

IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI ZONKE.]

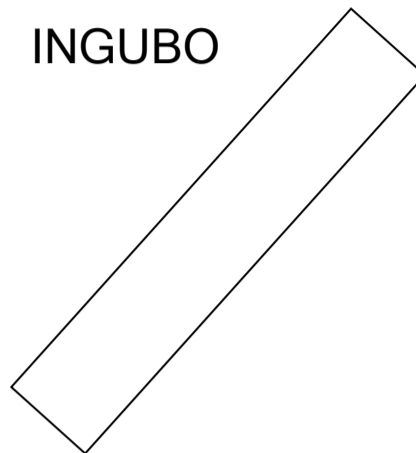
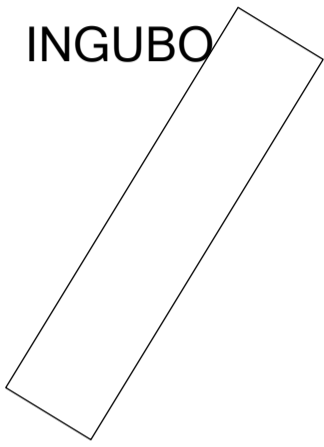
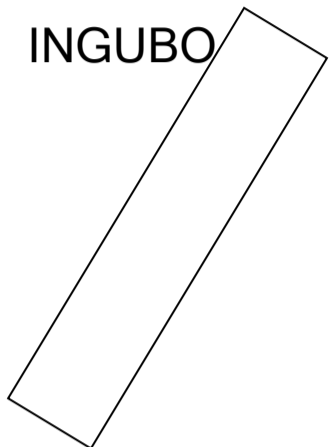
NATIVE OPINION.

[LIHLAULELWA 3s. NGANYANGA NTATU.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, OCTOBER 13, 1886.

[No. 102.]



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. 5 August, 1886.

Amayeza ka Cook Abantsundu.

DYER NO DYER

UMZI ontsundu ucelelwa ukuba ukange. lise iamayeza abalulekileyo.

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COOK Eka Incindi Yezinyo. 6d. ngebotile.. Oka

COOK Umaliza Westepu Sabantwana. 6d ngebotile. Oka

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Niqondise ukuba igama ngu G. E. COOK, Chemist,

E QONCE. Kuba ngawenkobloso angenalo igama lake.

YIYANI KWA

E QONCE, XA SUKUBA NIFUNA— Izikonkwane— Into Zokusebenza Imela ne Folokwe Ikoyi—Ikomyityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

HARTIGAN & CASEY, Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla chambayo kanye nge nyanga e Mtonjeni nase Balini. Yonke imiso emva kwe malike batengisa impahla hambayo nokuba yekabanina. Ubani uyinikwa emva komito imali. E Qonce, 20 July, 1886.

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

Impahla Entsha kokona ifika Ngazo zonke nganawo ingubo ngoku zikutshiwe ezibhokisini, zipaulwe ngamanani amancinane kanye:—

Iminqwazi Yamadoda, 2/6, 3/, 3/6, 4/, 4/ Izikafu Zoboya ziqala kwi 6d

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

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

Ibhulukwe Zetwidi ziqala 4/9 zinyuko

Ibhatyi ,, ,, .6/, ,,

k ^Isuti Yonke Yetwidi iqala 14/ zinyuko

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Ibhulukwe Zekodi ziqala,

I Idyasi Ziqala kwi 7/6 zinyuko

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Carpet Bags

I Portmanto (Zingxowana Zabahambi ezo)

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Ingxowana zempahla Yentsapo Yesikolo

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ITYALI ZETU ZOBOYA, zitsala igazi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantambo nezigqubutelo ngamaxabiso apantsi kanye.

INGUBO ZOKUTSHATA ZEKABA ZIYASIKWA ZI-

NGWE.

IKELEKO, ILINZI, IPRINTI INTLOBONTLOBO ZE- LOKWE

ZIKWAKO:

BANTU ABANTSUNDU

Lempahla iyakwenza intlisiyo zenu zibete. Yizani kutyebisa amehlo.

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI.

ABAFAZI bati ngu SILINDI.

UMTEKETISO ngu FOLOKOCO.

YEKA UKUSELA UTYWALA.

K

ODWA ke ukuba uyabusela, sela obungangxengiwe yo obucocekileyo, wobufnmana ke kwa

UNGA UNGAGCINA IMALI NA ?

Ukuba kunjalo zitenge ingubo zako kwa

63, BATHURST STREET,

E RINI.

I SUTI ziqala kwi 18/6. Ibhulukwe ziqala kwi 5/6; Ibhatyi kwi 7/6 ; Ihempe kwi 1/7, njalo njalo, kuzo zonke izinto zalendlu.

U BROOKS utengisa ngezona suti zobu jentilmane ezomeleleyo, ezenziwe ngonyalelo ngabasiki base London. Qiniseka ukuba ziyaku kuhlala—ziqala kwi 40/ ; Ibhulukwe 12/6. Amakulukulu entlobo ngentlobo onganuyula kuzo.

Xa umntu aye kusika ushiya 10/ angati ayifumane kwakona ukuba ingubo azimkoleli sanga.

W. BROOKS & CO.,

Abatengisi bengubo zokunxiba,

E_RINI.

Inyama ne Zonka, Nento ezinjenge kofu ne swekile zitengeni ko BOURKE NO MARSH, e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

THOS. H. COPELAND,

BATHURST STREET,

Uhlala aba neyona mpahla ininzi enjenge

NGUBO ZENTLOBO ZONKE AMAFELANE

NE NGCAWA

Engagqitwa nayiyipina apa e Koloni ngobuhle.

Yena utengisa ngenani eli linganayo ko Ntsundu nako mhlope.

Lesesha, Paula, Funda, uze Utyise.

XA abulela abaxasi bake abebetenga kuye, lo ogama lingapantsi namhla wenza isimezo sokuba amalungiselelo uwagqibile okufama impahla evela e Ngilane ize kuye ngenqo zonke inyanga. Impahla yokuqala eyakufika ne nqanawa yobalapa mayela pakati kuka August lo. Kauze kuhlola. Ndinika amaxabiso awona makulu nge Mveliso yeli lizwe enjenge boya nokutya njalo kuba ndiya kuyitumela e Ngilane ngokwam.

P. H. POTTOS.

E Jojosi, July 27, 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 izinto ezitengisayo. Kule-dolopu yeyona ndlu ine Ngcawa Nengubo zoknxiba ezitshipu nayo yonke into.

ABABHUBHILEYO.

TSEWU.—Kubhubhe e Dutywa ngokuhlwa kwe Cawa ngo 26 September 1886 u ESTHER MABEL, Intombi ka Rev. Edward Tsewu no Esther Tsewu, ebudala buzinyanga ezisitoba nentsuku ezisibhozo. Izihlobo ma zamkele lombiko.

Iveki.

INLAULELO ye Mvo zisheleni ezintatu nge Kwota, oko kukuti ngenyanga ezintatu, xa umntu atenge izitampuwazitumela kwa isaqala i Kwota; zintatu zinesikisipeni xa itonyelwe emva kweloxesha. Mayingalitalwa lonto ngabahlobo betu!

E BARBERTON, kwele Golide, umgubo uha mba kwi £5 ngengxowa, itapile azinakufunyanxwa nange £6- Abemba igolide bani- kwa amaxabiso apakati kwe £10 ne £15 ngeveki. Ngazwinye yonke into inconywa ukudlala kwelozwe.

USIKWIKWIKI apa oyi *Homeward Bound* owenziwa ngamadoda atile ase Natal efuna ukuya e Ngilane ngaye ugqite kwisigqiti ease Ascension ngo 2 September engekahlwawo ngozi.

U PASCOE wazisa izihlobo zake ezintsondu kwimihlali yezaziso ukuba uvule ibhokisi sempahla entsha yamankazana namadoda.

ISINONOPU sase Transvaal abati ngu Nel. mapius, ebesimangalelwe ngokuba imali eni. nzi saza sagwetywa ukuba siye ebunzimeni inyanga ezilishumi linesibhozo ngu Judge Brand uxolelwe esand' ukugwetywa ngu Bulumeni wama Bhulu, yaselisiti iyapuma kwi wonga layo ne Jaji leyo.

AMABHALI oboya apuma kwisitili sakwa Dalwe sodwa ngenyaka kutiwa akumawaka amahlanu.

UYAKUTETA amatyala u Judge Maasdorp ngo Mvulo ozayo, 11 Oct., e Cradock, e omerset East ngolwesi-Ne, 14 Oct., ngo Mgqibelo 16 Oct., e Tinara; ngolwesi-Bini 19 Oct., e Rafu; ngomgqibelo 23 Oct., e Bhayi.

NGO-MVULO ongapaya kubulewe urebe omkulu pakati kwe jiti zombini e Bhayi.

IMVULA ngati zifun' ukunqaba e Natal. Kufupi nolwandle sekomile. E Verulam ngo Mvulo ongapaya amanzi ayetengwa nge- ndalisof ifaty.

