IMVO ZABANTSUNDU

(NATIVE OPINION)

IPEPA LAMAXOSA LEVEKI ZOXKE.] [LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, MAY 5,1886. ' [No. 797*

Pambi "kokuba nitenge kwezinye izindlu, kanizo- kuzibonela impahla yetu entsha enyulwe kakuhle,

INDLU ENTSHA YENGUBO

INDLU ENTSHA YENGUBO

Ukuba ifuna into elu- ngileyo kanye ngemali yako, kawuti gxada kwi- ndlu yetu entsha yengubo.

DYE NO ER

Kwizindlu apa ebezisalcula no C. FENNELL & Co.

EYABO ENTSHA

Ivenkile Yokutengisa Nokwenza Ingubo

DYER NO DYER

MPAHLA ENTSHA NE BUHLUNGU

Enyulwe ngu Mr. CHARLES DYER ngesiqu e London. Yonke lempahla itengiswa ngamanani amancinane okugqibela, ukuze ibehle itengwe msinya ikwelelele enintshi eza ngezikepe.

INDLU ENTSHA YENGUBO

INDLU ENTSHA YENGUBO

' Pambi kokuba nitenge kwezinye izindlu, kanizo- kuzibonela impahla yetu entsha enyulwe kakuhle.

Ukuba ufuna into elungi- leyo kanye ngemali yako kawuti gzada kwindlu yotu entsha Yengubo.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

NEZIKUMBA,

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

MBIZA, e Mtwaku nase Lu- xwesweni kwa BLAYI.

Into eyimpabla 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

ISAZISO

NJENGOKUBA o C- FENNELL & CO. beyitabatile ivenki leapa 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 •

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENDLU, Kwindlu Ekangelene no W. 0. CARTER & CO.,

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

Udaba Olumnandi

KULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela Pesheya kolwandle ifikile, nokokuba kanjalo ezimpahla zikankanywayo ngasezantsi apa sizi tengisa ngamaxabiso ayakubalungela bonke, nangona imali inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi,

Izihlangu zamadoda—Ziqala kwi 5/6 zizibini

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

Ikeleko emhlope etambileyo, iyada ziba 12 nge 2/d.

Ikwiliti ezinamabala ze 3/6

Ibenipe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya. (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

lwaka lenqawa i " GBD " Briars, njalo, njalo.

ZONKE amanani apulwe pakati. Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.

Kwa

W. 0. CARTER & Co.

Kwinkundla ka Makeleni,

E-QONCE.

R. W. ROSE-INNES, Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni atnatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqini.- selo somhlaba unokwenzelwa. Lemisebenzi uyifeza kwesi siqingata nakwezimelene naso.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa,.

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

E-QONCE.

Uhlala aba nento eninzi yotnbona, na Ma.- zimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

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

Unombona omhle kunene ovela pesheyakwe Nciba awutengisa tshipu kanye.

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 yeli-pezulu 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 zokuhomba, Isuti, Ihempe, Iminqwazi, Ikresbhanti, namaqina.

Izihlangu zentlobo zonke.

Impahla Yamaledi:

Ilinzi, Ikeleko, Ikeshmiya, Iprint ziqala kwi-tiki iyadi.
Ihen setini, Iprinti ezibusetinira zohlobo olutsha zona.

Kwimpahla eyenziwe ngoboya.

Ikausi zamaledi, nezamadoda, ingubo zangapantsi zentlobo zonke.
Yonke impahla yokutshata itengwa apa, eseyenziwe, eno-kwenzelwa ofupayo 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.

ILIZWE LA MAMFENGU

IVENKILE E JOJOSI.

IVENKILE KA MAVELETSHONA.

Ukuba ubuza ukuba yiyipina IVENKILE ELUNGILEYO kulo lonke ela Mamfengu, angatenga kuyo konke okunokukankanywa—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
Utengisa Zonke intlobo zamayeza.

P. H. POTTOR.

JEREMIAH KUZANE,

Umteteleli Ematyaleni,

Kwa Tsolo; ukwakufupi kwa

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

ISIKUMBUZO.]

—U—

JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nento zonke

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

I Ofisi: GALA.

ANDREW GONTSHI,

Umteteleli ematyaleni,

MAQUBELA.—E-Willow Vale, ngo Mqqibelo 10th April, 1886, u-Mrs.

Abatshatileyo.

MADUBELA-MPANJUKELWA—E- Qina, Butterworth, ngo April 20th, 1886, kutshatiswe ngu Rev, S. Mzamo u JOEL J. MADUBELA no ANNIE, Intombi ka PETER MPANJUKELWA.

NDIFUNA abantu bakowetu ababefudu. kele pesheya kwenciba ngase Xilinxa emva koko ndeva ngati bafudukele Ema-pondweni ndicela abahlobo ukuba bandinike

U MR. JOHN MAHALI umiselwe ukuba Ligosa le Mvo esiqingateni sase

Iveki.

U NICHOLAS umntu omnyama wase Dayimani udliwe £25 ngokuti kuyiwe ezityalikeni nje nge Cawa abe yena elibele kutengisa ngomqomboti lo walelwayo.

IGXAGXA ebelicele indawo enqweleni ka Robinson ebisiya e Dayimani, kute kwakulalwa lanyongoba laya ebokisini yenqwelo lemka ne £51 10/. Lifunyenwe kwidolopana ekufupi nendlela seliseza amanye ehotele, lanikwa iminyaka emibini entolongweui yimantyi.

SIVA ukuba ibandla lase Wesile lase Monti liyakuba ne Tea-meeting ngo June 3 ozayo.

NALAPA e Qonce kekwako i Tea-meeting ne Dinala ngo April lo upelileyo, kuzakubako i Concert ngolwesi-Hlanu oluzayo.

SIVA ukuba nase Rini zintuli i Anivestile. Izikolo zangapandle azikashukutni.

LISE maxongo kuma Grike. Ati kuko indawo ezilibango ekufuneka zilungisiwe

AMABHULU ase Transvaal avakalise elokuba mazipungulwe irafu, eyotywala yona ibulawe kanye Ati ukuba iyala i Palamente yawo ayakuya kuyo selexhobile ayinyanzele ukuba ivume.

ABELUNGU bakwa Adam Koko benze intlanganiso yokucasa lomteto we voti uzakungeniswa kwelingapesheya kwe Nciba.

