IMVO ZABANTSUNDU
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.]
IXABISO 3d.]
[LIHLAULELWA 3s. NGANYANGA NTATU.

KING WILLIAM'S TOWN, NGOLWESI-TATU, AUGUST 4,1886.

[No. 92.

ISAZISO SIKA RULUMENTE.

Umhlaba okwi Siqingata sase Qonce okutiwa ulahliwe ngabaniniwo.

NGOKUBA u Rulumente enikwe amandla, yinteto yesiqendu sokuqala so "Mteto Wemihlaba elahliweyo," wesi 3 womnyaka we 1879, ukuba makayisebenzise ayabe Imihlaba elahliweyo ngabaniniyo ngokolohlobo lucazwa apa, okokuba:—

Igama lomniniwo Ekuqaleni.	Ixesha lokunikwa kwe Taitile.	Ipepa kwincwa di Zakomkulu.	Ukucazwa ko mhlaba.	Ubukulu. A.	Ubukulu. B. P.	Irafu ese li tyala. £ s. d.	Le rafa ili tyala iqalango.	Wagqityelwa ukweli gama.
1. Ndipa	30th June, 1862 ...	1416	Isiza, No. 7 Block A, Feelton South		2 0'59	1 15 0	December 13, 1871	Ndipa
2.		1417	Intsimi 11 B	4		7 0 0		
3. Tenga (Umhlolokazi)		1458	Isiza 8 C		2 059	2 12 6	December 31, 1864	Tenga (Umhlkazi)
4. Nvaba		1460	Isiza 9 C		2 0-59	3 2 6	January 1, 1861	Nvaba
5.		1461	Intsimi 31 A	4	0'51	12 10 0		
6. Tom.............................		1474	Isiza 7 D		2 059	3 2 6		Tom
7.		1475	Intsimi 9 F	4		12 10 0		
8. Jasapi Mkeka ...		1482	Isiza 1 E		2 0-59	1 7 6	February 28, 1874	Jasapi Mkeka
9. Noheta (Umhlolokazi)	11th May, 1862	1221	Isiza 14 F		2 056	3 2 6	January 1, 1861	Noheta (Umhlkazi)
10. Bombo William ...		1225	Isiza 16 F, Peelton North		2 0-74	2 2 6	December 31, 1868	Bombo, William
11. ..	30th June, 1862 ...	1226	Intsimi 19 H	4	...	8 10 0		
12. Yali.............................	11th May, 1862	1237	Isiza 5 G		2 4-27	3 2 6	January 1, 1861	Yali
13. Janiala	30th June, 1862 ...	1242	Intsimi 22 A	4	... 3-71	9 0 0	December 13, 1867	Janiala
14. Zenani	11th May, 1862	1245	Isiza 1 G		2 10'61	1 7 6	December 31, 1874	Zenani
15. Yonger Augustus ...		1247	Isiza 2 H		2 3 24	2 15 0	December 31, 1863	Yonger, Augustus
16. ..	4th February, 1861	1248	Intsimi 3 H	4		11 0 0		
17. Yonger Mauasseh ...	11th May, 1862 ...	1249	Isiza 3 H		2 3 7	2 lb 0		Yonger, Manasseh
18. ..	2nd February, 1861	1250	Intsimi 4 I	5	... 0 18	11 0 0		
19. Qobonya (Umhlolokazi)	11th May, 1862 ...	1255	Isiza 6 H K		2 7'38	2 2 6	December 31, 1868	Qobonya (Umkazi)
20.	2nd February, 1861	1256	Intsimi 2	4	2 4-46	8 10 0		
21. Nomazita (Umhlolokazi)	11th May, 1862 ... 4th	1257	Isiza 7 H C		2 5-56	3 2 6	January 1,1861	Nomazita (Umkzi.)
22. „	February, 1861 Ilth	1258	Intsimi 5 H H	4	180	12 10 0	December 31,1866	
23. Nazo (Umhlolokazi)	May, 1862 ... 2nd	1259	Isiza 8 K L		2 4-47	2 7 6	January	Nazo (Umhlkazi)
24.	February, 1861 11th	1260	Intsimi 24	4		9 10 0	1,1861 December 31,	
25. Nolas (Umhlolokazi)	May, 1862 ...	1277	Isiza 3		2 4-32	3 2 6	1861	Nolas (Umhlkazi)
26 Buoy Jan		1295	Isiza 4		2 0 57	3 0 0		Buoy, Jan
27................ ... „,	4th February. 1861	1296	Intsimi 6 H N	4		10 0 0		
28. Faniswa	11th May, 1862 ...	1317	Isiza 6		2 0-91	2 10 0	December 31, 1865	Faniswa
29- „	30th June, 1862 ...	1318	Intsimi 12 D N	4	4-92	10 0 0		
30. Goliad William ...	11th May, 1862 ... 30th	1327	Isiza 11 M O		2 0-91 0-	1 17 6	December 31, 1870	Goliad, William
31.	June, 1862 ...	1328	Intsimi 9 P	4	3 9	7 10 0		
32. Jolojola „, „ „,	13th May, 1862 ...	1351	Isiza Isiza 19		2 0-42	3 2 6	January 1, 1861	Jolojola
		1361	14		2 057	2 10 0	December 31, 1865	Koti, Jan
	2nd February, 1861 11th	1362	Intsimi 4 D P	4	4-92	10 0 0 6		
34. „ ... „,	May, 1862 ... 30th June,	1370	Isiza 8 D Q		2 0·52	3 2 6		Swaart, Tamo
35. Swaart Tamo	1862 ... 11th May,	1371	Intsimi 5 D	4	4·92	10 0 0	January 1, 1861	Ginza, Latiff
36.	1862 ... 2nd February,	1380	Isiza 3 Q D		2 316	1 15 0 0		
36. Ginza Latiff ...	1861 11th May, 1862 ...	1381	Intsimi 18 CO	4	3		December 31, 1871	Ginza, Yapi
37. „ „ ...	2nd February, 1861 13th	1382	Isiza 4 Perie		2 2-87	2 0	December 31,1869	
38. Ginza Yapi................	July, 1869 ...	1383	Intsimi 16	4	4 92	8 0		Jugu, Tyokom
39. „ „		1868	Isiza 2		0 32	1 10	December 31, 1873	
40. JuguTyokom ...		1869	Intsimi 25	6		6 0		
42. •••		1870	Isiza 3 Cc		6-32	1 15 0		Kalashe, Ntwanbi.
43 Kalashe Ntwanambi		1871	Intsimi 42	7	033	7 0 0		
44.		1872	Isiza 4 cc		0 32	2 1 2	July 13,1869	Msekelezile, T.
45. sekelezile Tundzana		1873	Intsimi 29	6		8 4 8		
4b.		1886	Isiza 10 cc		032	2 1 2		Syohra, Ketani
47. Syohra Ketani		1887	lutsimi 31	6		8 4 8		
48. „ „		1920	Isiza 7		6-32	1 15 0	December 31, 1871	Jugu, David
49. Jugu David..............		1921	Intsimi 41	6		7 0 0		
50. „ „		1922	Isiza 8 DD		0 32	2 1 2	July 13, 1869	Jugu, Hwahwi
51. Jugu Hwahwi		1923	Intsimi 179	6		8 4 8		
52. „ „ ...		2076	Isiza 4 K		6-32	1 12 6	December 31,1872	Magada, Molo
53. Magada Molo ...		2077	Intsimi 46	6		6 10 0		
55. :::			Isiza 9 L, Balasi		032	2 0 0	December 31, 1869	
56. Uyuwapi	3rd September, 1869	2244	Intsimi 8	6		8 3 3		Uyuwapi
57. Usizama		176	Isiza 1 B, Mount Coke		032	1 13 6	December 31, 1872	Usiszama
	20th February, 1868	175	Intsimi 8	6'4		6 10 0		
58. •••		236	Isiza 10 D		6-32	1 15 0	December 31,1871	Stoffel, Thomas
59. Stoffel Thomas ...		235	lutsimi 5	6'4		7 0 0		
60. „ „ ...		2259	Isiza 11 B, Buchanan		024	1 7	December 31, 1874	Duluka, Wakeni
61. Duluka Wakeni ...	24th April, 1869 ...	2258	Intsimi 17 J, Rossiton	6		5 10 6 0		
62.	11th March, 1858	955	Isiza 24 Keiskama Hoek B.	1	6-5	67 10 0 0	December 31, 1858	Haughton, Richard
63. Benning Thomas...	2nd February, 1868	248	Isiza 13 Masingata	56	1-28	1 15 0	December 31,1871	Mapnte, Memke
64. Maputi Mernke		247	Intsimi 18	3	20 0-64	9 0		
66. Nini Tim ...		340	Isiza 10 C	56	1-28	1 17 6	December 31, 1870	Nini Tim
67.	24th March, 1868	339	Intsimi 31	3	19 1-06	7 10 0		

