

Imvo Zabantsundu

NATIVE OPINION

IPEPA LAMAXOSA LEVEKI ZONKE.]

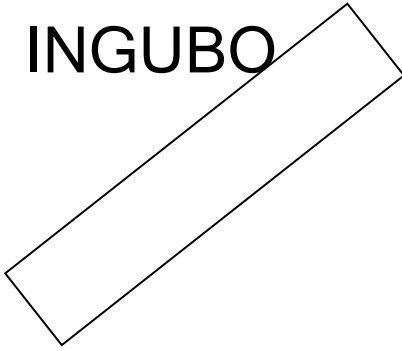
[LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

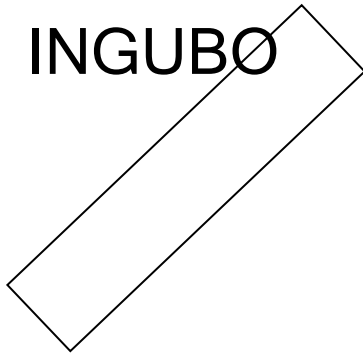
KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 1, 1886.

[No. 96.

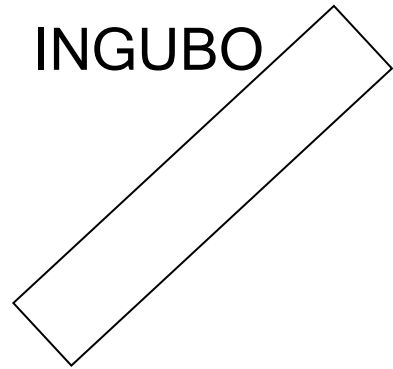
INGUBO



INGUBO



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DYER NO DYER

Isaziso sika Rolumeni.

No. 599, 1886.

Kweyendyebo, Cape Town,
Cape of Good Hope, 7 July, 1886.

IMALI YEZINDLU.

BONKE abantu bayakunju-
zwa ukuba irafu eyi
House Duty yo 1886 kufuneka
ihlaliwe ngoku ; ukuba ubani
akayihlawulanga kwada kwalu-
suku lwa 29 September ozayo,
yoqala ukuba namatole ; kwa-
kona abo banga bangakululwa
ekuyihluleni mabazise oman-
tyi babo ngapambi ko 30
August.

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba
ukange.

Elika
COOK Iyeza Lesisu Nokuzaxazo. 1/6
ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.
Ezika

Ipils.
COOK 1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westepu Sabant- wana.
6d ngebotile.
Oka

Umgutyana Wamehlo. 61
ngesiqanyana.
COOK

Niqondise ukuba igama ngu

G. E. COOK, Chemist,
E QONCE.

Kuba ngawenkohliso angenalo igama lake.

J. WARWICK TANTON,
UNYANA KA MJACU,

Ungu Mteteleni Ematyaleni
Nombhali we Mvumelano,

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

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye yokutshata ihleli

Impahla entsha kwi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6
Ngazo zonke Inqanawa „ Caps, 1/. 1/3, 1/6, 2/

Ihempe Ezilushica, 1/3, 1/6, 1/9, 2/

Ihempe Zoboya, 4/, 4/6, 5/, 6/

Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/

Ibhulukwe Zetwidi ziqala 4/9 zinyuko

Ibhatyi „ „6/

„ „

Isuti Yonke Yetwidi iqala 14/ zinyuke 3/6

Indulubhatyi Zetwidi „ 5/6

Ibhulukwe Zekodi ziqala 5/

Ibhatyi

Izikafu Zoboya ziqala kwi 6d.

Ikausi Zamadoda ziqala, 6d.

Intlobontlobo Zezihlangu zihleli zodwa

Izambulele ziqala kwi 1/9

Amalapu Okwenza Ihempe ezo meleleyo

6d. iyadi

Carpet Bags

I Portmanto (Zingxowana Zabahambi ezo)

Inqawa

Ingxowana zempahla Yentsapo Yesikolo

Izikafu

Amaqina enllobo zonke.

Ingubo Zangapantsi.

ITYALI ZOBOYA ZIQALA, 3s. 9d.

IKELEKO BROWN, 2d.

IKELEKO EMHLOPE, 2d.

GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes —Red Ochre—Cutlery, &c.—
for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

UKUBA lo Ugama lingase zantsi umiselwe ukuba nga Mteteleli we Marike
Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla
ebambayo nezinqwelo kulo msito wase Qonce. Ngoko ke ucela abahlolobake
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 ifu-
maneka kwasemva kwe fandesi. Ngoko ke yiza, xelela nezihlobo zaku 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 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.

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 ngenmizi yela Mamfengu neyalo lonke elipesheya kwe Nciba bamenywa ngentliziyo yonke ukuba baze bafake amagxalaba kulenkouzo.

WM. J. HACKER, Umongameli we Sarkiti.

KUBIWE E BALASE.

INKABI YEHASHE EGWANGQA, iminyaka isesiblanwini ubudala, inekolwana encikanecane, inebalana elingacacileyo lenxeba pezu kwengqina lokholo, lalinenxeba pantsi kwesikondo solwimi, kuko uboyana obumhlotskana emhlana

IMAZI EGWANGQA enekolwana encikanecane; ubudala limalunga nesitandathu seminyaka, umva ufut' uknkwanyela.

Ahlahle ngo May 18, 1886, etyebile kaku- lu omabini. Owaboniweyo mhlambi wabamba amasela luwo wobhatalwa nga

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 Gealeka inkabi engwevu eyomeleleyo, emanqina nesingci simnyama. Lityebile. Umshiso ngu J.K. (u K ngati ngu H). Li- bugqibile unbakabi. Imerikazi egwangqwa enekolo, inecoko, imalunga neminyaka emintandathu ubudala. Ine sanara kumlenze wase kohlo. Lamabasha ngaka Rev. ABRAM MABULA wase Fort Malan. Onamanakani alawo mabala makazise umninno nokuba ngu Rev. W. J. HACKER, wase Gcuwa.

Isaziso sebhunga lomzi No. 11.

IMARIKE YAKUSASA

UKUGUQULWA KWEXESHA.

KUYAZISWA kubo bonke ukuba kuqala kolo 1 OCTOBER (LWEZI) de kube nge 31 MARCH (M'BASA) 1887, Imarike kusasa yoqala ngo 6'30 de ibe iguqulwe ngesaziso se Bhunga.

W. DUNBAR, Umbhali-Micimbi.

Town Office, King William's Town, August 28th, 1886.

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona ma. Xabiso makulu

Ngoboya, Nezikumba Zenkomo, Nezebhookwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye isinto ezitengisayo. Kuledolopu yeyona ndlu ine Ngcawa Nengubo zokunxiba ezitshipu nayo yonke into.

KUBHUBHE.

MQANDA.—Kubhubhe Eguqgwala ngo 16 August, u CHARLOTTE intombi enci ka Thomas J. Mqanda wase Sauerville, Fort Peddie, ubudala bulishumi leminyaka. Ibine ntloko nokukhohlela. Kabikelwa izi- hlobo.

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

JAMES.—Kubhubhe, e Somerset East, ngolwesi-Ne, 19 August, intonkazi engu NOTASI JAMES (u JAMES okwangu VENA), obhubhe esiti uyagoduka sesingalili izihlobo nya ezulwini esiyakudla uyolo, Izihlobo mazamkele lombiko.

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

Banetamsanqa ababhubele eNkosini.

BONISANI.

AMAHASHE amabini alahleke ngo 4 June : (1) Imazi emfasa ende ; ibhalwe BD kwinyonga yase kunene. (2) Inkonzana empemvana, emanqina amhlope angasemva : itatuqwa, isibkena, indlebe zimaxhaka zibhkeke pambili. Ondilandiayo angatumela ku Mhleli we Mrs e Qonce.

ANDREW MTINTSO.

Ebhencuti (Shawbary)

Abazelweyo.

ROZANI.—E Idutywa, nge 9th August, 1886, Inkoaikazi ka PHILIP ROZANI, ibeleke intombi.

AMAGOSA "EMVO."

LIXESHA itunyelwe imali yonke. Amagosa elipepa acelwa ukuba ayitumele yonke ekuwo. Imali eyakufika yotunyelwelewa irisiti nge post yokuqala. Imali ye Mvo ingena ngo J. Tengo. Jabavu, P. O. Box 178, King William's Town. Ngawo la Amagosa, kwindawo angekamiselwa ayafunwa :—

Alice ... Aliwal North ... Rev. J. Msikinya Mr. Barkly East ... Adam Mpinda, Mr. J. Beaconsfield ... G. Kosani Bedford (Enyara) ... Mr. William Soekwa Bell, Tuku (Peddie) Mr. C. Mgudlandlu Bumshill ne Rabhula Mr. Jas Figilan Butterworth ne Ngqamakwe Mr. T. M. Ndwardwa Burghrsdorp ... Mr. P. Pigilan ... Cala ...

