Imvo Zabantsundu

NATIVE OPINION

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

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 15,1886. [No. 98.

INGUBO

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DYER NO DYER

Zonke ezingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye

Impahla Entsha kokona inka
Ngazo zonke Inqanawa

Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/6
Caps, 1/. 1/3, 1/6, 2/
Ihempe Ezilushica, 1/3, 1/6, 1/9, 2/
„ 2/6,'3/, 3/6
Ihempe Zoboya, 4/, 4/6, 5/, 6/
Ihempe Ezinemigca, 3/, 3/6, 4/, 4/6, 5/
Ibhulukwe Zetwidi ziqala 4/9 zinyuko
Ibhatyi „ „ 6/ „

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ITYALI ZOBOYA ZIQALA, 3s. 9d.

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Isaziso sika Rulumeni.

No. 599, 1886.

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

IMALI YEZINDLU.

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

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

Lesesha, Paula, funda uze Utyise

Xa abulela abaxasi bake abebetenga kuye, lo ogama lingaphantsi namhla wenza isimemezo sokuba amalungiselelo uwagqibile okufumana impahla evela e Ngilane ize kuye ngenqu zonke inyanga. Impahla yokuqala eyakufika nenqanawa yobalapa mayela pakati kuka Agasti lo. Kauze kuhlola. Ndinika awona makhulu nge Mveliso yeli lizwe enjengo boya nokutya njalo njalo kuba ndiyakuyitumela e Ngilane ngo kwam.

P.H POTTER

N Jojosi, July 27, 1886.

GEO. B. CHRISTIAN & CO.

KEEP WELL.ASSORTED STOCKS OF

Hardware and Ironmongery,

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ROUGH GOODS OF ALL KINDS.

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QONDANI !

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

Umteteli Marike Oncedisayo.

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

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOUEKE NO MARSH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Isaziso ku Mamfengn.

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

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

THOS. MORIARTY.

5 August, 1886.

Kwabo bafuna Into ezintsha ezintle !

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI IHEMPE

IZIHLANGU IZIKAFU

NEZIGUBUNGELO

ITYALI IPRINTI IZITOFU

ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

India eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-
Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kayo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

JOHN J. IRVINE & CO.

YEKA UKUSELA UTYWALA.

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

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi, ngobulunge kakulu.

Nge " Mutual Imp. Society."

AMALUNGU ayaziswa ukaba ayakudibana E Gcuwa ngomhla wa 28 ku Mfu.-mfu Sept., 1886, ngolweaibini. I Tea Meeting iyakulungiselelwa ngn Mr. GEO. PAMLA i President—kwa ngolosuku. Wonke ubani olilungu ze abeko : xa angeko ngapandle kwe saziso, nlindelwe ku tumela imali yentlanganiso (subscription) ati kodwa ukuba wazisile ibe yi sheleni. U Mr. PATRICK XABANISA (Assistant See.) uyakusi nika i Recitation, u Mr. Wm. F. BASSI i Reading, u Mr. RICHARD J. NDUNGANE i Essay (soyiva lomini), u Mr. Sol. D. MAQINA i Essay on Christian Salvation, u Mr. ENOCH MAMBA no PHILIP ROZANI yi Debate on the question Which work is more prosperous for a man to do, Agency or Clerkship ? " (ngulowo ulwela icala lomsebenzi wake) i President yosinika umvumo.

SOLOMON D. MAQINA,
Secretary.

Tyinira, Sept. 1, 1886.

Igosa elitsha le " Mvo."

Mr. JONATHAN JAMKS JABAVU, umiselwe ukuba abe li Gosa le " Mvo " e Rini kuqala ngo 1 September lo kwisikundla sika Mr. Peter Nkosinkulu. Unikwe igunya ka lokwamkela imali yepepa nokulifunela izaziso ipepa kwivenkile ezise Rini.

BONISANI.

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

ANDREW MTINTSO.

Ebhenonti (Shawbury)

ABABHUBHILEYO.

DLOVA.—Kubhubhe e Sheshegu, ngomhla 5 September, 1886, u CEKISO, unyana ka DLOVA, u Mnxasana wakwa Dunjana. Abahlobo abakude mabamkele lombiko.

MAJIJA.—Kubikwa ukubhubha kuka JOSEPH MAJIJA wase Mount Frere kwa Bhaca okuhle ngo 13 August, 1886, omke eteta ngo-Mdali wake. Ubengu Mdala encedisa ebutitshaleni e Tshungwana. Uuhiye amakwenkwe amabini nentombi leyo yase Matolweni.

KIVIET SWARTBOOY.

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

ABAZELWEYO.

NTSEPE.—Emgqakwebe, ngo-Mvulo 6 September, 1886, Inkosikazi yakwa JAMES NTSEPE ibeleke unyana.

TENGANI i stamps zepeni ezingengapantsi kwezimbini nizifake encwadini nizitumele. Abanako batumele nge Post Orders intlaulo yepepa. Notunyelwa irisiti nge post yokuqala. Tumelani ku J. TENGO-JABAVU.

P. 0. Box, 178,
King William's Town.

Iveki.

IYAKUHLALA Emonti ngomso 16 Sept. Ijaji. ngo Mvulo ozayo 20 Sept, yoteta ama- tyala kwa Komani.

XA abantu bakowetu besiya kutenga kwivenkile zangapandle ezimele imizi yabo mababuze impahla evela kwizitora zakwa Aluveni apa e Qonce kuba yeyona intle yomeleleyo, itshipu kanjalo. Kawupose amehlo kwisaziso esitsha so Messrs. John J. Irvine & Co—ke sibone ukuba akusokwa- nelana.

LAMADODA ase Qonce abefuna igolide kufupi nomzi kuvakala ukuba ayifumene. Bonke esihlangana nabo bati yiyo kanye. Tina siza kade eknyatnkeleni yonke into engoku funyanwa kwegolide ngezimini nga- ti abantu bangenwe yicesina yalendyebo nje.

E WELLINGTON ngase Kapa kuko Iqeya- kazi ekutiwa linento ezitetayo esiswini. Amagqira ati yinto eke ibeko leyo. Nanto- nina ayibuzayo umntu iyapendulwa zezozi- nto zisesiswini salenkazana. Seke kwaya into eninzi yabantu bezinye indawo ukuya kusibona esi sanga. Kutiwa lomntu ntolo- nyiwe ngokusuke ablekise ngetiletile lonqu- lo iwama-Slamsi.

U HON. J. W. AKRERMAN unyulwe ngamalungu e Palamente ase Natal ukuba abe ngu Mhlali-Ngapambili welobandla.

IBHULU elingu Swanepoel libulewe kakubi ngabantsundu abatile belaba Hlambeli.

UBOYA bebusatengwa kakuhle kwimisitoyela Mangesi ngeveki egqitileyo. Into leyo eyakubanga ukuba bube nexabiso elihle.

ULAULO lwe Nkosazana lusiqinisele isigqibo se Palamente yale koloni sokuba elama Xesibe libe yinxenye yale Koloni.

ABANTU balomzi batumele isiroro kwi Kaunsil sokuba Umkosi Wosindiso nyabadu- ba ngengxolo yokuvuma ezitalatweni. U Mr. Reinhold wangase Nyutauni ude wa- bhala eyake yedwa incwadi ekalaza ngokuba inkosikazi yakwake egulayo eselipetwe ngamagqira amatatu yenzakele okunye yimvu- mo yelibnndla nge Sabata edluleyo. Ibhu- nga lomzi (Ikaunsil) lite lisakuke liyityise lemitandazo ngaleveki.

INDODANA emhlope engu Harry Smith ese. ntolongweni ngetyala lokubhadula, ibuye yaziswa pambi komantyi wase kay' apa ngetyala lokungqiba imali ngamaqhinga. U Mr. H. D. Blewitt i Editor ye *Watchman* no Mr. Hockly i Mayor, nabanye bavele bangqina ukuba umbanjwa waboleka imali ku Mr. Blewitt esiti ulahlekelwe yimpahla yake ebi- kwi pertmanto ine £12 efika evela e Dayimani, wayecela imali yokukwela kuloliwe ukuyae Monti. Unikwe ngu Mr. Blewitt i- sheleni zantlanu zane tiki wenjenjalo naku Mayor u Mr. Hockly nakwabanye kanti unkabi uyifunela ukusela. Ulindiselwe Ijaji ezayo.

KUTE kubekelwene ngokuba imazi ka Mr. Casey ayingefiki kwa Ratazuyo Equgqwala ngapantsi kwe yure isuka apa e Qonce, wanduluka u Mr. Casey ngesitandatu kusasa ngo Mvulo ongapaya, ufike kona ngeminiti ezimashumi mabini ukuya kwintsimbi yesixenxe. Kwesituba udla ngokutabata iyure enehalufa umntu nge hashe.

SIYAVUYA ukumbona u Mr. R. Ayliff, Ikumsha le Jaji ekangeleka ngokupila. Ufike ekay' apa ngol wesi-Tatu evela e Rini apo afike ngo Mvulo evela kolwahambo sasilubi. ke kulomblati lokuba usinge kwelama Ngesi.

UMBHALELI okwisiqingata sase Gcuwa uti: " Tina apa simnike umfundisi amagama a 200 olutsha olwafunda ezikolweni olusebe- nzayo olufunwayo ngu Rulumeni. Ufike ati lombali, into elusizi kukuba bezititshala na- mapolisa bonke."

