kumanyatelo enynkayo kwindlu yayo yapuka ingalo ngeveki epilileyo.

INDLELA entsha eqabela ku Noniongwana ivulwe ngo 11 March.

SEKUVUNWA umbona namazimba e Ngqu- shwa.

INDYEBO ayisokuba ngangoko ibicingeka ngako nonyaka nje kuba ixoshomba selingene nzima, umbona wokugqibela ngati akakubanto.

U RULUMENI we Nkosazana uzimisele oko- kuba kuyo yonke into eyenziwa ngama Bhulu kwa Zulu akasayi kuba lidumbu ekuyilu- ngisileleni.

I RULUNELI yela Bahlambeli (Bechuanaland) u Mr. Justice Shippard usinge e Kapa ukuya kudibana no Mhlekazi u Sir Hercules Robinson pambi kokuba anduluke ukuya e Ngilane.

EZOCINGO ziti ama Grike alungisilelela imfazwe nama Turki.

NAKUBENI imikosi ye Nkosazana incitshisiwe e Yeputa u Mr. Gladstone uti akangi ulaulo lwe Nkosazana lungaroxiswa.

U SIR DAVID TENNANT Umhlali ngapambili wendlu ye khaba (Legislative Assembly) ye Palamente ufikile e Kapa ukwela kutshata e Ngilane.

INKOSI ya Mabhaca u Makaula njengokuba ese Rode nje ngoku uti akafayi kubuye ashenxe.

IMALI ye *Mvo* mayifike nina bangekayiroli yinto embi ukulandelwa ngasemva.

INKOSI Umhlangaso Faku akafuni mfazwe uti kodwa ukuba Amaxesibe na Mabhaca apikele ukumana engena-ngena umhlaha wakowabo wosabela.

IBANDLA lase Thetshi elipetwe ngo Dr. White nabanye elalimangalele i Bishop yase Kapa laza lagwetywa, libhenile.

KUNGENE U Right Hon. James Stanfield no Earl Dalhousie ezikundleni zo Bight Hon. J. Chamberlain no Right Hon. G. O. Trevelyna ku Rulumeni we Nkosazana opetwe ngu Right Hon. W. E. Gladstone.

AMAGXABUZA asaxatisile e Burmah, ngapaya kwe India, kuke kwapindwa kwaliwa e Tonthamyo agxotwa ayakuzivalela etempileni ebiyelwe ngodonga. Emva kokulwa okubukali ancotulwa, kwangxwelerwa batatu ku Mangesi.

ABANTU mabalumke ukuyingxamela kakulu inyama yenkomo ezibulawa ngu manz’ abomvu sebeliqela esibavileyo ukuba babuye pantsi yiyo, kuba inetyefu ngalamayeza maninzi kuseczwa ngawo.

EMATYALENI ase Natal ngomhla we 16 March omnye utnfo wagwetyelwa ukuxhonywa ngokusuke abulale umfo obeqelene nomfazi wake.

IMIBONISO yezilimo mininzi ngoku kwezi- dolopu zale Koloni. Kute cwaka kwabantsundu ngakwelo cala. Kulima Abelungu bodwa na apa e South Africa lento ningavakaliyo emibonisweni

A MANGESI akwa Adam Kok enze amanya-

no ati yi “Kokstad Political Association” lokokuba lube ngumlomo wokuvakalisa iziroro zawo.

INDLELA esuka ecwebeni lo Mzimvubu eyakungena kwesuka e Mtata isinga kwa Adam Kok isetyenzwa ngamadoda alikulu elinamashumi amahlanu.

UMBULALI ka Njavula (Bartle Bailey) upu-mile entolongweni yase Ngqushwa wazimela.

AMABHACA awoyisile Amaampondo atshisa imizi.

SIVA ukuba inkosi ya Mazizi ase Ngqu-shwa, u Liwani ubhubhe ngolwesi-Hlanu olugqitileyo 26 March 1886;

NGOLWESI-TATU, MARCH 31,1886.

namhla ukuteta kwayo. Singadana ukuba zingaba zinyanisekile ezondaba zayo, kuba kolona ukuteta kwaziwa ukuba kuyondolene kupa, kufuneka lizihlambe ngokupendula i Guwa, ngakumbi ngezizitoti zibini u Capt. Blyth no Capt. Yeldtman.

Imvula zine ngokugqitileyo kuleveki yokuqala ku March, into ebonakalayo ekutyeni sisonakalo. Lombona wamva yena apa e Willowvale nase Guwa uyakufa, ungafika ezele yintlaba enuka kakulu, namazimba adubulayo anjalo kanye ; ayakufa.

Ingozi embi eyenziwe yinqwelo ka Kaniso, ite ngalemvula lweveki yokugqibela ku Feb.’ yapuka umlenze, yemiswa nge domkrara, kwalalwa ngabantu pantsi kwayo, yawa yo. na idomkrara ebusuku yashicilela indoda ne nkazana abebelele apo. Yafa kwaoko indoda ; noko yona intombazana ka Zipo wase Guwa isangati iyapila. Inqwelo ziyabagqiba abantu apa e Guwa.

Ingozi epants’ ukuhlela u Mr. Theodore Ndwandwa ngokusuka ati ewela kwelozibu. ko le dolopu lenqwelo, umlambo usenamanzi lava ihashe lamcinezela ngapantsi, lavuka kuqala ihashe selengenwe ngamanzi ezibatyini. Noko inkabi yaxatisa ngobudoda yahla yema ngenyawo, yaxatalazela ukuya kupumela ngase hashini. No Miss Sinah Kentane ake amnta, ke yena evela e Qutsa esikolweni asifundisayo, wasukela yintlambi ke yena selehlut’ amanzi. Imilambo inendaba kanye ngoku.