Clarkebury ... (Emgwali) ... Rev. B. S. Dlepu

Craddock ... Debe Nek ... Mr. Jas Nyanda

Dordrecht nase Mhlanga, ... Mr. Jas. Maqubela

East London ... Mr. Saul M. Msane

Edendale, Natal, ... Mr. Saul M. Msane

Emfundisweni ... Emampondweni

Endwana naku Seplan ... Mr. J. Zech. Tantsi

Engcobo ... Mr. Sam. B. Msutwana

Fort Beaufort ... Fort Peddie ... ne

Gcebula ... Mr. Jas Nyanda

Graaff-Reinet ... Mr. Jacob January

Graham's Town Heald Town ... Messrs. A. T. Bell

Herschel ... J. M. Gundwana

Horton nase Rura Rev. Boyce Mama

Idutywa ... Mr. Samuel Ndubela

Jansenville, ... Mr. J. W. Gawler

Kamastone ... Mr. M. M. Kosani

Keiskama Hoek ... Kimberley ...

(Edayimani) ... King W. Town ... Office Imvo Zabantsundu

Kokstad ... Kwesika Kama ...

Lady Frere naku Bengu ... Mr. D. T. Malasi

Lesseyton ... Mr. John W. Sondlo

Middelburg, ... Mr. Geo. Ngana

Monija (Ehusutu) Mouni Coke ne

Quggwala ... Mr. J. Tunyiswa

Molieno ... Mr. R. S. V. Williams

Mount Fletcher (Madadiel) ...

Mount Frere (kwa Bhaca) ...

Mtata nase Ooko- hveni ...

Mzimkulu, ... Rev. J. Househam

Neivtondale, Mpeko Rev. C. Mahlutshana

Oxkraal (Emta &c.) Peeltion ... Rev. W. B. Rubusana

Port Alfred ... Mr. Ernest Nquka

Port Elizabeth— (No. 1 District) Mr. J. S. Adams

(No. 2 District) Mr. P. Xiniwe

(No. 3 District) Mr. J. G. Qaba

Queen's Town ... F. W. Cross 4 Co.

Mr. Richard Nukuna

Qumbu ... Qumra nase Mpetu

Sauerville (Fort Peddie) ... Mr. T. J. Mqanda

Seymour ... Shawbury ...

(Ebhencuti) ... St. Mark's ...

(Idutywa) ... Mr. D. Dwanya

Somerset East ... TarkaStad ne Zuur-

fonteni ... Mr. I. Motaung

Toleni, ne Mpukane Mr. P. H. Pofftor, Ejojosi

Tsolo ... Mr. Maneli Mabandla

Tsomo ne Mbulu Mr. John Mahali

Uitenhage ... Rev. M. September

Willowvale (kwa Gatyana)

ABABUFUNAYO Ubugosa kwindawo ezingekabinawo mabatumele iziolo aabo kwangoku.

AKUNAKUMISELWA Igosa kwindawo enge. uabo abantu abasixenxe ubuncinane abatunyelwa Imvo.

Iveki..

TUMELANI (nonikwa irisiti) kwangoku yonke imali exasa ipapa nge Post Office Orders abangenazo nge stamps zepeni ezingengapantsi kwezimbini ku J. TENGO-JABAVU. P. O. Box, 178, King William's Town.

ABANTU abamele i Gcuwa, amaramente nabangengawo sibalatisa kwisaziso somfundisi u Rev. W. J. Hacker esibonakele kwakwi. veki egqitileyo. Leyo mbizo ifanele ukusa. tyelwa siso sonke isizwe sela Mamfengu.

UMTETO wokutintela ukuhamba kwenkomo kwiziqingata ezino manz' abomvu uguqulwe, ngoku zinokushexiswa xa umninno enze isifungo pambi kwemantyi mhlambi igosa lakwa Rulumente, sokuba azizange zihlanga. ne nenkomo ezihlweyo, zinenyanga yonke zimsulwa.

UBOYA busaya bunyuka emarkeni enkulu yase London e Ngilane.

KUSAND' ukushicilelwa isaziso kwiipepa lakomkulu Gazette Extraordinary sokuba bonke Abahlambeli ngoku bamelwe kayirola irafu elishumi lesheleli.

U BISHOP RICHARDS we Ramente yase Roma uyabuya ukwela e Ngilane.

AMABHULU asixenxe abeyokuzingela entla kwela Bablambeli abulewe. Bate abantu belo. zwe mabangazingeli. Asuka wona apika, alushiya usapo lwawo kwesika Khame. Ate xa aleleyo abhadwa onke kwasa efile.

U REV. J. D. DON ubehambele e Edendale e Natal ngo 21 August 1886, usibuke kunene eso sikolo sase Edendale. Ngoku kambe songanyelwe silnko apa u Rev. Theophilus Chubb Lord, B.A.

IPEPA eliyi Somerset East Advertiser litshonile, nesisicilelo salo sitengisile.

SIVA ukuba sasitunyelwa isaziso sokubhubha kwentombazana ka Mr. Robert Xola e Rini esingazanga sisibone tina, into eyafika- yolibali elide kunene elingabanga nakufa- kwa ngenxa yobuncikane bepepa.

IciKo elikulu lamaWesile u Rev. J. Smith-Spencer ubambele e Dayimani okweveki ezimbalwa.

UTYWALA ba Maxhosa ngoku bumana ukwelisa iziteto ezibi e Natal. Zonke ingozi ezizama ukwelisa zisukela kubo. Buyekeni makolwa ase Natal niyakupela zinduma.

NGOMHLA we 19 August e Edendale inko. sikazi ka Mfufu ihlabe ngemela inkosikazi ka Tofela amaxhaka asixenxe ebusweni; isi- zatu esibangele esosenzo asikavakali netyala alikaketwa.

U REV. H. P. PARKER unyulelwe ebu Bishopini base sazulwini se Africa esikundle- ni sika Bishop Hannington osand' ukubha- dwa.

U MR. ADMINISTRATOR SHIPPAARD i Ralaneli yela Bahlambeli e Buchuanaland umise umteto wokuba xa umntu ezeke isitembu makhabhatala irafu elishumi lesheleli ngo- mfazi ngamnye amzekileyo.

UTI u Xego-Dala.—“Asibonina ukuba sizizikhohlakali? Singatinya ukumbeka ngedi- nga umntu singalifezi idinga letu.”

APA ke u Xego-Dala uteta ngababantu bati mabatunyelwe Imvo babe bengazami nokuyitumela imali ongenakuhamba umse. benzi xa ingafikiyo.

INGXOWA yombona e Mgungundlovu ihamba kwi 3/ ne 3/6.

U Rev. John Walton, M.A., wabelwe kwi Mostyn-road. Circuit e London yingququte- la yabafundisi batna Wesile e Ngilane.

IHABILE e Natal isuka ku 1/ ise ku 4/ nge- kulu.

“UMHLALI we Mvo Zabantsundu kukade esisebenzela, kumzuzu ehlabi ukmosi eme- meza kungasatyelwa.”—Uthsho u Xego-Dala.

ISIKOLO sase Cedara sivulwe ngo 2 ka Ncwabakazi.

KWIMHLATI yezaziso kuko neze Singesi kwenzelwa abarwebi abamhlope nabalesa Isingesi kwabantsundu ukuze bakwazi ukuzi- yaleza impahla kwivenkile zabo o G. B. Christian & Co.

OMNYB nmbhaleli ubuza ukuba batinina nkutshata kabini abantu abatile esabavaka- lisa kulomhlali. Impendulo.—Isoka layili- bala ekaya incwadi (license) exela ukuba livunyelwe ukuba litshate, waye umtshato ungenakuba nguwo xa wenziwe ngapandle kwe “mvume.”

KUNYULO obeluse Dayimani siva ukuba amawetu atelele ku Mr. O'Leary. Singavu- ya sisive isizatu salonto kuba u O'Leary tina asivani naye xa sikangele ukawoti kwake e Palamente. Abalesi beta bosivumela abaziqwalaselayo indaba ze Palamente. Singavu- yama umzi wakuti ose Dayimani usicazele lonto.

LIGWETIWE ityala lomfazi owaye lahle umntwana e Edendale ngo May, ugweywelewe unyaka wamnye entolongweni esebenza umsebenzi wezibotshwa.