Iwu! nahilwa ! zernka nikangele !!

HLALANI kambe nto zakowetu soke si bone, soba siko ; singase moyeni.

NIZE nigcine kodwa ukuba asisokuzaliseka nganina isiteto sabadala abebesiti umntu akwenzakala ebekade exelelwa kutiwe: " Wada wawa ngesika qongqotwane, isifatyi! "

U ALFRED GREY AUSTIN isandla semantyi yase Ndenxa (Maclear) uzibulele ngokubucita ngembumbulu ubucopo bake nge Cawa May 2. Ungcwatywe yi Bishop yase Mtata.

LENTO yoku "twala" noku "twalwa " kwamankazana yandile kakulu ngoku kusapo lwase sikolweni kanti yinto yamaqaba.

NOKO ke isenziwa "zingqinga zamaqaba" asesikolweni. Metsho, madoda! filishani nitshate.

NAMA Ngesi selede ayingena lento. Umahluko kukuba liti Iona lakuyi " twala " liye kutengisa ngayo komnye umfokazi e Dayimani. Liti roqo lide lityebe.

INGXOXO ebingeniswe ngu Capt. Brabant e Palamente yokuba kungabiko Mpatiswa Bantsundu kulamadoda alaulayo iroxisiwe.

OVUYA "TOO MUCH." Umf' osand' ukutshata ezants' apa uti kungati kuke kongezeleleka nokuba yintwana encinane yovuyo pezu kolu analo lokuba etshatile—angaseleqauka. Yonke lemibla ke umtshakazi use bitsini kufuneka ukuba makamane emqengqa ngokwe fatyi, embhambhata ngomnqwazi owenziwengezitenaukudanabisa uvuyo ukuba lungamgqiti.

VUYA nkabi, ukutshata kunqabile nonya kanje!

NONYAKANJE umzi ube madolo nzima ukuhlwayela ingqolowa *ngo* April

ntlanu iyure zokufundisa ezikolweni, kufundiswe nezi Bhalo ngabatandayo abazali.

ISICELO sa Mabhele ase Tyume sokuba axelelwe isizatu akutshwa ngaso ebubondeni u Mbovane Mabandla, singeniswe e Palamente ugolwesi-Ne olugqitileyo ngu Mr. F. Dyer omele i Qonce.

NGOLWEsi-Hlanu oluzayo nango Mgqibelo kuyakuxhonya ababanjwa abane apa e Qonce abagwetywa yile Jaji isand' ukugqita. Abatatu ngabaya babulala u Pauti, omnye ngu Ntembo wakwa Gcaleka.

USUKU Iwe 25 June lumiselwe ngu Dr.

IZIPAKATI zama Swazi u Nkokoni no Madatsha zise Natal zihambhele kwi Ruluneli yakona ngenxa yokukatazwa ngama Bhulu.

IFIKILE incwadi ka Mr. Major N Momo wase Zolo exela ukuba u Mr. Jonas Ntsiko uku Qumbu usapilile kakuhle. Asinasituba sokuyifaka loncwadi

AMA Bhulu akwelama Zulu akonwatyisiwe ngama Zulu. Aqalile

Iti i *Times of Natal* kute ngenxa yesisifo singaka samahashe ad' aman' ukuhlinzwa, kwafumaneka ukuba asisiso sifo samahashe abulawa yimofu. Nondlebende babulawa kwayiyo.

U RIGHT HON. W. E. GLADSTONE Ipakati elikulu le Nkosazana wenze inteto

KUTE kusakungena ingxoxo e Palamente yokuba mayapulwe imali yabo bonke abase msebenzini ka Rulumente onke Amabhulu angacalanye ayivuma, Amangesi ayicasa onke ngapandle ko Messrs. AylifE, Douglass, Hockley no Johnson abasuke bagalela kuma Bhulu loyiswa elama Ngesi.

IYONKE imali eroliweyo ukuncedisa u Rev. J. D. Don ndawonye nequkwe e Scotland ibe yi £770 12 11. Izifezile indleko kwasala £100 engati iyakuuikwa u Mr. Don.

SIVA ukuba nase Ndenxa ubapete gadalala abantu u Rulumente ngerafu.

U HENDRIK BOOI wase Dayimani ubanjwe enegusha ehlinziweyo wanikwa inyanga ezintandatu entolongweni.

U CHARLIE WILLIAMS PETRUS esaka samxela ukuba yati imantyi vase Humansdorp xa

---

IMVO ZABANTSUNDU

NGOLWESI-TATU, MAY 5. 1886.

Izityakala KUVAKALA ukuba zakowetu. Abatembu belimiwe ngu Nkosi u MATANZIMA benza imigudu yokuba bafumane isiqiniselo sakwa Rulumeni kumhlaba wabo. Lemigudu ikwafana naleyo yenziwa nga Batembu abanganeno kwe Ndwe. Imizamo enje iyakuhlala yakutazwa siti, siyawuncoma umzi wakwa HALA ngelituba. Siwuncoma site nqa ukuba kuteniua lento eminye imizi engenaziqiniselo kumihlaba yayo ifumane yadukisa. Ngaba Tembu bodwana abangena taitile? Ngayo lembuto ise Kapa iyi Palamente ite enye indoda kula mahlanu angu Rulumeni, xa iteta ngamawetu ase Gqili (Herschel) yati lompi imi ibhulasi nje kodwa, bangabantu abemi kumhlaba ongenguwo owabo ongoka Rulumeni, abangenalungelo kuwo abangati nanini bandululwe njengaba Tembu. Lenteto ka Mr. DE WET (kuba nguye lowo) inokubhekiswa kwindawo ezinjengo Madadiele, Bomvana, Gcaleka, Ngqushwa, no Pini—indawo ezinge naziqiniselo ngomteto. Itulelenina lemizi ipangwa nje imihlaba—ipangwa no Rulumeni lo sinaye ngoku encedisa.