I JAJI Enkulu yase Transvaal, u Chief Justice Kotze imcasile lo Bulumeni wase Transvaal kweli ate makukulule u Nel- mapius; ibuye yati makabanjwe. Kulento uxbaswe kunene kumzi wase Pretoria.

IMVO ZABANTSUNDU

NGOLWESI-TATU, OCT. 13, 1886.

Amazwi ambalwa kwa ngeela Batembu.

APA pambi kwetu namhla sinomqu- lu wencwadi ezabhalwa ngu General Sir G. CATHCART, esibhaqe pakati kwazo izaziso ezibini ezikulu. Esokuqala kushunyayelwa um' miso wokulinikela ku Batembu elilizwe kutiwa yi Glen Grey; esibini isaziso sicaza imida yelozwe lisand' ukuphiwa Abatembu. Komnye umhlali sibonakalisa nesicelo sama Bhulu ase Albert awayesiti kwi Ruluneli: " Mayingabavumeli " Abatembu ukuba beme kwindawo " ababekuzo "; kwane mpendulo etsolileyo ye Ruluneli. Ezincwadi zimbini zibonisa ukuba lomqala wama Bhulu wokungxamela i Glen Grey asingowanamhla, nalento yokude libe elozwe aliselikukuzwe impela kungenxa yokomelela kwe Ruluneli no Rulumente. Kwipepa lomhla we 22 September sasixelile ukuba olu fuduso lwa Batembu aluquitywa ngamteto, ezincwadi ke ziyasingqinela.

Lomhlaba bawuphiwa ngemfazwe ka Mlanjeni pambi kokuba elilizwe linikwe yi Nkosazana um' miselo wempato yalapa, kuba wona wenziwe ngomnyaka wesibini emva ko Mlanjeni. Kupantsi kwezo meko ukuze u Sir GEORGE CATHCART enze esisaziso siti:—" Ndiyazisa ukuba " Inkosazana u NONESI angabuya " aye kuma kwase zindaweni zake " kade, nokokuba bonke Abatembu " banlungelo elifana nelabanye " abantu bo Mntan' Omhle lokuhla- " nganiselwa ngumteto." Ezonda- wo ke kutetwa ngazo yi Glen Grey eyabuya yacazwa kamva ngesaziso. Incam yalento yenziwa yile Ruluneli siyifumana kwimpendulo ape- ndula ngayo abelungu base Albert, uti:—" Abatembu abapakati kwe- " mida yale Koloni bakwa njenga " Mangesi ase Albert, ngabantu bo " Mntan' Omhle bonke ngokufana- " yo, ke njengokuba bonke bene- " mihlaba abayinikwe nkosi 'nye, " nabo bamelwe kukulibanga ipiko " lokukusela amalungelo abo akuse- " lwe yile nkosi ibapileyo-." Yeyo- na, nto besisoloko simi kuyo tina, nokude sitandabuze nje lolu lupango lomhlaba waba Tembu i Glen Grey.

Makukunjulwe ke ukuba i Ruluneli ayikazange ikupe saziso esicita eziya zenziwa ngu Sir GEORGE CATHCART; akukazange kubeko nomteto we Palamente ozibeka nxamnye ezozaziso; nalemvumelwano ye Palamente eyapulweyo, ezenziwa ezizinto kuzigqutyutwelwa ngayo ayinasihlahla samteto. Kungaba kuquitywa uhanahaniso olukulu xa ezi mvumelwano ze Palamente kutiwa zinesihlahla somteto, ngokukodwa xa ziye kuzamazamisa amalungelo abantu be Nkosazana emihlabeni yabo. Xa sizikangeleyo zonke inkalwana zalamanqaku kweyutu ingqondo aba Batembu bafuduswayo banentlonze abangam' mangalela ngayo lo Rulumente wase Kapa kwi Gantolo ze Jaji. Nangapezulu koko sinenkolo enkulu ukuba ku- ngako into etsitsayo zike ezizinto zatonyelwa ku Right Hon. EDWARD STANHOPE ofunanjiswe Imihlaba ye Nkosazana. Oko kungenziwa ngokutumela ngo Liliso le Nkosazana e Kapa. Abahlolo ba Batembu ngebe yikaulezela lento, kubeko indlela abayitatayo kwezi zimbini.

Amanqaku.

KUKO indawana esicelwa komkulu ukuba siyilungise kulanteto ingezikolo zangapandle. Leyo ndawana yile iti: " ubuninzi bazo (ezi zikolo zimashumi matatu zihlolwe ngu Mr. Howe Ely) azina zincwadi nazileti." Kwala-twa indawo yokuba incwadi nezileti nyene impahla ayanele, akuko noko sisinye isikolo engxelweni ekutiwa kute- puta izileti ne. ncwadi. Xa ingxelo iti "kufuneka izileti umhlabeni incwadi." Umhloli usakuba eteta ukuti ezo zikoyo azaneli!

SIYAVUYA noko sibona nje ukuba leyo ngxoxo ide yalitsala iliso le koranti. I *Cape Argus* no *Cape Mercury* ziyasikutaza ngenxa yokwalata izipako ezikolweni. I *Telegraph* elase Bhayi ipepa ikota-yixatula; ifike isibeke ityala lobuntswela mbulelo, kuba sisu. ke sati lityala labafundisi abongameleyo lento zinjie izikolo zangapandle. Liti elope, pa:—" Sibona Umjala selejika esidla eboye. ni kubafundisi ngengeto emnandi (fan' uku- ba lowo Umjala kutetwa umhlobo wetu u

Nathanael Cyril Umhala). Ngubanina oti u-*Eso*p wayenxilile ukubhala kwake lantsomi yomlimi owacola iyoka seyomile ibulewe yingqele wayifaka esifubeni ukuze ifudumale, yati yakuswabuluka yayika yamhlama." Abafundisi abasokumbulela umbhali wa " Manqaku " e *Telegraph* ngalento yokube. nza ukuba ngabantu apa ababangayo indawo yokuba abangeze baposisise. Kungenani kanye bayakucela ukuba basindiswe kumhlobo onjalo. Kungade kube sekunjalo na, tina sinetemba lokuba kuyakwenziwa amali. nga kwangoku okuzilungisa izikolo zangapandle, ze ke ngoko kupetshwe lengozi yokumana kufeketwa pambi kwentshaba ze mfundo yabantsundu.

ENTETWENI enamandla kunene eyenziwe yi *Christian Express* ngengxoto yabantsundu e Glen Grey ifike yenza lamabakala:—" Lento ikutshayelwa kwelizwe kususwe abemi balo soloko yaba ilishwa—iti lonto yakungezina ngemfanelo libe lityala elimdaka nesiposo. Ubuninzi babantu buqinisa ilizwe, kunjalonje nobutyebi balo buveliswa ngabo. Lemfuduso yabantu basiwe ngapaya kwemida ye Koloni nokuba sekutetwa ntonina ayinamda, nangokubhekisel' entlalweni nase similweni ayilungile. Abarwebi base Komanani babehle bayibona lento ukuze bale ukuba kususwe amawakawaka abantu kweso sitili. Bubudenge ukuti kuseko elilifu lama Mpondo lilengalengayo emdeni kugxotwelwe kona amawaka abantu abamnyama bequmbile linlizyo zabo zibuhlungu. Sahlala sikala ngokuti hayi ilishwa letu kwelilizwe, hayi imfazwe zetu, hayi ubunzima bomsebenzi, uti hayi ukungxamela komsebenzi, kanti kuyakusoloko kunjalo xa abantu belu, pezu koko sipikele ukubancipisa. Xa sibagxotileyo abantu abamnyama siziza intwana encinane, ifama ezimbalwana, nomhlatyana ongapuzulwana, kodwa wona umsebenzi ufe kwezidolopu zise Maxhoseni, zibe mbalwa inqanawa eziza nempahla kuti. Lento yinto enjengokuzibulala nokuba seyisenziwa ngemfanelo."

YINTO evuyisa kunene ukubona ukuba kanti umoya wobuntu awukafi ezintliziyweni zenxenyeye ya Mangesi elilizwe, kufuneka ku- pela ukuba usuke ubizwe uze uzibonakalise. Lento siyiteta ngenxa yecebo elenziwe kwipepa lase Lovedale eliyi *Christian Express* lokuba makuquke imali isiw e Semnareni ibe Jacob Mvinjelwa sikumbuzo segama lika William Koyi, aboti osukuba ebhatalwa ngayo imfundo yake abendala yase Mbo u Mvinjelwa eya fuudisa ngovumayo ukuwulandela umzeke- lo ka Mr. Koyi Sezimbini imali zamapepa eziziponti ezintlanu esezintyulwe ku Dr. Stewart zitonyelwe lomebenzi. Saka sa- teta ngokubhubha kwale ndoda kwakule mihlali yelipepa. Akwaba elicobo likwi *Christian Express* iyakuxaswa ngezenzo eziqutywa ngamazwi akwakwelipepa ati: " Ukuba kuyimfanelo ukuba kwenziwe, ku. ngekusenziwa kamsinyane."