UMZI SIYAWUVUSA.—Ngokwesaziso sika Rulumeni ingarolwanga imali yezindlu ngapambi kokunela kweziveki zimbini (29 September usuku olungumnqopiso) seiya kongezelelwa ngehafugolweni.

Uviwo lwabanga banga fumana iziqiniselo zakwa Rulumente zotitshala luyakuqala ngolwesi Bini lweveki elandela ezayo 28 September.

IBANDLA elintsundu lase Dipende e Kala. dokwa elipetwe ngu Rev. J. H. Schuman li- be ne Timiti ngo Mvulo weveki egqitileyo. Inconywa ubukulu nokuyola ko Qolwane. U Mr. G. W. Wilson ubesesihlalweni soko- ngamela. Inteto ezimfntshane zenziwe ngo Rev. Ben. S. Dlepu no Mr. J. H. du Plessis, no H. S. Kruger, kwano Mr. Solomon Waal, stroom nabanye. Kubeko nomvumo u Rev. Mr. Schuman eseluhadini. Intlanganiso iciteke kwakuba kwenziwe " Ufefe " ngu Rev. Dlepu.

ABANTU bayawusila umqomboti kule lali yase Dukula ese Bhayi. U ntloyiya wako. mkulu sele bavile. Ukuba abazilumkeli bazakuba senkatazweni. Ukuba bebene- mvumelo ngesingatsho—Oh, basopu.

EKUVULWENI kwe Palamente yase Natal ngo lwesi Tatu oludluleyo iRuluneli yelo u Sir. Arthur Havelock ite ukutatela kumnyaka we 1883 kuzise kulo udluleyo imali engena ku Rulumente iya isihla ngokuhla kubonakala ngalo sikuwo ukuba indleko ziyaknba ngape. zu kwengeniso nge £185,000. Kuzakwenzi. wa irafu ezintsha ke ngoku.

U MR. R. H. FULLER oyinkulu ye Dale College e Qonce apa obehambele pesheya ngokungapili kwe nkosikazi yake utumele u Cingo lokuti akasabuyi kuba Igqira liti makangabisa buyela kwelilizwe umlungukazi wake lowo.

EKULIGwebeni kwake ityala lokutsha kwe venkile ka Mr. Tanner ute u Mr. R. J. Dick nmantyi akuko buqgqina bokuba itshiswe ngabom; impahla noko itshileyo ubuni- nzi bayo isindile, ilula eyatshayo.

IMVO ZABANTSUNDU

NGOLWESI-TATU, SEPT. 15,1886.

Amampondo nezitunywa zase Kokstad.

ISISALELA sentla- nganiso yama Mpo- ndo nezitunywa zama Ngesi:—

Umhlangaso:—Sotunyelwa nge posi na isicelo eso ?

Ewe, kodwa ke kungabetwa nocingo ukuxela ukuba kuko into enjalo ezayo ; sineziza- tu zokukolwa ukuba isicelo eso soti ngokuxa. swa yintlanganiso elu Manyano Lokukusela Abantsundu, e Palamente napandle kwayo samkelwe.

Umhlangaso Ukuba u Rulumente wapesheya usamkele siyakuhlala luhlobo luni tina, nize nina nihlale luhlobo luni ?

U Rulumente wapesheya angasamkela esenu isicelo aze tina angasamkeli esetu; ngokoke nohlanganiselwa nguye, nati since- deke kaba singafumana indlela ete dzu esu- ka ecwebeni lo Mzimvubu.

Umhlangaso;—Ndinga u Rulumente wapesheya anganento ayenzayo kulento. Nda. tsho nase Kapa oko lanto yayibhukuqelwa kuti. Mna ndisafuna ukusingisa kwakwi Nkosazana. Nama Mpondo afuna lonto. Ndamxelela u Rulumente wase Kapa ukuba ndiyamtemba kakulu u Rulumente wapesheya, ngoku iminyaka isesixenxeni nasesibho. zweni silinga ukuvana nalo Rulumante wase Kapa, ngoku lento mayiye kwi Nkosazana. Amampondo akavumelani nesi gwebo so Rulumente wase Kapa kuba upulapula cala- nye, elinye ical' akafuni kuliva. Ndivengoku- qifnisekileyo ukuba u Rulumente wase Kapa walile ukuba o Somtsewu no Griffiths no Alu- veni bayilungise lento. Ndifumene incwadi zakomkulu ezingabavumeliyo. Kufike nenye inteto kwayase bhotwe eti u Rulumente wase Kapa akayi nanzile lento niya ngayo komkulu. Kodwa ke Amampondo akayi katalele lonto kuba amelwe kuzicingela ngo- ngokwawo.

Xa kuvakeleyo ukuba kutunyelwe eso sicelo lonto ingenza ukuba lizole na Ema- mpondweni de kubuye impendulo ? Um- hlangaso :—Ndicinga ukuba kobanjalo. In- kosi ezinkulU azibukutazi obubusela buqu- tywa emdeni.

Ukuba imbhubho enjengale ihle ngolwesi Ne olugqitileyo ibuye yeazeka oba noku nqandeka na Amampondo angapindezeli.

Umhlangaso Inyanga zilishumi eyinyamezele lonto Amampondo ngoku adiniwe apelelwo lunvamezelo. Ukubulawa komntu otnnye kuyafana nokubulawa kwe waka. Amampondo akazanga awugqite umda, akenziwa kukoyika afuna ukuba lingafi ilizwe.

Uoinga ukuba oknkutyikitya kwenziwa ngama Bhaca nama Xesibe pesheya komda u Rulumente uyakolwa kuko ?

Umhlangaso:—Anditandabuzi naka ncinane aqutywa ngu Rulumente wase Kapa osoloko exokonxa Amampondo ukuba enze imfazwe.

Xa kunjalo ke ufuna ukuba u Rulumente we Nkosazana makasebenzise igunya lake axelele lo wase Kapa ukuba makagciue ama Bhaca nama Xesibe kude kufike impendulo yesicelo senu ?

Umhlangaso:—Ewe. Lo Rulumente wase Kapa akafuni ukuba Amampondo asingise kowapesheya, akasokuti akuva lonto sele kauleza esenza imfazwe ? Ati ama Xesibe azakucanda esikolweni eze apa kulomzi; ukuba ke Amampondo apindezele akasoku- zonisela ku Rulumente we Nkosazana?

Ukuba kubeko ama Xesibe abulawelwa kumhlaba wama Mpondo kokona iyakuvaka- la into eniyitetayo, kobonakala ukuba ngawo awonayo Amampondo adlelw' indlala emhlabeni wawo. Izizwe ezizodwa zimelwe kuzihlanga-nisela ezintshabeni zayo. Ukuxelwa kwayo lento ku Rulumente wase Kapa kutiwa ezizipitipiti zimana ukubako emdeni ze- nziwa nga Mampondo, kuhlala kubulawa owangase Mluugwini kuqala.

Kwintlanganiso ebe komkulu inteto ikwafana nale kwanonxunelo. Sotata amabala kuyo :—

Umqikela:—U Rulumente we Nkosazana woba nakona ukuyilungisa lento ? Ukutya kwam kutshisiwe, kwabulawa nabantu bam, zatshiswa nentlanti zam.

U Rulumente we Nkosazana unawo ama- ndla kwanentando yokuwasebenzisa, usoloko wabakusela abantu abamnyama xa umcimbi wabo ulungile.

Umqikela:—U Rulumente waqala ngokubafaka pantsi kwake ababantu bonakalisa ilizwe lam besiba. Andiwakutazi Amampondo ukuba ebe, akatunywa ndim, abayizisi nakum nempahla abayibileyo. Ndofumana zwi ni ku Rulumente wapesheya ? Koti eli. xa simkileyo eso sigitshimi kubeko izi. pitipiti. Izwi endilitandayo lelokuba u Ru- lumente wase Kapa makake abuye ngomva yena ndike ndizilwe ezi zizwe. Ndiyivile inteto yenn ngesicelo, ndifuna ukuba apendu- le amapakati. Ndimangaliswe ngulomhlaba wama Xesibe ne Rode ukuba abantu bam babulawe ezweni lam, kanti akuko nokuba abe mnye owaka wabulawelwa kwela Belungu ilizwe. Yindlela awutabata ngayo na leyo u Rulumente umhlaba wam owama Xesibe, no Rode, no Mzimvubu. U Rulumente uba- tumele ukuba beze kundibulala na ababantu bake ?

Asikwazi kuyipendula leyo mibuzo; ingalungela ibhunga elinjengeli besisiti ngelisenziwa.

Umqikela : —Lento ndibuza kuni ndenziwa kuba ningamadoda avela kumhlaba wa Belungu nifanelwe kuzazi ezizinto.

Kwezinye izinto nati asimqondi u Rulumente wase Kapa sifana kwanani.

Umqikela:—U Rulumente usongela ukulitabata ilizwe lam, elogunya lokutabata umhlaba warn ulifumana pi ?

Unobhala ka Mqikela ucelwe yinkosi leyo ukuba make afunde eziya zinto zibhalwa ngu Mr. Molyneux azibhalela izitunywa, wati ke Umqikela isicelo eso besibhalwa ngalomini masifundelwe intlanganiso.

