

IMVO ZABANTSUNDU

(NATIVE OPINION)

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IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, JUNE 15, 1887.

[No. 136.

God save our gra - cious Queen, Long live our no - ble Queen, God save the Queen!

AMAYEZA
ADUME KUNENE,
KA

I J U B H I L I !

DYER DYER

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

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalezwa kakulu ngumniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kaula uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa yokungabi nasikwa setyfu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umcaza ongazange ungakupilisi ukuluma kwe oka nezinye inunu.

Elona yeza lesifo so Xaxazo iwe gazi nezinye izisu ezikatazayo.

UM-AFRICA (Africanum).
Umcaza ongenzi xesha ukupilisa Izinyo.

UMFUNO-YEZA (Herbal Tincture).
Elingoyiswayo zingangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

UMHLAMBI-LISO (Eye Lotion).
Oyena mpilisi wanelo abulalayo.

UMGEDIORARAYO (Herbal Alkaline
Aperient).

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

UHLIKHILA (Embrocation).
Amafuta omi okupilisa ukuqinisa komzimba, Ukuti-Nqi kwa malungu ukuzakaza, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omi okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESHLAHLA
(Confection of Rhubarb).

Incidi 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 nto itiywayo.

UBUGQI (Magic Healer).
Amafuta akupilisa msinyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebonza bubebu- hle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendele.

Izalitiso zendlela yoku wasebenzisa zishicilelwe ngokuzalisekileyo zatiwa nca kwi bhofolana nezi- tofilana ngazinye, eziti zakulundelwa ngokufez- kileyo angaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esi- rweqe sokulumkela okungekehlhi.

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

AMAGOSA ALAMAYEZA—
E Oonce—Dyer & Dyer, Malcomess & Co., D
Drummond & Co.

E Ngamakwe—Mrs. Savage.

E Monti—B. G. Lennon & Co.

E Rini—E Wells.

E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhaty—B. G. Lennon & Co.

Engqusha—W. A. Young, Esq.

I kaya lawo e Fort Beaufort kwa Nogqala.

JOHN J. IRVINE & CO.,
ISITORA ESITSHA,
Sengubo nobu Qeleqele
beza Mankazana,
E- QONCE

PEARCE & BROWN,
Abatengi bezi Limo, nezi Kumba,
Betengisa yonke into

Sine ntlobontlobo ezinyulwe kakuhle zabantu base Sikolweni neza Maqaba.

Impahla yetu siyi tengisa ngamanani apantsi ukwenzela lamaxesha sikuwo.

Sine Bhokuva ezine ezintsha, nenqwelo ezisixenxe eseke zasebenza esizi tengisayo, nezi nokuqeshwa.

Kuko umkandi wenqwelo apa, umsebenzi awenzayo ufezekile, kanjako ubiza imali epantsi kanye.

YIZANI KUZIBONELA, KWA
PEARCE & BROWN.
Umgomanzi, Pesheya kwe Nciba.

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.

GEO. B. CHRISTIAN A CO.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOUEKE NO MARSH,
e Nyutawuni nakw'isitalato esipambi
kwe ofisi ngase mcancatweni.

Isitora sase Komani

Kofuna izivato ne

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,
Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Uhlala aba nento emenzi etengwa ngama
XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe

Iminqwazi ehonjiswayo 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 nezolutsfa.

Yeyona, ndlu isisulu empa- hleni
yoku homba neyoku nxiba apa

E KOMANI.

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

UMISELWE ngoku kodwa uku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelelekwi

Hashi Elingwevu kumadoda naku mankazana nokuba umntu usulelwe nokuba site

kanti sise gazini, nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele---

xa umntu ebhiliwe lihase elingwevu nokuba sesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufelem, 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

otile ezihamba kwi 4/-, 7/6, 11/- ne 22/-

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zezi londa

nama dyungundyungu—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 nange ngcambu ezimbiwa apa e

Koloni ezi hleli zigciniwe.

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlaumbi uye

kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

GIE BROTHERS, Abatengi naba Tengisi bento Yonke.

KUPELA kwesi Tora saba Ntsundu ngenene kale Dolopu yase T ARK AST AD. Zonke intlobo zezinto eziveliswa yi ntsebenzo yeli lizwe zitengwa ngamaxabiso

ISISULU.

KWA BEET.

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

KO-TITSHALA.

EBHAYI kwisi kolo sase Rabe (Independent) kufunwa litshala enesi Qimiselo—Esimilo silungileyo nenoku zixela ndawo eyaka yakuzo kubuziswe kuzo ngayo. Oyifunayo le ndawo makabhalele ku REV. JAMES PRITCHARD. Port Elizabeth.

CHARLES J. STIRK

Umtengisi wempahla eyi Ntsimbi ayitengisa ingumqulu Na nganye.

CHURCH SQUARE

E- RINI

KO TITSHALA.

ZONKE I Teachers zase Transkei ziyamenywa ze zibeko zintlanganisayo yetu ye Transkei N. E. Association, June 28th, e Gcuwa sifuna ukuxoxa ngenalwe ye Teachers evela ebantwini kuko oneqinga ayakulivelisa yizani nonke nezase Church, Rabe, nezase Wesile.

G. PAMLA, President.

ISAZISO.

KUYAKUBAKO Intlanganisayo enkulu apa e Gcuwa ngomhla wa 21 ku June. Yintlanganisayo yokulungiselela ukuvulwa kwe Seminary yentombi eyakwayayo apa. Kumenye abantu abaninzi. Singavuya uku- bona bonke abaukateleleyo lomsebenzi beko. Ndim obala Egameni, Lentlanganisayo yesiqingata, GEO. PAMLA, Secretary.

Amagama Emitandazo.

MAGAMA ahamba nomtandazo oya e Palamente wokutengwa kwemilomo mawafike ugo-Mgqibelo 18 June.

J. TENGO-JABAVU, Secretary.

“IMVO.”

NGENXA ye holide ye Jubhili ye Nkosa-zana *Imvo* yoshicilelwa ngolwesi 14 (4 June) ngenaka ezayo endaweni yolwesi Tatu.

Abatshatileyo.

NDUBELA—KOMBELA—Ngo 30 May 1887, ngu Rev. J. Joubert, M.A., wase Dutch Reformed Church, kutshatiswe e Jansenville, u SAMUEL NDUBELA no SANNAH KOMBELA.

Abazelweyo.

U DR. SMUTS uyulelwe ukuba lilungu le-Palamente elimele umdala wase Kapa, umgqwesile u Mr. Wrench umfo owenze ingxolo eninzi kunene ngenxa yokungxa- mela i Palamente.

Ababhubhileyo.

NGCELWANE—Ekuseni ngomhla wa

22 May, 1887, kubhubhe E-Tyume, inkosikazi ka NGOYIMBANA NGCELWANE wase Heald Town ibme fiva eyihle ihambele apa. Yenka kakuhle kakula.

NGOYI.—E Cwengce ngo May 16, 1887 kubhubhe u MARGARET Intombi ka NGOYI; washiya amazwi amakulu ku Bhuti wake. Abahlolob mabawuwe lowo mbiko.

NDIMA.—E-Mbulu ngomhla we 9 June, 1887, kubhubhe u SAMUEL NDIMA, umyeni ka Leanah, udade bo Mr. J. Mahali, ubene fiva.

Ukurunywa Kwelipepa le “Mvo.”

ABANGALITUNYELWA NGA POST.—2/6 nge Kwata xa irolwa ngenyanga yoku- qala ekwateni; 3s. irolwe emva kweloxa.

ABALITUNYELWA NGE POSI.—3s nge Kwata xa irolwe ngenyanga yokuqala ekwateni ; 3/6 irolwe emva kweloxa.

IMALI itunyelwa ngepepa lase Posi- ni, apo angena kufunyanwa ngezitamp.

Iveki.

BABONGOZWA ngentobeko bonk' abamkeli be *Mvo Zabantsundu* ukuba benze imigudu yo- kuba bayifinyezele ku June 30 intlaulo yabo. Kukuba kuko inguqulo ezakubako epepeni lento kufuneka kuqoshelise ngoluhlobo. Abahlolob belipepa benyaniso sobaqonda ngo kuti esisicelo basifize kwangoku. Abase- belibele ixesha labo bangabhalela kuti ba- tunyelwe.

INGXELO ye Mfundo eyanekwe ngu Dr. Dale pambi kwe Palamente ngeveki egqiti- leyo imisela ukuba ulutsha lwaba ntsondu olufunda kwizikolo zangapandle malupele kwi Bakala lesine, Standard IV; olusezi Semnareni lupele kwesihlanu Standard V. Abamhlope ezi Semnareni zabo bapele ku Standard VI, abakwizikolo kodwa ku Standard V.

