

Imvo

Zabantsundu.

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KING WILLIAM'S TOWN, NGOLWESI-TATU, MARCH 28, 1888.

[No. 176.

INGUBO

DYER & DYER

BASAND'UKWAMKELA AM A

50 EKASI ze mpahla ezintsha EZIMANANI ALULA KAKULI
Zenzelwe ukunxitywa kweli lase Afrika Esezantsi ngokukodwa.

Kangela ngezantsi Nanzo bo :—

Ihempe Zamadoda ezilushica 1s, 1s 3d, 1s 6d, 1s 9d, 2s.
Ihempe Zamadoda zoboya 2s 6d, 3s, 3s 6d, 4s.
Izihlangu Zamadoda ezomeleleyo 4s 6d, 5s 5s 6d, 6s.
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Ibhatyi ze Twidi 5s, 6s, 7s, 8s.
Isuti ze Twidi 12s, 13s, 13s 6d, 14s, 15s.
Ibhatyi ezinkulu ze Twidi 15s, 16s, 17s, 18s.
Ezokutshata ze tshipu.
I kawusi 6d, 9d, 1s.

Kanize kuzibonela PLEASE impahla yetu ENINZI, IHLELWE
kakuhle ngapambi kwokuba nitenge nokuba kupina.

Olololiwe bakaw Rhulumente-Beli lasema Xoseni

NGE EASTER HOLIDAY-1888

Ititi zokuyalela ezixabiso lilingana ne hambo enye ziyakutshwa ukusuka no
kuya R. B. Zonke izushi ngolwesi Tatu, March 28th, nemihla elandelayo kus
kuqule noMulo, April 2nd 1888 umntu unokubuyelela nangayiphi itreni kude kube
ngumhla wo Mulo, April 30, 1888

Ukuze abahambi balungelwe ololiwe abahambayo bayakwandiswa, njengoko
anga
Zibonelayo nabani kumapepa ashicilelweyo

Kwifosi ezinkulu, East London, March 1888

IKAYA LABANTSUNDU!

DURBAN STREET and MACLEAN SQUARE. NGE EASTER HOLIDAYS

U PAUL XINIWE

azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo.

Njengomqweno wake wokukonza umzi uyazisa ukuba uvule isebe e
Maclean Square, pambi ko Irvine. Ugcina ezona zixaso, nendawo zokulala
zilungileyo. Kwane habile entle ne groom elungileyo. Eyona nto intsba, uvule isebe
elitsha, lokutengela, atengisele wonke umntu omgama into yonke. Wazana nezona
zitara zikulu, nezi tshipu. Kuva zeka ukuba i Qonce yeyona dolopu itshipu ngento
zonke, unokuzi fumana izinto ngawona manani apantsi. Ubako kuzo zonke imarika,
nama fandesi. Yonke lento ngamanani apantsi kunene.

Durban Street, King Williamstown, January, 1888.

BANTSUNDU! BANTSUNDU! BANTSUNDU!!!

K WABATETA isi Xhosa sithi, " Posan amehlo apa." Kwabo bateta isi Bhulu sithi,
" Kyk hier zoo " Kwabo bateta ulwimi lwe Nkosazana, sithi, " Look here,"

KWA FASCOE,
NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile. " Iyali zetu " especially ezaba Tshakazi, zihleli zodwa
emhlabeni *Ilokwe zokutshata* esezitungele, nezinkwenziwa kwofunayo Amagabi
izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linzi, eze hempe, njalo njalo.
Yonke into efunwa ngamanene, nama nenekazi nantsi apa :

Ingubo *zamadoda zokutshata* ezitungwe kade, nezinkwenziwa kwofunayo.—Umsiki
wetu mpuma pesheya e Ngilane Ibhathi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe,
i kala amaqhina iminqazi izihlangu. njalo-njalo. Kulapo batengwa kona onzonza.
Yizani kuncivenisa amehlo enu. Ningawalibali amagama etu :
amadoda ati ngu " SIGINGQI " Abafazi bati ngu " SILINDI."
Umtketiso, ngu " FOLOKOCO."

Inkamba yakwa Pascoe ezantsi kwetyalike yama Skots i, apo wofika umbone kona
u Mr. FOLOKOCO ngokwake (saluf).

GEO. B. CHRISTIAN & CO.

KEEP WELL ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

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PAINTS. OILS AND VARNISHES,

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

ROUGH GOODS OF ALL KINDS

GEO. B. CHRISTIAN & CO.

Inqwelo Zokutwala Amalahle

METELE NASE KOMANI.

18th January, 1888.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele

beza Mankazana,

E - Q O N C E.

Ezamadoda Ihempe, 1/- 1/3, 1/6

Ibhulukwe ze Kodi, 5/- Eze Twidi

ibhulukwe, 4/-

Ibatyi ze Twidi (iqukunjelwe yonke) 6/6

Eze Twidi i Suti, 16/9

Ikeleko, 2d.

I Printi (intlobo ezintsha) 3d.

I Linzi, 3d.

Ityali ezimuyama, 2/-

Alikazanga libeko elinjengeli icam.

PASCOE BROS.

NGE EASTER HOLIDAYS

??? Zetu ezintsundu siyazikumbuzo okokuba iNkumba yetu
yovulwa ngokuhlwa kwelwesi no. 29th March ivulwe ngolwesi Bini,
UBU-ABANTO KUKUTI :-

Imini yokuvulwa
Ulwesi Hlanu (good Friday) Umgqibelo,
Umvulo (Easter Monday)
Maze ningalibali ke

KWA SIGIGQI
Ezantsi kwetyalike yama skotshi

I-FASHONI EZINTSHA,

EZIVELA E YUROPE.

Ezamanekazi i For Capes.
Ezamanekazi i Fur olman- ottes.
I jersey ezintsha ziqilela kwi 3s 6d to 5s
11d.

Ezancapantsi zilukiweyo, zitshipu
kakulti.

Izitofu zelokwo zobusika ezitsha.

Iflanelo ezenziwe ngoboya begusha
Zase Afrika.

Izikafu, netyali.

Into eninzi yezihlangu zamane- nekazi
ezidla i 7s 6d ziyaku- tengiswa nge 5s
11d.

Zonke ezinye impahla zitshipu kanye
kolonga ngemali.

W. O. GARTER &

Co.

MACLEAN SQUARE,

Iveki.

NGENXA ye bolide ze Easter, IMVO iya kuma ngeveki ezayo ngolwesi-Hlanu.

I PALAMENTE kwazisiwe uknba iyaku-hlangana e Kapa ngo 25 May 1888.

UMHLA abakuhlala ngawo esihlalweni o Meja, e Mtata, no Ndabeni, e Kokstad, ukwamkela amagama amalungu okuya kumela elaba Temb olinqka elama Mfengu, nelase Mbo, ngowa 24 April.

KWINCWADI ayibhalele kwipepa laba- mhlope lalapa e Qonce u Mr. Brownlee, uti ubengani kwanga ngu Rulumeni igunya lokuvakalisa ukuba intambo ezibope inkosi ezisebunzimeni zisakunyuyiswa.

U RULUMENI ukupe igaziso soknba kuqala ku 31 March de kube ngo 31 March 1889 imazi yembhabala ingadutyinwa kumablati akwa Bnlumeni akulomandla wage Qonce nowase Monti. Lityala koyidubuleyo.

