

Imvo Zabantsundu

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, FEBRUARY 9, 1887.

[No. 118

Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizitengele Impahla
Yitini Gxada kwisitora se Ngubo, njalo, njalo, so

DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo ontsundu
alungiselelewe ngocoselelo.

Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.

YIZANI KUZIBONELA NGOKWENI

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.

IMPAHLA ENTSHA

KUSAND' UKUFUKA KWA

PASCOE

ITYALI ZETU ZOBOYA, zitsala igazi.

ITYALI ZETU EZILUFIPA, zipandla ilanga.

INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantambo nezigqubutelo ngamaxabiso apantsi kanye.

INGUBO ZOKUTSHATA; ZEKABA ZIYASIKWA ZITUNGWE.
IKELEKO, ILINZI, IPRINTI. INTLOBONTLOBO ZELOKWE
ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo

Paulani amagama ka PASCOE

AMADODA ati ngu SIGINGQI. ABAFAZI bati
ngu SILINDI. UMTEKETISO ngu FOLOCOKO.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA batengisa impahla ebambayo
kanye ngenyanga e Mtonjeni nase
Balini. Yonke imiso emva kwe malike ba-
tengisa impahla chambayo nokuba yekaba-
nina. Ubani uyinikwa emva komsito imali.
E Qonce, 20 July, 1886.

ISISULU.

KWA BEET

IMPAHLA ihleli yodwa ngase ntolongwe
ni endala. Ingcawa, ilokwe, ibhulukwe,
amahash', inkomo. Yonke into oyifunayo
Isisulu! Isisulu! e Qonce ukangele
emarkeni.

Indlu Yamayeza

LO ogama lise zantsi unqwenela ukwazisa
abantu banga pesheya kwe Nciba ukuba
ngoku uli Gosa lo B. G. LENNON & CO. (abona
bangenisi mayeza bayi ntloko e Koloni) unokuba
tengisela amayeza ngama xabiso ase Dolopini.
Nelinjanina nalipina iyeza liko, okanye linoku
fumaneka ngexesha elifutshane. Kanilinge
umxube ka B. G. L. we Fiva (cesina) ongekoyiswa.
Imali inqabile ke kunga banjiswa nge
gusha ne bokwe nenye impahla ilinganiselwe
ixabiso layo. Elona gosa likulu e Transkei, ngu

P. H. POTTER.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

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

KWIZI HLOBO ZAM EZINTSUNDU

J. E. L. KULLING,

ONYANGA GEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yecele kwi
Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site
kanti sise gazi; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele
xa umntu ebhelwe libashe elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/- enkulu 10/
Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/
Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza ligqita eli linge
botile ezihamba kwi 4/-, 7/6, 11/- ne 22/-

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa
kama dyungundungu, —linge mbizana 2/-, 5/-, 11/-, ne 22/- inye.
Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapezu kwawo, ange
bokisana, 2/-, 5/-, 11/- ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nanga ugcambu ezimbiwa apa e
Koloni ezi lileli zigciniwe.
Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlambi uye
kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungileyo
ngetnali encinan.

Isitora sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento eninzi etengwa ngama
XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe

Iminqwazi ehonjisiweyo

Iqiya ezilushica

Imibhalo, njalo, njalo

KWEZA

Madoda ingubo

Zi suti Zamadoda

Ne Bhatyi ne Ndulubhatyi

Ne Bhulukwe

Ihempe

Ne Kilisbanti

Iminqwazi ye Tweed neyo Fele Ibhulukwe
zokukwela, Ileginisi njalo, njalo.

Isuti nengubo ezinganye ezi ncinane zama
kwenkwana nezolutsha.

Yeyona ndlu isisulu empahleni yoku
homba neyoku nxiba apa

E KOMANI

Amayeza ka Cook Abantsudu.

UMZI ontsundu ucelelwa ukuba
ukange-
lise lamayeza abalulekileyo.

Elika

COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

Elika

COOK Iyeza Lokukohlela
(Lingamafuta).

1/6 ibotile.

Aka

COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika

COOK Iyeza Lepalo.
1/6 ibotile.

Ezika

COOK Ipils.
1/ ngebokisana.

Eka

COOK Incindi Yezinyo.
6d. ngebotile.

Oka

Umiza Westepu Sabant-
wana.

6d ngebotile.
Oka

COOK Umgutyana Wamehlo. ;
6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo
noncedisa, abafana ukutenga nokutengisa,
e.Town Kwisitora esinga pantsi ese-
sitalu, No. 3, Kwinkundla ye marike,
E-QONCE.

Uhlala aba nento eninzi yombona, na Ma-
zimba, 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

UTENGA umbona na ma-

zimba. Nokuba ku-

ninzi ngalupina uhlobo okoku-
tya uya kuku rolela ixabiso
elipezulu kanye lase Markeni
e-Qonce.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimhini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwo ngu J. TORREND, S. J. Ezinye i ndawo zayo le ncwadi ziyakucuzulula u kuteta kwenu, ziti e zinye i ndawo ziyakufundisa o kwa Mangesi. Le ncwadi ino kuzwaza
E Rini (Graham's Town)—kwa T. and G SHEFFIELD, Eastern Star Office.
E Qonce (King William's Town)—kwa W. T. RANDALL.
E Komani (Queenstown)—kwa D. S. BARRABLE.
E Kapa (Cape Town)—kwa Juta.
E Bayi (Port Elizabeth)—kwa IMPEY, WALTON & Co.
E Tinara (Uitenhage)—kwa H. W. BIDWELL.
E Rafu (Graaff Reinet)—H. E. SANDFORD.
E Dikeni (Alice)—kwa R. STOCKS.
E Dandolo (Dordrecht)—kwa J. V. O'BRIEN
E Ngqushwa (Piddie)—kwa A. C. BENNETT
E Sidutyni (St Mark's)—kwa S.D. SNOOKE

I Native Teachers' Association, TRANSKEI.

KWINTLANGANO yayo eyakuba ngo 11 April e Zolo ezantsi kuya kufundwa lamapeta.
(1) Ngu Mr. R. NDUNGANE, "Ngokucaza nge Ndenxa okokukuti nge Gatberg."
(2) Ngu Mr. SMITH MAQANDA, "Debt."
(3) Ngu Miss TONI, "Ngokuqeqeshwa, komintjana ontsundu."
Kuxoxwe ngezindawo, ezaye zicu kunyiswe kweduleyo:
1. Okokuba umteto wesi 7 upele.
2. Okokuba emva kulamazwi kowe 8, ati "Secretary," ne Treasurer kufakwe assistant.
3. Okokuba kuyafuneka ukuba i Holidays zibe kabini ngonyaka, zibe ngo October and May;
U Pau : Abangamalungu afuna ukuba abe nezinto zokuxoxwa xa kuhlanganwe ngo 1st April, a celwa ukuba akumele oko akucingayo ukuze kufumane indawo; pambi kosuku lokuqala luka March.
WILLIAM F. BASSI, Hon. Sec., Butterworth.

INTLAGANISO

YABANTSUNDU ngemfundo Tsolo yoba nge 25th March, 1887, Engcolosi. DAVID KWATSHA, Secretary.

Ko Titshala abafanelekileyo.

KUFUNWA u Titshala ontsundu owufaneleyo umsebenzi, ufunelwa i II CLASS MISSION SCHOOL, e Kubusi. Woqala ukufundisi emva ko 1 April, 1887. Umrumo £42 ngonyaka
W. BESTE, Lutheran Minister. Stutterheim, 3 Feb., 1887.

Isikolo Sabafundisi, ne Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.
KUKO indawo yamakwenkwe antsundu kumashishini oku Khandla Ibhokile, noku Khandla Intsimbi—nokwenza Inqwelo, noku Cwela, kwesi sikolo
Bhalalani ku REV. CHAS. TABERER.

SIKOLO SASE MTWAKU.

KUKWAKO indawo yentsapo efundayo kwindlu yododana.—Isikolo siyakuvulwa kwakona ngo 24 January 1887. CHAS TABERER.

NDIBELWE.

NDIBELWE ngomhla ka December odluleyo apa ku Tsolo ihashe elibomvu, iminyaka mine liyi "Hantom," linomtshiso ong J.U. itshoba linqunulwe, nomda esi-nqeni ngase kohlo, nokulunywa ngamanye. Ondilandisileyo ndomvuza ngokufanelekileyo. J. KUZANA.

NDIBELWE!

MAZI ebomvukazi; iminyaka yalo mihlana; linekolo ebunzi ete incam apezulu yekolo leyo yanokutyeka yatekela kwicala lase kunene. Linentsumpa entanyeni kwicala langasekunene, kwanyeni esilevini. Itshoba alilide kakulu pofu alinqanulwe. Alilide noko. Ndiipeni amhlo mzi wakowetu.
KLAAS LOTSHA, c/o DYER & DYER, King William's Town. 14 January, 1887.

Abalimi base Ngcobo.

