

Ukubulelwa kwe Sivuno.

INKONZO yokubulela Isivuno yobako (evuma u Tixo) kwisikolo sase Gcuwa (Butterworth) ngo 9 September, ukunikela imibulelo ku somandla u Tixo ngenxa yoku kudla kusand' ukuvunwa.

Kuyakubako nomnikelo wokubulela oyakuba ngowo kuxhasa umsebenzi we Nkosi kwi Sarkiti yase Gcuwa.

Inkosi nabantu bemizi nge-mizi yela Mamfengu neyalo lonke elipesheya kwe Nciba bamanywa ngentliziyo yonke ukuba baze bafake amagxalaba kulenkonzio.

W. M. J. HACKER, Umongameli we Sarkiti.

KUBIWE E BALASE.

INKABI YEHASHE EGWANGQA, iminyaka iseshlanwini ubudala, inekolwana encikane, inebalana elingacacileyo lenxeba pezu kwenqina lokholo. lalinxeba pantsi kwesikondo solwimi, kuko uboyana obumhlotsana emhlana

IMAZI EGWANGQA enkolwana encikane; ubudala limalunga nesitandatu seminyaka, umva ufuf' ukukwenyela.

Alahleka ngo May 18, 1886, etyebile kaku-lamabini. Owabonileyo mhlambi wabamba amasela lawo wobhatalwa ngu

METU F. TSALA.

E Balase.

STOLEN!

FROM Balasi Station, on May 18, 1886,

ONE BROWN GELDING, about five years old, with a small star on forehead and small white specks all over body. Indistinct wound mark above left fore fetlock, mark of wound underneath root of tongue, small white hairs on back. ONE BROWN MARE about six years, with a small star on forehead, hindquarters rather turned in. Both horses in very good condition when stolen. Anyone recovering the same or giving such information as will lead to their recovery and the apprehension of the thief or thieves, will be rewarded by METU F. TSALA, of Balasi Station.

Vingcani Amazibuko.

KULAHLEKE ku Msimbakazi kwa Gcalaka inkabi engweyo eyomeleleyo, emanqina nesincinci sinnyama. Lityebile. Umshosungu J. K. (u K ngati ngu H). Li-bugqibile ubunkabi. Imirikazi egwangwanga enekolo, inecoko, imalunga neminyaka etintandatu ubudala. Ine sanara kumlenze wase kohlo. Lamahashe ngaka Rev. ABRAM MABULA wase Fort Malan. Onamanakani alawo mabala ' makazise unminiwu nokuba ngu Rev. W. J. HACKER, wase Gcuwa.

KUBHUBHE.

MQANDA.—Kubhubhe Eguqgwala ngo 16 August, u CHARLOTTE intombi enci ka Thomas J. Mqanda wase Sauer ville, Fort Peddie, ubudala bulishumi laminyaka. Ibine ntloko nokukohlela. Kubikelwa izi-hlobo.

NJOLI.—Kubhubhe e Kimberley (kwele Dayimani) ngo Mqgibelo, 21 August, u UPINGTON, unyana ka Cornelius Njoli, ubudala ube nentsuku ezisitoba. Izihlobo mazamkele lo mbiko.

SOMANA.—Kubhubhe, ku-Ntlaka (Staal-klip Bridge Farm), ngase Sidutyini, ngo 20 July, 1886, u MARTA SOMANA umhlolekazi otandekileyo ka mfi u Mshweshwe Somana, ekubeni ebepantsi kwentlungu inyanga ezi 8. Lentokazi ishiye intsapo eselusizini ngokumka kwayo.

Banetsamsanqa ababhulela e-Nkosini."

Abazelweyo.

KOZANI.—E Idutywa, nge 9th August, 1886, Inkosikazi ka PHILIP ROZANI, ibekele intombi.

Ivekhi.

ABAXHASI be Mvo Zabantsundu baya kunjuzwa ukuba ikwato yabantu abaninzi ipele ngo June ogqitileyo. Lixesha ke eli itunyelwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa Emvo kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenanyayo nge Stamps zepeni ezimbini, neze tiki. Azifunwa kakulu eze halufa. Yonke imali ingena ngu J. TENGO JABAVU, Office of Imvo Zabantsundu, King William's Town.

KUHLALA kuko izikalazo kubantu aba Zimvo zipuma eponisi yase Debe Nek, Elukalweni; namhla ke siyabayaleza bonke abana-xhelene naloposi ukuba kuko ongafufumana- nga ipepa lake [ngaleveki ze asixeleki kwa. ngoku siyakuyipanda lonto, kuba umginci weposi uti akatatwa ngaba niwiro.

LE Bhola ikatywayo ukudlalwa kwayo seyine ngxwelera ezininzi, kusand' ukubhubha umlungwana abati ngu Alfred Schlem- mer wase Dayimani, obenakele kuyo.

IPALAMENTE entsha yase Ngilane kolulalo luka Lord Salisbury ivulwe ngolwesi-Ne olugqitileyo 19 August.

NGO Mvulo Ozayo ngomhla wa 30 yoba yiholide kwisigqanga sase Rafu sonke, yi. migcobo yokuba lodolopo igqiba umnyaka wekulu iko.

IVENKILE ka Keevy & Co. ebifudula iyeka Ngomti ibisitha ngobusuku bo Mqgibelo kwesika bhadakazi. Ikolise ukucinywa ngabantu abamnyama, kuba Abelungu bebelele baziva kade intsimbi, into ebanjele uku-ba bayishiye bate abelungu bakufika babuza ukuba benilele pina ma-boy-ndini? Aselesiti amawetu kupelile ke kukazutiwa itshiswe siti masimke.

NGEMPOSIYO yabasicileli kweleveki egqitileyo kwisaziso sika Mr. Samson Malimba unyana wake omkulu kutiwe ngu Zikali. Faray, ekubeni igama lake ingu Zikali Faraday.

SINOLOYIKO ngati ingqakaqazakubnya kwane hlobo, ayaziwa bani indlela engaha- mba ngayo nyanjanje kuba eyanyakenye yanqoza kubantu base zikolweni yabalala kakulu kumaqaba. Kuvakala ukuba iya- nwenwezelwa kwelipesheya kwe Nciba.

KWISIQINGATA ekumbiwa kuso amalalhe e Lancashire e Ngilane kugqabuke umliho kusambiwa kwafa amashumi amatatu anesibhozo abantu.

EFAMENI ka Mr. Thornhill kwisiqingata sase Kaladokwe kuko umntu onengqakaqab ubefika evela Emaxhoseni.

INKOMO ebezitengisa emarkeni ngeveki egqitileyo ziqale kwi £2 zaya kwi £5 1/ inye.

ABAFUNDIBI bama Wesile e Dayimani sebewuqalile umsebenzi wemvuselelo kwelozwe.

AMALAHLE afunyenwe nase Ndenxa, kuza kuqalwa ukumbiwa. Ubutyebi bomhlaba buyanda.

IMPAHLA edemeshe elwandle ngokuqekeka kwenqanawa eyi " Carrie Wyman " itengi- sive e Monti yafumana £1,602 13/ iyonke.

AMARABE ase Monti azimisele ukwenza eyawo odwa ityalike ebfuda ingeko, into embi ate qeke pakati Amalawa ati akafuni kungenza ndaweni nye na Maxhosa kuba wona afuna ukushunyayezwa ngesi Ngesi. " Ubukumkani obupambeneyo kwabodwa abunakuma."

SIYABAVUSA kwakona abamkelo be Mvo ukuba mabazitumele inkozi ezingamatyala epepeni, kanjalo sikumbuzo Amagosa anabantu abanamatyala ukuba bazenze zifike inkozi zabo. Sinosizi ukuti kuko amagosa awuyekeleleyo umsebenzi.

SIVUYILE sakuva ukuba Emkangiso beku- ko intlanganiso yokuxoxa ngokuxhasa Imvo Zabantsundu, asikayitinyelwa ingxelo, bati banegqooyi ukuba mayivakaliswe.

NGEVEKI egqitileyo Amampondo abe nentlanganiso komkulu kwa Mqikela, azikavakali indaba zayo.

ZININZI incwadi zababhaleli ezingenakufakwa epepeni ngenxa yobude bazo, fundani ukuyifutshana inteto mawetu.