U DR. JOHNSTON wase Mtata ute ngokudloko kwe hashe wawa lapulusha ngaye isitutyana, wapuka nbatnbo, ubuye wakwela noko wafuzela kwa Mr. Blakeway, apo ebesiya kona kungangela umntwana ofayo.

I XEGO le Jelimeni u William Belzar esapa e Bhalase, lizidubule ngepistoli ebutosheni ngolwesi-Bini lwegqitileyo lafa. Isizatu asaziwa.

UKUBA ufuna ukwahlula umntu oqeqeshelwe ekukanyeni kwimbudlela engaziqondiyi into zokukanya, gcina xa avala ucango. Owaqeqeshwayo uluvula kakuhle, imbudlela iyalugadlela.

IGWANGQA elingu William Wilson lipambi kwenkundla yamatyala e Dayimani, ngo- kugalela umfo ontsundu ongu Frans nge palafini limtshise, u Wilson ute yingozi. Ubeyivusa i " boy " leyo suka yotuka yagila ilampu abeyipete yapalalela pezu kwake ipa. lafina, lalumeke ilangntye watsha, nguye obuye wenza imigudu yokumcima yena eba-leka.

U MR. FRED. HILES wase Dayamani obhala nge 19 March, usitumela lamachapaza alandelayo ngezelo akulo:—" NGO Mgqibelo, ngexesha lesine (4o'clock), kucitike umhlaba egumbini elitile lo mnxuma okutiwa yi Kimberley Mine. Abantu abantsundu abadilikelweyo ba 9, abanye basand' ukupandwa namhlanje bapandwe imipefumlo ingaseko.

" KWIVIKI egqitileyo abafele ecibini eku-tiwa yi Reservoir entsha basi bhozo, ikwa ngumsebenzi webhulanti obangele ukufa kwabo ; bate baya hlamba kanti igqabi lika lonji seliba laula suke beyela.

" IZOLO, nge Cawa, intwana yomlungu ibife. keta ngompu, suke watsha, we loze komnye eqebeni wasele sifa kwalapo."

NJENGOKUBA izakuhlala nje i Palamente u Rulumeni ugqibe kwelokungenisa indawo yoknba kumbiwe noliwe oyakubandakanya lo welase Maxhoseni nowase Cradock.

INDODANA emhlepe engu Isaac A Smith itshone e Monti ibiqubha, kufunwe ixesha elide ingafunyanwa yada yayakufunyanwa ebunzulwini ngu matolosh.

ILAUKAZI lipambi ko Mantyi e Rini ngokubula la usana ebelilufumene. Usana lubonwe ngenqalo ivilele, ekubonakala ukuba malibe lilungwabe luhleli.

ELINYE lamapolisa awatakwa e Dayi- mani libhubhile, seloko lingazanga lapila oko lati ladliswa.

ENYASSA ama Arab asahamba ngekuba ku- ailwa okuzenza amakoboka izizwe ezimnyama- na, kangangokuba ama Afrika abaleke ayekuzifaka emadotveni nase zingcongolweni kanti nalapo abasindile. Basuke abazingeli babo bafake umlilo kwezo zikota. Akungwa- ngamadoda nabafazi nabantwana abaqo- tsekileyo kuleyominganzingo yomlilo.

U MR. J A DE WET Umpatiswa-Bantsundu ubeke wahambele e Somerset East.

NGO-MVULO weveki ozayo kuyakuqalwa ukusetyenzwa ngamaxesha asebusika, nawe marike amaxesha kwangokunjalo.

U BISHOP wase Rini ebese Cradock ngeveki egqitileyo wamkelele e Ramenteni abantu abantsundu aba 22 ngo-Mgqibelo e St. Peter's yama Ngesi. Inkonzo ihanji- sive ngu Rev. W. C. Wallis no Rev. H. Mtobi. Elase Cradock lincoma ukuvuma kwabantsundu imitandazo yalonkonzo. Isi- yalo kakade sibanjiswa ngu Bishop.

MAYELANA nengozi apa ebuhlungu ka Captain Veldtman, ziyakuke ziginye amate noko izihlobo ezininzi zakuva ukuba useleke aqwalale ngentonga ezimbini ahlahle pandle evarandeni, kuba ebesoloko elele ngenulu.

PATULENI KAKAZA : Ewe sayamkela incwadi yako engomhlaba owawuphiwayo. Ingangeniswa epepeni njengesaziso, into emayihlaulelwe kuba iyinto efulungo lako wedwa engelilo lomzi wonke. Ingangeni- swa nge 15/ isisaziso.

U REV. CANON ESPIN, M.A., wase Rini, nsazakuke atyelele kwela Mangesi.

U MR. JUSTICE BUCHANAN wase Kapa usahambele kuyise e Natal.

ISIFO samahashe siyatyikitya e Natal kwindawo ezikufupi nolwandle.

IMBUMBA entsha yama Bhulu iqalwe kwa Mankazana ngase Kobonqaba ngeveki egqitileyo. Awalele.

IKUMKANI, u John, yase Abyssinia, ikupe umteto wokuba ubani ofunyenwe egwada uya kususwa impumlo, yena ofunyenwe etshaya, ehlafuna icuba uya kubulawa.

KUNCONYWA umkuhlane ka Sir John Brand, Umongameli we Free State.

UTE u Dr. Knight-Bruce. i Bishop yase Bloemfontein ikwele ehashini yawa nalo ngase Mafeking, kwelama Betsuana, yaruneka emagxeni, kwabonakala ukuba mayiye kunyanga e Kimberley Hospital.

UNGA umzi ungesilibale ngemali ye Mvo.

NGALEVEKI igqitileyo ku'she indlu yemi- gcobo e Oporto, kwatshabalala abantu aba- mashumi asibhozo.

INKOSAZANA, u Victoria, isahambele e Florence.

I PALAMENTE yase Natal icela ukuba lama Bhulu akwa Zulu abandakanywe e Natala, kwakona ukuba elase Swazini li- nganikelwe e Transvaal, ze elakwa Zulu lihlonjwe e Natal. Ezi zigqibo zitunye- lwe ku Sir Hercules Robinson.

IBUYE yahlukana i Palamente yase Natal engati iyakuhlalanga kwakona ngo July.

NGU Mr. Justice Smith oyakutabata iwonga lokuba yinkulu ye Jaji ngelishesha u Sir Henry De Villiers awelileyo.

EZOCINGO ezivela e Kokstad ziti u Ndabeni ubuya evela ema Mpondweni engenandaba zimmandi. Itemba eke lako lokuba u Sigeau uyakuvisisana kakulu no Rulumente liyancipa kuba kusitiwa uziye- kelele ezandleni zo Mhlangaso nezinye inkosi kakulu. Kuko ipike no Rulumeni ngentlambo efanele ukuhamba kuyo le- ndlela imbiwayo. Ayaxokozela awa Mangesi ngeli tuba.

LOMFO ugweyetele ukuxhonywa e Nyara Amangesi ambiza ngamagama amaninzi kutiwa ngu Gnuka, ngu Genuka, ngu Nuka, kanti bedyuduza besenjenjalo nje bazama ukuti Nchuka.

AMAPOLISA apetwe ngu Sub-Inspector Wilson, e Dohne osand' ukulanda amasela amashumi mabini aweba inkomo ngase Lujilo, kuminyaka emitatu eyadlulayo. Ikwangamapolisa antsundu la enza ezizima- nga.