Ngati iseyindlala mzi wakowetu nanonyaka, kubo lonyaka izikwelitzi zababantu ezivekileni nemali ezifunwa kwa Rulumente zininzi. Fan’ ukuba nina bantu banengondoko nize nizigcine ezonkozwana ezosala kwezo zezikwelitzi.

Mna elam ndibona ukuba ababantu ingekapumi imali, makubhalwe ngu Mhleli, ati abantu abalinani elitile, abagoselwe ngecala elitile, abakaroli; ize ke nina magosa elocala likhankanyiyayo nishukumise. Makunqangozwa amagama abantu; ndiyabonisa ke nam ngandinqanda. [Lento kude kufuneka ekunjuziwe Amagosa awawazina umsebenzi ? —EDITOR Imvo.]

OGODUKELE EKAYA EZULWINI.

Kungovuyo oluluku kum Mhleli wendaba ukuba ndenze lomda ngokumka komfana ka bawokazi u Samuel Matros. Lomfana kwasekuveleni kwake kwelilizwe wavela kubonakala ukuba asinguye umntu opilileyo, wenyuka enjalo wada wangumntu omkulu. Bekuhleli kubonakala ukuba akakuba naxesha lide kwelilizwe—sibehle isifo kuye sazixela kamsinya, sati sivela sabe simlalisa pantsi,

wati noko ebeke wahamba-hamba samsa pantsi kamsinya. Kubonakele isifuba, nokohlelo, ezonto zombini zingxamile—ate onke amalanga enziweyo kwabonakala ukuba kupela sekwenzelwa ukudanjiswa intlungu. Sakauleza isifo saufeza umsebenzi waso nge 15 Feb. 1886, ukupuma kwelanga, waya kungena u Sam ezulwini ukuya kumbona u Msindisi wake

akade elila ngaye, njengoko anjalo, ebungcwaliseni bafe, izincoko zake lomfana xa ebelele pantsi ibizezimangalisayo kumbhali lo njengoko ndikolwa ukuba bekuba njalo kwalo bebeke bambambele umfi lowo. Ngumfana, njengayo yonke akade elila ngaye, njengoko anjalo, ebungcwaliseni bafe, izincoko zake lomfana xa ebelele pantsi ibizezimangalisayo kumbhali lo njengoko ndikolwa ukuba bekuba njalo kwalo bebeke bambambele umfi lowo. Ngumfana, njengayo yonke intsha, obete ngexesha lempilo esahamba akakatala kakulu ngompefumlo wakenoko bekungatanga kubeko ndawo bezibonisa ukuba ilizwi ulicasile. Njengabanye wagqitwa zintshumayelo ezinkulu ngemini zake, kodwa kute ngoncedo lwe Nkosi wagangwa xa apezu kodini lokufa ngulowo usandla someleleyo, onamandla okusindisa. Emveni kokuba zitete naye izihlo

MARCH 31, 1886

ndifun' ukwenza amanqaku ngomsebenzi ombi, nonezote wokushweshwa owenziwa ngumzi wakowetu. Ukutsho kwam, andisakugqora, ndicalucakule imizi ngemizi ndiyibize ngamagama ayo, ndiyakuya ngenzobini nditi—kuko esinye sezikolo ezidala esiwute xashi lomsebenzi ngokukodwa ulutsha lwawo. Ungafika abambi benezidwaba zomolokazana bengama krestu, kodwa ke bengenavuso, naxala lalonfo. Oludodana luwubinqele nje lomsebenzi kubonakala uKuba luwubonele kwimpi epambi kwalo; ongati ukuba uman' ukubuzwa ufike impi ininzi engazange idude ngokunye itshate. Ungavela umbuzo uti, aiatyatywa pina lamashweshwe? Ezidolopini apo anaku- Iwa kona, into esingayaziyo yeydika abazali bazo baya pina, beteta ntonina kulomsebenzi unje ! Lonto ifanelwe uku- kangelwa zizo zonke izikolo, kuba umzi onoluhlu lwabantu umsebenzi we Nkosi awungeze uphule, ube namava. Ke ndifun' ukuti lendawo, ukuba zite izikolo zayitalalala, ayafunelwa qhinga kuya konakala; kuba nangani umntu engumhedeni akanakuvunyelwa ukuba ungase mzimi wase sikolweni, makahambe naye ngamba chombele wona kuba ekuwo. Yena ongumzali okolwawo, ebefanele ukuba sezangeni ukuba ute walamkelela emzini waka elshweshwe laman' ukuququza kona njengomntu otshatshwelele nodudulwawo. Yonakalisa ntonina lento, angavela umntu osidenge atsho ? Zininzi indawo ezona- kalayo, ingaqondwa nangubani akutyala amehlo awasingise emva, napambili. Singasesitabata indawo eyakuba ngumlamla pandle siti—yonakalisa uhlanga lupela, ukuba lungabi nanzalo tyiyo, luze lubesizizwe esingantsikelelo, nesinesidima ewe, esizizwe ngemisebenzi elungileyo nenomdla kuye wonke oyibonayo. Xeshikweni kuyakunyuka ihlumu lo lamashweshwa, akulindeleke ukuba esisizwe siyakulindisa nezinye, siyakuya siba zizicaka zikazicaka kwezinye intlanga. Aye amahlilili, namadungudwane, namadlongdongo angeluto eyakwela kwakuso, into ke leyo xela ukungabinto kwesizizwe.

UMRHARHABE.