ISIZATU abeke sona u Sir Gordon Sprigg sokungazikululi inkosi nabanye ababanjwa sokuba kungenxa ye *Mvo* kuba ipemba imfazwe. uti lonto uyiva nge “ Qitala lakwa Ngqika ” kuba yena akasazi isi Xhosa. Uku- ba umzi ufa ngalonto “ Iqitala ” malizalate ezo *Mvo* sixhaya imfazwe sizokude sixho- nywa tina singabiko emhlabeni ukuba singa- bonakalisi; ukuba lonto ayiko maliyihlambe inteto yalo mhlopo kungeko nakali, lingenzi okwenziwa ngomnye umzalwana wetu owati kwakutiwa makayihlambe inteto yake wasu- ka walutshaba.

ENTLANGANISWENI eyayilapa ngo March 18 wati u Rev. C. Pamla, uvile ngo Hon. C. Brownlee owazana no Rulumente ukuba se- kuvunyiwe ukuba ziyaxolelwa inkosi maseku- senziwa umbulelo. Ukuba kuguqulwa lo- mvume ngenxa yemfazwe esetyezwa pantsi yi *Mvo* ngokutsho kwe “ Qitala ” lonto mayibhengezwe ukuze ne “ Qitala ” lingen- kakali kuba lingu “ yise ” wezizwe zama Xhosa

STUNYELWE ngu Dr. Dale inteto ye Jubhili eyakuleselwa intsapo yezikolo zonke ngomhla we 20 ku June, siyingenise ngesi Xhosa komnye umhlali.

UMNIKELO wama Pekepeke mauqodisise komnye umhlali isaziso sawo esikutshwe ngu Mr. W. B. Chalmers Imantyi yalapa.

UNYANA wamazibulo wonyana omkulu ka Vitoliya—oko kukuti umzukulwana we Nkosazana uyakuqiniselela ekufilisheni ngo- mhla we 20 ku June lo kwi ntombi yokum- kani wama Beljiya.

Kwa Mzilikazi kubulewe ama Bhulu ama- hlanu lasinda elesitandatu. Ebecele ukuba azingele avunyelwa asuke abhaqwa selesi- mba igolide. Ate akutetiswa akayeka asele bulawa.

U RULUMENTE walile ukukuphi imali yo- ku ba kuncedeke abantu abane ngqakaqa e Ndenxa.

U HON. CHARLES BROWNLEE uzivelisile ukuti nguye “ elinene iyintloko ukwazi nge- lase Maxhoseni,” akatshongo ukuti *Imvo* ixhaya imfazwe, wati umpunga we *Mvo* akakolwa nguwo ngaku Rulumente kuba ixela iziroro zodwa ayike ibulele.

Kwa J. J- Irvine & Co. sekuko iblankete ezilukwe e Kapa ngoboya begusha zelizizwe.

ABAPULAPULI abebeko etitimi yalapa ngolwesi- Hlanu olugqitileyo bati imvumo ibe mmandi ngapezu kweyayise Town Hall.

U MR. J. KILDUFF udlwe i £12 yi Mantyi yalapa ngokusuke umfo obhexesha isikotshi kari sake senyama nezonka abalekise ngobu- denge esi talatweni agilise ihashe lika Mr. Smith inkosi yama dindala laxuzuka kakubi inqina.

UMXHOSA ogama lingu Mfengu ulindise- lwe i Jaji e Humansdorp ngokuhlala ati lemihla ukuma umlungu wake u Mr. de Vos aye kubamba inkosikazi endlwini. Kuka- hlanu eyenza lonto inkosikazi isinde ngobu- gantsulakazi bayo kuba siqololwanekazi apa se Bhulukazi elomelele kunene.

ABANTU abenza izimaisi zenyama apa e Koloni bengena mvumelo ka Rulumente basicenge sokubanjwa.

AMASELA ayegqogqa izindlu zo Messrs Vine, Egan, Elfish neka Pape afunyenwe kwange vek e egqitileyo ngama dindala.

U DR. SMUTS uyulelwe ukuba lilungu le- Palamente elimele umdala wase Kapa, umgqwesile u Mr. Wrench umfo owenze ingxolo eninzi kunene ngenxa yokungxa- mela i Palamente.

NONYAKANJE kunyulwe u Mr. C. A. Jay ukuba yi Nkulu (Mayor) yale dolopu ili Qonce.

EZIVELA kwelika Nkosi Khama entla kwaba Hlambeli ziti inkosi engu Seleka ebizitshaya induna ngokuti yona ayipantsi kwamntu u Khama uyifunze ngamawaka asixenxe amadoda ayichitachita yabaleka yayakungena kwelama Bhulu e Transvaal.

SITUNYELWE sayamkela ngombulelo incwa- di clunge kunene enawo onke amagama aba- funda kwi Semnari yase Lovedale, udodana nomntjana, xela nendawo abaya kuzo be- sakupuma nalapo bakona ngoku. Lamaga- ma ngamawaka amabini.

U MR. CORNWALL ilungu elimele i Dayi- mani e Palamente ungenise ukuba n Rulu- mente amise umongameli wabantsundu e Dayimani.

LUQALE izolo uviwo oluyi Matriculation Examination kwindawo ngendawo akuvakali namnye ontsundu ongeneyo.

UMFUJI omdala uti akukonto ityebisa neyandisa impahla ezigusha nezi bhokwe njengokuziyeka zilale pandle zingangeniswa buhlanti.

U MR. O'LEARY ilungu lase Dayimani ungenise e Palamente icebo lokuba kuxoxwe ngemivuzo yabasebenzi base Dayimani.

I RULUNELI ibicela u Sir Thomas Upington no Mr. Leonard ukuba babe zi Jaji aba- vuma.

IZOLO elinye ibiyiqungqutela yentlanganisayo yesizwe sakwa Siwani e Tamara befuna ukwazi ukuba ngubanina lo uti uyabufuna utywala pakati kwabo.

IXEGO le Lawu u Moos Potgieter upume selimka ilanga e Humansdorp ukugoduka, ecaleni lendlela kubeko umfo ongu Hans Vetbooy ometa ngentloko equndeni ebute ne nkazana. Ubondele kakulu wasele suka u Hans wambeta waludwamba, wamhluba ingubo zinxitywa nguye, wayiyala inkazana leyo ukuba izingake iyitete lonto, bamshiya besitii ufife. Suka lavuka ixego le Lawu ebusuku langambaza lakufika ekaya. Siteta nje ubanjwe u Hans Vetbooy ne nkazana yake.

INQWELO ezifuna iflora azidingi kakulu ngoku apa e Qonce ezilayishela e Cook House nezi wela i Nciba.

ABAPATI bedolopu yase Bhayi bavumile ukuliboleka i Rini izikanyiso eziyi Electric Light ukuba zeku lunyckwe zona Emboni- sweni ngo December. Isikanyiso sisinye sinika ukukanya okungapezu kokwe lampu ezilishumi ze palafini.

UMKOSI woku londolozwa unxweme Iweli- lizwe uyandiswa. Inkosazana itumele ezinye izikitsihane zazitandatu zemfazwe (Torpedo Boats) ekuti xa kulwa elwandle intywi, le iyekuvuka ngapantsi kwenqanawa iyidubule ibe zingeeba.

NGEVEKI ezayo ipepa liya kushicilelwa ngolwesi- Hlanu ngenxa ye holide ye Jubhi- li-

INXILA elingu Andrew J. Gitzzen ebeli- zise ngokwalo kwi Mantyi yase Beacons, field lisiti ladubula umntu, likululwe ngoku- ngakolelwa yinteto yalo, kubonakala ukuba lidiniwe kunxila nazintswele selinga lingafa.

U HON. MR. JUSTICE BUCHANAN Ijaji yase Dayimani, uyekubambela u Justice Dwyer e Kapa osahambele pesheya ngokungapili.

UMFO wase Jagersfontein obeke ehla e Colesberg ufike kweli kaya lake lidala ene petshana ati makali shicilelelwe lokuqala umtshato elibonakala ukuba leloubumeneme- ne bokwahlukana nomfazi ngeqinga. Balile ukuyi ngena lonto abashicileli.

AKUBANGAKO ngozi ngenxa yokuqubana kololiwe obesuka e Tinara esiya e Bhayi nenqwele ebixenge endleleni yake etatwe yatyiwa jwi kude yabhekisa amanqondwana pezulu. Umqubi uyibone luzizi waya ulo- liwe engasakaulazi.

U VEN ARCHDEACON GIBSON, M.A., ubuye pesheya ngeveki egqitileyo. Sivuya ukuba ukuba ihambo yake ibe yenetamsanga, nge- tuba loncedo alufumeneyo emsebenzini wake. Ufike kweli nomfundisi omtsha u Rev. H. B. Webber kwano Messrs. Staines no Cross —ayakuhlala nabo e St. Cutthberts, e Neo- losi, kwa Tsolo. Simbulisa ngovuyo u Archdeacon ekubinyi kwake siwunqweni- lela intsikelelo umsebenzi wake.

MR. PHILIP MANDINDI : Umteto wepepa uti xa umntu atumela isaziso esincinane— ingezizo ndaba, makasitumele kunye ne 2/6 soshicilelwa kube kanye; xa efuna ukuba sishicilelwe katatu makatumele 5/ “ yenza njengoko.”

ONKE amagama ahamba no Mtandazo wokuba singavalwa Imilomo Embusweni kufuneka elapa ngomhla we 18 June.