IKUMKANI entsha yama Jelimeni iti iziva ipitile kanye.

LIQALILE kwakona ukuhla ixabiso loboya pesheya. Sikubona oku kwezocingo.

SICELA uxolo kumawetu elipezulu nge- mposiso esiyifumana ngokuti yalawte sisi- tora sase Komani. Kuti mayelana nokuqala kwenyanga suka amanani okudla ase Dayimani adweliswa pantsi ko Komani, into ebete agilana amawetu ukungena e Komani esiti amaxabiso anyukii. Yonke ke londleko ihla ngenxa yokuposisa kwaba shicileli.

HINA mlesi, uti ipila yintonina IMVO xa ungayitumeliyo imali ?

NGEVEKI yesibini ku April, i Rnluneli, u Sir H. Robinson, usakube ahambele e Dayimani.

KUZA kuvulwa isikolo sama Ngesi e Bhaza (Toise River).

U MRS. WATSON wehotele yase Break- fastvley, kwele Ntonga, ubhubhe ngo 23 March, ube sele kunyaka wa 83.

NGALO Mgqibelo (31 March) iya kuhlala e Burgersdorp i Jaji, ze ngolwesi-Bini (4 April), itete e Colesberg.

NJENGOKO sekwazisiwe, intlanganiso ye Manyano nge Mfundo (N. E. A.), iya kuba se Lovedale ngolwesi-Ne lweveki ezayo. Indawana eluzisi ngalentlanganiso kukuba kude kube lelishesha zingaziwa bani ezona nto kuyakuhlalanga kuxoxwe ngazo.

IQALE ngo Mgqibelo ebusuku imvula kweli letu yana yonke imini nge Sabata, kwahlwa, kwasa ngo-Mvulo ise yinto enye. Ibe nesiqabu emini, yabuya ngolwesi- Bini yabupangora.—Yimvula ebekungali- nywayo ngayo ukuba ibilixesha, sifumana kwi Almanak ye Mvo ukuba yirasi kupela into engalinywayo, nayo ukuze idliwe yi- mphahla ebusika ihlulaza.

UMBONISO wezilimo waba ntsundu e Cala uya kuba ngolwesi-Hlanu lweveki ezayo.

IZIKOLO zangapandle zivalwa ngolwesi-Ne olu. Ngolwesi-Hlanu (30 March) yi " Good Friday."

R. B. M. (Queenstown) : Imali yokupi. nda isaziso yihlafu yexabiso lokuqala. Elokupinda 2/6, elokupinda 1/3.

ZENINGASIKANGELI isaziso esitsha so W. O. Carter & Co.

INGESI elingu Z. B. Jansen e Richmond lifunyenwe pambi kwe Jaji linyetala loku- tshisa indlu yalo, lanikwa iminyaka emi- hlamu. Ngumlilo wesitatu lo kwisitoro salo.

U MR FEAR i Station Master case Ngqura siminxelwe yi treni senzakala ngohlobo lokuba siyekufela e Hospital e Bhayi.

U SERGT, BRINDLY we C. M. R., e Mount Frere ulindiselwe amatyala amakulu ngo- kuba imali ngamaqinga kwase bupoli. seni apo.

E JOHANNESBURG kubhadwe abanye abantu ababini umlungu, ne Lawu—u George White no Korlen—nge-Sabata engapaya.

U MR. J. HEMMING, imantyi yase Rini, no Mr. L. Boyes, eyase Somerset, basahambe- le e England.

LEMVULA ibe nezizigaba apa e Qonce. Inene elingu Mr. W.F. Sissing lite lilinga uku- nganda amanzi kulomfulwa yama Esile, ku- tiwama ngu Gezana, suka kwadilika udonga, lwamngcwaba. Emva kokufunwa ufunyenwe kona. Ube nguminni Posi le ihamba pakati kwe Rini ne Qonce.

U SIR T. UPINGTON ubeke wegxada e Dayi- mani mayelana nemicimbi yababanjwa.

AMANANI abavoti bomandla wase Dikeni nowase Ngqushwa abonisa ukuba ekubeni ngapambi ko Tung'-umlomo abavoti bebe 1023 ngoku ba 706, ngokoke inani Lincipe nga 317 abamnyama ke abo. Pambi ko Tung'-umlomo abavoti abantsundu babe 527, abamblope 496 Ngoku abantsundu ha 220, abamhlope 486 Umzi ontsundu omele lemimandla uyakuhamba ngecebo elinzulu ukuze ilungu lawo u Mr. Innes libuye liyibone i Palamente ngolunvulo Inza kubako. Maube nyifuna kancinane umzi into oyakuyenza njengokuba ongamele ka- ngaka nje amagwaugqa anobnmpi ngakuwo.

Imvo Zabantsundu.

NGOLWESI-TATU, MARCH 28, 1888

Unyulo IXA lokuba elipesheya e Transkei. kwe Nciba linyule amanene ayakulimela e Palamente selisondele. Sekumiswe usuku 24 April, 1888, ubaya kuti abanyuli abanako, bahlangane Emtata nase Kokstad, babeke pambi komzi awo- na madoda bacinga ukuba akufanele ukumela lo mimandla mikulu mi- bini igoselwe ngu MEJA nangu NDABENI entweni zonyulo. Kambe elipetwe e Kokstad, limiselwe ukun- nyula ilungu libe linye ; elonganye- lwe ngu Major ELLIOT nangu Cap- tain BLYTH, liyakunyula ilungu eli- nye nalo, ngomhla lowo. Kuya kuti kodwa, njengokuba ematatu Embo, amanene—Mr. MORRIS, Mr. SIVE- WRIGHT. no Mr. ZEITSMAN, azimisele ukungena elugqatsweni, ngokunxhamela esi sihlalo sinye linemfanelo kuso elo, kumiswe ngu NDABENI usuku abaya kuti ngalo bonke abase ncwadini yabanyuli, kwi zitili nge zitili zelo, baye kuvakalisa eyona ndoda. Kulawo matatu, banga kungatunyelwa yona e Palamente. Kwela Batembu, nela Mamfengu, ngu Colonel GRIFFITH no Mr. CLOETE amadoda azimisele ukungena elugqatsweni, efuna isihlalo esinye elinelungelo kuso elo. Nakona ke kuya kubako umnyadala, ngemini eya kubalulwa ngu MEJA ngolosuku, Iwesi-Bini evekini, 24 April, abaya kuti bonke abavoti bonde nge ofisi abalunge nazo — ukuya kuvakalisa eyona ndoda kula mabini abanga kunda hamba yona ukuya e Palamente.