“BAPINA o Tand' Uhlanga, no Xas' Uhlanga, nobani bobani abakade bezidumisa ngo- kwabo ngamagama abo kwelipepa, nditi ba- yepina, mabavele namhlanje, bawakulule amatyala abo bawafeze amadinga.”—Amazwi ka Xego-Dala

KUKO inkazana ebiquashwe e Howick e Natal ngo August 16, 1886. Kute ekupeleni kwe nyanga yabiza imali yayo. Yagoduga inga. xelanga. Inkosi yayo yayimangalela. Iko- nxwe intuku ezilishumi elinantatu entolongweni. Zilumkeleni ke baqeshwa.

I ALMANAKYonyaka ozayo iyakuqala ukulungiselelwa kulenyanga izayo ukuze ibe libhaso le Kresmesi kubamkeli be Mvo abangenzakwelitshi, yena ongaqibanga ukhulau- la maza ahlahle ngokuncama i Ngati iyaku. bantle ngepezu kwale.

IMANTYI yase Sidutyini u Mr. Sweeney itshintshana neyase Mzimvubu u Mr. Whindus. EyakwaTsolo u Capt. Hook utshi. ntshana neyase Mzimkulu a Capt. O'Connor.

U MR. E. HANNIE wase Port St. John's, Emzimvubu usdeleni elwandle ukubuya e Ngilane apo ebefunda kona.

INCWADI evela e Mzimkulu isibikela uku. bhuhba kuka Mr. Daman Hlongwana obeke engumfundisi e Natal, none zihlobo ezininzi kwelilizwe. Ubengumxhasi omkulu we Mvo, wangena kwamhla lasekwa elipepa. Sila- hlekitwe ngenxa yokubhubha kwake.

sisetyenzelwa ngedinga esilimisileyo—singa- tinina ukudla amandla omnye, sibuye sidle nomvuzo wake—asingawo maxokina ngalo ndawo, asingawo maselana kanjalo? Ndibu- za ndidanile.—Uthsho u Xego-Dala.”

AMA Rashiya aya ewandisa ngakumbi umda wawo kwelama Afgani ngase India apantsi kwama Ngesi, asafumane akangela ngamehlo ama Ngesi.

INGQAKAQA iyasetyenzwa ngu Dr. Johnson Emtata, kuko indawo esezibolile yiyo e Mqanduli nakwa Bomvana.

U JOHN HONEY wase Kapa nxabene nomfazi wake waselemxabela ngezonjana entloko waqulula pantsi, kungene umkwekaci ngokuya isikalo, waselemknimbula naye kwa- sentloko hele waqengga, izidumbu zazibini ngaxesha 'nye. Uye wintdlu alala kuyo watata isikele wazinqamla umqala ngaso. Alike amadindala sekulele iziqungqaluzo ezitatu pofu besapefumla bonke

SIYAVUYA ukubona ukuba kumadoda ebala letu apa e Qonce sekuko nakwaziyo nkubha. la amagama amakulu la aba pezu kweminyaka ngo yevenkile.

LITI ipepa lase Komani kuko isikukukazi esite sisakafelwa ngamantsontsho aso saya kulala pezu kwemi bundlwana yenjana, wati akufun' ukuza unina kwa xomana wada wancama.

LAMADODA asitoba acola imali eninzi spa e Qonce nte u Mtshutshisi. Matyala wamokulu- lu makakululwe. Axamlile. Yona lemali seti sesandlue unotshe eke wahlukana nayo Umlungu.

I JAJI iyakuteta kwezi udawo :—E Nyara, 3rd September. E Bhofo, 6th September. E Qonce, 9th September. E Monti, 16th September. E Komani, 20th September. E Doloro, 27th September. E Alvani, 30th September. E Bekesdorp, 4th October. E Kolosbelere, 7th October. E Kaladokwe, 11th October. E Somarseti, 14th October. E Tinara, 16th October. E Rafu, 19th Oc- tober. E Bhayi, 23rd October.

IKEPU lisemhlope ezitabeni zeli pezulu.

NGOLWESI Tatu lweveki egqitileyo u No- leta udlwe iponti ezintlanu yi Mantyi yase Bhofo ngokutengisa utywala bama Xhosa engena pepa lemumelo. Kade sixela sisiti mabuyekwe utywala!

ATI Amangesi i golide iboniwe nase Ngqushwa. Nakugcina madoda xasukuba nisebenza imisebenzi embiyawo kubonakala ukuba lonke elilizwe liyi golide.

KUKO abantu abadla ngokuririza nokukwina besakubona kwelipepa izinto ezibhalwe ngabantu abazimilo zinganelisiyo. Tina ngati akulungile ukuzingwaba italente ze- nye indoda ngakuba ayanelisi ngasimilo. Noko sitshoyo asiwateleli.

U MR. J.M. MAGIDIGIDI wamfumana udawo wabayemfuna ngesaziso kwelipepa.

USAPO lwama Ngesi lunye nolwama Xhosa ngoku, kutshwya nentwana ezincinane unga- fika sekudwelewe nenqawa. Lupawu lwalama- maxesha sikuwo.

“MANDITI ke elokugqibela ngokufutshane lingasipuluki elilungelo le-“Mvo” lisipu- lukile kwapela asisayikuze sibuye silifuma- ne.”—Ukubona kuka Xego.Dala nge Mvo.

KUXABENE amadoda amabini kwa Brown, lee emqombotini, bavavula, enye yatiwa hlubi amazinyo amane nge mbokotwe, nqile ekosi ngomnquma. Yekani utywala.

Imvo Zabantsundu

NGOLWESI-TATU, SEPT. 1, 1886.

BUPANTSISI bexa- kulu bezilimo ngo-

ku bubonwa nangum- ntwana. Etnzimkulu ingxowa yo- mbona ilahlwa nje ze. Uti umbha- lile wetu okwelo abarwebi abavumi kumrolela imali umbona ngapandle kokuba abe umntu uzakutata impa- hla evenkileni, nokuze barole ishe- leni ezimbini ngengxowa. Kwe- lizwe inye indoda ekurolela imali ukutya, naleyo mali yindaliso qa ngengxowa. Kunzima kunene ebantwini ngaloxha, ngokukodwa kuba akubonakali temba lokunyuka kwamanani kwangoku. Ngeneno kancinane kwelo kufun' ukubako umnyinyiva wokunyuka kwamaxa- biso, kuba Emtata ngeveki egqiti- leyo ingxowa ibihamba esihlanwini shehleni. Ikwalelo nani nalapa e Qonce, e Monti, e Komani, e Rini nase Tinara. Kulo lonke ngoku kubonakala ukuba amaxabiso ayali- ngana. Kufike ke kuvele lombuzo, kuza kutiwanina? Lombuzo uba- finge kakulu abantu abantsundu, kuba bona into yabo ngumbona na- mazimba kupela. Ewe, wona ama- xabiso apantsi, asilotyala labarwebi ke elo nakuba wona amawetu siwa- qonda ukuba acinga ukuti kwenzima ngabarwebi. Imbangi yoku nga- maxabiso asezi markeni, ngoku nje zizele ngumbona namazimba. Esisimo akuso amawetu siyaku- wafundisa isifundo esilungileyo. Elilanga ligqitileyoliwafundise ama-

wetu ukuba alime kwasentloko ka- njako ahme kanobom, ayiyeka leya mfeketo yokuti qwete-qwete ibalana ati umntu ulmile njengeliya xa bekulinywa ngegaba. Namhla ke obubupantsi bamaxabiso bofundisa inkoliso yamawetu ukuba mabanga- limi umbona namazimba odwa, ze kuti ngenyanga ezisitoba ufike be- mana ukuqengqeka ngeziso ezizimu- tweni bengansebenzi. Xa kungange- lwe kwi Almanak yetu akuko noko inye inyanga engenanto ihlwayelwa- yo. Siyavuya ukuba inxenye ya- mawetu e pesheya kwe Nciba na- kwelilizwe izinyamekele kakulu izi- tyalo ze tweni zase kaya sekuko intlazana ezibukekayo pambi kwe- zindlu zawo nonyaka nje ngokwala- tiswa yi Almanak. Abantu abaye- nzileyo lonto bayazifeza ingxake- kwana zabo ezinjenge rafu nezewe- nkile ngokutengisa irasi nemifuno nemboty, kuba iti xa enye into ingalunganga kanti yolungu enye. Yilonto ke esibangela ukuba siti kwamawetu gcina ipuluwa apo usindo lukona kusakufika amaxesha anzi- ma njengala sikuwo.