INTLANGANISO yomanyano lwa Balimi base Ngcobo iyo dibana Ngolwesi-Tatu, February 9. Ngexesha le 10 kusasa; Engcobo, onke amalungu ayacelwa, nanga anga ngena makapale lowo mhla ukuba abeko ngawo.
P. DANISO TSHACILA, Secretary. All Saints, 24 January, 1887.

A-SINYAHLA.

UMNINAWA ka SINYAHLA owalahleka ukuciteka kwesizwe ndimvile apo akona ama-Sinyahla nama-Sinyahlakazi ayazi lonto. Ndim HENDRICK SINYAHLA. Vryburg, Betsuanaland.

Abatshatileyo

FONDINI LE.—Ngo 19 January, I.P. Mpinde, kushatise na CALLAGHAN FONDINI ELEANOR NXHALE wase

M. KEEVY & CO.,

KWA NGOMTI, E-Bhulorweni nase Durban Street.

Ngoku bazilungiselele ukurola awona maxabiso makulu
Ngoboya, Nezikumba, Zenkomo, Ncezbhokwe, Nezegusha.

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

BONISANI MAWETU.

AMAHASHE am amabini, elinye limfusa Anomtshiso kwitanga lwokohlo libalwe "J. Z." elinye libomvu amanqina angambili ayi holfuti (entle noko) linesilonda emhlana owabonileyo ndingavuya atumele ku THOS. Z. MATUMBU. Ndiubuhlungu ngalo mahashe am.

JNO. ZANTSI, c/o Rev. T. G. JONES, Hackney, Oxkraal.

Ofun' Onina-Lume.

KUQALA u JOHN, or FONDINI, or BOY, or BUSH, or GAMEDE.—Izotsho, umfo ontsundu onobomi u kwi 56 ubadala; wagqityelwa e Bhayi ngo 1866. OMNYE ngu DANIEL umninawe wake. Untsundu ngoku kanyayo wayengati ute-tswi ngoko. Ubadala 50. Wagqityelwa nge 1855. Ngase Bholani. Ondilandisayo makatumele ku mhleli we Mvo. JOHN J. MLANDU. Nxotshane, Mount Fletcher, East Griqualand.

IZAZISO ZOMNINI PEPA.

BATABATI be "Mvo" bacelwa ukuba bagqalise ezindawo:—
I. Xa umntu ayirola kwasentloko makayitumele ngokwake imali kufe ofisi, ukuze akulezelwe ngerisiti zamaxabiso amancinane.
II. Makade abe ubani akakwazi ukuyitumele ngokwake imali etunyelwa kuqala ukuze ayise Egoseni.
III. B.—Lento ibangwa zincwadi ezininzi eziman' ukufika zikalazela ukuba kutenina ukuba babizwe ababhali imali engamatole pofu bebhalele kwasentloko nje.
IV. Zonke irisiti ziyakupuma ngama Gosa kwindawo ezinawo ukuze kungapitizeli.
V. Ayabongozwa ama Gosa ukuba angabapuzi abantu abanezikweliti ze kwata, kuba iyaboyisa yakuba nkulu.
VI. Amagosa acelwa ukuba akangele indawo yokuba ayitumele kwi esayifumana imali yabantu, kuba ingasebenzeli pepa ngokuhlala kuwo.
VII. Wonke otabata "Imvo" makabe ligosa lokungenisa amagama amatsha, lizokwanda inani zekwandiswe nepepa ngazo zonke indlela.

Iveki.

INGQAQAQA kwa Gatyana selibulele abantu abalikulul linamanci amabini anesixenxe.
AMEHLO omzi wakowetu omele i Komani siwacela ukuba ake abhekiswe kwilungelo elivakaliswa ngu Mr. Chudleigh kumhlathi wezaziso. Ningalibali ukubonisa ipepa elinesaziso eso xa sukuba niye kutenga kule venkile ukuze nenzelelelwe.
SIVA ukuba ingqakaqa iyadwaba Emampondweni nase Mwerweni.
KUSASA nge Cawa egqitileyo e Toyspan e Dayimani kuse koku indoda eludwamba pofu isa roxoza. Ayaziwa into eyibuleleyo kuba ibingasena kuteta, kwabonakala nge mpawu ezisesiqwini ukuba incinintwe ngama-nye ebusuku.
UNOBHALA wemantyi yase Filipolis u A. K. Enslin ugweywe yi Jaji ukuba abe ngumbanjwa osebenza nzima inyanga ezintandatu ngenxa yoku nyiba imali ka Rulumente.
AMADODA amabini Antsundu adliwe i £15 inye yi Mantyi encinane yase Dayimani u Mr. Bradshaw ngoku tengisa i bulandi bengena myumelo, bengenayo lomali bahlale inyanga ezimbini entolongweni. Umlungukazi owenze kwalonto utyiwe i £10 engenalo ahlahle iveki ezintandatu entolongweni.
E BLOEMFONTEIN kuyo umfanyana omncinane ontsundu oziswe ematyaleni, uhlabanisele omnye ngentonga emhlana wafa bebesilwa ; uti bebedlala.
ISIFO sibulele amahashe angapezu kwe kulu e Barberton ngenyanga enye.
UMBANJWA ongu Morris obezimele entolongweni yase Bloemfontein ubhaqwe seleta lwa esitulweni ezivalele e Ofisini yesandla se Mantyi.
IZENZO yinqobo yento zonke. Kade siziva inteto, nencwadi, ne ntlanganiso zoku xhasa Imvo, sikale ngezzeno. U Mr. Isaac Montuanga i Gosa le Mvo elipete e Skapu namhla usitumele amagama amatsha alishumi ne-mali yawo. Nako ukuxhasa ipepa.
IMVULA itambile ngale nyanga.

ABANTU abafe ngokwenzakala e Dayimani ngonyaka ogqitileyo bemi ngoluhlobo:— abeyleyo emingxunyeni 2 Amangesi, 23 abamnyama; abawelwe ludonga 12 Amangesi, 59 Abantsundu ; abadutylwe kuqeka kwe danamati 3 Amangesi, 1 ontsundu; abarxwe ngumsi we danamati 13 Abantsundu.

EMAZANTSI e France kuko intombazana enesatutwane esibini, ekupela inyanga yonke ngamaxesha wambi ingekavuki. Okokugqibela iwe inyanga ezintatu. Kute pakati kwabantu abaman' ukuteta pezu kwayo befuf' ukuba ukuba yosabelana kwako umfana oti "uyakuba ngowam ?" kweviwa seyisiti "ewe" yatsho yavuka. Kufuneka eyitshatile. Wapika umfana. Siteta nje elotyala lokwapula isitembiso lipambi kwe Jaji.

KUVAKALA ukuba njengokuba u Bishop Key eyakuke ahambele e Kokstad ngo April ozayo uyakuhlala kona inyanga zibe mbini nokuba ntatu kunye nenkosikazi yake.

I JAJI iyakujikeleza ngoluhlobo e Kalado- kwe 3 March. E Somerset, 7 March. E Nyara, 9 March. E Bhofofo 11 March. E Qonce, 14 March. E Monti, 19 March. E Komani, 22 March. E Dandolo, 29 March. E Alvan, 1 April. E Bekesdorp, 4 April. E Kolsbere, 7 April. E Rafu, 14 April. E Tinara, 19 April. E Bhayi, 21 April.

ABANYE abafundisi base Wesile abayale- zwe yintlanganiso yase Dayimani ukuba babekwe izandla yi Conference ngo Revs. J. D. Gorinyana, G. Mbongwe no Paulus Sepamla.

U MR. WM. T. BROWNLEE, imantyi yakwa Qumbu upulapula inteto epambili yamatyala amabini okubulala. Elinye leluka Xhelinyanga no Sebani ababulele u Tolofiyana no mkake e Tina ngobusuku be Kresmes. Elinye leluka Ketani owabulala u Pasi etywaleni e Mncayi.

UKUHLALA nabantu abangatshatiweyo kuyanda kulutsha lwakowetu oluntsundu. Yinto leyo yokuba kulive kakulu nayo ngumzi ongekaxaxa zizisele ezinxilisayo. Yinto embi ngazo zonke indlela nangaw' onke amacala ayo ukushweshwa.

IZIKULU zase Monti zikala ngokuti abantu abamnyama bakona bangcole kakulu, izicaaka zasezindlini ne nasi zabantwana, nabavasikazi, nendawo ezivaswa kuzo ingubo ziyanuka. Koyikelwa isifo esikulu;

IPEPA lase Barberton liti u Mbantini osi- sandla senkosi yama Swazi u Mbantini uke wafika kulodolopu ehamba nomkosi wabalandeli bake. Imbangi yokuba abe lapo ubaleka ukubulawa kuba ubesuke wenka nomfazi wenkosi leyo.

U MR. STOFFEL BOTHA omdala webandla lama Bhulu, wase Metele owabhujelwa yinkosikazi yake ngobusika obuqitileyo uzibulele, kuvakala imbangi ikuku- ngatutuzeleki soloko wafelwayo.