ESITISHINI sase Victoria Road ngase Kanabulu (Carnavon) kuxabene u Salo- mon nomninawe wake u Arie. Omkulu ube- dlala i gitari omnincane emdanisela. Bate bakuxabana wapuma u Arie warobozha ifesi- tile nengcane ngamatye, esiti makeze u Salomon. Okunene usabele wapuma sele- qiwule umpini wepeki wagalela kwakanye ngawo entloko wabeta wayibubaza intloko ka Arie, kwapela lalalelwa ngumbete. Siteta nje u Salomon ubanjwe.

LIYAPITIZELA ela Batembu ngenxa yokuti, njwa kwenkomo ezisezifamanyi zase Xoxa ekugxotwa kuzo abantu abamnyama.

ZININTLANGANISO yento zolaulo ebikwa Komani ngolwesi-Ne olugqitileyo ate Amangezi nama Bhulu asamtemba u Mr. Frost, wagwetywa u Mr. Du Plessis kwatiwa akamsebenzi e Palamente.

U STEMELE obetelwe amakulu amabini abantu kulambo oyi Volga (kwelama Yurup) utshile batshabalala bonke abobantu.

IQELA labelungu base Kokstad ebeliye ku Mqikela libuye ngo Mqgibelo. Bati Amampondo nawo afuna ukungenza pantsi kwe- piko le Nkosazana, lento angade acace axha- lele u Rulumente wale Koloni ukuba uya kungxabalaza ngapambili, asayingana lonto. Ati inani lama Mpondo aselelile ebulawa ngama Xesibe nama Bhaca kwezinyanga mbini zigqitileyo ngamakulu mabini, onke abulawelwa kumhlaba wama Mpondo, akuko noko amnye owaka wobulawelwa kumhlaba ka Rulumente.

LOMLILO wawusitha evenkileni yakwa Ngomti ngo Mqgibelo kutiwa wenziwe zip- mpuku, zisuke zatya imatshisi zazazaqwi- teka.

ITYALA lika Ellis no Sheehan balapa loku- ba kutsiwa bakohlise u Rulumente nge- mali libuyiswe umva inyanga yonke;

UMBHALELI we Cape Times ubuza kwi Ramente zonke ukuba kuko into eziyenzoayo na ukulungiselela lamawaka arozele kwele golide?

U LIEUT. BRTHILL omnye wenkosi zamapolisa ela Bahlambeli kutiwa ubulewe kweli pezulu kuuye nepolisa ebelinaye ngabantu abamnyama. Imbangi basuke baya etnagcwabeni, waye umntu omnyama enenkolo ezizodwa ngamangcwaba akowabo.

U ISAAC wase Rini owahlata ngemela pantsi kwe xgalaba elamla uselelilele noko angeka sebenzi kakulu. Upile kamsinya ngokungummaliso kuba selelixego noko abesebenza kwa Mr. Wood.

KUKO inkazana elunye liramba e Blaney emva kwedinala yabhubha lingekathshoni ilanga.

INXENYE yalamadoda asole imali ayirilole, amanye akanyele alala ngopotu ukuba ane mali, amanye akavumi ukutshela, ngati axolele ugwebho nokuba enziwa ntonina ngayivula- nga imilomo.

"NDIYAPINDA nditi kulula sakubambisa- na" ngokuxasa ipepa.—Ukubona kuka Xego- Dala.

UMFUNDISI webandla lase Norway oku Ntunjambili e Natal Udliwe £2 nendleko zengantolo ngokusuka azenze yakosi yesosikolo sake. Ufumene omnye weramente yake ontsundu enze isono, wamohlwaya ngokutshisa umzi wake wonke, wati ukugqibela wanqutula inwele wenza umfanekiso wekrusi, wangxota. Ubuye wamdlala inkomo. Ute umfundisi pambi kwemantyi ubebambisa umyolelo ka Tixo. Ayaneliswa yilonto imantyi yamntanga.

U MR. UPINGTON kuvakala ukuba uzakuke abambeke e Somerset.

IPALAMENTE yase Natal iyakuhlangana ngo 7 September lo uzayo.

U REV. EDWARD TSEWU, wase Dutywa unikwe igunya lokutshatsha ngu Rulumeni.

AMABHULU akwelakwa Zulu atimbe inkomo ezi 140 zika Ndabuko, noko angavunye- lweyo ngu Rulmeni wase Natal. Ebesand' ukutimba ku Oham inkomo ezi 60 azitengisa nge £75.

"ASIBONINA ukuba sizizikohlakali? St- ngatinina ukumbeka ngedinga umntu singa- lifezi idinga letu."—Amazwi ka Xego-Dala.

APA ke u Xego-Dala uteta ngababantu bati mabatunyelwe Imvo babe bengazami nokuyitumela imali ongenakuhamba umsebenzi xa ingafiki.

U MR. LIEBMANN wase Kapa uvunyelwe yinkundla enkulu ye Jaji ukuba ahluwane nomfazi wake ngenxa yokuba engumrexezi- kazi.

UMLILO maulunyukelwe, kusand' nkutsha 600 egusha zika Mr. Nicholson ngase Kokstad ngokutshiswa kwelizwe.

KWISIQINGATA sase Gqili (Herschel) inani labavoti elibuleweyo nga 760.

U MR. JACOB MANELI obefunda e St. Augustine's e Ngilane uyabuya namhla ukuba kusebenza italente zake pakati kwa- mawabo ase South Africa.

IPALAMENTE yale Koloni ibuyiswe umva yasiwa ekupeleni kuka Ntsinga.

Imvo Zabantsundu

NGOLWESI-TATU, AUG. 25, 1886.

ingxelo UMBHALELI wetu

ngokuxhasa u W. J. H.

uyalungisa ukuwuvuse- lela lomcimbi ungengxelo yemfu- ndo yabantsundu efunwa yi Palamente. Siyawumelana naye kweli ati lengxoxo yenkulu kunene." into embi esiyibonayo tina yile yo- kungabiko ingaqa kuhanjwa ngawo ngabamelwe kutumela lorenzo. Sasixele kwantloko ukuba lengxe- lo ziyona ayakulwa ngayo Amabhu- lu ukubulala imfundo yabantsundu; sati nokuba ibe yencomekayo nokuba ibe mdaka kusoloko kufana, obo- bunjalo bayo kuyakutintelwa ngabo lemali ayikupela imfundo yabantsundu u Rulumente. Ukuba ezi ngxelo zibonise ukuba imfundo imnyusile umntu omnyama kwinto abeyivo, bayakuvuka o LE ROEX no VENTER bati " namhla sehla isanga, " ukusuka imfundo imnyuse umntu " omnyama, kanti o Kafile babeda- " lelwe ukuba babe zizicaka zetu, " yintonina ukuba kucitwe intywe- " nka engakanana yemali kulwe " nesenzo so MDALI ngokubafundisa. " Kwanele makumiwe apo." Nokuba sivekanjalo amawetu makazi ukuba ako amadoda anengqondo angasoku- kukuliswa zindwekesho eziqinilo, amadoda aziyo mhlope ukuba uti umntu ontsundu akufundiswa kakuhle kube kokona abanobuntu, nokuba kanjalo abantu abamnyama bezitenga kakulu imphala ezivela ngoku pesheya kuneliya xa bebesese buhedenini konakupela bebefuna ucumse nentsimbi ezimalwa. Ukuba lengxelo ibo- nise ukuba imfundo ayiluncedo lwa- luto kumntu omnyama ayakuti Amabhulu kuba ngo " Kaka ka " mpetu "—jibilili, asuke amanyane e Palamente ati lento yenziwayo kulahlwa imali elwandle pezu ko- kuba lamaxesha enzima kangaka ku Rulumente. Siyawayaleza ke onke amadodana nomtanjana owaka waya kufunda ezikolweni ezincedi- swa ngu Rulumente ngemali ukuba mawuzixele kubafundisi abamelene nabo bawatumele amagama abo ku Dr. DALE obuta leyo ngxelo. Abantu abakulu mabaxalalise abantwana nabo ukuba bayenze lonto, baye kubafundisi. Lonto mayenziwe kwangoku, kuba xa yenziwayo lento siyakulunqabisela utshaba lwetu. Siyakuvuya ukumana sibika kweli pepa into eyenziwayo kwindawo ngendawo lomcimbi.

Amanqaku.