U REV. C. TABERER, UBUYILE.

NKOSI MHELELI.—Nawe njengati uyakuvuywa ukuba oludaba ke. Lomfundisi sei ebuy ile evela e Ngilane, apo agalele inyanga zone. Ugalaleke apa ekaya ngo 21 ku January lo. Wowukumbula lomhla,—ngemvulakazi apa eyayipelelelwa nasisaquliti somoya ombi kunene. Umzi waka wamkaulela kweDe baze paya. Ubaya enentlaha, etyebile eliaqkamba. Awunganganto umbulelo wetu kuba ebuye wapakati kwetu. Amaqwa okungabiko kwake aqabukile : lulonwabo ngoku. Kuyawomela amaru emicimbi ngenicimbi. Amalungu amadala omzi asalindelwe. Uza epepe amalungelo amatsha. Nina bemfundo nani bamashishini yinike!

Ububele baka yindlezana le betu. Lomehlo angqazolo ahlabi njenga wokozu asengawo. Izifunzi zamadoda ziyadlulana, hay' esalomfo!—nakwintonina ayipeteyo. Ngxathi ke mnumzetu.

Okolélwewo nguwe 'MVUYISWA

NAYE.

St. Matthew's, Keiskama Hoek,

6 February 1886.

PAMBILI! BODA BAQONDE !

NKOSI YAM.—Ndicela indawo kwelopepa lamanene ohlanga, kumhla ndikutazayo, uze undinyarzelele, kade ndimi entabeni ndibonela ndipulapula ingxoxo zamadodana ohlanga, amanye elixhumisa, amanye elinga ukulotaba elipepa lohlanga. Andiyi kulanda mazwi nantete endizivayo emapepeni apo, mandishiye konke okudlulileyo, ngelifupi nditi kuwe mfo ka Jabavu, endingazanga nda- kubona sendikwazi ngelipepa, nditi ke pambili kunye nelo khaba likuxhasileyo kwelipepa, "ningazidubi ngabanomona nekwela. Boda baqonde, od' ayiqonde imfundo into eyiyo nalamahlilili azalise umhlaba, angenanto ayisebenzayo. Pambili nto zakowetu, boda baqonde. Kuko into embi ke khaba lakowetu, imali ke, yinina kangaka akusabetsi no one na? kade kumeyezwa njena. Ninake eningekabhatali, nivuma eli liti ningababulali na? Kuluzizi ukufiswa kwepepa elilunge kangakanana!

Wena mhlobo ometa ngokwandise kwepepa eli, ewe, unyanisile, kodwake lotinina ukwandisewa, nanku kuxinge nezisheleni ntatu nje; makungabiko tyala kwezisheleni ntatu bo. Ndiva kuko ometa ngeshichilelo sohlanga, lonto ke ilunge kanye, yovela pina lomali, kanti kunqabe nezisheleni zintanje? Ukuba ilungile eyokuqala into, kulula ukwenzeka eyesibini, nyesitatu. Mandize ekupeleni nkosi yam ungade udinwe, kanti ndisaqala ukubhala. Masiyirole imali yepela, yonakala into ilungile, yininala ! Into embi neluzizi, kukuba otishala bangenawo kwe Neiba apa babembalwa abalitatatayo elipepa lohlanga, ndingasuka nditi kuba benz' ukuba bengenakuqonda, boda baqonde. Mandiyeke betu, awu, hai ubuncikane bepepa.

Ndingowako futi PEZU

KWENTABA.

INYANISO !

MHELELI OTANDEKAYO Kwi Mvo zo 17 March kuko inewadi ebbhalwe ngo Mr. Augustus T. Bell wase Dulcies Neck enenteto esingiswe kwi Kafir Institution no ngongameli wayo. U Bell uyiteta agqibe inyaniso xa abomisa ngokafuneka kwe hotele zetu bantsundu, aze emva koto aluyekelile kutyibilike ulwimi lwa ke ukuyiteta inyaniso xa ati : "ngokuba umntwana wam ebebiziwe yindoda mhlope engumfundisi wabantwana abantsundu wayembizela isebenzi lokucwela Rini, endandivumile nam ke. Wati yena wamnika elinye isebenzi lokufunda inewadi, wati yena hai nkosi, bendizele ukucwela, bacitana ke apo." Kungenxa yokuba kuyinto embi ukupikisana naba- ntu abakulu lendawo b.mga bangati xa sukuba bebhalu babhale inyaniso. Ndi yakolwa ukuba u Mr. Bell lenteto akayibhalanga ngabom, ukohliswe ngunyana waka. Ndinosisi ngenxa yewonga lako Mr. Bell, kodwa ndinyanzelekile ukuba nuukucwela ukuba akuko naye into eyimayiso kuyo yonke lento uyitayayo. Amazwi ambalwa endiyakuwaboleka kwinxenye yencwadi zabantu abatanuywa nguwe ukuba bavele unyana wako ukuba angayifumana indawo apa, mawanele ukukukumbuzwa eyona nyauiso. U Mr. Elias Sikiti owabhala nge 30 Dec., wati,