Sinento kodwa esiyigxekayo kwi-hambiso ya Batembu. Lonto ke singa singayaleza kakulu ukuba mayilunyukelwe. Siva kusitiwa aba Tembu banendodana yomlungu ebabhalela incwadi netembisa ukuzibeka pambi ko Rulumeni zonke iziroro zabo. Lendodana imhlope ayibizi nto ngokwenza lemizamo yayo. Indodana leyo ibisakuba sedinisweni lika Rulumeni ngapambili; siya-yazi nati. Oko besingazi ukuba ingumhlobo wetu bantsundu. Ngoku kodwa ayisepantsi kwa Rulumeni ngentsebenzo ingasakangelwe ngamehlo alungileyo kwa Rulumeni kanamanjazo, kuba kusitiwa ngumdali wezipitipiti. Siyawuvusa ke umzi wakowetu. Kuko ingozi ekusebenzeni nomntu osele nevumba elibi komkulu njengalowo. Uyakonakalisa into ibilungile pofu. Ukuba kubeko abantu abanjalo entetweni yezipakati ise isuka ilahlekwa sitonga nasitunzi sayo inteto ku Rulumeni, yonakale into. Abantu boluhlobo banjengempukanele xa sazeke ifele emafuteni. Kufuti inteto entle yezizwe ezintsundu isonakala ngokusuke inkosi ezintsundu zizitabatele amangesana awonakalelwa zimilo kowawo abalekela kwinkundla zemizi yabantsundu, atembisa oku nokuya, ukuba abengawo apendula egameni lazo ku Rulumeni. Suka u Rulumeni angakukataleli ukupendulana nabantu abanjalo yonakale yona inteto yenkosi entsundu ngayo nxa. Inkosi zakuti mazizitete ngokwazo waneliswa ngapezulu yinteto yazo u Rulumeni. Ako ngoku amadodana antsundu anengqondo nezimilo anokuwukokela umzi kwinto ezinjengezi, za u Rulumeni angagxeki nto. Lemipa yezala emhlope iyazonakalisa into ezitetwa zinkosi zetu. Ako amanene atile amhlope azihlobo zetu ezingatandabuzekiyo anokunika amacebo xa kufuuekayo. Sala tina ukuba umzi ontsundu ucinge ngokuba nabanina onesikumba esimhlope unokuwupendulela kwizipakati ezimhlope. Lonto buyata.

NGELIXESHANA lifutshane idibeneyo i Palamente sekuke kwako inteto erabaxa ebhekiswa kwa Bantsundu. Pakati kwayo, iseyodwa le batyatyekwe badutyulwa ngayo ngamadoda amabini apambili kula angu Rulumente. Umpatiswa Miteto u Mr. UPINGTON entetweni yake pakati kwezinyeliso abezibhodla ude wati " ngamaraqa- sana abantu abamnyama base "Ngqushwa" — wati akutsho bavuya bancamu o LE ROEX no VENTER e Palamente. Ute esakuvula umlomo u Mr. DE WET ngaleveki igqitileyo wamgqita no Mr. UPINGTON ngenteto ukuba mbi. Ubeteta kwingxoxo ka Captain BRABANT engopeliso lo Mpatiswa Bantsundu, ukuze enze lenteto inje ukuba pantsi ngabantu base Gqili. Ute:—"Ngokunje kulo lonke elilizwe akuko noko sisinye isiqingata "esifana nesase Ggqili ngabantu " abantsundu baso ukunxila, nokusoloko bepitizela; kutiwa kuko " abantu abaxwalileyo nje bona " abase Gqili ngamakoba eba- <(ntwini." Ute ukugqita apo u Mr. DE WET wati:—" Ingqushwa yenye " indawo efana kanye ne Gqili, kulapo abantu abamnyama baxwalileyo " impela, bada bangapezulu le kunezi " zidenge zase Mzimvubu Ukuba " ufuna ukubona uhlobo olupantsi " kanye wabantu, ngabantu abazalelwe e Gqili nase Ngqushwa."

Ezizimongomongo zamatyala anzima, kusekuhleni ukuba xa zibubuxoki ozitetileyo angafanelwa kubekwa ityala. Ziyakungenisa uluvo olubi pakati kwabantu, kuba zipuma ku Rulumente ngenqu. Siti sisakutyila ezinewadini zalonyaka upelileyo (Blue Book for 1886) ezicaza intlalo yabantsundu ezibhalwa zima- ntyi, sifike inteto ka Mr. DE WET ingenasiseko; kuba imantyi yase Ngqushwa u Mr. PIERS uti: "Amatyala obunxila abemabini qa ngalonyaka." Apuma ke kubantu abamnyama abamalunga ne 10,000 inani labo! Kwalento yokuba u Rulumente ubesoloko eyiyekile intolongo yase Ngqushwa ingenazitshixo, nefestile zayo zingaqotyosbwa ngentsimbi ibonisa ukuba abantu base Ngqushwa balungile. Imantyi yase Gqili ayiwacalucaluli amatyala akona. U Mr. MERRIMAN esikusela, ute, kwimipefumlo eyi 2,000 yase Gqili abaka bamangalelwa ngalo- nyaka ugqitileyo ba 110. Uti kwa yena, e Ngqushwa apo kuko abantu aba 18,000, abaka bamangalelwa ngalonyaka ugqitileyo ba 207. Yintoni nake engaxasa lenteto ka Mr. UPINGTON no Mr. DE WET? Ayiko kanye. Kunjalonje lamadoda nga-

wona sijonge kuwo inteto ebekekileyo nepolileyo. Lenteto yokunyelisa inje iyakwenza ukuba izizwe ezintsundu zingamazeli nto u Rulumente, nale Palamente inge ngati yinkundla yezibhovubhovu zama kwange.

Akuko temba lokuba lamadoda alaulayo ngoku ayakutenjwa ngabantu abantsundu, kungeko nentandabuzo ukuba nobulungisana awaka wabenza u Mr. DE. WET e Ngqusbwa buyakubhanga. Njengokuba u Mr. DE. WET engu Mpatiswa Bantsundu nguyena ebefanele ukubahlanganisela ababantu abatuka kangaka. Kodwa kwizinto zeli lase Koloni ziqutywa ngendlela eyodwa.

Amanqaku.