"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni ngendawo mhlaimbi ngempahla elinyenwe ku Rulumente engabhatalwanga kwada kwapela iminyaka elishumi, yaza londawo mhlaimbi lompahla yayekwa, yashiywa, yalahlwa waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kunjalo, kwanomntu wake ngomteto, akafunyanwa, kuya kuyifanela Rulumente ukuba yenze isaziso ngalondawo mhlaimbi lompahla exela ukuba ilahliwe kwi *Government Gazette,* nokuba kukulipina ipepa, eyoqonda ukuba lifanelekile kube kanye nganyanga kwinyanga ezintatu ezilandelanayo, kuze kuti ukuba pakati kwezonyanga ntatu zesaziso akafikanga umniniwo mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nomntu wake, ukuba kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezonyanga zintatu zikankanyiweyo, i Ruluneli iyakuyitabata londawo nokuba yimpahla ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesba : kodwa ke, amaxesha onke ukuqutywa kwalomteto ukankanyiweyo maze ulungelelane nezahlukwana ze sibhozo, nese sitoba nese shumi zom-Miselo we 9 womnyaka we 1844, ukuba ube ngumhlaba obambisileyo, nokusetyenziawa kwemali zawo zivumelane nalowomteto."

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngasezantsi apa ekwisiqingata sase Qonce kutiwa iyelahliweyo ngabaniniyo njengoko sekutshiwo; ke u Rulumente uyakuyitabata ibe yeyake ngo November 5, 1886, ukuba ayimenywanga kwangapambi kweloxesha, zaza zahlaulwa irafu ezingamatyala kumantyi wesosiqingata, njengoko kubhalwe ngako kwesi Siqingata salo Mteto uxeliweyo.

F. SCHERMBRUCKER,
Umpatiswa.

I Ofisi yo Mpatiswa-Mihlaba Nemisebenzi Yakomkulu,
E Kapa, 3 *May* 1886.

HARTIGAN & OASEY,
Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehambayo kanye nge nyanga e Mtonjeni nase Balini. Yonke imico emva kwe malike batengisa impahla ekambayo nokuba yeka. banina. Ubani uyinikwa emva komsito imali.
E Qonce, 20 July, 1886.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa- qambo 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 ndingasayazi, ngoku ndipilile."
Wenjenje wnmbi;—"Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku. suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ngexe ndibuye ndipakane. Ibotile enye indipilise kanye."
Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma- ticuro, ndivuyiswa kuba ibotile ezine zindi- ncede kanye."
" Ndingarola," 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 ekutya tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyiyo inko- hliso ujengamanye."
Yiyo le enye inteto : " Wonke endimaziyo nditi makabe nalo, basancedekile bonke aba- lilingileyo, andikeva mntu lingamnceda- nga."
Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angali/umana kumninilo ngokutumela, 3s. 6d. *ngebotile, ongu*

JAMES JONES,
46 LONG STREET, CAPE TOWN,

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

J. WARWICK TAINTON,
UNYANA KA MJACU,
Ungu Mteteleni Ematyaleni,
Nombhali we Mvumelano,

NGUMFO oyaziyo inteto kwana masiko Esixhoea. Unokumela umntu kama-tyala entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibheno uyakuziquba pambi kwe Mantyi Enkulu Emtata.

I BRANDI
Blungileyo engapitikezwe nanto zinjenga mana nezinya osibululayo, itengwa ko 0. J. DOWELL & cO.,

BANK STEET.

UKUBA lo ugama lingase zantsi umiselwe ukuba ngu Mteteleli we Marike Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zembahla ehambayo nezinqwelo kulo msito wase Qonce. Ngoko ke ucela abahlobo bake abantsundu ukuba bazi zise kuye impahla zabo abatengisele Uyakuhlala esenza ngako konke ukuba abafumanisele elona xabiso lipezulu lase markeni. Xa impahla ingatengwanga akusokubizwa nto, xa itengiweyo imali yayo ifumaneka kwasemva kwe fandesi. Ngoko ke yiza, xelela nezihlobo zako ukuba zizise mhlaumbi zitumele inkabi, nemazi, namatole, namahashe, negusha, ne hangu, yonke into e Qonce ku

Umteteli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako ngexabiso elipezulu le Marike.

MAMFENGU! MAMFENGU!

PAULANI OKU!

Lo ugama lingezantsi unika

Amaxabiso apezulu ngo Boya,

Zenkomo nempahla emfutshane,

Kwivenkile zake ezise

MBIZA, e Mtwaku nase Luxwesweni kwa BLAYI

Into eyimpahla yevenkile itengiswa ngamaxabiso apantsi xa itengwa ngemali kuzo zonke ezindawo.

Kwakona kwivenkile yakwa Blayi utengisa IGUSHA ezi 600, NENKOMO ezi 50.

THOS. MORIARTY.

Blyth Station, Fingoland. 2tc

YEKA UKUSELA UTYWALA.

KODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo, wobufumana ke kwa

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi, ngobulunge kakulu.

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) ezimhlope eziqala kwi 10d nge yadi.
Isetina ezimabala ziqala kwi 7d nge yadi.
I-Alpaka ezimhlope, intyantyambo zomtshato, kunye nezigubungelo.
Iqiya zase France (French Merino) ezimnyama nezi maba- la.
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.

J. E. L. KULLING,
New Street, E-Rini,
Igqira elinyanga ngemiti yelizwe.

LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga ngemiti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bumini nokuba sise gazini na- Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu selelele ngendlu sisifo sokungapalazi iyasipilisa. Linokutumyelwa nge posi xa umntu aliyalezileyo, litenjwe kakulu.

ANDREW GONTSHI,
Umteteleli ematyaleni,
Aloeville, Kei River,
TRANSKEI.

Mr. J. A. BRIDGE,
Igqira Lamazinyo,
No. 1, DOWNING STREET,
E QONCE.

YIYANI KWA
C. A. JAY & CO.,
E QONCE,
XA SUKUBA NIFUNA—
Izikonkwane—Into Zokusebenza Imela ne Folokwe
Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane Y0KUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

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/lld.
Ikwiliti ezinamabala ze 3/6
Ihempe zamadoda, zihleli zodwa, kanti zomelele.
Iqiya zentloko ezizi Keshemiya (onke amabala).
Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.
Ivelvete ezintle kunene ezinamabala nezimnyama.
Iwaka lenqawa i " GBD " Briars, njalo, njalo.
ZONKE amanani apulwe pakati.
Yiza kuzibonele kwangoku kuba akubizwa nto ngokukangela.
Kwa
W.O. CARTERS. Co.
Kwinkundla ka Makeleni,
E-QONCE.
Amayeza Abantsundu.

B. G. LENNON & CO.,
Abapitikezi Bamayeza,
E-MONTI,

NGOKU batengise zonke Intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiqunyana ngasinye.

Anokufunyanwa ku Mr. P. H. POTTER, e.Jojosi emantloko e Tole, nakwa banye abarwebi.