Ebatenjini nase Mamfengwini, selite elomzi ontsundu makuye u FAKU e Palamente. Wenze nge ngqondo kwelo umzi wakowetu. U Col. GRIFFITH linene eke lapata pakati kwazo zonke intlanga zakowetu. Kwindawo zonke ake wakuzo akuko namnye umntu ontsundu onokuti wake wahlawo yinxwaleko genx' eno FAKU. Abesutu basamilela nanamhla; Abatembu ne Hewu abakayilibali imihla eyayi ngena bunzima nabu- rara empatweni yabo enje ngaleyo awaye ngumpati pakati kwabo u Colonel GRIFFITH. Emamfe- ngwini nakwa Gcaleka akahletywa ngakuba ubengumpati ontliziyo mbini, — oyilento kwabamnyama, kanti uyenye akufika kwabe bala lake. Igama lika Col. GRIFFITH livakala kamndani nase Mampom- dweni. Uyindoda ebonakalisileyo ngexesha elide kunene, ngezenzo, nangentlalo, nangempato pakati kwazo zonke izizwe ezimnyama ezi- koyo apa kwa Rulumeni ukuba ungonokutenjwa siti bamnyama. Ukuba abe ngoti impato ka Sir G. SPRIGG yabantsundu akasayi kuyi- xhasa e Palamente, kungokuba eyi- qondile ukuba ayisoze imenzele okulungileyo ontsundu, napakade. Simtanda apo ke kanye u Colonel GRIFFITH. Akangene kulenhina ka Sir G. SPRIGG izingela abantu abamnyama. Inqhina eti ngelinye ixesha ibahlute umhlaba (njengase Xonxa), ngalimbi ibahlute mipu, ide ipatelele ezintilanti zabamnyama izenze inkomo zamawetu otshinyo- nga. Akananto ayibukayo u FAKU ekutungweni kwezizwe ezintsundu imilomo entweni zomzi ezibusu kuwo; ulichasile icebo lika Sir G. SPRIGG elinxhamele ukuba ityefu ze nkanti zityatyambe pakati kwetu, pofu singazifuni, kuba lonto yintshaba- lalo yomzi ontsundu. Yena ungo- ya kuxhasa u Rulumeni oya kumi- swa ngu Sir THOMAS SCANLEN no Mr. SAUER no Mr INNES—u Rulu- meni ongasakumcalula ontsundu pakati kwabantwana be Nkosazana

amenze ivelisa-zindlebe, nento ema- yipatwe ngokwevelisa-zindlebe ka- nye. engenakulindela lizwi limna- ndi emakosini. O Rulumeni babi- ni ngoku; makungabiko kuposisa pakati komzi. Uko owecala elinga- ngi angalungelwa ontsundu, osoloko esombela ngezabhokwe zemiteto egadalala pezu kwake, ofungileyo ukuba ontsundu makapatwe ngohlo- bo ayakuqonda ukuba omhlope ungu " Baas." Uko nomnye oluti- yileyo ucalulo pakati kwentsapo ye Nkosazana, omi kwelokuba malulu- ngiselwe ngokufanayo usapo lwe Nkosazana, lungati nje olunye lu- menyelwe ipbulu elingapeliyo. U Colonel GRIFFITH ungoyaya kuxhasa lo ke uya kuhamba ngemigaqo elu- ngileyo. Uyakumchasa ofungele ukwenza okulungileyo.

Kunokubuye kubeko isiyata na kumawetu esinokunyula u Mr. CLOETE eko u Colonel GRIFFITH? Asikolwa : asikolwa amaxesha ali- waka! Waziwa ngubanina u Mr. CLOETE e Batenjini nakwela Ma- mfengu Asinguye na ofikizolo neliti ungowe Mbumba yama Bhulu, okolwa ku Rulumeni ka Sir G. SPRIGG, ongakolwayo ngu Rulume- ni ka Sir THOMAS SCANLEN nowo Mr. SAUER. Kuti kwakutiwa kuko nabantsundu kweliqela liti maka- nganyulwa u FAKU kodwa kutatya- tye u Mr. CLOETE siwuve umzimba wetu uhamba. Kuba sibona abe- gazi letu besiya ezimvikweni, nase migibeni, ezigwini ezityielwe bona, pofu bexelelwa. Ngu GRIFFITH kwapela emanilile ngaye mhla ku- votwayo, zeke nelika FAKU niliyeke kuba akalazi Amangesi, enye into lelukurabasa, kanti ke mhla kuvot- wayo kuyanyaniswa Ziqeqesheleni kwelika GRIFFITH ke. Elokugqibe- la kungake kubeko bani unevoti uyakuhlala ekaya lomini, zonke zi- cimbe ku GRIFFITH aze angene enkundleni ngamanani amakulu ayakuqonda nabani ukuba siyanya- nisa xa siti sifuna u Rulumeni olu- ngileyo.

EZE ZITILI NGEZITILL

EMNYAMENI.—Kaupe singcamle nkosi- ndini yepepa! Nantsi into nkosi yam, ndi- nesikalo madodana akowetu anelungelo eline ncala lokuxoxa esintlanganisweni zenu, Wapela umzi! " Yemka nofele," litsho ngezelo i Bhulu. Ngani kule Ko- loni saxesha kwamzuzo ngama hashe e Mbongolo (C.M.R.), kusitiwa asina pasi (Sect. III, Act 22 of 1867), nka ngenyanga kuba singo Fikizolo kule Koloni? Ngati kumzuzo loimiso usixesha, singafiki zolo nakule Koloni. Iyiyipina yona nengeyiyo. Indidi mazime ngokuma, kuba lomiso (merely Native Pass Law), awukete ran laqaba, awutande kunyula mfundisi, nankosi iyahlungana, zigcau zomzi ontsundu; kodwa ukuqa umzi nenkosi zawo. Nganeno kwala manzi e Gqili kuko ubushelenza obuxakileyo bono mpilinga ukumemela ejakeni, (to lodge in custody under the Vagrancy and Squatting Act, 23 1879 Section II and IV). Kuba siyimidungela, ndwayi, matamba, otshafuza, ndiy' esapa (kanti zimvu zama Bhulu elosapa),—luntsundu lodwana kwezi ziqingata naba kwa nento zonomibe nazona? Ke ndabeta imviko zododana lwakowenu mz' ontsu- ndu zelube nokuhlungula intloko zoku- cinga ezintlanganisweni njengesicelo sam. Sesafela etshobeni kwinto ka Jabavu ngokutemba ukuti alingequake sisesesingeni. Ngati kukaninzi umzi umenza isihlenga u Tingo. Masitembe ngoko Teugo upetele u Innes nabanye, (sibucala nomoya asibazi bonke bosixo- lela). Kaniyanek ezingcamangweni, niyicinge ngoku ncuima njengoko sisakunina. Tingo ungabi nanto ku- gxwalwa ngamakaya, lisiko lendoda yakuxakwa ukuti, yenza kuhle ndilunge, wayexakive u mfundisi. Igora le Lawo liti—wakukaba nekumtsha yomfazi xa ulwayo; ngako ke musa ukucenga kuba bona ngaboni. Tina apa sesingodlamini kukuya ezindadeni kukoyika o was iw pas. Kaulese ezo ziqingata zalo mimiso yomibini.