AMANENE amane amhlape akwali 12 ase Tekweni ayemangalelwe ngokuqeqeza indlu yamadindala afunyenwe enetyala, atetiswe kakulu ayekwa.

INGXELO yentlanganiso yase Komani enge lungelo le Mvo siyifumene. Ifike nenani elihle labangena kutshya. Pambili ntozakowetu!

I JAJI Enkulu yase Transvaal u Chief Justice Kotze uzakuke apumle emsebenzini inyanga ezimbalwa ngokungapili.

IMANTYI Enkulu yase Paris iqale imitshato engamakulu amatatu ngemini enye. Bonke abamangali babenamagqweta abateteleyo. Izizatu kukwanda kwenkohlakalo yorexozo.

I POLISA elingu Muller ebelpatiswe imali ilikulu elinamanci mahlanu anantlanu (£155) iponti, e Rini ukuba liyise emapoliseni ase Nxuba ingumvuzo wawo wenyanga lizimele nayo. Libanjwe enqanaweni eyi "Grantully Castle" selisinga apo kungazimntu, selicite £21.

U MR. EATON obeke engu Mhleli we Barb- erton Herald oweba imali ka Rulumente eli- waka elinamakulu asixenxe eponti ingama- pepa, ngoku upambi kwamatyala ubanjwe e Kimberley.

IZIZWE ezikulu zapeshya kolwandle uku- lungiselela kwazo izixhobo zokulwa ngati kuhlahlel' ukubako udunkuku lwemfazwe. Ezokugqibela indaba zinika itemba lolxolo:

UMBHALELI ongumlungu we Mercury okwa Gcaleka uti abelungu bevenkile belangape- sheya basazikangele itaitile zemihlaba yabo ababezitenjisiwe ngu Rulumente.

LAWA madoda anga 20 ase Monti ayeba njelwe ukulwa abuye esiwa pambi kwemantyi u Gwebecimile, yaligqiba elotyala ngokuti makarole iponti ezintlanu emnye, engenazo makahlale inyanga yonke entolongweni esebenza nzima.

KUVAKALA ukuba inkosi yase Zagwityi u Geume into ka Ndazi umke kunye nesikolo sake e Wesile wangena e Tshatshi ngoku- ngamaxabano atile.

E NEW YORK kuhlatywe umkosi ebusuku kwokutsh kwendlu ka Mr. John G. Swilling. Kuyiwe kwafikwa umninindlu nomkake na- bantwana babo ababatwa befife bexatylwe intloko ngezembe elikulu ngumntu onzangi- wayo odungudisile umkondo ngokutshisa indlu.

U MR. SAUER upilile kwingozi eyayimhlele.

BAYAKUBA nomboniso Engqushwa ngomhla 10 ku March.

NGO.MVULO weveki egqitileyo kufike i Bhulu e Bhofofo livela efameni ngapandle lathi makwenziwe umkumbi wokungcwaba, kufe inkosikazi yalo. Kude kwalolwesi-Tatu ingafiki inqwelo ukuza kwuwata. Lifike ukumka komhla lisiti umntu lowo akakabhubhi; kwafuneka liwabhatelele amaplanga lawo kwenziwe ngawo umkumbi.

IRULUWA iyodwa kutiwa iyampilisa ama- nz' abomvu ezinkomeni.

SAFA ziziqalekiso nezituko zenzenye yempi yase Bhayi kuba savakalisa ukuba i hobbhiya yakona inotywala. Taruni zinkosi ! Asisiti ! Buhlatywe ligqira lakomkulu e Kapa u Dr. Hahn.

SIFUMENE incwadi ezininzi ezinteto ishushu kakulu ngecebo lika Rev. P. J. Mzimba esingekabi nakuzingenisa.

NGO-MGQIBELO ogqitileyo udodana lwala- pa e Qonce lube nomdalo we Bhola e Sihlo- ntlweni kuba Bhidli, kuqubisele olwakwa Bhidli nolwa Malawu akwa Brownlee, loyiswe nge 8 wickets olwakwa Brownlee.

KUZANYWA indlela zokwandisa ipepa, abad- dlali bebhola mabanguyekeli umzi kulowo mzamo ; mabangene bonke epepeni lizokwan- diswa kuzokupela iziroro zokuba azingeniswa izinto abazitumelayo. Kona ukulindela ukuba yonke le rute ingene kwiipepa elingakanana kunjengokulindela ukuba liti lakuzala Umhleli ashicilele ebusweni nase bhayini yake aze ajikeleze ne zont ezi zonke zelizwe ehamba ebonisa ukuba ezizinto zingene Emveni.

U "SELEFILE" umbhaleli ozibiza ngelo- gama, obulewe yintshumayelo ka Rev. E. Makiwane ayenze e Komani ngomhla we 6 February, uti amazwi omfundisi lowo nge Cawa kwindawo eti "Igama elilungileyo li- nokuyidwa ngapezu kobutyebi obukulu," angene kabuhlungu ezintliziyweni zabapula- puli.

AMAXESHA okuhamba kwalo loliwe wase Maxhoseni aguqulwe. Lesa isaziso.

SESIKAPATI kwe kwata entsha. Mayifike kwangoku imali yokumisa imvaba yomzi. Kutshiwo kumntu ngamnye owamkela "Imvo."

NGOLWESI-TATU FEB. 9, 1887.

umfi U UBUNCINANE be- Mr.J.J. IRVINE pepa basinyanzela ukuba singabi nazwi la- kupos' igada ngeneteto yakowetu ngompanga wokubhubha kuka Mr. J. J. IRVINE. Sati ngokwazi ukuba wonke umzi ontsundu omaziyo uyalila namhla sasivakalisa eso simbonono ngeneteto yesi Ngesi ukuwawisa into abeyiyo kuti umfi lowo. U Mr. IRVINE ubengumhlobo ongaze- nzisiyo wentlanga ezintsundu. Onke amapepa endaba Amangesi azwi 'nye kulonto, naye zintshaba zake ngenxa yokutetelela umntu omnyama, ati akuko ndoda ibinyaniseke njengaye.

Lowo mhlobo wohlanga walishi- ya elilizwe ukumka komhla nge Cawa umhla we 2 ku January e London. Ezimini sikuzo zalana nokuba umntu agqibelele ukuba yindoda, emke; kube njalo nakulendoda, isandla sokufa simqu- kule pantsi xa aligantshintshi lendoda, akaseko endaweni yake. Besimazi, nenqubo yake siyondele kakulu samfumana enamabala amata- tu angatamani manzi omatatu kuye — ubukalipa, obungenankohliso pakati, inzondelelo; nokuzilahlela emsebenzini. Siyalilisana kakulu nentsapo yake. Nakuba u Mr. IRVINE ebabalulekile kubarwebi belilizwe ukubhubha kwake kuya kuba nesitonga kakulu kubantu abamnyama abe ngumhlobo wabo otenjiweyo. Ngezamani zempato egadalala era- baxa zika Sir GORDON (esengu Mr.) SPRIGG u Mr. IRVINE wazilahlela wonke ekuteteleleni ilungelo laba- ntu abantsundu. Kwanyaniswa ukutiwa nguye olandela u Mr. SAUL SOLOMON ukumela abantsundu kwi Palamente egqitileyo; yada yayinto engum'mangaliso ukuti xa selekwele enqanaweni eyamtswalela kwindawo abhubhele kuyo wabhala incwadi engazanga ibe nampenduli wayitu- mela ku Mr. SAUER ukuba ayifake kwi Cape Argus enqanda langxabano ikohlakelileyo ayebotshelewe ngayo Amampondo ngamatanda mfazwe nencediswa zizihlobo-mpi zabantsundu namalungelo abo. Ilungelo la Mampondo ubelenze elake, kumnandi ukwazi ukuba umke epumelele emzameni wake. Nangeli langa ligqitileyo wabancedisa kakulu abantu abamnyama besisiqingata nesase Cumakala endlaleni. Into akade ezenzela abantu abamnyama zininzi kangangokuba kunzima ukuzifalisa zonke ngapandle kokuba singabonakala njengokungati sim- ncoma ngokugqitileyo. Esetu isililo sesokuba ngamana Inkosi imise omnye esikundleni sake oyakusikokela kwezintuli nogobogetye wempato yelilizwe engu Nqapela-Ndi- kule.

Lencwadi ilandelayo ifike nenqa- nawa yokugqibela ivela e Ngilane yoleswa ngovuyo zihlobo ezininzi ezililayo zika Mr. IRVINE :—

Aborigines, Protection Society 6 Broadway Chambers, Westminster S. W.