Amanqaku.

Kwi Ramenente yase Tshatshi eyonga- nyolwe e Mzimvubu kuko idumdum lo- kuba u Rev. J. Oxley Oxland (U Osi- landa) wamkele indawo yokuba umfu- ndisi kwelipezu e Pretoria, usele Kwalele ukunduluka eMampondweni apo ebeko- na. Kuvakala ukuba Amangesi elo iwa- kataza kakulu lonto kuba owawo umngwe- no nomyolelo womfi u Archdeacon Button ngowokuba aze atabate indawo yomfi lowo u Archdeacon. Ngati ne Bishop yayide yavuma, kodwa yabuya yaguquka kwesositombiso ukuze kuvuke oludush- she nje olubangele ukuba igamale Bishop u Dr. Callaway licakulelwe perulu, kangangokuba nokukupuma kwayo ebu Bishopini ngati kususela kulonto. Bona abantu abakavumi ukugoba nangoku, inxenye iti iyakwenza yonke imigudu enayo yokuwucita umsebenzi we Lizwi ukuba Umsil Osilandaka akafakwanga. Ku- suke endaweni yoku pulupulwa kwezo ntsongelozabo kwatsityiswa wabelwa ndaweni yimbi.

EYONA nteto ityebileyo ngalencwadi iyi Grammar yesi Xhosa ka Mr. Craw- shaw siyifumana kwipepa lase Kapa i Argus, liti: —“Amangesi amani- nzi kwelilizwe Isixhosa asifunda esezantsip- aze asitete kakuhle, kanti akazi nento ngokusekwa kwamazwi ne- nteto. Kanjako kubo into eninzi yama- nye ati xa alinga ukusifunda Isixhosa ayaye asilahl- kuba kungeko nto iwako- kelayo newalatisa indlela. Siyavuya ke ukuya epepeni elaleswa e Qonce kwintla- nganiso yabafundisi ukuba u Mr. Craw- shaw wase Lovedale usand' ukubhalwa incwadi enjalo ezakubehle ishicilelwe. Siva kusitwina itabate indawo ezizintloko entetweni yesi Xhosa yaza yamana izive- lisa ngokuzivelisa kumfundisi izicaza izi- nyanzela ngokwenza imilinganiselo. Inte- to icazululwe ngokunzulu, atiyilwa nama- zwi ngamanye, yonk' into epakati yaxelwa kwasekuqaleni. Lonke ulungiselelo luve- lelwe lomtu oqalayo. Ukwenziwa kwayo ilungiselelwe nabanesiqanaku e Si- ngesi, eyakuba luncedo kubo.”

Kunganjanina Kusiyiwa e Kapa ?

IV NGE RAUFU YBNDELEA.—ROAD RATES. Le yenye yezintokufuneka uboniaene ngaso umzi, kuba kuko indawo endifike ndizi pau- le mna kuyo lerafu kubonakala ukuba sizaku- yirola. (1) Asina Tayittle, singabampahla, na aihlala zisentloko ; ngako oko ke akubo. nakali ukuba singabatala imali yokusetye- nzwa kwendlela esingaziyo ukuba sohlalana kona knleyo mimandla inezondele. (2) Asi- nazwi lanto kwi Divisional Councils apo kocitwa kona ezimali, ngako ke asinako ukungena ngerafu. (3) Anditina u Rulumente ngalonyaka nbeppanga inkomo zeta kunye nokatya wada kwabanye abantu (ngenxa yoknswela kwabo) wapanga ama- g

ngu Ruluneli e Centuli, ndaza kuwo ndafu. mana kusitiwa: " Onke amatyala apakati kwa Batembu ayakutetwa, agwetywe zi. nkoi zabo; ngapandle kwamatyala okuba. lala, nawezipitipi pakati kwa Batembu nesinye izizwe." Nakuba ngoku ndiwutaho ngenloko lomnqopiso, ndiyatamba ukuba ndiwuxela njengoko unjalo, ukuba ngaba ndiposile bonceda bayalate imposiso abahlobo abanjengo Mr. Tile He! ekubeni kunjalo ke ziyawateta ziwagqibe na amatyala inkosi zase Batenjini ? Ukuba akunjalo ngasizatu sini ? Asikuko kudlelwa indlala oko ? Ukugqibhelana kwam nemicimbi yelo lakwa Tba ndandibona nemicimbi engento yanto ebe ifanelye kukugqitywa emakaya isiya komantyi ababesuka bayitete, bayigwebe bengazikatazanga ngokubuzwa ukuba ike yasiwa na ezinkosini, yaza yatinina. Kweli linganeno kwela Batembu—Fingoland—kwaka kwixesha eliqitileyo kwenziwa into endibe ndiyibuka kakulu le . yaysenziwa ngumhlobo wezizwe ezintsundu u Captain Blyth—indoda ebulungisa bunga. soze bulityalwe ngama Afrika enene—yoku-wateta amatyala kunye nenkosi zeta. Yayintle lonto nkna ingaba isenziwa ; ndingati kuni mawetu apesheya kwe Nciba iyatata —vuya.

Kweli lase Koloni ezinye zisawateta, zisavunyelwa pofu ngumteto (njengoko kunjalo kwezi zase Ngqushwa) kodwa ke abantu bakowetu bazicekisa inkosi zohlobo lwabo ngokusitukutezi nangokudanisaayo. Uninzi lwabantu abanmanyama selusiti lwakuba nomcinjana ongatetwayo lubaleke luye kupangelana ngamagqweta. A ! Lishwa! Usifa. nde nganina kangaka!! Umntu ongaqelileyo ukubako kwinkundla zenkosi zetu angade ati ingabi amatyala awalngniswa zinkosi kanti hai, sikwa sesisibelegu shilele umntu ontundu ongati naxa utenga into yake umntu wakuti, pofu uyitenga kühle, umve ekala ngeliti " sendixolele ukuba ndiye kudliwa ngumntu omhlope kanye kunokuba ndidliye yenye into emnyama." Hi, Au! okuke u Rulumeni angekuncedi kuba ilishwa lokucekisa lisisipete; into kodwa endiyitetyayo yile: pambi kokuba ityala litetwe yimantyi mayike ibnze ukuba liyile na enkosini, yaza yatinina yona ngalo. Ngezvi elinye ndingasendisiti makungabiko tyala lamnt' untundu litetwayo inkosi yake ingeko, ekuye kubuzwe kuyo, nangesigwebo sayo nangezizatu zezo sigwebo. Hai ubumndani obe buyaknviwa ndim ngabanjini ukuba imantyi bezingawintayo amatyala etu ku nyne nobawo betu inkosi. (c) Zingama *pollsa*. Oku ndikntiye kangangohlobo lokuba ndisuke nditi ndakucinga ngako ndive umzimba wam wonke ududuma ushushu ngenxa yomsindo. Intoni! Inkosi ibe nguntammani! Hai into imbi. Untammani ndimtyile nongumntu omnyama, kangakanina ke oyinkosi entammana usapo lwakowabo, olu abefanale ukulufela. Oka Mabantla ekutshiwe nje ekwamkeleni imali ka Rulumeni—kuba kona ebukosini akasozwe akutshwe ngoku De Wet abaliwaka—usuke wazonela ngendaba ngumtandi welizwe lakowabo. Namhla ke umi engumzekelo woku. fela amalungelo omzi wakowabo ontundu -simbonga ngoknyne ngaloxa; kodwa ke utu akubanjabo azamtammana ezinye inkosi zafuna amagama ngame ? Ityala laka nanamhla asilazi tina mzi untundu selingaba laziwa ngontammani abo. Pofu ke xa kululo sizisongo ni izandlisenzida oSikulume ? Unani lomcimbi wakuke utatwe ngamadoda omzi wase Afrika ?

(I)NGENKOBI EZISEBUNZIMENI.

Kudala abantwana benkosi besebunzimeni bokusebenza ngepeki nomhlakulo yonke le mihla e Kapa, lixesha eli lokuba mababe bayavelwa ngama Afrika. Asikuko nokuba ude washiya wanceda umfundisi u Rubusana ngokuwmbeka pambi komzi lomcimbi. Sendike ndambhalela incwadi etakazelayo, endite kuye esisicelo ateta ngaso asifanelye ukuya e Palamente, kulo Le Roex, Theron, no Venter—knba yona i Palamente, ngenxa yalamadoda, sendiyincamile — koko mna ndibona ukuba esisicelo sohlanga sokutanda. zela amatshawe besifanelye ukuya ku Mhle-kazi u Sir Hercules Robinson. Bekunganjani na xa ke naso eifunjatise amadoda abengati ake axoxe nangawo wonke lomcimbi wobukosi betu ?

UMQAMELO.

Konke ke oku ndikutetayo kubekia kwindawo yoknba makwenziwe u Manyano olutle sili zizwe ezintsundu, luze lube lololmanyano (Union) olungati lutumele amadoda e Kapa, ukuba oko kukolekile kulo. Nakuba lendawo ndiyibhekisa kumzi wonke, ndiqamele kambe pezu ko " *Manyano Ngefundo*" pezu kwe " *Mbumba Yamanyama*," pezu ko " *Kwentlangano ya Batembu*," pezu ko " *Manyano Lwabantsundu* " Engqushwa, napezu kwezinye intlanganis zoluhlobo ezi. koyo kwindawo ngendawo endizela ngokubekileyo ukuba zindinyamezele xa ndisiti bekunganjani zite zona zaka zabhalelana ngalendawo yaza yayileyo yatumela abantu abatile—Delegates—kwintlanganis ebngati ibeko kwindawo epakati kuke kuxoxwe ngalomcimbi wolu manyano nditeta ngalo, kuba ukusinda kwetu (ndikangele) kupezu kwalo. Kambe kuwe " *Manyano Ngefundo* " singati siqamele ngawe, bonisa usapo indlela. " Ize nibe yimbumba—Union ! Watsho umfo ka Caba ogama lingasozwe life kumabali elilizwe " " *Umanyano lungamanda* " utsho owase Mangesini. Manyanani, nibe banye ke mzi wakowetu, eli lixesha lokuba silwele amalungelo etu, asilindele kuwalwela ngazikali, bake balinga abetu boyiswa, ake alinga amagora angu Maqoma, o Mhalla, o Matebe-se, o Anta, o Kiva, no Pato akwawalungela nati akungesilungeli, asinazo nembongi ezifana no Mantsona; kodwa singalwa nge *peni ne inki*, babonge oW.W.G., o Hadi, nembongi eku " *Merriman Towers* kude kutsitse into. Itinina impi yapesheya kwe Nciba ngalomcimbi ? Yimpi enamadoda into zo Bikitsha—inkosi ebete yabubungcwelisa bomzi wakowetu. Ndikwaqoshelisa ngeliti ndiqamele kwangani Sigenu, Mphala, Zwedala, Pelem, Bikitsha, Jabavn, Mhalla, Tele, Hadi, Gqoba, Mazamisa, Kalipa, Renqe, wnbonseni umntu indlela uhambe ukuze we-nze intlanganis oyaknti kuyo nke uxoxe nangendawo yokuba " kunganjanina kuke kuyiwe e Kapa." Salani mzi.

RICHARD KAWA,

Egcebula, Fori Peddie, 25 August 1886.

Impawana.

"Ugangatele wase manyangeni "uti " Noko kubonakala kum Mr. Editor ngoku lento yokupikisana ngamazwi ngeniyiye-ka mhlambi manditi mayipele kuba kukangeleka kakubana ukuti opete ipepa amana esiti: Andiyazi, andazi, andilazi, aze ati xa ati ufuna ukufunisela akutsho kwinto ekude le. Bendiba lonke elixesha umhlobo wetu lowo i Editor ye *Sigidimi* izidlisa umfuno, ngokumana isiti amazwi atetwayo apa e *Mveni* ayiwazi, ite kodwa yakudibanisa umbhelebehe nombeleso ndasuka ndeva sendisiti: Wabetu, kunyanisiwe ukutiwa intamb' emfutshane ayibopi. Indawoyokuba kuko abone inteto asiyizi nyaniso. Umtembu uti Kena; Umxhosa uti Ngena. Nguwupike owone inteto kuba kaloku Umtembu aka konzanga kum Xhosa, Nomxhosa kum Tembu. Enye into akuko mntu wayengu NTU wazala O Xhosa nabanye. Elogama livela nje enganganeni yomntu, ukuba wayeko ingaba ngu Adam inyange."

Ufumana eziqokeza intloko yena umbhaleli wetu ngokwalatisa umhlobo wetu wase *Sigidimi*. Lowo " Andazi, andiyazi, andilazi " asinguye wanamhla. Tina masikuxelele mhlope, mntakabawa, sesimncamile umzalwana lowo ka "Andazi andilazi," oti esitsho abe esiti nguye okugqibileyo konke ukwazi. Kule ofisi sesine ngobozana esizigcina kuyo zonke inteto esingena kwenza nto ngazo njengezi nteto zezizwe Ezintsundu zeti Qwa nezi Mbo njalo njalo ezimana ukuxoxwa ngumhlobo wetu wase *Sigidimi*. Longobothi ibhalwe ngeligama lokukumshwa. GOOBERIAN, ukukumbuzwa wonke owa-le ofisi ukuba yingobozeni yenteto esesizincamile. Unyanisile, " Gangelele " ukuti " Intambo emfutshane ayibopi."

Umbhaleli ose Gqume ubhekisa kuti wenjenje:—"Uti kuko uloliwe wase Batisi-owatsha impahla, kanti aziko izinto ezinjalo apa, akuko lolive wase Batisi, ngowase Rini nase Cawa kupela, asimazi tina owase Batisi. Qonda into oyenzayo . asinako ukubhalela into esingayiqondiyokulamapepa. ***

Singa singamqondisa umbhaleli wetu ukuba i Cawa ikwisiqingata sase Bhatisi, nalowo lolive usuka e Cawa usinga e Rini umele i Bhatisi, ngokoke ngati inteto yake ufumane wayikecelela engawakangelanga onke amacala aleyo ngxelo.

Ingxoxo yotywala ba Maxhosa isawoyisa umntu ne Bamente. Besisiba ama Wesile aboyisile, kanti akubanjalo. I Ramente zawo ezise ma Bekesdorp nase Mzimkulu nase Lusutu zitya " itletsane." Zeyele ngelomkono kuyo, ziti kumtya asububo tywala. Isiqamo ke ngoku kuqatshulwa ingongoma umhla nezolo. **

Kuko into engum mangaliso kwesizwe sika Kama. Ngabantu abangenanto zendaba zalentlalo yase Mangesini ezivakaliswa ngamapepa. Kodwa onke Amagqungukwebe angekona ekaya ayawabataba amapepa endaba. Sinabamkeli be *Mvo Zabantsundu* base Magqungukwebeni e Batenjini, kwela Mamfeng, e Dayimani, e Bhayi, e Bini, nase Tsitisa, kodaya ekaya akutsitsi nto. Uti u Mgqunukwabe akushenxa e kaya afane nomntu oqelayo ukulibona ilanga obekade ewalelwe ebumnyameni abengabuboni yena. **

Lomsebenzi wokuhamba nenqwelo nelishwa, kuba bambalwa abantu abangayityiyo indloloti kwabakuwo. Tina bantu balapa edolopini sesinqungukile saruquka impela ngamavunja-vunjana esiweswa kubantu abesingawafindele kubo. Mabasesinde abazalwana bangezi kule ofisi ye *Mvo* sebezite tshwe intungo. Sirazuka izibindi ngabantu ebesezilaza ezirame-nteni kanti *hanamavuyusha*

U Mr. Tutu usicela ukuba singeniselomtantando ongholanga Panmure, East London East, August 30th 1886.—MNUM-zetu Mhleli we *Mvo Zabantsundu*, asikuko nokuba ndinosizi ukukukataza ngalantetwana yam isiqwala, ndiyatamba ukuba andiyikukukataza kuti noko. Kuko ingxoxo entle kwelipepa lokugqibela lika August 25, 1886. Nditu kuni makowetu akuko lungelo umntu ayakulinkwa ngomnye umntu, ngapandle kweli nilinkwa ngu Queen Victoria, ongunina wabantu abantsundu. Ati, yoyikani u Tixo, nizitobe pambi kwake ngokungcangazela. Kukuye yedwa ekuvela amalungelo kumntu wonke opantsi kwelanga. Kangela le Nkosazana ayiyikuhlala efizweni apa kude kube ngunapakade nolaula kwelanga. Eyakuza emva kwake uyakulaula ngolwaka mhlambi akayi kunondla njengaye. Kangela ukuba niyamfulutela Umdlali wenu naye uyakunifutela, nihlale elusizini, nifele elusizini, Niyazi ukuba obawo betu ebuhedenini babo bebenukwa imishongo neminyanya, bati kumntu *omikwa* mibi akuhlulwa ngamashwa bati, ulahlilwe yiminyanya. Bekungeko nyanya wumbi ngulo Tixo nifunanjatiswa yi Queen of England nimpalazayo. Nalo ilungelo lomntu—utulamo, noluvo.

Yehova! Tixo ohlelyo owadala izulu nomhlaba, le Nkosazana u Victoria osisicakakazi sako esinyamisekileyo, ubumtumelennina kwesiziqiti sase Afrika apa, nale Vangeli yendaba ezilungileyo zosindiso lwabantu bonke, nale Krusi ye Mvana eyabingwayo ukuba ibe sizizi sezizwe zonke : kanti nje pofu akuna kuwutamsangelisa umsebenzi wake ? Uti angakona umntu ongamana ukulima umhlaba iminyaka le yonke engavelisintu okusuka egalwela umgquba ungelvelisintu. Akangewushiyi na acinge ukuba uqalekisiwe lomhlaba.—Izicaka zako ezipantei kokulaula kwako zidandnluka imihla yonke pakati koluhlanga lwezilwize, aluwa noko.—Ulushiye njenge sicakati seganda lentaka elingaqanduselwanga na ? Yinkohlakulo nina le ngenxa knyixolela, usuke wazifihlanje kwabantu ? Yiba nofele pezu kwetu; zityile Malusi olungileyo, zityile sikubone, ms' ukusiqumbela kude kude ngunapakade. Singumsebenzi wezandla zako; makungabi kuti, makube ngenxa yegazi le Mvana eyabingwayo ngenxa yezono zalo lonke ilizwe, ekungayo uluntu lwadalwayo nje ekungayo lukonje, engu Yesu Kristu Umlamli.—MICHAEL TUTU.

" HAPPY is the country that has no history," as the school-boy said on being flogged the third time for not knowing who was Henry VI.'s wife.

AMAFAHA ASE KOBUSI.

[NGUMBHALI WAYO.]

11 August 1886. Intlanganiso yonotenga, yenyanga zonke. Kulusizi kum ukuba ndibonakali- se amagama ambalwa amalauko kodwa ngenxene yomteto wentlanganiso ndinya- nzelekile ukuba ndiwabonakalise, nakuba isininzi samalung sesihamba ngemitsi sisukelana nomqomboti, kwimizwi ngemi- zi akasakatali yintlanganiso. Amalungu ayeko ngo Messrs. J. Dle- ngezele, Chairman, J.S. Lokwe, Secretary, J. Mtyapi, Mabuya, M. Mabuya, D. Ma- buya, J. Maguga. u Mr. Dlengezele uvelise indawo yoku- ba makwenziwe isicelo ku Rulumente sokuba saziswe onke amafandesi, (empa- hla chambayo) inkomo negusha namaha- she &c. kunye nemihlaba esikuba itengi- sa kwanempahla esikuba itengisa ezikiti ngokupelelwa lixesha watsho ke wati oko makucelwe ku Bulumente nge *Mvo Zabantsundu*, ukuze zonke ezonto nati sizivi- swe nge *Mvo*, oko kukuti sicelale ilungelo *Imvo Zabantsundu* ukuba sazisize zonke izaziso zakwa Bulumente. Kwavunye- lwana. [Sibhaleleni ku Hon. J. Tduhope, Cape Town, isicelo senu madda kokona sodubula entweni.—EDITOR *Imvo*.]

Ezababhaleli.

ISELWA LASE MZINI.

Kwi *Mvo* ze 26 May, 1886, ndafumana isimanga sezimanga ukuba umzi wase Tsomo ubune ntlanganiso Yenkosi Nezibonda naba Bwabi abalangaze- lela umfo ongabamelayo e Palamente omele ipesheya Kwenciba. Mna mfo olo- luvo lwaqala kuye nyakamnye kute ngalonyaka ukuqala kwawo, wayitina unkos' mongameli lonto. Kute kwano- nyaka yakungena i Palamente ndakuya amalanganiso kamongameli Upington akuti omnyama umntu makabe nama- kulu amahlanu eponti (500) abazabung- nyuli lungu le Palamente, ndabona ukuba isengelwa kwelivuzayo itunga. Ati umntu omhlope yena angangumnyuli lungu nokuba ulingenwe yi £25 omnyama woba ne £500 ukuze abengumnyuli lungu. Ndati mna lento ifanele ukuka- ngelwa. Umzi wakowetu wase Tsomo ubungafanele kuzibandakanya narbarwe- bi kanye; setuka tina lakuti inene eli- ngu Upington ilungu lapesheya kwe Nciba lingalinye sakukangela Umzimku- lu apo ukona silapanje sabona ukuba si- ngaba sinikwa inkloko yembila ilitambo. Kaloku impi yakowetu seyibuye yaliba- la msinya pi; abarwebi ngebati okuya kwatiwa imali mabayinike ku Government yevenkile, bati hai izza sazinikwa zezinkosi, basuka bavuya kuba bebeca- puka ukurafela tina. Umzi wakowetu uyalibala msinya nakanjalo abarwebi baqala nyakamnye bentlanganiso zabo, ngapandle kwetu befuna ukucandelwa wada wapants' ukuzekana u Rulumente singazi tina.

Banimihlaba beningafanele ukufu- mana nizepeke ngokwenu, nanamhla bafuna elabo ilungelo ngati nihlangene nje nabo. Ummeli Palamente yinto elu- ngileyo, kodwa ke manikangele okuya abarwebi babefuna ukucandelwa, banazi- sana? Asiyonantona indulule olucando niteta ngalo ngoku, ezivenkile zizo ati ama- doda akowenu acingayo abona ukuba lomhlaba uyeyuka narbarwebi; cingani mzi wakowetu. Angamane wona amadoda okumela ipesheya kwe Neiba, ningazifaki ngenwele zenu elangatyeni ningaqondi, akuko nkwali ipandela enye epandel' enye yenamatole; yinyaniso yenteto yoma- okulu leyo umlungu uyazipandela. Ndi- ngadana ukuba u Mr. W. M.J. Dema ubeko kulontlanganiso no Mr; Gcingca, noko andingemangaliswa ngumzi wonke wapesheya kwe Tsomo; ngabantu abati nge- inye ixesha baye bebaleka entweni yoku- batoba, baxele igusha ibulawa ngamhlo futi. Abanazo ngokwabo intloko, noko ngati ngabantu abakulele emlu- ngwinjine ubaqonde amehlo abo sebe- ngwala ngenkloko, kanti umlungu use- ngela kwelake iselwa; uti wena liyavu- twa ubone sekutulula yena ezitululela. Masifune umntu osimelayo e Palamente, musani ukucanda umhlaba ncoitakala, uze ukangele ezombisi zotywa kulipina iselwa.

TSHONELA NKEWUNDINI.

Transkei, 3 June 1886

ABALIMI NA BARWEBI.

E-MARKENI.

UBOYA.

Buya tengwa kunene uboya. Kumsito wayi solo bahambe kulamaxabiso :—Ibhali lobuhlanjisisiweyo 8d, amabhali amahlau e grisi 6d ngeponti; amabhali amabini obu- rabaxa nobumnyama 3d ngeponti.

E QONCE (August 31) Irasi eluhlala, 1/1 to 1/3 ngeku lu hlabile, 1/3 to 2/6 ngeku Itapile, 2/6 to 5/ ngengxowa Umbona, 1/6 to 2/1 ngeku Amazimba, 2/ ngeku Imbotyi, 4/6 to 5/3 ngeku Ingqolowa, 3/ ngeku lu

NATIVE OPINION

WEDNESDAY, SEPT. 1, 1886.

DEPRECIATION

in the price of agricultural produce is apparent to the children in the streets. At Umzimkulu a sack of mealies goes for a mere song. An enlightened correspondent at this place states that Traders refuse to buy mealies except in exchange for goods, and then they will only allow 2s. worth for a bag. One man only about

the paltry sum of 1s. 6d. per muid. Of course, under the circumstances it is exceedingly hard for the people, and the worst of it is there seems little or no likelihood at present of a change for the better.

Coming nearer still the prices may be said to be better only in degree. At Umtata by last advices mealies, per bag, were going at 5s.; and at King William's Town, East London, Queen's Town, Graham's Town, and Uitenhage the price is about the same. Indeed, things are about the same throughout the country.

The question, then, which presses for solution is—What is to be done ? In the special case of natives to whom mealies and millet are the staple commodities the question is more urgent. That the prices of these articles of production are low is no fault of the Traders, as our people often lead themselves to think. The trite maxim in economical science that the demand commands the supply, has to do with the present state of the market. The market is hopelessly glutted with mealies and millet.

From this condition of things we hope our people will learn a salutary lesson. It has been the silver lining of the great drought and want that the natives learnt to sow early and on a scale much larger than they did formerly. We trust the bitter lesson will not soon be lost upon them. It appears to us that the lesson that has to be learnt from the present depressed prices in one class, at least, of agricultural produce is, that the natives should not rest satisfied with cultivating maize and millet only and remain in virtual idleness during the nine months of the year during which this crop cannot be sown. As may be seen from our Kafir sheet almanack for the present year there is scarcely a month during which something may not be sown. We rejoice to hear that many natives in the Transkei and in the Colony have closely studied the gardener's calendar in that almanack, and are now gratified to see green crops round their homes which they previously never dreamt that they could raise about this time of the year. The people who have taken this course are able to dispose of vegetables and green barley, and they thus succeed in meeting their taxes and other demands upon them. Wheat, oats, and beans should be more largely cultivated by the natives. Again it often happens that while one- crop may fail, the other may flourish. We should, therefore, strongly urge upon the people to look to the plough yet more for salvation from depressions of this description.

Editorial Notes.

It is rumoured throughout the diocese of St. John's that the Bev. J. Oxley Oxland has accepted a ministerial appointment at Pretoria, and is about taking his departure from the neighbourhood of the late scene of his labours (Pondoland) almost immediately. The Europeans are, we understand, highly incensed that their wishes, and the dying wish of the late Ven. Archdeacon Button, are thus frustrated, Archdeacon Button expressed a hope and, we believe, secured the Bishop's promise that Mr. Oxland should be installed as his successor; but eventually the Bishop saw fit to change his mind, and hence a storm arose in which Dr. Callaway has been execrated pretty freely, so much so that it seems as though his resignation is the result. The people, we learn, are firm, and some go so far as to declare they will do their utmost to smash the Mission unless Mr. Oxland is installed. However, it remains to be seen what will become of their threat now that the object of their desire is slipping away.

ABOUT the fullest notice of Mr. Crawshaw's Kafir Grammar now in the press is the following, culled from the *Cape Argus*, which we had not before us when we referred to the book in a former issue:—" Many Europeans in this colony learned Kafir as children, and speak it well, but know nothing of its grammar or construction. Many others commence to learn Kafir, but soon get discouraged, and give up the attempt, chiefly because no book has yet been written to guide their efforts, and to explain and smooth over the unavoidable difficulties which beset a beginner. We are, however, pleased to learn from a paper read at the Missionary Conference lately held in King William's Town, that Mr. Craw- shaw, of Lovedale, has just finished writing such a book, and that it will soon be published. It consists, we understand, of the main points of Kafir grammar, introduced to the student's notice one by one, and explained and enforced by carefully graduated exercises. There is also

a minute analysis of each sentence given in the exercises and a key; vocabularies, a dictionary of the words used, and a full table of contents. Every help is provided for the learner, instead of his being thrown entirely on his own resources. Throughout the whole book there has been carefully kept in view the case of native young men, possessing a fair knowledge of English, and wishing to learn something of the grammar and construction of their own tongue."

A PARAGRAPH is going the rounrfe of the paper that Mr. Shippard, the Administrator of Bechuanaland, has inaugurated a novel check upon polygamy in the territory under Iris jurisdiction. It is stated that he intends to tax the wives at the rate of ten shillings a head. As many of the Natives are already very much married the impost is creating a good deal of discontent. The *E. P. Herald* (Port Elizabeth) thinks Mr; Shippard has made a blunder, and one which it will be difficult for him to remedy. Opinion is not ripe on this question, and we doubt whether any good will come of Mr. Shippard's cutting this Gordian knot. At all events we looked for better things from His Honour.

At a missionary meeting in England, held recently, the Rev. John Walton, M.A., made the following eloquent references to the progress of Christian missions among the Natives in this country "When the colonists warned William Shaw that the natives of Kafirland were treacherous, bloodthirsty savages, and natural-born thieves, and that neither life nor property were safe amongst them, William Shaw for a moment—I will not say hesitated, but—considered. What said Ann Shaw? ' If this be true, if this be their sad condition, in the name of God let us carry the Gospel to them. (Applause) Ann Shaw was the Deborah., the Barbara Heck of our South African Mission. Those men were men whose bugles could sound but one note—forward, advance. Two generations of missionaries have passed away, and the men of to-day have taken up the work to carry it on upon the old lines, with, the old aims, and in the spirit of the old men—purging out the unspeakable heathenism of the country, and spreading scriptural holiness through the- land. Our songs- and our sermons know many tongues, but are all the same. Our converted Methodist people, wherever we find them are the same. Mr. President, give me one of your best preachers; a man mighty in the scriptures; a man of spiritual penetration and of gracious unction! Let that man bring with him his best sermon, and let him preach it to a congregation of Christian Fingoes gathering in the chapel at Heald Town, for communion, on a Sunday morning. Now, let him give those people of his best, filling that church from end to end like a solid block of ebony poets, but all of them alive, and let him mark, as he gives them his very best, and as they take it in, let him mark it, and then let him be conscious of the thrill that comes back upon his own blood, and let him tell me if ever he has had a better time in all his life. (Applause.) Having; adverted to that chapel at Heald Town, let me say that Heald Town is not only noticeable for its resident native Christian population, but famous for its Training Institution. Heald Town Institution is our Richmond, our Westminster, and our Southlands all combined. Some of our most successful native- ministers, and hundreds of native Christian day school teachers have been trained in that institution. Our native ministers there are many of them, men of force, men of attainment, men of courage men who are the sort of men John Wesley liked—they have all their wits about them. Charles Pamla is our senior native minister, and is the superintendent of his circuit. . Brandy at is, a bottle- is a formidable antagonist to the missionaries. Kafir themselves tell us that no. Kafir can be what is called a ' moderate drinker ' The Kafir can get a bottle at the canteen, and though he is not allowed to get drunk on the premises he can do so- at his kraal. Our own native church in South Africa has moved on stricter lines upon this question than any other communion of that country. Some years ago our leading nativeoffice bearers, local preachers, and class leaders, put special pressure upon the district committees, so impressed were they with the evils arising from Kafir beer, not to mention brandy, as to induce them to make total abstinence from Kafir beer and brandy, a condition of Church membership. (Applause.)"

CAPTAIN O'CONNOR, Resident Magistrate at Umzimkulu, has left that district to occupy the same position at Isolo. It is understood that the Tsolo Magistrate, Captain Hook, takes Captain O'Connor's place. These gentlemen are both popular Magistrates among the Natives.

It is pretty clear that the Pondos, or rather Pondo leaders, are beginning to grasp the political situation between the Colonial Government and themselves when they can make the cautious and sensible reply, they made to the Kokstad deputation on the scheme of forming a Crown Colony of the extra-Colonial Territories and Pondoland. We reproduce the summary of the proceedings:—" Headmen were present. Deputation were informed that within the last two mouths two hundred Pondos had been, killed by Bacas and Xesibes. Umhlan- gaso defied the Government to prove any instance in which a Pondo had been killed on the Colonial side of the border, and argued that the Pondos could not be the aggressors. Whilst desiring peace, the provocation to war was becoming intolerable, and it would shortly be impossible to restrain the Pondos from raising an overwhelming force to crush the Bacas and Xesibes unless the border raids by those tribes were firmly put down. With regard to appealing to the Imperial Government, they had always been in favour of that course, and would be glad to petition for a Royal Commission of Inquiry if they could be assured that pending the result of the appeal, the Cape Government would disarm or restrain the Bacas and Xesibes from crossing the river. The Pondos fear that an appeal to the Imperial Government would precipitate hostile action on the part of the Cape Government against them, provoking a conflict which would be used as a pretext for the Cape annexation of Pondoland."

YIYANI KWA

C. A. JAY & CO.,

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza
Imela ne Folokwe
Ikoyi—Ikomyi ne Fleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE
GOLIDE, neye NGEJI ETSHIPU.

J. E. L. KULLING,

New Street, E-Rini,

LENDLU imiselwe ngokukodwa ukuba ibe
leyo kusebenza nokunyanga nge-
miti embiwa kweli lizwe, enyanga zonke izifo
zamadoda neza Mankazana, nokuba umntu
simhla bumini nokuba siae gazini na. Lemiciza
yenziwa ngemiti yeli lizwe. No- kuba umntu
selelele ngendlu sisifo sokunga- palazi
iyasipilisa. Linokutumyslwa 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.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafuna ukutonga nokutengisa,
e Town Hall, Kwisitona esinga pantsi ese-
sistatu, No. 3, Kwinkundla ye imariki,
E-QONCE.

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

Amasabiso alungileyo uyawanika ngento
ezinjengokutya.

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

ISIKUMBUZO.]

JOSEPH J. YATES,

OBEKE ESE BAYI,

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

IOFISI—E CATHCART STREET, esiya
ofisini yemantyi, ukangelene no Dreyfus.

R, W, ROSE-INNES.

Umteteleli-Ematyaleni, Imqinisi,

WEMVUMELANO,

Umanani Weziqinisele

LONGKE UNYAMEKO uyalunikele ekute.
teni amatyala abamnyama nakweminye,
imicimbi yabatnyama—ofuna umhlaba uno.
kufunelwa, ofuna kujikwe igama lesiqini.
selo somhlaba unokwenzelwa. Demise
benzi uyifeza kwesi siqingata nakwezimelene
naso.

THE

"CAPE

Ipepa lesi Ngesi engelitatyatwa nga bantsundu
abafundileyo.

Lipuma katatu ngeveki apa e Qonce.
Umrumo: 9/ ngenyanga ezintatu kwesi
aixeko 12s. ngapandle. 30/ ngonyaka apa xa
ehlaule kwasentloka 42/ ngapandle.

ISISULU.

IMPAHLA ihleli yodwa ngase ntolongwe-
ni endala. Ingcawa, ilokwe, ibulukwe,
amahashi, inkomo. Yonke into oyifunayo
Isisulu! Isisulu! e Qonce nkangele
emarkeni.

Isaziso ku Mamfengu.

LO ugama lisekele esi sa-
ziso, uvakalisa ukuba
ngelixa loku ceba lizayo, ulu-
ngiselele ukuba anike elona
nani longamele amanye ngo
Boya.

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

THOS. MORIARTY. No. 1, DOWNING STREET,
5 August, 1886.

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, ezimiyama ziqal-
ku 2/3

Ofani ngofani bento yokunxitywa ezifanelekele uku-
tshintsha.

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 nezi-
gubungelo.

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.

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

Udaba**Olumnandi.**

ULUVUYO kuti ikwazisa izihlobo

zetu okokuba Im-
pahla yetu esandukwela Pesheya

kolwandle ifikile, nokokuba kanjalo
ezimpahla zikankanywayo ngase-

zantsi apa sizi tengisa ngamaxabiso
ayakubalungela bonke, nangona imali
inje ukuswelika kwayo.

Lempahla ilandelayo itengiswa
ngeminqopiso ekufuneka ke ngoko
ukuba uyatenge ingekatangiswa.

Izihlangu zamanekazi—
Ipatuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Ziqala kwi
5/6 zizibini.

Ezamadoda, ne zamanka- zana
izihlangu ezinge nayitendo (slippers).

Ikeleko emhlope etambileyo,
iyada ziba 12 nge 2/1ld.

Ikwilili ezinamabala ze 3/6
Ihempe zamadoda, zihleli zodwa,
kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke
amabala).

Amalapu Amhlope ekoyi (apindiwe
ububanzi) 1/ iyadi.

Irelvete ezintle kunene ezinamabala
nezimnyama.

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

ZONKE amanani apulwe pakati. Yiza
kuzibonele kwangoku kuba aku- bizwa
nto ngokukangela.

Kwa
W. O. CARTER & Co.

Kwinkundla ka Makeleni.

E-QONCE.**ANDREW GONTSHI,**

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI ISIMNARI YASE

MTWAKU.

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

I BRANDI

Elungileyo engapitikezwe nanto zinjenga-
manz nezinye ezibululayo, itengwa ko

C. J. DOWELL & CO.,

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Kaula 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 omnyo zipele ingqaqatno (ekubeni
besendinyanga ndiqaqanjelwa) emva
kweyure ezine ndiqalile ukulisele, ndapumla
kammandi ebusuku, into ebendineveki ndi-
ngasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilise
ngokungamangaliso. Bendibulawa sisinqe
inyanga ezintandatu kangangokuba beku-
suka kube yinqaba ukuma ukuba ndike nda-
hlala. Bendingasena kutoba kuba bendi-
ngeze ndibuye ndipakane. Ibotile enye
indipilise kanye."

Omnye nti:—" Benditwele ubuhlungu
obukulu ngenxa yokuqaqanjelwa yintloko
leminyaka mibini ndada ndalinga i Rheuma-
ticuro, ndivuyiswa kuba ibotile ezine zindi-
cedede kanye."

"Ndingarola" utsho omnye, " iponti
ezintlanu ngebotile. Ngolwesi-Tatu olugqi-
tileyo ndite ndakumatela ibotile yokuqala
umfazi wam, wabengana kupakama ekoyeni
nonyawo, enjalo inyangi; ngalo Mgqibelo
uhleli esitulweni."

Uti omnye: " Lindenzele kanye lonto
ubute liyakundenzela, nku ndipilisa ekuty-
tyambeni kwamatambo. Liyeza angaswela
amazwi okulincoma umntu, alisiyiyo itiko-
hliso ajengamanye."

Yiyi le enye inteto : " Wonke endimaziyo
nditi makabe nalo, basancedekile bonke aba-
lilingileyo, andikeva mntu lingamceda-
nga.

Ukuvakalisi imvo zabantu ngalo kunga-
zalisa lonke ipepa.

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

JAMES JONES,
46 LONG STREET, CAPE TOWN.

Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza,

E - M O N T I.

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 aba-
rwebi.

IYEZA LE PALO. Owona mciza we. nene

we Palo.

IYEZA LOKUNQUMLA, ukuxaxaza no-ku
hlanza.

AMAFUTA EZILONDA.

INCINDI YOKUPILISA AMAZINYO. I-

PILLS (Amagaqana) zenyongo. AMATONTSI

AMEHLO ABULALAYO. I TURLINGTON

yoku sikwa nokuxuzuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO.

HLO.

IYEZA lika Stretch Lokuhlilikhla isifo

samatambo (Rheumatism) nezinye ezibu njalo,
namanye ke.**HARTIGAN & CASEY,**

Abatengisi bempabli ngempahla.

BAHLALA batengisa impahla ehambayo

kanye nge nyanga e Mtonjeni nase
Balini. Yonke imiso emva kwe malike
batengisa impahla ehambayo nokuba yeka.
banina. Ubani uyinikwa emva komsito imali.
E Qonce, 20 Jnly, 1886.**JOHN J. IRVINE & CO.,**

Abatenga impahla kwamanye amazwe,
Nakweli,

Nabatengeli bofani ngofani,
Abatengi bento eziveliswo ngabantsundu
esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,*Nokudla, njalo njalo.*

Ivenkile nezitora zontlobo ngentlobo, ezikwindawo ngendawo,
ezitenga impahla kuti, zino cam lokufumana impahla yentlobo zonke
chambe itengwa ngentelelelolo enkulu kumagumbi ngamagumbi
elizwe.

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

Amamaxabiso apezulu anikwayo ngamaxa namaxa ngo- nto
esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

Lesesha, Paula, Funda, uze Utyise.

XA abulela abaxasi bake abebetenga
kuye, lo qgama lingapantsi namhla
wenza isimemeso sokuba amalungiselelo
nwaqibila okufumana impahla evela e
Ngilane ize kuye ngonqu zonke inyangi.
Impahla yokuqala eyakufika ne nqanawa
yobalapa mayela pakati kuka August lo.
Kanza kuhlola. Ndinika amaxabiso awona
makulu nge Mveliso yeli liswe enjengo boya
nokatya njalo njalo kuba ndiya kuyitumelo
e Ngilane ngokwam.

P. H. POTTOR.

E Jojosi, July 27, 1886.

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 zinko-
meni, namakalane, nase ma hasheni, nentwakumba ne-
ntwala ezinkomeni nase zinjani, ibulala nezinambuzane
ezigqiba imiti.
4. Inokudityaniswa lula namanzi ashushu nabandayo,
ayinankatazo zininzi, icokisekile ingafuni nokugwe xwa.
5. Ixabiso lilula; Igalon inye (inkonxana engangezi
zetela) yayo yenza igalon ezi 60 zoku hlamba.

Amadoda aseke ayilnga 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 ezi-
nkoxeni.

Yeyona ilunge kanye, itshipu kuzo zonke ezinye intlobo.
Uze unga tengi yimbi. Yibize kwi venkile ezimele Abantsundu,
E Oonce.

D. DRUMMOND & CO., E QONCE.

Lishicelwa umninilo, u JOHN TENGO-JABAVU ngv HAY BBOOTHMRS, Smith Street King William's
Town.