QUEENSTOWN.—Ngolwesi-Tatu olugqi- tileyo 21 March, sibonele umtshato omhle kunene endibendingetanayo ukuba ugqite ndingawukankanyanga kuba ubengom- nye wemitshato eseke kwatiwa yemihle apa e Komani —angade omnye ati ubu- ngapuzulu kweyalapa. Kube kutshata u Jacob Ndlebe ityendyana lase Xonxa (kodwa lihlahla apa), no Miss Emily Mona eyesitatu intombi ka April Mona wakwa Bangindlala. Abapheleki abebemele icala lakulo soka ibingo Messrs Robert Mhliwana, Tom Lujie, no Miss Serrian Marulle. abakulo mntwenyana ngo Misses Margaret Mona, Filita Gazo no Mr. Meyam Nzabe. Sibonele into entle kunee ukupuma komtshakazi eliwaze evete nge Satin Silk emhlope ilokwe le inobuqelegele bentyantambo ezintle betu nesigubungelo sayo —Umyeni ebe- tsho kwezinzulu ezisika imbhilini

Camagu, andingeyicalucaluli imvato ebekuvetwe ugayo nangaba pheleki— ndingagqiba ipepa, ngazinye ibinxityi- we ingubo yase mlungwini. (U Tingo makatete nabelungu aba bagoduke ngoku, impahla yaba sesikwazi ukuyi- nxiba ngoku). Siyekubonela ukubo- tshwa kwe ghina etyalikeni, sapulapula naxa Umfundisi u Rev. J. Goduka eli- bopa eliqhina ngesiyalo namazwi abu- kali, asikumtsho nezinye imini Ku- punyiwe apo kuyiwe kwindlu ebekulu- ngiselwele kuyo "oni-ngoni" bezidlo —isidlo esikulu kunene. Umfana ube gile wawisa ukhakala lwentwekutyeba yenkabi yenkomo—Siyitye yasitya inya-

ina ngobuninzi bayo nezinye izimandi zase Mlungukazi. Ubengomnye wemitshato ezolileyo engamana ingati yonke ibenjato — Sibangwenelela "impilo ne- ntlalo entle" o Mr. no Mrs. Ndlebe.— Ngumbhaleli.

MAIN (QITS) MISSION.—Kute ngalemini (10 March) tina apa kwamiswa itempile ngumfundisi u Rev. D. D. Young, yaha- mbiseka kakuhle ke, siyakolwa ukuba iyakuma.—Kwakona ke ngolwe 18 yadi- bana iramente yalapa e Main, ngokuza kupulapula intshumayelo yokugqibela yomfundisi wetu, kuba esishiya namhla esiya kubona izihlobo zake pesheya ko- lwandle. Inkonzo zentshumayelo zaha- mba ngoluhlobo: kwangena esama Nge- si kuqala inkonzo, eyamva yaba- ntsundu, kwalesesha kwi kulu linessitatu, nakwi Zenzo, sahluka samashumi amabini, isiqendwana se 17, intshumayelo eshushu kakulu ke iku Makorinte, awesibini, isahluko se 13, ezibe mandla nanzi: 5, 6, 7, 11, 12, 13, 14. Ndingasateti nge piyane, yona yayibetwa ngumfundisikazi wetu u Mrs. Young, ibetwa ngolintandayo lizwi lika Tixo ngokusisimanga. Yaba yimini ebalule- kileyo, eyabanga usizi kakulu. Namhlanje ke kuluzi akutandeki kuteta, ngati asisayi kupila; kodwa ke amazwi ana- mhlanje asituzenze kakulu, alemini ka March 20, 1888, ngalemini yaba yintlanga- niso yamaqaba, wateta shushu umfundisi, ebonisa ngentlanga ezingalikalaleliyo lizwi lika Tixo into eziba yiyo, wati eli lizwe lela Batwa, abalamkelanga eli Lizwi ngokugalamkeli kwabo abaseko. Amangqika awalamkelanga amanye akona; awaseko ama Gcaleka awalamkelanga, awaseko ngoku ke, Batembu vakau likuni, nilamkele, ukuze nibe luhlanga yamkelani lizwi lika Tixo: watsho ke umfundisi. Wati umfundisi abadala wabayala kwincwadi ye Zenzo Zabapositile, isahluko xxii. ivesi 17. Ndiiti yanga Inkosi ingamecinadeabuye ukuba iyamvumela Inkosi, singavuya sibuye simbone.—PATULENI KAKAZA.

EZE JAJI.

E KOMANI.

Ngolwesi-Bini, 23 March, 1888.

Kulomzi ele Nkosazana ibe ngu Mr. H. F. Blaine Kuqalwe

NGELOBUSELA.

Umadlonya ngokuba amashumi amabini egusha zika Andrew Develing, ififama. Ulivumile ityala waukwa iminyaka emitatu.

UKUBETA.

U Joni, wase Rodani e Glen Grey ngo- kubeta Umntwedwa ngenduku noku- mgwaza ngesikali. Bahve kwa ntonjane. Ubunqhina boka Sigangalala umntakwa- bo Mntwedwa bobokuba utike wamqu- bula pakati kobusuku ngapande kwesitatu. Imibuzo ye Jaji ivelise uteto yimbi. Umbanjwa ubize inqhina awayete maze lisanyanishwe yimantyi yase Lady Frere, kwafumaneka lingaziswanga, ngoko fi- ngeko, nemantyi leyo ingeko. I Jaji ite u Rulumeni seleke waziswa ngento enje- ngeyokungezi kwemantyi: xa bababa- ndezelayo abantu yimfanelo ukuba babe- ko abo basazekete bete mawulidwe lJaji amatyala. Umbanjwa ute umkonto umniniwo ngu Sigangalala, yingozi ehe besilwa yena enqanda ihlahla. Ufunyenwe engenatyala.

I Jaji yalate kwakona kumatyala anga- lungisilelwanga zimantyi zangapandle anjengawase Tarka, Glen Grey, nelinye lase Cathcart, yati ayisakuwateta namhla. Kugqitye kwelokuba kuananjiswe awase Queenstown.

UKUBELWENGU.

U Petros ngobudlwengu kwi Laukazi elingu Margaret Erasmus. Ubunqhina balentokazi bobokuba akazange wambona lomio ngapambi kwesi sigigaba, kanti oku kwenzeka wambiza ngegama. Unina unqhine mayelana nesikalokwintombi yake awaya wafumana kunjeke. Igqira linike ubunqhina. Ufunyenwe engenatyala.

UKUTWALA.

U Gani, ngokutwala u Constance Barrett intwazana eminyaka i 13. Intombana- zana ite icelwe ngumbanjwa ukuba ba- gcace, ayavuma, kodwa umnyanzele bahamba, bandleluka ngo 9 ngokuhlwa. Balala endle intsku ezintlanu, ubekuti makagoduke akawuma, bade bafunyanwa ngamakwenwe amabini antsendu am- godusa. Umbazana ukutanda umbanjwa eloxesha bebesendle. Uhambe nengubo zake kwane 17s. U James Barrett ute unguinye walentwazana akazanga wam- vumela umbanjwa ukuba emke nom- ntswana wama. Ufunyenwe entyala wanikwa iminyaka 3 ne kati 15.

UKUBELWENGU.

Umolos, ingqeshemba yendoda, ugoku- dlwengula u Nodopi, umfazi, ngase Tunxe. Ubunqhina bobokuba u Nodopi nelinye ngubakazi babesela enkanti, wase etunye we- mntshato yake ukuba aze kuyitengela. Incolisele intyewu aya- honywa bani. Kude kwahlwa belapo besela. Ukumbule eloxa Unodopi ukuba akako yindoda yake, wonda ngendlela. Umbanjwa ulandele, nakuba belite ingubakazi asiyiyo andlela eya kwelake ikaya leyo. Kute kungekude lentokazi iya ngemva yeye ngesikalok, kanti kukuba ibe ise iquka ukutanda kwayo inqeberu. Ufunyenwe entyala wanikwa iminyaka 7 ne kati 36.

UKUGQOBHOZA NOKUBA.