IPEPA lase Dikeni i *Alice Times* liyaqokela nalo liti abantu base Ngqushwa sebefungele ukuzibhokxa ekubaloleni amagama abantu abamnyama abafuna ilungelo lokuba ngabanyuli malungu e Palamente. I *Telegraph* yenza lamanqaku engqondo alandelayo:—" Xa sikangele imfanelo kubo bonke kom- nyama nomhlope, siyazivusa izihlobo zetu ezintsondu ukuba mazilumke, kwiziqingata" ezininzi kuyakubako ingxushungxushu xa akangelwayo amagama abanyuli, ukuba aba- ntsondu ababangako e ofisini ngalomini Imbumba jama Bhulu iyakulinga ukuba abulawe amagama abo. Xa siwakangeleyo onke amacala alengxoxo asiboni lonakalo ludalwa ngokufakwa kwabantu abamnyama evotini, ngokoke maze bawalwele amalungelo abo akukataleleki nokuba beacaswa ngubanina abazintona." Akufuneki nokuba side sixele ukuba siyavumelana nenteto yelipepa lase Bhayi.

SIYAWALANDELISA amagama Abapati be Bandla le Bhola lalapa e Qonce ebke lidu- me kunene i Champion Cricket Club. Aba ngabanyulelwe lonkaya:—Austin Ngcumbe, Captain, (uyapindwa ukunyulwa); William N. Seti, Vice-Captain; Harold E. Tshatshu Unobhala; T. W. Senga, Umgcini-Mali. Siyatamba ukuba elibandla liyakuza *namaxhoba* amatsha oloyiso ngalonyaka.

ABANTU base Ngqushwa benze ubulumko ukufuna u Mr. R. W. Rose-Innes ukuba aye kubamela pambi kwe mantyi yase Ngqushwa mhla kuyakutetwa ngokucinywa kwamagama- ma abo evotini. Lomfo ka Innes ligqweta elibukali kunene ap' e Qonce. Sesixelile ukuba Abelungu base Ngqushwa bazimisele ukubwabulala onke amagama abantsundu, kodwa ke oko nje umfo ka Innes ziyakulila.

ENQABARA.

[IVELA KU M'BHALELI]

30th August 1886.

Indlu ye Tyalike yakwa Mr. Hendrick Mazamisa, yavulwa ngo 29 Augst. 1886. Abantu ababeko bapants' ukungabinaku- balwa. Ityalike yavulwa ngu Rev. W. J. Hacker, isitshixo samikelwa ngu Mr. Mazamisa esandleni sake.

Intlanganisayo yavulwa ngeculo 6, nange silesesho I Kumkani isahluko VIII, kwatandazwa ngu Rev. A. Mabula, nga- mazwi ashushu kakulu; isihlalo satatya- twa ngu Mr. M. W. Liefeldt R.M. Wa- za wenza isiyalo esihle kunene kwintla- nganiso. Wati " Nantso indlu " ize inga- keli inkonjane, ize ingene abantu, nge Cawa zonke. Kwanabantwana besikula ngemihla yonke. Watsho wati " kambe ke sizokuyincotula yeyele " " Masil weka- . mbe mabandla akowetu, " watsho warola iponti zontlanu (£5). Kwakuko namanye amanene Amhlopo anjengo Capt. Hettin no Mr. Samuel Liefeldt, babeka ngokwa- neleyo.

Yaza intlanganisayo yanika ngenkulu- leko, bebona Imantyi yabo ipakati kwa- bo. Bacela iculo kusapo luka Mr. E. Fanti, eliti "Memories of Galilee," lwa- vuma usapo ngento eyole kunene. Wa- kufezeka umsebenzi, u Rev. W. J. Hacker uti makunikwe imbulelo ku Mantyi, Yaduma intlanganisayo. Ngokuqena ukubandeza ipepa Siyabulela u-Tixo ngenqubo yake kubantu bake. Anga- ngenjenje nangomso. Yena umbhali walemigqa wabasidenge, wamangaliseka kukuqubeka komsebenzi kakuhle kuma- xesha anjengala. Indlela zika Tixo zi- nqabile. Lyivylene elifi—" Indlela zake zisezinzulwini zolwandle."

Impawana.

Elakwa Gaga no Mxhelo idabi lomqomboti libe ngolwesi-Hlanu lweveki engapaya. Siti *Isigidimi* kute kwaku fikwa ezibukweni lo Mxhelo inkala yaxing' etyeni kwapuka oxhongo ne ngalo kwazi- nduma nabafazi (kuba bate bakubona ukuwa kwama dodwa ayisa amaroti asezi- ndlwini suke yangumxhaxha. Omnye kutiwa unoduma olubi kunene olususela ekosi lwaya kupela ebunzi, omnye ute enzima nokuba nzima waya noko, kuba uqutywa ngumti wotalaso wadujwa kune- ne emzimbeni ngeutonga. Amadabi omqomboti kungatiwa awile.

Umbhaleli kwi *Sigidimi* salenyanga ubalisa ubuyata bomhalela ukutenga ama hashe e Bhayi. " Lite bukuqu ikaba lase Bhayi ekutengeni amahashe! Into zo Qoqo, into zo Yekela, into zo Sompondo, into zo Boys, into zo Ntsangani,— sibalala ntonina. Into entle xa ikaba lino gxwal' intloko, inkabi zamahashe—kuhle! Au, kodwa kuko indawana zimbinzi zintatu. Singasapiki nenkita eninzi, enje ngamaxazi esali, noku kwentsimbi zemikala nezi twibili, (emahle pofu amahashe naba ninwiwo). Into embi bayafa yindlala abaniniwo, kuba kaloku e Bhayi akuko madlelo—atyahabile. Umninilo litya iponti ngeveki, lize ihashe lake lize ishu- mi—isihlanu sesesilili—asale neshilana secuba ne zaga. Atye ni? Kanjako—" Umfo osebenza yonke iveki, usuku lwa ke lokukwela yi-Cawa. Uze umpfumlo utye ni? Siqigibe. Emakaya—" emva paya abantwana bayalila. "— kulindwe imali, imali ke iqotywa lhashe, nomkwe- li walo ulambile. Au asazi. Kuhle na? "

Ukuba kwametu kuko ipike elinga- peliyo, lipike elingokulandelelana kwe nyanga. Besingangi noko lingade lisuke ezinkundleni lize kungenxa kwi ye Mvo kuba lingasuka liyishube. Noko ke umelwe kupendulwa u Mr. Qebeyi H. Mokeni ngamanye amadoda. U Mr. Ncanywa Zibi (Emjanyana) wala- ta indawo enye ebonakala iposisikele ma- yelana nokwake ukuqonda kwinyanga ezidweliswe ngu Mr. Mekenzi. Uti u Mr. Zibi ku Mr. Mekenzi. " Uti uli Hlubi, mandikupendule uyiposile inyanga engu August ukuti ngu Mfumfu. Hayi u August ngu Mpondu ukuqwakhanisa imiku- belo, Nam jdliluhlubi. Ezinye inyanga uzilungisile." U Mr. Jacob Mvinjelwa uze- njenje ezinyanga kubanjwe ngazo:—" Nanzi inyanga, indoda osukuba ebhatalwa ngayo imfundo yake abendala yase Mbo u Mvinjelwa eya fuudisa ngovumayo ukuwulandela umzeke- lo ka Mr. ngazo:—

July, *Mpandula*, Lixa upandulek i l e y e O umhlaba zonke indawo ezintoluli;

Aug., *Mfumfu*, Lixa lokufinika kwe tntombo ne ngca eli;

Sept., *Ncwabakazi*, Yinyanga eba nomfan- kungu kuti kubona- kala ngati kubaleka izinto emitnangweni kuti ncwaba ncwaba;

Oct., *Lwezi*, Lixa elilala ulwezingo, kunamandla lokubalela ilanga;

Nov., *Zibandlela*, elike lixa elifihlakala indlela zenyawo yinca, xalinayo;

Dec., *Ntsinga*, Lekeyinyanga yokuqa la yuku singa intselwa ne mpuzi ezweni.

Izeke zinkosi zakowetu xa nifunda ezinyanga zimane ninqumama nicinga le- ndoda ingu Mvinjelwa yafundisa abantu abaninzi ngezinyanga, izeke- nikanengele ukwenzeka kwezinto ezikankanywe ezi- nyangeni naxa ke Xa siwakangeleyo onke amacala alengxoxo asiboni lonakalo ludalwa ngokufakwa kwabantu abamnyama evotini, ngokoke maze bawalwele amalungelo abo akukataleleki nokuba beacaswa ngubanina abazintona." Akufuneki nokuba side sixele ukuba siyavumelana nenteto yelipepa lase Bhayi.