"ndifuna ukutumela onyana bam ababini esikolweni ukuba bezе kufunda ukucwela, necda ubafumanele indawo, amagama abo S. Bell no J. Sikiti." Kwavunyuwa ukuba indawo bayakuyifunelwa igcinwe badebafike,okwenene bati nabafikayojabafuna kwalomsebenzi abanakwamkelwa kuba indawo ekoyo seyitenjiswe abantu. Kungoko umfundisi wakumi omhlope wabhalayo ngo 21 Jan., esiti: "u Bell no J. Sikiti bayakuhla ngeveki ezayo <fcc." Kungoko umfundisi wesikolo sase Bensonvale wabhalayo ngo 25 Jan., esiti: "Ngayo yonke iminyaka emihlanu u S. Bell ebela ebengumfana osimilo sihle equba kuhle kanjako nasezifundweni zake." Usatsho na ke Mr. Bell nangoku ukuti unyana wako wayebizwe? Ngubanina apa owayesazi ukuba kuko umntu ongu Mr. Bell e Dulcies ononyana ongu S. Bell? Uyabona na ke ukuba akunyanisile kulento uyitayayo? Okwesibi, akunyanisile xa uti unyana wako wemkiswa kukuba engavunyelwanga ukuba acwelenjengokuba wayetanda yena. Ungahleka xa ndikuxelela yonke imbali yonyana wako apa. wazipata njengosana kwabonakala ukuba uze engayazi into aze kuyenza. Wafika ngolwesi-Hlanu wati uze kufunda ukucwela ebete ka J. Sikiti endleleni xa bezayo apa akakufuni ukucwela. Uyile ngo Mgqibelo ekucweleni, wabuya esiti ufuna ukufunda incwadi. Ngo Mvulo ute hai ufuna ukucwela, kwatiwa mfana siyabona ukuba akukayazi into oze kuyenza apa, yenza kuhle sibhalele uyihlo sive ngaye. Ngolwesi-Bini ute uyagoduka, wayekwa emva kokuba ebekade engandwa ukuba alinde imali yokuhamba evela kuyise, wati uyakuyiboleka ku Mr. Magaba. * Izikolo zabantsundu Mr. Bell zingapezu kwe hotele, kuba umntu uyadla alale angahlulinto, nawe ukwazile nje ukumbulela ngeshumi u Mr. Magaba akukwazanga ukuyihlala i Kafir Institution ngenxa yol 'dla nokulala konyana wako kuyo, nangoku ndiyakolwa ukuba ukwintshana lwako alukukatazi ngento enjengokuba lukukumbuzwa ukuba ufanele ukhulula. Kukibulela kwako na ke oku Mr. Bell? Ukuba bendungeye nge- nditaruzisa kumntu endimtyolileyo, ndibulele ngayimbi indlela kunale ubulele ngayo.

Owako &c.,

H. MTOKI.

Graham's Town,

Kafir Inst., March 24, 1886.

KATA-NTO.

Tsono, 3 March 1886.

Ndinceda Mhleti we Mvo undifakele lamazwi epepeni lendaba. Ndiva kakubi ngendawo yengxande ebekuterwa ngazo e Geuwa ngu Capt. Veldtman, ote bona abasifuni kucancelwa maume umhlaba njengoko umi ngako, ati makuti nowake uxande lube lolwaka xa aseko ati uLoba uyemka lube lifila lenkosiyake oloxande. Sisimanga eso, bendiba umfo ka Bikitsha ngumnyusi wohlanga lwakowabo. Beside siti lomfo angalumela uhlanga, kanti akunjalo. Into endibanga ukuba nditsho yile yokuba ati uxande lololominito xa aseloyo kulo, akumka lifila lenkosi yake. Namhla ungene kulanto yase Mxhoseni ebekusitwa ukubalwa kwenkomo zakomkulu zimasho ni alitoba (90), iti xa Imfengwe inenkomo ezintlanu (5) kutiwe *katanto*, kanti kusabalwa ezankomo zakomkulu, kanti kutiwa yi (95), wenza lonto ke loka Bikitsha uti kata-nto ezindlwiwi zetu. Bubudenge lonto, andikolwa ukuba yinteto yokukakanya leyo itetwa lelonene. Ndinendlu apa e Tsono imotango locingo olubiyele i akile ezixenxe nanko umfanekiso wendlu nocingo ndiwutumela ndingavuywa nawo uwubekile epepeni lako, londlu nolocingo lundile e £300 cash nabasebenzi balo beseke apa. Lololifa ke litetwa ngoka Bikitsho. Elolizwi lipuma kumfo omihlaba mininzi, angakolwana yena ukuba u Rulumeni uyayiginya kuba emkile kuyo. Undixolele Mhleti wendaba ngokutata indawo ende.

Ndim owako futi

JACOB MVINJELWA.

Tsono Drift. Umfanekiso wendlu ka Mr. Mvinjelwa sanele ngawo. Sinosisi kuba singenanto yokwenza imifanekiso apa kwi Mvo ngesiwufaka ngovuyo.—EDITOR *Imvo.*]

Impawana.

Ababeti babafazi mabazilumkele. Kusand' ukuhla oka e Amerika pesbeya kolwandle Umpati we posi otile ubotshelwele elutangweni lishumi linesibini labafazi lamtyakatyana ngendawo yokuba empete kakubi umfazi—embeta. Babeti babafazi *Pas op*

Elinye latnagosa *Emvo* liti ukuyicaza itnpi engayiroliyo imali ye *Mvo*—ine sitwayi; Ukuba lomzalwana uligosa ube ngowomhlo wabaprofite ngesiba siti akusentsuku lempi ilukumi ukuyiroli imali ye *Mvo* ihliwe seso sifo eibi. Angangowalo mlibo angabi nguye mhlambi. Asazi tina. Kodwa tina singu-lomhlambi besesiya kuyiroli kwango M basa lo sigqibe ukuze singabi yimpi ezakuhlwa sitwayi. Huku, mhlambi wakowetu

.