KULUVUYO kuti xa sibona ukuba ama- pepa Amangesi nawo ngoku ayayiqonda ukuma kwayo lenkatozi ikwelama Mpondo ilizwe. Journal yase Rini imtseta ngobukali u Rulumente, nakuba ingathsho ukuti amsulwa nama Mpondo. Iti " Uti Umhlangano enwadini andukukuyi bha- lela kwi Mvo Zabantsundu, " ndiyababona abantu base Koloni, ndibona amehlo abo bonke ezele zinyebezvi. Kuminyaka eli- shumi egqitileyo bekungazanga kutshiwo njalo ngabantu abamnyama belilizwe, ngelaxa izizwe bezingxamile ngokwazo ukuba zingene elhulaweni kwetu singa- tshongo tina, okuya impato yetu yaba Ntsundu besizidla ngayo. Ngeloxa besi- tanda ukuyiquba imfundo nemebenzi ingeko lento yokusesipume ipulo loku- hamba sisiba imihlaba yabantu abamnyama, saye sivuma nokubenzela isicelo sabo sokubulawa ezinkanti? Ngoku yenye into lempato yase Koloni, kuba sifunde ukuyi- butala imfundo, noku wuba umhlaba, nokubanyanzela utywa; noko bete cwaka nje abantu bapeshayakwe Nciba akunga- kuba bayakolwa, benziwa kungasitembi nokusiranala. Nezinye izizwe ezingena- wo Amampondo ngokuzingavuya zipuma kulo Rulumente walapa zingena ka Rulumente ozolileyo we Nkosazana osoloko elipete ngoku zolileyo elase Natal nelase Lusutu. Asingama Mpondo odwa asitshikelelayo namawetu abebala letu aba- kweli nganeno na pesheya ko Mtata nabo bafuna ukuzikulula kuti kwamnjengama Mpondo, nama Ngesi angazikataleleyo iziganeko ezimana ukuhla yona lento yo- kuncipa kodumo lwale Koloni bayayibona. Lempatso yobudonge, engakatalele bati ibange ukuba singabi naye noko amnye umhlaba kumazwe nezizwe ezingapaya kwemida yetu."

AMAWETU makabe ayaqonda ukuba xa umntu esakuzake elifakile igama lake ebuvotini kubako umhla omisiwayo wo- kuba ati lowo nalowo aye kuliqinisekisa ibango lake pambi kwe Manitya xa kuko ati akafanele buvoti. Umnto umhlope ngalento ngokuzingavuyi bangabuzwa naku- lipina igqweta elipakati kwabo. Lenteto siyenza ngenxa yoku sikufunde epepeni lase Alvani i Border News eliti " siva ukuba amagama abantu abayi 760 abulewe eluhlwini lwaba voti kwisigqanga sase Gqili (Herschel)." Akuko ntababuzo lawo magama anga 760 ngabantu abamnyama. Siyakolwa ukuba lawo magama abuleweyo asaxonye pambi kwe ofisi zemantyi zase Alvani neyase Herschel, amadodana antsendu akwaziyo ukulesa makakaulaze abakangele abo bantu babulele lawo magama emalungelwe- ni abo babaxelele abantu bazi. Kufuneka abantu abantsundu benze imizamo emi- kulu ngamalungelo abo. Uko u Mr. Ormond wase Alvani akangeze ala uku- batetelela abantu abamnyama mhla kupe- ndlwa izizatu ababulewe ngazo. Shuku- mani ke mpi ndini.

LITI ipepa lase Dikeni i Alice Times kuko amagama abantu abuleweyo kwama- dala, (fan' ukuba ngawabantu abamnyama), kwesi sigqanga sase Dikeni. Liti elipepa naye Nqgushwa, ngebetintelwa abantu abamnyama banga ngeni evotini. Impi yakowetu ke ese Nqgushwa mayibe iyayiva lonto itetawo, mabayuke baziluzi- ngiselele ukubulwela ubuzibuzi babo pambi kwemantyi mhla kuxelwa izizatu ababalawa ngazo. Siyatemba uko- lo- fumaneka igqweta elivileyo lalapa e U- nce eliyakumela amawetu pambi kwemantyi e Nqgushwa. Woti wakuxelwa umhla weziwase sowazisa umzi. Lento yenziwe e Herschel nase Dikeni yokusuke amagama abantu anqolotweye kungazi- swanga kuqala iyasirrizisa. Ibfanele ukuba londawo aye ayi landele amagqwe- ta. Tina sibi behiwe.

LAMA Ngesi azicwayitisa ngokubulala amagama abantu abamnyama ebuvotini akazi ukuba azibulala kwawona ngokwawo. Ukuba abulewe onke lamasama abantsundu into eyakuhla ama Bhulu ayakusa- mela. Paya e Herschel ukuba yenziwe lonto bayakulalekwa siseti esikulu u Mr. Sauer oxaswa ngabantu abamnyama, lize elozwe limelwe zinto ezinjengo Nicholas De Wet nezidom ezinjengo van Heerden into ezisebenzela emva. Kwesase Dikeni isiqingata bangalalekwa sesikulu isitseti nesihombi se Palamente u Mr. Rose-Innes, kungene izititilo ezinjengo Bezuiden- hout nalo Johnson wabo utandwa kunene ngama Bhulu. Lemigudu ke yenziwayo iyakonakalisa i Palamente.

ASINAMATANDABUZO ngendawo yokuba u Honourable J. W. Sauer, M.L.A. uyaku- tonyalalisa kunene sisenzo esenziwe yimpi yase Nqgushwa emele i Tyityaba ne Cwaru. Uyakubona ukuba oko wakwe- nzela umzi ontsundu ngexa ebengu Mpatishi Wabantu akukalitalyala ngumzi ontsundu — siteta ukungena kwake impato epolileyo neyokumbonelela ontsundu emva kwesidubantini esange- niswa ngu Sprigg. Lomzi umele lemifula uvumenele kwelokuba elo Tyityaba ne Cwaru elimele linqushwa lazwe zizi- zukulwana ngegama lomnumzetu u Mr. Sauer, obefudula engu Mpatishi Micimbi yabantundu. Igama elimkwa lemima- ndla yi Sauer, oko Zikuti sititili sika Sauer. Siyavuncoma lomzi kuba ngo- kwenjenje ubonisa bonke abamhlope ukuba abahlobo abasimele ngomoya oshu- shu eluhluweni nase Palamente asibali- bali noko ngati sive cwaka nje. Siyam- ncoma u Mr. Sauer ngokuba enikwe le- mbekwana ngabahlobo baka abantsundu abakade belubona uhlobo abamele ngalo e Palamente. Kulondawo mhlambi wa- kowetu!

" INCWADI yokuqala yesi Xhosa ka Crawshaw." Eli figama lenewadana asa- nd' ukulokwa ukuyibhala u Mr. C. Crawshaw wase Lovedale. Siyibona inconywa ngamapapa abamhlope ngesizatu sokuba yaka yanconywa ngu Rev. E. J. Barrett kulentlanganiso yabafundisi ebelapa e Qonce. Incwadi zo Rev. W. J. Davis no Rev. J. W. Appleby ngenteto Yesixho- sa kade zipambi komzi, azanelisanga na- kubeni bezilungile kwevazo indawo. Ku- bekungweneleka inewadana eyakumtabata amabakala amancinane umfundi esite- mba ukuba le ka Mr. Crawshaw yoba yeyolohlobo. Soyiywalasela yakubona- kala.

NGU MR. O'Leary obuye watunyelwa e Palamente ngumzi wase Dayimani. Si- lila tina kuba siva ukuba umzi ontsundu ubengakuyee, ngokwenjalo wenze kanye lonto sasite uyenziwe loku waziposa elwandle ngokweza hangu zase Magadala

Ingaba kanene wona uti u Mr. O'Leary wofaweza amadinga ake ngomteto apa esiqondayo ukuba unzima e Dayimani we Pasi, nalanto yokuvalelwa ezikampini; umala u Mr. Lord kuba engatembisanga kwenza into angenakufezwa? Wenze ubu- denge umzi ose Dayimani. U Mr. O'Leary ungosebenza nabagwintu betu. Amadi- ngana ake akanakuwafenza kuba ungumntu omnye kumashumi asixenxe. Enye into elinene alinawonga lipi apo e Palamente. Sisati tina usaya kukuzonda umzi ontsundu ngokusuka umangale oyena mhlobo u Mr. Lord.

Kunganjanina Kusiyiwa e Kapa. ?