SIYAWALANDELISA amagama Abapati be Bandla le Bhola lalapa e Qonce ebke lidu- me kunene i Champion Cricket Club. Aba ngabanyulelwe lonkaya:—Austin Ngcumbe, Captain, (uyapindwa ukunyulwa); William N. Seti, Vice-Captain; Harold E. Tshatshu Unobhala; T. W. Senga, Umgcini-Mali. Siyatamba ukuba elibandla liyakuza *namaxhoba* amatsha oloyiso ngalonyaka.

ABANTU base Ngqushwa benze ubulumko ukufuna u Mr. R. W. Rose-Innes ukuba aye kubamela pambi kwe mantyi yase Ngqushwa mhla kuyakutetwa ngokucinywa kwamagama- ma abo evotini. Lomfo ka Innes ligqweta elibukali kunene ap' e Qonce. Sesixelile ukuba Abelungu base Ngqushwa bazimisele ukubwabulala onke amagama abantsundu, kodwa ke oko nje umfo ka Innes ziyakulila.

Udodana lwase Katikati luhleli emito- ndweni ngokwenzwa into eyagalwa e Bhayi ngumhlobo wohlanga " Usilwangano " bo. Siteta ngenlanganisayo kwenzayo inwaselelo zelipepa le *Mvo Zabantsundu* limele ukukuzeka nokunceda izizwe zake- wetu kwelizwe. Imvo" ezi azazi mahluko kwintlanga Ezintsondu umntu Umpondo, Umzulufu, Umxhosa—simele tina ukuba afumane imfanelo. Namime ngenyawo ke, usixhasa *ngemali* umzi. Inteto enile asiyoyi imali. Ukuba ineto ibivimali ngokungeko pepa licumise kwe *Mvo* kweli lizwe lase Africa. Asifuni nto yimbi sifuna amagama amadoda amado- dana nentombi, ngazwinye abo bonke abakwaziyo ukulesa. Isixhosa ne sheleni zawo ezintatu ngenyanga ezintatu kupela ke. Yenziwe lonto *Mvo* ziyakuma pambi kokumkani ngapandle kokoleko uku- mela amalungelo Abantsundu kokucela ubuhlanga. Izenzo ke mpi- ndini yakwa Xaxazele! Sebzanzi! ezo mfanu zase Hewu ezintloko sezaxinana ngumsi wamadaka. Koda kuvokoteka.

Yinto enkulu igama lomntu pakati kwa Mangesi. Nabanina ke umelwe kubizwa ngedlela atanda ngayo, negama lake alihlale ngohlalo atanda lona. Wonke ke umelwe kulandela umntu gama nokuba uyatanda akatandi ukwenjalo. Ipepa lakomkulu linezaziso ezivela kumadoda a amatatu azisayo ukuba ayawaiika amagama awo. U Charles Heury Metcalf wase Gcuwa wazisa ukuba makabizwe ngelokuba ungu Henry Hall, u Charles van der Plesch no Thomas vander Ple- sch bazisa ukuba mabazizwe ngelokuba bango Charles no Thomas Meade.

Ingaba lixinge pina ikaba Elintsundu elimagama oiyise asuke aba ngawa Mangesi engakaseko ndlela yokumkama u- Afrika pakati kwawo? Nantso indlela isa- latwa ngo Metcalf nalawo madodana ma- bini ati angu Meade namhla.

Imfanelo zaba Tembu e Glen Grey.

"IMVO" KWA DALIWE.

I.
ISIMEMEZO *esenziwa ngu Mhlekezi u Lieut.*
General the Hon. GEORGE CATHCART, i Ruluneli, njalo-njalo, njalo-njalo.
Ekubeni inkosi za Batembu ziwapule umnqopiso wazo zalwa noyise wazo, wada yena Unkosi Mapassa wagqitisa kwezinye nge-tyala ngokusuke ahlangane nama Lawu angondiyalwa babulale abantu abaninzi be Nkosazana; kwashiyeke igqiza elikulu kwisizwe somfi Unkosi Mtrirara esaba ngondilele, baza bati ngenxa yokuseteyenzwa ngu Nonesi otembeke kakulu basabela pesheya ko Mbashe ukuze bangasuleleki etyaleni, nangenxa yokuba Abatembu abalwileyo bohlwaywe kakulu abasindileyo kubo sebezitoba kakulu becela uxolo, ngako okoke ukulixolisa kwam ndiyabaxolela bonke Abatembu abebe wile; kanjako ndenza isimemezo so. kwazisa ukuba u Nonesi makabuyele kwakwindawo abekuzo kade, na Batembu bonke baya kubapantsi kokuselo lomteto we Nkosazana. Kananjalo ndiyavakalisa ukuba isohlwayo sika Mapassa ngesizwe sibi kangaka umhlaba wake uhlutivwe, kodwa ke njengokuba yena efile nabantu bake sebohlwaywe ngokwaneleyo, bona ndiyabaxolela bongena kwenye inkosi ya Batembu, wona umhlaba nesizwe sika Mapassa zicimile. Ndazisa kanjako ukuba ndinyule u Joseph Cox Warner, Esq., i Arente ya Batembu ukuba ababeke ezilalini kwisiqingata sase North Victoria pakati kwemida eyobuywe icazwe ngesaziso. Ukugqibela ndiyahlokomisa ndizazisa ukuba akusizo kuvunyelwe Lawn ukuba lime kwela Batembu ngapandle kwe mvume yam.

TIXO LONDOLOZA INROSAZANA!
Inikwe ngesandla nesinacamatiselo sam, ekampini yam e Kliiplaat River kwisiqingata, ta sase Victoria ngalomhla Wa 22 November 1852.

GEO. CATHCART,
i Ruluneli no Liliso.
K.

ISIMEMEZO *esenziwa ngu Lieutenant General the Hon. GEORGE CATHCART, i Ruluneli, njalo-njalo, njalo-njalo.*
Ngesi Simetnezo ndisenze namhlanje, ngo. ku ndivakalisa imida yelali za Batembu : — Entehona Langa — utalela ekafeni koqolo lwentaba ezizi Bratn Neck zingena e Zwart Kei, nnyuke ngokocoyi lololundi usinge e Bram Neck, ukusuka apo utyektele ngenxa ntshona langa ngooqolo lwentaba olusinga e Zaalboom's Neck ngayo, usuke apo unike ngololundi lupakatnileyo lwe Andries Neck uye ekufeni kwalo pezulu, usuke apo ukangele empumalanga ngooqolo lolundi oluse mantlok' entli eziyi Groot ne Klein Valley, usi-nge empuma langa ungayeki entla kwe Buffalo Thorns, umke ngooqolo lolundi ekutiwa yi Boundary Range kude kube kukwindawo apo luhlonyelwa lolunye ulundi olnya kungena kwi Theodore's Rand ; usuke apo unyuke ngooqolo lolundi ekugqityelwe ngalo olusinga kwi Theodore's Rand, umke ngococoyi lwalontaba usinge kwi Stomberg, ukusuka apo uye e Ndwe. Umda wangase mpuma langa yi Ndwe ne Nciba.

TIXO LONDOLOZA INKOSAZANA!
Inikwe ngesandla nesinacamatiselo sam, ekampini yam e Kliiplaat River kwisiqingata, ta sase Victoria ngalomhla wa 22 November, 1852.

(Signed) GEO. CATHCART,
i Rulu-neli no Liliso.
(Inxenywe kwelezayo.)

Kumzi Ontsundu ose Ngqushwa.

Nantso into yenu namhla! Umantyi wazisa ukuba uyakuba sesi hlalweni e Ngqushwa ekaya ukuze apulapule izizatu zabo bakutshwayo ekubeni ngabavoti.

Ngo 26 October ngolwesi-Bini lweveki engapaya kwezayo, kuyakupulapulwa eze-mpi yase Mtati nase Mpekweni.
Ngolwesi-Tatu, 27 October, kopulapula eze-mpi ekutshwayo e Ngqushwa ekaya, ne Rura, ne Bira, eliquka Amacwaru, nama Tyityaba, kwakunye ne Cisira.
Ngolwesi-Ne, 28 October, koviwa eze-mpi yase Mgwalana neyase Tuwa eba-ndakanya u Tuku.

Amagala empi enqolotyweyo anokufunyanwa ngazo esintsuku ecwangciswe kwimizwi ye Felt Kornet. Izizatu abaku-tshwa ngazo abantu, kwanamagama abo bati mabakutshwe anokuyiwa nangubani ku Mantyi e Ngqushwa ngazo ezintsuku.
Nali icebo esilinnika umzi. Amadodana afundileyo mawaye kwimizwi ye Felt Kor-net atabate amagama abantu abakutshwa-vo evotini; makufi akufunyanwa kuyiwe kuviwa ku Mantyi ezona zizatu akutshwa ngazo nabantu abakupayo abantu ukuze ke yonke lonto itunyelwe apa e Qonce koya kumela umzi. Oko ke makwenziwe kwangoko. Akuseko xesha mzi. Siyate- mba into zo Kawa nezo Mama (e Mtati nase Mgwalana) (nase Buck-kraal) nezo Sidzumo (e Bira) nezo Afugudlandu (e Tu-wa) azisakuwuyekela umzi. Ibambene ngazo ntzakowetu! Pakati!