U Jonas, ngokugqobhoza inkanti ka Mr. Pusey, nokuba ibhotile ye sherry, naye brandy, ihempe ezintatu, umnqwazi, ibhulukwe, nbehatyi. Umelwe ngu Mr Sampson. Oku kuhle ebusuku e Tunxe ngo September, 1887. U Mrs. Pusey iwaswe yingxolo, kanti yeyokwapulwa kwezi tshiso, efikile ufumene kuko into ezimkileyo, kungeko mntu; uvale kwakona wabuya wavuswa, wabona Ju telegraph, i groom, esukela abafu ababini. Obe groom ubuqhina bobokuba abafu ayibazi, ibasukele bayishiya, seliranela intonga ukuba rezabo. Abu- bangako bunqhina bumdbanisa nesi senzo u Jonas, wakululwa.

UBUSELA.

U Piet Hart, no Charles Irving, no Barend Free, no Coos Meyer, no Jaafta Ore, Amalawu angama sara, ngobusela begusha ezine zika Edward Field. U Mr. Sampson utandazele u Charles Irving ate uwe kwesi sono ngokusuka alandele umzekelo okohlakeleyo waba balingane bake. U Piet Hart unikwe inyanga 18,

u Charles Irving 9, u Barend Free intwa- na eminyaka ilishumi iya kubetwa ngo swazi imivumbo 10 iyekwe. Litetiwe elababini yasuka yayimbotyane ukutyona lana, ubunqhina obuyintloko bobokuba ngu Jaafta ote makuyiwe kubuwa. U Coos ufunyenwe engena tyala ngobu nqhina buka Hart obesele gwyetiwe, u Jaafta wanikwa inyanga 18.

UBUSELA.

Umrauzeli, ngokuba igusha ezi 46 zika Qwati. Ulivumile ityala, kodwa wati seledile ngu Qwati igusha ezi 26. Umi- kwe iminyaka 3.

UKUGQOBHOZA INDLU.

U Tom Titus, ngokugqobhoza inkanti J. Kelly, e Lady Frere, ulivumile wanikwa 21 inyanga kwakufu- wa ukuba yintaka indala yetolongo.

Ngolwesi-Tatu, 21 March.

Ngapambi kokuba uqale umsebenzi i Jaji iroxise amanaku ebizweni ngama- tyala ase Lady Frere, kuba inewadi ezi- ngawo zibuye zavala.

UKUBETA.

U Jim Tintela, kucelwe ngumtshutshi- si matyala ukuba eli lilindiselwe i Jaji elandelayo. Ubeselonyanga ntandata entolongweni. Kuko ingxakelo ekhula- nganiseni kobunqhina. Ukululwe kwatiwa maza abuye afike nge jaji ela- ndelayo, engafikanga uyakudliwa £25.

UBUBHADA.

U Solani no *Gcagcelo* ngokubeta noku- panga. Ele Nkosazana lite mabakululwe amanghina akako akude ase Maxhoseni, kwaye kungeko temba lokuba oda afike- lele. Bakululwe nelokuti bangabuye bafuneka efunyenwe amanghina.

UBUDLEWENGU.

U Jim Mlunga, umfo apa ombi, ngobu- dlwengu kwintwazana eminyaka esix- nxe. Kwamkelwe ubunqhina bonina nobomntwana ozicengeleze kakuhle inyaniso. Ufunyenwe enetyala. Ite ukumgweba—Eli lityala elibi kunene ukuyivelela umntwana obutataka. Lamatyala afuna ukuqela. Lonto mayipele, ukuba izigwebwe ezincinane azincide luto, ezikulu make zilingwe. Inamandla ijaji etyaleni loluhlobo, ukumxhoma umntu, akukafikwa kwelonqanam kodwa njengo- kuba umbanjwa ese mncinane akasaku- zenza ninzi ikati. Isigwebwe zikati ezi 30, neminyaka 8.

UBUSELA.

U Charlie no *Tiwani* no *Dayimani* ba- ngene kwi ofisi yamapolisa beba e cashbox inemali. U Thos. Halifax ute wayi- tshixa i ofisi wasifihla entsimini isitshixo, ute buya wafika sesiselucangweni, kanti ngomnye wabo ovulileyo. Uqonde nge- mini elandelayo ukuba kuko into emki- leyo, i box yayine £11 nezitampu. Intlobo zemali zifunyenwe kula madoda. Bafu- nyenwe benetyala. U Tiwani ngokwa- mkela impahla ebixweyo esazi, ababini abanye ngobusela, u Charlie unike iminyaka 2 nenyanga 6; u Dayimani inyanga 18; u Tiwani unyaka.

UBUSELA BEGUSHA.

U. Christoffel Enslin, i Bhulu elifanele- kileyo lase Skapp, ngobusela beqela le- gusha zabamelwane bake e Zwaart Kei. Umelwengu Mr. Lardner-Burke. Uba- nqhina bobokuba ubemama ukuzipaula ngolwake de zaku 410. Ufunyenwe enetyala, kodwa i Juri zamcelela inceba. I Jaji ite kungobuhlungu emgwebayo, enje ukufaneleka. Akuko nto imnyanze- le ukuba ebe kuba ubengalambile. Im- nike inyanga 18.

Amanyema amatyala ibe ngawokubamba- na kwabantu elika Webb & Jonas vs. Jonas no Mdingi ngefama kwugyeliwe ondingangele. Isibheni sika Bonani kwisigwebwe semantyi etyaleni no Maku- balo. Sapenulwa isigwebwe semantyi eya- yigwebwe u Makubalo. Niesicelo sika A. W. H. Peacocke sokuba kwalelwe u Edward Johnston angaciti imali etile de kulhulwe ityala lake le £25. Igqibe ngolwesi- Tatu.

EKUXHASWA KWE MFUNDO.

Ngomhla we 18 Feb., yabakwaTshwili, Engcongcolora intlanganis. Isihlalo satatyatwa ngu Rev. P. Masiza wase St. Mark's, (Esidutyini). Umongameli eku- yivuleni kwake intlanganis walata kwa indawo awayeyibeke pambi kwamakosi akowabo kwintlanganis engapambili. Wati zinkosi zohlanga lwentakalo ka- nene njengokuba u Rulumente ezakusi- finweza nje isandla sake soncedo malun- ngananezikolo zetu ezi, kuza kutiwanina, ziza kuyekwa zifena, lonto yoba kukufa kohlanga nje? U Mr. B. Maigas ute: Lento seyike ya- kankanywana, nokuba iseza?—U Monga- meli ute: Seyikankanywe, kanjalo yoda yenzeke sezininzi kangaka ne tishala ezimivuzo yapukileyo.

U Mr. Ngcongolo ute: Lento siyihla- nganiselweyo inkulu kakulu, kodwa owam umngweni singa ngesingapezulu kwelinani sililo endlwin' apa, kuba ke wena mfundisi ubuza into enye uti, ziza- kumana izikolo ezi, akutata eyake u Rulumente. Kuyabonakala ngokumhlophe ukuba savela eLutukela nje safika kulo- mhlaba ka Rulumente waza wasinika umhlaba sahla- sala. asinto singazeke sime, singatsabalala. U Mr. Geingca ute: Ndiyabulela mfo ka Masiza: ndibulela ilizwi elinye lohla- nga, kuba wena uyindoda epambili kuti, kungengakuba uyinkosi kupela, ngetuba lokutundiswa kwako eluhlangeni. Nge- zwi elinye, umzi lo asinto ungake ume nakanye.—U Mr. Mlokoti ute: Ndisekela izwi lika Mr. Ngcongolo, ate umzi awuko. Ke umfundisi lo namhla entetweni yake uti, wena wakowetu seluhleli ukoliwe, nawe ungake qondi, wavela apa nje selukoliwe. Ke siza kumvelela sizakuti- nina ngobawo wetu u Rulumente. Aka- tsho umfundisi ukuti, ndiyitunyise lento, uti, ndibetwa lusizi, ngohlanga lwakowetu.—U Mr. Nloto ute: Mna lento indala kum ndiyiteta ukuti siyaku- ba zinto zentsini kwintlanganis zase mzini, mna nditi nenteto le sevisenza into ezikade, into inye efunekayo, maku- kangelwe iqhinga layo indawo le.—U Mr. Nomnganga ute: Lento inkulu kakulu kuba umfundisi yena uzise uluvo lwake ukuba silukangele ngokwetu, akatsho ukuti nditunyise, uti niyikangela njani- na lendawo.—U Mr. Nomgca ute: Lento itetwayo ibubom betu ayincinane. Lento iyinimba uhlobo lwayo. Umntu one- ngqondo angati ukuyikangela kakuhle afike injalo. Nam nditi masekufunwa

iqhinga lento le kube kupela.—U Mr. Ngcongolo ute: Umzi awuko, lento inkulu, mayike ime intlanganis.—U Mr. Tshangana ute: Ndiyabulela mfundisi kakulu ukuba uti xa unento oyikalayo usazise kwangexesha. Kodwa ke ndino- mbuzo mncinane. Niqonde ntonina ukuba uza kuyitata eyake imali? U Mr. Chairman ute: Sendiyakuti ndi- bekele entloko ukukuxelela kwezinkulu indawo kanjalo: Umtata ne Sidubi zivile ngokutatwa kwemali ngu Rulumente. Niti nakubuzi ati kutenina?—U Mr. Chairman uyakufundisa intlanga ezinge- kazi nto, kuba nina selenikulisile wano- ndla.

U Mr. B. Malgas ute: Elilizwi litetwa ngumfundisi mna lindiilabile kuba lo- mzi wakowetu kade uhamba ungazi apo usingela koma, wada wafika Emulu- ngwini apo wadibana namadoda amakulu asemlungwini abafundisi wayipulapula inteto yawo.

U Mr. Satula ute: Lento iyinyaniso, kodwa umzi awuko, kuba into le inkulu.—U Mr. Maliwa Nliti ute: Uhlobo lwam ndingumtu otabubaza kakulu ukuye- nza into ukuba andiyazi, kodwa namhla ke ndide ndeza kule ntlanganis. Lendawo mna ndayiva kwakudala ngo mfundisi otile owati —fundisani aba- ntwana benu, lemali iya kuhlala ihlale itatytawe. Imbangi yokuba nditanda- buze intlanganis le ukuba andiyazi, ndisuke ndicapukele inqubo yawo.—U Mr. Ngozi ute: Lento inkulu, umfundisi uti nantso into isiza emva kwenu vukani, kusolokokuba ke tina singabantu aba- ngena ndlela.—U Umcini-sihlalo ute: Kuko ilizwi eliti mandiyivelise into endiyicingayo ngayo lento. Ndinoloyiko ke ngati mna iya kubeta ingabi sayi katalela kanye intlanganis le kuba umnzi lwabantu alukatali nazizikula.—U Mr. Geingca ute: Kungokuba singe bantu bagcina zinto. Besinomhlobo wetu apa u Nofeliti obehlala esixelela ngalento esiti—lemali iza kutatwa ngu Rulumente kuba e Palamente kukolise ngentshaba zetu Amabhulu.—Umcini- sihlalo ute: Ke kulengoxo ndiyibeke pambi kwenu zinkosi, ngokumalungana nolwam uluvo kuyo, ndingake ndipale indawana zibe mbalwa, esingapumelela ngazo. Kwindawo yokuqala u Monga- meli, u Captain Blyth, wati inkosi ngazinye mazibe nezikula emihlabeni yazo. Kwindawo yesibini wati indoda ganaye mayitumele umntwana esikuleni. Ngalomfo ke zingema izikula. Kufuneka ezo ndawo zisentyenzisiwe, zibhalwe kanjalo zitunyelwe ku Rulumente.

Udaba lwe Nkosi Kwakona.

Ite yakugqulelwa kolwa Mangesi ulwimi incwadi ka Mr. Brownlee, elone- ne latumela incwadi enendawo ezichaza- yo kwi *Cape Mercury*. Yileyo ncwadi le siyiqulela abalesi be Mvo namhla:—

NKOSI.—Kwi *Cape Mercury* yolwe 15 kubonakala inteto ecatsulwe kwi *Mvo*, kwanengqulelo yencwadi ebibhalelwe ndim ku Mhleli we *Sigidimi*. Seke nda- bhala ngokuzelayo nangokucacileyo nge- ndawo ozikankanya kwiteto eyenziwe nguwe nakweyenzinje ngu Mhleli we Mvo: aku funeki ukuba ndipinde ndi- wuhambe lowomhlaba. Inye into endi- bangelayo ukuba ndenze amanaku ngezinteto, kukwalata indawana eziyi- mposiso; nazo ngendingazisi- so, ukuba bekungekukuba ezindawo kutetwa ngazo zingati zixowwe kule Palamente izaku- hlanguka.

Kwinteto yake uti Umhleli we Mvo, "Udaba ayunyelweyo u Mr. Brownlee ukuba aluvakalise, egameni lika Rulu- meni, mayelana nokukululwa kwenkosi zabantsundu." Mayelana nalendawo ndingasuka nditi bendingavumyelwe ngu Rulumeni ukuba ndiluvakalise oludaba, kwaye kungeko nto encwadini yam anga- xhatisa ngayo u Mr. Jabavu ekulititeni elo.

Mayelana nokupela kwalenteto Umhleli uti, xa ateta ngencwadi etile endite yatunyelwa e Kapa ngu Mr. Pamla, lo- ncwadi iyinto yam no Mr. Pamla; eku- beni inyaniso iyile yokuba loncwadi ya- leswa ngu Mr. Pamla kuye Umhleli we Mvo oyitakazele kunene; kodwa ngoku uzenza umntu ongayaziyo."

Awokugqibela amachapaza ka Mr. Brownlee ngapatelele ekulungiseni indawana ezitile ekukitshelweu kwente- to yake kolwa Mangesi. Kolu lungiso indawo engamandla yeti akawatembisa- nga Amangika, encwadini yake kwi *Sigidimi*, uwenze kodwa ukuba atembe.

Ngokubhekiselele kulenteto ka Mr. Brownlee wenza lamazwi Umhleli we *Cape Mercury* [U Mr. Brownlee simncamile lipamba ! Incwadi ayibhalele kwi *Sigidimi* izele zinkozo zake nencwadi abezitumela Komkulu e Kapa naku Sir Gordon Sprigg, ngoku ungumntu ongenagunya lokuzite- ta izinto azitetyileyo ngenyini le nkosi ezisebunzimeni. Siyakubambela kwinteto yayipina incwadi? Mayelana ne- ndawo azalatayo ati zimposiso ekuguqu- lweni kwenteto yake, sibona tina ikuca- ndwa konwela.—Ed. C. M.]

ABALIMI NA BARWEBI.

Egonce.—Izolo uboya obuhlanjiweyo kd. Obungablanj wanga abubangako.

E MARKENI.

E QONCE (March 28.)