Jany. 6th, 1887. DEAR MR. TENGO-JABAVU.—Kubuhlungu kakulu ukuti umhlobo wetu u Mr. J. J. Irvine ubhubhe mhla nge Cawa egqitileyo. Yinto enzima kakulu kubantu Abamnyama base South Afrika nakwizihlobo zabo ezingama Ngesi kweli lapesheya. Akunakuma tutunjelwa ngenxenayolento. Ube ngomnye wateteleli zomntu Ontsundu negora lokupela abe ngazidlayo ngalo nabanina. Ibe ngu Dr. Einwald nam ababe ngabatunywa abamele Umanyano Lokukhusela Abantsundu ukupelelelela idlaka lake emva kwe dinala nje. Sisilandele isidumbu somhlobo wetu ukusisa kwindawo yaso yokupumla okwa- ngoku emangcwabeni ase Hightate. Kube yinto emnandi kuthi sakukhumbula ukuba kanene isenzo sake sokugqibela laba lilinga lokwenza invumelano yoxolo kwinkatazo yase Mampondweni. Uhambele ke yena waya elupumlweni lwake lwapakade. siyatamba ukuba boba baninzi kumakwabo ase South Afrika aya kuvuseleleka lokuhamba ngamanyatela ake nokutabata umzekelo oqaqambileyo.

Nceda ufundele u Mr. Hay lencwadi, ngobungxamo. Owako okoleke kunene F. W. CHESSON. " Mr. Tengo-Jabavu."

Amanqaku.

SIYAVUYA ukubona lomcimbi onge uy- pitizilele iramente epetwe e Mzimvubu ugqitywe kakuhle kangaka ngu Right Rev. Dr. Key. Kutiwa wati ukubhubha kwake u Archdeacon Button wase Mzimkulu maze isihlalo sake sitafwe ngu Rev. Oxley Oxland abe yi Archdeacon, nokuba ngumpati, mhlambi abe zezonto zombini; kodwa lonto iyatandabuzeka. Olulowo lungadibanayo soloko luko Em- zimkulu. Kodwa ke ubu Archdeacon bunike u Rev. Canon Gibson, M.A., wase Ngcolosi ku Tsolo ngoko ke ubupati bukwbobake. Izihlobo zikamfi u Archdeacon zenze ingxushungxushu yenkati u zongxaxa yokwenziwa kwalonto. Kwati kodwa ngenxa yobugcisa nobulumko buka Bishop Key lonkatzo yaba nokupetshwa nangenxa yokuzikanyeka kuka Venerable Archdeacon Gibson. Ama Tshatshi anelisiwe kukumiselwa kuka Rev. Oxley Oxland ebupatini base Mzi- mkulu.

UMBHLELEI wepepa lalapa eliyi Watchman uti kuhlaliswene kakuhle ngoku ngama Mpondo nama Bhaca nama Xesibe. Siyavuya ukulwa olodaba ngoku kodwa lupuma kwipepa okanye kwicala elahlala ligoobele amaxhoba nomhlaba. No Sir Gordon watsho e Rini kubatunywa bo Manyano Ngemfundo. Sasifuna lonto kade tina sasinxola kangaka nje, nakuba abanye babesiti indlela ekungapunya ngayo kule mpambano kukwa tyumza Amampondo.

U MR. GEORGE BLAINE unikwe ngumntu otile isiguqulelo sesi Ngesi sala ncwadi yabonakala pakati kwe Mpawana esayitunyelwa Yintloa Yohlanga ese Ligwa (Barkly West). Kumonelwa udumo olunikwa umpati welipepa ngenxa yokuba epumelele ekuteteleleni Ama- mpondo, Loncwadi u Mr. Blaine uye kuyishicilela kwi Watchman nakwiipepa lase Monti i Dispatch. Umhleli we Mvo akuko nto angaba nentloni ngayo ebhekisilelele eluhlangeni, kuba ukuba netyala kwake ngalo kuyalingana nokuba Mr. Blaine. Singamxolela noko kuba saka seva nge Mercury isiti uyafela unesifo esi- bizwa ngegama lesi Latini. Sabuya seva kutiwa esosifo simpumile; siqondile ukuba kanti esosifo yilento.

I CONFERENCE enkulu yama Wesile ebise London nyakenye ivumile ukuba kwelilizwe kungati kwisiqingata ekuso i Conference kunyulwe abafundisi abantandatho bokuya kuyo— abane ibe nga Mangesi ababini babe ntsondu. Kumagosa kunyulwe abe mane awa Mangesi abe mabini awa bantsundu. Umyalezo we Conference eyayise Komani nyakenye wokuba intlanganiso zezizingata mazahlulwe ibe yodwa eyabafundisi abam- hlope, ibe yodwa eyabafundisi abantsundu, waliwe yi Conference Enkulu. Eya Mangesi elilizwe ebise Bhayi isatsho nangoku yona. Lomayelezo kwabi mhla waxoxwa e Komani wachaswa kakulu ngabantsundu, kwati kuba Amangesi emaninzi ngapezu kwabo kulungqungulela boyiswa. Amakowetu aya kutomakalala akuya ukuba intlanganiso enkulu ese Ngilane engunina wazo zonke " isawunonelele umcimbi wabubatata " Ngumngaliso na ke ukuba abantu abamnyama balilele imbiza zenyama zase Jeputa kwinto zolaulo nezeramente zokupatwa e Ngilane ?

AKUKO nkatazo ingangale ibangwa ku- bizwa kwe pasi kubantu abamnyama abahambayo. U Rulumente kade ebhala amapepa okuchaza umteto wepasi apo ute ga kona, noko amapolisa ayaqabelisa ngapezulu apikele ukuduba nokucapukisa abantu, into engumngaliso noma- ntyi ziyabagqibela abantu ngayo. Mnyana yomakulu i Mabade benza ntonina abazuklwana benu ? Side senjenalo nje senziwa litvala lika Jonas ebelpendiwa ngu Judge Buchanan kutshya nje Eganolo ye Jaji e Rini, ate pakati kwalo wenza inteto ebukali yokutetisa imantyi ezingavazayo umsebenzi wazo. I Jaji ibhekisilelele kwelityala lokwala ukurola. ipasi xa ibiziswa ngamapolisa, yati u Jonas akalo " veza ndleba " kweli lizwe, wayezaziwa mhlope ngamapolisa, kuba waye kwalilo ngapambili. Wabanjwa kwenziwa into engekona imteweni ke ngoko. Umhle u Jaji ute kufuneka amapolisa enenibangi epiliweyo pambi kokuba abuze ipasi kubantu abamnyama, kubeko isizatu esiba bangela ukuba bakolwe ukuba ngamaveza ndlebe pambi kokutyibiza. Makubeko umketo emapoliseni, ngunyana lawo abolisebenzisa ngenyameko enkulu. Isigwebu semantyi kwelityala simelwo ukubekwa bucala.

Ukupumla kuka Rev. J. F. Cumming.

[W.A.S.] Ngosuku lwesibhozo kule nyanga ingu December, bekuko intlanganiso enkulu Emgwali. Kuqala ibiyintlanganiso yo-

<i>English</i>	Marian Mzimba,
<i>Geography</i> ...	Mary Jane Dikweni
<i>Arithmetic</i> ...	•• .. Mina Mtshemla
<i>Translation</i> Marian Mzimba
	IV.
<i>English</i> Grace Nangu
<i>Arithmetic</i> Rose Mfana
<i>Kafir</i> Lina Petros.
<i>English</i> Marian Mzimba

V. kukulula umsebenzini umfundisi omkulu u Rev. J. F. Cumming, kanjalo esikundleni sike bekungeniswa u Rev. Alex. Welsh ngomhlangano oshisa; ou

Rev J.M Auld wase Kobonqaba. Kwakusasa ngalomni kwagaleleka into eninzi yabantu basemzini kwabonakalaukuba

kuko into enkulu eyenzekayo Emgwali namhlanje. Abafundisi ababeke ngo Revs. J. F. Cumming, Jas. David-son, J. F. Cumming, Dr. W. A. Soga. Intlanganis o ibekelwe imini endala kodwa ngapambi kwayo kwame-nywa enye kwe sentombi esipetwe ngu-Miss McRitchie. Site sakungena safika indlu izele lusapo, nezihlobo nabafundisi Pofu into ebesibizelwe yona sibesingaya-zi. Kanti ngumbulole ozakwenziwa lu- sopo lwesikolo samantombazana ku Rev. J. F. Cumming, nenkosikazi yake, kuni- kelwe kubo i *address* entle kakulu elun- ge nekane, kubulelwa izinto ezenziwe zezicaka zika Tixo malunga nesikolo sentombi Emgwali kwaqokelwa ngesipo sencwadi Kumfundisi, nezinye izinto ezi- fanelekileyo kwinkosikazi yake. U Mr. Cumming wabulela kakulu, esti wotuke kakulu kuba ububele obungaka ebanga- bulindele. Ucelwe ke u Mr. Cumming ukuba anikele i-Prizes, ne Certificates, kwabazi zuzileyo kuba isikolo sibesizaku- lwa. Wazinikela ke nje ngoku kubha- liweyo. *Mgwali Girls Institution Prize List, 1886.*

Handsome prizes were given to the 4 girls who passed the Teachers’ Examination HIGHEST CLASS.