ABAVOTI E QONCE.

Kwisitili sase Qonce esibandakanye i Cukakala, i Qumra, nenxenywe yesitili sase Katikati bemni ngoluhlobo abavoti abamkelweyo : *Kwesase Qonce*: e Mkanqiso abavoti ngo 1884 babe 52, ngo 1886 bayi 54; Kwesase Siwani 1884—48, 1886—43; e Qibira 88, 98; e Bebe 81, 88; e Xesi ne Ngcwazi 54, 89; e Tyume 242, 240; Kwa Qobogobo 231, 227; Braunschweig 226, 225; e Qonce ekaya 1,072, 1,056; e Mtonjeni nase Necemera, 235, 257; e Breitbara 70, 71; e Bhalini 63, 56; e Gqu-nube 19, 17; *Kwesase Qnmra*, Ward No 1, 40, 31, No 2, 20, 21; No 3, 42, 22; *Kwesase Cimakala* No 1, 311, 316; No 2, 134, 140; No 3, 35, 34; No 4, 80, 86; No 5, 14, 22; No 6, 53, 60; *Nenxenywe yezitili zase Katikati*; No 4, 22, 23, No 5, 32, 27;

KAMASTONE

[IVELA KU M'BHALELI]
8 October, 1886.
Into ebonakalayo apa kunyuka kwe-ntengo yoboya, ekubonakala ngati ixabi—so legusha ngoku ngati liyenyuka. Kwada kwalunga i Makutatiyatwe *Imvo* ke kwangoku li Hewu lonke.—ED. IMVO.
Usizi lusekubeni abantu bengalimi ngenxa yokunqaba kwemvula, ne ngqo-lowa zabo zitshe kakulu kanye. Ibiseyi- kolise ngokudubula apa e Hewu.

Intlanganiso etile ingene ngo 11 Sept., ngenzimbini yesibhozo ngokuhlwa; isihlalo satatyatwa ngu Mr. Jas. A. Smith. I Chairman yafunda ipepa lento ekuhlanganiswene ngayo, yati:—
Manene ohlanga lwakowetu, inteto yam iyakuba mfutshane malunga nento esiyo kulintlanganiso, kuba inteto ende ayincedi nto, iyacubhula nipulapula, nide nilahlekwe nayintelo ekuhlanganiswene ngayo. Kanjalo lamaxesha awafani nawo bawo-mkulu, bona bebefana bawaciti' emidudweni, engenalucedo kubani. Ati umntu akusuka avutlulele ingubo esiya endlwini alike ati, Nonantsi, paka sitye; ke ngoku lamaxesha asingawo ezonto, ngenzimbini pambili. Ndifuna ukwaneka pambi kwenu malunga nepepa elingulomo, neliso, nomteteleli, wenu luhlang' oluntsundu. Oko besino *Sigidimi* ukususela ekubeni kwetu sipantsi kolaulo lo Rulumeni besingenazo ezizinto ndizibalileyo, besikange-lan gaso 'nye, imilomo ibibotshwe ngeziziba ezibolileyo, umteteleli wetu amatambo ake ebhecha; izikalazo zetu bezingenamntu uzibambisayo, besikalala side sipede emoyeni. Sakubuzo ko mantyi betu basuke bati, oh, we shall inquire from Government—namhlanje sineliso, umlomo, umteteleli wetu *Imvo Zabantsundu*, osibonisa impato yetu pakati kwelomkulu e Kapa; apo kuko o Messrs. De Wet, Sprigg, Uppington : amadoda acase uhlanga oluntsundu. Ke namhla sineliso umfo ka Innes ositetelelayo, nohambisa izikalazo zetu; kubonakala ke namhla kuba singabantu ngenxene *Mvo*, ede yati ukugqoshelisa, yati:—Ndinishiya ne Almanak. Apo side nesidenge sati nqo kuyo ukuba *Imvo* ilungile.

U Mr. Mayekiso, hai, seyibekiwe londawo? (kwaheleka). Mr. Chairman, manene, ndiyayincoma kakulu lento yokuba elipepa lamkelwe, ndinga uhlanga lwakowetu lonke lungu ngena. Kuba namhlanje kufuneka sibhekha pambili elipepa liluncedo oluluku, sisibonakaliso sokuba siketeke kwimo besikuyo ngapambili, kuba xa singenjanganjalo asinakukete-ka. Liluncedo oluluku ezikalweni zetu ukuba sizihambise ngalo. Umntu ongaltatibatioyo usidenge esibi, ingqondo yake ibaleka njenge yononkala, yena ati ukubaleka kwake emke ngecala. Ngamana into zakowetu zibhekhe pambili.

U Mr. J. Viniga, ute, ndiyabulela malunga nalendawo yelicebo litsha sipakati kwalo namhlanje, nakuba okunene iti into mhla iqalayo inge yinto engaquadakaliyo, ngokodwa kuti bantsundu, siti: make sikangele konantsi nonantsi abapambili ukuze siqonde. Kanti emva koko wobuya uzisole uti, akwaba bendiqele nabapambili. Asikoko nokuba lento singayo apa singa siyagiquqela; idabi liqalwa ngabantu ababini, kanti kuyakupu ma umzi wonke. Ngokoke nditi, yimfanelo yetu ukuliceba elicobo, kusoloko izinto zokukanya asivumi kuzikalipela; ukutshoke nditi bhala igama lam. Kwadunywa.

U Mr. D. Moses, Chait man, manene, esi siqingata sase Katikati asikoko nokuba nenze into entle ukwenza lentlanganiso, unyanisile umfo ote tina zidenge zakwa Xhosa asikuze sibe nalungelo; soman' ukuti yenzani kuhle, kanti siyemka. Anilubonina uhlanga lwakowetu kwa Xhosa lupina? Sesifane sifantzela sixela imfama zogusha. Masi, ngahlulani ibala linye. Madodana akowetu xhasani *Imvo Zabantsundu*, nizamkele; ndiyatshonel' apo manene.

U Mr. P. Ngxobongwana ute, ndiyabule la zinkosi lento niyenzayo, nangani ndingose mnyameni, kuba andinanto ndiyaziyo, ndiyuya kodwa ukuba ndibeko apa; kanjalo ndibuicela ukuba ndinga kungati kundawo endikuyo iqubele pambili. Ndiyabulela ukuba ndimkulu ndiko nje apa, ukusho ke nkosi yam nditi beka igama lam! Yaduma intlanganiso.

U Mr. Callen Pongoma, ute, ndisityakala ndingena ndingayazi nendlela, koko ngenxa ye *Mvo* ndiyabawo nakula indlela ndinga. yazi nokoke bhala igama lam: Kwadunywa. U Mr. Abh. May, ute, ndiyakungena nam namhla ukuba ndibe ngumankeli wenepa le *Mvo* : bhala igama lam. Kwadunywa. U Mr. Chairman ute, ndiyabulela into eniyenzileyo luhlanga oluntsundu, ninga ningaqubela pambili emisebenzini yokukanya, ningabuyi nibuye umva. Ndinylwa i Komiti ye *Mvo* nkuba mayibe ngo Messrs. D. Mayekiso, D. Moses, J. Viniga, P. Ngxobongwana, C. Pongoma, A. May, ne Sec., S. J. Kutta, ukuba mabahlanganise imali yamagama amatsha angenyeni namhla.

IMPATRO YONTSUNDU E DAYIMANI.

Beaconsfield, Boshof Road, 7 Sept., 1886.
Ependula utbnzo ononyulo obelupakati ko Messrs. J. B. Robinson, J. J. O'Leary ngo May 6 1886. Futi pakati ko W. S. Lord Q. C.; Barrister-at-Law, no J. J. O'Leary ngo August 17, 1886.
Imbangi kwati ngo March we 1881 sanyula u J. B. Robinson, ke akazange asenzele nto; endaweni yoksenzela into tina bantsu-ndu wasenzela imiteto yokusibandezela. Imiteto yoku-tyi umntu omnyama makangabi ngumkangeli wabantu (overseer) emingxunyeni mayibe ngabamhlope bodwa abakange-la abantu emingxunyeni (in the claims). Salahlakwaka, oko kukuti sawuhlutwa lomsebenzi tina bantsundu. Kute kunjalo—2. Waya kwenza umteto wokukulula ingubo. Okunene wakululisa umntu ontundu xa aya knsenzenza emingxunyeni nasezi fululwi-ni (in the claims and floors), omhlopo waye- kwa yena. Ekukululiseni yati ilahlekelo kontsundu yabankulu ngokubelana ingubo nezihlangu. Kuba umzi ontundu undidi mbini nantuo ngoluhlobo lwawo: 1. Ukuqala ngowokanyo; 2. Ngowase maqabeni. Ke kulimizwi yombini kuko amanxila ekungafa- nelayo ukuba kutiwe aludidi lwesitatu. Ke Oludidi lwesitatu intlalo nempato elidla ngokuba kuyo iyelene neyobuqaba, kuba ke iqaba alikalati kakulu ngengubo zase mlu-ngwini; kwanele kulo line blankete nehempu ye 1/6 nebhulukwe ye 5/8. Nenxila ke ku- kwanjalo ukuxoliseka kwalo yibotile yebhu-lanti, kanti ke noko entliziyweni bahleli be- zitanda ingubo zase mlungwini. Kodwa batanda ukunga bangafane bazipuye, okanye bazibe. Ke lomsebenzi wakilem unje ngowase bitsini, apo kungasetyenziwa ngabucoyo, kusetyenzwa ngokwaziwa komsebenzi weza- ndia; yayeke kunjalonje ingabantu bentla-

nga ngentlanga abangevaniyo njengoko lu-njalo uhlobo lwabantu abantsundu ngokuti singamanantsi nabanye ngokunjalo. Kusu-ke kati kwakufika ixa lokuba bakululeke emsebenzini ati ofike kuqala apo bazibeke kona impahla asuke atate ezabanye, uyafika umninzo aziseko sezihambe nabanye, imihla ngemihla lonto. Abeke lo J. B. Robinson, engakatali kukuti makwenziwe ibokisi ezi- tshixwayo, aboti amadoda alishumi azifake bokisini 'nye, njalo-njalo. Unanamhla xisa- biwa impahla zabantwana babantu, kodwa akukatalwa ngubani, ke ngoko, kolunyulo lwalungo 6 May ubeya kwenza umteto wo- kuti: umntu omnyama makavalelewe e Com. pound kodwa omhlopo hai yena. O, iyawa- yintonina *toch* J. B. R. ngomntu omnyama leminyaka wahlala umbenzela imiteto emvsa ubuhlungu. Incwadi yako ke Mhleli yoku- siyaleza ngokuti maze sikale ngomfo ongu J. B. R. ifike esititi—azi ixesha lika J. B. Robinson lokuba avotelwe lingafika ninina *toch*. Okunene sabona lifika, sati, heke, kwada kwalunga. Asibanga naxesha wena Mhleli lokukulandulela ngomyalezo wencwa- di yako, kwati mhla ngevoti akweyiswa ngu Mr. O'Leary wabetelela nmhlaumbi wadlale- lwa i Death March u J. B. R., kwatiwa huu, (hoo), Wapela apa 901; u O'Leary 1115. Sati hushu! Ngo W. S. Lord, Q.C.; Bar. risterat-Law, inteto yake isafana neka J. B. Robinson. Usati o Nigala mabavalelewe. Hai bona abamhlope. Hi, mfo ka Lord? Kunjalo kanti nakuwe? Mandipeleke Mhleli nazo ke izizatu esingasatandi ukubanyula ngazo.

CHARLES V. KUNENE.

ISIKOLO SASE NCEMERA.

Shaftesbury Home, Peeltion, 14 Sept., 1886.

Mhleli we *Mvo Zabantsundu*, NKOSI,—Noeda usifakele lemigcane imbalwa kwelopepa le *Mvo*. Sibhekisa kwabo banosizi ngati, bati sizimfenqemfenge ezisoloko zafayo yindlala, kuba kwelikaya letu lentombi (Shaftesbury Home) siyavi-njwa ukudla, sipile ngamat' entamo, abati ke abo bati ngelelo bayasisizela bada bangenisa ezongcinga kubazali betu, zokuba siyalamba. Nali ke eletu tina zintombi zase Shaftesbury Home:—

Lowo mhlambi abo batete lonto bayasimonela, bafuna ukuba abazali betu bacapuke, baze bati kuti masipume baze bona batumele ababo abahlobo mhlambini abantwana; mhlambi bafuna ukubeka ibala elibi ekayeni letu lokuqeqeshela intombi, nokubeka isigxeko kwabasipete-yo. Sixelela bonke abahlobo betu nabo bati banosizi ngati ukuba, sidla side sihlute. Niyaxoka ke nina bazibendaba nokuba na ngumazi wazo ukuti siyalamba, asilambi. Asinantloni ukuti nokokuba ngubanina makeze aze kuzibonela ngokwaka, anelise iliso lake ; tina asifuni nto zibuxoki ngelikaya letu. Xa kungakalazi tina asazi okokuba lamaququlurana ati ayasisizela ngobanina wona; kodwa into esiyaziyo yile yokuba akuko unga-yitetyayo lonto pambi kwetu. Xa abazali betu basibhalela incwadana besiti beva ngo Mazindaba okokuba asihluti kulomzi, xa bati kanjalo masibabhalele sibaxelele ukuba kunjalo, nantsi ke impe-ndulo yetu:—Asiyazi tina lonto kuba siyahluta. Nina bazali betu pulupalani kuti, ningaseli omoya enibevayo, nova ngati. Masitshonele ke apo singaqiqbi indawo epepeni lemez' ontundu.

Siti
ZINTOMBI zase SHAFTESBURY HOME.

Ibandla Lengxoxo E Bhayi.

Ngesi siqingata sonyaka lipetwe ngoluhlobo eli Bandler.
President:—Rev. S. Ntsiko.
Vice-President:—Air. Paul Xiniwe.
Chairman Mr. Frederick Nyoka.
Ag-Secretary:—Mr. Thomas Memani.
Assis-Secretary:—Mr. R. Maqanda.
Treasurer:—Mr. Moses D. Foley.
Committee:—Lamanene selekankanyiwe kunye no Messrs. I. W. Wauchope, George A. Ross, John G. Qaba, John Njzuala, Jas. Jakazana, Jas. Alpalha.
Ingxoxo zesi siqingata zitni ngoluhlobo :— Oct. 18:—*Magazine*, Air. J. Magaba, Editor. Nov. 1 :—*Essay*. *Imeko yedolophu*, Mr. J. Notyoda. *Uhlobo lokuzipata co. kisekileyo*, Mr. S. Ncapayi.
Nov. 15 :— *Ingxoxo ngo Nongqause*, Messrs. I. W. Wauchope no Mr. Paul Xiniwe.
Nov. 29 *Address*, Rev. D. Malgas.
Dec. 13 :—*Readings, Recitations, and Selections of Music*, Air. P. Xiniwe.
THOMAS

HEALD TOWN.

[IVELA KU M'BHALELI]

25 Sept. 1886.
Ngomhla west wene kwatshatiswa kulomzi ngu Rev. W. Holford u Mr. Wesley Wilson wase Bhofolo no Miss Holford, kwi tyalike yalapa. Kwaqalwa ukutshatiswa ngenzimbini yeshumi elina- nye (11 o'clock). Kwaye kuko namanene amabini ase Rini o Messrs Walker esa- bapaulayo. Kwandlalwa i carpet vesu- kola kwi front-stoop (wena uyaziyo i front-stoop yalomzi) yakumiswa pambi kom- fundisi etyalikeni, ukuze banyatelepepezu kwayo bangamatye, zona i flagi zema kwangentsasa zaraqqa umzi, yapa- nts' ukuzala indlu ngabantu, ukuzo kubo- nela. Kute xa akude kufutshane nom-nyango umtshakazi, ayitsho ingoma amasemari ute akuti qingqi pambi komfu- ndisi ayiyeka ingoma, kwaqutywa umse- benzi womdibaniso. Kute xa kupu- nywayo, ayitsho kwakona ebuhlungu ingoma ama Semnari. Saye ke isaziso nkosi yam sokumema simelemela isidlo soqolwane sesiqutyiwe ngu Rev. Holford Simé ngoluhlobo isimemo Abafundisi Abantsundu balapa kunye nezindlu zabo Amasemari kunye ne pupil Teacher Abashumayeli nabakokeli besiqingata esi, kunye namalungu eramente azelezo Kwapaulwa ke okokuba isidlo eso siya- kuqala ngo 6 wokutshona kwelanga Okunene ibetive intsimbini kwangenwa ngabamenywa ababesebe zilungiselele ukungena, zaye ne tini zoqolwane sezi- ngxangile kunye namapetelo (wena wawuko ngokufakwe nkomo ngono Ngawu- se). Umyeni ke Nomshtakazi abaseko sebye e Bhakubha. Ibambene ngazo kuqolwane babonakala bedenga, lwaye lona lusemi kwangokoko. Emva kwesi-

dlo eso bakuba bonke bekovile. kwenziwa amazwi entsikelelo nawokunqwenela ubomi obuhle abo batsbatileyo nawokubulela ukulingiselelela isidlo eso ku Mr. naku Aurs. Holford ngu Jas. Lightfoot umongameli wesi kula salapa etolikelwa ngu Mr. Jno. Ntsiko wakwa Wezo. Emva kwake kusuke u Mr. Wm. Msikinya etakazela amazwi ka Mr. Lightfoot. Emva kwake kwesuka u Mr. Walker omkulu wenza imbulelo kumazwi ka Mr. Lightfoot kunye nokucelela naye ubomi obuhle kwabo batshatileyo etolikelwa ngu Mr. A. Mali. Kwenziwa ke emva koko ingoma ezinandipisayo ngama Semnari kunye nomtinjana. Savalwa isidlo esimandini kunene soqolwane ngomtandazo ngu Rev. D. Ntlabati.

ABALIMI NA BARWEBI.

E-MARKENI.
Ixabiso lo boya ngale veku obunga hlanji-weyo buqala 5d buse kwi 7d ngeponti ; obuhlanjiweyo 6d buse kwi 9d ngeponti. Obuhlanjiwe nge mashini 1/3 kuse kwi 1/5 ngeponti; obamnyama nobu rabaxa 3 kuse kwi 4f ngeponti; obeseyi bokwe 7d kuse kwi 1d ; ngeponti. Izikumba zenkomo 3 kuse kwi 5 ngeponti; ezegusha 2/6 kuse kwi 3/5 sisinye zise manzi.

E QONCE (Oct. 12).
Ihabile, 1/1 to 3/ ngekulu Itapile, 1/6 to 6/6 ngengxowa Umbona, 1/6 to 1/11 ngekulu Amazimba, 1/6 to 2/ ngekulu Umgubo, 5/ to 8/ ngekulu Imbotyi, 4/7 ngekulu Ingqolowa, 2/8 ngekulu Inkuni, 5/ to 19/ ngefllara

E KOLSBELERE (Oct. 9).
Irasi eluhlaza, 1d to 3d isitungu Ibokwe, 7/5 inye Inkuni, 14/ to 23/ ngefllara Amadaka, 10/9 to 16/ ngefllara Amazimba, 7/6 ngengxowa Umbona, 10/ to 10/6 ngengxowa Umgubo, 18/ to 19/6 ngengxowa Ihabile, 14/11 ngekulu Itapile, 7/ to 10/ ngengxowa Ingqolowa, 12/ to 15/ ngengxowa Ityuwa, 7/9 to 8/ ngengxowa

E RINI (Oct. 9)
Imbotyi, 2/ to 6/ ngekulu Ihabile, 2/1 to 3/7 ngekulu Amazimba, 7/6 ngengxowa Umgubo, 12/ to 14/ ngengxowa Umbona, 4/7 ngengxowa Itapile, 5/ to 13/ ngengxowa

E KALADOKWE (Oct. 7).
Amazimba, 10/ ngengxowa Umgubo, 15/ ngengxowa Umbona, 7/6 ngengxowa Ihabile, 4/ ngekulu Itapile, 17/ ngengxowa Ingqolowa, 13/ ngekulu

E KOMANI (Oct. 7).
Inkuni, 21/ to 23/ ngefllara. Umgubo, 6/ ngekulu Itapile, 5/6 ngekulu Umbona namazimba ne habile azibangako.

NATIVE OPINION

WEDNESDAY, OCT. 13, 1886.

Shameful Treatment

WHEN we learnt some time back of Native on the Fields, that our countrymen at the Diamond Fields had, in the electoral contest between Air. LORD and Mr. O'LEARY, thrown their votes into the latter's scale, we set about finding the reason why. On cardinal points of policy Mr. O'LEARY's views are notoriously unsatisfactory. He belongs to the school in Parliament of which Mr. LE ROEX is a distinguished ornament, which possesses the Protean faculty of being intensely pro-Native when the right of the Native to illimitable Cape Smoke is threatened, and is bitterly opposed to the concession of the Franchise, Education, and other common privileges to us of colour. It seemed astounding, then, to us that our people should reject Mr. LORD, a gentleman of sound and enlightened views, and make common cause with one whose political antecedents we have attempted briefly to sketch. Hence the pains to which we have been put to unravel the mystery.

Our inquiries have conducted us into a phase of Kimberley life which is a scandal to civilization, and a disgrace to the public opinion of the Fields, and we trust Government, which is responsible for this state of things in the last resort, will lose no time in instituting an enquiry into the standing grievances of Native labourers on the Fields. In response to inquiries, we have several letters from Native correspondents at Kimberley and Beaconsfield, who attempt to account for the rejection of Mr. LORD by the Native voters. The Natives complain that in 1881 they sent Mr. ROBINSON to Parliament, and there that gentleman forged for the Kafir labourers on the Fields the most hateful manacles. Most important among these manacles was one which utterly disqualified a black man from occupying the post of overseer

in the claims. A disgusting provision was introduced into the Mining Law that Natives should be stripped and put on clothes supplied by the Company, This, one of our correspondents is at pains to assure us, applies only to the unfortunates who wear the black skin, without discrimination in view of the fact that there are Natives and Natives. The system has occasioned much, inconvenience to those subjected to it. Sable gentlemen of the light-fingered class have reaped a paying-harvest in the wardrobe of their brethren who have listened to the poet's call of "Excelsior" in matters of civilization. The writer divides the Natives into three classes. Class the first comprises those who are honestly striving to better their condition by adopting civilized habits. Under class two he places those of the red clay fraternity, who include the drunken and besotted class who may also be classed as number three. The last two classes have a common family likeness. To them clean living and tidiness in dress is a sealed book. They are perfectly content with a threepenny shirt and a half-crown pair of trousers, and with respect to the last class particularly, of a brandy bottle. Yet in their heart - of hearts they are fond of decent clothing, still they would like to get them free or steal them. The system, then, offers wonderful facilities for the light-fingered ones. When the hour for "knocking off" arrives the rogues simply adopt the motto "First come first served" in regard to the clothes of their better brethren, who have no chances of ever finding them afterwards.

Where there are hundreds and hundreds of men from various quarters of the horizon, the hardship the system entails can very easily be conceived. Touching the same system a European correspondent of a local contemporary who disclaims all connection with the philanthropical school, so-called, in the Colony, says : "The unfortunate nigger comes on to the floor to work, has to strip and has selected; he works in it all day, and at night it is placed in a bag and the Company locks it up. On the following pay day the native rolls up for his pay. He gets the cost of the suit deducted from his pitiful wage. Disgusted he does not turn up on the following Monday A fresh batch of boys come on. They go through the same process, and pay again on Saturday for the same suit."

Then there is the grievous pass system peculiar to the Fields. Natives come to the Fields from Bechuanaland, Basutoland, and the Colony. These people arriving at Kimberley ignorant, have no one to appeal to, and the first person who takes any interest in them is the policeman who runs them in for perambulating the streets without a pass.

To these evils must be added the compounds where mining natives are huddled — places which the writer thinks would not in the Colony be considered fit for pigs ; of course there are exceptions to all rules, and there are a few exceptions with some of the companies. On the Compounds Mr. LORD is said to have expressed himself as follows :

"I will tell you what can honestly and straight forwardly be done to secure to the digger his lawful diamonds, and prevent the nigger getting drunk and stealing these diamonds. I don't mean to compound the white man, gentlemen, I would infinitely rather not stand upon this platform that a single white man should go to a Compound and be kept there; It was suggested that the natives would come out once a week, and go and buy wherever they liked, but that is all nonsense. These natives must for a certain time be kept within compound. You must remember this, there is no law under the sun that can prevent these Mining companies from compounding their native labourers whether these black men wish it or not. I am not talking nonsense."

There are other things conceived in this spirit of anything-will-do-for-the-native which might be dwelt upon, but we forbear. It is now-necessary to state that it is such treatment which has caused the Kimberley natives' breast to be

callous and careless as to the interests of the mining companies of Kimberley. Mr. LORD'S candidature was favoured by the Companies, and that fact alone was to the natives a sufficient reason why they should vote for Mr. LORD'S opponent. Surely the valuable interests of the Mining Companies, which we are prepared to grant are entitled to safeguarding, can be sufficiently protected without the establishment of a rayon in the Queen's dominions where Russian rule might be administered upon the ignorant and helpless natives.

Editorial Notes.

THE following are the names of the office-bearers of the once famous Champion Cricket Club who have been elected for the present season:—Austen Ngumbe Captain (re-elected) W. N. Seti, Vice-Captain; H.E. Tshatshu, Secretary; T. W. Senga, Treasurer. We trust this Club will gain fresh laurels this season.

We think our people in Fort Peddie have acted wisely in retaining Mr. R. W. Rose-Innes, the very clever solicitor of this town, to appear for them before the Revising Magistrate at Fort Peddie. As we said some time ago the Europeans of Fort Peddie have taken the unusual course of indiscriminately weeding the natives out of the Register of voters. With Mr. Rose-Innes for the natives, we are confident the issues will be thoroughly fought out.