Eso sicelo siya kwi Nkosazana into esiyiyo sicela ukuba kumiswe i Bhunga lakomkulu licedulule uku- melana kwama Mpondo no Rulumente, lize livelise amacebo okupe- lisa izipitipiti ezise mdeni. Sizifunda ngenkutalo enkulu incwadi zo Manyano Lokukusela Abantsundu noko asiva nto kuzo ngalento yama Mpondo, lonto isimangalisile ukuba elo bandla liluncedo lukulu libe ali- kayikangeli. Naso isizwe esisese- budengeni siqitswa sigonyamelwa ngu Rulumente onokuqonda welizwe lama Ngesi, noko akuko bani usuka eme akalime esisiposo singaka soku- nyanzela abantu ebubini bengavu- mi. Tina singakwaba bati kokona kuya kuwalungela Amampondo ukuba angene pantsi kwa Mangesi, sikolwa ukuba nawo ayakwanela akoliseke kanjako ayakuba senqabeni xa atatyatwe njenga Besutu. Yonke lonto ayisokwenzeka lungadange u Manyano Lokukusela Abantsundu luyitate luyibeke pambi ko Mpatiswa Wamazwe Enkosazana. Ayipume- lelanga yonke imizamo yokulinga ukubonisa lo Rulumente wase Kapa, ngokoke Amampondo makalufuno kwezinye indawo usindo.

Ivoti yabantsu. ta sase Ngqushwa.

UKUNGENISWA ndu kwisiqinga kwamagama e- votini okusandu'kwenzi- wa kudale intshukumo enk ulu En- gqushwa esisiqingata se Dike nge voti. U Mr. PAUL TIMM obeku- tiwa ukuqulwa kwake oko ebesaha- mba e Palamente " ngusikulume welungu " lase Dikeni namhla selefune igqweta Engqushwa ukuba libulale onke amagama abantu abamnyama abafuna ukuba ngaba voti. Yinto esingaziyo ukuba baya kuyi- tinina ukuyenza kuba u PAUL TIMM lo nelogqweta lake ababazi ngeziqu nababantu bamagama bazakuwabu- lala. Kubonakala mhlope ukuba baya kumana ukuqashisa ukubulala kwabo. Siyavumelana nepepa lase Dikeni i *Alice Times,* kulenlawo liti kufuneka kungene abanemfane- lo bodwa encwadini yaba voti, sifike sablukane kulendawo liti " kutanda- buzeka kakulu ukuba uninzi lwaba Ntsundu abafuna ubuvoti bafanelekile." Elipepa liyi *Alice Times* liti ukumisa kwalo izizatu abaya kubulawa ngazo evotini.—" Amava okubona kwetu mhla egantolo yase Dikeni nge 1884 kwaku kangelwe imfanelo zobuvoti umntu o Ntsundu kwafuneka evelise itayitile yomhla- ba okanye ubungqina bokuba uno- mhlaba oxabiso liyi £25. Lonto apa yenziwa ngama xabiso ayebe- kwa li bhunga lesiqingata nangoku veliswa kwetayitile. Engqushwa ke ngati zimbalwa kakulu itayitile zemihlaba, nomhlaba abawupiweyo ungacandwanga kanjako wenziwe iziza namasimi.

Onke lamanqanam akanasiseko kakuhle. Kuluvuyo olukulu ukwa- zi ukuba umzi Ontsundu omele lu- gqushwa sewuzilungiselele ukuyisa- bela uyilwe lonto itetwa ngu Mr. PAUL TIMM naba lingane bake. Kude kwaba lungela abantu base Ngqushwa ukuba bazive kwangapambili izinto ayakubulawa ngazo amagama abo. Tina ngati ilungelo labo liqinisekile emtetweni. Nam- hla ke make kutelekiswe.

Amanqaku.

U MR. EBENEZER HANNIE weli letu. ose Ngilane, owayefunda kwi Semnari yase Mtata ubhalele ititshala yake eyayim- fudisa apo u Rev. W. M. Cameron, M.A., umbalisela ngento azibone e London. Kambe u Mr. Hannie usendleleni ngoku uyabuya apo bebefunda kona e St. Augustine's, Canterbury nenye indodana entsundu befundela ubufundisi. Kwi- ncwadi ayibhala ngomhla we 21 January ese Flax-Bourton, Bristol uti:—DEAR MR. CAMERON, — Sihleli iveki yanye qa e London kwamnandi kakulu. Ndiyaku- hlala ndiyikutnbula ngovuyo leyo veki. Zininzi izinto esizibone e London, eyo- kuqala neyona inkulu ibe ngu Mboniso. Siye kabini kuwo. Okokuqala saya nge Whit Monday, saza saya kubona no Meja nenkosikazi yake e London. Babe- batiinzi abantu pakati, ingum- iyi- nqaba nokuhamba. Andikwazi kuyicaza yonke into endayibona kona. Basuka bonke bangati bayavuya uKuba bebona- na, oKUKOKwam mna ndatsalwa kaKulu ngama India nemisebenzi yawo, ukwenza imisesane nentsimbi zamaxesha, ukunqa- la, ukuluka ingubo nokufoloma; ndicinga ukuba ama India ngabona bantu baba nezinto ezibalaseleyo embonisweni. " Nanku omnye umhlobo omnyama" watsho omnye um-India xa waye mana endibuza imvelapi nezinye intwana-ntwa- na. Kwasuka kwangati zonke izizwe zi- qukelwe kwibalana elincikane zidibene ngokumolozisana kotando zivakalisa ubu- hlobo. Ndatsalwa kakulu, ndaye ndifa- nele *ke noko,* yinkundla yase South Africa. Ndahlangana apo ne nene lase Lovedale, ndaka ndateta nalo, landibonisa izinto ezininzi ezivela e Lovedale ngokukodwa imifanekiso ye Semnari neyolutsha olu- hlala kona. Ndabona nabantu abamnyama ababevela e Kapa, ndateta nabo. Ba- bevasa i Dayimani, kwabonakala ukuba bayavnya bakusibona. Benze indlu engqukuva, bayenza ncinane kakulu,

nomnyango wayintwana encinane. Kwako nama Kuli avela e Kapa nama Tshaina, abantu endacinga ukuba bakiwe ngokukodwa. Kute kwakuhlwa itweni zemiti zalunyekwa izikanyiso zombane. Into enjalo ubuhle bayo andizanga ndiyibone. Kwako amagubu amabini amana ukukululana ukudlala, *kwane* piyano enkulu kwi Albert Hall. Ama India, mandiyivume lonto, akululekile kanye. Amakoncwana enziwa ngawo atabate indawo enkulu. Ukuba bendinako bendiyakutanda ukubuya ndihambele emboniswени okwesitatu. Andikwazi kulixela ibala lama India, ngati ngabantu abamabala maninzi. Besendite andisokubanako ukuyicaza yonke into endiyibone Emboniswеni, ndisati isheleni incinane kunento ebonwa kona. Upela apo umboniso. Siye nakwindlukazi yezi Limo ukuya kubonela imidlalo yama Singali. Ube mkulu umdudo esiwubone Anna, noko ndatanda ukuzibija kwabo nendlela abadlalisa ngayo intonga zabo abazipete ngezandla; ndati ndakuyikangela yonke lemihlali nemidudo yabo ndati, noko basebucala kuma Ngesi. Sabona negqira lenyoka, no mpati we ndlovu, zitwala izinqumka ezikulu zemiti. Ekupeleni kwarozwa ngokwase nkonzweni, eyona nto yazigqita zonke. Mandikankanye imisebenzi ka Nkosikazi Tasuand eyenziwe ngomtwebeba, yeyona nto ingum'mangaliso kweke ndazibona, kuba kwenye indawo ndabona ipolisa lingumntu lo, kanti asingnye, kwenye ndabona abantu abatatu bemi ngati bayateta, ndaba yimifanekiso, suka zahamba ezizinto kanti ngabantu. Ndayipaula kakulu Inkosazana kunye nentsapo yayo, no Cetywayo nesitandwanekazi sake, nengxwenga yom-Rashiya enezipolo nengubo zobujoni zika Duke of Wellington, no Napoleon esemandlalweni awafela kuwo, nababulali nezigebenga ezikulu kwi Chamber of Horrors. Saya kupulapula nemvumo kwi Albert Hall eyaba mnandi, seva ne nkosikazi u Patti. Zipela apo ezase London.

IPEPA ase Kapa olwesi-Hlanu anamaba- . alendoda isand' ukulishiya ihlabati u Sir J. C. Molteno, oyinkulu yokuqala mhla lwasekwa olu Laulo lungu Nqapela-Ndikule. Ubhubhe ngebhaqo ngokuhlwa kolwesi-Tatu olungapaya kolu lugqitileyo. Iminyaka seyimashumi mahlanu wafikayo kwelilizwe u Mr. Molteno efuduka pesheya. Wati ngenxa yokukutala kwake nokupapa kwake wayindoda enegama netenjiweyo ngamafama angase Kapa apo wafikela kona. Kwati kusakwenziwa elisiko lokutumela abameli epalamente wanyulwa u Mr. Molteno wangum'meli we Bobhofolo kwada kwangu Ngcayecibi ixa apume ngalo ngentando yake. Wayeligora elalwela amalungelo ale Koloni, walikokela iqela elalimlandela besiti makwenziwe ulaulo olungu Nqapela-Ndikule bada boyisa. Kwiminyaka emihlanu awayengu Mpati welilizwe abantu abantsundu babonwabile bengenaziroro bemhlonele no Rulumente. Lonto ibonisa ukuba wayengumfo onengqondo oteta into emayo. Sifike siti sakutelekisa eloxesha neli, singamangaliswa ukuba abantu abantsundu " mababe banqungukile zezimini amehlo azele zinyembezi ngokulilela imihla eyagqitayo " yento zo Solomon, no Porter, no Vintcent, no Scanlen, nezo Paterson.