Mzi wakowetu obekikileyo ndisazicela ingqondo zenon ubaba kezingile ukupendala- lombonzo. Washiya wanceda noka Jabavu ukusenzela inkundla yokuteta, kuba ukuba eli linga lake belingeko ngokunzima ukuba izimvo zamadoda akowetu, kwimicimbi nge- micimbi; kanti ke ngapandle kokuteta akuko mzi ungemayo. Umbuzo ke matshawo akowetu endicela ukukaneka pambi kwenu enditemba ukuba nowuxoxa ngulo :—Kunga- njanina kuke kuyiwe e Kapa, kuyiwe kaxo- nwa nezipata- mandla ngezingxoxo :—1. Nge- ziqinisele— Tribal Titles— zemihlaba emiwe ngabantsundu. 2. Ngelilungelo lokhuvota ekubonakala ukuba siyalehlutwa Franchise. 3. Ngalemifula vyotywala esibungeniselwa singabutandi— Liquor Traffic. 4. Ngale ma- li vendlala ekubonakala ukuba sivingenise- lwa singenazifama—Road Rates. 5. Ngale- mali yokuxhasa izikula zetu ekubonakalayo ukuba kutandwa ipelisiwe. 6. Ngobubukosi betu kubonakala ukuba budlelwa indlala Abolition of native chieftainship ?

NGEZIQINISELO ZEMIHLABA

Kudala imihlaba emiwe sili imane ukuta twa. Lemihlaba mhla sayinikwa Lulaulo lwe Nkosazana yaqinisekela kobawo ngemilomo nangeminqipiso—Treaties—kodwa ke kute ekulamhbeni kwamaxeshu kwafika omnye u Furo ongamazanga u Josephu etena aku— laula wabona into enye ekukutyebisa ama- wabo ngalemihlaba sibe sisisi yetu. Kube njalo ke, yaba ke ngoku i Nqgushwa kunye ne Xoxa zizife ezabehwa inkedama zakulolo- mntu. Umcimbi ke apo ukuba, manene, ulapa: site ukuze sikhulwe nje imihlaba yetu yenziwe izife vavisisiwa pina leminqipiso yenziwa zinkosi nabantu beyenza no Laula lo Mntan' Omhle. Owase Nqgushwa umnqo- piso upambi kwam nditeta nje, pezu kwale- ndawo uti:—" Lomhlaba ke uyakumiwa ze- zinkosi, nesizwe sazo, nendla- lifa. nabayaku- ba zinkosi endaweni zoyise ngonapakade Ngyunya napakade na ke lo ? Kambe ke manene manditi utshaba wase Nqgushwa namhla uzele zifama zabelungu; kanti ke kulomnqipiso upambi kwam ndimfumana owayangamehlo o Mntan' Omhle ingu Lieut. General Sir Peregrine Maitland esiti xa ate- ta ngalomhlaba " Awusayi kuzide ubuye uti- taw, mhlambu utatelwe i Nkosazana nangu- bani, zide zibe ezinkosi nezizwe zazo zilwe no Laulo lo Mntan' Omhle." Kumlhlope ukuba niatuive, kuzide banina ke utatwa nje? Ungo- na apo ke umbuzo wag wokuti : lendawo ayeyingi kubuzwana kulo umgahlelo e Nkosazana ngoku u Sir Hercules Robinson.

Umpupiso wase Xoxa (Glen Grey) nda- ka ndawuleshsha owenziwa ngu Sir George Cathcart no Nonesi inayelana nemfazwe ka Mlanjeni. Utshona ke wona ukuti wobuye inqwenelwe upangwe umyezo ka Naboti ? Kokwam ukukumbula ngati uti: Ekubeni i Rululeni ifumene ukuba u Nonesi nobuni- nzi besizwe sake akangenanga emfazweni; koko ete wanyaniseka kwisifungo sake sanga- ngapambili yena, nesizwe, uyawunikwa um- hlabo abehleli lomlu kade ongcwala lase ntlshona- langa lomlambo oyi Ndw." Kokwam ukukumbula ngati umda owatsoliswayo nga- lomni (kuba imfazwe yayiseko ngeloxa) ngowase imputalanga owabayi Ndw; ndine- nkolo ke mna ukuba emva kwemfazwe kwe- nzwa enye i Proclamation exela kakuhle yonke imida, abafanele ukuke Abatembu b: - lande yona ; kodwa ke nangayipina indlela ngase mpumalanga kwamiswa ludwe. Um- buzo ke ufike ube ngulo: Zisawasela kwi- ndawo zonke na amanzi e Ndw inkomu zama Geina, ukuba akunjalo ngawupina umnqipiso ? Londawo ayeyingi kubuzwana kwi Ru- luneli ngamadoda e Kapa? Hi kanti ku- ngati kuvele nezi Proclamations. Omnye umnqipiso owatwetayo (noko sendilibeke ukuba yayiyipina i Rululeni) na Batembu be Tembu Location ngulo:— Kwatiwa mabaze bake izindlu ezintle, benze amadam nemijelo netwini, woti okufizeleyo oko antywe isiqini- sele. Lento ndiyitayayo andishumayeli nto yomlomo wam nje, bayayazi bonke Abate- mbu, ngati no Mr. Mpati base Macibini ba- da bafumana iziqiniselelo pantsi kwalomvisiso. Baninzi Abatembu abade baka izindlu ezi- ntle &c, ngenxa yesi siteto; Zipina ke itai- tile ? Laye liqhinga na elo lokwenza ukuba olusapo luka Xamela lubaluleke ngokwa- ka izindlu, lumbe amadam nemijelo, lutyalwe imiti konke oko lukwenzele abelungu luzu lona lughotelwe ku Qumbu ? Eyam inkolo ayelo apo esisiteto siko apo sikona kungoko asinamtu uyakusizisa kuti xa tina ma Afrika sisonge izandla. No Bawo wete unceda ozincedayo ; viyo lonto mna nditi ngekuke kuyiwe e Kapa. " Isiziba ma Afri- ka siviwa ngodondolo," batsho abadala Ngeninye imizi yakowetu andimantonyayitayayo ngayo kuba andinalwazi lwanto ngayo; liko kambe ipepa bangati abemi bayo basipakale indaba ukuba banazo, kodwa pambi kokuba ndiyishiye lengxoxo ndingake ndipose igade ngase Maggunukwebeni kwesika Kama, nditi: Bona itaitile benayo nje ziyintonina ezizindlu- yindlu zabelungu zima-

simi makulu, zimi ngokabanina umteto? Ukuba ngowe nkosi kulungile, bayakolisa baye kuzibusela nabo enkosini—kuba inkosi yeyabantu—kambe ke nabo bayazi ukuba ababusi bonke bayasenga, balungise ubuhla- nti bakomkulu njalo-njalo kambe; kodwa ukuba kuyinene endaka ndakuba okokuba nabo banazo ezabo itaitile, nokokuba kuko imihlaba etile ekuveleleni i Ncera ecande- lwe kwa abetu (abantsundu) ngapandle kwemvume, nolwazi lwenkosi icandwa pantsi komteto wokuluma we 1882, Agricultural Lands Act No. 37 of 1882— ndingati kulomzi yiyani ko Kesare (i Jaji) niye kulufumana koma ulungelo lenu ngamadoda ngewe wona la azi Jaji, atetelela inyaniso kupela. Ukuba inyaniso ingelenu icala oyixhasa wona nge- miteto. Awakatali nokuba ngobungabona lowo amgwabayi, no Rulumeni ayamgwaba.

UCALULO LWEBALA KWIZINTO ZEVOTI.

Wonke ubani ngaba uyazikatalela izinto “Zolaulo — Political matters — makabe nve intliziyo yake ibuhlungu akulesa inteto za- madoda atile ase Palamenteni ngevoti yabe. In abapeshya kwe Nciba. Kuxoxwe nge- ndlela emdaka kakulu ete yasibonisa ukuba lomzi wama Bhulu awunabulungisa ucinga bona ngati. Njengoko atshiloyo amanye amanene alombuto oka kwenziwe kwabape- sheya kwe Nciba kungapindwa kungeniswe kuti kozayo umnyaka. Ulapo umpunga no mongo wama Bhulu nabaxhasi bawo mna ndikangele, kuba kambe ndimfumana u Mr. Uppington esiti: — “Nabantu abamnyama bayakukolwa yilonto. Nabelilizwe ingati yenziwe lonto bakolwe yiyo.” Kumphlope nkuba abantu bona abangekolwe, yena ku- bonakala ukuba ukolwe wancoma leli babe, vuswa yi Bishop yase Mtata xa yayisiti:— “Ukuba abantsundu banikwa ivoti ngoku lungaba ulaulo lunikelwa ezandleni zeziralarume.” Nanzo kambe ma Afrika inteto zezihlobo zenu—andinanto nazo kodwa ngoku. U Mr. Sauer neqela lake uhlabé eka- ngele xa ebesiti; kubonakala ukuba kuseke- lezelwe ukuba —ontsundu angabisabi nguye umnyuli ngenxa yebala lake.” “Usikwa ezimfanelweni zake ngenxa yebala.” Xa ke inteto zamadoda sezinje kumphlope ukuba limdaka ilifu elisibekelele imicimbi yabantsu- ndu. Sode “ sikolwe ngesimatontsi abanzi ” na silele ? Yini kungalingwa icebo lika Ntsikana “Ize nibe yimbumba,” niti ama Bhulu la ayadlala ngolu manyano lwawo kutiwa yi “*Afrikaner Bond*” nala Mangesi ase Bini niti ayaxanla ngokwenza olwawo

Umanyano ngenito zolaulo — Political Union. Niti tina sofamana sibe sisonge izandla nje, kuze kusilungele ? Napakade. Ewe, okwangoku isemleki lengxoxo sisene- xesha—ngabula Mhleli we Mvo lokupfumla; kodwa ngubanina ongatshoyo ukuti ayinge- ngeniswe kozayo unyaka, mhlaimbi emva kweminyaka embini? Nannye. Kuba kambe manibe nisayikumbula naleya nteto yephe lama Bhulu elati xa liteta ngalengxo- xo yevoti lali makusetyenise emfihlakalwe- ni kuba “ koki nekaba elinentshikivane eli- funa lingenise o Mr. Jabavu kwizikundla zo Van Zyl, Frost &c.”

Umcimbi ke apo ukona ulapa: kanene mhla i Koloni yanikwa amandla okuzipata— Responsible Government—ukuze kuzokunge- na olulaulo lungu “ Nqapela-Ndikule ” u Mntan’ Omhle akayicacisanga na indawo yokuba oku bakunikiwa (bona ma Satlan) pantsi kwemvisiso yokuba nabantsundu ba- benalo ilungelo labo lokovota (Franchise) ? Ukuba ke kunjalo pofu olu lwavayi luvela ? Ngati (kokwam ukukumbula) yabanjalo imivisiso ngalomini! Hi nje Mr. Editor? Xa sesisibonake ukuba bazama ukusipanga elilungelo kwala ni singenzi intlanganisano enkulu sithi knyko sike sibuzane ukuba kunga- njanina sike siye e Kapa siye kubonisa o Messrs. Uppington no De Wet nabanye ukuba siyalifuna ilungelo letu lokuvota, silinika ixabiso elikulu, side siye naku Mhlekezazi u Sir Hercules Robinson sibuzo kuyo nkuba oku kukupina ? Kum ngati lengxoxo ikufa. nele ukuyelwa e Kapa, kwanale

YIMIFULA YOTYWALA

Lengxoxo ifike ibe nembaxa zemifula emi. bini ehlangana ekutshabalaliseni abantsundu kulwandle olumnyama oluyimbhodlela em- nyama zele butywala bomlungu. (a) Imi- tala yotywala pesheya kwe Nciba—Liquor Proclamation, (b) Ukunqunyanyiswa kwe- misinga yotywala e Koloni ngezi ziqingata zibe zendziwe ekungenakutengiswa’tywala kuzo—Liquor Areas — Zombini ke ezinda- wo zingeniswe ngengqondo nangobuciko obuqaqambileyo ngumhlobo wetu u Mr. Advocate Rose-Innes; kodwa ke nokozilahliwe. Wayeteta inyaniso kupela oka Ayiliff xa wayesiti um-Afrika ukala ngelithi “ kweleli- sani kuti i brande;” noko ke sisitho nje u Rulumeni usuke alihlahlelike ibandla ati le- mitandazo zendziwayo asiyyio eyaba ntsu- ndu yeyabafundisi. Bati ke abafundisi ngoku lomcimbi woku walwa kwe nkanti masiwutabate tina ngokwetu bantsundu soba ngabala amagama intshaba ziti lamagama afunyenwe ngeqinga. Kum ke kwakuba nje kufike kubonakale indlela enye, yokuba kwe- ndziwe imitandazo kwakona ifike ipatiswe amadoda aye nayo e Kapa sike sibone uku- ba boti iqinga lipina ke kulonto. Abelungu aba bona besincedekele kangaka nje ngo- buty wala babo bazi okokuba babufake ni le banga bangasi gqiba ngayo ? ewe kuyinyani- so ukuba bangxamele irafu yabagcini nka- ntini. Pofu bayilahlele ni lemali ingaka yabenzi tywala ? Nokuba ke bendziwa yira, fu yabagcini-nkanti; niti yiyo yodwa ? Ndi- fumunga kolwa mna ngoku ngobudengana bam, ngati iko eyanonto bayaziyo ukuba siyakhulelwa yiyo sakusela lamanzi akulo Mary. Andisekelezelele nobuti (kuba andi- nayo nenkolo yobuti) kodwa ndiza kwinda- wo yokuti bafuna ukuba sisele sinxile size sizilibale ubuze betu sizokuba zicka zabo ezisebenzela i glasi yebrande ukuze kuti ekuhambeni kwamaxesha sibe yilonto babayi. yo abemi boknqala base New Zealand, nabe- zinye indawo; kuze kuti ke kwakubanjalo badavude nje kulomhlatyana wetu, kungase- ko bani ubuzo’nto. “ Utywala bungumgx- ki &c.” Utenko kulondawo ke owasema Bhulwini eningeningaxkekki. Wena ke idinga ke kum linye leli yenzani into enkulu yentlanganisano niyixoxe lendawo kunye niyi- bonela iqinga Andideli ntlanganisano zikoyo pakati komzi imagama ahlokoma kamandi nditsho pofu azo bendingazi delayo kuba azipakelani zi aba, zezenze umyolelo ka Ntsikana zibe yinto enye zimanyane, kodwa ke okwanamhla andikazenzi umshumayeli wokubhanganisano intlanganisano ezingekaboni ukuba zipakamise kunye. Into endiyitetyayo yile makubeko intlanganisano zendawo-ngenda- wo, zamahlelo- ngamahlelo-zenkundla-nge- nkundla kuze ke kuyo kubuzwane ukuba akungeyiwe na e Kapa ngalemifula yotywala.

BICHARD KAWA.

Ecgebula, 11th August 1886.

fundiswa umntu omnyama kodwa kuselo- ko eyilonto ebeyyio. Nam nditelela kwa kuwo nditi, kunganina ukuba kubenjalo- nje. Sisiqalekiso sinina esi sipezu komntu ontsundu’ kuba sisiqalekiso esenziwa ngu Tixo ku Kayeni sasikuye yedwa ukuba uyakuba lidungudwane. Siyinzalo yake na ? Isiqalekiso esenziwa ngu Nowa ku Kanane ukuba uyakuba sasicaka kubaza- lwane bake, siyinzalo yake na? Kupina ke ukukoaza kwetu, kuba isicaka siyaye- nza into eyenziwa yinkosi yaso nesivixe- lelwayo ukuba siyenze, njengomntana ukuba uyabo lela into eyenziwa kokwabo ayenze naye. Nokuba sisiqalekiso ese- nziwa ngu Mahomete na? wati singo Kaffir ngenxa yobulukuni betu. Yinto- nina ebangela oluhlanga lumnyama ukuba lube zizihiba into ezingakataleji nto, kusuke kukule inkohlakalo kwabo bafu- ndisiweyo ngapezu kwamagaqba nje. Hai ukuba kubi nokuba lusizi kum ndazalwa ngu Mxhosa no Mxhosakazi ndingabi ndazalwa ngum Lungu nom Lungukazi. Ingabi uhlanga alutandazelanji huyaqale- kisanu. Bendiya kuba nento yokuteta ukuba ubundivumela.

Ndiyavucela ke ibandla ngombuzo lo ukuba elilishwa lelanina pezu kwetu, singavumi nje ukusuka etunzini lokufa?

Yehova! izinto uzenze Ngobulumko zonke ; Umhlaba ngowako Nako konke oku Pakati kwawo, Kanti ke konke Kulindele wena.—MICHAEL TUTU.

Ingxoxo engemfundo yomtinjana ayi- qubayo amadoda iyenkulu kunene kumzi ontsundu. Kukuyo ekuxhokekele uku- hluma kohlanga. Lento namhla kuko iqela elikatazwa zimvo ezinjengezo Mr. Tutu, zokutandabuzwa ukuba ontsundu ucinga ngokwabantu na nokuba ulira- mncu ngoluvo nokucinga; iqela ekubona- kala ukuba malitandazele ukolo nokuka- nya Kopezu konke ngeletuba ngenxa yo- kukohlwa—sithi lentu kunje kukuba imfu- ndo iqele kumlisela. Into eliyiyo iledi ibonakala endiwni yalo, ukuba lelinge- kendi endlwini yakowalo. Kuhlilewenje amakaya nezimilo zabantwana aba baba- ngamadoda nabafazi—yonke lonto iseza- ndleni zamaledi. Ehlambulukile tanci kunye umzi uyi kuhlambuluka. Siti ke kulungile lomcimbi uxoxiwe likaba nali- kabakazi. Indawo sesiyitshayeleye.

Lomzi wase Qonce unezanga, uqale kwakulenyanga ifileyo. Ngomnye umhla kwaka kuko isidumbu somntu entla komzi engaziwayo into embuleleyo. Sati sisangu- mzela ngalonto kwako inkazana ebeleke amule;—elinye lingu Mxhosa elinye ngum Lungu; lento yenziwa ngumntu ongenandoda iyevake. Kute kusatetwa levo kwahlangulwa ivenkile iselisitha ngumilo ongaqondakaliyo indlela ongene ngayo pakati. Kute kusenjalo kwahlangulwa eka Keevey & Co epezulu isitha ebusuku. Site sisate nqa yileyo kwatsha eka Tanner yapela nqa. Ite imimoya ingekabuyi ekukuzeni lonto kwavela la- mawaka mane eponi acolwe ngababa- njwa nabagcini bam. Siti sisazinxonile indlebe ukupulapula imali emawo ukufa- nyanwano nenkomo ezitengwa ngayo, kwatsha ivenkile ka Keevey & Co. esezantsi ngo Mgqibelo ogqitileyo. Ukuba siyawa- kolelwa amashologu ngesisithi kuko umnwe owalatileyo lomzi.

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U Mr E. Q. H. M. ubuye wabhala nge- lizwi abelikalazela elasetyenziswa kwa- kwelipeka Woyiswa engoyiswa, uva engeva, namhla uvula ingxoxo yoku- spelwa kwamazwi anjengala *inknankane, inknankazi, ukunknonknoza*, ukuwu- ti *nkna* umlomo. Tina akakasishukumisi kulendlela siselpa ngayo.

Lombhaleli uti :-King Wm’s Town, 20 August 1886.—NKOSI,—Ndiyakubulela kuba undipendule —ngokungapezulu wa- ndityebisela izwi ebendilibuzwa kuwe. Bendingatyelwe nokulibiza elizwi—na- ngoku lisandinqabele—koko sendilazi into eliteta yona ngokutyelwa nguwe. Ngati mna ngokwam lendlela ulisipele ngayo asiyyiyo ongade uti wena Isixhosa sam sibityile! Kidwa noko sibityileyo Isixhosa sam ngati elizwi kufuneka lispelwe ngandlela yimbi kunale ibange ukuba ufumane Isixhosa sam sibityile. Kuno- kuba kutiwe *nkna* ngati ngekusithwa *ngha*. Lendlela yako ulisipele ngayo elizwi ngati mna akuko noko amnye umntu oyiqondayo ngapandle kwako. Mna ngokumhlope andivani nayo. Eilizwi alifanele ukuba sisi Xhosa “ nkna, ’nali elifanele ukuba sisi *ngha* Ndisabeka okwanamhla.—Ndim owezolo, E. Q. H. M.

Ezababhaleli.

UKOXIIASWA KWE “ MVO.” Morija, 11 August 1886.

NKOSI YAM MHLELI:—Make nditi ku- lamazwi ka Mr. Xego Dala endiwafuma- na kwelipeka lika July 28, asikuko noku- bandiyamtshayela lowo mfo, unyanisile ngokwenene asikuko nokuba kuyasida- nisa ukubona lenkatazo yenzelwa um- nini pepa ngokumana ekumbuzwa futi abalesi ezikwata zabo, ebezifanele ukuba zikumbulwe ngabo. Bendinga lindlele mna okokuba eli pepa linga tengwa nge sikwelithi kanti ke isiheleni ngenyanga asiyo’nto ingade inqabele amadoda azita- ndawo indaba zamazwe. Mna ndi *propo- zisha* ukuba eli pepa malinga tengwa nge- sikwelithi. Lipina ipepa le *Pondo News*; kutiwa lithshonile! Ngokunga fumani nxaso kakuhle.

D. KALAKA.

IBOLA.

Ibola njengemidlalo yonke ngumdlalo omnandi xa udlalwa ngemiteto yawo kodwa mbi xa ingaziwayo. Kuba yati indlali etile yayibeta ibola yeza ngase kohlo yabuye yayiqokela. ukuyigxota ite xa iqala ukubaleka yati i Umpire out; kwapikwa ukuba akuko miteto unjalo kwafunwa namagqweta okugqweta umte- to lowo. Wati omnye ibola ibetive wa- vinqanda ngomnqwazi, wapika xa kutiwa kuva kubekwa isihlanu. Mimmzi imiteto eyapulwayo into ke leyo ebonisa ukungaziwa kwemiteto yebola, ize kanga- njalo ibonise ngokusemhlotsheni ukuba i Club zizala ngokudlala imiteto zingaya- zi ize isiqamo soko ibe yimpikisano

Iqhinga ke nali, zonke i Club mazibe nenewadi yemiteto yebola ukuze kupele inenani kuba zikokelela kwintyano no kulwa.

Ndim

A.

IMFUNDO YENTOMBI.

Cape Town, July 16, 1886.

MHLELI wepepa lohlanga, — Ndifuna ukuteta ngalendawo itetwa ngu T. U. H. yemfundo yentombi. Lendawo itetwa lelinene ayiqondeki kuti batsha, kuba kambe nati kudala siidla izimba, sibona izinto ezininzi. Ayivakali lengxoxo, nokuba ibhekiselela kwintombi eyingqinga, (engafundanga no A), nokuba ibhekiselela kwefundileyo umhlaimbi kwinxenye ye- zise Simnaren kusinina. Ukuba ke ibhekiselela kwengafundanga u A, ingaba lenteto yako iyavakala, kodwa ukuba ibhekiselela kwefundileyo, kunye nezisezi Semina- reni, elo lipike elikulu. Ndinga ukuli- bonisa ngokufutshane, ukuyipika kwam lendawo.

Kuqala lentombi ye Seminar kwamhla- na wayitimbisa iyakuqala ngokubiza uyihlo; mazeke ude utshate nayo, kwa- mhla yafika emzini wayo omntsha yoha- mba ngezingqi, ifuna ukwazi yonke imla- lo yomzi, emva kokuba ihleli intsku ezimalwa, iyakufuna izicaka zenkuni namanzi, nokuhlamba ingubo: kanti mhlaimbi bingumntwana wesi alam, kumhlana eva ukonwaba. Yovela pina yeki yezonto kulamalanga? kuba kule- minyaka nemali ziyapaulwa nemisebenzi inqabile, ne *Mvo* kubonakala zingenaku- bhatlwa, sidiniwe kufunda isazisa so Mhleli ngokungarolwa kwemali, nanga- mapupa okubetwa, zovela pina ipudi- ni, ne spanji cacke nozi tartsi, kuba kaloku yafunda incwadi yodwa.

Okwesibini, namhlanje ixegwana ne xegwazana, abazali bako bazakufuneka beziqacaka zalomntu; abakuluwe bako kuye nabaninawe zizinto zokuka amanzi, nokungqusha. Woti wakuteta Isingesi, seleko naye, wakuya kwisi Latin, selesithi kum ezonto ndivazazi njengawe, kumbu- la intsomi ka “ Kenkebe, sibayeni sonke &c.” Okwesitatu, wova selesithi, “ maa wawunganditabatelanga lemisebenzi ya- kowenu ukulungisa impahla zabazali bako ” kanti ke uzakupulukana nomzi wakowenu ulahle abantu, abakondele wa- da waba ngumntu omkulu.

Kona ngendawo yobuvila bazo yeka! ndiyazazi nam. Uti wena lento yobuvila ayenziwa mfundo, nditi mna yenziwa viyo kanye, kuba kaloku kutiwa kulinga- niswa Amangesikazi; kanti akwaziwa ukuba nawo asebenza kakulu. Lonto isuke itatelve pezulu. Uzakuva ngenye imini seliteta “ We better go away somewhere else,” nanko ke ulahl! umzi wakowenu.

Intombi efundiswe ezikolweni zanga- pandle imbulumko obaneleyo, iyakwazi ukugcina imali, ukondla abantwana bo- mzi wayo, iyakwazi ukutunga ingubo ezindala zokuhlakala nokulima, noko- kuteza. Iyayihlonela indoda kunye no yise- zala njengoko nesi Balo sisitho, ungafika selibinqile iqukeza betu. Pezu kwazo zonke ezindawo kanye kungabete- le utabate umkithshinikazi—kuziniza uku- katazwa ngumntu owaziyo kunomntu owazi kancinane.

Enye into lendawo ayitobi luhlanga njengoko utshoyo, kanye ukutoba uhlanga kukuzeka umntu okwahlukanisa nekaya. Kumbula kanjalo tina midaka amalunge- lo abelungu asikabinawo. Pambi kokuba ndimvumele bantu bakowetu kule- ndawo yentombi efundileyo, bekani imali ebankeni, hai ke, ungaqala uzeke, ulu- ngele ukuvuza indleko, kona nje ca bo.

Kuko umfo owapupa enentloko ezimbi- ni, wafumana isimanga, iti intloko aba yevona yake, icinge ubulumko anabo, eve lentloko intsha seliyazi lonto. Azike nzulu kwi Grike ne Latin, ave intloko entsha selimpendula ngezolwimi akohlwe ukuba uzakutinima. Isuke lentloko imti qote-qote ngokumoyisa. Ute ukuvuka wacinga ngalendawo —wada ekugqibeleni wayifumana, O. “ yintombi efundileyo le yenza ezizinto.” Lumkelani ezinto xa nifun’ ukuqonda.

J. J. M.

INYANGA NGESI XHOSA.

Wenza into enkulu, ebulelekayo neya- kubulelwa sisizukulwana esizayo, le yo- kubhala inyanga zesi Xhosa (sase Mvo) e Almanakini u Mhleli we *Mvo*. Kuba zibe ziyakudlula kunye nabadala nje- ngazo zonke izinto zentlanga ezisesebu- dengeni.

Kekaloku mawetu ndicela uncedo ngazo ezinyanga ukuba zilungile na:—uJuly, ute Umhleli ude bekekeleleyo ngu Mpondula. Ati u August ngu Ncwabakazi, u September ngu Mfumfu.—Mna bendisithi u July ngu Ncwabakazi (inyanga eneqabaka kunene ungafika ite ncwaba).—Ndisithi kanjalo u September ngu Mpondula (inyanga yokulima, ukupanda emhla- beni).

Ndingavuya ke ukuba ate amadoda andazisa ngayo lendawo, eyona iyeyeme- ne. Ixesha eli lonke ndingabhali nje kungokuba bendikangela kumadoda ama- kulu ngetemba lokuba boyibona, amadoda anjengo Mr. Q. H. Meken esafunda kuwo inyanga ezi zesi Xhosa. Andenzi pike ndifuna ukwazi okuzelayo.

C. H.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (Angust 24) Thabile, 1/7 to 3/5 ngekulu Itapile, 2/6 to 3/ ngekungxowa Umbona, 1/10 to 2/1 ngekulu Amazimba, 2/10 ngekulu Umgubo, 6/ to 10/ ngekula Inkuni, 6/ to 27/ ngefara

E KOMANI (August 23) Ibhotole, 6d to 1/6 ngeponti Amazimba, 7/ to 9/ ngekungxowa Umbona, 5/6 to 6/ ngekungxowa Irasi, 3/6 to 4/6 ngekungxowa Itapile, 3/ to 7/6 ngekungxowa Umgubo, 5/ to 8/ ngekulu Inkuni, 20/ to 30/ ngefara

E RINI (August 23)

Irasi, 3/9 to 4/ ngekungxowa Ithabile, 1/6 to 2/8 ngekulu Amazimba, 7/6 to 9/ ngekungxowa Umgubo, 12/ to 16/ ngekungxowa Umbona, 6/6 ngekungxowa Itapile, 5/ to 8/9 ngekungxowa

Messrs. F. W. CROSS & CO. Queen’s Town, are Agents for “Native Opinion” (Imvo) to receive Subscriptions and Advertisements intended to reach the Natives of Queen’s Town, Kamastone, Ox Kraals Lesseyton, and Tembuland, where this journal largely circulates. “Native Opinion” can also be obtained from them.

Native Opinion

WEDNESDAY, AUGUST 25, 1886.

Native Educational Returns

Our correspondent, “W. J. H.” does well to keep the subject of the Educational Returns ordered by Parliament before the natives. We are thoroughly in one with him in the opinion that “too much” importance cannot be attached to “this subject.” There seems, we are sorry to say, to be no systematic plan of working among those who have to supply the information. We have early recorded our conviction that Bondmen will use the returns called for in a manner that will be injurious to native education; that success and failure will be used alike—against State aid so far as the education of the natives is concerned. If the returns should disclose that the State educational grants have done the natives good, then we can imagine a LE ROEX or a VENTER arguing:—“ The climax of absurdity has been attained “ when these returns show that the “ Kafir has been made better by ” education. Nature intended the “ Kafir to be our servant; where- ” fore is this prodigal expenditure “ to fight against the decrees of “ ALMIGHTY by educating him. ” Thus far and no further must it ” go. ” However much such arguments may be conclusive among Bondmen, our readers must know that they will not go down with intelligent men who are all well aware that the more the native is educated the more he becomes a valuable citizen, and that the natives consume more imported articles now they have been bettered by education than they did when they were in absolute barbarism and were satisfied with red ochre and a few beads. If, however, the returns should, by incompleteness, exhibit failure, then Bondmen who are not ashamed to unfurl the Retrogressive colours, and intelligent Progressists in Parliament and out of it, will unite in denouncing State grants towards the education of natives as money actually hurled into the sea—an exercise the country cannot afford in the present beggarly condition of the public purse. Let all the native young men and young women who have been to Government aided schools, therefore, make it a matter of conscience to report themselves to their mis- sionaries, who would communicate with Dr. DALE who is receiving this information. Let the old people urge their children to see their missionaries on this point. Let the matter be attended to now. By this means we will take the wind out of the sails of our enemies. We should be glad to record from time to time in our columns what is being done in this matter at the various mission stations.

THE *Times* of Alice states that several names (of natives, we believe) have been struck off the old Register of citizens in the Victoria East Divis/on. Our contemporary also urges that steps should be taken against the natives applying for registration at Peddie who must consider this as a sufficient and timely warning and make arrangements to stand up for their birthright before the Magistrate on the day objections are heard. They will need to consult a lawyer on the points at issue beforehand. A good lawyer from King William’s Town could, we feel sure, be secured to appear for our Native friends before the Magistrate at Peddie. We shall, when it is published, give the day when objections will be heard. There is something we cannot understand in connection with proceedings against the Natives applying at Herschel and Alice, that is that many names have been struck off, not by the ordinary manner of object- ing, but outright. This is a point for the lawyers to determine. It seems to us to be illegal.

It seems to us that the purely English, people who are interesting themselves in striding the names of the Natives of the register in these districts, are unknowingly doing themselves considerable injury. They may, perhaps, purge the register of the last Native and what is the result ? Why, they leave the Bondman in all his glory. At Aliwal they may probably get rid of as able a politician as Mr. Sauer whom Natives would support, and the representation may fall to the lot, not only of a Nicholas De Wet but also of the champion of Retrogression himself, a Van den Heever. In Victoria they may reject Mr. Rose-Innes—a brilliant Parliamentarian and statesman—at the polls and eject him from the Assembly, and they have in his place a Bezuidenhout and their fondled Johnson to strengthen the Bond. Thus these efforts may result in rendering the condition of Parliament worse than it is.

The Honourable J. W. Sauer, M.L.A., will, no doubt, be very gratified to find that the cautious and considerate native policy which he inaugurated during the period he was incumbent of the office of the Secretary for Native Affairs made him lasting friends and enthusiastic admirers among the native people. Some of these, located in the Peddie district, have taken the liberty to name the portion of the district they occupy after this able statesman. The place to which the name Sauerville (after the ex-Secretary for Native Affairs) has been given is the district occupied by well-to-do native farmers this side of Bell—formerly known as Tyitvaba and Cwaru. It does the people of this district infinite credit to recognise the title of one of their constant friends to their gratitude. We wish the newly-christened district of Sauerville all success, and Mr. Sauer joy of the slight honour conferred upon him by people among whose his name is kept in grateful remembrance for solid services rendered them in office and in Parliament.