A CORRESPONDENT communicates sadly interesting particulars to the Diamond Fields Advertiser with respect to the removal of Natives from Glen Grey. He says: "Since the arrival of the Rev. Mr. Smith-Spencer in Queen's Town, that clergyman being secretary of the Privileges Committee of the Wesleyan Church, a considerable amount of public interest was aroused in the matter, and great sympathy expressed for the hardships to which the Natives were subjected. Numerous visits were made to the location by the clergy and others interested in Native missions as well as in the Broad moral aspect of the question. Meetings were held with the residents, and it was found that in the majority of cases the people had not been requested but ordered to leave the location. Influential representatives of the Wesleyan body obtained powers of attorney to act for the Natives, the Ministry were petitioned to reconsider the case and hear evidence, but the Secretary for Native Affairs curtly replied that nothing could be done, and that the removals would have to be proceeded with. According to the provisions of the Crown Lands Act, 1878, section 11, an appeal was submitted to the Governor, but his Excellency replied that he could do nothing apart from the Ministry." The correspondent goes on to state: "To give you the whole ease and its bearings, the secret influences at work, the shufflings of the Ministry, and the efforts that have been made to stay proceedings even until the question had been decided in the Supreme Court, would fill a fairly sized volume. All I can say is that such a Government of injustice, iniquity, and untruthfulness I should think never guided the destinies of any other British Colony. The poor wretches, on September 4th, had their huts demolished by the C.M.R. under the Magistrate of Lady Frere, and were left without shelter. To make them move, their cattle and stock were seized and impounded."

"JACK BLUNT" (Transkei), writes us:—"Sir, —If a man employs servants or others to perform some task or work for him, has he the power to fine or stop their wages without appealing to justice to give judgment in the case? I ask the question for this reason: A magistrate employed a native to herd some sheep for him, one of the sheep died at night, it was reported to him the next day, he ordered it to be brought in front of the office, which was done, it being dead about eighteen hours at the time. The sheep was opened and examined, and the conclusion came to was that the sheep had been killed by pouring hot water down its throat, for which he was ordered to pay, and I believe he did, and more than the value of it too. Now, as this case was not brought to justice, I have reason to doubt it; if it had been possible to prove the case, I should think it would not be hood-winked in this manner. Now, Mr. Editor, you might say appeal to an agent, but by doing so, civilized people would not be made acquainted with the conduct of the people in outlandish districts. I know that some editors very often screen the conduct of many paid servants of the Crown by non-publication."

THIS communication gives us a Lit of the high jinks in which some of the Magistrates indulge in the territories beyond. With no press or public opinion to keep such of them as have not sufficient ballast steady, it is not to be wondered at that reports of tyrannical and doubtful proceedings are sent to newspaper offices at times. One would have thought that if ever a set of Government officials needed a Government Inspector, these are the Transkeian officials. This is due to them so that ground for suspicion might be removed; it is due to the Government, and—most important of all—it is due to the native people. We naturally expected that when Mr. Nightingale was appointed Government Inspector of Magistrates and Police, he would have commenced his fluties in the Transkei. If not; why not?

MR. O. BUSSE, of Bell, Fort Peddie, takes up a column and a half of our Alice contemporary to show the folly of the

Natives in preferring a King William's Town Attorney to appear for them in defending their claims to be on the Register of A otters. "What for pray?" Mr. Busse asks. "Are the Attornies in Graham's Town, Alice, Beaufort, or any Other place less qualified to represent the claimants?" Call this argument? O! Busse!

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke iyenkile enime-lene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPHINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-Ndabakazi HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa KWA BEET. kuyo impahla epuma kwisitora sakwa I MPAPHA ihleli yodwa ngaso ntolongweni endala. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu! e Qonce nkangele emarkeni.

Into yonke etengiswa kwezindawo itshipu intle kanye. Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, ne- zikumba njalo njalo.

JOHN J. IRVINE & CO.

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.

QONDANI

UKUBA lo ugama lingase zantsi umiselwe ukuba ngu Mteteleli we Marike Oncedisayo, enikwe ne gunya loku tengisa zonke intlobo zempahla hambayo nezinqwazo 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 liphezulu lase markeni. Xa impahla ingatengwanga akusokubizwa nto, xa itengweyo imali yayo ifumaneka kwasemva kwe fandesi. Ngoko ke yiza, xelela nezihlobo zako ukuba zizise mhlambi zitumele inkabi, nemazi, namatole, namahashe, negusha, ne hangu, yonke into e Qonce ku

O.DONIAN

Umteteleli Marike Oncedisayo.

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

Amayeza Abantsundu.

B. G. LENNON & CO.,

Abapitikezi Bamayeza,

E - M O N T I,

NGOKU batengise zonke intlobo, zine zalatiso ezizaliskileyo zibhalwe nge Sixosa kwisiquyana ngasinye. Anokufunyanwa ka Mr. P. H. POTTER, e-Jojosi emantloko e Tole, nakwa banye abarwebi. IYEZA LE PALO. Owona mciza wene-nene we Palo. IYEZA LOKUNQUMLA, nkuxaxaza noku hlanza. AMAFUTA EZILONDA. INCINDI YOKUPILISA AMAZINYO. I-PILLS (Amagaqana) zenyongo. AMATONTSI AMEHLA ABULALAYO. I TURLINGTON yoku sikwa nokuxuznka nezinye izinto ezinjalo. IYEZA lika LENNON LOKOHLOKO-HLO. IYEZA lika Stretch Lokuhlilikhla isifo samatambo (Rheumatism) nezinye ezibu njalo, namanye ke.

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 ukutenga nokutengisa, e Town Hall, Kwisitora esingama pantsi esetitatu, 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 kuma-calana onke e.Koloni. Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

ISISULU.

KWA BEET.

IMPAHLA ihleli yodwa ngaso ntolongweni endala. Ingcawa, ilokwe, ibulukwe, amahashi, inkomo. Yonke into oyifunayo Isisulu! Isisulu! e Qonce nkangele emarkeni.

THE "CAPE MERCURY."

Ipepa lesi Ngesi engelitayitwa nga bantsundu abafundileyo.

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

Vingcani Amazibuko.

KITLAHLEKE apa kwa Koma-ni ngokuhlwa kolwesi-Hlanu 24th inst., inkabi engwev' emhlope yehashe—ubudala bayo bupakati kweminyaka esibhozo nesitoba—li-tyebile — linesilondana esincinane emhlanga kwelicala lenene. Belinentsimbi kumanqina angapambili.

Neponi ebomvu itshiswe ngo S pezu kwehleza—okunye umntu ange-wuqondi—lininyaka mitatu ubudala —linenyama kakuhle —libutelelila ukuhamba.

Umntu owabonileyo angazisa ku RICHARD T. NUKUNA, e Queen's Town, nokuba kuku Mhleli we "Mvo," wovuzwa ngokufanelekileyo-

Pro TITUS MAKE, R. T. NUKUNA.

J. WARWICK TANTON

UNYANA KA MJACU,

Ungu Mteteleli Ematyaleni, Nombhali we Mvumelano,

EMTATA

NGUMFO oyaziyo inteto kwana masiko Esixhosa. Unokumela umntu kumalya entlobo zonke kwi ofisi yase Mtata ku Mqanduli nase Elliotdale (kwa Bomvana). Izibheno uyakuziquba pambi kwe Mantyi ISIKUMBÜZO.

JOSEPH J. YATES,

OBEKE ESE BAYI,

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

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

Udaba

Olumnandi.

KULUVUYO kuti ikwazisa izihlobo zetu okokuba Impahla yetu esandukuvela 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 ingekatengiswa.

Izihlangu zamanenekazi— I patuloni entsha ngexabiso elipantsi.

Izihlangu zamadoda—Zigala kwi 5/6 zizibini,

Ezamadoda, ne zamanka-Zana izihlangu ezinge nayitende (slippers).

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

Ikwiliti ezinamabala ze 3/6

Ihempe zamadoda, zihleli zodwa, kanti zomelele.

Iqiya zentloko ezizi Keshemiya-(onke amabale).

Amalapu Amhlope ekoyi (apindiwe ububanzi) 1/ iyadi.

Ivelvete ezintle kunene ezinama-bala nezimnyama.

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

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

Kwa

W. O. CARTER & Co.

Kwinkundla ka Makeleni,

E-QONCE.

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwalucedo 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 ndi. ngasayazi, ngoku ndipilile."

Wenjenje wumbi" Eliyeza lindipiliso ngokungumangaliso. Bendibulawa sisinge inyanga ezintandatu kangangokuba beku- suka kube yinqaba ukuma ukuba ndike nda- hlala. Bendingasena kutoba kuba bendi- ngeze ndibuye ndipakane. Ibotile enye- indipilise kanye."

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

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

Uti omnye: " Lindenzele kanye lonto ubute liyakundenzela, uku ndipilisa ekutya- tyambeni kwamatambo. Liyeza angaswela amazwi okulincoma umntu, alisiyayo inko- hliso njengamanye."

Yiyo le enye inteto: " Wonke endimaziyo nditi makabe nalo, bagancedekile bonke abalilingileyo, andikeva mntu linganceda- nga." Ukuvakalisi imvo zabantu ngalo kunga- zalisa lonke ipepa.

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