Knnjani ke I Ngase Monti siva ukuba kuko ndodana yebala eli letu ebiqeshwe kwinenne elitile. Elinene linengxowa yalo eligcina kuyo icuba lalo ihlala endlwano. Ibone lendoda limana ukupela ngapambi gwexesha icuba, yati ngenye imini ndisakuke ndiyeke kanye ukutshaya ndibone ukuba liyakuncipana noko. Lincipile lona. Igwana ngqa ligalele ulwula pakati lazihambahambisa pandle. Alivanga ngani, Bhibi! Bhibi ! Kanti lomntu ugqiba icuba ikwasisicaka esi senene. lukemka imatshelutlope engaweni sa. ukutata lutshalsitfundo.—Nakulumkela

Akwaba umzi ubunganentliziyo yalombaleli wonke, kodwa sifumana sisitsho kuba wati omnye wamanyange " Izinto azimntaka Ngqika zonke." Uti lomnumzana : " Tyinira School; March 20, 1886. nkosi Mhleti,—Ngenxa yenteto endiyibona ngoku (1 o'clock) kwelipepa (17 March 1886) kubonakala ukuba make ndifane ndibhalele ngenxa yosizi, nakuba ndingasayi kunceda luto, kuba usizi lomntu omnye Inngancedi Into. Inteto ezinjengezi azifanele ukuba zibhekiswe kubantu abanengqondo zezingabulumkisi. Nditsho ngezinteto: "Maube nentloni umzi 'ontsundu &c." Masibaxelele mhlope abalesi be *Mvo* ayisokuze yandiswe nangonyawo olunye de babe abayamkelayo bayitumela yonke imali ngexesha. Inga-

IMVO ZABANTSUNDU (NATIVE OPINION).

fiki kupela liyakutula ngonapakade." Ukulila kwam akunamsebenzi kuba kungasayi kubenza abanye abantu ukuba barole imali yabo. Kodwa ondidibana naye akasakuke alifunde ngokonwaba engalibatalanga. [Ka. Iondawo ke nonke—EDITOR IMVO Okanye abantu abanengqondo njengabaxasi be *Mvo* abasakuliyeka life. Nakuba ndingegosa ndingabuzameli, kanjako andisakuyeka ukufuna amagama amatsha. Necda utumele lamapepa imali yofika ngo April lo, Rev. S. Mzanao, c/o Mr. Brown, Impukane, To. leni; Miss J. Jer. Melamani, c/o P. MacGlashan Culunce Location, yu Qumbu, Tsitsa. Ummini walendu ndihlala kuyo ndimtetise ngenxa yokubhatala emva kwekota, wada wati " ngo April lo sendorola 6/." Mabaqondeke toro bonke abaxasi be *Mvo* ukuba lomaxa kubatalwa kwasekuqaleni. Kuyinyaniso okutetwa ngumzalwana u Mr. Mlwele Wohlanga, nam lomali ndingayiroli umzi uvuma;—JOEL J. MADUBELA."

.

Imali yokutenga ilitye lokushicilela. *Imvo Zabantsundu* kwanesiza iya ikula. (Isebezo : ngomlomo). Yaqalwa ngumxhasi olunge kunene owazigqubutela ngelokuba ungu- Ntola Yohlanga wase Barkly West, yena warola £1. Kulandele u Mlwele Wohlanga (Natal) £1. Namhla u Mr. Joel J. Madubela ukwarola £1. Umhlobo wase Tsitsikama n Mr. John Thomas Lusu watembisa 15/. Yena owetu umhlobo u Jacob Nakupi Zinto urole 10/ esenza lenteto:—Ku Ntola Yohlanga. Ewe, makuvele amadoda abanga ubuzwe kawo sitenge i press yomfo ka Jabavu ; ndivela ndisiti kuwe Ntola Yohla- nga ndiyavela nam njengawe nge 10/. He, tam nkosi yam, noko ndingaziyo ukuba wonditwalua kuba ndingem—Ndim esako, JACOB N. ZINTO.

.

Kuba umpati welipepa engazani nokwenzelwa isisa nangubani ehleli nje, kuyamxa. ka ke ukubulela olululu lubukekayo ngaye olukoyo kwintliziyo ezininzi zamawabo. Zifika apa ezimali zidingwayo ziyakufakwa Bhankini de kube lixesha ekungati kubonakale okanye zanelele ukuba zisetyenziselwe oko zitunyelwela kona. Imali yonke ke eyakutunyelwela lomcimbi siyakuvakalisa ukuyamkela kwetu kwi *Mvo* apa kwangeleke efike ngayo. Oku tina besinga. kukangele, besikangele ekubeni woti umzi ube linquwa epepeni, nangokubhinqela ezomalana umiselwe ukuba uzitumele *ngexesha* lazo ebesingati kamsinya sitenge isishicilelo nesixa kuhanjiswa wonke umsebenzi omayelana nenteto yetu.

.

Wenjenje omnye umbhaleli oeta ngemali yo titshala Nkosi Mhleti,—Ndiyakucela ukuba uke undifakele lamazwana kwelipepa lohlanga, ndifuna ukuke ndeuzе amazwana ambalwa ngenteto ka Mr. J. M. 8. Pamla ngobutishala. Ewe, ubutitshala bulungile, ngumsebenzi omkulu kanjalo, kodwa ke awunalo ixabiso elingangelemnye imisebenzi enokumceda umntu. Ewe, ngokwasekusebenzeleni ubom obuzayo njengokushumayeza indaba ezilungileyo ze Vangeli Ngokwase nyameni awunuyisi mntu, kuba engabhataleki kakuhle umntu. Abantu abantsundu ngabantu abangenawo amalungelo kakuhle, abate kanjalo bakolisa ngabantu abangekaliqondi ixabiso lemfundo, ekutike ngoko kubonakale kunzima ukuba zitumane imali yazo ititshala ngokufanelekileyo, ziti ukufumana kwazo imali zazo zimana ukuyi- f umana nge halves (1/2) nange quarters (i) &c. Into ke eti ibangele indleko kotitshala. Ewe, kunzima kakulu kotitshala ngesenzo sika Rulumente sokutata inxalenye yemali mali abezinika yona, kuyakuba nzima kaku- lu ngoku kuba ke incinane ngokoyikisayo namhla imali ka Rulumeni ekubeni imali ingapumi kakade kakuhle ebantwini. Bendifuna ukuteta ngapezu koku, koko ndisovika ukugqiba indawo.—D. T. S.