“ CRAWSHAW’S First Kafir Course ” is the title of a work which Mr. C. J. Craw- shaw, of Lovedale, has just finished writing. The book has been favourably noticed by a portion of the Press, whose remarks were based upon a reference made to it in the paper read before the last Missionary Conference from the pen of the Rev. E. J. Barrett, of Annshaw, who professed to have seen the MS., and was highly pleased with it. The Kafir Grammars by the late Rev. W. J. Davis, and the other by the late Rev. J. W. Appleyard, have for some time been before the students of Kafir, and they testify to the labours of those accomplished men, but the want of a graduated and comprehensive course for the study of this very rich and complex language has been greatly felt, and we fervently hope it may be supplied by the work by Mr. Crawshaw who, we feel sure, is not the man to undertake a task for which he is unequal. The book will receive our notice on its appearance.

AFTER all Mr. O’Leary has been again sent to Parliament. Our only regret is that so consistent an enemy of native rights as Mr. O’Leary has been returned, it is asserted, by the aid of the native vote. When Mr. O’Leary’s candidature was announced, we stated it as our deliberate opinion that for our native friends to vote for him would be to act after the fashion of the Gaderene swine. They have done so; and we are content to await the Nemesis. Our Kimberley friends may say that Mr. O’Leary promises to relieve them from the vicious Pass system which grinds them down, and the compound system. But how are these promises to be made good by Mr. O’Leary? To reasonable men such promises are meaningless, if not positively insulting. They know that Mr. O’Leary as only one among seventy cannot, by waving a magician’s wand, realise all that he promises. Besides Mr. O’Leary has no weight in Parliament. Now, Mr. Lord is practical. He sympathises with the natives, but he takes care not to prophesy smooth things which he cannot effect. For this reason he is forsaken by those who should have supported him.

CORRESPONDENCE.

THE EDUCATIONAL RETURNS.

Re-return of natives male or female, who after school life have been or are engaged in industrial occupations.

It would be well I think, in addition to what you have already said on this subject, to urge educated young men in the Transkeian territories to communicate with their missionaries at once, with a view to furnishing lists that might be incorporated in the return sent to the education department—otherwise a very incomplete record will be given.—Scores of native men and women have settled down to industrial pursuits in places distant from Mission Stations. These will be lost sight of unless the natives constitute themselves canvassers and bring the names to light. Too much importance cannot be attached to this subject and I trust there will be a vigorous effort made to prove to the next Parliament that education among the natives has not been so non-productive as some of our legislators emagine.

W. J. H.

Impawana.

Node nimqonde umfo ka Tutu. Na- mhla wenjenje:—Panmure, East London, August 18, 1886.—MNUMZETU,—Mhleli we *Mvo*, incxenye yombuzo wam nangu upe- ndulwa ngamadoda mabini Amabhulu e Palamente u Mr. Theron no Mr. Keyter at, kudala Hlizwi lafikayo nezikolo ku

UKUBA lo ngama lingase zantsi umiselwe ukuba ngu Mteteleli we Marike Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla chambayo neziqwelo 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 ingatengwa akusokubizwa nto, xa itengweyo imali yayo ifumaneka kwasemva kwe fandesi. Ngoko ke yiza, xeleta nezihlobo zaku ukuba zizise mhlaumbi zitumele inkabi, nemazi, namatole, namahashe, negusha, ne hagu yonke into e Qonce ku

O. DONIAN

Umteteleli Marike Oncedisayo.

Oyakuku nika nelona cebo lipilileyo lokutengisa ngokutya kwako nge-xabiso elipezulu le Marike.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko
BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi
kwe ofisi ngase mcancatweni.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqaqambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

*Inkwaluncedo -olukulu kukidatyamba
Komzimba licisine, Nakwintloko,
Nakwezinye.*

Benjenje ukulincoma ubake balilinga :—

“Uti omnye zipile ingqaqambo (ekubeni besendinyanga ndiqaqanjehva) emva kweyure ezine ndiqalile ukulisele, ndapumla kamnandi ebusuku, into ebendineveki ndi- ngasayazi, ngoku ndipilile.”

Wenjenje wumbi:—“ Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinge inyanga ezintandatu kangangokuba beku- suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ngeze ndibuye ndipakame. Ibotile enye indipilise kanye.”

Omnye uti:—“ Benditwele ubuhlungu obukulu ngonxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindi- ncedo kanye.”

“ Ndingarola,” utsho omnye, “ iponti ezintlanu ngebotale. Ngolwesi-Tatu olugqi- tileyo ndite ndakumatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga: ngalo Mggibelo uhleli esituluweni.”

Uti omnye: “Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyayo inkohliso njengamanye.”

Yiyo le enye inteto : “ Wonke endimaziyo nditi makabe nalo, basancedekile-bonke aba. lilingileyo, andikeva mntu lingamceda-

Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angalifumana kumninilo ngokutumela 3s. 6d. ngebotile, engu

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Izikonkwane—Into Zokusebenza
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Kukwako imisesane YOKUTSHATA YE
GOLIDE, neye NGEJI ETSHIPU.

J. E. L. KULLING,

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Igqirha elinyanga ngemithi yelilizwe.

LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga nge-mithi embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu simhla bomini nokuba sise gazini na. Lemiciza yenziwa ngemithi yeli lizwe. Nokuba. Umntu selelele ngendlu sisifo sokungapalazi jyaaisipilisa. Linokututuyelwa nge posi xa umntu aliyalezileyo. Litenjwe kakulu.

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

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COOK Oka
Umgutyana Wamehlo.
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Kuba ngawenkohliso angenalo igama lake.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqinisele

LONKE UNYAMEKO uyalunikele ekuteleni amatyala abamnyama nakweminye, imicimbi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqini. selo somhlaba unokwenzelwa. Lemise benzi uyifeza kwesi siqingata nakwezimelene naso.

ANDREW GONTSHI,

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

ISIMNARI YASE MTWAKU.

ISIMNARI yase Mtwaku ngoku ivulwe pantsi kokongamela kuka Rev. M. A. MAGGS, obekwi Diocesan Grammar School e Qonce, kunokwamkelwa umfana abemnye nokuba babini.

IBRANDI

Elungileyo engapitikezwe nanto zinjanga- manz nezinye ezibulawayo, itengwa ko

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BONISANI. “

AMAHASHE amabini alahleke ngo 4 June : (1) Imazi emfusa ende ; ibhalwe BD kwinyonga yase kunene. (2) Inkunzana empemvane, emanqina amhlope angasemva : intuqwa, isibhene, indlebe zimaxhaka zibheke pambili. Ondilandisayo angatumela ku Mhleli we Mvo e Qonce.

ANDREW MTINTSO.
Ebhencuti (Shawbury)

Udaba

Olumnandi.

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

Lempabla 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 2/1d.

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 aku- bizwanto ngokukangela.

Kwa

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Kwinkundla ka Makeleni,

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

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

Isaziso ku Mamfengu.

LO ugama lisekele esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakute- ngwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

THOS. MORIARTY. 5 August, 1886.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ehabanyo kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla chambayo nokuba yeka. banina. Ubani nyinikwa emva komiso imali.

E Qonce, 20 July, 1886.

ISIKUMBUZO.]

JOSEPH J. YATES,

OBEKE ESE BAYI,

Ngumteteleli Ematyaleni, ufeza nemicimbi engemihlaba, nento zonke ezifezwa “nga magqweta.”

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

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe,

Kakweli

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu

esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMFONDO,

Nokudla, njalo njalo.

Ivenkile nezitora zontlobo ngentlobo, ozikwindawo ngendawo, ezitenga impahla kuti, zine cam lokufumana impahla yentlobo zonke ehambe itengwa ngentelekelolo enkulu kumagumbi ngamagumbi elizwe.

Kuyo yonke indawo ositenga kuyo impahla yezi zitora setu sitonga ngapandle kokwenza tyala, ngokwenjenja- lo ke sondele ekufumanini eyona mpahla itshatsholeyo ngamaxabiso apantsi.

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

Iyeza Lokulungisa u Boya.

I Dip Efezekileyo.
(PERFECTION).

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

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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 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.

Lesesha, Paula, Funda, uze Utyise.

X A abulela abaxasi bake abebetenga kuye, lo ogama. lingapantai namhla wenza isimemezo sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqaz zonke inyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kanze kuhlola Ndinika amaxabiso awona makulu nge Mveliso yd, lizwe enjengo boya nokutya njalo njalo kuba ndiya kuyitumela e Ngilane ngokwam.

EJoiosi, July 27, 1886.

P.H. POTTOR.