Ngenxa yezulu i Marike ayibanga yinto edla ngokuba yiyo.

Ihabile,—1/8 to 2/1 ngekulu Itapile—2/ to 3/4 ngenxhoma Umbona,—4/2 ngekulu Umgubo,— 6/6 ngekulu Inkuni,—15/ to 19/ ngefllara

E KOMANI (March 26.) Irasi,—4/6 ngenxhoma Umgubo—4/ to 6/ ngekulu Ihabile,—2/9 to 4/ ngekulu Itapile,—3/ to 5/ ngenxhoma Amazimba,—7/ ngenxhoma Umbona,—6/ to 6/3 ,, Isemile—2/ ,, Inkuni,—18/ to 36/ ngefllara

E BHATI (March 26.) Isemile,—3/ to 4/6 ngekulu Inkuni—15/ to 25/ ngefllara Ihabile—3/ to 5/ ngekulu Umgubo—4/ to 6/

Umbona—5/6 to 6/6 ,, Itapile—2/ to 10/ ,, Inqholowa—3/6 to 4/6 ,,

E DAYIMANI (March 24.) Irasi—10/ to 11/ ngenxhoma Isemile—5/ to 5/6 Amazimba—10/ to 14/ ,, Umbona—14/6 to 18/ ,, Ihabile—6/to 7/ ngekulu ,, ezinkozo,—13/6 to 14/ ngenxhoma Umgubo—8/ to 19 ,, Itapile—6/ to 20/ ,, Inqholowa,—12/6 to 13/6 ,, E RINI (March 26.) Irasi,—6/ to 6/3 ngenxhoma Isemile—2/3 Amazimba—6/3 to 10/3 ,, Umbona—8/ to 10/ ,, Umgubo—8/6 to 10/ ,, Itapile,—2/9 to 4/ ngekulu Inqholowa—7/6 ngenxhoma Inkuni—12/ to 25/ ngefllara

NATIVE OPINION

WEDNESDAY, MARCH 28, 1888.

The Fanners' Congress and the Natives' matter of course that, at the Farmers' and Bond Congresses, as in Parliament, the longest and apparently most interesting discussions should be over the Natives. The recent Congress of the Farmers at Bedford has proved no exception to this rule, for the debates of its session were on the Native system of land tenure and Native education. It is not without interest to examine the views of the farmers on these two very important subjects.

"Tribal tenure" has, in the crusade preached against Native Voters, come to mean any piece of Crown Land occupied by black men. These men may not possess a vestige of self-government, and may even be more accountable to the central Government, than denizens of towns who enjoy Municipal institutions,—so long as they are black they come under the designation tribal tenure which does not give a vote. With tribal tenure as such, the Farmers' Congresses dealt the other day. Mr. STEPHEN JOHNSON, M.L.k., led the way on the question, "That the "system of tribal tenure should be "abolished, and in place thereof "individual titles as opposed to "tribal titles be issued to Natives."

In our opinion this proposition affirms a truism. It is now years that our Government ceased to recognise the existence of Natives as tribes, and we think it was Mr. (now Sir JOHN) SPRIGG, who indignantly asked, in the course of a speech at Maclean twelve years ago, "Who is SANDILE but a black man "in the division of King William's "Town?" When this was spoken there was in existence what could correctly be described as the tribal system, and undoubtedly tribal tenure then prevailed. All along the policy kept steadily in view by the Government has been to ignore tribal distinctions among the people, and to treat them simply as the subjects of the Queen. Until the distinction was revived, and blindly applied to the blacks in connection with the disfranchisement of the Natives, everyone had learnt to regard tribes as things of the past. This fitted in very well with the common law of the land which knows nothing about tribal titles as opposed to individual titles. For our part we still hold that, no such thing as tribal tenure obtains in the Colony. That there are lands that have been, under solemn treaties and in other ways, reserved for Native occupation is indubitable; but that does not necessarily constitute tribal tenure as opposed to individual tenure. As a matter of fact, lands occupied by our people are, for all practical purposes, occupied individually, and there is nothing easier than to show that even where there are no individual titles registered in the Deeds Office, the individual holding of land among Natives prevails. All the Natives' lands are beaoned off, and are in some form registered in their names. There are thousands of properties throughout the country that have been held by Natives for scores of years in this manner. They have a right to cultivate their pieces in or out of season, and to impound trespassing stock belonging to their neighbours. In a

word there is nothing that a person holding a registered title from the Deeds Office may do on his land, that a native without such a title may not consuetudinarily do. This being the case, we apprehend there would be no difficulty if the Government were to step in among the natives' lands to morrow, register them in the names of occupiers, grant title deeds, if it be only for its own satisfaction. This would be no new experience with the natives, who have been forced before now to do things very repugnant to their customs such as the paying of taxes, the drinking of brandy and the carrying of passes. It will thus be seen that natives have never, until they were unsettled by Sir JOHN SPRIGG'S Disfranchisement Act, doubted that they held an inalienable title to their holdings. We therefore fail to say how the mere carrying out of Mr. JOHNSON'S resolution would prove to be the panacea that he and his brother farmers would have the country to believe. For example we' are assured by Mr. G. KING that "if natives had had individual titles they could have not only supplied their own wants but the wants of the other people as well." Mr. W. J. WARREN, M.L.A., "had always held that the only way to civilise the natives was to give them individual titles for their lands" Other speakers followed in the same strain. Lesseyton in the Queenstown division was cited by Mr. JOHNSON as a specimen of a native station where the people have built brick-houses and in many other ways shown signs of progress, all by the application of the principle that the speaker advocated. "They were," he observed, "different in every respect "from the dirty lazy barbarian "who went about in a red blanket "and lay about the huts doing "nothing." In this he was supported by Mr. KING who instanced KAMA'S people as otherwise good natives who might have progressed but for the absence of this one thing necessary,—the parchment. Government had gone into considerable expense in the direction of providing irrigation works for KAMA'S people. Still there is no response, because, says Mr. KING, "they had no individual rights to their lands." Evidently Mr. KING was in error, for Annshaw Station, the spot he is alluding to, was surveyed years ago. Then the farmers conveniently forgot that Lesseyton was not the only native station that had had individual titles granted to the occupiers. Scores of stations have had this boon, and we regret to say they have not progressed as rapidly as Lesseyton. They are certainly removed from Mr. JOHNSON'S ideal barbarian, and this result is due not so much to the possession of individual titles, good as they are in themselves, as to other agencies that we shall presently enumerate. The fallacies we have lightly touched upon pervade all the speeches that were made on this question, and Mr. JOHNSON experienced no difficulty in carrying his motion; but it was not before he, correct to his traditions, had let out a bagged cat. In his closing speech, Mr. JOHNSON, a large landed-proprietor that he is, remarked that at Lesseyton he purchased three titles." It is a matter well worth considering how to prevent natives' lands falling into the hands of such *fortuin zoekers* when titles are granted; for after they shall have been so purchased it will precipitate farmers and townspeople into a perilous crisis in which they will have to deal with the problem of hordes of untutored natives, divorced from the soil, and not knowing

whither to go.

On the whole it will be a source of much gratification to our poor people to learn that that they are the objects of the farmers' solicitude. But, as we have shown, our farmer friends will have to seek elsewhere for the causes of the prosperity of the Lesseyton and other Natives. They will have to ponder well the observation of BUSHNELL that the soul of all

improvement is the improvement of the soul. