

# MAMFENGU! MAMFENGU! PAULANI OKU!

Lo ugama lingezantsi unika  
Amaxabiso apezulu ngo Boya,  
NEZIKUMBA,

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.

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## C. MUSGROVE, OTENGISA IMPAHLA ETSHIPU YENDLU Kwindlu Ekangelene no W. O. CARTER & CO., E QONCE

Onoxesha bempahla yendlu batengiswa nguye ngemali encinane.

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

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, ndapamla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile.”

Wenjenjo wumbi:—“ Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoba kuba bendingeze ndibuye ndipakane. Ibotile enye indipilise kanye.” Omnye nti:—“ Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko lemnyaka mbini ndada ndalinga i Rhenumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye.”

“Ndingarola,” utsho omnye, “iponti ezintlanu ngebotile. Ngolwesi-Tatu olugqitileyo 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 abalingileyo, andikeva mntu lingamceda.

Ukuvakalisi imvo zabantu ngalo kungazalisa lonto ipepa.

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

**JAMES JONES,**  
46 LONG STREET, CAPE TOWN.

JEREMIAH KUZANE,

*Umteteleli Ematyaleni,*

Kwa Tsolo; ukwakufupi kwa Qumbu.

R. W. ROSE-INNES,

*Umteteleli-Ematyaleni, Umqisisi,*  
WEMVUMELANO,

Umanani Weziqiniselelo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna knjikwe igama lesiqiniselelo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

Advertisement.

THE Quarterly Meeting of the Transkeian Mutual Improvement Society, will take place at Butterworth, on TUESDAY, 29 June, 1886.

All the members are requested to be present.

SOL. D. MAQINA.

Assistant Secretary  
Tyinira, 24 May, 1886.

MADUBELA.—Empukane, ngo 27 May, 1886, kububhe u Mr. JOIL MADUBELA. Izihlobo mazamkele lo mbiko.

## Iveki.

ABAXHASI be *Mvo Zabantsundu* baya kunjuzwa ukuba ikwota yabanta abaninzi ipele ngo April lo: Lixesha ke eli itunyelwe imali. Eai sikumbuzo sibhekiswa nakwabo bangs Magosa *Emvo* kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni, nezimbini, nezo tiki. Azifunwa kakuln eze halufa. Yonke imali ingena ngo J. TENGO JABAVU, Office of *Imvo Zabantsundu*, King William's Town.

UBUDE borebe obulewe e Bayi ngolwesi Ne olugqitileyo kusasa bungangamadoda amabini aziqngqi enye imi pezu kwentloko yehye ububanzi ungange tafile ezinkulu Zokutyela.

ESIPITIFITINI ebisiko e Belfast kudutynlwe abantu abasixenxe kwa ngxwelerwa into emninzi ngama joni. Kwaliwa ukuba ama Ayirisibi abe nePalamente yawo odwa, le ati u Mr. Gladstone makayinikwe. Ama Ayi. rish ngama Roman Catholic onke ngembhedesho, ke koyikwa ukuba ayakwenza nmteto wokuba makume ubu Roman-Katoliki bodwa kwelawo xa ane Palamente yawo odwa.

E NEW ZEALAND kabeko anyikimo olukulu lomhlaba nokugqabuka komlilo opuma pantsi komhlaba entambeni kwafa abantu abaninzi.

U MR. DU PREEZ i Bhulu, omele i Swellen. dam upumile e Palamente. Ute pezu kokuba ebemangalelwe ngokunyatela iqosha wabuya waxoka e Palamente xa ebeteta no mpati wayo.

U MANZ' ABOMVU uvuke pantsi kwa Kama e Xeai, ngoku kona umandondou.

UM India ongu Rajah Loon ndliwe iponti ezintlanu (£5) ati ukuba akanazo ahlale intsuku ezi mashumi meta ni entolongweni ngenxa yokusebenzisa inteto engcolileyo e Bayi, namhla kokwesi tandatu esohlwaywa yimantyi.

ITIMITI yase Wesile apo e Qonce ihuyiswe ngomva seliya kuba ngomhla we 2 July.

O REMPREEARY, no Callaghan, no Northey amarobaqwane ase Kimberley agqobhoze i hospitili emka nengubo zabantu abafayo. Bate xa babelana ngazo bambanjwa basiwa egantolo apo imantyi ifike yabalindisela i Jaji.

ABABELUNGU bafumane bafakwa ebu Mantyni bengameli no A B C e Mtetweni basi. si qalekiso. Enye isand' ukugweba umntu yamnika umnyaka wonke entolongweni. Lite ityala lisaku bhelena ku Mr. Maskew kwati ngexeshana elingekoyu kwafumaneka emsulwa umbanjwa wakululwa.

ISIKOLO ease Lovedale sivalwa namhla.

ABAMKKLI be *Mvo* abasenamatyala mabayitumele imali kamsinya.

IMIVUNDLA mininzi ngokugqitileyo e Australia. Kukade kuzanywa amaqinga okuyitsabalalisa yinqaba ukupela kukona yandayo.

KUVEKI egqitileyo kunduluke amashumi asitoba emipfumlo e Ngilane abapiwe umhlaba kweli. Imbewu nempahla yokusebenza boke bayipiwe okwalonyaka wokuqala wodwa.

ESASE Ncembra (Peelton) isikolo se ntombi siyaka walwa ngomhla we 22 Jane ngwesi Bini ekevini.

Ngenxa yokuzimela kwe ncwadi eyayitunyelwe ngu nobhala wentlauganiso yododana yase Guuwa kwenzeka impositiso kwipepa leveki egqitileyo. Usuku lwayo lontlanganiso inge 29 June ngolwesi Bini ekevini.

U Isaac Booy owayegwetyelwa ukuxhonywa e Rafa ngokabalala-umfazi wake ite i Rulumele makangaxhonywa makasele hlala bonke ubomi bake entolongweni. Bekuko isicelo sabantu ngaye esibonisa ukuba noko agwetywayo nje akubangako bungqinga boka. ba woyene yelenqe lokambulala.

E Australia kwenziwe isaziso sokuba umntu onokaxela iyeza le rasi yengqolowa uyakunikwa iwaka leponti. Naso ke isisula ko “Siyazi,” sihlala sifandekelwa ngokati kako into ezinobagqi mazivele namhla.

U Mr. T. E. Faller M. L. A. omele i Kapa e Palamente, nongumhlobo omkulu wamalungelo Abantsundu uhambela e Ngilani nge. nxa yokungapili. Zonke izihlobo ziyakuve lana naye.

Ite i Palamente yapeshya yakungamvuli u Mr. Gladstone ngengoxo yempato yelama Ayirisibi wangenisa elokuba nyayi. cita ubhenele esizweni.

Inani lokutya liya lisihla ngokuhla endaweni yokunyuka.

Ngomhla wa 21 ka June lo sikaye Ikumkanikazi u Vitoliya uyakuqala umnyaka wamashumi amahlanu elaula, kukuqala kokangena kwayo ke i Jubili yoMntan' Omhle, imigcobo yayo iyakwenziwa ngonyaka ozayo ukuba Inkosi isamlondolozile, kwanga konganjalo.

O Komani no Kelani.no Jacob Jan base Rini badliwe yi Mantyi yakona i £3 emnye engenazo ahlale inyanga zontatu etolongwe. abe nentsuku ezintatu evekini ayakavalelwa yedwa etyiswa kancinane. U Penny Mapasa ndliwe iponti engenayo ahlale iveki ezintata entolongweni. Ababantu bavase imizimba kumanzi ekwaliwayo nawo ngakamzi wase “ Magezeni.”

U Mr. Dick Stegman wase Bloemfontein ubesand' ukatenga inkunzi yapeshya yenko, mo wati esayirola ngentambo yamtsibela yambandezela ngodonga, ute efika umntu ozakunceda yaba seyimhaqa pantsi. Uhlalu obobusuku bodwa waqauka ngemini elandelayo.

Bisand' ukuboniswa i inki eyenziwe ngo nkoze ezivatiweyo zomnquma, site sisakuyika. ngela saqonda ukuba amntu angake ayilinge, noko ivela e Ngqushwa nje ijiyo, saka safika okunye kutyiwa ikofu ne zigezenga nompo. tulo, lonto yonke yenziwa ngompunzisa.

Ingelose yoknfa ipumile lizele yimibiko amacalana onke. Sive ububi obukulu sakufikelwa ngowoku bhubha kuka Mr. Joel J. Madabela zingekapeli nenyanga ezimbini etshatile. Ulandela abazali bake bobabini nomninawa wake.

Inyoka zipela kade nonyakanje. Ute um Lungu ngokunye ukuhlwa ecanda e markeni weva etive bje yinto emlenzi. Ubeba ngumnxeba wati akukangela ntl'a enyokeni, wayivutulula yakuba kude wayikumbula ngentonga wayiqongqota, ite kanti ayimlumanga.

Lulusizi udaba lokuba uyafa kakulu umhlobo wetu u Mr. Moyeni M. Kosani e Kiberley sisifo esili *pepa*.

U William Isaac wase Kapa udabule intombi abeyifuna nge pistoli ngenxa yobakwele. Sitanjanje sele sezintanjeni umfo. lowo.

Ama Gum-Templari aso Sweden atamsangelekile knba wona apetwe yikumkani yelozwe ekwali zila-tywala nayo, kulula nokwenza umteto wokubusi tiba.

U Mr. William Hay obefudala engu *Mhleli* we *Cape Mercury* usamkele isicelo seramente yase Bayi ye Baptist ukuba abengumfundisi wayo.

U Charlie Vefuti, Umxhosa, udutyulwe li Bhulu elingu Weise e Richmond enyongeni wafa. Liti ubebile inkomo zalo waza wabaleka lakuti makeme.

Itshawe elingu Prince George of Wales nnyana wamazibulo wonyana omkulu we Nkosazana u Vitoliya uyanconywa ukukuta. la nokugcina iminqopiso ayenzileyo. Kuko ulure lokungati uzakuke ahatubele kwelilizwe ekupeleni kwale nyanga.

Ikuli lidliwe i £25 e Ficksburg ngokusuka liqube i hambara lingenayo ilasense (ipepa lemvue).

Amabhulu abhaqe i golide kwa Zulu kufupi no Tukela. Ebeseholo eyifihile ngoku ide yeviwa.

Imicimbi eluncedo kubantu abamnyama ayioxwa ngamoya mhle yi Palamente. Kaloku ikolise ngama Bhulu, abantu abangenabuhlobo nomntu omnyama, yonke into eyenzelwa yena apikele ukuyibulala.

## IMVO ZABANTSUNDU

NGOLWESI-TATU, JUNE 16, 1886.

### Ipati SIYAMBULELA u

mbhaleli u CITASHE ngokusi tumela esi saziso silandelayo. Yinto engum mangaliso, ukuti Inkulu zo Mantyi kwano Mantyi ngokwabo pezu kokuba beucazelwe ngokumhlopo kangakanana lomteto we Pasi basuke bawu nyatele nge nyawo becimile nganamabom. Ngenyaniso makube kuko i-che ngasele kwalento. Nasi eso saziso: —

Isaziso se 4, 1884.]

I Ofisi yo Mpatiswa.Bantsundu, E Kapa, 1 July, 1884.

*Ukutolulwa kwo Mteto we Pasi.*

Nkosi,—Njengokuba kubonakala nje ukuba amagwibi Omteto wa 22 womnyaka we 1867 akahlale egciniwe ezingqondweni okanye akaziwa kakuhle, ndiyalezwa ukuba mandalate lento yokokuba ipasi ezi igunya lokuzibiza linokwenziwa kubantu aba Ntsundu, aba zinkosi zimi kweli ngapaya kwe Mida yale Koloni (*Kangela* kwi Siqendu VI) ; nokokuba kanjako mandikucele nkuba maza uncede lemialazezo uyitn mele kuwo onke amagosa ka Rulumente akwesako isiqingata awa msebenzi ukuku kangela ukuginwa kwemiteto ye Pasi, ukwenzela ukuba kangamane kukatazwa abantu aba Ntsundu ngelize ngokunyanzelwa kwa magwibi angekoyu kulowo Mteto.

Ndinembheko Nkosi, Yokuba sicaka sako esilnlamileyo, (Signed) J. ROSE-INNES, Umpati-Ongapantsi waba Ntsundu. Iya kuzo zonke,

Inkulu so Mantyi, nako zi Mantyi.

Le Palamente ihlangeneyo itabata amanyatela okuba kwenziwe umteto we Pasi oyakusingila yonke into

elufele lumnyama. Ngomhla wa 20 ku May yanyula ikomiti yokupendla indlela osebenza ngayo Umnteto we Pasi. Leyo komiti yaba ngo Mr. J. A. De Wet, Mr. Ayliff, Mr. Hockley, Mr. Theron, Mr. Warren, Mr. Dyer, no Mr. Wood— amafama odwa ngapandle kuka Mr. Dyer ongelilo. Babiza u Mr. W. H. Solomon, M.A. Igwetu le Jaji ukuba azokwona awake amava nge Pasi. Ufike wenza inteto eyicasi-leyo ipasi kuba wati “ Olulolwam “ uluvo mna nditi akufuneki mteto “ wa Pasi. Ndingcinga ukuba lo “ mteto waku qhuba impahla nalo “ wezi Bhadubhadu yanele kanye.” Kubizwe u Colonel Bayly no Captain Brabant olifama, afike omabini la maqaji ati i Pasi kufuneka benayo bonke abantu abamnyama. Emva koko kutatyatwe inteto yenkosana zawapolisa nezatna volontiya akweli lase Maxhoseni. Yaza le komiti ngobobungqina bezonteto zalawo madoda onke yagqiba kwelokuba “ Kufuneka kakulu ukuba “ kwakuyo le Palamente ihlange- “ neyo kungeniswe umteto ongo- “ ngqo we Pasi ofana nalowa waka wangeniswa ngu Mpatiswa “ Bantsundu obekekileyo ngomnyaka we 1885.”

Zike zibeko nje ikomiti ezidulusele calanye iseyodwale inyulweyo. Bute nobungqina benteto abatatwa calanye, akaviwa omabini amacala nge Pasi. Lento yokuba amalungelo abantu aba Ntsundu ngalomteto unje ukubandezela nokucapukisa, aye kubuzwa kwi nkosi zamapolisa nakuma fama ifana nokuba kun gasuke ku nyulwe ikati kutiwe mayenze imiteto yamalungelo nentlalo ye mpuku. I Palamente ke inyule u Mr. J. G. Wood no Mr. William Ayliff ukuba bawuqulunqe ze bawungenise ebandla lowo mteto ongozose ubenamsebenzi emhlabeni apa, kupela into yawo kukukataza nokuqumbisa kwa noku gonyamela abantu abamnyama beli lizwe. Kodwa ke ingaba yintoni eyiyimbi owenzelwa yona, ngati akuko bani waziyo. Bapantse ukuyicasa bonke abantu abalunkileyo. Le Pasi sijokwe ngayo ifunwa ngama fama nangama polisa. Amafama aba ngelawo iyawa kusela ekubelweni, amapolisa ke wona ayabona ukuba ayakulahlekwa sikolobo xa ibuleweyo i Pasi. Kukade sipindapinda sibonisa ukuba eyona nqobo yoku kuselwa ekubelweni kukwenza iqinga eliyakuti isela lisa kututa libanjwe. Lepasi iwakusela njani ke amafama? Inintshi into ekade itetwa ngalomcimbi ngoko ke asisokufumano sidinise umlesi ngokupinda pinda ezonteto. Into emakayenze wona amafama nama polisa makavelise eliqinga silikankanyileyo. URulumente ne Palamente make matob'igazi baqwalasele lento pambi kokuba bongezwe omnye umtawo onzima pezu kweminye imitwalo enzima agula pantsi kwayo umntu Omnyama— imitwalokazi esaziyo ukuba no Rulumente ngokwake kwane Palamente ngokwa yo ayingeke iyilinge nokuyilinga oku ukuyitwala.

## Amanqaku.

UKUQUTYWA kwe ngxoxo engokumelwa kwepeshya kwe Nciba e-Palamente yikomiti yelibandla kuvisa ubuhlungu kumntu wonke o Ntsundu olesayo. U Rulumente unomoya ombi kakulu. Kulo mteto bavingenisayo benze intintelo angasokuqabela kuzo omnyama. Lento ifana nento eyaka yenziwa e Ngilane kudala kwake kungxanyelwe uku nemitwa imbedesho yama Roman Katoliki (imbedesho ye Nkulu le ka Rulumente no Mr. Schermbrucker) kutiwa makuti kuba mna ndimnyama ndide ndibe na £500 ngapezu komzalwana wam o mhlope ona £25 ukuze ndibe ngonokunyula amalungu e Palamente. Bafane basithyoba nje ngalento. Bayilwile kakulu lento o Mr. Leonard, Mr. Sauer, Mr. Vincent, Mr. Innes nabanye akwanceda nto, kwati kusaku votwa boyiswa, bona banga 22 intshaba za 33. Abona baxasi naba teteleli balomteto ukohlakele kangaka ngo Mr. Uppington, Mr. Sprigg, Mr. Tudhope. no Mr. De Wet lento bayenza besekelwe ngama Bhulu angamalungu e Palamente. Kodwa ke liyeza ixesha abantu abamhlope abayakuzohlwaya ngalo bebapata ngolu hlobo nje abamnyama.

KUTE pakati kwale ngxoxo wavakala u Mr. Do Wet, lo upete aba Ntsundu, esiti “ inkoliso ya Maxhosa akayiqondi lento ikukumelwa.” Lento *ke* siposo kuba abantu abamnyama yiyona nto yabo leyo *oko* bebesenobukosi babo, nakulo wase mlungwini umbuso kufuneka kupela besuke baxelelwa indlela oqutywa ngayo bayaku ngena ngapandle *kwe* nkatazo. U Mr. Stephen Johnson ulilahleAdside ibandla ngokusuke ati kwisi qingata esimelwe nguye sase Dikeni abantu abamnyama.

basuke baqhutywe ngokwe gusha xa bayaku vota nolo kuvoto besenza into ebangayaziyo. Utsho esazi u Mr. Johnson ukub akuko bantu abafana naba mele i Dik akuyazi lento yo laulo ngabameli, kanjalo siyazi tinakuba iko imini eyakuze inkala ixinge etyeni mhla ahlanga nabo eyokubagagela nje paya e palamenteni. Indlela apete ngayo abantu abamnyama lo Rulumente ngaki akacingi ngexa elizayo ukuba koti kupi kube kuyintonina, akazi ukuba "unyawo alunampumlo." Akuko matanda ukuba bayakuzohlwaya kumaxesha azayo.

LOMZI wakwa Rulumente ligqgesi. Akuko nyanza pakati singeva ndaba zomntu obesebenza pantsi ko-Rulumente onyatele imali. KubonaAala ukuba no Mr. Nightingale umhloli zimali zakomkulo lowo msebenzi sele miselekile kuwo. Siva ukuba kwenye ye manyana zangapandle kwezi mele i Bofolo kuko ubugqwidi gqwidi bemali ezingabonakaliyo apo zatshona kona ezazirolwe ngabantu abamnyama bezirolela i Tayitile.

NGENXA ventlalo nemo yembedesho yama waAa waAa abantu abamnyama e Dayimani siyavuya ukubona uAuba ibandla lase Wesile Awelo seliwuqalile umsebenzi wokwenza Iramente yaba ntundu. Lomsebenzi uzaAuhutywa ngaba Vangeli aba Ntsundu babe batandatu bepantsi kuka Rev. W. Wynne. Kuza kuqashwa izindlu ezinkulu mhlambi zakwi kwindawo ezifanelekileyo ezi inkampini. Inxenye yendle ko zalowo msebenzi zotwalwa yi Ronaskapu yase Ngilane, inxenye kucelwa izikulu namajene ase Daymani ukuba bancedise. Isitno sabantu bakona sase moyeni nase ntlalweni siyoyikeka, yonke imizamo enokwenziwa yokusigqulela nokuba yeyalupina uhlobo ayingebe luncedo kwaba Ntsundu bodwa ingalulo nasemsebenzini wokumba nakubemi bezowe. Siyatamba ukuba imizamo yama Wesile yopumelela. Sisiqalo kambe eso salowa msebenzi mkulu u cy. C. Painla imvuseleli enkulu, wa kuwo yi Konference yama Wesile, yokuqibela esinenkolo yokuba usaya kutonyelwa kona.

AMAWETU aya kumbulela u Mr. Innes ngenizamo yake e Palamente. Ube ngenise icebo lokuba zonke izaziso ezipatelele kwito zokunyulwa kwa Malungu e Palamente mazi shi-cilelwe na ngesi Xhosa njengokuba zishicilelwe ngesi Ngesi nesi Bhulu. Kwelo cebo utelwe ngama lungu 19, waza wacaswa nga 24 yaba iyafshona lonto. Asikaziya izizatu abamcase ngazo, kodwa ke yona le Palamente iwacase ngokurara onke amalungelo abantu aba Ntsundu. Nokokuba besekuceliswa izizatu ezinjanihana u'uba mhlope kwazo ezinokubako elizweni apa" xa sekutiwe lonto yonzelwa uinntu omnyama, akungencedi nto.

## I Palamente.

INKANTI NABANTSUNDU. U Mr. INNES undulule ingxoxo yokuba zandiswe iziqibi kungena kutengiswa utywala kuzo, lite ilungu eli bekekileyo, ezi ziqibi zingaba mhlambi azibanga nalun cedo ngang okuba bekulindelwe, kodwa kuko ukulunga ezikwenzileyo. Ilinga eli alikanikwa tuba lanelelo, eziziqiti zincinane ngokeyekileyo. Apo into ikona ngoku isekubeni mazandiswe iziqiti kuba xa zinga ndisiweyo abantsundu boba netuba lokufumana into eninzi yotywala. Makuvalise umoya wabantsundu abase maxhoseni abacele ukuba abacele ukuba inkati zivalwe. Uyxixase inteto yake ngengeto eyenziwe ngu Mr. Dick wingxolo yake yonkaka apo iti u Mr. Dick iziqiti ezi ekungenaku tengiswa tywala kuzo mazandiswe ukuba mhlambi akakunqandwa kanye ekuseleni abantu abantsundu. Nemantzi zonke zitsho, kwanafundisi nabanye abantsundu ake wateta nabo ngelixa ebeseMaxhoseni. Ngebawo yokuba kuko abantu eziziqiti mazingenziwe angasuka ati, umntu onelungelo lokoti, Hayi ngomnyama ngokwake.

U Mr. INNES uyiqubile ingxoxo wati lento yokuba utywala abufuneki xa itetwa ngaba Ntsundu ifanelwe kukwamkelwa kuba kutshwo ngabantu eyenzakalisa bona. Akuncedi nto ukuti akunakwenziwa mteto ucalula intlobo zabantu kuba lonto iyenziwa kade. Xa iziqibi ekungatengiswa butywala kuza zandisi- weyo kukona koba nzima nokububa. Nama Ngesi uyakuwanceda lomteto kuba obubusela bungaka bempahla kubangwa ngalamanzi amliho, uti umntu akuwatya asuke akanuke inyama ukuba aqabule ngayo. Ati amagqira uti umntu akungena etywaleni abe nonmqua ekutyeni okunjenge mbotyi namazimba asuke ayatande kakulu inyama; ne Jaji ziti inkoliso amatyala ngawabantu abasakuba benotywala entloko. Lento lizolileyo ipeshya kwe Nciba kungokuba utywala buvaliwe. Umpatiswa— Miteto pambi kokuhlanga kwale Palamente wenza isaziso sokubuzula, kuba ngotandakunene ukulaula ngezaziso. Kweso saziso wayete wonke umntu oyinkosi nosisibonda nolipakati mabazite ngele, abamnyama kuzane ncwadi abunikwe Titi yena utintela bona ngokwenjenjalo. Watsho entetweni yake e Rini emakube waye selenayo inteto ka Captain Blyth eti esi saziso siyakwenza uxuba lisuke liraxwe lonke elipesheya yibulanti. Pezu koko Umpatiswa-Miteto uti uyabutintela (u Sprigg kakade) ewe Umgcini- Mali lo ukwakulonto naye, po esazi ukuba kakade bekungazanga kutengelwe umntu engenayo incwadi ye mantyi (u Sprigg: Andiyazi lonto). Ukuba inene elibekileyo aliyazi kufuneka liyazile kamsinya (u Sprigg ndiyayipika lonto ayiko). Nalipina igqweta elinazo incwadi zomteto lingati bebungatengiswa mntwini umnyama engezanga nepapa. U Rev. Mr. Chalmers ute kubantu abamnyama akuko ungenywe umpakati, angabanguye naninina xa atandayo

ekude le nokuba sיתי sakomkulu, ndiyambona Umpati-Bantsundu ukuba selitunga amabanya ufuna iziciti zokusitela, ngoko ke uyayiyeka leyo indawo. Nali alitetyayo yena (Innes) ikona into yokuba siye kwabuya bantu sipete amawaka asitoba eponti okuba fundisa, size ngesinye isandla siye sipete umakuhlula we botile yebulanti? Ukuba kutiwa umntu omnyama makatshabalale impela chlabatini makungakwekwa, nokuba kutiwa makanyuswe makutshwo mhlope. Ababantu sinetya- la ngabo, xakuko indyebo masibe nayo sonke, xa kulanjwayo masilambo sonke ngokufanayo nabo. Enye into ubukulu behambara yeli lizwe ipuma kubo, mabfundiswe imisebenzi ingeyiyo ibulanti ukuze babe luncedo kuti nokuze baqubele pambili bayilulamele nemiteto. Asinge vumelani sonke nge voti nange pasi kodwa uyatamba uxuba akuko lungu liyakuti mazitshatyalaliswe ezi zizwe zintsundu ngotywala. Makwenziwe into enobom yobuntu esingasakudlwa ngayo.

U Mr. LE ROEX ute umangalisiwe yinteto yelinene kuba kaloku lona lingumteteleli wabantu abamnyama namhla liyala ukuba baziselele. Kunzima kumntu omnyama. (Kwahlekwa) Kucitwa amawaka asitoba eponti uku- fundisa Amaxhosa, mabavulwe ke basele ngokutanda kwabo. Evotini sintonye nabo noko kutiwa masiyekwe siseli tina bona bangaseli. Bayaqataniselwa abantu Abantsundu. Yekani sisele sonke, lemfundo bayinikwa ngu Rulumente yobafundisa ixabiso emabasele ngalo ukuze anganxili ngokugqitileyo. Le wayini ilinywa kwelilizwe yeyokulungisa nokondla imizimba yamadoda, kuba kufuneka ukuba ati xa apuma emsebenzini ake aziti tshize tshize intungu ukuze ayibone indlela (hear, hear) Eli lingu lase DiAeni (u Mr. Innes) wenza ukuba vema engasbenzi nzima lento ati mabubalawe utywala. Xa umntu anayo imali yokubutenga makanikwe, Nezindawo kutiwa abutengisi kuzo mazivilwe kuyekwe ukumana kufeketwa ngabantu.

U Mr. J. A. DE WET ute ayiko into etetwa ilungu elibekileyo lase Dikeni. Akasixeleli ukuba ezi ziqibi ati mabungatengiswa kuzo utywala zizipina nokuba uteta esase Qonce nesase Monti kupelana. Kubonakala ukuba kuyo yonke lenteto yalo lisukuzana no Rulumente ngesiya saziso sapesheya kwe Nciba. Makalixelele mhlope ibandla (yena De Wet) ukuba pesheya kwe Nciba akuzanga kubeko mteto utintela umntu omnyama ukuba angazitengeli utywala, owawuko ngowokuba kungabiko mntu uyakurwaba ngabo engenayo ilasensisi (ipepa lemuvume). Nokokuba besesalelwa abantu ukubutenga lonto ibisenziwa ngapandle komteto. Kufe ukuqala kokubako Komteto denze esiya saziso kukalwa ngaso. Senziwa ndim, asenziwanga nguMpatiswa-Mteto. Yonke inteto yezosaziso izizimvo zomantzi nabafundisi kuba ndaba bhalela bonke pambi kokuba ndisenze. Lento yadlokovisa ilizwe lonke ngalamazwi matatuk uso "inkosi, izibonda, namapakati."

Ndawafaka lomazwi ngokwazi ukuba lento iyinkosi inkulu kumntu omnyama ndandizipika isihlahla ukuba zincezisanenemantzi ukutintela utywala kuba zona ziyayiva ngabantu bazo. Lengxolo ingakanana ke bubudenge bokungalingondi eloqinga. Isaziso eso sone sisemi nangoku kwelozwe. Into angayivisisiyo yile yezi qibi yena uti ayincedi nentole. Ngelinye ixesha wayesuka e Rini esinga e Qonce wati xa enganeno ko Kalo wapambana namahashi amabini etwele ibotile zotywala wati akubuzabati baya pezu kwe Xesi. Ebengalivayo xa nga kutiwa inabulwe kulo lonke ilizwe kumntu omnyama; kanti naleyo into ingabuyi isixake ukuba kutiwe makusindiswe umntu omnyama bayekwe bona abe Lungu batshabalale butywala. Akuko sahluko nakwezindawo zivaliweyo ubusela bempahla buse bukulu, ngokoke akuncedi nto nokufumana zandiswe.

U CAPTAIN BRABANT utetelela kwi lungu elibekileyo lase Dikeni, nakuba ziko indawana angenakuzityala ezitewe ngu Mpati-Bantsundu. Ezi ziqibi zikoyoy ngoku soloko zamkondlozisaayo yena ngenxa yokuba zimenane kwazo, ukuze kubonakale ukusebenza kwazo mazandi sive kwamkelwe icebo lelungu elibekileyo lase Dikeni.

U Mr. GOCH uve lise ipamba lokuba utywala mabubalwe impela kumntu omnyama kulo lonke eli lizwe lase South Africa. Uvaliya eli litetwa ilungu elibekileyo lase Dikeni ukuba loba nobulugisa elibenzayo, kodwa ke ukuze seyibulala impela lentshabalalo masebulwa kumntu wonke omnyama. Yiyo into eyakukoleka nakubo kuba bayaxela ukuba abakwazi kusinyamezela esi silingo sibutywala masebususwa kanye. Le mali ingakanana icitwayo ibhatlala amadindala, namapolisa, nentolongo kungenxa yobutywala. Mayivunye lento libandla ayalezwe u Rulumente ukuba awuhambise lowo mteto.

U Mr. JOHNSON ute uyavumelana nomlingane waAe omele i Dike Ukuba uselo maluncitshiswe. Nize nazi ukuba nokuba niyibutele le bulanti yama Bhulu Umpxhosa uyakuzisiselala eyake ubulanti. Kusiqingata esimelwe nguye (i Dike) kuti kulwele nje ngabanye abantu kanti ezilalini kuyaselwa. Ukuba umlingane wake obekekileyo nyavuma ukuba notywala ba Maxhosa mababufe uyakumxasa Kanye.