IYEZA LE PALO. Owona mciza wenene we Palo.
IYEZA LOKUNQUMLA, nkuxaxaza noku hlanza.
AMAFUTA EZILONDA.
INC1NDI YOKUPILISA AMAZINYO.
I-PILLS (Amaguqana) zenyongo.
AMATONTSI AMEHLO ABULALAYO.
I TURLINGTON yoku sikwa nokuxuzuka nezinye izinto ezinjalo.
IYEZA lika LENNON LOKOHLOKOHLO.
IYEZA lika Stretch Lokuhlikihla isifo samatambo (Rheumatism) nezinye esibu njalo, namanye ke.

Iveki.

Kuko inkasana paya kwa Brownlee Station engu Layiza ebeleke amawele angamakwenkwe omabini. Elinye ngum Lungu elinye ngum Xhosa. Akuko mposiso nantandabuzo ngalonto.

Idindala lalapa e Qonce elingu Mulroy lihlanganyelwe ngama Xhosa amatatu ebusuku alintila kunene. Lite lakulilisa umlozi aliyeka abaleka.

Umlungwana wase Rini ongu Charles Fowlds utene nqwakanqwa nenkunzi ye ontyi yaseyimkumbula, wabaleka: Ute xa atijike egumbini lendlu yamti nqaku ngebamba eluteteni yahlala naye wahla wancedwa ngaba- ntu.

U John Mbombo wapesheya kom Tata ugwazwe ngu Mpondo ka Nqwiliso wafa esendlwini ka Bokileni unyana ka Nqwiliso. Lowo Mpondo wadliwa amashumi amabini enkomo. Bebe xabene emqombotini.

1 Palamente yase Ngilani idibana nge 5 August seyi ngu Lord Salisbuay ipakati le Nkosazana.

Umhlontlo usamana ukubamba hamba kwisituba esipakati kwela Besutu nelama Mpondo. Uyazingelwa yinapi ka Rulu- mente.

Udaba olwaka lwavakala lokuba u Philip Charles (ngumntu omnyama noko litshoyo lona igama) nnobhala ka Nqwiliso ubhadiwe ngama Mpondo, kubonakala ukuba aluyo nene kuba amapepa elozwe okugqibela eza nezokuba ebeko kwi ntlanganiso yama Mpo- ndo ka Nqwiliso ne Mantyi.

U Mr. E. Palmer wase Dikeni owayebhale ngo April inteto egxekeza ne nyelisa isimilo sika Rev. Dr Stewart inkulu yase Lovedale namhla ubhalele kwipepa lase Bhayi nelase Bini inteto yokuxoliaa ati kuyo, yonke lonto wayeyiteta ayinasiaeko wayexoka makaxolelwe ngu Gqira.

ABAXHASI be *Mvo Zabantsundu* baya kunjuzwa ukuba ikwota yabantu abaninzi ipe- le ngo June ogqitileyo. Lixeshake eli itunye- Iwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa *Emvo* kwindawo ngendawo. Kufuneka imnyelwe nge Post Office Orders imali, indawo ezingonayo nge Stamps zepeni, nezimbini, neze tiki. Azifunwa kakulu eze halufa. Yonke imali ingena ngo J. TENGO JABAVU, Office of *Imvo Zabantsundu,* King William'sTown.

Imali yoku ncedisa indlekozika Rev. J. D. Don ivaliwe ngoku, iyonke ndawonye ne vela e Scotland yi £914,11, 2.

Iranuga ebelihamba nentsapo yalo e Jansenville lihlelwe yingozi embi. Bacole inya. ma yomvundla bayosa kanti igcwayelwe ityefu ngum lungu walo fama etiyele impu- ngutye. Abe ngama ngxashi ngxashi kwa- yoko, kwanceda lowo mlungu ngomciza kwafa umntwana wamnye kupela.

U Rev. T. W. Green wase Lukalweni lwe Nyanga uye o Mtata kupata isikolo sododana Iwase Tshatshi kona.

U Mr. William Croker ubanjwe sele kwela Bahlambeli kutiwa ube inqwelo ne mali enga *£25,* e Dayimani.

E Labrador sekufe abantu abangama waka angamashumi amahlanu yindlala. Abahleliyo sebepile kukutya izidumbu zaba- fileyo.

Kuluvuyo olukulu ukuva ukuba u Mr- Hughes wase Batenjini wenze imigudu emi. kulu yokufaka into eninzi yamagama ama- wetu encwadini yaba voti.

Eluviweni lwase Ngilani kwihlelo la ma Wesile kungene ikulu elinamashumi matatu anesitoba amadodana afuna ubufundisi. Ukungena kwe nani elingako kudala kwagqityelwayo.

Imfundo yamankazana. E America amankazana angama gqweta ngamashumi ama- bini ananye, ishumi elinesitoba kuwo ngama gqweta e Jaji. Angama gqira akwamaninzi. Nashiywa !

U Mahaw wangase Cawa ebekwele enqweleni elayishe inkuni nabanye. Ku. beko umti ecaleni lendlela omasebe ayonga. meleyo indlela Ite xa ingena pantsi ktvalo mti inqwelo baqikileka ngemihlana abanye ukupepa, u Mahaw yena walityhala ngo. nyawo isebe, nte esawuxomile njalo umlenze kwafika elinye isebe lampenula waya kuwa pambi kwevili yasemva, yakwela yamtyum- sa isifuba nengalo waqauka kwa oko.

INGQAKAQA e Mqanduli nase kungeneni kom Tata elwandle. ingene ngamandla. Ngamakulu, mabini imizi eseliko kuyo. Isa- ndukubonokala e Mtata ihle isicaka esiyi- ndoda sakwa mfundisi uRev. R. Jenkin.

Kuvakala ukuba u Rev. Conon Waters, unyana ka Manzi ose St. Albans, Egoso, uzakutabata indawo ka Rev. T. Green Elukalweni lwe Nyanga—Engcobo.

Ubugebenga—Amadoda amane agaleleke efameni ka Mr. Butler ngase Bhayi ngongcwalazi akabi sadenda ukungena endlini amtyala ngezifuba umlungukazi emi omnyango. Afika indoda ilele e Sofini, enye ya- baniba ngo qoqoqo enye yayi xabela ngeze- mbe. Enye yatsala empini lali gqugqugqu idubula umfazi ne ntsapo, noko ayacana na- mnye. Bapume bahlaba umkosi abantwana bafika abancedi engekoselwa umnինindlu, abaleka amabedengu lawo nanamhla !

Entetweni ayenze e Ngilani u Mr. Sprigg nte apa e Koloni akuko qela labantu linom- nqweno wokuzahlukanisa ne Ngilani.

Ngobusuku bom Vulo lo ngqitileyo pambi kwe ntsimbi yesibhozo ledolopu itexonxosholo yapitizela kukulila kwe ntsimbi namaxilongo, kanti kutsha ivenkile ka Mr. Tanner. Yatsha yati nqu yonke impahla.

Amabanga Emfundo (Government Stan, dards) ngoku ekuza kuviwa kuwo ngu Bahloli-Zikolo matandatu. Olipumeleleyo elesitandatu wonikwa ipepa lesiqiniselo ngu Mhloli esibonakalisa oko, lonto ixela into eliyakuba yiyo elo banga.

Ukusa.—Kuko umntu ose Bhayi ongene enxamlekweni nase ndlekweni yoku tenga ipepa no mvilopu nezitampo zepeni ezimbini. Ngapezu kwe mvilopu ubhale igama lomnini *Mvo,* entla kwalo wabhala " Leader," wayitumela kuti. Kanti lento ayitandele epepeni yile bulukwana yamaqaba. Usile !

U Mr. F. Howe-Ely Umhloli-Zikolo ngom Vulo ubesiva esase Wesile isikolo apa e Qonce esipetwe ngu Miss Pamla. Sime ngoluhlobo—St. IV, *2 ;* St. III, 2 ; St. II, 6; St. i, 2; below St, 16. Iqela elifike mva livalelwe pandle. Upina Bishopu ontsundu wase Rini J. J. J. Grahams Town.

Imali yepepa mayifike msan'ukudukisa:
Isala kutyelwa sibona ngomopu."

NGOLWESI-TATU, AUGUST 4,1886.

SHICILELA kwela namhla ipepa in- gxoxo ebiko e-Bayi nge *Mvo.* Asisoku zipinda inteto ezenziwe kuyo. woba ngulowo nalowo azifundele ngokwake. Sifuna kodwa ukwalata umzekelo owenziwe li Bayi ukuba mhle nokuba mkulu kwawo. Uhlab' ekangele u SLWANGANGUBO ukuti amawetu *zindwe- keshi* ezingena zenzo. Ngati i Bayi lifuna ukuzihlamba kwelo gama. Nantso ke imizamo yokuxasa amapepa endaba esi soloko si lilisela ngayo. Kwala ntonina kusa kwe- nziwa kwindawo ezisezinabaxhasi intlanganiso nengxoxo nekomiti ezinjengale? Kuko abamkeli aba- dala belipepa esinga zange sibeve bewuvula umlomo beshumayela *Imvo,* bafumane bazi ngqukunye- mbe, amadikidiki angaxeli nto; asazi nokuba ngontamnani nokuba ngo kala, nokuba kudalwa kwabo na yi NKOSI. Kungati bete bonke abamkeli be lipepa kwindawo aba- kuzo benza intlanganiso ezinje akungebiko bu ngcotshongcotsho ekuwuqubeni umsebenzi wepepa. Inkoliso yale mpi eti malandiswe ipepa ngaba ngayi roliyo nemali noko balindele ukuba malandiswe. I-Bayi alisoze liyeke ukuwukokela umzi ontsundu entweni zonke zoku- hambela pambili. Bati abantu bangapandle ukuteta lempi isezidolopini yecitakeleyo engasena buntu. Kutsho abantu ababuntu busemazwini omlomo qa, kuyo yonke into yokuhambela pambili ekukanyeni nengelilo ipepa lo- hlanga. Ukuba amawetu ebezidla ngobuntu bawo ngebonakala ngo- kuxasa amapepa aliliso nomlomo womzi ontsundu. Siyakubeka in- dlebe ke sive, sibone efika amagama amatsha kunye nemali zawo zoku- xasa ipepa. Umhlaba ngoku umciwa ngeqinga lamapepa. Gcinani.

Abantsundu KWEZI veki kumane nomhlaba. ukubonakala kwi mihlati yezaziso isaziso esikulu sika Rulumente. Kuko imihlaba ebingasa rolelwa rafu kwisikolo sase Ncemera, nakwesa- kwa Lose pantsi kwa mahlati, e Mkangiso, e Balasi, ku Gqumahashe, kwi Ncera ka Masingata. Lemihlaba ke kwaziswa ukuba iyakuba yeka Rulumente kwakona bengayi lungiselelanga abaniniyo umhlaimbi abakuyo, ngapambi kokuba kupele inyanga ezintatu. Mawetu, gqutani indlebe ke. Li- xesha eli sizitshonisile inzipo kwindawana esise nazo. Lemihlaba mayingade isipose, mayikululwe ibe lifa kwaletu. Kwela namhla isaziso esi sibonakala okokugqibela. Aba- mele lemimandla icalulweyo maba- vule amehlo benze amacebo okuba lemihlaba inga weli kwizandla ezim- hlope.

Impawana.

Sicelwa ukuba singenise lamanqaku:—Ndifakele lamazwan' ambalwa, angentsha- balalo ekoyo kumzi kabawo. Iminyaka safika apa e Tanga isibhozo, yonke lemi- nyak anzima ngakuti soko sabako abantu abatshonileyo engcwabeni silapa nje Tanga yimipefumlo esixenxe. Ngoku mna ndiliyilo andizange ndiyive into enjengale nasembalini. Ndingavuya abalesi beli- pepa kebandi balisele ukuba kuti xa ku- nje kube kutenina manditshonele apo ngeli.—JAS. J. MADUBELA.

Umzi opesheya ko Mtata ufumene icam namhla. Unalesi wobona kumhlati we- zaziso nesika Mr. J. W. Tainton. into ka Mjacu ovule iOflsi yokutetelela ematyaleni e Mtata nakwi Ofisi ezimele u Mtata. Lonyana ka Mjacu yindodana egqibileyo ukusazi isi Xhosa, kwanama siko nasema Xhoseni. Amawetu ayakufumana umhlobo kulowo mfana ka Mjacu njengo uba wayenjalo uyise. U Mr. Walker obeligqweta e Mtata umkile usinge e Kapa.

Kwingqungqutela yabafundisi bama- hlelo ngamahlelo eyayilapa e Qonce ngo- mhla we 8 July kute xa kuxoxwa nge- mfuneko yencwadi zesi Xhosa u Rev. Dr. Stewart wenza inteto eyomeleleyo eboni- sa ukuba eyona nto ifuneka kakulu nge- lixesha ngabaleseshi. Uyivumile indawo yokuba intlobontlobo zencwadi zesi Xhosa zifuneka zininzi, kodwa bona abantu bokuzifunda abakabiko; watsho wali- nganisela ngezi zikoyo incwadi ukusetye- nziswa kwazo.

Siti tina u Gqira uhlabe ekangele kulo- nteto yake. Yinto ehlala isikondlozisa kade leyo kuba lempi ifundileyo yeyona ingazika.taleleyo incwadi zakowayo nama- pepa endaba enteto yawo. Ngokukodwa umtinjana. Uti umntu esakwenda uve esiti " ndiwelile " ; kanti lamfundo adleka ngayo uyise ayisokubuye imncede nto kwafumana kwamoshwa imali.

Inteto esingayivisisanga kulongxoxo yeka Rev. E. Gedye wase Ngqushwa, ate kwesiya siqingata sake ngamakulukulu ahlal' emkataza ngokubiza incwadi zesi Xhosa, ati esakubalatisa kwezintlobo zikoyo bati kudala bezijikajika.

Ingqushwa *ke* betu asazi ukuba inga ibuye yayiyipina, kuba tina sayigqibela namapepa endaba iwativile. Kuko into enkulu yentlanganiso ekzutiwa yeyezikulu namadodana okukanya omhlaba wase Ngqushwa. Siva kutiwa amalungn alo- ntlanganiso angapezulu kwekulu. Kwelo kulu lonke

lentloko epambili ye Ngqushwa abantu ab-

mzetu ngokundifakela lombuzo epepen apa, ungatsho ukuti ndiyakudinisa—ndi- nga ndingakubuza ilizwi elinye kulama- zwi embhongi u Milton, nali elozwi *nkna.* Nditi elilizwi lilizwi lamanina ezintlange- ni apa: siko Isixhosa, Isimfengu, Isisutu, Isilawu, Isingesi, Isigrike, &c. ? Andili- va into eliteta yona mna ukuba liteta ntonina. Ndingavuya undivele—ndinga ndingayazi into eliyitetayo; kodwa ndi- yakolwa ukuba akuko zwi linjengeli ente- tweni yakowetu *"nkna,"* napakade. Ndi- pela ngkulindela ukupendulwa nguwe nkosi yam.—Ndisicaka sako, E. Q. H. M.

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Masimxelele umzalwana u E. Q. H. M. ukuba xa ngaba ukuwuti *nkna umlomo* akakwazi ukuba kukutinina masibe isi Xhosana sake sibitye kakubi. Elozwi ubuko Lalo lisusela kulento:uti umntu akuxatywa yinto emqaleni, nokubamhla- umbi ubulawa lizinyolo mhlati, ati umntu okangela longozi " wuvule kakulu umlo mo, kamisa kakulu ! " aze ati ke akwenje- njalo lowo ukangelwayo ukupefumlo kwake paya encarancareni kumane uku- qauka kusiti *nkna*; ngoko ke xa umntu akamise kakulu kutiwa uwute *nkna* umlomo. Elozwi liko ku Maxhosa naku Ba- mbo. Asazi e Sisutwini kuba asingcibi zaso, singancedwa ngabazalwana base Lusutu.

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" Jordan ! Jordan ! Ndawela ! Ndawela! Ndawela ! Msungxama R-b-rt, msu- kungxama," yatsho enye intotazi mhlana yatshata apa. Lento sesiyikunjuzwa le- libali sisand' ukuliva lomtshato osand' ukubako e Bekesdorp ekute kusakupu- nywa etyalikeni behla benyuka abatsha- kazi bejikeleza izitalato zalodolopu. Kutiwa ude wati umtshakazi ongu myeni ka- zi ukuqakata oku etshintsha ade amlahle umyeni alujikeleze lonke oluluhlu lunga- bapeleki ehamba yedwa, abuye aye kuxa- kakumyeni. Hayi ma-Afrika! kufunzelwe pina?

Sifunda lencwadi ilandelayo ivela ku- mbhaleli wetu:- Nkosi, ndifakele loma- zwi mafutshane. Kubonakala ngoku uku- ndileka Awe *Sigidimi Samaxosa* kukwenza amabali, nentsomi, namaqalo okuteta; ngecala lendaba sinje ngetambo elomileyo. J. S. A.

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Omnye umbhaleli wase Baziya e Bate- njini uti kuko into) eyenzeke kwelo labo yabadanisa njengamhla kwabanjwa umfundisi wabo obekekileyo u Rev. P. J. Mz- mba. Uti bekulandwa umkondo wo- mntu onyatele impahla ka Mr. Wiez umlungu; abamhlope babebabini batatu xa kulandwa lomkondo. Uhambe umkondo wajika malunga ne nene elintsundu u W. J. R. Bate abamhlope mawushi- ywe apa ukuze uhlaulwe lelo nene lintsu- ndu. Bate bakumbuzela abanye abantsu- ndu ukuti angatinina ukwenzelwa ityala, abamhlope bati abangaku W. J. R. baya- kugxotwa kulamhlaba. Elotyala lisiwe e ofisini.- Siteta nje elonene lakuti lingu- mbanjwa ngendawo engaqondakaliyo. Ngumfo ofundisiweyo, onempahla ne- nqwelo nomzi olanelekileyo—obengede ahambe egxaleka ebusuku efuna impahla zabanye abantu. Mhla wanikwa elityala wasuka wakohlwa nokuteta kuba ube- ngakumbuli ukuba angade atyolwe nge- nto enjalo. Ubunene bake nokuzindila kwake akumncedanga nto oku antsundu. Safa Lina.—H. S. B.

E Rini u Rulumeni ebefuna ukwenza ihospetile yabantu abaneqenqa: koko abelungu bakona abavumanga, boyika ukuti into iyakubuya nabo. Abakowetu abantu ngati basayimateleingozi yokudi- bana nabantu abanesisifo.

" Imvo " e Bayi

Kwintlanganiso yengxoxo(Debating Society) kuleseshwe ngu Slwangangubo ipepa lokuvula intlanganiso ngesi siqingata somnyaka singeneyo. Ingene intlanganiso ngentsimbi yesibbozo ngo Mvulo, 19 July 1886. Satatwa isihlalo ngu Mr Fred. Nyoka i chairman.

U Slwangangubo ute amazwana am knni aya kuba mafutshane, ngokuba inteto eninzi iyapula; kanjako lamaxesha sikuwo ngoku ngamaxesha ezenzo, adlule amaxesha okudwekesha kubutwe ngase buhlanti ngamado da. Namhla lixishini kubhekwa pambili. Ndifuna ukubeka pambi kwenu indawo zibe mbalwa malunga nemfanelo zenu kwipepa elingumlomo wetu ezintweni zolaulo, elixela *Imvo Zabantsundu* malunga nempato yolaulo esipantai kwayo. Kuqala mandinikumbnze ukuba kwiminyaka edluleyo, oko besingekabi napepa livakalisa imvo zetu kwabamhlope beningaziwa nokuba singabantu. Ivoti zetu bezitengwa nge *supu* zotywala; abateteleli betu nase Palamente bebefumutelisa emnyameni bengayazi neyona nto isikolisayo, nes-. yifunayo, nesinembandezelo ngayo, kuba besingennmlomo — besingenalizwi livakalisa izicelo nezikalo zetu. *Isigidimi Samaxosa* sasebenza iminyaka emininzi sigangata indlela yokuhamba uhlanga. Sazama ukuusifundisa ukuba litiwanina ukumiwa izwe lomlungu, .kutiwanina ukukonza, utinina umntu ukuzipata. Ngazwinye saxotyawa *Sisigidimi* salungiselelwa imihla enjengalo wanamhla ukuze sikwazi ukulwa. Nanamhla umfo we *Sigidimi* usaqququza ekaya ukulungisa umzi, ukupengulula nokucaza ingontsi ngontsi zenteto yohlanga namabali nmadala enkosi zetu, ukuze siti ngokwazi apo sipuma kona sibe nokunakana incam esisinga kuyo. Lo ngumsebenzi omkulu esifanele ukumkutaza lowo wongamela iSigidimi singamane ukutelekisa nokuxaba labalweli bohlanga ngencwadana endizibona futi eziti " Mna ndingoka Paulos wena ungoka Apolos." Kodwa ke namhla ndisateta nge *Mvo Zabantsundu.* Sendite pambi kokuba zizalwe besingono bhukubhukwana abanqunyulwe imikono nemilenze, abaqengqeleka eliweni. Oko kaloku ebeteta into ayitandayo nobhala emapepeni Amangesi agxeke anyelise, kongeko umpikisayo. Oko kaloku belihlaba umkosi igxagxa lakubona liswele umsebenzi, liti " Nanga Amaxosa ehamba ngamaqela exobile afuna ukulwa no Rulumente." Litsho okunene iselipuma imikosi yakwa Rulumente life ilizwe, kuba kungeko ulikanyezayo—zingaziwa imvo zabantsundu. Oko kaloku ubumiswa urnteto e Palamente, uqukunjelwe ngesincamatiselo so Ruluneli zingaviwanga imvo zabantsundu, size tina sibone ngokuba sekubanjwa abantu nge Pasi ; sekupangwa imipu, siqale ukuqonda ukuba sinjengaba ngekoyo noko sikoyo' Oko kanjako Ijaji ne Juri bezingenaxala. Ijuri bezimgweba omnyama ngenxa yobumnyama bake zize zimkulule omhlope ngenxa yebala lake. Umfana owadubula abantwana kaka Haihai e Tyume seva sekusitiwa ukululwe, e Bhofolo, noyise wakutshwa ematyaleni, bagxwala abanye *Esigidimini,* akwabiko tuba lokuvakalisa imvo zabantsundu. Ndingabala nditini—imisebenzi emdaka ebisenziwa ematunzini size tina sesibona kwakadubula isiqamo, kanti noko asiyikuba namlomo. Kaukangele umahluko pakati kokufa kuka Zakariya owadutyulwa li Bhulu e Burgersdorp nokufa kwabentwana baka Haihai. Namhla ngo Zakariya zinonelelwe imvo zetu kwatiwa " Bayakutinina abantsundu ngelihlazo." Ute akubhale umfo ka Don, kwi *Mercury* zakuhlokomisa imvo zetu, akubonanga yini—akudanga kuyekushukuma pesheya kolwandle ? Namhla umfo ka Innes lowa uzalise indawo yomfo ka Solomon—uxaswa yinina, uzazi nganina imvo zetu lento abangavula umlomo kule Palamente atete kunge kuteta tina—avote kunge kuvota tina—alwe kunge kulwa tina. Ubuza isizatu Unomqondiso (Signal) owalata *Imvo Zabantsundu*—uti Umhleli we Mvo akupakamisa *elibomvu* alwe oka Innes,—akupakamisa *eliluhlaza* akanyele alale ngomhlana oka Innes,—yakapakamisa *elimhlope* Injabavu yakowetu, avote oka Innes. Lemiqondiso seyisaziwa nangamanye amalungu e Palamente kuba namhla kunqikwe isisele senyati—zanekwa pandle imvo zetu. Kanikangele o *Vlastara* ama Dopolo —ipelile indawo ye *arme elendige zwarte schepsel,* silwa ngangubo nye ngoku ; sihlutana nawo nge flag yase Afrika. Kokoke silwa namagwala, apikele ukusingena ingudu abambe intonga zetu—Imfundo—*Imvo* ikaba emonjeni ka Vlastara iti: " Trwi, trwi Dopolo, mela paya msu'kubamba intonga zam." Niyazi ke nani ukuba indoda nite nakuziposa intonga yazilahla ezayo yaputuma ezako, idla ngokujika ibaleke seyishiya intlaka yeliso ngasemva. Yinyorolo ke lonto efana ne Dopolo mhla silikupileyo kule Palamente, selihamba lityobeka lizingela indlovu e Zambezi. *Zimvo Zabantsundu* ke ezo ziyakwenza lomsebenzi. Lomgama wonke siteta simi pambi kwe *Mvo Zabantsundu,* sibuka umsebenzi wazo wokulwela tina. Make sijikele ngasemva sikangele ubuqili bazo: Kutiwa xa inyoka ilwa nenye ilinika umva ityolo elinomti wobuhlungu, apo imana ukuya kuluma kona. Isoldati lomlungu libetelwa igubu naxilongo ngasemva ukuze likalipe, kanjalo lilwa litwele umpako emhlana. Ulolilwe uyabaselwa, nesikepe siquty wa ngnmoya. Ndibala ntonina, nani nitye nahlutanje pambi kokuba niye emsebenzini kusasa. Kanijikele emva kwe *Mvo Zabantsundu* zitya mtimni ? Zixatise enini ? Ziluma kubalo lini? Zitya umtan' apa ekutiwa ngokwama Ngesi yi *Subscription.* Lomti ke uhlanza ukozwana lube lunye ngenyanga, zibe ntatu nge kwata, zibe lishumi elinambini ngomnyaka. 1/ per month or 3/ per quarter, or 12/ per year. Lomtana ke umi emsetulukeni, unqikwa ngezingxa ngokwe ngwane ne mbaza. Mandipume emizekeliswen manene namanenekazi nditi, yimali yenu yepepa leyo itshele ematyeni njengembaza. Umhleli we *Mvo* ute akufun' ukuxatisa ngani nasuka nadilika. Sasiba siyakuba namakulu amabini ubuncinane abamkeli be *Mvo* e Bayi, kanti nekulu asilifikeleli. Kanjako *Imvo* ixaswa ngezaziso kuko i Shoe Makers, ne Shop Keepers, ne Basket Makers apa e Bayi noko akungeke usalame isaziso *Ezimveni.* Kuko i *Concert,* ne *Entertainment* ne *Tea Meetings* apa e Bayi yonke leminyaka kanti noko akuko saziso kesibonakale *Ezimveni.* Kuyatshatwa, kuyazityulwa, kodwa akubonakali zaziso *Ezimveni.* Kupela singo *babbe-bek nje* kodwa bodwekesho—mu izenzo. Udwekesho nalo lunokunceda xa sibhala amapepa axoxa izinto zengqondo siwatumele *Ezimveni.* Nalo udwekesho olulungileyo—sixobise ngalo Umhleli we *Mvo* azive indaba, awazi umoya wetu ukuze abhale imvo zetu. Anditeti incwadana zokutukana nakunyelisana ondimana ukuzibona futi nditeta incwadi zengqondo, zokwaka uhlanga, anditeti ezi zokwahlnkanisa intlanga, zokutelekisa *Isigidimi* ne *Mvo*, zo " Nqapelandikule" yihla - ndipakame, yifa - ndipile- Nazo ke zontatu indlela elimi ngazo ipepa; 1. Imali yepepa. 2. Imali yezaziso. 3. Amapepa engqondo ne *Leading Articles.* Ndigqibe.—Makumiswe i Komiti kule ntlanganiso, yokuhlanganisa amagama abantu abafuna ukuba ngabamkeli be *Mvo Zabantsundu.* Makumiswe umteto kule Sosayiti wokuba kulindelekile ukuba wonke olilungu abe ngumtabati we *Mvo Zabantsundu.* Makumenywe intlanganiso yornzi wonke ubekwe pambi kwayo umcimbi wepepa le *Mvo Zabantsundu.* Okanye emva kwale ntlanganiso mabacelwe bonke abafuna ukwamkela *Imvo* banikele amagama abo ize i Komiti leyo seyipuma ngokuya kuhlanganisa imali. Ndingavuya lamazwi am abe nesiqamo, ingabi ludwekesho olungayi kuzala luto. Ngubani. na ke ongecala letu kulemfazwe yetu nama Dopolo ?