U REV. JOHN WALTON, M.A., obeyipete ngesitozela esikulu indawo yokuba ngu Mongameli Omkulu weramente zama Wesile ehlala e Rini, ushumayele intshumayelo yake yokubulisa nge Cawa eggitileyo e Commemoration Church e Ngayo leveki uyanduluka ukusifiga e Ngilane. Emkile nje ama Wesile ashiywe liciko lomshumayeli, umfo ongqondo inzulu enamandl' ezi Bhalweni, abantu abantsundu bainkelwe likalipa lamalungelo abo pantsi kuka Rulumente. Ingqondo yake yokwazi nenqubelo pambili yabantu abantsundu iseyodwa kwelilizwe. U Mr. Walton uvelana kakulu nokuqutvelwa pambili kwemfundo yabantsundu, zizililo ke namhla Kuba emka ngexa lomngcipeko emfundweni. Wanga lomntu ka Tixo anganyawo ntle ukucanda amaza egodukela e Ngilane yakowabo.

IPEPA lase Dikeni *i Alice Times* liti u Nobomvana (Mr. King) " Isandla esibhala e Xesi kubonakala ukuba uyazisukela kanye izibonda zesiqingata sake, akutandabuzeki ukuba wenza into ebifunwa." Lifike elopepa lityanduseleliti: " Kaloku zona azinazihlobo zazanayo nolaulo o-mlungu yilonto kungabangako ngxolo ngazo." Elipepa i *Times* ngelingatanga zizibonda zodwa ngelite "nabantu abantsundu." Yiyo kanti lento ababantu bapetwe ngu Noboinvana soloko bepitizela besisiyila nje, asimangaliswa xa kutshiwo nangamawabo.

U MASTER WILLIAM GOVAN BENNIE we Simnari vase Dikeni uyintloko nonyakanje koluviwo luka Rulumente oluyi " Honours Examination." Londawo iludumo kuye nakwi Simnari afunda kuyo. Lomfana ngunyana womfi u Mr. John A. Bennie obeke engumpati wama simnari ase Dikeni. Nangalonyaka ugqitileyo lomfana waba yintloko kulo lonke elilizwe eluviweni lwentsapo oluyi Elementary Examination. Le apumelele kv.yo nonyakanje ayifumane itiwe qwe busulu kuba kufuneka ukuba umntu aqeqesheke ngokuhlambululekileyo ezifundweni eziyihluzayo ingqondo ezinjengenteto zasemzini nezibalo ezite tyi. Sinetemba lokuba lomfana ka Bennie akukabipi usaza kuzibonakalisa into ayi*yo* kwezipakamileyo imviwo zakomkulu.

I Palamente.

I TRANSKEI.

Mayelana nengxoxo eyabako pezu komteto orntsha ongepesheya kwe Nciba, sabi nokungenisa inteto ka Mr. Upington awandu. lula ngayo ingxoxo. Namhla sinetuba lokungenisa ezamanye amatshawe ase Palamente awatetayo. U Mr. Upington ongenise nmteto orntsha wokuba ipesheya kwe Nciba litumele amadoda amabini e Palamente ulandelwe ngu

CAPT. BRABANT ote unosizi ukuba azifumane emelwe kuwucasa lomteto, kuba yena engangi lungaguqulwa oluhlobo lukoyo olumisela abantu bokunyula amalungu e Palamente. Yena akamcasi ontsundu kuba entsundu, kodwa into ayicasileyo kukuba Umntu abe nezwi ekwenziweni kwemiteto engapateleleyo kwisiqu sake. Lempato icalulayo akayitandi, maliti ilungelo lokuba abantsundu babe nezwi kwinto zesiko ukuba kufuneka liguqulwe kusuke oko kwenziwe emhlotsheni. Unenkolo yokuba abantsundu abase koloni apa baku 300,000, pesheya kwe Nciba baku 360,000. Nganina ke ukuba kwenziwe isahluko. Ilungelo lokuba nezwi ekumisweni kwesiko yiyona nto angebenyula ngayo ontsundu. Eli lungelo ngelinikwa abantu abayilulameleyo imiteto yetu kupela, ize ngoko libe ngumvuzo otile. Lomteto uwucasile, akavumelani yena no Mr. Upington okwesake isiqu unenkolo yokuba into eninzi yabantu bapesheya kwe Nciba inazo itaitile.

U MR DE WET uqaule wati bahleli nje.

U MR BRABANT kanti ke noko kuseko enye into angayitandiyo kulomteto ukuba umntu olibhasitile kutiwe naye okwamnyama. Azi ukuba bayakuma pina ekwenjeni Njalo.

U MR. AYLIFF ulandele ngeliti uyakuwuxasa yena lomteto, noko ayakuti xa sewuse gquguleni abe nezipene azilungisayo. Ute yena lomteto'ulungile kuba xa abantu Ibengenabameli ngebengarafi. Akakolwa yilento yokuba abantsundu benziwe intlantlu ezimbini, Okweli lizwe makapatwe ojengopesheya kwe Nciba. Umsebenzi wetu ngowokupelisa amanantsi namanantsi ukuba bonke abantu belilizwe babe ntonye. Akanankolo yena ukuba abantsundu banyula kakubi. Akavisisani nalendawo yokuba abaya bantu batumele umntu otnnye, kuba akangebi nako ukubatwala bonke.- Kufuneka abantu belazwe benyukile ekukanyeni njengabeli. Lomteto kufuneka ukuba uze uke uqulunqwe kakulu egquguleni.

U MR. JOHNSON uvumelene nalomteto we Nkulu. Uyazi nqo ukuba kwabantsundu izinto bezikolisa ukusiwa ngomhlana, oko kwabangela ukuba bati " abelungu ngamaxoki; kunantonina sakuxoka tina."

U MR. INNES ute yena ukweli lokuba lomteto tnaubuyiswe umva. Akenziwa kuba emcasile lo Rulumente, wenziwa ngumongo walomteto. Kufuneka kuko into eyenziwa pesheya kwe Nciba. Nakuba ebeke emele ukuba libuyiselwe kwi Nkosazana, lonto selisemva ngoku kuba isininzi asiv umi, sesimelwe kukuqonda ngoku lomteto ungeniswayo ngu Rulumente ukulunga nokungalungi kwawo. Selingamashumi amatatu iminyaka iko lento ilunyulo kweli, ngoku sihlomele amanye amazwe abanzi kweli. Kulamazwe sisand' ukuwahlomela kuko izanga ezibini ezingenisiweyo. Esokuqala, kukuba umntu omnyama abe nemfuyo epindwapindwe amashumi amabini ngapezu komhlope ukuze abe ngumnyuli. Esesibini, sesokuba imicimbi yabamnyama ihambe yodwa. Ngokomteto omnyama nomhlope bantonye namalungelo abo manye. Xa Inkulu le isiti ixabiso lipantsi mayingenise nmteto wokulinyusa kubo bonke ngapandle kwekete. Lento soloko ikondlozisa Inkulule nabanye ayivakali kubo abamnyama soloko banyula 'kakuhle. Abantu mabapatwe i ngokufanayo. Abelungu base Mtata, nase Xalanga, nakwela Mamfengu izikalo zabo azizinve abangemelwe ngumntu omnye. Neli Gqugula la Bantsundu akaliboneli nto, noko kutiwa lonyula omnye kwakulo nje. Elake njengokuba selipantsi kwetu nje ipesheya kwe Nciba malitumele amalungu kwanjengeli ngapandle kwekete.

U MR. DU PLESSIS ube netemba lokuba lomteto wovunywa. Akazivisisi yena ezimfefe zimana ukwenzelwa umntu omnyama. Kutiwa makunqandwe utywala kuba buzakubatababalalisa, ze kodwa kungatetwa nto ngokutshabalala komhlope bubo. Kutiwa naku izi alam ezintsundu zingenakuzibhatala irafu ngenxa yendlala, kodwa abamhlope bayazibhatala zonke ezabo, make bakwazi ukubhatala irafu ezi bandule ke ukutumela amalungu e Palamente.

U MR. SAUER uve into etnbi ngalento yokungashicilelwa kwangapambili kokudibana kwe Palamente lomteto, kokona ngebewufundile abantu namalungn eza selezilungiselele. Akayazi imbangi yokuba u Mpatiswa Miteto ajikajikane nabantu base Gqili, nalento yokuti bemi ibhulasi emhlabenika Rulumente im'mangalisile. Njengokuba seke lati tshiti ilungu lase Dikeni ukuba xa bengenamhlaba abafanelwe kukunyula naye utsho. Inkoliso yabo inazo itaitile, nabangenazo soloko bezicela. Mhlana u Sir Harry Smith wawubandakanya lowomhlaba nale koloni wati wona woba ngowabanta abantsundu. Yimfanelo na ke ukuba abanini balamhlaba nenzala yabo kutiwe bemi ibhulasi kona ukuba abanazitaitile ? Kade bemlwela u Rulumente ezimfazweni nakweyase Lusutu. Yena akangi bangaba ngabanyuli kuba bemnyama, uti xa banayo impahla engangelinani lifunekayo mababhalwe.

Ilungu lase Kapa u Mr. Ohlsson ucaite kunene akuva ukuba abamnyama baza kukhutshwa evotini, angakolwana yena kukutshwa la Maslamsi amnyulayo, nokuba ngalamabhastile ase Stelenbosch.

U MR. HOFMEYR : Andizange ndinyulwe mabhastile mna.

U MR. SAUER ute akatandabuzi mhla anetuba ayakumnyula. Xa bakhutshwayo evotini mabakhutshwe bonke ngokufanayo. Abase Alvani abantsundu baka banyula u Sir Jacob Barry, kwano Mr. Merriman, ukunyula okunjalo ke akulohlazo. Nase Monti kwakuko igqizana labavoti.

U MR. SPBIGG: Bashumi nye qa, nabo ngabandicasileyo ekuvoteni.

U MR. SAUER ute elinene laka lenza inteto eti mayingapitizeliswa ivoti ide ibe ihlise ububi. Nayeke u Mr. Sauer utsho, abakalonakalisi ilungelo labo abantsundu. lento yenziwa ngu Mpatiswa Miteto ayizange yako kulo lonke ihlabati lokukanya ukuba kutiwe " kuba nina nimnyama aninaku. nyula." Lento iyakudala umoya ombi kakulu pakati kwabantu belilizwe, no Mpatiswa Miteto ngokwake akasokouwaba ukuba lomteto wenziwe, yinkatazo yodwa pakati kwezizwe ezimhlope nezintsundu.

U MR. OHLSSON ute nokuba yena wayenyulwe nga Maslamsi akangebi nazintloni zalonto, kuba abetele kunabantu abamnyama. Lomteto akuko nto unayo ulungile kubo.

U MR LEONARD uwucasile lomteto ngenxa yezizatu ezikankanywe lilungu elibekekileyo nelilumkileyo lase Dikeni. Uwucase kuba usenza ikete pakati kwabantu belilizwe ngenxa yebala. Ukuze umntu abengumnyuli akukangelwa mpahleni kodwa, nabatolika ezi ofisini kubonakala ukuba bayakuvalelwa ngapandle. Akali ukuba ingxoxo engevoti mayingene kulendlu, kufuneka ukuba u Rulumente eze nayo kakuhle angezi nebala, acinge ukuti boti abantu be Nkosazana kwakuwo lomhlaba wayo bapatwe ngaluhlobo lumbi kuba bemnyama. Uyayipikisa lento yokuba abantu abamnyama bangapantsi kwa Masilamsi ase Kapa. Nelungu lase Kapa alingemxeleli ukuba abetele ngandawonina. Uyatemba ukuba amalungu owucasa lomteto uketayo, ingeniswe ingxoxo ye voti njengoko injalo.

U MR. HOFMEYR uvumelene nalomteto ukuba mauqutywe ubalungele kanye abantu abamnyama bapesheya kwe Nciba, kuba baninzi ngokugqitileyo, kungati ke banikwa le voti yelilizwe akangebi nazwi umlungu okwelazwe. Yena akangi kungenziwa umteto omtsha, kuba ababantu sebengaba voti kade bayakwenza ingxolokazi enkulu. Yena unga bangati abantu abate tyi kunabanye babe ne voti egqitileya. Kanjako ngebeshiyana nanjengemfundo yabo. Abapumelele uviwo oluyi Matriculation, namadoda ane hambara, abafundisi nabanye abanemisebenzi bongezwe ivoti. Uyavumelana naba bati ivoti yomnyama mayingapindwapindwa amaxesha amashumi mabini ixabiso lempahla, woti usaknba se Komitini lomteto angenise elokuba wonke umntu omnyama abe ngumnyuli kwela Gqngula lizakwenziwa pesheya kwe Nciba, baze abayakunyula amalungu e Palamente babe nempahla elingana ne ^C£500 xa emnyama. Lomteto kufuneka ulungiswe e Komitini.

U MR. MERRIMAN ube nosizi kuba enga-mvanga kakuhle u Mr. Hofmeyr kuba eteta isi Bhulu, kodwa uvumelana neli liti kufuneka ulungisiwe lomteto. uwucase ngesosizatu lomteto kuba okokulungiswa yilento yokuba wona ucalula ibala. Lo Rulumente ufeketa nge Palamente. Alibonayo yena, akufuneki ukuba ipesheya kwe Nciba litumele amalungu e Palamente, linokulaulwa elazwe ngapandle kokude litumele amalungu. Ukuba ke niti malitumele amalungu lomteto uyayanelisa na lonto; yena uti awuyanelisi. Umpatiswa Miteto uzokulahlekisa amalungu ngokuti e Australia ngokuti ontsundu wakona abe nevoti makabe ne £100, kanti akunjalo. Nalawa Malawo ake ase Caledon akanto kunabantu abamnyama belase Maxhoseni.

U Mr. Ayliff ilungu lase Bofolo uti yena uyakuwuxasa lomteto, aze pezu koko awuqale kwasentloko ukuwucukuceza. Uwuxasa kuba ungeniswa ngu Mpatiswa Miteto. Kodwa yindoda eti iyayazi intliziyo yomntu ontsundu, ngulo wati intliziyo ka Jojo isendaweni yayo. Kubonakala ukuba kwenziwa amava nje kodwa ngalomteto, kanti ke sidiniwe kukuti izinto zisonakala kube kusenziwa amava. Ngalomteto u Rulumente usigatya ngetyatanga emqaleni esandisa imitwalo pezu kwetu.

U MR. LE ROEX ute akayiqondi lento yokuba Umxhosa amane ukulinganiswa nomlungu. Umxhosa asinto ikwaziyo ukuzilaula, engakwazi nokulaula nelizwe lake, ngoko ke akamelwe kukuba abeko apa e Palamente. Uyatemba ukuba imini ikufupi eyakulinganiswa ngayo ivoti, ipele lento yokuti ngenxa yokuba umntu omnyama ene ngcawa nenkomo ezimbini nendlu engqukuva seleba namalungelo angangawomntu omhlope; Abantu abamnyama bakude kanye kulamalungelo.

U MR. TUDHOPE ute ishiyiwe ingxoxo ngoku ye pesheya kwe Nciba. Ipesheya kwe Nciba liyenye into kunelilizwe ngokoke kufuneka imiteto eyofanelana nalo. Lamalungu bawanikwayo bawanele. Nakwelili. zwe lamadoda amele abantsundu akakanyelwa mntu ubulumko bawo, kodwa ke ukuba izimvo zawo zezabantu abantsundu kusekuhleni ukuba ababelungu bakweziziqingata zinabantsundu abanabameli. Akufuneki ukuba bati besaqala ukungena kulamalungelo abantsundu sebewanikwa onke, mabaye bengena ngokungena ukuze bakwazi ukuwasebenzisa.

U MR. WARREN ute lento yokwenza amava ngepesheya kwe Niba iyakwenza inkatazo, ute lomteto ubekwe pambi kwe Palamente ubolile. Abantsundu mabapatwe ngokufanayo abapesheya nabanganeno kwe Nciba kungabiko nketo. Kulengxowa ye mali ka Rulumente nabo bayagalela. Kulomteto umiswayo abutintelwa utywala.

U MR. GOCH ute inteto yo Mpatiswa Miteto yenze ukuba kunduluke lengxoxo inge voti yonke. Yingxoxo enkulu kunene, ukuba yamkelwe siti njengokuba injalonje iyakudala inkatazo. Kutiwa masivume nmteto wokuba xa umntu emnyama makabe na £500 ukuze abe nelungelo lokunyula. Wayete u Mpatiswa Miteto mhlana wangena ebu-Rulumenteni abasoze bawakataze amalungelo abantu. Xa wayesiti ke "abantu" wayeteta abamhlope nabamnyama; ngoko. bayahlutwa ilungelo labo kuba ufele lwabo lumnyama.

U MR. VENTER ute okukokwake yena ukubona abantu abamnyama akuko zirafu bazirolayo. Imali ecitelwa bona ingapezulu kwerafu abazirolayo. Eyona nene yile abantu abamnyama banamalungelo amaninzi kakulu ngapezu kwabamhlope, kaniqonde kwakulento yokuba bona banokuzeka into enintshi yabafazi ngokutanda (kwahlekwa). Ubukoboka abukapeli kuba le Palamente ayikenzi mteto wokubupelisa. Kungeniswe nmteto wokuba umntu omnyama angabutengiselwa utywala kuba bumonakalisa; kuvukwa namhla neliti lomteto wonyulo awulungile kuba ncalula ibala. Kufuneka lonto kanye kulo lonke elilizwe. malicalulwe ibala. Lomteto mawuqutywe. Lamalungu atetelela abantu abamnyama akayazi neyona nto ayenzayo, akazani nabantu abamnyama, okanye ngebengaman' ukubhibhidla amazinyo ngezinteto zabo.

U SIR T. SCANLEN ute lengxoxo make ibuyiswe nmva ize ingene ngolwesi-Tatu oluzayo. Kwavunyelwana.

ABALIMI NA BARWEBI.

Uboya

Kumsito omkulu obuko izolo bubebuninzi kakulu uboya, inkoliso yabo bufumile. Ukutengiswa kwabo baditywa obomileyo nobufumileyo.

15 Amabhali, (igirisi) ngeponti 3d
3 „ obomatakane 3d ngeponti
2 „ (igirisi)obucaziweyo 2d
1 „ obeseyibokwe 6d(abangiswa)

E-MARKENI.

E QONCE (May 4).

Ibotolo, l0d to 2/1 ngeponti
Amaqanda, 1/ to 1/4 ngedazini
Irasi eluhlaza, 3d to 1 /4 ngekulu
Ihabile, 9d to 3/1 ngekulu
Ezinkozo, 3/3 to 7/6 ngengxowa.
Itapile, 1/1 to 8/3 ngengxowa
Umbona, 2/6 to 3/7 ngekulu
Amazimba, 2/4 to 2/5 ngekulu
Irasi ezinkozo 1/10 to 2/7 ngekulu
Isimili, 2/8 ngengxowa
Umgubo, 5/ to 7/3 ngekulu
Ingqolowa, 3/3 to 4/3 ngekulu
Imbotyi 5/ to 8/6 ngekulu
Inkuni, 8/ to 24/ ngeflara

E KOMANI (May 4).

Amaqanda, 1/3 to 1/6 ngedazini
Umbona, 5/6 to 8/ ngengxowa
Irasi, 5/ to 6/ ngengxowa
Ihabile, 5/ to 6/ ngekulu
Ikwakuni, 4/ to 11/ inye
lsimili, 4/ to 5/ ngengxowa
Itapile, 3/ to 6/ ngengxowa
Amatanga, 2/ to 4/ ngedazni
Umgubo, 6/ to 9/6 ngekulu
Inkuni, 20/ to 31/ ngeflara

NATIVE OPINION

WEDNESDAY, MAY 5,1886.

"The wretched A borigines of Peddie and Herschel.

is significant that during the past few days that Parliament has been in session, of the hard things said of the Natives, the most harsh and cruel adjectives have been hurled at these people by two influential members of the Government. In a speech in which Mr. UPINGTON was generally referring to Natives with supercillious contempt, he spoke of our countrymen in one of the Divisions of the Colony as "the wretched ‘‘ aborigines of Peddie," to the intense amusement of the LE ROEXS and VENTERS of the Legislative Assembly. Last week, when Mr. DE WET opened his lips he out-UPINGTONED Mr. UPINGTON. Speaking to Colonel BRABANT'S motion on the abolition of the Native Department, the Secretary for Native Affairs made use of the following foul language respecting the Natives in the Herschel district:—" Now, " there was not a single district in " which there was so much drunken- " ness, so much sedition amongst " the natives ; they were the most "miserable lot in this Colony." Further on in the speech Mr. DE WET added that, "Peddie was " another district like Herschel, " where the natives were a source " of constant trouble; they were " the most miserable wretched lot, "worse than the barbarians of Um- " zimvubu. Herschel and Peddie " produced the lowest type of native " it was possible to find." These are serious charges. They are libellous, if not true. That, coming from the high authority of Government, they will beget bad feeling among the communities singled out, goes without saying. Referring to the Blue-book for 1886, just presented to Parliament, we find nothing to support Mr. DE WET'S charge against the Peddie natives. In his Report Mr. PIERS, the Civil Commissioner, says: " Only two " cases of drunkenness were brought " before the Court during the year." This out of a native population estimated at 10,000! The fact that Peddie goal has been allowed by Government to remain with doors without locks, and windows without bolts, testifies to the orderliness of the people. The Herschel Magistrate gives no statistics of the state of crime in his district. Mr. MERRIMAN was able, however, to show that among 2,000 souls in Herschel the convictions last year were 110. According to the same authority, in Peddie, where the population is 18,000, the convictions were 207. What is there, then, to support the statements of Ministers ? Next to nothing. Yet these are gentlemen from whom we should look for the use of temperate and dignified language with respect to all her Majesty's subjects of all colours. Reckless language of this sort coming from Ministers is sure to seriously injure the prestige of Government in the estimation of the native races, convert Parliament into a bear garden, and disgrace the country. It certainly is not calculated to win and maintain the confidence of the natives in the present Ministry, while we have no doubt Mr. DE WET'S influence for good in Peddie and Herschel will henceforth be hopelessly shattered. As head of the Native Department in any other country Mr. DE WET would have been expected to defend the people whom he has so cruelly slandered. But we have our own way of doing things at the Cape.

Our infatuated Countrymen.

WE hear that there is a regular movement in MATANZIMA'S settlement, Emigrant Tembuland, with a view to secure a Communal Title to the land that has been reserved for that Native Chief and his followers. This movement seems to be carried on hand in hand with the one which began in Glen Grey a little while ago. For any step that our countrymen may take with the object of securing fixity of tenure in land we have nothing to offer but commendation and encourage. We only regret that the movement seems at present to be limited to the Tembus, as if they were the only Natives who held no titles to their lands. Only the other day a prominent member of the Government described the Natives of Herschel as squatters—or people who have settled on land which is not their own, but Government's —who have no right to be on it, and who may therefore at any time be removed, as the unfortunate people of Glen Grey have been removed. Mr. DE WET'S statement applies with equal force to such places as Fingoland, Matatiele, Bomvanaland, Gcalekaland, and Peddie, and to all other locations that hold no titles to their lands; How can these people remain passive while the demon of freebooting seems to have been given an official mandate to prowl about and seek whom and what it may devour so ever ? There is, however, a fatal objection which we wish to point out to our Tembuland friends. We are told that they have secured the gratis services of a young European gentleman, who was formerly in the Government service, to manage the thing for them. We happen to know that the name of this gentleman has been for some time past erased from the good books of the Cape Government, and the young man himself is looked upon with, unkindly eyes in official circles. Now, we warn the people against employing men of this kind in these great matters. Their very appearance in connection with these things goes far to prejudice otherwise good causes. In the eyes of the official circle they play the part that the dead fly plays in the ointment. Many a plausible Native cause has been wrecked by the hollow advocacy of white men who, having got into scrapes, and found it inconvenient to remain among their people, have betaken themselves to Native chiefs. These men essay, and are even trusted, to be the peoples' mouthpiece in matters concerning the very existence of Native nations. Our own experience under Government is that the grievances of Natives would receive better consideration if urged by Natives themselves either through Magistrates, or through Native young men who possess the requisite ability and standing to urge these. The undoubted friends of the Natives among the white people may be easily consulted when necessary, but the damnable habit of making use of persons of no standing, simply because they possess a white skin, will yet engineer the Native tribes into inextricable difficulties.

Editorial Notes.

THE Rev. John Walton, M.A., who has, for the last eight years with commanding dignity, filled the position of General Superintendent of Wesleyan Missions, supervised from Graham's Town, preached his farewell sermon in Commemoration Church, Graham's Town, on Sunday last, and will be leaving for England in the course of this week. In his departure the Wesleyan Church will lose a very eloquent preacher, a shrewd and capable ecclesiastical statesman, and the Native people will miss the influence of a kind and fearless champion of their rights as British citizens. With his extensive experience of Native progress in India, which is a good way in advance of ours out here,Mr. Walton has sympathised with the intellectual and social improvement of the Natives by education and it is a thousand pities that in these critical times it has become impossible for him to remain among us. We wish the rev. gentleman and his a safe voyage to old England.