KUSASA nje umbona urolelwe 3/3 e Mar- kenj.

IMVO ZABABTSUNDU

NGOLWESI-TATU JUNE 15. 1887

LENTO yenziwe ngu Rulumente, yoku-

yeleka ubabalo abeza ku- lwenza ngalomnyaka we Jubhili, ukubonakala kwayo ngati kubetwa entloko isidalwana esinye somntu omnyama esiqushesheke e Qonce singenzakalisi bani. sisenza amalinga okuqubela pambili. Izinyeliso zika Sir GORDON SPRIGG azenze ekupenduleni kwake u Mr. INNES ngokukululwa kwabubanjwa asiso- kulandelana nazo. Into esimelwe kukuyipendula lelityala likulu kunene alibeka pambi ko Mhleli weli- pepa lokuti ngumvuseleli wabantu abantsundu ukuba balwe no Rulumente. U Sir GORDON SPRIGG uti: “ uva kutiwa kuko umhleli ofunde kakulu oshicilela zonke iveki nge- si Xhosa inteto zokuxhaya imfa- “ zwe akasazi kakulu (yena “ SPRIGG) esi Xhosa, kodwa uyaxe- “ lelwa ukuba inteto ezibhalwa “ kwelopepa ziyangcolisa kakulu “ zezipemba imfazwe kanye.” Si- yambulela kakulu u Capt. BRABANT, ilungu elimele i Monti, ngokumka-

nyeza u Sir GORDON, ote akukanye- zwa kwavakala ukuba uxelelwe “ linene ekusoloko kwatshiwo kwa- “ kude ukuba yeyona ndoda iyintloko ukwazi ngelase Maxhoseni.” Apa kwelilizwe ke akunqabile uku- yinakana leyo “ ndoda iyintloko.” Likulu lidolwa elityala loku “ shici- “ lela inteto zokuxhaya imfazwe,” kodwa likulu ngokunye xa livakaliswa yi Nkulu ka Rulumente welilizwe liyi Koloni lonke, nayi ndoda “ eyintloko ” ekwazaneni nemici- mbi yabantu.

Masibe nezwi esilenzayo ke nga- lenteto xa seyipuma kwindawo ezi- pakame kangako. Ibingento ingu- ndaba- mlonyeni kuti ukuzingca ngokuti “ singama-Rulumente ” usapo Iwe Nkosazana, kodwa kumqatango onje ngalo simelwe kuvakalisa ukuba u VICTORIA likubalo letu. Sibe- ngagoqulula ukucinga, singakumbu- li nanye into esaka sayibhala nesaka sayenza yokuxhaya imfazwe. Lenteto ye Nkulu ka Rulumente neye “ nene eliyintloko ” sisityolo esingcolileyo esipantsi, umfankungu ukungabi nasiseko kwayo. “ Leyo “ ndoda iyintloko ” ngokwazana nelase Maxhoseni asinamatandabuzo ukuti mayivele njengendoda nanjengomntana womtshawe izixele ezotnto zishicilelwa kwelipepa “ zonke iveki zixhaya imfazwe ”; ukuba akazixeli makazi okokuba ityala lokungakululwa kwabubanjwa liyakuba pezu kwake, kanjako kode kube ngunapakade kukalwa ngaye ngabantu abantsundu ukuba nguye owagaqa ngasese waya kuntamnana inkulule enkulu yabubanjwa ebiza kwenzelwa isikumbuzo somnyaka wamashumi mahlanu wolaulo lwe Nkosazana.

Ukuba kuko ukungatandwa noku- ngatunjwa kuka Sir GORDON SPRIGG ngabantu abantsundu kungenxa ye- misebenzi yake. Umzamo weli- pa xa liteta ngo Rulumente ngo- nconyana ngawo onke ama Ngesi antekelele intle. Akuko nto iku- de kuti njengokupemba imfazwe kuba sisazi ukuba xa ihlileyo kuku- tshabalala kwabantu bakowetu. Into enkulu esisoloko siyizama ku- kufundisa amawetu umbuso wase Mlungwini ukuba awuqutywa nga- ziquluba, kuhanjwa ngomteto.

Sisoloko sishumayela ukuba usiba nomlomo zezona ntonga kulwiwa nga- zo kulombuso. Kodwa ke masixele mhlopo ukuba kulomzamo wetu kufuti simana ukutyobeka sintlaleka ngenxa yokutintelwa ngulo Rulumente ka Sir GORDON SPRIGG ngokwenza imiteto enjengalo wokuvala imilomo yabantu Abantsundu kwimpato yabo ; ngoku babangwa nezizixhobo zomteto. Asingekanyeli ukuba sike sirwelane nabantu abatilile ngento zombuso sisala ama- yelenge abo, asilotyala letu ke elo kodwa singa sizakufunda into entsha namhla xa umntu aya kwalata into engalungileyo eyenziwa ngu Rulumente kanti selengoxhaya imfazwe.

Amanqaku.

Umbhali wamanqaku e *Cape Argus* e Pa- lamenteni uti ukuteta ngalengxoxo yoku kululwa kwabubanjwa; — Inqangqolo enkulu u Sir Gordon, lide layenzela ngalo mbuzo ka Mr. Innes wokuba kwenziwe isihomo se Jubhili ngokukululwa kwaba banjwa bemfazwe. Iie xa isukayo inke- wu yavakala itimla ixela uxgwahlintloko saqonda kwalapo ukuba namhla kuvuk' umtambo omdala uyabeta njengeminyaka esixenxe nesi bhoxo eyagqitayo. Lom- mbuzo ubungu funi pendulo inde ko- dwa unike ituba lokukalipisa impi enga- semva, yama Bhulu yenziwa lonto ngo- bulumbo ngokade ebona apa e Palame- nte, ekungitshwile ukuti aka- pumelelanga kwinto abeyi ngxamele. U Rulumente uyala ukubakulula aba- banjwa bapeshywa kwe Gqili uti uyabata- nda ubapete kakuhle mabahlale e Siqitini. Ityala bezama Xhosa inkosi likulu, nge- yeba pofu u Sir Gordon uyazikulula ko- dwa ngenxa—yantolina? Ngenxa yoku- ngalungi kwazo na? Hayi; kungenxa yokuba u Sir Gordon uxelelwe ngoyi- ntloko ekwazini ukuba ipepa labantsu- ndu elishicilelwa e Qonce iveki zonke lipuma nomopu wemfazwe ngaku Rulu- mente. “ Akunjalo ” umemeze watsho u Col. Brabant ngomso, yabonakala Inkulu ididizela kwabona noko ukuwa. Kwabonakala ngoku ukuba makubuzwe ukuba yintonina ukuba u Rulumente angawenzi umsebenzi wake esazi isiqamo sokuxhaya imfazwe; angabi sekukade wambamba ngengalo egadalala u Mr. Tengo-Jabavu ngomteto. Kubo- nakala ukuba bekufuneka umbuzo onje kade kuzokuxelwa ukuba aba- ngavanyo nolaulo luka Sprigg bavuse- lela imfazwe. Pakati kwenteto yayo i *Cape Times* iti: — Noko ko u Sir Gordon Sprigg uzenze isicenge sokusolwa nokudlwa ukuti xa efuna ukubagcina entolongweni o Edmund Sandile nabanye abazalwana, bake bati kungenxa yabantu ababatayo belase Maxhoseni nabatle abantsundu

abafundileyo ngokukodwa umhleli we pepa lesi Xhosa kuba bengenani nolaulo lwake. Ewe kuluzizi ukuba u Rulumente angatandwa ngabo abantu, ko- dwa ingaba yinto entsha emetweni uku- ba ukungavisisani no laulo olutlile okanye no Mpati otile lonto seyikupemba imfazwe; kanjako similo esipantsi kakulu entlaweni ukohlwaya umntu ngenxa yokuba kuko omnye ometa kakubi, pofu bengenazi ngalonto. Simva tina u Sir Gordon Sprigg uti aba babhale incwadi zokutandazela inkululo yabubanjwa ngabo bane tyala, abasokuba sakululwa ngenx' enabo, kuba bayamrorela u Sir Gordon Sprigg ngokuti impato yake yabantu inzima lonto bengayifihli. Inqade ibe yimposiso enkulu nenkohlakalo enkulu ukungatemi; kodwa sisifo sabantu abapambili bonke ukuyiwa kakubi futi, nokuhlala kuko abantu ababachasileyo. Kodwa ke siyatandabuzwa ukuba soloko wavelayo umso wolaulo lwase Mlungwini yaka yako into yokuti akuchaswa umntu opambili sekusitshiwa kuxhaya imfazwe. Into enjengela, komkubandazela umntu ngenxa yoburoti bokuteta komntu okulekileyo nase mablini singayifumana kumanyenge ngamaxesha obudenge inkosi isenza yonke into ngangomso nokutanda kwayo, lungekabiko olulaulo kupatwa ngalo abantu. Ukuba iseko namhla intsil- kihla yegunya lenkosi kufuneka ukuba i Ruluneli iyutabetele emandleni ayo lomcimbi, ibaxolele ababanjwa egameni le Nkosazana ingalindi cebo lika bani. Kodwa le Ruluneli likoboko lesicaka salo; kwanesicaka silikoboko lengala nempindezelo ebuntwanara. Ukuba u Sir Gordon Sprigg ucinga ukuzilahisa izixobo ngalendlela intshaba zake maka- hlale ngokuncama. Uyazomeleza, kanjako unyanzela naba bengezizo ntshaba ukuba babe zizo. Bekusatetwa nangesi sipitipiti sokunyulwa kuka Wrench namhla yilento ye Jubhili, izinto ke ebezi- ngeze zalindelwa kumntu okwi wonga elingaka ukuba likulu.”

SICELWA ukuba singenise lencwadi ebi- tunyelwe ku Rev. C. Pamla:—“ Ndiyayincoma kanye i Petition yenu. Ndinga- bululela kanye ke ndabona eniyakuyenza ngokuchasa ukuvalelwa kwabamnyama evotini. Incwadi yako ebonakele kwi “Mvo” ngama Xhosa naba Mbo ndiwubuke kakulu umoya wayo, ndiyatamba iya- kuba better, ndingavuya uzibhale zada zaya nasesi hlanwini incwadi ezitshofa lo- moyo wobuzwe upantsi kunene. Lomoya wobuzwe uti wena ungapele ngandlela nini ngapandle kokuhlangana kwama- dodu amakulu ezizwe kuzanywe uma- nyano mna andiboni yimbi indlela zonke ezinye ngati ziyakubande. Heke ntoza- kowetu yilwani kude kufe izitye nembo- kotwe ngalento yentlanganisayo ezaluka hlukileyo zaba fundisi. Ndxiolele nkosi andibhali kamandi ndiyafa nzima. Ndiya bulisa mna wako, — JAMES M PELEM.

I PALAMENTE

UMBULISO KWI NKOSAZANA.

[NGOLWESI-BINI 7 JUNE.]

U SIR GORDON SPRIGG ushukumise ukuba kumiswe iqela lamanene ukuba libhale umbuliso oya kwi Ntombazana ngutaba lokuba igqibe amashumi amahlanu eminyaka ipete. Lomane mayibe ngo Sir T. Upington, Sir T. Scanlan, Sir G. Sprigg no Messrs. Merriman, Hofmeyr, Marais, no Fuller.

U Mr. INNES uti ngumqweno wamhlelo omabini Ebandla loku lambu- liso uvunyelwe ngomoya omnye. Inqana lokuqala eyakulenza i Komiti kuku- vakalisa ku Mntan' Omhle ukuba abantu bake kwelilizwe bantobele bonke. Uya- temba ukuba nentobele Yabantu iyakuvakaliswa. Abantsundu abayitobe le kodwa Inkosazana, batobele nemiteto yayo ; kwanamalungelo abawanikwe yi- yo bawatobele. Lentio amisa inyawo kulendawo kungenxa yalento eyenziwa ngu Sir G. Sprigg ngenyicimbi apa, we- nza inteto engum' mngaliso engamfane- leyo yokuba abantsundu baphele imfa- zwe. Wayengoko ekundleni mhla ya- wa lonteto. Uyifunde ezingxeleni wati nqa. Lonteto ivakala ngati yayisenzelwa ukungenisa umoya orara ngakwabam- nyama kwiqela elitile labaxhasi bala Ru- lumeni ka Sir G. Sprigg elintyileyo ontsundu. U Sir G. Sprigg utete ngesi- kota, nenkanga eyomileyo, ehlahle uku- vuta, ekwelase Maxhoseni. Lentio yena akayivisisi, kuba itetwa ngamadoda adla ngokuti akaxelelwa ukuba impato yayo iyamduba ontsundu, ati uxolile yena Umxhosa. Ukuba kufuneka kutezwe amaqogo kwabutwa inkanga, engati ifa- kwe imatshisi isuke ibe lilangaye elikulu akunakwenziwa nto yimbi ngapande ko- kwenza inteto ezinjengaleyo yenziwa li- nene elibekekileyo (u Sir G. Sprigg)—ku- kuti bakuvakalisa iziroro zabo mayelana nempatu ka Sir G. Sprigg abantsundu kupte sebedala imfazwe. U Sir Gordon Sprigg akanelanga kukubeka ibala elim- nyama pezu komzi wonke ontsundu. Uhambelele pambili. Ubeke ityala loku- vutela umbuso pezu ko Mr. Jabavu.

U Mr. WATERMEYER: uyabhadla ngoku. U Mr. INNES uti kokona ahleli em- xholweni wengxoxo, ukuba bengenjalolo ohleli ngapambili ngelesee mngotolele endleleni. Ubesati elipele lesi Xhosa lityolwayo libhalwa ngengeto ezimbini. Lipeta alifunda zonke iveki ngenyameko. Unteto ngento ayaziyo yena xa ati akaza- nge abone nelwizi elinye kwelopepa eku- nokutiwa lelukuvukela umbuso. Emva kokuba iwile inteto ka Sir G. Sprigg ube- tete ucingo lwaya ku Mr. Jabavu ote' uku- pendula akazi nteto yokuvukela umbuso epepeni alongameleyo, watsho esiti unga lento ingapicotwa ngokuzelayo ide iqo- ndakale. Ubeyakuba yena (Mr. Innes) akawufezanga umsebenzi wake ukuba utete akawenza lamanqaku ngengeto eyenziwa ngu Sir G. Sprigg. Into yena ayibonayo kukuba oko watiwajize ngeli- wonga analo u Sir Gordon, abavuyayo bonke ukuba elinikiwe, usuke waba ne- siqu esi sake sesikwamubuso we Nko- sazana, ngoko ote akavumelana nolwuo lwake selebinze umbuso. Ukuba kunjalo angaba yena Mr. Innes, nabanye aba- kufupi naye bangondiyalwa. Uyatamba ukuba ibandla alisakuvuma ukupatwa emehlweni ngu Sir G. Sprigg. Kuyaku- faneleleka ite i Komiti yenza ucalulo olu qondakalayo pakati ko Sir G. Sprigg no- mbuso—ibonise ukuba elixa abanye ba- ngavumelaniyo no Sir Gordon, balutobele noko ulaulo lo Mntan' Omhle.

U SIR T. UPINGTON uti akakolwa ukuba inteto enje ngecebo lokubulisa u

JUNE 15, 1887.]

IMVO ZABANTSUNDU (NATIVE OPINION).

Mntan' Omhle, yeyentobelo - mbuso. (Kwahlekwa). Bangahleka kodwa lunjalo olwake uluvo.

U MR. DE WET ute abantsundu sebe-tumele imibuliso emininzi ye Jubhili kwi Nkosazana—beyitumela ngo Mhleka-zi u Sir H. Robinson. Eminye yalombuliso ibonisa umoya omhle wentobeko, eminye incedeza ulawulo lwabo. Eyake inkoliso yeyokuba luxolo laba, Eyake komntu ontsundu. Mayelana no Jabavu akungwenekile ntodo minzi ngaye. Kwimitandazo etunyule ku Mntan' Omhle kuko netandazo ukuba abantsundu bakuselve kubandazeli babo Amabhulu. Kwezizinto basuke babeka ihlahla, kuba abantsundu basezidenge abanabulumko bakacalula. Akaboni ke ngezi zizatu ukuba u Mr. Innes ayitate bakali lengxoko kuba abantsundu beyitumele ngo-kwabo eyabo imibuliso.

U MR. WATERMEYER ute amalungu e Palamente makamisa ityalike ayaku-ngena kuyo ngomhla ye Jubhili.

U SIR G. SPRIGG ulicasile elocobo wati inteto ka Mr. Innes akasakuyisa-so kungum' mangaliso kuye ukuba igama lonsundu lingena kukanywa kwelobandla labo ngapandle kokundulula ilangatywe elikulu.

Icebo livunyelwe.

IZIQIBI ZOTYWALA.

[NGO WESI-NE 9 JUNE.]

U SIR GORDON SPRIGG ute ufuna ukwalata kwincwadi ngenxelo ezi-vela kwisigqanta sase Qonce zizeta ngenzengiso yotywala, kwiziqibi obu- lwaye kuzo ngokwesiqendu sa 21 Somto- te we Myumelo yo Tywala. Pakati kwe- zincwadi kuko nontandazo ovela kuba- tengisi bonywala beso sigqanta abati ma- bakululwe batengise kuba noko zivali- weyo ezabo inkanti utywala butengiswa kakulu ngobusela. Ute akuko mntu ulusizi njengaye ukuvakalisa ukuba abantu abamnyama bayabubawela utywala, benako ukubufumana, nokuba sekusenzi- wa imiteto yokubantela, babutye babe ngamayakaya apantsi. Lento imelwe kukangelwa, nokuba kubi, u Rulumente umelwe kuyiqonda imfaneko yake ukuba kwenziwe into eyiyona ukugcina lama- balana ati u Mr. Chalmers, linantyi yase Qonce ukwabiza yimfeko nje yentle- kiso, atsho enyanisile. U Rulumente ugqibe kwelokuba unemfaneko yokunga- yigcini into enje ngokwale ngxelo. Ngo- ko ke u Rulumente uza kucebisa i Rulu- nelu Umhlekazi ukuba akuphe isaziso so- kubuvula utywala kwezindawo zivaliwe- yo.

U MR. MERRIMAN ute akulungile ukuvaqubula amalungu ngengxoko inga- bikwanga kwangapambili, engeko nama- lungu abekileyo anjengelimela i Dike, U Mr. Dick kweyake ingxelo uchasene no Mr. Chalmers uti ezi zigqibi zilungile. Ukutintelwa kwacalanye kuyinto, kuno- kuhlala kanye kungabiko ntintelo. No- kuba ke abantsundu banokubuziza ezi- dolopini utywala, mabangavunyelwa ukuba bazityefe nase makanyeni abo.

U MR. FULLER ubuze ukuba soyi sisaziso esimiyo na esi?

U SIR GORDON SPRIGG ute lento ayibikileyo yeza kwenziwa ngu Rulu- mente, kodwa ukuba kuko ilungu eline sazi- so esisimbi lingasibeka epepeni.

U MR. MERRIMAN ute inye into aba- yifunayo, kukuba kungenziwa nto kwa- ngoku.

U SIR GORDON SPRIGG ute asinaku- yimisa lengxoko lonke elixesha le Pala- mente.

U MR. AYLIFFE ute isaziso ebesinge- niswe lilungu elibekileyo lase Rini si- yakubangela ukuba kekubeko imiteto (hear). Uyatamba ukuba u Rulumente akasokwenza nto kwangoku.

U MR. JOHNSON ubalise into awayi- Bona ngawake amehlo yokubiywa kotywa- la, wati akuncedi into ukupanga enye indlu iyekwe enye. Ehlungu libekileyo lingapaya (u Mr. Solomon) uyazi naye xa ahamba ne Jaji, ukuba abagcini hotele abahlauleki yile malana yokulala neye bulakufesi. Ukuba intengiso yotywala iyanqunyanyiswa kubonakala ukuba amagqweta ne Jaji ziyekulala endle.

U MR. SAUER ute baninzi abantu aba- ngavumelana no Mr. Chalmers ngango- kuba besiti azincedi nto ezi zigqibi xa zingenakwandiwa. Lomcimbi ngoku umi kwisituba sokuba ibandla lalivume- lene ukuba zandiswe. Okusuka u Rulu- mente eze nelokuti mazicitwe, selesenza ngenwona.

U MR. DE WET ute lomteto wokuda- mbisa intengiso yotywala ezilalini wanele, akufuneki zigqibi. Yinto engayi kwenze- ka ukubatintela abantu abamnyama eku- nxileni bem ndawonye nabelungu. Akufuneki ukuba kohlawe umenzi wotywala, makohlawe inxila, umntu omnyama onxileleyo makohlawe ka- kulo. Yona into yokuti mabuvale kulo lonke elilizwe bubudenge nento engena- kwenzeka.

U MR. J. E. WOOD ute unozisi ukuba kugqitywe ngoluhlobo emva kokuba ebeselengise isaziso epepeni, uyatamba ukuba u Rulumente wouyeka umsebenzi uqutywe njengoko ubuqutywa ngako kude kugqitywe isixoxo sesaziso esesifa- kwe epepeni.

UMHLALI-NGAPAMBILI ute ngoku kungxanyelwe ukungenwa kulengxoko ateta ngayo lo usand' ukuhlala. Mayime ingxoko.

U MR. VINTCENT ute ukuba esi si- gwebo silungile kufuneka ukuba u Rulu- mente axele mhlope ukuba akasokubu- vula utywala pambi kokuba igqitywe ingxoko engeniswe leliya lungu libeke- kileyo (u Mr. Wood).

U SIR GORDON SPRIGG ute xa u Ru- lumente seledle walitamba ibandla wali- bikela into aza kuyenza angabi selebaxe- lela into aseleyenzile akufuneki ukuba kubhekiswe inteto yokungamtembi.

U MR. VINTCENT: akuko neto imbi yokungamtembi u Rulumente xa kuce- lwa ukuba mayike ime lento aza kuyenza iveki ezimbalwa.

Umgcobo we Zikolo nge Jubhili.

20 June 1887.

Isiteto sika Dr. Dale kwi Ntsapo yeZikolo AMAZWI AMBALWA AMHLŌPE Ngomgcobo we Jubhili.

Sihlangene ukuba senze iholide ezuki- leyo, ngenxa yokuba i Nkosazana u VICTORIA ngoku selegqibe Amashumi Amahlanu Eminyaka epete ubukosi pezu kwetu Ifanele ukuba yiminyo yomvuyo omkulu le, kuba ngolu laulo lude lwe Nkosazana Ubukumkani base Mangesini, esiyinxalenye yabo nati, bandile ngobu- banzi, nangobutyebi, nangazo zonke ezo-

zinto zinandisa, zicayitise amakaya aban- tu. Le hambiselo pambili ingati ike yacazacazulwa ukuxelwa kwayo inga- suke ukuvakala kwayo yintso.

Ukukula kobu Lumko nobu Ngcibi, ne Mfundo, nokwayo yonke into epebelela nezizweni isimo Samaqela Amashishini ngizweni, zinto ezo ezifanele kuba ngu- mntambo wovuyo nembulelo eyendeleyo ku Tixo Usomandla : le mini siyibhekisa kwi Nkosazana ngentliziyo ezibulelayo, yona ite ngomezelo wayo wobulali, ne- nyamekelo yafuti yabantu bayo, nokuzi- nikela kwayo kwenene emsebenzini nje- nge Nkosi yobu Bukumkani bubanzi, ya- lurweba kanye utando nolungazelo no- lumelamo lwentliziyo zezigidi zabantu bayo.

U VICTORIA wazalwa ngomhla wa 24 ku May 1819, wamiselwa Ebukosini ngo- mhla wa 20 ku June 1837, ekubhuheni ko Nina-Lume u WILLIAM IV.

Entlanganisweni yokuqala ye Gqugula le Zipata mhlaba ezipakamileyo, ngomhla we 21 ku June, Inkosazana " isencinane xa yaiminyaka ili 18 ubudala, yateta la- mazwi angalibalekiyo.—

" Isiseko sam esiqinisekileyo ndisibeka pezu kobulumko be Palamente, napezu kolulamelo nobebele babantu bam."

" Ndosiqubela pambili isifundo sam sokugcina le ngqoboko ehlayiweyo yaza yamiselwa ngomteto, ngapezu koko ndi- bagcinele bonke inkululeko ezalisekileyo yogqoboko; ndize ndikusele ngocoselelo imfundo, ndikukutaze ngamandla am onke ukonwaba nokuyolelwa kwentlobo zonke zabantu bam."

Siti saku kangela emva ebalini lale- minyaka imashumi mahlanu agqitileyo, sibon' ukuba Ikumkani zizeze ngoku- kolisayo izitembiso zayo ezikulu.

Ndingati ndimlela ibali leli xa lolaulo luka VICTORIA, ololiwe, ucingo, into ezifunyanwa kutsha emayezeni nakobu- nye ubungcibi nobulumko, nokuqitye- lwa pambili kwayo yonke into eyolisa ubomi, bube nempilo, butandeke, ninga- pulapula ibali elide kunene elimandli, kodwa ezizinto, kwanezinye ezifana, nazo nobuye nifunde ngazo ngenye imini ezincwadini zenu zoku lesa.

Namhla sifuna ukwazi yonke into ngo VICTORIA Inkosazana. Niyazi ukuba ngoku uwagqibile amashumi amatandazo anesi bhozo ubudala; watshta ngo 1840 ne Tshawe elingqondo intuku u ALBERT, owabubha ngo 1861, xa akowamashumi mane anantatu umnyaka ubudala baka, lwaza usizi lwe Nkosazana lwalukulu kanye njengokuba luse lukulu nangoku. Izila lelo Tshawe lingenasishila labaliku- lu kubo bonke Ubukumkani.

Inkosazana inonyana abaninzi, nento- mbi ezininzi, naba zukulwana abaninzi; loti lwakupela ulaulo lwake kungene unyana wake omkulu u ALBERT EDWARD abe yi Kumkani.

Xa siti " TIXO SINDISA IKUMKANI- KAZI " masitsho ngenene—ukuti Inkosa- zana mayisindiswe ezizingozini, ipile ixesha elidana isilaula.

Ke, njengokuba ningabantwana ninga- tanda ukuya ngo VICTORIA ngenyu; ukuba yinkazana enjamina. Ke i ndoni- xcelela imbalana ibenye, mhlaumbi mbi- ni, enoqonda kuzo ukuba ingakananina imfesane ye Nkosazana ukulungiselela abanye abantu.

Oko u VICTORIA ebesengumntwana wenkosi kodwa, watyelelela intwazana eyayisifa ndlwinu itile eyayimelene neya- kokwabo e Kensington." Emva kwentsu- ku ezitil' efakiwe ebukosini u VICTORIA, umfundisi wati akuyityelelela leyo nto- mbazana wafika intle yonwabile ngape- zulu kokwemihla, yati ruti pantsi kom- gamelo waye Incwadi yama Culo ka Dafeti, yati kuye — " Kaugangele into endiyitunyelweyo yile Nkosazana intsha, iza Nesigitshimi esiti nakuba imka e Kensington kuba seliyi Kumkani kazi ye Ngilane, ayindilibebe."

Le nyamekelo yababandezekileyo, si- milo sidala sika VICTORIA.

Kwibhotwe lake lase fameni e Osborne, Emazantsi e Ngilane, umfundisi walo- ndawo wangena kwenye indlu kuhleli inekazi elingumhlokozi lilelela ixeko- kazi Izibhalo; wawe selepuma ka latioyo elonenekazi kuye : " Hlala ! andingetandi ukuba lomlwelwe uposwe luyolo loku- tyelelelwa ngumfundisi." Elonenekazi lingumhlokozi, lingumlesi wezi Bhalo ecaleni le kovi, yayingu Kumkani kazi u VICTORIA.

Ngomnye umhla Umfundisikazi we- ntsapo ye Kumkani kazi waye bandezele- kile ngenxa yokugula konina, efuna uku- goduka aye kumona. Wacela kwi Kumkani kazi ukuba mayimvumele ase- lepuma mpela kulandawo, kodwa Iku- mkanikazi entliziyo inobubele yati kuye: "Yiya kunyoko, mntan; uhlele naye ngokukufuna kwake. U Tshawe u ALBERT, Nam soziva izifundo zosapo." Inkazana engum-Welshikazi eyayise- shelve ukupata omnye wonyana be Ku- mkanikazi, ongu Tshawe ART-TUR, yati yakugoduka yamama ukubalisa nentlalo yayo Komkulu. Yamnika u Kumkani kazi elibala lihle, Ite, " Ukumkani kazi yi- nkazana elungileyo engafanelwa kanye kukuba ngumfazi wobhelwana kwanje- ngokufanelwa kwake bubu Kumkani kazi.

Yinto enizike yamabalana anje awe- xesha lobuntwana, nawexesha lobufazi, nawexesha lobuhlohlokozi; kodwa kuko isifundo esingafundwa ngabo bonke ema- zwini e Kumkani kazi isencinane, eyawa- teta kwi Nkulu yayo eyayipete ngeloxe- sha u Lord Melbourne. Yati : " Ndifuna ukuhlala onke amatyala awashiywa ngo bawo ; ndimelwe kuyenza lonto. Ndiwu- kangele njengomsebenzi ongwele lo"; onke lamatyala ka yize u Duke of Kent, obesipa kunene (owabubha isetusana i Kumkani kazi) abhatalwa ngokobuntu.

Kubo bonke obu bom bake bude u VICTORIA waba nopawu lokuba nengqo- nda elungileyo nokukwazi ukugweba, eyazalelela inyamiso; enobubele; ngapezu kwako konke enengqondo yokuyazi imfa- nelo.

I Kumkani kazi ihlala e Ngilane, ima- yile ezingapezu kwamawaka amatandatu ukusuka kuthi; ubu Kumkani bake buba- nzi ngangokuba utumela i Ruluneli ukuba zibe ngumlo mwa wake, zisebenze endaweni yake, kwimihlaba yake e Asiya, Afrika, Amerika, nase Australia. Kule Koloni yase Kapa utumele elinye lama- pakati ake amakulu u Sir HERCULES ROBINSON, ukuba aze kuba yi Ruluneli yetu: imiyalelo yayo iyitumela ngaye, nati singatumela ngaye iminqweno yetu nemitandazo yetu.

U Sir HERCULES no LADY ROBIN- SON bati mandinixelele ukuba bani- nqwenelela iholide emnandi; ezele luvu- yo nokonwaba, iyakuvuya i Ruluneli ukutumela izwi ku Kumkani kazi, imxe- lele indlela eniyenze ngayo imini ye Ju- bhili yake.

ezintliziyweni nasekutandweni ngabantu bayo; kwanga kungade kube kudala nisiti nina lusapo—

SIYAMTANDA, SIMBEKILE, U VICTORIA IKUMKANIKAZI, NO NINA WABANTU BONKE.

ABALIMI NA BARWEBI.

Amaxabiso oboya akaka shenxi kakulu kwawe veki egqitileyo; obungavaswanga burolelwe 2 1/2d to 5 1/2d ngeponti, obuvasiweyo 7 1/4d ngeponti.

E MARKENI.

E QONCE (June 10).

Ibhotolo, 1/1 to 1/6 ngeponti

Amaqanda, 9d to 11d ngedazimi

Irasi eluhlaza, 6d to 8d ngekulu

„ ezinkozo, 2/ to 2/2 ngenxoxwa

Ihabile, 4d to 2/11 ngekulu

„ ezinkozo, 2/1 ngekulu

Itapile, 1/ to 3/6 ngenxoxwa

Umbona, 1/10 to 3/ ngekulu

Amazimba, 1/11 ngekulu Imbotyi, 2/9

ngekulu lukuni, 7/ to 30/ ngefara

E KOMANI (June 12).

Umgubo, 5/6 to 7/6 ngekulu

Ihabile, 3/3 to 5/ ngekulu

Itapile, 5/ to 8/ ngenxoxwa

Umbona, 8/3 ngenxoxwa

Irasi ezinkozo, 5/ ngenxoxwa

E RINI (June 13).

Irasi, 3/5 to 4/ ngenxoxwa

Ihabile, 5/ to 5/4 ngekulu

Amazimba, 5/ to 6/ ngenxoxwa

Umgubo 5/6 to 13/ ngenxoxwa

Umbona, 7/7 to 8/ ngenxoxwa

Itapile, 2/6 to 5/ ngekulu

country to come to its conclusion, on the evidence that Mr. BROWNLEE brings to prove the charge of sedi- tion against us. The accusation, at any rate, as contained in this ex- tract may be very briefly dealt with To begin with, we are grateful to Mr. BROWNLEE for generously exonerating us on the score of con- tempt for the Premier and his rela- tives—a contempt which, if we showed, would have savoured not only of bad taste, but proved that we had departed from the motto we strive to observe in political criti- cisms, namely : Measures not men. The rest appears to be Mr.

BROWNLEE's opinions, which can, we submit, by no stretch of the imagination be taken as evidence. We are in possession of evidence, both oral and documentary, to show that up to the time when we unhappily disagreed on the Pondo question, Mr. BROWNLEE's opinion of our work was as flattering as it is now condemnatory, and we are thus in the predicament of not knowing exactly what to think of the honourable gentleman's opin- ions. For the views of the corres- pondents embodied in Mr. BROWN- LEE'S indictment against us we are, for obvious reasons, not responsible.

We think we are warranted in stating that Mr. BROWNLEE has failed to make good the charge made by the Premier on his autho- rity. But it is on the strength of this charge that the poor Kafir chiefs are this day rotting in the dungeon, and let it be clearly understood that it is due to him, and to him only, that clemency to these fallen potentates has been denied, on this Year of Release. Seeing, however, that the charge of high treason against us has broken down completely, and that on Mr. DE WET'S statement in the debate on the address to the Queen, the natives were " loyal and peaceable," may we not hope that Government will, as reasonable men, resort to their previous resolve—before the bogey of seditious articles was manufactured — and pardon the political prisoners.

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Native Opinion

WEDNESDAY, JUNE 15, 1887.

¹The highest authority' unmasked.

Mr. BROWNLEE

has, in a letter to the *Cape Mercury*, admitted that he is the highest authority on whom Sir GORDON SPRIGG relied in accus- ing the Editor of this paper of " sedition and libel." It will be remembered that it was on the representations of " the highest authority," attributing the preach- ing of sedition weekly in these columns, that the Ministry altered a decision they had already arrived at to signalize her Majesty's Jubilee by releasing the five misguided Native chieftains now on the break- water for ten years. As then, there had been, in this respect, general and confident expectations which made thousands of our coun- trymen to take a peculiar delight in this auspicious year, we have been at pains to get the dismal charge directed at us, probed to the bottom, and that without delay. Although, of course, we have had our sus- picions as to the identity of " the highest authority," we have been anxious to disbelieve that the Hon. C. BROWNLEE could be the Premier's confidant. Thanks, however, to " an approving conscience," M^r- BROWNLEE comes of his own accord to fit on himself the cap of the highest authority. How does he substantiate the charge ? We will let the honourable gentleman speak for himself. In his letter to the *Cape Mercury*, Mr. BROWNLEE says :

My sentiments regarding the evil and pernicious influence of the writings of the editor of the *Imvo* are no secret. I am under the impression that I have spoken pretty plainly to you and to other friends of Mr. Jabavu on the subject. On the 22nd December, in a letter to the *Imvo*, I say to the editor : " I have never in any of your numbers seen any recognition of favours, but you harp on one string, and that is oppression, cruelty, and wrong by the white man. As a leader of native opinion it is your duty to notice both sides of the subject. You are in a position to achieve great good to your countrymen, this is hard uphill work ; at the same time you may do them incalculable mischief, and this has been the tendency of your writings for at least the last ten months."

The effects of such writing are made pretty clear by the tone assumed by the correspondents to the *Imvo*, as was pointed out by Mr. Blaine in a letter to the *Watch*, man a few issues back, in which one of the correspondents compares the position of the Natives to Egyptian bondage, and that Mr. Jabavu has the key to unlock their great shackles of fetters; while another writer publishes with the greatest assurance a criminal falsehood against the Premier. Your constant sneers against the Premier, and taking every opportunity to make him ridiculous and contemptible, and wounding him through those dearest to him, can do no harm ; such effusions are read with a laugh, or cast away in disgust. The same style is adopted in the *Imvo*, though I must give the editor credit for never having adopted the had taste of holding up to ridicule Sir Gordon's family and relatives. While such a style of writing may be harmless enough in the *Mercury*, its effects on the minds of the natives through the *Imvo* are quite the reverse.

We are content to leave the

Editorial Notes.

OWING to the Jubilee festivals next week the next issue of *Native Opinion* will be on Friday instead of the usual Wednesday.

MR. INNES made a neat little speech in the House, on the motion of the appointment of a committee to draft a congratulatory address to the Queen. He took the occasion to reply to Sir Gordon Sprigg's insidious attempt to make, at question time, a savage and uncalled for attack on his political opponents on the Frontier, and more particularly on *Native Opinion*, and hoped the committee would assure Her Majesty of the loyalty of all her subjects in the Colony, notwithstanding the Premier's aspersions directed at the natives. After slightly noticing the transparent insincerity of the Ministry, in now representing natives as quiet and peaceable, and then as combustible material and fuel when it suited their arguments. Mr. Innes proceeded, on behalf of the editor of this paper, to state that the charge of sedition and libel was unfounded and demanded the fullest inquiry into it. The learned gentleman concluded a powerful speech by saying: " The fact was that since the hon. gentleman (Sir G. Sprigg) had accepted those honours they were all glad to see him wear so gracefully, he was so desirous of maintaining the Empire that he considered himself an integral part of the constitution, and any remarks against his Ministry was treason of the deepest dye. Judged by that standard he feared he was himself, with other members of the House, guilty of sedition. He hoped, however, the House would not be led away by the blandishments of the hon. gentleman, but would draw a hard and fast line between the hon. gentleman and the Constitution, and show that people might oppose the one and yet be loyal to the other." According to Sir T. Upington, Mr. Innes' speech was unconstitutional, being on a debate on an address to the Queen. Those who follow the proceedings in the British House of Commons will take this as news. Mr. De Wet thought Mr. Innes' solicitude for the natives supererogatory, inasmuch as they have already sent their addresses to the Queen through the Governor, some praying to be protected from the oppression of the Boers. Sir Gordon was perfectly non-plussed by Mr. Innes' speech. The *Cape Times* says he " dismissed it without particular reply, only lamenting that any mention of native matters should invariably be attended with inflammatory circumstances. He had forgotten his own words of but a few days back, and the fierce raid on Jabavu an'd the agitators."

OUR thanks are due to our contempora- ries—*Excalibur*, the *Cape Mercury*, the *Port Elizabeth Telegraph*, the *Cape Times*, and the *Cape Argus*—for having bravely come forward to defend a Kafir contemporary who was bitterly but unjustly assailed by the Premier in Parliament. For our friends in the Press to have discredited the sedition which

said to be lurking in our Kafir columns,, which they could not read, shows a sur- prising confidence in the purity of our aims. We have given our friends an assurance as to our innocence of the crime of high treason, and challenged our detractors to make good their charges. So far they have not shown an inclina- tion to take up the gauntlet we have thrown down. Mr. Brownlee who has frankly acknowledged to have been the Premier's authority, has not, so far, suc- ceeded, in proving the sedition.

THE subject of the Disfranchisement of natives will be debated in Parliament to- day. The 17th clause; which is as dis- astrous to the native vote as that which empowers Field-comets to register or re- ject whomsoever they will, is retained with an explanatory note: It now reads as follows: " No person shall be entitled to be registered as a voter by reason of his sharing in any communal or tribal occupation of lands or buildings, unless in actual occupation for the period re- quired by the 8th section of the Constitu- tion Ordinance of house or other building whether situated or not situated on lands held on tribal or communal tenure which house or building, separately or together, with lands occupied therewith, held upon other than tribal or communal tenure, shall be of the value of \$25 sterling." This is what we call a distinction without a difference.

SIR GORDON SPRIGG has expressed to Parliament his intention to abolish by Proclamation the areas comprising the extensive Native- Locations in this Division in which the sale of strong drink is forbidden to natives. The poison is thus to be placed at the very doors of the people against their strong remonstrances, and the most earnest protests. Mr. Chalmers, our Magistrate is, in this case, Sir Gordon Sprigg's authority, but since we became suspects, the usual batches of parliamentary papers have been withheld from us, so we are unable to comment on Mr. Chalmers' report. It was in vain that influential members on both sides of the House tried to dissuade the head of the Government from issuing the Procla- mation immediately, at all events till the House had expressed its opinion—Sir Gordon seems to be master of the Parlia- ment itself. Mr. J. E. Wood had pre- viously placed a motion on the paper for the extension of the areas, and we wish the member for Grahamstown success with his motion. Drink will prove the ruin of the Frontier trade.

A WRITER who has recently been on a visit to the old chief. Krelu related the fol- lowing in the Kafir columns of our last number:—"These are the words spoken by the mouth of Rili Hintsa: Children of my father! Your coming to see me in this ragged country is simply to come and give me pain; for I am now an ap- parition that winks with the eyelids while others are gone. I am a ghost that showed qualities of manliness while it was in the flesh, before I was forced into the condition of a highway man against my strongest will. I saved Rev. Mr. Leslie, and saved Mr. Fynn, the magis- trate. I saved Gogota and Klaas also. The sawyers I conducted out when blood was already flowing, while I was de- manding to know the reason for his flow- ing. As you are here I wish to know whether you are largely making use of the Pen and attend Churches. Hintsa constituted Butterworth to be the place of the Pen. I, Rili, St. Mark's and Tutura. If you, my children, neglect the work, you will be destroying all the Xosa tribes. Children of my father! there are only two things in this world, the third is utter destruction. A man who, living in the land of the Pen, does not earnestly cultivate the Pen in the same way that the Europeans do, but contents himself with coffee—that man is the destroyer of the Kafir races. Any one of this descrip- tion living in the land of the Pen should remove forthwith to the land of the " reeds," and one who does not want red clay must go to the land of the Pen and take care not to be content with coffee. St. Mark's I ceded to Archdeacon Waters when I was at Hohita. In Galekaland the missionary station is the land of the Pen. All education is the Pen."

The late Miss F. E. Colenso.

At a meeting of the Committee of the Aborigines Protection Society, Sir T. Fowell Buxton in the chair, the following resolutions were passed on the motion of the Hon. W. V. H. James, M.P., seconded by Mr. Chesson : " That the Committee desires to express its deep regret at the premature death of Miss Frances Ellen Colenso, whose able and untiring efforts to secure justice for the Zulu people entitle her memory to an enduring place among the native tribes of South Africa."—" That a copy of this resolution be forwarded to Mrs. Colenso, with the expression of the Committee's profound sympathy with her and her family in the great bereavement they have sustained."

JUBILEE ANTHEM.

Tune: " God save the Queen."

- God save our Sovereign, Full fifty years to reign j
Victoria saved !
Our hearts feel joy to-day,
Africa's Natives pray
To God, for Thee alway :
" God bless our Queen ! "
- " The Prince of Wales' Lord ! give
" Wisdom courage" to live
His mother's life.
Inspire in His dear heart Love for Thee and Thy word,
The only spiritual sword Britannia owns.
- The " Royal Family " Bless individually
Now and henceforth!
Thy Keeping, Care and Grace, Commend we them always, Black, white and various shades
Unite in prayer.

ERNEST JONAS. Port Elizabeth, North End, June 1st, 1887.

QONDANI!

Umnikelo wamaphekepheke 1887-88.

UMZI ontsundu omele umandla wase Qonce uyatyelwa ukuba **Irafu Yamaphekepheke** yonyaka oqala Ngo 1 JULY, 1887, opela ngo 30 JUNE, 1888, iyakuqala ukwamkelwa ngo 1 JULY, 1887. Umfeto ubavumele abantu ukuba ba- hlaule ngokutanda kwabo de kube ngumhla wa 29 SEPTEMBER, 1887. Abayihlaule ngapambi ko 29 September bamelwe Li- shumi Lesheleni ngendlu. Kwakona ngalo eloxesha abalunge e Xesi mabahlale ku Mr. KING, abalunge ku Qoboqobo ku Mr. VERITY, abalunge e Tamara ku Mr. DICK. Emva ko 29 September eyakuba ingahlalulwanga iyaku nikelwa ku MAGQWETA Ukuba ayibute. Ayakuti ke ubani oyakuba engabhatalanga de kwayileyomini amelwe kuhlaula Ishumi elo lesheleni, selinetole elizisheleni ezimbini, kwanendleko yama- gqweta ngendlu nganye. Impahla iyakuti- njwa itengiswe. Yonke ke lonto iyukudala indleko.

Akunguwo umnqweno ka Rulumeni uku- timba impahla yabantu, mhlaimbi ukuba- nyanzela ukuba babhatale imali engapezu kweshumi lesheleni ngendlu. Kodwa ukuba abantu abavumi ukuyihlaula IMALI YA- MAPHEKEPHEKE ise lixesha, ukuba bayadukisa, akuko nto yimbi enokwenziwa ngapandle kokuba ibizwe ngokugadalala.

Ndinga ke abantu bangabonisa ukuba banayo intelekelelo, nokuba kulilungelo labo ukuba balihlaule Ishumi Lesheleni nge- ndlu ngapambi kosuku lwa 29 September, endaweni yokuba bamelwe kuhlaule ne yesohlwayo kwanendleko yamagqweta ; iti- njwe impahla yabo itengiswe ngento enge- yakolonto kuba besuke bakunyabela uku- hlala ngapambi ko 29 September.

Landelani icebo elilungileyo xa nilinikwe ise elixesha.

W. B. CHALMERS, Umanty.

Civil Commissioner’s Office, King Williamstown, 1 June, 1887.

Isaziso se Gqweta.

UMAKISI, elinye u GQADUSHE awabantu abantsundu, elise Ngesi MAX KAYSER uyazisa ukuba uquba umsebenzi wokubuta amatyala, izikweliti zentlobo zonke. Umela namatyala ezi ofisini ze mantyi apo afunwe kona. Unesiqiniseko sake sakwa Rulumente se 1874 (General Commission and Enrolled Agent, Collector of Debts, and Practitioner in Magistrates’ Courts), I Ofisi yake ise Mbulu kwa Mr ARNOLD. Umrumo wale misebenzi utabata ne mpahla (Stock) ngexabiso layo lase malikeni nxa imali ingeko.

MAX KAYSER, Enrolled Agent. Mbulu, 14 May, 1887.

ISAZISO SE NKOSI YAMA MPONDO.

NGALENTETO kugqinwa ukuba u Mr VENN we zibuko lenqwelo e Mzimvubu u nikwe igunya yi Nkosi enkulu UMQIKELA ukuba abe ngu KHALA Emdeni agqibe amatyalana amafutshane obusela angati abeke kwesosituba.

Kanjalo ukuba imigudu efanelekileyo ukunikela abaniniyo impahla engaba ifunyenwe ibiwe kumacala omabini omda anikele ingxelo ngayo kwi Nkosi Enkulu.

Unomyalelo kwakona ukuba abuze incwadi (ipasi) kwabantsundu abangena Emampondweni bevela kwelaka Rulumeni, abenze amabanjwa bonke abafunyenwe bengena ncwadi, abanikele kwi Kamp ekufupi yamapolisa, mhlambi ku Mantyi.

UMHLANGASO J.S. FAKU, Ipakati Elikulu. WILLIAM BARNABAS, Umbhali we Nkosi Enkulu.

Komkulu, Emampondweni, 23 May, 1187

Isaziso ku Mamfengu.

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

Impahla kanjako iyakute- ngwa ngemalana encinane xa sukuba umntu eze eyipeti ima- li kuzo zonke ivenkile zake kwela Mamfengu. Kwakona utengisa: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa. THOS. MÖRIARTY. 5 August, 1886.

ORSMOND IYEZA ELIKULU

LASE AFRIKA. Yincindi yengcambu zemiti yeli- lizwe. UMPILISI WEZILWELWE Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izifo ezise Lufe- leni, Ukujaduka, Ukuti nqi kwe sisu, Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be ngqondo, Izifo zesi Fuba, nent’eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendle- la elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide se- namava amaninzi umninilo, uliyaleza nge- ngqiniseko eliyeza ukuba liyayi pilisa inko- liso yezifo zabantsndu base Afrika, kwa- nale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi- 'sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhottle nganye ihamba ne- ncwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu KING WILLIAM’S TOWN, Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

Nalipina Iyeza olifunayo unga- lifumana kwa

E. W. WELLS, Umpitikezi Wamayeza ne Opteki, Bathurst Street, E-Rini, Ugcina amayeza amatsha nalungileyo **ELOBUTATAKA** Nezifo ezingcungcutekisayo. Eyona ide yancama ukulunga yi Wells' Quinine and Iron Tonic Ixabiso 2/9 ngebotile.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo.

COOK Iyeza Lesisu Nokuxaxazo. Elika 1/6 ibotile.

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

COOK Aka Amafuta Ezilonda Nokwekwe, 9d. ibotile.

COOK Elika Iyeza Lepalo. 1/6 ibotile.

COOK Ipils. 1/ ngebokisana. Eka Incindi Yezinyo. 6d. ngebotile.

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

COOK Oka Umgutyana Wamehlo. 6d ngesiqunyana.

COOK Umciza we Cesine. 1/6.

" Niqondise ukuba igama ngu COOK

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angenalo igama lake.

YIYANI KWA **C. A. JAY & CO**

E QONCE, XA SUKUBA NIFUNA— Izikonkwane—Into Zokusebenza Imela ne Folokwe Ikoyi—Ikomityi ne Pleti I Lampi Impahla Yendlu Yonke, njalo njalo

Kukwako imisesane YOKUTSHATA YE GOLIDE, neye NGEJI ETSHIPU.

IMVO ZABANTSUNDU (NATIVE OPINION)

Kwabo bafuna Into ezintsha ezintle!

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

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA INGUBO

IMINQWAZI IHEMPE

IZIHLANGU IZIKAFU NEZIGUBUNGELO

ITYALI IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe. Indlu eseitunyelwa kuzo lempahla zezo

YUZI .. Egcuwa Nakwa-Ndabakazi HEDENI .. Emtata Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southey-

Into yonke etengiswa kwezindawo itshipu intle kanye.

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

JOHN J. IRVINE A CO.

Ndalamba, Ndapel’ Isoya **FOLOKOCO**

BANTSUNDU! BANTSUNDU! Especially” abanga pandle Yizani kudlisa nityebise amehlo enu kule nkumba yakwa

PASCOE Impahla zitu ezintsha zifikile I Tyali zika Ma—nezika Totosi, nezika Dade, ziyalala,

azivuki. Ityali zaba Ntwenyana (Uyaqonda kodwa ?) Ityali ezi lufipa—zilala “ too.”

Ezokutshata ingubo, nokuba ufuna iyadi, nokuba ufuna zisikelwe kuwe. I Printi—Ikeleko—Ilinzi — Amalapu ehempe—Izitofu (ziyi micako)—Iqiya ze keshemiya—Yonke, impahla itshipu ngoku ngum’ mangaliso. Ezamanene ingubo esezi tungiwe. Ibatyi ne Bhulukwe ze kodi “ ebanzi.” Amanene ayazisikelwa azitungelwe ezawo ingubo ngumtungu. Siyazi dudela zonke ivenkile zalapa ngempahla zitu. Inkumba yakwa PASCOE,

Ezantsi kwe Tyalike yama Skotshi. Paulani, niqonde kakuhle, ningayiposi— Amagama ka PASCOE

AMADODA ati ngu SIGINGQI. ABAFAZI bati ngu SILINDI. UMTKETISO ngu FOLOKOCO.

E- QONCE

UBOYA

UBOYA

[JUNE 15, 1887.

UBOYA

Zisheleni ezimbini ngeponti.

W. O. CARTER & CO

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa :—

I-BLANKETE Zabantu base sikolweni.

I-BLANKETE Zama xegokazi.

I-BLANKET Zama xego kuba kaloko ezintlobo zombi- ni zabantu kufuneka ziginwe fudumeleyo ngobu busika.

I-BLANKETE Zama dodana.

I-BLANKETE Zomtinjana.

I-BLANKETE Zaba sebe zakutshata.

I-BLANKETE Zaba sanduku tshata, Ukuqaula inteto singati i Blankete ziyalala ezifanele naba- nina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

W. O. CARTER & CO E- QONCE

GEORGE GIE, I-rente yo Mhlaba Mteto nokuTengisa, GREY STREET, TARKASTAD.

IZIKWELITI uzibuta ngoku kauleza, ini- kwe umninyo kwa oko. Onke amatyala aba ntsundu etetelwa ngemali encinane kakulu. Uli Gosa le South British Fire Insurance Company of New Zealand.

W. J. DEALY, Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e.Town Hall, Kwisitora esing a pantsi ese- sitatu, No. 3, Kwinkundla ye marike,* E-QONCE.

Uhlaaba abe 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 Neiba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Ma- zimba. Nokuba ku- ninzi ngalupina uhlobo okoku- tya uya kuku rolela ixabiso elipezulu kanye lase Markeni, e-Qonce.

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

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwa kwa ngoku. Yonke into ayi patisisweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele 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.

HARTIGAN & CASEY, Abatengisi bempahla ngempahla.

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

Lishicilelelwa umninilo,TENGO- JABAVU ngu HAY BROTHERS, Smith Street, King William’s Town.