I Chairman icele amalungu ukuba atete pezu komcimbi opambi kwe ntlanganiso onge *Mvo Zabantsundu.*

U Mr. Qaba—Ndibulela amazwi amnandi elipepa lika Mr. S. Akwaba umhleli wendaba ebelipakamisela omnye ontsundu eloLapu, kube kumi umdaka paya e Palamente. Ewe umfo ka Innes yindoda kodwa yenye into itambo letambo lako nenyama yenyama yako negazi lako. Langa lingafika ixesha esiyakutumela u Siwlangangubo nokuba yenye indodana entsundu e Palamente.

U Mr. P. Rwexu—U Mr. Silwangangubo akazigqibanga zonke izinto esizenzelwe *Zimvo Zabantsundu,* ukuba ebezicaze zonke bekuya kusa sihleli apa. ndimisela indawo yokuba kuqutywe njengesicelo somlesi we pepa. Ndilusizi ukuba babe bambalwa kangaka abatabati be Mvo apa e Bayi. Ayizanga ibeko into onje nge Mvo Zabntsundu ukulunga kwayo.

U Mr. Job—Indibanga usizi indawo yokuba mbalwa kwabatabati be Mvo e Bayi kanti Zimvo ezisivule amehlo ukuba sibazi abazihlobo zetu nabazintshaba zetu kuba lauli. Madodana nikelani amagama enu ngoku namkele Imvo ukuze nibe ne Mvo. Ukuba bendi ngeguye umamkeli we Mvo gendilinikela namhlanje igama lam.

U Mr. M. D. Foley—Mna kum imhlope yonke into etetwe ngumlesi wepepa, andazi ukuba kuko umntu omve gwenxa. *Imvo* mna zindincamise emtetweni we Pass (kwatakazelwa) kanti hlelinje ezipasi siyaqhitswa nje kutiwa masenze lanto bekusakutiwa yi Ntsuk' ehlala akuko mteto uti masiti sipakati kwe Koloni sibe noko sihamba sikatazwa nge Pasi ! (Kwatakazelwa) Ukuba siziyekile *Izimvo* zawa pantsi sobasilahla itamsanqa esiyakuqabuka xa selingaseko ukuba ibilitamsanqa elikulu.

U Mr. Mpungumana—Ngalinikela kudala igamalam ngifuna Imvo angazi ukabana kwatinina. Bhalani igama lam bo ngingamane ngiboleka kwabanye—Ngifuna *Iyimvo.*

U Mr. D. Mayekibo—Mna kumnandi kum namhlanje. Ndingowokuqala kubamkeli be *Mvo,* ndoba ngowokugqibela. Andisokuze ndahlukane ne *Mvo* zam.

U Mr. Gantile ute ndibulela i Chairman ukuba ivulele nabangekabi ngamalungu ale ntlanganiso ukuba batete. Amangesi emi ngentlanganiso ezinje eluhlanga nje, nati sizama nkuba luhlanga xa senjenje. Igama lam sendiya kulitumela e Qonce ukuba ndizizuze *Imvo.* Ndicela ukuba ndamkelwe ndibe lilungu lalentlanganiso. (Kwadunywa).

U Mr. J. Kumalo ute ndingumhambi, kodwa noko bekani igama lam ngokuba ndiyeva ukuba akulungile ukuhlala ungenazo *Imvo.* Ndiyambulela kakulu no Mr. S. ngepepa lake—" Pakamani, kanyani ngokuba ukanyo lwenu lufikile kuni."

U Mr. S. Jantjes ute pambili nto zakowetu, zizakulnnga zonke izinto. Kuza amaxesha amandi zinile nemvula. Pambili.