1. E. Njikelana. <i>Geography</i>
2. B. Gosani. Clara Dukwana Nelly Ginza.
THIRD CLASS.
Clara Dukwana
1. Maria Soga. <i>Translation</i> ...
SECOND
<i>Bible knowledge</i>
<i>English.</i>
1. Anny Nanga.
<i>History</i>
<i>Physical Geography</i>
<i>Arithmetic.</i>
2. Elizabeth Liwani.
..... Clara Dukwana
DIVISION.
IV.
<i>Arithmetic.</i>
2. Nobetta Mdidietyana.
..... E. Gezani.

<i>For Regular Attendance.</i>
Jane Joe, Agnes Matyiza, Maria Qinga, Lina Ngcongolo.
<i>Special Prizes.</i>
<i>Good conduct, by vote of the boarders</i> Maggie Mngunana.
<i>General Usefulness</i> ... Nomi Smith <i>Baking</i>
..... Lydia Japhta
<i>Good writing</i> Harriet Lolo <i>General improvement</i> ...
Bekiwe Mabuya Kubonakele zakwenziwa ezizinto, Mhleli, ukuba esisikolo si- qhuba ngokuqinisileyo kuyafundwa, kuyafundiswa akufeketwa kwesisikolo, sazingqina ngalomini izinto owazibhala kwelapepa lako lidumileyo ngesisikolo Nomfundisikazi waso u Miss McRitchie.
Emini endala sangena intlanganisno enkulu Etyalikeni. Akufuti kubonwa inkita engaka yabantu pakati kwezindonga. Kwabako Amangesi kakulu, abo- nisayo ukuba bayayivela lento yenziwayo. Intlanganisno ibipetwe ngu Rev. Jas. Davidson ote wayixela imbangi yalebixho ukukulula Umfundisi omkulu kung’eniswe omtsha esikundleni sake. Ya-teta kakulu londoda. Incoma umsebenzi awenzileyo u Mr. Cumming esiti yimini enzima ukuba kutiwe Umfundisi obekade eko esebenza apa uyapumla. Noko silusizi njalo Umfundisi omdala ucele ngokwake ukuba akululwe apumle. Kodwa ute kubantu bese Mgwali abashiywa bezinkcedama batunyelwe omnye Umfundisi u Rev. A. Welsh utemba kakulu ukuba bayakumamnkela.
Bate ke abadala be Ramente yase Mgwali banamazwi abawa bhalileyo abanga bangawafunda, i (<i>address</i>) ku Rev. J. F. Cumming, iyiole. Sincoma ubuhle bayo kwenziwa into elungileyo kakulu ngabadala, kubonakala ukuba ngamadoda anamava abhale i address lweyo.
MGWALI MISSION

6th December 1886. Nali ibali Lomfundisi omkulu u Revd. J. F. Cumming owafika pakati kwama Xhosa esemtsha owati uqala wafikela kwa Mankazana. Ngomnyaka we 1840, wahlala kona iminyaka emitatu wesuka apo waya e Qibira wahlala kona iminyaka ekwamitatu, wesuka apo waya e Xonxa pakati kwaba Tembu, wahlala kona ixesha cilitile, wesuka apo wabuyela kwase Qibira; kwelha imfazwe ye Zembe ese Qibira apo wabuyela kwakwa Mankazana ngokusaba imfazwe. Wahlala kona yada yapela imfazwe. Wesuka apo weza e Gwali, e Tyume—wafika e Gwali emva kokufa kuka Rev. Mr. Chalmers, wahlala pakati kwe ramente kona; apo waqala kona ukukupata lomsebenzi, wawupata nge- mfaneko enkulu kakulu, evelana nati kubo bonke ubunzima nangamaxesha emfazwe. Kwati esahleli pakati kwetu kwelha imfazwe ka Mlanjeni, wasaba imfa- zwe wasabela kwakwa Mankazana, wahlala ixesha; lada laxola ilizwe ekona equba umsebenzi wake pakati kwabamhlope nabantsundu. Zanda kakulu izimvu Zomalusi Omkulu apo Umsindisi wetu sonke, (oko kukuti yanda iramente apo).

Kute emva ko Nongause kwafika ilizwi kuye civela pesheya kolwandle lisiti nabo abafundisi ababini besiza, iamba ubacelele indawo yokumisa isikolo kwizipata mhlab, wahamba nabadala bale- ramente wacela wapiwa lendawo ingu Mgwali, esikuyo namhlanje wabeka litlye apo ityalike iyakuma kona, kona ke okwenene namhlanje; wabuyela kwa Mankazana kuba ubehleli kona ngeloxesha.

Wafika ke u Rev. Tiyo Soga nomnye umfundisi bawaka ke lomzi wesikolo, wemka omnye umfundisi waya e Rini wasala u Soga. Wapuma u Rev. T. Soga waya kwa Rili.

Lavela pesheya ilizwi lisiti, puma uye e Mgwali. Wasuka kwaoko weza apa Emgwali wahlala nati pakati kwesizwe sama Ngqika, wanda umsebenzi we Nkosi esandleni sake, (oko kukuti yanda i ramente kakulu), wahambisa umsebenzi ngokukutala nangotando pakati kwabantu bonke.

Ngumfo ohamba pakati kwesizwe sama Ngqika eshumayela Ilizwi lika Tixo lomfo u Rev. J. F. Cumming sisilumko esinengqondo, umfo onobube- le eramenteni yake, umf’ onomonde onyamezelayo, ekungeko kuti bantu ongamdlelayo umtandi wabantu bonke abancinane nabakulu, abakolwayo nabangakolwayo, uhleli lesikolo, ikaka kubantu bonke ezintweni zonke, umhlobo wabantu bonke ongazenzisiyo ; umf’ olunguza imikhulane yabakulu nabancinane, umf’ ongabe adinwe kukungcwaba abafileyo nokuba kuteni umtutuzeli wabafelwe zizihlobo zabo. Umsuli wenyen- mebezi—osula kuti tu, awunqamle utom- bo wenyembezi upele; umfo otiye inkohlakalo, olinga onke amacebo okuyitintela, umfo ongena yonke iminyango yase sikolweni ceta ngenceba yomzali otanda usapo lwake, igora lakwa Tixo lenene. Umf’ otemba lipezulu onke amaxesha, Umshumayeli Wendaba Zoxolo, umf’ oti akuguquka ange uyancuma ngenxa yotando ebantwini bake imihla yonke, umf’ ongenanqala mntwini. Umf’ ozivelelayo izindlu zabahlolokazi efumbete uxolo nentutuzelo. Kunjaloke ukuhlala kwake pakati kwetu masiti ukuze siqonde ukuba amagama esimbiza ngayo asiwaocole moyeni apuma kuye enqwini ngesimilo sake pakati kwetu esimtyilileyo ukuba ufanelwe ngalamagama.

Site ke sisahleli naye kahuhle kwehla imfazwe ka Ngcayeeibi, lafa ilizwe nakwa Ngqika anduluka ama Ngqika aya emahladini, wahlala umfundisi nabantu bake ; kwavela ilizwi ku Rulumente lisiti saba. Wabahlanganisa abantu bake wabaxcelela Babuza abantu bake kuye bati: Utimna ke wena Wati ukubapendula ukuba mihleli ndiyakuhlala. Bati bahleli, Bahlala ke, yanda imfazwe, wahlala nati pakati kwamalangaty e emfazwe nawendlala wasi goina u Tixo kunye naye lada laxola ilizwe Lixohle ilizwe asingebi nakuzixela izinto azenzele lomzi ngoku- swela ixesha.

Namhla ke lifikile ilizwi lapesheya kolwandle lisiti, puma ukulile or umdala kungene omnye esikundleni sako; wavuma. Namhla ke uyemka ; sisala nosizi.

Wanga Usomandla angasinika intliziyo enokuti mayenzeke intado yake, amgcine kwanjengokuba wangcinayo emanzini kwada kwanamhlanje.—Kwanga kungaba njalo, Amen.

Elipepa ke libhalwe ngu P. F. SOGA.

U Rev. J. F. Cumming ute ukupendula wenza ibali lake kwelilizwe, waquba izinto ebeziko kudala wabonisa ukuba elilizwe lahluke kakulu kulanto laliyiyo mhlawafika kulomhlaba. U Rev. Alex. Welsh utete emva ko Mfundisi omkulu amazwi amakulu, wacela ukuba i Ramente imncede ekuwuhambiseni umsebenzi ka Tixo, imncede nangemitandazo. Kutete abantu abaninzi kwatetwa kwalusizi. Abadala ezintetweni zabo belila kuba bepulukwa Ngumfundisi obekade epakati kwabo, besula inyembezi noko bekubulela ukuba bapive omnye.

U Mr. Wright Imantyi yase Cumakala yateta nayo ivela abantu usizi kuba umhlobo wake u Mr. Cumming epumla.