NATIVE OPINION

WEDNESDAY, MARCH 31, 1886

THE ONLY SENSIBLE RETRENCHMENT SCHEME. PRACTICAL colonists have unhesitatingly declared that the cheese-paring of salaries of Civil Servants and Teachers cannot, after all, relieve the Colony from its financial difficulties. They do not, however, deny the necessity of the observance of the strictest economy in this direction. If we apprehend them correctly, they say the cheese-paring of salaries will be as a drop in the bucket in view of the deficit that Mr. SPRIGG, the Treasurer of the Colony, is expected to announce.

In the following sentences *Het Volksblad* suggests a retrenchment scheme which our legislators may well ponder over. Our clearheaded contemporary points to the retrocession of the Transkei to the Imperial Government " as the most sensible " and most effectual mode of equalizing revenue and expenditure. "The benefits (our contemporary observes) we have reaped from our occupation of the Transkei have hitherto been nil, and while we see no prospects of there ever becoming anything else, the advantages—such as they are—of having the thousands of natives upon our borders, we shall retain when England shall have relieved us of all our responsibilities in that quarter. In six consecutive years the deficit in our administration of the Transkei have amounted to the bv no means

" insignificant sum of £226,655. " These deficits had to be made up by the tax-payers of this Colony. " Besides the cost of the military establishments which were rendered necessary by our occupation of the Transkei, amounted to more than two hundred thousand pounds per annum, and if we add the annual cost of the civil administration of that country, it will be found that by getting rid of the Transkei we shall relieve ourselves of an annual expenditure of upwards of two hundred and fifty thousand pounds, sufficient we should say to cover any deficiency which the Treasurer-General may have to divulge to Parliament a few weeks hence in his budget speech. Nor must it be forgotten that in addition to this exorbitant expenditure which might be turned to better account and might be much more profitably invested, we are constantly exposed to the danger of being at any moment plunged into a war with the tribes to defray the expenses of which we shall have to find the millions. These facts are unanswerable.

The opponents of the retrocession of the Transkei always say that because colonial money has been spent in the territories in quelling rebellions, therefore the Colony is bound to retain them. But we would point out that the Imperial Government will hold these places in trust for the Colony and when the Colonial Government is strong enough to take them over, the British Government would, with the greatest pleasure, hand them back.

The cloud, perhaps at present no bigger than a man's hand, now rising on the Pondo Border may indicate untold evil for the Colony. The Colonial forces are already being moved to Bacaland, the Bacas, who are British subjects, have invaded Pondoland, and Chief UMHLANGASO FAKU has made a declaration that the Pondos will, in consequence, invade Colonial territory. While we can assure the Pondos that such a course may probably end in the wiping out of Pondoland from the map of South Africa, in any case it will not be without an expenditure that will tell heavily upon the Colonial Exchequer. It is still a debated point whether the Cape Ministry or the Imperial Government should carry on the negotiations with the Pondos, and misunderstandings such as arose between the Colonial and Imperial Governments in connection with Basutoland may arise just when the country is on the point of settling. It is for these reasons and many others that we unite our small voice with that of our Dutch contemporary to urge upon Parliament the wisdom of ridding the Colony of the *damnosa hereditas* of the Native territories and handing them over to the Imperial Government, which is rich and strong enough to administer them.

Editorial Notes.

THE Bond leaders are undoubtedly far-seeing men. At the recent congress of the Bestuur held in Graham's Town a resolution was passed that the Franchise should be given only to such natives as are worth £1000; but that a Native Council be created, and all natives paying hut tax to have a vote. It was also resolved that the Franchise in the Colony for black and white be raised to £50 with educational test. The object of this is, of course, to get rid of the Native vote which can never be expected to assist in the furthering of Bond interests. It is impossible for this body to be stronger in Parliament than it is, and in many cases the natives are a barrier to their securing more seats in Parliament. Hence these efforts. But thank Heavens that it is not in their power to alter the Franchise the Imperial power alone having to do with it and they are not likely to accede to such a request.

THE *Journal* states that the Prime Minister has promised Kama's people that if they pay up their present years' taxes the arrears will be written off. It may be fairly inferred that this will be extended to all the natives. While this will be unfair to those whose property has been distrained it will be advantageous to many. All we asked was that the people should have time given them.

In consequence of the rumours prevailing on the frontier, that Government are going to propose to the Legislature the abolition of the areas within which liquor is not allowed to be sold to Natives, we took the opportunity to wire the Secretary for Native Affairs with a view to dis-

sipate public anxiety on a matter of great moment to our people. The following reply, characteristic of the present Secretary for Native Affairs, was received:— " S. N. A., Cape Town ; Editor *Imvo*, King William's Town. Shall be glad to know who originated the rumour, or how it came about." This of course was no answer to our humble request, and wo wired: " Rumour exists. Cannot say how originated. May I contradict it." To this there has been no response. And wo are shut up to the conclusion that the rumour is well founded. It is time for for the people in the area to make their prayers heard within the walls of Parliament.