U Mr. G. A. Ross ute lonyaka ndiyoyika ukusuka noko ndililungu, ngenxa yokuba andina *Mvo,* (Kwahlekwa.) Sendibulela ukuba ndizile entlanganisweni, ngokuba ubuya kude ufe lomnyaka ndingenayo. Niyazi ke nani into engemvo ukuba yinto enjanina. *Imvo* imele uhlanga—owamkela *Imvo* wamkela ipepa lohlanga, etanda isiqu sake, kanti umtiyi wabantn bakowabo naye ngokwenjenjalo akazitandi; ngokuxasa umlweli wohlanga sixasa nhlanga, sibe ke siyazixasa ngokwetu. Bendikade ndingayinyamekele *Imvo,* ngoku ndigqobokile. Bhala igama lam.

U Mr. S. Ncapayi ute ziniuzi izinto ezenziwa kubantu bakowetu kanti aziko emtetweni. Napesheya kwe Nciba abantu baka. tazwa ngencukwana ezininzi, kuman' ukubizwa imali ezingekabi ngumteto, namhla yonke lonto isemhlotsheni ngenxa ye *Mvo. We know exactly where we are.*

U Mr. James Mpahla ute lentlanganiso indikumbnza ebesinayo Engqushwa, nakule ndifun' ukungena ndibe lilungu (kwatakazelwa.) Ite enye indodana akuncedi luto nokuzitanda ungalutandi uhlanga—ndiyaleza elozwi kuni madodana, ndingendingasuka. nga ndisuswa lilo, limnandi litetwa mgumfana omncinane kangaka.

U Mr. Henry Hina ute ndizincoma itamsanqa lam ukuba ndibe lapa ngomhla onje, wokuba ndive n Slwangangubo ebonga *Imvo Zabantsundu.* Lentlanganiso ndayixelelwa yi *Mvo* ndingekezi apa, *Imvo* yandixelela nabadlali be Bhola base Bayi. U Mr. Jabavu utabate umtwalo omkulu ngelipepa.

Masingamshiyi yedwa. Ongahlali apa e Bayi makangoyiki ukunikela igama lake kuba nokuba nyangapina yomlandela *Imvo.* Mna soloko silandelelana sisuka kwa Komani. Indawana embana ndisemva ngezinkozo ati u Slwangangubo zimi emsetulukeni, noko ke londawo ndiza kuyilungisa msinyane.

U Mr Nathanael Vundla ute bhala igama lam.

I Chairman ite i Komiti ye *Mvo* mayibe ngo Messrs. P. Rwexu, G. A. Ross, J. G. Qaba, no T. Memani.

U Mr. Slwangangubo ute bendingazi ukubo kuseko amadoda kulomzi wetu. Andiyi kubuye nditi ningo *Babble-bek* nendwekeshi ezingenazenzo, ukuba nite kwangalo Mgqibelo nafaka izandla nakupa imali nantso into : *imali yepepa.* Bendifumana ndilinganisa ukuqwita yasuka idosha yanya—ngoku ke i Komiti izakuzama ukupemba umlilo. Huku ntozakowetu, *ezipajini.*

Itoliki

Lento ukutolika inzima; namsa kumhleka umntu akuposisa, kanjako lento ukurwecana nokuqulana ngengqwiniba akuposisa umntu etolika ibanga ukuba awukwenyele umsila (ukuba unawo) aposise ngakumbi.

Nokoke kuko ukuposisa komntu engenziwa bubudenge, kodwa ebangwa kukuti limsitele ilizwi abefuna ukuteta lona. Lamabalana alandelayo ngawokukohlwa okubi okude kubange intsini etyalikeni:

Umfundisi—"As the king sat at bistable."

Itoliki—" Esahleli ukumkani estalini."

Umfundisi — (esalata eludongeni) " A certain hand wrote on the wall."

Itoliki—" U Satana waye palisa ngapa," (itsho yalate nayo.)

Umfundisi—" Mene, mene,"

Itoliki—" Menemene ndini."

Baqala bashukuma abantu, bakangelana. Wanakana umfundisi wasele futshanisa.

Kwakona. Lo ke wayepetwe ngumfu- ndisi ongxamayo, kungeko xesha eshu- shu umfundisi ehamb' apa kumazwi ka Paulos ati " Ngubanina onokusahlula ku- lo utando luka Krestu ? "

Umfundisi—"Come what will come what may nothing can separate us from the love of Christ."

Itoliki—" Yizani abavumayo, yizani ngo May lo, akuko nto eyakusahlula no- tando luka Krestu."

Yati kuba yayingu May lonyanga bati nabamvayo umfundisi bacinga ukuba ngabo abaposisayo, kuloko wasuka umfundisi wapindapinda yenjenjalo netoliki.

Enye yayili Lawo eli teta Isixosa elace- lwa ngu Rev. Snails k udala ukuba keli- mtolikele. Watyila ku Yohane, 15-1:

Umfundisi—" Ik be n de ware wijnstok, en mijn vader is de landman,"

Itoliki—"Utiyena yi veinstoko, utata wake yi lantman." ' Wati kuba engumfu- ndisi oindala welilizwe wabehla weva ukuba itoliki isiqwala, wanqumama, wa- yisebezela, kwabonwa seyiya kuhlala. Qata watika oka Ma ngqalaza.

HE COVED STAND IT.—Dumley had accompanied a friend home to dinner, and, as they seated them selves at the table, the hostess remarked, "I trust that you will make allowances, Mr. Dumley. My servant left me this morning verv unexpectedly, and I was compelled to cook the dinner myself." "Oh, certainly, my dear madam, certainly," responded Dumley, with much *empressement.* " I can put up with anything."

WEDNESDAY, AUGUST 4,1886.

Union. It is perfectly natural that the hap-hazard and vicious legislation and essays at legislation of the last Parliamentary session should throw the country into a reflecting mood. This is as it should be. Anyone undertaking the examination of the causes that led to the shameful failure of the session, is met at the very threshold by the solid and stubborn Bond organization, which is sweeping everything before it—the Ministry not excepted. To cope with this formidable force, then, the disunited and scattered advocates of light and progress must be marshalled. The projected Political Union is the crude resultant of these reflections. We mean no offence to the promoters of the Union when we apply the epithet, crude, to it. All we wish to convey is, as we have taken the opportunity to indicate before now, that on the mere lines of territorial cleavage and declared hostility to the Government the Union will fall far short of its aim, which, if we understand it aright, is to counteract the Bond machinations. The Bond constitution knows no territorial lines. Wherever the classes it seeks to enlist in its blind and bold designs, there it forces its way. Its leaven is rapidly working in the body politic of the Eastern Province itself—in " the sacred rayon " of the Political Union—nay, in pious Albany herself. What is the reason then of opposing such a giant, which is fed and refreshed from race prejudices, with the wooden-legged and halting Union founded on local jealousies and territorial lines? A radical change must take place in the constitution of the Union before a forward march is made, else its fate is sealed.

But it is with the Natives that we have to do. It was in the . consideration of legislation that affected them that calculated recklessness was shown by the stalwart champions of the Bond. More thoughtless and mischievous language never escaped the lips of man than the sweeping denunciations which the THERONS, the ESSELENS, the LE ROEXS, and the VENTERS applied to the native people of this country. The petitions of the natives on the liquor question were simply laughed out of court, and the natives escaped disfranchisement by a hair's breadth. Unjust Pass laws might have been enacted but for the fortunate dropping of the curtain over the whole business. All these matters are, of course, suspended during the recess. That they will again be coaxed forward next session is certain. Hence it becomes an important subject for the enlightened Natives to consider, whether they will sit down and look on philosophically while their rights and liberties are being swept away. It ought not to be so. Our voice should be heard. While there is no common understanding between us there is no hope, and no time should be lost to establish it. The Native Educational Association which should take its undoubted place as the guiding star of the Native people should take up this subject without delay, and devise means whereby a Union of the Natives for political and general purposes might be formed. The wicked legislation of the last session was so suddenly forced upon the country that there was absolutely no means of getting the collective expression of Native opinion on the points raised in time to influence the discussions. Now, however, is the time to benefit by the lessons of experience, Undoubtedly the question of Union is uppermost in men's minds. Let us take the tide at its flood. It may be the poet's tide, which leads to fortune.

Editorial Notes.

MR. W. S. LORD, Q.C., has, we are gratified to observe, consented to stand as a candidate for the representation of Kimberley in the room of Mr. O'Leary. An influential and largely signed requisition has been presented to Mr. Lord. On the many questions which peculiarly- interest the people of the Diamond Fields the learned gentleman, from his unique position as a professional man, is able to discard extreme views and recognized the wisdom of the principle " live and let live." Mr. Lord will march under the flag of the new Liberal party which is to unite the thoughtful moderate men of all parties. " Whatever," he says, " tends to keep together the population o the Diamond Fields, to unite the mining and mercantile interests, to destroy antagonism between English and Dutch, and to raise and civilize the Native races will have my hearty support." It has, in the past, been exceedingly difficult to get our people on the Fields to support purely mining men although they held like Mr. Robinson liberal and satisfactory- views. No such difficulty, however, exists in the case of Mr. Lord, who is an enthusiast in the cause of progess as well of the country generally as of the Natives, and we trust they will rally round the standard he has unfurled to a man. Mr. Lord is known in these parts as an eloquent and effective speaker. He will, no doubt, be an acquisition to the House of Assembly, and we fervently hope he may be returned. The nomination takes place on Friday next.

THE following, interesting to teachers, is extracted from the *Cape Argus:*—" We have noticed some sweeping assertions lately about the cruel retrenchment of the grants in aid of teachers' salaries. The prospectus of the projected paper on educational matters well observes that —'the teachers of the colony have been retrenched — their already very poor salaries reduced.' After inquiries at headquarters, we have ascertained that as the amount for Higher Education and Public Schools, voted by Parliament, would fall a little below the existing rate of expenditure, a small reduction in the grants to the University, the Colleges, and those First-class Schools which have been drawing the maximum grants, had to be made. Twenty-two Public Schools, exclusive of the Colleges and University, suffer a reduction, ranging from £15 per annum to £67 10s. per annum. Thus, the South African College School, which has hitherto drawn £500 per annum, will draw £450 per annum. The Stellenbosch Public School will draw £707 10s. per annum instead of £775 per annum, and so on; but P9 reduction of grants has been made in the case of teachers o Second and Third-class Public Schools or of Mission Schools in the colony. In the Transkei territories a considerable reduction has been made, both in the case of Industrial Institutions and ordinary day-schools. This explanation may, perhaps, allay the apprehensions of those teachers who have been haunted with dreams of reduced grants. The worst they will have to encounter is, we hear, a reduced rate of the Good Service Allowances."

So quiet and orderly are Mr. De Wet's " wretched aborigines " of Peddie, that a local law agent was, the other day, heard 'sighing for the good old times, when Natives, after reveling in their home-made beer, used to indulge in fights which gave Agents some pickings. We pray that order may continue to reign.

THE genius at the head of the Education Department has discovered another device whereby greater efficiency is introduced into the Cape Educational system. The standards of attainments in elementary subjects, under which Inspectors of Schools are instructed to classify scholars after examination have been revised and enlarged. The requirements of what has been usually the highest standard—IV—have been reduced, and some of the subjects put in Standard V. Scholars presented for Standard V must have previously passed in Standard IV, and must satisfy the Inspector in' vulgar and decimal Fractions, Outlines of History (England and Cape Colony), Physical Geography, Lessons on Natural Objects. Scholars for Standard VI (Highest) must previously pass in Standard V, and must satisfy the Inspector in (1) Reading and Writing English correctly, and Handwriting; (2) Reading and writing Dutch correctly, and Handwriting, either or both; (3) Commercial Arithmetic, Exercises to test readiness and accuracy; and in two of specified subjects in Natural Science (Girls to take Domestic Economy and Laws of Health). Those who pass the Sixth Standard will have the " Public School Certificate " issued to them, and degrees of merit will be noted by the words *Honours* and *Competency.* A fitting cope-stone is thus placed upon the admirable system of education the Colony may rightly be proud of possessing.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (August 3) Irasi eluhlaza, 2/ ngekulu Ihabile, 2/9 ngekulu Ihabile ezinkozo, 2/9 ngekulu Itapile, 1/3 to 5/3 ngengxowa Umbona, 1/8 to 2/'5 ngekulu Amazimba, 3/5 to 3/6 ngekulu Umgubo, 6/ to 9/6 ngekulu Imbotyi, 4/ ngekulu

E RINI (August 2). Umgubo, 12/ to 18/ ngengxowa Ihabile, 2/ to 2/7 ngekulu Umbona, 6/3 to 7/ ngengxowa Itapile, 3/3 to 7/3 ngengxowa

E KOMANI (August 2). Amazimba, 7/ to 9/ ngengxowa Umbona, 6/ to 7/ ngengxowa Irasi, 4/ to 5/ ngengxowa Ihabile, 3/ to 7/9 ngekulu Itapile, 8/ to 9/6 ngengxowa Umgubo, 5/ to 8/ ngekulu

Isaziso sika Rulumeni.

No. 599, 1886.
Kweyendyebo, Cape Town, Cape of Good Hope, 7 July, 1886.

IMALI YEZINDLU.

BONKE abantu bayakunjuzwa ukuba irafu eyi House Duty yo 1886 kufuneka ihlauliwe ngoku ; ukuba ubani akayihlawulanga kwada kwalusuku lwa 29 September ozayo, yoqala ukuba namatole; kwakona abo banga bangakululwa ekuyihlauleni mabazise omantyi babo ngapambi ko 30 August.

H. M. H. ORPEN,
Umncedisi Mgcini-Ndyebo.

ISAZISO.

NDAZISA bonke abantu abatanda ukufane bacandise nge migaqo yendhlela ezingavunyelwa ngu ngumteto e Fameni yam u Lot 2143, 5 Block P, Eziqwaneni okokuba ndizi valile ngoku ondimfumene ehamba ngazo ndiyakumbeka ityala, emva kwesi saziso.

MART. M. MABUYA.
Kubusi School,
5 July, 1886.

ISIKUMBUZO.]

—u—

JOSEPH J. YATES,
OBE KE ESE BAYI,
Ugumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nento zonke ezifezwa “nga magqweta.”

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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COOK Oka Umciza Westepu Sabantwana. 6d ngebotile.

COOK Umgutyana Wamehlo. 61 ngesiqunyana. Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliao angenalo igama lake.

W. J. DEALY,

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

E-QONCE.

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitunele kuma- calana onke e-Koloni.
Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

INGUBO INGUBO INGUBO

DYER NO DYER

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye:—

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Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6\Izikafu Zoboya ziqala kwi 6d.
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Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/
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Iyeza Lokulungisa u Boya.

I Dip Efezekileyo.

(PERFECTION).

XA bacela amehlo omzi kwi Dip yabo engena Tyefu ekutiwa ye “ Fezekileyo,” 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 zinjeni. ibulala nezinambuzane ezigqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo, ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.
5. Ixabiso lilula; Igalon inye (inkonxana engangezi zetela) yayoyenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilinga ayincoma onke kakulu ukulunga kwayo. Izikulu eziyincomayo 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. Yibize kwi venkile ezimele Abantsundu, E Qonce.

D. DRUMMOND & CO., E QONCE.

JOHN J. IRVINE & CO.,

Nabatengeli bofani ngofani

Abatengi bento eziveliswo ngabantsundu esinjengo

BOYA NEZIKUMBA ZENKOMO,

Nezempahls emfutshane,

BEMPONDO.

Nokudla, njalo njalo.

i venkile nezitora zentlobo ngentlobo, ezikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana mpahla yentlobo zonke ohambe itengwa ngentelekelelo enkulu kumagumbi ngamagumbi elizwo.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu sitenga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Lesesha, Paula, Funda, uze Utyise.

XA abulela abaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimemeso sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqu zonke inyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kauze kuhlola. Ndinika amaxabiso awona makulu nge Mxeliso yeli liswe enjengo boya nokatya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwam.

P. H. POTTOR.

E Jojosi, July 27, 1886.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

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