U Mr. A. DU TOIT uyicase yonxe lento itetwayo. Kuko abamnyama abaziyo uxuba bafunde ngapezu kwexenye yabamhlope ngoxo ke akaboni yena ukuba Kwenziwe umketo ebutywaleni, mabayekwe basele bonke. U Mr. SAUER ubenosizi uxuba ilungu lase Dayimani lingenise eli cebo laloKuba ngati alixoxusebenza Kaxuhle. Kweli cala lase Kapa abantu basezwa i wayini yonke imihla uKupuma Kwabo emsebenzini akuko lonakalo lubonakalayo, Ke Kunganzima uKwahlula ukuba oyena umntu umnyama omakangabutengiselwa nguupina. Yena ucinga UKuba ilungu elibekileyo lase DiKeni linganeli xa lomteto wenziwe Kwiziqibi ezixelwe kwe Ngxelo ye Komiti ye 1884. Umpatiswa Bantsundu usuke wabhadula entetweni yake. Uko umteto pesheya kwe Nciba owalela abantu abamnyama ukutenga utywala. Uqubile ngengeto waza wawufunda encwadini Yengxelo yabenzi miteto yaba Ntsundu. Ilungu elibekileyo Umpati-Bantsundu ulahleke impela kulento ati le ngxelo yotwala yenziwa ngabafundisi ekubeni isenziwa ngabantu ngokwabo. Kuko nabanana ukufundekele ngokuti kwati kwati Abelungu, bebeke bati mabiususwe abelungu? Lentu, yenziwa kuba kutsho abantu abamnyama bati iyabatsabalalisa pezu koko u Rulumente endaweni yokwenza isaziso soku-

popula usuke enze isaziso sokuba nxilani kakulu. Liyinyaniso elaka latetwa ngu Mgcini-Ndyebo pambi ko Ngcaye-Cibi lokuba soti ngokuti siyabatsishona aba bantu basuke behle nati.

## ABALIMI NA BARWEBI.

E-MARKENI. E QONCE (June 15). Uboya, Oburabaxa, 2d ngeponiti Igrisi 3d to 4d ngeponiti ,, Obuvasiweyo, 5d to 7d ngeponiti ,, Obuchaziweyo, ngeponiti ,, Obesayibokwe, 6fd to 13d ngeponiti Ibhoto, 1/7 to 1/10 ngeponiti Itapile, 1/4 to 3/9 ngengxowa Irasi eluhlaza, 9d ngokulu Ihabile 10d to 2/6 ngokulu Imbewu yebabile 2/ to 3/9 ngeku luartyisi, 5/3 ngeku lu Umbona, 1/9 to 3/1 ngeku lu Amazimba, 2/ to 2/4 ngeku lu Imbewu yerasi, 2/ to 2/3 ngeku lu Igqolowa, 4/ to 6/ ngeku lu Inkuni, 5/ to 22/6 ngeflara

E KOMANI (June 14). Ibhoto, 6d to 1/3 ngeponiti Itapile, 3/ to 7/ ngengxowa Isimili, 3/6 to 4/6 ngengxowa Amazimba, 7/ to 9/ ngengxowa Umbona, 6/ to 7/ ngengxowa Irasi, 5/ to 6/ ngengxowa Umbugo, 6/ to 9/6 ngeklu Ihabile, 3/ to 5/9 ngeku lu Inkuni, 15/ to 3C/ ngeflara

## Ezababhaleli.

INCWADI ENTSHA YAMACULO.

Butterworth, May 21, 1886.

NKOSI ETANDEKAYO.—Ndikucela ukuba undivumele okokuba ndazise abalesi bepepa lako okokuba kwinqungqutela yama Wesile esand' ukubako kwa Komani kwavunyelwaua ukuba lengwa- di yamaculo isetyenziswa ezityalakeni zabantsundu base Wesile makalungiswe amaculo ayo ize yandiswe. Amadoda ayi Komiti amiselwe ukwenza Jomsebenzi angavuya ukufumana amacebo noncedo kubafundisi nasebantwini bakuti abawunqwenela ukuba maquqwey lomsebenzi. Kucelwa izimvo ngezipepe ekufuneka zikutshiwe kulencwadi isetyenziswayo nengoma ezingahlonjwayo zencwadi zamanye amahlelo. Imbongi namagcisa okuguqula ziyakutakazelwa kakulu, nalupina uhlobo loncedo olwenziwayo luya kwamkeleka ngotakazelo olukulu.

Iyatamba i Komiti ukuba yoncedwa ngokubhalelwa kamsinya ukuze iti ifika intlanganiso ye ngungqutela ezayo ubo sewulungile lomsebenzi. Ndovuya ukufumana nokupendula incwadi ezinyayo lengxoxo.

Ndim WILLIAM J. HACKER, Unozakuzaku we Komiti.

## NATIVE OPINION

WEDNESDAY, JUNE 16, 1886

The Pass laws We are indebted to

a correspondent who signs himself CITASHE, for the subjoined circular, and it is scarcely conceivable how after the clear manner in which the provisions of the law have been set forth to the " Chief Magistrates and Resident Magistrates " they should still be so heartlessly over-ridden. There surely must be " something rotten in the state of Denmark " :— Circular No. 4, 1884.]

Office of the Secretary for Native Affairs, Cape Town, 1st July, 1884.

INTERPRETATION OF THE PASS LAW.

SIR,—As it appears that the provisions of Act No. 22 of 1867 are not always borne in mind or clearly understood, I am directed to point out that passes can only be legally demanded under that enactment from Natives whose Chiefs reside beyond the borders of the Colony (vide Section VI.) and to request that you will be good enough to issue instructions accordingly to those officers in your district, within whose duties the observance of the requirements of the Pass Law may fall, in order that no un-necessary inconvenience may be laid on Natives by insisting upon the enforcement of provisions which are not required by that law.

I have the honour to be, Sir, Your obedient servant, (Signed) J. ROSE-INNES, U. S. for Native Affairs.

To all Chief Magistrates and Resident Magistrates.

Steps are being taken in Parliament however to make a law that will apply to all people with a black skin in this country. On the 20th of May the House of Assembly appointed a committee to enquire into the working of the Pass Law. The committee consisted of Mr. J. A. DE WET, Mr. AYLIF, Mr. HOCKLY, Mr. THERON, Mr. WARREN, Mr. DYER, and Mr. J. G. WOOD—all farmers, except Mr. DYER. The evidence of Mr. W. II. SOLOMON, M. A., a Barrister-at-Law, was taken, and it went against the Pass. My "own opinion," says Mr. SOLOMON, " is that there is no necessity for a "Pass Law. I think the Cattle Removal Act and Vagrancy Act