MASTER WILLIAM GOVAN BENNIE|of the Missionary Institution Lovedale, heads the Honours Examination list this year—a position which is very creditable to himself and to the Institution from which he hails. Master Bennie is son of the late Mr. J. A. Bennie, some time Boarding Master at Lovedale. Last year he headed the First Class in the Elementary Examination. The Honours Examination is no ordinary test, demanding as it does a thorough knowledge of the rudiments and something more than the rudiments of the subjects that are employed to cultivate the intellectual faculties of a man—Classics and Science. We are satisfied Master Bennie will yet give a good account of himself in the more showing University Examinations.

THE *Journal* of Friday last has a very exhaustive article on the subject of the Franchise. It corrects the universal though false view that " wealth gives a title to a preponderant share in the choice of representatives,"'and urges that "the stake which one man has in the country, (supposing him to be not a mere bird of passage) is about as great as another's." " It is," adds our contemporary, " the interest of his life, freedom, family, property—his all, in fact; which is as much to the poor man as the rich man's all is to him." Hence England and America have resorted to almost universal suffrage. The *Journal* again asks the questions, which have been often asked and as often slurred over—" have the natives shown themselves unfit for a fair share of voting power ? " " Have they proved themselves unfit to judge of good candidates, or shown a tendency to send up dangerous men? " Nothing of the sort. The natives are to be crushed because their sympathies are English and Imperialistic; and in the ensuing struggle between English freedom, progress, and enterprise and Afrikander indolence, prejudice and retrogression the natives are sure to side with the English.

JOHN J. IRVINE & CO

Abatenga impahla kwamanye amazwe,
Nakweli,

abatengeli bofani ngofani,

Abatengi bento ezivelisiwo ngabantsundu esinjengo

BOYA, IZIKUMBA ZENKOMO

Nezempahla emfutshane,

NOKUDLA NJALO NJALO
BEMPONDO,

Ivenkile nezitora zentloko ngentloko, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo'zonke ehambe itengwa ngentolekelelo enkulu kumagumbi ngamagumbi elizwe.,

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandlo kokwenza tyala, ngokwenjenjalo ko sondelo okufumanini eyona mpahla itshatsholeyo ngamaxabiso apantsi. Amaxabiso apezulu anikwayo ngamaxa namaxi ngento esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.,

IMOFU, U-MANZABOMVU, NENYONGO

Zinokutintelwa okunye zinokupiliswa

Ugomciza ka Brown Wenkomo.

Otengisa kwa G. E. COOK, umgcini mayeza e-Qonce, nakwa G. BROWN (u-Somavenu) ;kwa Qoboqobo, ngamagutyana ayi-Gallon, nendlela yokuwasebenzisa ishicilelwe ngokumhlope.

Musani ukuyeka inkomo zenu zife!

28th April, 1886.

BANTSUNDU

Yizani nityebise amehlo enu kwi mpahla entsha esandu'kufika kwa PASCOE!

ITYALI EZINTLE (ezifanele abatshakazi).
IPRINTI ezikanyayo, ezimdaka, nezi mfusa ziqala kwi 3d. nge yadi.
IHEMPE, I LINZI, NE MATRASI, eziqala kwi 3d nge yadi.
OMATRASI ABASETYENZIWEYO, ne Keleko iyadi ezi 5 nge sheleni enye
ITYALI ZOBOYA, inani ziqala kwi 2/6, ezimyama ziqala ku 2/3
Ofani ngofani bento yokunxitywa ezifanelekele ukutshintsha.
Ingubo zomtshato esezenziwe, enokwenzelwa ofunayo ngexesha elifutshane.
Iseteni (silika) ezimblope eziqala kwi 10 d nge yadi.
Isetina ezimabala ziqala kwi 7 d nge yadi.
I-Alpaka ezimblope, intyantyambo zomtshato, kunye nezgubungelo.
Iqiya zase France (French Merino) ezimnyama nezi mabala.
Unonelelo olukulu luyenzelwa abantu abazakutshata.
Ingubo zamanene, Ihempe, ihempe Zangapantsi ikawusi, amaqina njalo, njalo.
Isuti zamanene eziluhlaza inani ziqala kwi 21/ isuti ipela.
Impahla yakwa PASCOE icina ilanga.

Paulani amagama ka PASCOE
AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETSO ngu IFOLOKOCO.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH, *e*

Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile. Oka
Umciza Westepu Sabantwana.
6d ngebotile.
Oka
Umgutyana Wamehlo. 6d ngesiqunyana.
COOK

Niqondise Ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Kaulese 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 zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndi. ngasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku. suka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendingeze 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 ndakumtatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga ; ngalo Mgqibelo uhleli esitulweni."

Uti omnye: " Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutyatyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inkohliso njengamanye."

Yiyo le enye inteto : " Wonke endimaziyo nditi makabe nalo, basancedekile bonke abalilingileyo, andikeva mntu lingamncedanga."

Ukuvakalisi imvo zabantu ngalo kunga. zalisa lonke ipepa.

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

JAMES JONES,

46 LONG STREET, CAPE TOWN.

Amayeza Abantsundu.

B. G. LENNON & CO.

Abapitikezi Bamayeza,

NGOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiqunyana ngasinye. Anokufunyanwa ku Mr. P. H. POTTER, e.Jojoai emantloko e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona rnciza wenene we Palo.
IYEZA LOKUNQUMLA, ukuxaxaza noku hlanza.
AMAFUTA EZILONDA.
INCINDI YOKUPILISA AMAZINYO.
I-PILLS (Amagaqana) zenyongo.
AMATONTSI AMEHLO ABULALAYO.
I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.
IYEZA lika LENNON LOKOHLOKOHLO.
IYEZA lika Stretch Lokuhlikihla isifo samatambo (Rheumatism) nezinye ezibunjalo, namanye ke.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanzi nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,
BANK STREET,
E-QONCE

DYER no DYER

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

Batengisa' lempahla ibalulwayo ngezantsi ngamaxabiso 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, zezentlobo 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 & DYER.

Lishicilelelwa umninilo, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King Williams Town.