SIVA ngapandle kwentandabuzo ukuba u Mr. Paul Timm nentlanganiso yama fama ase Ngqushwa sebezilungiselele ukuwabulala amagama abantu abamnyama abafuna ukuba ngaba voti kweso siqingata, sebefune negqweta abayakulwa ngalo. Yindwo yamawetu ase Ngqushwa ukuba ze kuti mhla kuya kutetwa ngezizazizatu abafa ngazo babeko bonke e Ofisini ye Mantyi bazipendule. Ukuze ibalungele lonto kufuneka befune igqweta apa e Qonce eliyakubamela. Lentlanganiso yabantsundu base Ngqushwa soyiqonda namhlanja ke ukuba ipilile ngokuxoba izirweqe zokuhlanganisa lowo mkosi uzayo. Makuqalwe ngoku ukuyilwa amacebo kungalityalwa bubushudushudu obungenamsebenzi. Ukuba abantu abamnyama basuke bagwale xa kufuneka belwele amalungelo abo ngomteto ngaba akuko temba ngabo. Obubutshaba bokubulawa kwetu bebala elimnyama evotini budala, kuminyaka emibini edluleyo zaka zalila e Ofisini ye Mantyi e Dikeni ngayo lengxoxo. Kwelo dabi onke amawetu ayeko amkelwa, abulawa onke ayengezanga. Eyonanto emayilunyukelwe kukubako e Mantyini. Maze igcinwe ke lonto ngabantu base Ngqushwa. Enye into asiboni sizatu sokuba Intlanganiso Yabantsundu ingababulali bona ababe lungu babacasileyo. Kusuke kufakwe into eninzi yamakwenkwana abelungu ekufuneka ke abantu abamnyama babenze abelungu bawapendule ngabanye amalungelo abo. Elirele lisika amacala omabini, amawetu ke makalisebenzise kakulu kwangoku.

UMBHALELI wetu ose Lusutu uti lisazo- lile kwelozwe. Kodwa kuko umingimi- ngana olukoyo olungati kuzakonakala nakuba kungeko mntu ungaprofetayo ukuba lode lupelele eninina. Inkosi za Besutu nabantu bazo ziya ziyicekeca lenqubo ikapukapana kupetwe ngayo yi Ngilane ngu Mpatiswa Mihlaba ye Nkosazana, kanti ke bona Abesutu ngabaka- de beneta. Umbhaleli wepepa lase Al- vani i *Border News* yena uyacaca, uti:—

Bekuko i Pitso enkulu ngolwesi-Hlanu umhla wesitatu enyangeni yenziwe e Thaba Bosigo imenywe yimantyi enkulu ukuba kuze kuxoxwa ngemida, Wayeko u Letsea namapakati amaninzi —uyawa- kataza u Maaupha, lenkatazo yake ke ndawonye naleya yokuxabana kuka Ne- hemiah no Nqwebe e Tyumbu zenze ukuba sixhale kakulu."

ISALATISO se Bhotwe Lemfundo esiyincwadi engemfundo sesisifumene. Isand' ukushicilelwa; itabate umnyaka we 1886 yapela ngo 1887. Kwesi salonyaka isalatisa izinto ezintsha ngamaxesha oku- fundisa ezikolweni, ngoku kutiwa iyure zokufundisa mazibe ntlanu ngemini eko- kubeni bezifudula zine (um-Gqibelo awu- balwa). Ngoku ne Zibhalo zivunyelwe ukufundiswa nakuba kusitiwa koba senta- ndweni yabazali, abangafuniyo ukuba zifundwe lusapo lwabo abasokunyanzelwa ngazo. Kubonakala ukuba lento yenze- lwa ukususa elibala libi ihlala igxekwa ngalo imfundo kusitiwa ayina Tixo. Kuko amanqaku awenziwe bukali, malunga noviwo lotitshala, anjengokuba kusitiwa akuko bani unokuvunyelwa ukuba alunge- ne xa iminyaka yobudala bake ingapantsi kweshumi elinesixenxe. Akuko magaina abafuna ukungena kolu viwo ano- kwamkelwa emva kosuku loku qala ku August; umntu makatumele ipepa elibonisa ukuba uyakwazi ukuwupata umsebenzi; abafuna elom-Hloli ipepa elibonisa oko bangalifumana ituba lokwenjenjalo xa Umhloli afikileyo kundawo abakuyo kolujikelezo lwake lokuhlola alwenza kanye ngonyaka. Lencwadi ikwanawo nama bakala emfundo la asand' ukunyuswa, nenguqulo yoviwo oluyi School Examination.

UMPATISWA mfundo waziso ukuba uviwo lo Titshala luyakuqala ngexesha lesitoba kusasa ngolwesi-Bini lweveki engapaya 28 September, kwezindawo :-1 Bedford, D. D. Fraser, umongameli; 2. Bensonvale, Rev. G. E. Waterhouse; 3 Blythswood,'J. MacLaren, M.A.; 4. Caledon, J. Gericke, Esq.; 5. Cape Town, Education Office ; 6. Clarkebury, Rev. W. S. Davis; 7. Cradock, J. R. Cuthbert, Esq.; 8. Emgwali, Rev. J. F. Cumming ; 9. Graham's Town, Rev. J. A. Chalmers; 10. Heald Town, Rev. W. Holford; 11. Kimberley, Rev. Canon Gaul, M.A.; 12. King Wm's Town, Rev. J. Gordon; 13. Lady Frere, H. A. Jenner, Esq., R.M.; 14. Lovedale, A. Smith, Esq. M.A.; 15. Malmesbury, Rev. Dr. Cameron, A. P. W. Immelman, Esq.; 16. Morija, Rev. Dr. Casalis; 17. Oudtshoorn, Rev. G. W. Stegmann; 18. Peelton, Rev. R. Birt, Miss Martindale; 19. Port Elizabeth, Rev. 8. Brook; 20. Prince Albert, Rev. F. Greenwood; 21. Riversdale, C. F. W. Rosenow, Esq.; 22. Stellenbosch, Rev. Professor Walker, M.A.; 23. Swellendam, J. Peddie, Esq.; 24. Uitenhage, Rev. W. Llewellyn, B.A.; 25. Umtata, Rev. W. M. Cameron, M.A.; 26. Venterstad, Rev. A. J. Pepler; 27. Wellington, J. Smith, M.A., Miss Ferguson.

IJAJI E QONCE.

Aqala ngolwesi-Ne amatyala Ejaji ukutetwa ngu Mr. Justice Maasdorp, isandla sake ingu Mr. Hutton; u Mr. H. T.Tamplin engomele i Nkosazana. Ikumsha ibingu Mr. R, Ayliff. Kubateteleli Ejajiti kubekuko o Messrs. Brown, Solomon, Blaine, Sampson, Frames, Guerrin, no Lardner-Burke. Amatyala ibilishumi elinesitoba ngapandle kwawamapike okubambana kwabantu.

Kuqalwe ngelika *Jurgen Christian Jurgensen* umatoloshe wase Bhayi obemangalelwe ngo Messrs. E. P. Solomon no 0. T. Thomson. Ityala lelokuba ubhale washicilela inteto ebubuxoki, equmbisayo, engcolisayo eti:—" Bayavuswa bonke abantu. Mna, J. C. Jurgensen, ndiyabavusa bonke abantu abanezikalo aba. nga zingalungiswa ngumteto okokuba maze bangayi ko Messrs. Solomon no Thompson base Qonce, kuba ndabanika ityala lam basuka benza ihlazo lokundiqatanisela, ekubeni ndandigwetyelwe yi Nkulu ye Jaji Yamatyala elase Maxhoseni. Emveni kokuba ndilinge ukuba sivane no Mr. Solomon no Thomson ngoku ndinyanzelekile ukuba isimilo sabo ndisibhengeze ebantwini."

Ute um'mangalelwa kusakutiwa makatsho uknba unetyala akanalo kusinina, wati, leya nteto wayeyibhalile yokuzitetelela uyayiyeka ngoku selesenza uwanzi, uti akanatyala.

Igqweta le Nkosazana lite, xa inteto enje yokuzitetelela seyide yabhalwa kufuneka abo bayibhalileyo, — into ekangeleka kakuhle, beze nayo, ukuze o Messrs. Solomon no Thomson bakwazi ukuzihlamba ivele into ebangele ukuba baranelwe ngalento. Akuko nto ixela ukuba bebenomoya wempindezelo ngakulombanjwa, kuba wanikwa ixesha lokucela uxolo nelokuyiyeka lenteto abezitetelela ngayo, wasuka wanenkani yena wayipikela.

I Jaji ite, into efunwa ngumbanjwa kukugugulwa kwenteto yokuzitetelela kupela ukuba ime ngalumbi uhlobo, ngati lendlela acaswa ngayo asiyiyo engamnyanzelayo ukuba abambe kwaleya nteto yokuqala yokuzitetelela.

Umbanjwa ucele ukuba kelime ityala aze abenetuba lokuhlangana negqweta lake.

Igqweta le Nkosazana lala ukuba lime ityala.

I Jaji ite, umbanjwa uxele izizatu ezivakalayo zokuba ityala kelime, ngokoke lotetwa emva kwedinala.

ISELA LENKABI.

U *Bontsi* wase Balini umangalelwe ngokuba inkabi zenkomo ezintatu zika Dumezweni ngomhla we 18 ku Ntulikazi lo udluleyo. Ukanyele. Kuveliswe ubungqina wabonakala enetyala, wanikwa iminyaka emibini entolongweni esebenza nzima.

UKUBEKA AMATYE ENDLELENI KA LOLIWE

Amskwenkwana amatatu u *Ntlanganiso* no *Ndamase* no *Mtiweliwe* amangalelwe ngokubeka amatye endleleni ka loliwe kufupi nase Balini, lonto beyenza ngabom nangolunya. Akanyele onke, ati lento ayede avuma epoliseni elawabambayo oyikiswa, abetwa, abotshelelwa entungo, ati kuba esoyika nkufa avuma. Libe linye ingqina elite lawabona ebaleka esuka kulondawo Ipolisa livumile ukuba lababuza kakulu, lakukanyela ukubeta. Ite i Jaji asindawo yepolisa ukuvavanya umbanjwa, ngalonto yodwa bakululekile. Yawayaleza kakulu i Jaji amakwenkwana lawo ukuba mawayeke ukudlala ngasendleni ka loliwe, baxelele namanye, ukuba ebegwetyiwe ebeya kusiwa kwintolo. ngo yezwe elikude akatswe kakudlwana ngapezu koko.

AMASELA AMAHASHE.

U *Tamte* no *Xegwana* base Cacadu bamangalelwe ngokuba amahashe amabini ka Tshona, u Makiwane wakwa Qoboqobo wamangalelwa ngokuwamkela lawo mahashe ewazi ukuba ebiwe. U Tamte no Xegwana bakanyele kwamdaka, u Makiwane wavuma ukuba wawamkela lawo mahashe engawazi kodwa ukuba ebiwe. U Tamte bayamene ngamacala noyise u Xegwana besiti usisiqwala esingenaknhamba ngapandle kokuba akwele uyise, bekanyela lendawo ati u Makiwane wati akufika bapuma ixesha elide bobabini babuya sebenamahashe.

Emva kwenteto yabo ite i Jury, banetyala bobatatu bagwetyelwa iminyaka emibini besebenza nzima.

Kubuye kwangeniswa u *Jurgen Christian Jurgensen,* ote akafumananga gqweta lokum'mela kade ewujikajika lomzi.

U Advocate Brown ute akanakulamkela elityala. Wayefune o Messrs. Stone nonyana wake base Rini wazikupela kubo inteto.

Umbanjwa ute ucela ixesha ake abhalele kwelase Cumakala igqweta ukuba limtetelele. Yala i Jaji yati iyakubande lonto. Ucele iyure enye ukuba ake aye ku Mr. Howard omncinane. Wavunyelwa.

UBUSELA.

Um-Indiya ongu *Charles Jackson* umangalelwe ngokuba isiquma sempahla ka Abdol Kadir walapa. Ukanyele umbanjwa. Lite xa lipakati ityala kwavakala ukuba waka wabanjwa ngapambili ebe ihashe. Lagwetywa wanikwa umnyaka onenyanga ezintandatu entolongweni esebenza nzima.

U *Kumsha* wase Ngxondoreni, no *Zenye* wase Mnyameni bamangalelwa ngokuba amahashe amane ka Theunis Roux wangase Katikati. Bakanyela. Ebungqineni kwabonakala elona sela likulu ingu Zenye ogwetye. lwe iminyaka emibini enenyanga ezintandatu etsala nzima; u Kumsha wanikwa iminyaka emibini kodwa esebenza nzima naye.

Kubuye kwangeniswa u *Jurgensen* ote akavumanga u Mr. Howard ute akanikwanga tuba lokozilungiselela. Umbanjwa ucele ukuba ityala malise lisiya kutetwa e Monti ngeveki ezayo. Yala i Jaji, yati impa olusu. ku Iwangamso lodwa ngom Gqibelo liyakutetwa.

OBETE OMNYE EFUN'UKUMBULALA

U *Tabi* ofunda ukucwela kwa Symons umangalelwe ngoku saraza amazinyo ka *Solomon* wakwa Brownlee ngembokotwe wambeta noduma ekosi. Ute umbanjwa akanatyala, waxabana no Solomon ngokusuka ati aknbon'ukuba upalaze ikofu yake abuye amtuke. Enye into kuko isivu. beko esidala pakati kwabo esibangwe kububa u Solomon soloko epikele ukuncokolisa intombi ka Tabi; Ute u Solomon wambizela endlwini yake, wati xa angenayo wambeta. Kuleswe incwadi evela ku Mr. W. J. Symons umlungu ka Tabi encoma kakulu isimilo sake ; nobungqina bayityebisa inteto ka Tabi. Ite i Jury unetyala noko maze apatwe ngenceba ngenxa yenteto yenkosi yake. Udliwe iponti ezintlanu (£5) engenazo inyanga entolongweni esebenza nzima.

NGOLWESI HLANU

UKUBULALA

U *Myateli* umongalelwe ngokubulala umntu okutiwa Satana wakwa Bhaca embulala ngabom. Ulivumile ityala, waza watetelelwa ngu Advocate Frames onyulwe ngamatyala. Elityala leliya waxonya ngalo u Saka, kuba wasuka wapeleka lombanjwa esiya kubulala u Satana u Mnyateli wabaleka wazimela, wabuya wafunyanwa. U Saka wave celwe ngu Mnyateli lo ukuba bacotele u Satana endlwini yake bambulale bavumelana ukuba maze bati besakungena u Saka ancokole no Satana ukuze angabi namanwele. Baya ke okunene bate besabuzana imvelapi, esakwezela umlilo umninindlu, wamtsibela ngomkonto wamhlaba wafa. Isizatu uti u Mnyateli ababantwana bake bapelayo kukufa batakatwa ngu Satana lo. Ute umnikazindlu u Mamsengana wayeko ukwenzeka koku. Ute ukuzitetelela u Mnyateli ubengazi ukuba anganetyala xa abulele igqwira.

U Advocate Frames akabanga nazwi alibhekisayo ezi Jurini emva kwenteto ye Jaji etabate intloko zetyala, ite i Jury unetyala. Wagwetyelwa ukuxonywa.

OBELINGA UKUQOMFA

U *Layiza* umangalewe ngokulinga ukuqomfa ngokusuka ati akukova ukubeleka alungcwabe lupilile usana. Umbanjwakazi ute akanatyala, watetelelwa ngu Advocate Blaine. Lentokazi iyenza lento intsuku mbini isebenza kwa Mr. Tremeer, kanti iza seyinesisu somkweta ; ikwenza nje oku yoyika uyise wayo. Usana olo lwanqikwa lusapefumla lutandelwe ngamalapu, lwasiwa kwa Gqira e Hospitili lwafika lwapila kona. Ite i Jury unetyala noko maze apatwe ngenceba. Ekuwiseni isigwebo ite i Jaji iyasiqonda isizatu sokuba i Jury iti makapatwe ngenceba, kodwa ukuba lomntwana waye qaukile ngeyipendulela into enzima kakulu lenkazana namhlanje. Xa ewakangela onke amacala elityala uyigwebela inyanga ezintandatu entolongweni.

UKUDWENGULA.

U *Hlonongo* wasika Nkobo e Xukwane umangalelwe ngokudlwengula u Sophia Stoffel wesika Kama. Umbanjwa ukanyele kwaqum' utuli, etetelelwa ngu Mr. Blaine. Lentombi yayisuk' apa e Qonce igoduka yodwa yaqubisana nesipompotela somfo sekuhlwile. Akubangako bungqina bokuba ngulomfo kuba nayo iti kwasekuhlwile. Wakululwa.

UBUSELA.

0 *William Roell,* onevenkile, *William Lambert, Charles Bennett,* unobhala, no *Hugh McRobert,* umatoloshe ohlala e Bhayi, bamangalelwa ngamatyala amahlanu okuba impahla zo Mr. J. Kovach, Ven Archdeacon Kitton, e Quickelberg, Insurance Company nezase Hospitile, into eninzi yempahla yezindlu neyevenkile. U Charles Bennett uyivumile impahla yase hospitile. Abanye bakanyela yonke lonto bamangalelwa ngayo.

U Advocate Burke utetelele u Hugh McRobert.

Ababanjwa banikwe ituba elide kunene lokuzitetelela ngokukodwa u Roell. Emva kokuba zigqugule i Jury zite n Roell unetyala kwizimangalo zozihlanu ; u Lambert no McRobert banetyala kwizimangalo ezibini ; u Bennett ngetyala elinye eli alivumileyo. Emva kokwenza inteto yayo i Jaji irate nka ngerainyaka emitatu u Roell entolongweni esebenza nzima, yati yena kuledolopu ulihlati lobubhuru; u Lambert no McRobert banikwa inyanga ezintandatu emnye; u Bennett lowa ulivumileyo ityala lake warnkwa inyanga yanye entolongweni.

NGOM-GQIBELO

UKUQOMFA

U *Jemima* intombi yase Dutywa itnanga lelwe ngokuqomfa usana ebilubeleka ngo Ntlangula lo ugqitileyo. Ute akanatyala waza watetelelwa ngu Mr. Advocate Guerrin.

Kuveliswe ubungqina bokuba lentombi vayiqesbiwe, ngobusuku bomhla wesi hlanu enyangeni yati shwaka bonke ubusuku. Ngentsasa elandelayo kwabonwa usana olufileyo ecaleni lendlela; umzinjana unamanxeba nokukutuka nemitshiti into ekubonakala ngazo ukuba lubulewe ngokumana luntlalwa lukandwa.

Emveni kokuba buviwe bonke ubungqina betyala, igqweta le Nkosazana libhekise ezi Jurini lati indawo ezimelwe kukangelwa kweli tyala zimbini, yokuba lentombi inetyala lukubulala na, nokokuba inetyala lokufihla ukubeleka?

U Mr. Guerrin umteteleli wombanjwakazi ute esingisa ezi Jurini, kuwo onke amatyala okuqomfa eyonanto iyintloko kukuqiniseka ukuba usana lwapuma lupilile na nokuba lwaseluqaukile. Umteto umhlope, uti pambi kokuba inkazana igwetywe ngokubulala usana, kuqala makubeko ubungqina obumhlope bokuba ololusana lupume lupilile; nokuba belupilile lulodwa lungasekona kunina walo. Kwelityala ke akuko bungqina bokuba ololusana lwabelekwa lupilile, asiyiyo lonto yodwa, kanjako ubungqina abamhlope bokuba lowo mntwana ngowale nkazana. Utsho wanqika ezincwadini zemiteto wabalisa izinto ezifana nale abakululwayo abenzi bazo.

I Jury iye kugqugula yabuya neliti ityala lalenkazana lelokuba ikufihlile ukubeleka. Ekuligwebeni kwayo i Jaji ite ubungqina belityala bubityile, yamnika inyanga ezintandatu entolongweni.

UKUNGCOLISA IGAMA.

Libuye langena kwakona ityala lika *J. C. Jurgensen* umatoloshe wase Bhayi omangalelwe ngo Messrs. Solomon no Thomsen, Amagqweta alap' e Qonce ngokungcolisa igama labo ngokusuka ashicilele inteto eti abantu mabazilumkele bangayi kulamagqweta ango Solomon no Thompson kuba aka amqatanisela wati egwetyelwe zi Jaji, ityala balenzela amaqinga okuba angapumeleli.

U Jurgensen ute unga angabambelela kwakulanteto yokuqala wayezitetelela ngayo.

I Jaji ite ayinakuvunyelwa lonto.

Igqwteta le Nkosazana lite londawo liyayiyekelela, makavunyelwe um'mangalelwa lo kuba o Solomon no Thomson bati abayoyiki nganto kokona kobonakala apo ikona inyaniso.

I Jaji yavuma. Yafakwa ke lonteto yokuzitetelela, iti:—1. Ngenyanga engu September we 1883 ndagwetyelwa mhla i Jaji yayiteta e Monti ndaye ndimangalele u Geo. Wicks, eno James W. McKay, no Edmund John Ellis. 2. Kwati kusakuhanjalo um'mangalelwa wenza ukuba kubhalwe ngu Nobhala we Jaji isamani eshwankatela yonke impahla nobuvuvu obuyimpahla yabanye amangalelwe kunye naye. 3. Leyo samani yanikwa um. sila wesiya siqingata ukuba uye kutimba, wati usakubuya wenza ingxelo kulo samani yokuba abo bantu bamangalelweyo abanampahla bengenabo nobuvuvu bokudliwa. 4. Kute kusakubanjalo, lo unguyena m'mangalelwa kwelityala wafuna o Solomon no Thompson ukuba benze indlela yokuba abaya balingane bake abe mangalelwe nabo u G. Wicks bafakwe entolongweni, wayaleza ukuba lonto maze amagqweta ayenze ngobu. lumko, ngenkutalo, ngenyameko, nobugrisa obukulu. Lingabonakalanga inyaniso ugwetywe u Jurgensen ukuba ahlaule £25.

Impawana.

Tengani ngezaziso ezise Mveni ukuze nihliselwe amanani. Yiyani nepepa nilipete nobona.

*

Umbhaleli we *Sigidimi* ose Bhayi oti uyi " Christian Templar," obhala nge 31 August nge " Lishwa Lendyebo " wenza lamanqanam esinga bangawaqwalasela abalesi be *Mvo :—* " Ibali lika Mr. T. U. H. T. elingo Tywala bama Xhosa e Transkei,' lindikumbuza amazwi awatetwa ngu Rev. P. J. Mzimba e *Sigidimini* ngalanyaka wendyebo yokuqala, ukuze kubeko lendlala ibiko. Zati oko zakuna imvula kwalinywa kakulu, kwaza ekwindla kwaluswa kakulu, yaba ngabakweta kuyo yonke imizi. Ababakweta benza ububi obukulu, babet' abantu, bafeketa ngabafazi nomtinjana, ngangokude koyikeke ukuhamba kumntu oyinkazana eyedwa. Wabhala incwadi yesililo oko u Mr. Mzimba—endingasawakumbuliyo onke amazwi ayo. Elila ngokufeketa komntu ngentsikelelo zika Tixo, ukuti akupiwa indyebo, imbangele ukuba one ngakumbi; watsho kweviwa ngumvi wezililo, labalela iminyaka emininzi.—Namhla kufik' eny' indyebo, kusahluta izisu zodwa, akukabiko nokumimiteka komzimba, knba intliziyo azikonwabi ngenxa yamatyala, sesiqala simqumbisa u Tixo. Ngati singabantu bentsomi,—0 *Oom Leeuw* no *Jakals* waye peke inyarna pezu kweliwa, waza waposela u *Oom Leeuw* intambo ukuze amtsale ngayo, waza u *Oom Leeuw* wati esavele ngentloko engekazuzi nendawo yokubambelela, wasele qala ngokutuka nokungxola ebuza ukuba abantwana benza ntonina ngase mbizeni. Kutiwa yaqauka intambo waya kuwa ezantsi. Nqwa ke tina.—Yinene na, angaba namakolwa ambulela ngolohlobo u Tixo, lokuba ahamb' esela indywala namaqaba; kanti izol' eli ebefundekele u Tixo ngokucel' imvula ? Iyaziwa na lonto ngabafundisi base Transkei, Mr. Transkei ? Ayimangalis' indawo yokoyikwa kwama Tempile kwindawo ezinjalo, kuba i Tempile notywala yinyoka ne sele. Ayeza ke, walindeni mpindini yase Transkei. U ' Mxoli' uti makuqalwe ngefatyi zomlungu. Akazi na ukuba kuko zwana la Mangesi liti:—' *Charity begins at home ? '* Soke siqale ekaya ngo Belu-lomsele ukuze silungelwe ezifatyini."

**

Abantu abasenamatyala epepeni maze bangamangaliswa bakubona engafiki amapepa abo kuba umsebenzi awunakuhamba ngapandle kwemali kuba iyitelayawo. Bati ukuba basalifuna basixelele singalimisi batumele inkozwana zokusinqanda ukuba singawusileki lombele.

*

Noko sitshoyo siyawazi umzi wakuti ontsundu ukudungudelisa kwawo. Ngabanta abati ukuze bayenze into banyanzelwe ngamandla ngento ekwakuvunyelwene kakuhle nangobuhlobo ngayo, uyakuyibuyisa senide naxabana kwako amazwi angafanelekileyo ngenxa yokungakwazi kwake ukuhlonela nokwazalelela ubuntu bake.

***

Kuko umlinganiselo walento apa e Qonce. Amanene anezitola anceda abantu ngelilanga ligqitileyo babanika ukutya ngamatyala ukuba bangafi. Abanye batabata ngeponti ezintatu nezine nezintlanu nezintandatu nezisixenxe njalo-njalo ngangentando yabo, solokoko inxenye abazange benze nemigudu yokuhlaula. Abakwa Marela e Debe bade bamangalelwa ngaleveki igqitileyo amashumi amabini abantu, kuba abazisi nentwana zokuguzula ityala, basuke bagungubala pezu kokutya. Namhla ke sebebhatala namagqweta nendleko ze ofisi. Siteta lonto ke, kukudukisa okubange lonto.

Sikulu isijwili esipuma kumzi wakowetu ose Bhayi ngenxa yamabenubentsu abangwa yinto epitikezwayo ibiliswe eselwa kulodolopu.

Siyifumena namhla lanto eyati ngayo enye ititshala yakowetu Engqushwa itolikela umfundisi etyalikeni "*Xa babese Bhayi besela,"* xa wabesiti umfundisi " *When they buy and sell."* Kanti lonto yayiselwa yi Hop.beer le. Ngayo uti umbhali kwi *Sigidimi:*—"Esisiselo satabata indawo yomqomboti ezindlwini zamagqoboka. Lento umntu ayinakufezwa nto. Mtintele kwenye into, uyaku. tyobozela kwenye. ,Nqwa namanzi *e dam* wona ati ukuba apikele ukupuma, ubengavala apa apume paya. Makuhlale kumi *ivartb' sha* pezu komntu, yonke lemihla—hayi, ma* siti imini nobusuku, limana limnqotolelM endleleni. Kade kutetwa ngotywala bom<r lungu nobo Mxhosa, kwada kwamiswa n* Tempile. Wabona umntu ukuba avaliwe lomatuba. Namhla qapu tywalana bumbi abati yi *Hop.beer,* abunxilisi benza indaka obu base Bhayi. Ungeva umntu esiti •' Hayi andimntu uke asele, kodwa bendisel' i 'hopisi* kwa bani.bani." Asimangaliswa ukuva uknba kuko limfundisi ontsundu obekolwa kukuke asele ibotile ye *Hop-beer* pambi kokuba aye kushumayela. Bukuqu ke! yalandela iramente. Namhla ngumsebenzi, kuzanywttesosono ngomnye umfundisi. Siyaxoka yini ukuti sisono ? Lupelile usapo e Bhayi yi *Bop beer* eyenziwa endlwini zabakokeli. Sibanika inotisi namhla ukuba siyabazi. Kwelenyanga ezayo ukuba abayeki sobabiza ngamagama, benze oko banokukwenza. Ukubaizinto koko bezitetwa nge Sixhosa ngebedliwa, okanye batyakatywe ngezabokwe. Bakatazile abantu abadala kangaka elizwini ukufumane bati ngomnqweno wokunga bangenza imali bonakalise usapo lwetu. Nxil! *varambityi* sobabhengeza apa kulomhlati ukuba abayeki."