Yabanjalo intlanganisno yase Mgwali ngalomini. Semka sonke sibulela ku Tixo ukuba umsebenzi wake uyakuqutywa, noko inkabi endala ebikade itsalala idinwayo, uti afake enye ukuze umsebenzi ungemi wona. Inxowa lika Soga lise nomgcini.

AMANGCWABA E BHAYI.

Umcimbi wokuhlanganisa imali yama- ngcwaba uqube kahuhle ukususela kwa- wo, kodwa, niengemicimbi yonke yetu bantsundu, ufike kumgxobhozo ka Tisa- yo. Sendifun’ ukudana, ukuti: betu nomcimbi omhle kangakanana uyadaka na. Ndingaba nosizi olukulu vilonto. Ezimali zisakubutwa zize zitsihone kuba- gcini bazo zenjenjena kanti—kwanelwa ukugalelwa imali emntwini ize iti inga- nele ukufeza lomsebenzi kulahlwe na; bubudodana lonto ? Msani mabandla akwa Ntam’ bomvu ! silinde nina lonyaka. Ngekukade alungisiwayo amangcwa- ba ukuba bekuqutywe ngezwi lentlanga- niso.

Imali ekum imi ngoluhlobo :—

Erolwe e Dukula kwi Gosa
u Mr. J. S. Adams
kwelase Maxambeni i
u Mr. Balla..... Gosa
ku Mr. Rwxetu..... £1 18 6 £2 2 0
ku Mr. Wauchope... 1 5 0 0 £4 12 6
ku Mr. Wauchope... 1 9 0 £4 12 6

Yonke Ntam’bo- mvo neya Besutu e Maxambeni. Yinqa- ba ke lindiyile ukuba nditinina ukuwu- quba lomsebenzi. Ukuba bekubonakala ihuba lokuba ingabuya ibuyiswe eyam besendiya kongeza i £3 5 6 ize ibe yi £10, ndize ke ngalo £10 ndicela i Town Council ukuba isibiyelele amangcwaba, kuba ukufa kona akulindlei—kude ke ecwebeni. Nditinina manene ? I. WAUCHOPE, Chairman.

Port Elizabeth,
31 January 1887.

Ityalike Entsha e Rura.

Ngolwesi-Ne, 13 Jan., kuvulwe e Rura, kwa Mpahla ekaya ityalike entsha. Kubeko into eninzi yabantu. Isihlalo satatyatwa ngu Mr. Hartley u “ Mxeba” (Native Location Inspector), exhaswe emsebenzini ngu Rev. E. Gedye no Rev. B. Mama. Umsebenzi uqalwe ngokuvunywa komhobe wa 26: —

Sine Lizwi lika Tixo	Sinobomi ngalo;
Yalivuma intsapo ngokuyole kunene. Kutandaziwe kulandele ingoma ezazulu ngiselelwe ngu Mr. Mafongqo, ititshala. Wenze ifetfo u Mr. Hartley encoma imigudu yabantu ngexesha elibi kangaka, kanti bebesand’ ukugqiba inzwana yendle e Horton (Enqwebebeni.) Ye- na ufumene isingqomo seteto eti “ ukusebenza ikwakutandaza.” Abanye abateti yabango Rev. E. Gedye,	

Rev. Mama, Messrs. P. Mpahla, P. Belu, M. Mpahla, ne xego u Mpahla into ka Lusiba. Ityala ebese kudayarelwe lona ibiseyi £20. Iminikelo efunyenwe ngalo- mhlal yaba £2 6s.; 20 ingxowa, 13 igusha ebhokwe, nenkanyana yenkomo. Lama- nqaku siwafumana kwincwadi yombaleli.

Ukucuma. MVO ZABANTSUNDU (NATIVE OPINION)

INTETO KA MR. W. DANIEL KO TITSHA- LA E TRANSKEL

Mhlali-Ngapambili obekekileyo, ma nenekazi, nani manene alentlanganisno yela pesheya kwe Nciba, umcimbi lo endenze ngawo imigana embalwa ngomkulu, ngozikileyo, ngobanzi, endotike ngoko, ngangoko, kuse mandleni am ndilinge ukuwaneka pambi kwenu.—Yintonina yona ukucuma? elolizwi umntu angaliityila ngendlela ezininzi; kokoke mna ndiyakubekisela kule ilunge kuti, kuba zizititshana nje sifanele ukuba sizame ukucuma, kwanjengokuba sipete umsebenzi wokudumisa ifundo kwizizwe zakwetu Ezintsundu. Kukuo ukucuma okubekisela kwotwto zomhlaba, ube ngumfo olima kunene zonke intolebo zezilimo uti ngoko ube ngumntu ondeyebho ezinkulu zokutya, ngenxa yenkutalo yako nomonde emhlabeni, bati nabantu abaku ngongileyo bati lomntu ucuynyelwe kukutya, ke mna anditeti oko, kuko, nokuti umntu abe ngontliziyo ayibeke kakulu ezinkomeni akwazi ukungeniswa inkomo ngento elula, nencinane ati ngoko kuba yonke ingqondo yake uyibeke kuzo kude kubonakale nakwabanye abantu ukuba lomntu uzimisele kulemfuyo ize nayo imvume, ke, mna anditeti, loonto kuba elo izinga kade lilingwa ngamadoda angapambili kuti, namhla ndivela nelinje, eloqinga, amandla alo ahlukwe ngu mbendeni, namhla isityebi senkomo asenziwe nto, kuba ezonkomo zingenwe ngumbendeni zingapela ngenyanga enye kanti kukwanjalo nakwesempahla emfutshane. Kuti zititshala kuko amadoda awazekayo ukuba eliqinga lempahla aka alilinga ada anga ayapumelela, kodwa namhla akananto anayo, ngenxa ka mbendeni, no sitwayi nenzenge, negxuba,nditeta amadoda anjengo Messrs. S. P. Mpo- ndo, S. K. Gawe, N. Falati, F. Sidziya, J. Ntozini, J. Mali, A. Mtembu, namanye amaninzi, ekungafuneki nganto ukuba ndiwabale. Kunjalo njeke yiyipina into esingalinga ngayo ukufumana indlela yokucuma, kuba kambe nati ngokwetu siyacuma ngecala lenzala, kanti kunjalo nje aba bantwana betu bafuneka befunde ngapezu kwetu tina bazali babo, kuba tina, siyasisbona isiqamo semfundo into esiyiyo, kananjalo siyayibona amalungelo emenzela wona umntu, ukuba uyipete ngendlela yayo, ukuba umntu imenzela izihlobo, imnika isidima, nesitomo, nembeko, nodumo, ke, kunjalo nje ke tina bayi’ peteyo sibe sifanelwe kuba nento esiyenzayo ukuze sibe siyakuba ngaba-ntu abaya kuba nako nokuke sifundise nabantwana betu, nanjengokuba nalemalana umniniyo ebuye wayapula nje.

Nditi ndakucinga ubunzima bemali epelele ekutengeni inkomo, namahashe nozi gusha nozi bokwe ye Teacher, ndiqonda ukuba, lemali zaziyiasebenzisa ngenye indlela, namhla ngezingabantu abanetemba eliqinileyo ngosapo lwazo ukuba nokuba zona zimkile ngokufa losala lupila, kuba umzi kuzo ziwelile kwi minyaka elishumi elinesihlanu ziwupete lomsebenzi zasuka zalibala kukufihla amahlazo ezo zingufuni nokuba zibizwe nange bokwe kanti azizakwi okuzayo ukuba kunjje ukuba kubi kwako, kungoko nditi masiqale ngoku ukufuna enye indlela yokucuma nokuqweba, ukuba uyakuti u Teacher azimisele ukuti ngenyanga ezintatu abeke kwindlu yokucei- na imali iponti nokuba ingapezulu, nokuba ingapantsi lomali inetikana eyakungeniswa yona ngonyaka ize yona lomali ingamlahleki, ayifumane, yona kunye nokwanda kwayo, lento nditeta ngayo ndingoyifumeneyo mna, ngoku kodwa ngalonyaka, kuba u sitwayi no mbendeni bapume nam, andisenanto ndibizwa ngayo iyimpahla ehambayo, kanti andinayo nemali endiyicumisayo napina, kanti nokona yona itiki yake yona uyapule u Rulumente. Manenekazi, nani manene akowete singumzi, siluhlanga, singa- bantu ngoko masisebenze izinto zobuntu zohlanga silinge ngokwetu ukuzisindisa kuba kungeko Mlungu oyakusisindisa novakusinceeda ukuba asiznceedi ngokwetu, silinge ukuba kubeko itwana esiyiginileyo yokuze siti tina xa singa- sekoye ize yona ibe lilungelo lentsapo zetu, ukuze zifundiseke nokuba tina, bazali asiseko, baze bona bancedakale yimizamo voyise ngokucuma koyise kwixa labo lamalungelo empilo, ngalamazwi ambalwa ndiyatshonela.

£1	18	6	£2	2	0
ku Mr. Rwxetu.....	1	5	0	0	£4 12 6
ku Mr. Wauchope...	1	9	0	£4	12 6

Yonke Ntam’bo- mvo neya Besutu e Maxambeni. Yinqa- ba ke lindiyile ukuba nditinina ukuwu- quba lomsebenzi. Ukuba bekubonakala ihuba lokuba ingabuya ibuyiswe eyam besendiya kongeza i £3 5 6 ize ibe yi £10, ndize ke ngalo £10 ndicela i Town Council ukuba isibiyelele amangcwaba, kuba ukufa kona akulindlei—kude ke ecwebeni. Nditinina manene ? I. WAUCHOPE, Chairman.

ABALIMI NA BARWEBI.

E MARKENL
E QONCE (Feb. 9).
Ihabile, 5d to 1/8 ngekulu
Itapile, 1/ to 3/4 ngengxowa
Umbona, 1/3 to 1/8 ngengxowa
Amazimba, 3/1 to 3/8 ngengxowa
Umgubo, 5/ to 7/4 ngekulu
Inqgolowa, 2/3 ngekulu
E KOMANI (Feb. 5).
Inkuni, 9/ to 26/ Ngeflara
Amazimba, 4/6 ngengxowa,
Umgubo, 5/6 ngekulu
Ihabile emfutshane, 2/ ngekulu
Itapile, 5/ to 7/3 ngengxowa
Umbona, 7/ ngengxowa
Ihabile endle, 1/6 to 1/8 ngekulu
E KALADOKWE (Feb. 4).
Itapile, 2/6 to 3/ ngekulu
Amazimba, 7/ ngengxowa
Umgubo, 9/6 to 12/ ngengxowa
Umbona, 5/9 to 7/ ngengxowa
Ihabile, 3/ to 3/6 ngekulu
Inqgolowa, 7/6 to 9/ ngengxowa
E RINI (Feb. 4).
Irasi, 3/3 ngengxowa
Ihabile, 1/4 to 2/3 ngekulu
Amazimba, 8/6 ngengxowa
Umbona, 4/9 ngengxowa
Umgubo, 7/9 to 17/ ngengxowa
Itapile, 2/ to 2/7 ngekulu
Inqgolowa, 2/4 ngengxowa
Inkuni, 14/ to 26/ ngeflara
Ivatala, lld to 1/3 ngedazini
E KIMBERLEY (Feb. 2)
Umbona, 11/9 to 18/ ngengxowa
Umgubo wombona, 14/ to 15/ ngenxowa
Wengqolowa, 13/9 ngengxowa
Itapile,13/ to 16/ ngengxowa

WEDNESDAY, FEBRUARY 9,1887

Mr. Dyer, M.L.A on Transkeian Representation.

MR.DYER’S Speech at Umtata will, we feel sure, go a long way to clear the mist in which our Transkeian friends seem to be enveloped in connection with this subject of representation. A few more speeches by those whose utterances are invested with authority, by the very fact that they have seats in Parliament, would assist the proper discussion, and promote the right solution of this momentous question of the Government of the Transkei. At present the fog of uncertainty, which appears to rest upon people’s minds in the Transkei as to the course legislation is likely to take with respect to them and to their affairs, tends to paralyze, if it does not altogether check, the spirit of enterprise. The sooner this state of things then is put a stop to, the better for the progress and prosperity of these districts. In his speech Mr. DYER rightly pointed out that:

The interests of anyone living on the Frontier are more or less bound up with those of the Transkei. I have, said the honourable gentleman, always taken an interest in the territories as one of your, selves, for although not a resident, I as a business man, have an interest in the Native districts, and wish to see them prosper. In other words if you take away its tributaries what becomes of the Mississippi ? The Native territories are to Kaffraria its tributaries, without which King William’s Town must go to the wall. And it is because we are convinced that these territories can only thrive and prosper when they have good government, and their interests studied and fostered, that we, for our part, attach so much importance to this question of representation, which appears to us to block the way to doing anything for the benefit of the Transkei. Mr. DYER despairs of the prospect of the Transkei getting a fair number of representatives that its importance, interests, and vast capabilities claim. Our friends who comprise the majority in Parliament, and who are sworn enemies of the *rooinek* and the *schepsel*, would never consent to fair and just representation to the Transkei, which is largely peopled by the classes so contemptuously described. The little, however, these territories are likely to get will be determined, in Mr. DYER’S opinion, by the force of united action that those in the territories themselves are likely to show. “For,” the member for King William’s Town sagely observe,d “ it is by concerted action “ you are more likely to attain your “ object.” Those who are labouring to free the residents of the Transkei from a chilling and grinding bureau- cracy have frightful odds to contend against. As Mr. DYER indicates, there is the Government which “ if “ left to themselves are not likely to “ do more than they did last year.” Then “ the official element is rather “ against the alteration of the exist- ing” order of things. It would, of course, be too much to expect of the “ official element” to follow the example of ST. PATRICK’S birds, and commit official suicide by facilitating the introduction of the system of representation, which is to leave them shorn of a greater portion of their power and glory. Still in spite, or because of these very obstacles, representation must be given to the territories.

We rejoice extremely to find that Mr. DYER has, at Umtata, grasped with firmness the stinging nettle of the representation of natives. We confess we have regarded as a bad omen for the peace and contentment of the Territories the antipathy of some of the white residents to sharing with the natives the common gift of British rule to all who choose to live under its flag—be they black or be they white ; for, as the ques- tion has been well put by the Rev. Mr. MAKIWANE : Would it be wise for the natives to look upon them-

citizens ? On this point Mr. DYER, as a good Liberal, emitted no un- certain sound. “ I am strongly “ opposed,” said he, “ to the system “ of separate legislation for the “ natives ” ; “ once let them get “the idea that you are not allowing “ them proper privileges, and you “ create a class line between the “ two races which is not to be de- “ sired.” This strong expression of opinion put those who set store by the differential franchise on their mettle. They baited the Native Council to Mr. DYER, but he was not to be balked. “ I am opposed “ to the Council *in toto*,” was Mr. DYER’S unbending retort. On be- half of our people, we cannot thank the member for King William’s Town too sincerely for having, in the haunts of prejudice and unreasoning and groundless fears, so staunchly championed our cause. When people talk of natives swamping the whites in the Transkei they forget that when Kaffraria was annexed to the old Colony the proportion of natives to Europeans was almost what it is in the Tran- skei to-day, and yet the franchise was given to Kaffraria ungrudgingly and our people have not to this day debauched the representation ; and certainly so long as there are gen- tlemen who are ready, in furthering the good of the commonwealth, to defend and befriend the natives when necessary,the question of send- ing a black man to Parliament be- cause he is a black man will for ever remain as dead as a dodo. But we shall continue to set our face like a flint against expedients such as the one recently propounded by our highly honoured contemporary, the *Journal*, that “ representation be “ apportioned to the various native “ tribes, and that *for the present* “ the pi embers should either be “ defined to be Europeans, or the “ qualification fixed so high as prac- “ tically to limit the representation “ to Europeans.” Our contemporary does not say who is to decide as to the meaning of the modifying phrase “ for the present.” This expedient is cast as a sop to the Afrikanders, but we may assure the *Journal* that the Afrikanders are far too old birds to be caught by such chaff. The Afrikanders want a republic for their special benefit, and they are aiming at converting the present institutions into repub- lican institutions. You may hurl the native overboard as a political JONAH, butthat won’t avail. To- day we see Parliament made the laughing-stock throughout South Africa, notwithstanding the fact that the native hobgoblin has, as yet, never disturbed the equanimity of legislators there. The fact of the matter is the evil lies below the surface.

Editorial Kotos,

It is with much satisfaction that we note that Mr. Levey, R.M. of Cala, has returned from his short holiday in Europe to his duties as a giant refreshed. Already he is promoting an Agricultural and Pastoral Show at Cala, which will be held in April. We trust our people will heartily enter into the scheme, and make the show as good as possible in grain and wool. They will be encouraged to learn that several special prizes are being offered for the Native show by the indefatigable Mr. William Savage of Port Elizabeth, and by Messrs. John J. Irvine and Co., Baker Baker and Co., Peacock Bros, and Weir, Chas. Brown and Co., Dyer and Dyer and others. The fact alone of these merchant princes coming forward in the manner they have done should stimulate our people to make a worthy appearance. On the day preceding the one on which the native show will be held there will be a European show.

THE leading Dutch organ in the Press, *De Zuid Afrikaan*, has some choice sentiments for the delectation of its readers. In the course of an article on the education of natives, it asks whether the natives are “ taught subservency, and are taught to obey their future masters [the Boers] so that these can value their services. It is certain that in a colony like the Cape, farm labourers are chiefly wanted to make the land prosperous, and do they form these at Lovedale? ” *De Zuid Afrikaan*, complains bitterly that at native schools English is the chosen medium of communicating instruction. It proceeds “ Now we would ask whether Dutch is not the farm language of the Colony, and whether by teaching the natives English, instead of Dutch one does not help to inspire them with that impertinence which is a main reason why an educated native to the Boer, usually, and we hold not without reason, is an abomination.” We seem to scent slavery in this language and surely our Boer “ friends are fifty years behind the times when they can talk in this manner.

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 NEZIGUBUNGVELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo 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.

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Ikeleko, 2.5d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3|d.
Ityali ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

Isaziso sika Rulumente.

IRAFU YOMNYAKA

WE 1886.

BAYA ziswa abantu Abantsundu bom mandla wase Qonce ukuba Irafu yomnyaka we 1886 eli shumi le sheleni ngendlu kufuneka ibhatelwe ngosuku lokuqala ku January, 1887. Bonke abantu Abantsundu abazi bhatala ku Mr. Dick ezabo i Rafu mabazise kuye; abamele i Xesi bazise ku Mr. King, abamele u Qoboqobo bazise ku Mr. Verity.

Umninindlu ngamnye unikwa ixesha lokuba anga bhatala kwesi situba singaneno komhla wa 31 ku March. Kodwa emva kosuku lwa 31 ku March bonke aba ngeka bhatali iya ku tinjwa impahla yabo, ekweziniweni kwa lonto ke bosebe bhatala ne ndleko ngapandle kwelo shumi le sheleni.

Ngoko bonke abantu baya vuswa ngobubele nange nyameko ukuba balitatelepe pezulu eli lungelo loku vuswa, bazi bhatala i Rafu zabo zezindlu nge xesha eli fanelikeleyo pambi kosuku lwa 31 ku March ukuze bazi sindise kwi ndleko ezi nzima ezi bako xa kude kwa tinjwa impahla yabo.

W. B. CHALMERS,
Imantyi.
E Qonce, 22 December, 1886.

IMALI YO MHLABA (QUIT RENT),

E-Kamastone nase Mta

QONDANI.

ABANTU abane Ziza na Masimi kulemimandla ibalulweyo, bayakunjuzwa ukuba Irafu yomhlaba yakwa Rulumeni ilindelwe ihlulwe kwi Ofisi yo mongameli wa Bantsundu e Kamastone ngo Mgqibelo 1st January, 1887.

Imali eyakuti ingahlulwa de kugqiti usuku lwa

31 MARCH, 1887.

iyakubizwa ngegunya lomteto. Okusakubuye kubeko saziso ngapandle kwesi.

EGBERT GARCIA.
Umantyi.
Kwi Ofisi ye Umantyi,
Queen's Town, 23 Dec., 1886

Ololiwe bo Rulumente wase Kapa.

INDYELELO EZIMFUTSHANE kunye no sapo ukuya e Lwagcibeni ngezi nyanga ze Hlobo. Kutatela kolo 1 December kuse ko 31 March. ITIKITI ZOKUBUYELELA ze klasi yo 1 neye 2 neye 3 ziya fumaneka ibe yeye nyanga yonke ukutatela kolo suku yamkelwa ngalo, kuzo zonke Izitishi umgama ozi mayile ezi 60 nongapezulu uku suka elu Nxwemeni lo lwandle ukuya EERSTE RIVER (usinga e Somerset Strand), E KAPA, E MUIZENBERG, KALK BAY, E BHAYI, nase MONTI, nge mali yoku singa paya yodwa, cintsi intwana ngapezulu (ngapandle kokuba ezoku buyelela kade zinoku fumaneka ngelo xeshalingako.) Itikiti ezikwanjalo zonikwa KWI NTSAPO YENDLU bangabi ngapantsi kwe sine (Abakulu babe babini, abantwana babe babini, okanye abemnye omkulu babe batatu abantwana) nge mali yoku singa paya yodwa, cintsi intwana nga pezulu. Lingolulwa ixesha lezi Tikiti libe vekintandatu xa umntu aya kongeza isheloni ezi ntlanu nge Tikiti nganye xa asese lwagcibeni pambi koku buya. Umhambi ngamnye wovunyelwa ukuzi patela impahla yesiqu ebunzima bupindiweyo anga bizwa nto.

C. B. ELLIOTT,
Umpati Omkulu.
E Kapa, Nov. 18886.

U Loliwe wo Rulumente wase Kapa.

Indlela Ezise Mpumalanga Inguqulo ye Treni.

Kususela nge Cawa umhla we 13 February, 1887, nasemva koko kude kubuyekwaziswe.

Treni Ezinyukayo.

LE TRENI isuka ngo 6 wangokuhlwa e Monti isinga e Qonce, e Komani nase Alvani nge Cawa, nolwesi-Bini, nolwe Sine, kwanale isuka kwango 6 wangokuhlwa e Monti, iya e Qonce ngo Mvulo, ngolwesi Tatu, nolwesi Hlanu ngoku iya kusuka ngo 6:30 wangokuhlwa; ize imane ukungati ifika kade kwindawo zonke.

I Treni Ezihlayo.

Le Treni isuka pambi kwexa lesibhozo ngo 735 kusasa e Komani isiya e Qonce, nase Monti ngemi Vulo nolwesi Tatu, nolwesi-Hlanu nom-Gqibelo iyakusaka ngo 7:45kusasa.

Eka 9:30 kusasa itreni esukda e Alvani eya e Komani, e Qonce, nase Monti, ngemi Vulo, ngolwesi Tatu, nolwesi Hlanu iyaku nduluka e Alvani ngo 9 kanye wakusasa ize e Komani induluke ngo 7:15 wangokuhlwa endaweni ka 8:30, yo mana ukufika kamsinya ke ezi Tisheni ezi sesi tubeni kude kube se Blaney nase Qonce, kodwa yofika e Monti ngeka layo kade u 9 30 wangokuhlwa.

Ezinye inguqulo zi ncinane nama xesha ase zitubeni ezipakati kwendlela nezinye izinto zingabonwa kuma Pepa amaxesha ashicilelweyo.

T. R. PRICE, Umpati.
Kwenkulu i Ofisi,

E Monti, February 3rd, 1887.

AMAYEZA
ADUME KUNENE.

JESSE SHAW (U-Nogqala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu nguminiwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaulenza uku needa noku ngawenzakalisi umzimba ngenxa yobu pantsi bexabiso lawo; ngenxa yokucocela ekwe-nziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).

Umcaza ongazange ungakupilisi ukuluma kwe oka, nezinye iminzi.
ELONA (Specific).

Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.
UM-AFRIKA (Africanum).

Umcaza ongenzi xesha ukupilisa Izinyo. UMFUNO YEZA (Herbal Tincture). Elingoyiswayo zingqanqambo zendlebe, neze bunzi, nokubeta kwendleko yonke.

UMHLAMBI LISO (Eye Lotion.) Oyena mpilisi wamhelo abulalayo.

UMGEDO OBARAYO (Herbal Alkaline Aperient).

Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).

Amafuta omi okupilisa ukuqanqamba komzimba, Ukuti-Nqi kwa malungu ukuzakaka, njalo, njalo.

UMDAMBISI (Soothe).

Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESHLAHLA (Confector of Rhubarb).

Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).

Umcaza wokupilisa ukuqunjelwa nezitepu nezinye nkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).

Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi ngobuqiniso.

Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emollientine).

Into elunge kunene etanjiswayo ebenza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).

Lisetyenziswa neli kutiwa " Leiona " xa isifo sokuhamba igazi sendele.

Izalatiso zendlela yoku wasebenza zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhoflana nezi- tofilana ngazinye, eziti zakulundelwa ngokufezekileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulunkela okungekehl.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemcaza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwi- nkoliso vedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
A Qonce—Dyer & Dyer, Malcomess & Co., D. Drummond & Co.

E Ngqamalwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Suti—E. Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Lennon & Co.

Engqusha—W. A. Young, Esq.

I kaya lawo e Fort Beaufort kwa Nogqala.

Isaziso ku Mamfengu.

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

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

Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. THOS. MORIARTY.
5 August. 1886.

QONDISISANI

Ngexesha lokutengiswa ko,

BOYA.

Ikeleko

Ne Print

Neminqwazi Yamadoda

Isewkile Ne Kofu

No Mgubo

Zitengiswa ngama xabiso apantsi kakulu,

Kutengwa yonke into no Boya.

W. O. CARTER & Co.

Kwi Bala lika Makeleni,

E-QONCE.

CHARLES J. STIRK

Utengisi we mpahla eyi ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE
E-RINI

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

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa behalele kum batumela izi tampo nokuba yi mali ehamba ngepepa I posi (P.O.O.) Imali yawo yi 3/6 lilinye, nga paandle ko Mpilisi Wenene (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Igcisa Lemiciza. The Laboratory, Fort Beaufort.

J. G. NICHOLSON,
Igweta elise zincwadini zakomkulu nomteteleli wama Fandesi, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kwelizi zi Bhatelwe kwa ngoku. Yonke into ayi patisisweyo ifezwa ngokukaulenza.

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