"are quite sufficient" Colonel BAYLY also gave evidence, so did Captain BRABANT, who is a farmer. Both these gallant gentlemen were thoroughly in favour of a Pass Law for all the Natives. Also evidence of some military and police officers on the frontier was put in. And on this testimony the committee arrived at the opinion that " it is highly "desirable that an effective Pass " Law should be introduced during " the present session based upon the " lines submitted to Parliament by " the Honourable the Secretary for " Native Affairs in 1885." A more one-sided committee could hardly be formed from members of the House of Assembly. The evidence of one class was taken. One might as well have expected cats to legislate in the interests of mice, than expect farmers and police officers to consult the interests and convenience of the Natives on this oppressive and vexatious law. Well—Mr. J. G. WOOD and Mr. WILLIAM AYLIF, are to bring in the Bill, which will serve no earthly purpose but that of irritating and galling the black people of this country. For what else this law is wanted no one seems to know. Almost all intelligent men are against it. The farmers want it, so do the police. The former because they fancy they get some protection against stock-thieves, the latter because if the Pass is abolished much of their work will be gone. We have shown over and over again that the man determined upon a stock-stealing expedition is the man who would care more for the protection of a pass than the one who goes on honest business. Wherein is the farmer protected here? So much has been said on this matter that we do not desire to weary the reader by repeating what has been reiterated and re-iterated. But let farmers and police officers give us the solution of this one problem we have above submitted to them. Let the Government and the Parliament pause and consider this before adding one more to the heavy burdens under which black men are already groaning—burdens which neither the Ministry nor the Parliament would themselves touch.

## THE time will come,

We are certain, when the legislation of present Parliament, and of the present session in particular, so far as it affects the Natives, will bear bitter and grievous fruit.

The Natives have earnestly asked the Government not " to plant " death in their midst " in the shape of filthy canteens that retail poisonous liquor wherever large bodies of natives are to be found. In answer to their request, however, they have been given what is worse than a stone, viz, cheap Cape Smoke in the repeal of the Excise ; and moreover the floods of brandy have been let loose upon them in the refusal of the House to accept Mr. INNES' motion in favour of the extension of the areas in which liquor may not be sold to Natives.

This is done on the ground that to pass the motion would be to sanction class legislation, which the present Ministry thoroughly abominates. That great and good man, Mr. SAUL SOLOMON, is cited in support of this contention ; and the other friends of the natives—Dr. BERRY of Queen's Town and Mr. RICHARD SOLOMON, the very able lawyer—are also called in to bless the Ministry and their Boer friends.

We think great injustice has been done to Mr. SAUL SOLOMON, Dr. BERRY, and Mr. RICHARD SOLOMON by those who have quoted them. In principle we would go heart and soul with these able champions of the rights of the natives; but we have yet to learn that Mr. SAUL SOLOMON, Dr. BERRY, and Mr. RICHARD SOLOMON would sooner cling to mere abstract principle than meet the earnest and urgent request of the native people to be saved from themselves. Brandy will destroy the natives—of this there can be no doubt, and Mr. SPRIGG spoke sober sense when he said that in their destruction they would drag the

Colony down with them. In this matter, as in others we have referred to elsewhere, the Parliament has shown how utterly careless it is of our interests.

It is singular that while out hers disfranchisement was held out as a threat for those who asked to be saved from intoxicating liquor, only last month the Bishop of DURHAM was introducing into the House of Lords a Bill to stop the sale of liquor on Sundays in the Durham county. " The working man," said the noble prelate, " looked to such " legislation as this as a support to " him when struggling against " temptation, and it would be a " discouragement to him if he " found their lordships through " mistaken sentiment refused to " stretch out to him a helping " hand." Dr. LIGHTFOOT in this view was supported by Lord HESCHEL, the Keeper of the Queen's conscience, who spoke from his knowledge that " the working " classes desired the Bill in order " to be relieved from the temptation to take more drink on Sundays than they wanted." The Bill passed, not without confronting opposition from Lord SALISBURY and Lord BRAMWELL.

## Editorial Notes.

THE discussion in Committee of the whole House on the Transkeian Representation Bill will be painful reading to every native. The tone of the Ministerialists is much to be deplored. In their Bill an attempt is made to impose disabilities on the natives, such as were placed in England on the Roman Catholic Religion (the Premier's and Mr. Schermbrucker's religion by the way) in the seventeenth and eighteenth centuries. Because the writer of these lines is black he must therefore have £500 to the £25 of his neighbour next door before he can vote. This is needless insult. Strenuously have Mr. Leonard, Mr. Sauer, Mr. Vintcent, Mr. Innes and others fought against this. In vain; they were defeated by 33 to 22. The chief supporters of this novel and outrageous proposition are Mr. Uppington, Mr. Sprigg, Mr. Tudhope and Mr. de Wet, backed up by all the Dutch members in Parliament. The time will come when the Colony will regret this sort of legislation.

In the course of the discussion Mr. de Wet, the Native Minister, said "the average Kafir did not understand representation." This is evidently a mistake, as long before the whites came out here the natives had a perfect representative form of government. You have simply to explain to him in few words your special form of government and he will faithfully carry it out. Then Mr. Stephen Johnson misled the House when he said in the district he represented (Victoria. East) natives went to the poll like sheep and voted without knowing what they were doing. No natives are more deeply versed in representative government than these very natives, and no doubt Mr. Johnson will someday have to account to them for the slander. The native legislation of the present Government, such as it is, is of a hand to mouth fashion, the future good of the colony

CASES of misappropriation of public monies by Government servants are coming to light almost every month now-a- day, and Mr. Nightingale the official examiner of accounts seems to have his work pretty well cut out for him. One case we understand is in connection with a subordinate department in Fort Beaufort where at present no trace of certain monies deposited for titles by natives, is to be found.

In view of the almost utter neglect of the moral and spiritual condition of the thousands of natives on the Diamond Fields who are employed for the most part in mining operations, the Wesleyan church in Kimberley has, we are glad to observe, determined at once to commence a mission for this special object, and a staff of native evangelists are to be engaged under the direction of the Rev. W. Wynne. For the purpose several large halls will have to be hired or erected in suitable positions in the camps, and at least six Evangelists employed as a beginning. Part of the cost of this scheme will, it is expected, be borne by the Wesleyan Missionary Society in England, and the influential people of Kimberley are being circularised with a view to enlist sympathy and support in contributions. The spiritual and moral condition of the natives of the Fields is most deplorable, and any efforts to ameliorate that condition will not prove beneficial to the natives only, but to the mining interests and to the large community of the Fields. We trust the aims of the Wesleyans will be compassed. This is, no doubt, the beginning of the great and good work for which the Rev.

THE native people will be grateful to Mr. Innes who moved in Parliament that notices regarding the elections should be printed in Kafir, in the same way that they are printed in English and Dutch. In this he was supported by 19 members, but 24 were against it, for what reason it is not stated; but the present Parliament is bitterly opposed to the rights of the natives, and all the reason in the world would not cause it to do anything for the natives' good.

## ISAZISO.

INTLANGANISO ye "Transkei Mutual Improvement Society," iya kudibana e Gcuwa ngomhla we 25 June ngolwesi Hlanu evekini. Amalungu acelwa ukuba aze abeko ukutshona kwe langa. SOLOMON D. MAQINA, Assistant Secretary. Tyinira, June 1, 1886.

## ISAZISO.

NGOMHLA we 2 July, ngolwesi Hlanu evekini ngo 7:30 p.m. kuyakubako i Tea Meeting e Qonce kutyalike yase Wesileni. Kuya kuvuma usapo lwalapa nolwa kwa Mdingi; isihlalo sotatwa ngu Mr. NEWING. Izihlobo ziyamenywa. Itikiti yi sheleni.

## OLAHLEKILEYO

NDICELA umkondo kubantu base Gala nabase Qumra wenkwenkwana yam u Piet Malgas, elinye ngu Mangaliso. Ibivela e Qumra kwa Mr. Webb ye biwa ngamadoda amabini ku Komani. Ondilandisileyo ndombhatala kwa oko, makabhalele ku I. A. Motaung, Esq., apa e Tarkastad.

MITYI MALGAS.

## KUBIWE

NGOBUSUKU bolwe sibini ngomhla we 12 kulenyanga e St. Mark's (Esidutyini) inkabi engwevu yehash—twe gajpu indlebe yase kohlo—kwa ne nkabi yehash entsundu eba tuqwa eyi Pony omabini abndala buko we sine umnyaka. Ukumka kwawo abhekise ngase Mtata nakwa Gcaleka. Olandise amkondo wovuzwa kakuhle ngu. DANIEL DWANYA. St. Mark's, 19th May, 1886.

## AMAHASHE amabini e Dutywa ka Rev.

EDWARD TSEWU. *Impawu*: (1) Imazi efosikazi, empemvu, enqunyulwe umsila, olunye unyawo lumblope kweyasemva. (2) Sinye yi Pony ebomvu esingci simnyama enqunyulwe kakulu umsila amanqina afuna nkuba nzima ibumata Umkondo wawo usings ngase Mtata. Ote wawanakana wondazisa. EDWARD TSEWU. *Idutywa, May 10, 1886.*

## Ocela Amehlo.

NDILAHLEKWE lihashe lam. Ibalala lalo limnyama.lingo; ndicela amehlo omzi ontsundu. Olibonileyo elobala makancede atumele ku Mhleli we *Mvo* nokuba ku kum, ndombhatala nge £1 10/0. UMHLANGASO J. S. FAKU. Esihlonyanoni, Pondoland, 14 May 1886.

## ISAZISO.

INTLANGANISO iyakuba ngomhla we 15th June, 1886. Amalungu amandala namatsha ayacelwa ukuze abeko ngalomini.

DUNCAN S. MAKOHLISO, Acting Secretary. Cala, 17th May, 1886.

## ISAZISO SOMHLELI.

UMR. JOHN MAHALI umiselwe ukuba Ligosa le *Mvo* esiqigateni sase Tsomo ne Mbhulu.

## EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

*Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko,*

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi. *Umvuzo avubizayo mncinane.*

I Ofisi: CALA.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e *Town Hall, Kwiaitora esinga pantai esesitatu, No. 3, Kwinkundla ye marike, E-QONCE.*

Uhlala abanento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento esinjengokutya.

*Impahla zamkelwa nguye azitunele kumacalana onke e Koloni.* Unombona omhle knnene ovela pesheya Kwe Nciba awutengisa tshipu kanye.

## JOHN J. IRVINE &amp; CO.,

Abatenga impahla kwamauye amazwe, 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 ngentelekelolo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenjalo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi. Amaxabiso apezulu anikwayo ngamaxa namaxa ngento esukuba itengiswa anikowa apa.

## JOHN J. IRVINE &amp; CO.

## Iyeza Lokulungisa u Boya.

## I Dip Efezekileyo.

(PERFECTION).

XA bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye "Fizekileyo," o-Messrs. DRUMMOND & CO., banga bangawa latela lama lungelo angekoyo kwezinye i Dip :—

1. Ayina Tyefu.
2. Ayibonakalisi uboya.
3. Iyalupelisa kanye ukwekwe ezigusheni, nase zinkomeni; namakalane, nase ma hasheni, nentwakumba nentwala ezinkomeni nase zinjani, ibulala nezinambuzane eziziqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.
5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincinane ngo Messrs. T. Harmer, John Ross, M.B., James Fuller, W. B. Cumming, Murray Brothers, W. Hains, Geo. Blaine, jun., J. C. Froneman, jun., P. Gleeson, W. Dunbar, M.S.T.E., and Town Clerk and Engineer, C. J. Dowell, J. Gibson, W. E. Edwards, wase Kubusi, nabanye ke.

Indlela yoku setyenziswa kwayo ishicilelwe ngesi Ngesi, nangesi Xhosa, nangesi Bhulu emapepeni ancanyatiselwe ezinkonxeni. Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo. Uze unga tengi yimbi. Yihize kwi venkile ezimele Abantsundu, E Qonce.

## 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.

## ELE-SIXHOSA NGU MAVELETSHONA.

Nalo icam lako.

## DYER no DYER

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

Batengisa lempahla ibalulwayo ngezantsi ngamaxabiso agqitiseleyo ngobuncinane:

## Ingcawa Zoboya.

Imatrasi zase Nkosini ezinemigca Imatrasi ezinemigca zase Zikepeni Imatrasi ezinemigca zase Witney

## AMABHAYI

Entlobo zonke zobukulu.

## IQIYA YOKUFINYA

Amabhali amane, zintlobo ezintsha zona

## IBHULUEWE ZEKODI,

Ezingqingqwa, zentlobo zonke zamabala.

## IZAMBULELE, NEZAMALEDI

## I-PRINTI

Zikwibhokisi ezimashumi mabini, zezentlobo eziketiweyo zona.

## Ingubo Ezitambileyo Zokulala,

Zentlobo zontatu zokuhonjiswa.

## INTSIMBI ZEMIQALA

Zamabala ngamabala nobukulu ngobukulu.

## IZIPILI

Ezingqukuva Nezinembombo nezixaswe ngemiti.

KANJAKO,

Izitya ezinjengenkumntye, njalo njalo.

Izinto ezidliwayo, Neziselwayo.

*Izinto zokwaka, zokuvatisa indlu.*

Nezisetyenziswa Ekulimeni, NJALO, NJALO, NJALO.

## DYER &amp; DYER.

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