Kweleveki epelileyo satabata intetwana kumzalwana *Isigidimi,* esasisiti *" Imvo* 1e ngusifa lutulini, itanda kunene ukufundisa abayi fundisayo nabasayifundisayo." Le yinteto yokuzitsho. Zezinteto kutiwa ngoka gumsha they are *Qqoberian.* Au, " Intambo emfutshane " &c watsho owasemanyangeni.

*

Kwingxelo ye Timiti yase Monti eyayingobusuku bomhla wesitatu ku September lo sitabata inteto ezenziwa ngamanene acelwa—yo ukuba makatete. Emva kwengxelo yokuma komsebenzi we Lizwi kwesisiqingata kwacelwa u Inspector Vyvyan (we Church of England) wabulela ukubona uhlanga oluntsundu lwenjenje ukuhlangana ngomsebenzi ongaka ukuba mkulu. Wati, ebengavuyayo eve ukuba bonke abantu abantsunda babuyekile utywala, zibe imali zabo ziza kupumela imisebenzi enjengale.

Kwalandela u Mr. J. J. Mcanyangwa wase Tshatshi; ote yena akakoliswa kukuba imali ze Lizwi zimane zivela ngendlela yetirniti. Into yona eyakubonakalisa ukuba ukanyo lungene yeyokuba itnali zivele ngenye indlela engeyiyo le yetimiti. Uyambulela u Mr. James Pamla owayefundisa apa e Wesile, ngento ayenzayo namadodana ake yokuza etimitini eyayisenziwa e Tshatshi, benza into eyimfanelo yabo ukuza kuyise wabo i Tshatshi. Egqibile ukuteta u Mr. Mcanyangwa utabate umnqwazi wapuma nabanye. Kulandele u Mr. James Malgas wase Tshatshi, ote unosizi ukuba u Mr. Mcanyangwa selegodukilo ubeza kuyipikisa yena lonteto kuba kumaxa sipakati kokanyo sisenza itimiti nje.

***

Kwasuka u Mr. Peter Antoni i Chairman wabulela amadodana nomtinjana imizamo yawo ukwenza letimiti; wati imali engenisiweyo yi £5 14/.

Kuqukumbele u Rev. C. Pamla Umonga-

Ezababhaleli.

AMASIKO EZIKOLO

NKOSI YAM,—Ndinento endinga- yiqondiyo pakati kwezikolo zaba- ntu abantsundu. Eyokuqala yile yokuba kutiwa kuko ukuhlaziywa kwesikolo maxa sukuba kuko isono esenziweyo, njengoko intlobo-ntlobo zezono ziko apa emhlabeni. Uti ke umbuzo wam, isizi sesono esi silungile na ukwamkelwa esi- kolweni—sigcinwe? Kanjalo ufa ngani- na ongonanga umntu? Ukuba kone unyana nokuba yintombi—ufa nganina umzali? Ukuba kone abazali, bafa nganina abantwana? Zingumteto na ezonto? Kwenzelwa u Tixo na, nokuba kwenzelwa abantu? Kukoliswa banina ngezi *zizi* zezono ezikolweni? Nditsho ngokuba kuti kwakona umntu kwizikolo ezininzi zabantsundu agxotwe—kutiwe ukunqa- ndwa kwake makahlaule—nanzo ezo *zizi.* nditeta ngazo—njengokuba izezezono nje zifike zisebenze ntonina ezikolweni apa? Ngalemibuzo ke ndingavuya kendiqondi- siswe kakuhle ngabaziyo—andizenzisi ndiyibuza nje manene akowetu. Ndi— ngavuya nindipendule ngokwemimiselo yezikolo, ngobulungisa obumiselwe izi- kolo ngumninizo — mandipelo ndicela uxolo ngobude balemibuzo mongameli obekekileyo.

QOND'INTO-

Queen's Town,
2 Sept. 1886.

UMBUZO KA M. TUTU. Douglas, 29 August 1886.

NKOSI,—Kauti nyi isitutyana kwelope- pa lako lidumileyo, ndibangwa ngulo- mbuzo mnye; lomibuzo msa ukuyenza mininzi wena M. Tutu, okungati uya- takazelwa ngumhlambi omnyama. Ma- kowetu, mna ke nditi, makangaqalwa apendulwe lomfo, ade axele ukuba uya- kolwana yilencwadi kutiwa Lizwi lika Tixo, (i Baibile). Kuba ngati uyayazi xa abuza uhlobo esilulo ekudalweni kwetu ; ati xa akolwayo yiyo loncwadi, akangele kuyo kwi Genesis! 1.24. kude kuye kuba yi 31; nakwi Zenzo Zabapostile 18.—24, kude kuye kuba yi 27. Xa akolwayo yilenewadi ke, yowupendulela umzi; xa angakolwayo yiyo kukona umzi nditi mna ungazipendulela, kuba impendulo ayikude kulombuzo, kuba ngati uyabona- kala apo ubeka kona, kuba kutiwa nga- benzi bamaqalo; igqabi aliwi kude nomti walo.

VAZIDLULE

IPIKE NGENYANGA—IMPENDULO.

Komgha, Mpandu l,1886.

Ntlolanja, ukutya impatshane;
Jan. *Ndaza,* ukuqala ukuhluta;
Feb. *Mbasa,* umbon' utsbel' eziko
Mar. ---------
April Mgu*dluli* , ukugula izanda;
May " " *Ntlangula,* ukuvutuluka;
June *Ntulikazi,* inqwitela;
July *Ncwabakazi,* iqabaka nokuqala ukuntshula;
Aug. *Mfufu,* ukuqala ukuntshula yonke into;
Sept. *Mpandu,* ukulima;
Oct. *Zibandlela,* utyani bugqum' indlela,
Nov. *Lwezi,* ezintwana zililayo;
Dec. *Nkinga,* ukunquma kwamasolwa.

Nako okwam ukwazi, nam ndihlala ta kubawo, naye wesuka seleyindoda kade Ezweni entla. Zenjenjalo ukuma ezase Mahlubini, ngenyanga engu Ntsi- nga inkosi ibe iluma intselwa, icintse— ngo Ntlolanja ishwame; lamaxesha kuya- guywa, adlale amaqawe.

Impendulo mhlobo wam, ndinosizi ku- ba usiti wena ilizwi lako lipendulwa ngo Mr. Theron, no Keyter, xa bati kudala abateti lonto ngentliziyo bayawubona um- sebenzi we Lizwi, ukuqala bebesiti ma- singatandazi satandaza noko, namhla bati *masingavoti*. Ilizwi lika Tixo lihamba ngamandla ake yedwa, msa ukoyika iko Inkosi pakati kwetu abo ngo Faro. Siya- temba soze sifane naye njengoko anjalo. Um-Yodi nom-Samaritan bebepikisa- na ngayo lenkonzo. Tina asinaye umfu- ndisi oli Bhulu, sifundiswa ngama Nge- si nama Skotshi, nama Jelimeni, nama Frenshi; ngubanina i Datshman?

Yehova! sikangele kuwe, bawo wetu, sincede ukuba silibeke kuwe ixala letu lonke, singotuswa ngama Bhulu, ngoku- ba wena unati, kuba tina sizidalwa zako; okunene tina singaboni, yiba nofefe kuti tina bon' abalusizi, ngenxa yowasifelayo, makubenjalo.

Ndim
QEBEYI H. MEKENI.

ABALIMI NA BARWEBI.

E-MARKENI.

E QONCE (Sept 11).

Irasi eluhlasa, 8d tol/1 ngekulu Ihabile, 5d to 2/1 ngekulu Itapile, 1/6 to 7/9 ngengxowa Umbona, 1/9 to 2/1 ngekulu Amazimba, 2/5 to 3/ ngekulu Umgubo, 8/ to 9/ ngekulu Ingqolowa, 2/1 ngekulu

E RINI (Sept. 1l) Ihabile, 1/ to 2/6 ngekulu Amazimba, 7/6 to 8/ ngengxowa Umgubo, 15/ to 18/ ngengxowa Umbona, 5/6 to 5/7 ngengxowa Itapile, 5/ to 8/9 ngengxowa

E KOMANI (Sep. 13)
Amazimba, 7/ to 9/ ngengxowa Umbona, 5/6 to 6/ ngengxowa Ihabile, 2/ to 4/9 ngekulu Itapile, 2/6 to 9/6 ngengxowa Umgubo, 5/ 8/ ngekulu to

IMVO ZABANTSUDNU

WEDNESDAY, SEPT. 15,1886.

The office of High Commissioner.

IT is, we presume, that we are great worshippers of His Excellency Sir HERCULES ROBINSON. His career in the Australian colonies has long impressed. us, and his judicious manipulation of the tangled skein of South African problems has confirmed our belief in the soundness of his judgment and in his robust statesmanlike qualities. As a constitutional Governor, he has not had, and probably never will have his equal in the observance of the forms and formularies of the constitution.

We trust, then, the *bona fides* of the comments we propose to make on one or two questions that are commonly understood as coming within the province of His Excellency's duties as Governor and High Commissioner, will be perceived by our readers.

If, in his capacity as Governor the Governor of the Cape, acting on behalf of Her Majesty the Queen is not to see that he humblest subject is protected in the possession, of all things, of land solemnly ceded to such subject in the name of the sovereign, then, from our point of view, the duties of Governor have vanished indeed. Again, if, as High Commissioner, the Governor of the Cape for the time being has no power to deal on his own responsibility with questions affecting people not yet represented in the Cape Parliament, and therefore outside the sphere of action of the Cape Ministry, then, again, the office of High Commissioner is a delusion and a snare, and the sooner it is discarded or recast the better for all parties concerned.

The natives of Glen Grey have been actually despoiled of lands the perpetual possession of which was solemnly pledged to them by a predecessor of Sir HERCULES ROBINSON — SIR GEO. CATHCART — in the name of the Queen. The case of the Glen Grey spoliation is most indefensible, and this being the position the Governor could have without difficulty excercised his power of veto over the decisions of a party ministry with beneficial results. In the first place, the transaction is illegal. An act of Parliament should have been passed first to set aside the award of Sir GEORGE CATHCART, the act would then have been set apart for the signification of Her Majesty's pleasure. As it is what has been done will be considered by all except the free-booters themselves or their accomplices as a barefaced act of public plunder.

Then the Pondo question is clearly within the compass of the duties of the High Commissioner. Pondoland is an independent state. It is not annexed to the Colony even—which might have given the Cape Government some show of reason to interfere in its affairs. Why under the circumstances Sir HERCULES ROBINSON should consider him self bound by the advice of the Cape Ministry will puzzle the most consummate constitutional lawyer in the land. Such, however, is the case; and the Pondos having lost all confidence even in the Queen's representative at Cape Town, are now attempting to climb up some other way to reach the Queen's ear. We are satisfied our present Governor would settle the question without delay and satisfactorily to all concerned if he could only be induced to lend the country his experienced judgment. Is it too late ?

The Registration of Natives in Victoria East.

THERE is a perfect commotion in the Peddie section of the electoral division of Victoria East over the recent registration of natives as voters. Mr. PAUL TIMM, yclept " silent member " for Victoria East, has retained the services of a Law Agent at Peddie to object to the applications of natives. This is a novel method of objecting. How the Agent is to distinguish between those who possess the qualifications and those who have not, we confess we cannot make out. Of one thing we are perfectly certain, neither Mr. PAUL TIMM himself nor his Agent know personally the parties with whom they have to deal. Thus it is clear their method of objection will be of a random kind. We concur with the organ of the Victoria East district, the *Alice Times,* in the view that none but those really qualified should be on the Register. We join issue with our contemporary, however, when he goes on to " doubt very much if the bulk of " the natives now claiming are " qualified." This paper proceeds to give grounds on which objections will be urged. "Our ex- " perience," the *Alice Times* observes, " at the objection Court " held in Alice in 1884 is that to " be qualified the Native must " show title to land, or proof of " occupancy of land valued of at " least £25. This was done here " by the Divisional Council valua- " tion roll and by production of " titles. In Peddie very few titles " to land, we believe, exist, and " the land is not granted or sur- " veyed into building or garden " lots." These points are all open to debate, and we rejoice to know that the natives of Peddie are already making the necessary preparations with a view to pick up the gauge which Mr. PAUL TIMM and his associates have flung down. It is to the advantage of our people put too to know long beforehand the

Editorial Notes,

No less than two hundred names of Native scholars from Government Aided Schools, now engaged in industrial pursuits in the Butterworth Districts of Fin- goland, have been handed in to the Missionaries lor the Education Department return called for by the Legislative Council.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa,

e-Town *Hall, Kwisitora esing a pantsi esesitatu, No.* 3, *Kwinkundla ye marike,*

E-QONCE.

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.

ISIKUMBUZO.]

JOSEPH J. YATES,

OBEKE ESE BAYI,

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

IOF1SL—E CATHCART STREET, esiya e ofisini yemantyi, ukangelene no Dreyfus.

YIYANI KWA

E QONCE,

XA SUKUBA NIFUNA—

Izikonkwane—Into Zokusebenza Imela ne Folokwe Ikoyi—Ikomityi ne Pleti
I Lampi
Impahla Yendlu Yonke, njalo njalo

Knkwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

J. E. L. KULLING,

New Street, E-Rini, Igqira elinyanga ngemiti yelilizwe.

LENDLU imiselwe ngokukodwa ukuba ibe yeyo kusebenza nokunyanga nge- miti embiwa kweli lizwe, enyanga zonke izifo zamadoda neza Mankazana, nokuba umntu aimhla bumini nokuba sise zazini na. Lemiciza yenziwa ngemiti yeli lizwe. Nokuba umntu selelele ngendlu sisifo sokunga- palazi iyasipilisa. Linokutumelwa 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.

R. W. ROSE-INNES,

Umteteleli-Ematyaleni, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo

LONKE UNYAMEKO uyalunikele ekuteteni amatyala abamnyama nakweminye, imiombi yabamnyama—ofuna umhlaba unokufunelwa, ofuna kujikwe igama lesiqini. selo Bomhlaba unokwenzelwa. Lemise benzi uyifeza kwesi aiqingata nakwezimelene naso.

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

ISISULU.

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

J. WARWICK TAINTON

UNYANA KA MJACU,

Ungu Mteteleli Ematyaleni

Nombhali we Mvumelano,

NGUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kuma- tyala entlobo zonke kwi ofisi yase Mtata ku Mganduli naae Elliotdale (kwa Bomvana). Izibheno uyakuziquba pambi kwe Mantyi Enkulu Emtata.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

COOK Elika Iyeza Lesisu Nokuxaxazo. 1/6 ibotile.

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Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

Udaba Olumnandi

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

Lempahla ilandelayo itengiswa ngeminqopiso ekufuneka ke ngoko ukuba uyatenge ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Ziqala kwi 5/6 zizibini.

Ezamadoda, ne zamankazana izihlangu ezinge nayitende (slippers).

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Ikwiliti ezinamabala ze 3/6

Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya (onke amabala).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinamabala nezimnyama.

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

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

Kwa

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Kwinkundla ka Makeleni,

Amayeza Abantsundu.

B. G. LENNON & CO

Abapitikezi Bamayeza,

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

Anokufunyanwa ka 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 AMBHLO ABULALAYO. I TURLINGTON yoku sikwa nokuxuxuka nezinye izinto ezinjalo.

IYEZA lika LENNON LOKOHLOKO-HLO.

IYEZA lika Stretch Lokuhlikihla isifo amatambo (Rheumatism) nezinye ezibu jalo, namanye ke.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi

Likwaluncedo olukulu kukutyatyamba Komzimba licisine, Nakwintloko, Nakwezinye.

Benjenje ukulincoma ubake balilinga :—

" Uti omnye zipele ingqaqambo (ekubeni besendinenyanga ndiqaqanjelwa) emva kweyure ezine ndiqalile ukulisela, ndapumla kamnandi ebusuku, into ebendineveki ndingasayazi, ngoku ndipilile."

Wenjenje wumbi:—" Eliyeza lindipilise ngokungumangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba bekusuka kube yinqaba ukuma ukuba ndike ndahlala. Bendingasena kutoka kuba bendingeze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti:—" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheumaticuro, ndivuyiswa kuba ibotile ezine zindincede kanye."

" Ndingarola," utsho omnye, " iponti ezintlanu ngebotile. Ngolwesi.Tatu oligqitileyo ndite ndakunatatela ibotile yokuqala umfazi wam, wabengana kupakama ekoyeni nonyawo, enjalo inyanga ; ngalo Mgqibelo uhleli esitulweni."

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

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

Ukuvakalisi imvo zabantu ngalo kungazalisa lonke ipepa.

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

JAMES JONES,

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ANDREW GONTSHI

Umteteleli ematyaleni,

Aloeville, Kei River,

TRANSKEI

Mr. J. A. BRIDGE

Igqira Lamazinyo,

No. 1, DOWNING STREET

E QONCE.

I BRANDI

Elungileyo engapitikezwe nanto zinjengamanz nezinya ezibululayo, itengwa ko

C. J. DOWELL & CO.,

BANK STREET,

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.

ISAZISO.

VINGCANI amazibuko ! Umfana omnyamana ohambe 'shumayela esiti wavuka efile kwa Wezo. Siyapala siyamfuna kakulu. Ncedani mzi ndixeleleni apo akona ngokutumela kwi *Imvo* Office.

R. JNO. NDUNGANE
Luluti, Tsomo Post,
2 September, 1886.

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo Nezebhokwe, Nezegusha.

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

Lishicilelelwa umnnilo, u JOHN TENGO - HAY BROTHERS, Smith Street, KING William's Town.