Pondo Affairs.

The following letter from Chief Umhlangaso J. S. Faku, the Prime Minister of Pondoland, will not be without interest at the present time:—

Eshilonyaneni, Pondoland,

March 12, 1886.

To the *Imvo Zabantsundu* newspaper. Please, Mr. Editor, put in the following words for me :—I am desirous of publishing all that I had to do in the matter of the disputes between William Nota and myself. Those interested will please note it. On the 27th January, 1886, I sent a letter to William Nota requesting him to meet me to settle the disputes between him and Josiah J. S. Faku and Notanaza. I wanted to meet him in a friendly way, but he would not. This is his letter of reply :—

Mount Frere, Bacaland,

1st February, 1886.

Sir,—Yours to hand on Sunday evening. In a former communication you requested me to prevent my people from molesting your people who attend meetings. My reply was that what is sure to cause trouble is the action of the Pondos entering the Station to plunder. Shortly afterwards these very Pondos came into the Station in a gang and pillaged twelve corn pits, and on seeing it we retaliated and one died among my people. And yet you say you are coming to pacify us, while the Pondos have not ceased to harass us by stealing and opening corn-pits. I fail, therefore, to see that you are coming in peace. How can I not suspect your objects while your *impi* is constantly being sent out against me? Has the law been made for me alone? It is these imps that are making me afraid of coming there alone. I said once that -what would cause me to come confidently would be the presence of Magistrates, Missionaries, and the Chief Magistrate of Kokstad. It is now three months since I suggested this, yet I have not heard what you have to say. I am being killed, and I have taken refuge under Government. You ought now to communicate with them, and I shall look for your communications through them.

I remain, Sir, your servant,

1st February, 1886.

WILLIAM NOTA.

P.S.—Even on Thursday the Pondos in your presence attacked me, and you did nothing to stop them.

Now, these are the words of William Nota. Well, it is not true that I was present when the impi attacked. On that day I arrived at Encebe. The following is the reply I made to William Nota's letter of the 1st February :—

Fefeni Kraal, Pondoland,

January 29, 1886.

Mr. WILLIAM NOTA: Sir, — In your letter you say the Pondos imps are harassing you, whereas the Pondos are only proceeding to get green meales in their gardens at Ndakeni. The Pondos will never stop going there, and I am going to Ndakeni too—which is our native territory. Write me your final decision. I have not come to remain here; I must return home, my friend.

February 2nd, 1886.

Mr. WILLIAM NOTA, Mount Frere. FRIEND—I received your letter at 11 a.m. I heard all you had to say. If I apprehend you correctly, you say you will not come because you are afraid; for the Pondo forces are constantly worrying you. Now, I am not summoning you to a Pondo impi; I am asking you to meet me so as to close the very state of things of which you are complaining. Who then will pacify you and the impi, if you say I am incapable of negotiating with peace in view? My friendly suggestion to you is that you should come and meet Josiah and Notanaza, so as to probe these matters to the bottom. In regard to the suggestion that I should refer to the Government, I do not see what I have to refer to them. He has his own territory, and his own way of governing. So it is with Pondoland, within its borders. I quite understand your calling in Government, for you say you have taken refuge under them. I understand then, inasmuch as you ask me to refer to the Chief Magistrate, that you have left Pondoland. You ought now" to take your people from Rode, which is Pondo soil. I was supposing that it would be for me, as representative of the Paramount Chief, to decide the case between Notanaza and yourself, but I find you have prejudged it. What else can the appeal to Chief Magistrates, Missionaries, and Magistrates mean? These functionaries have no say in Pondo matters. Disputes are no new things among us, but all have been settled according to the law of the land. But you want me to summon outsiders. This appears strange to me. With reference to your being robbed of your corn by the Pondos, have you not robbed Pondo corn as a set-off? I don't say the Pondos have done right, but both sides are at fault in this respect.

UMHLANGASO J. S. FAKU.

P.S.—These are the very things I have come to put a stop to. Besides there is no foundation to the statement that you were attacked while I was here, for I crossed the Umzintlawa at 2 o'clock, a.m., on January 27, 1886.

This is the statement of the facts between William Nota and myself. By the next post I will send you further news. Meantime I must remain

UMHLANGASO J. S. FAKU.

P.S.—I sent thrice for Nota, but he would not come—U. J. S. F.

A stitch in time saves nine. A bird in the hand is worth six in the air. Do not count lambs before they are dropped.

JOHN J. IRVINE & CO.,

Abatengisa impahla kwamanye amazwe,
Nakweli.

Nabatengeli bofani-ngofani,

Abatengi bento eveliswo ngabantsundu
esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla njalo ; njalo.

Ivenkile nezitorazentlobo 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 ko sondele
ekufumanini eypna mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento
esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Gqalisani Oku.

U Mr R. W. ROSE-INNES, Umteteleli
Ematyaleni, ufudukile kwi Ofisi apa zake
ezise Downing Street, ukwezintsha ngoku
e CATHCART STREET ngako Messrs.
GEO. B. CHRISTIAN & Co. (Umqatukazi).
qq. R. W. ROSE-INNES.
CHARLES ROSE-INNES.

33147

ILIZWE LA MAMFENGU

IVENKILE E JOJOSI.

IVENKILE KA MAVELETSHONA.

Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO kulo
lonke ela Mamfengu, angatenga kuyo konke okunoku-
kankanywa—nemaxabiso angadanisiyo—kuba inika amanani
alungileyo
Nge zikumba, ngo Boya; nayo yonke into elinywayo. Nge
Gusha, na Mahashe, ne Bhokwe; Ihangu ne Nkuku. Yizani
nazo ziyakutengwa ngu

P. H. POTTOR.

ELE-SIXHOSA NGU MAVELETSHONA.
Nalo icam lako.

ISAZISO.

ISIKUMBUZO.J

EYESIHLANU intlanganiso yo
Nyaka ye Heald Town
Teachers' Association " iyakuba se
Simnareni e Nxukwebe ngolwesi-
Tatu, 31 March. Kuyakwenziwa
i Model Lessons, ne Essays, ne-
Ngxoxo ngemicimbi ye zikolo, i Tea
Meeting ngokuhlwa ne Concert.
JAS. LIGHTFOOT,
Secretary.

—u—
JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza ne-
micimbi engemihlaba, nento zonke
ezifezwa " nga magqweta."

IOFISI—Egumbini le ALEXANDRA ROAD,
ne Downing Street, kula ofisi ibisakuba
yeka Mr. Innes.

f36m

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe
ofisi ngase mcancatweni.

Xaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo
zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Likwaluncedo olukulu kukutyatyamba
Komzimba licisine, Nakwintloko
Nakwezinye.*

Benjenje ukulincoma ubake balilinga :—
"Uti omnye ziphe ingqaqambo (ekubeni
besendinyanga ndiqaqanjelwa) emva
kweyure ezine ndiaalile ukulisela, ndapumla
kammandi ebusukn, into ebendineVeki ndi.
ngasayazi, ngoku ndipilile."
Wenjenje wumbi:—" Eliyeza lindipilise
ngokungumangaliso. Bendibulawa sisinge
inyanga ezintandatu kangangokuba bekusuka
kuba yinqaba ukuma ukuba ndike ndahlala.
Bendingasena kutoba kuba bendegeze ndibuye
ndipakane. Ibotile enye indipilise kanye."
Omnye uti:—" Benditwele ubuhlungu obukulu
ngenxa yokuqaqanjelwa yintloko leminyaka
mibini ndada ndalinga i Rheumaticuro,
ndivuyiswa kuba ibotile ezine zindincede
kanye?"

"Ndingarola," utsho omnye, "iponti ezintlanu
ngebotile. Ngolwesi-Tatu olugqi. tileyo ndite
ndakumatela ibotile yokuqala umfazi wam,
wabengana kupakama ekoyeni nonyawo, enjalo
inyanga ; ngalo Mgqibelo uhleli esitulweni."
Uti omnye: "Lindenzele kanye lonto ubute
liyakundenzela, ukn ndipilisa ekutyatyambeni
kwamatambo. Liyeza angaswela amazwi
okulincoma umntu, alisiyiyo inkohliso
njengamanye."
Yiyo le enye inteto : " Wonke endimeziyo nditi
makabe nalo, basancedekile bonke aba.
Ilingileyo, andikeva mntu lingamceddanga."
Ukuyakalisi imvo zabantn ngalo kungazalisa
lonke ipepa.

*Eliyeza linoku yalezwa kuzo zonke izindlu
zamayeza, nevenkile, otandayo any alifumana
kumminilo ngokutumela 3s. 6d. ngebotile, ongu*

JAMES JONES,

46 LONG STREET, CAPE
TOWN.

EDWARD KELLY,

Umteteleli kwinkundla yama
tyala,

*Ubuta imali ezizikweliti, ayitu-
mele kubaniniyo kwaoko.*

Uligqweta lamatyala entlobo
zonke kwinkundla yoma-
nty.

Umvuzo awubizayo mncinane.

I Ofisi: CALA.

I BRANDI

Elungileyo engapitikezwe nanto zinjenga-
manzi nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,
E - QONCE

R. W. ROSE-INNES,

Umteteleli-Ematyaleni,

Umqinisi, wemvumelano

Umanani Weziqiniselolo

LONKE UNYAMEKO uyalunikele ekute-
teni amatyala abamnyama nakweminye,
imicimbi yabamnyama—ofuna umhlaba uno.
kufunelwa, ofuna kujikwe igama lesiqini-
selo somhlaba unokwenzelwa. Lemise
benzi uyifeza kwesi siqingata nakwezimelene
raso.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

JEREMIAH KUZANE,

Umteteleli Ematyaleni,

*Kwa Tsolo; ukwakufupi
kwa Qumbu.*

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafuna ukutenga nokutengisa,

*e-Town Hall, Kwisitona 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.

Amasabiso alungileyo uyawanika ngento
ezinjengokutya.

*Impahla zamkelwa nguye azitumele kuma-
calana onke e.Koloni*
Unombona omhle kunene pvela pesheya
kwe Nciba awutengisa tshipu kanye.

DYER no DYER

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

Batengisa lempahla ibalulwayo ngezantsi nga-
maxabiso agqitiseleyo ngobuncinane:

Ingcawe Zoboya.

Imatrasi zase Mkosiui 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-ala.

IZAMBULELE, NEZAMALEDI

I-PRINTI

Zikwibhokisi ezimashumi mabini, ze-
zentlobo eziketiwewayo zona.

Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu
ngobukulu.

IZIPILI

Ezingqukuva Nezinembombo nezixaswe
ngemiti.

KANJAKO,

Izitya ezinjengenkumnty, njalo
njalo.

Izinto ezidliwayo, Neziselwayo.

Izinto zokwaka, zokuvatisa indlu.

Nezisetyenziswa Ekulimeni,
NJALO, NJALO, NJALO.

DYER & DYER.

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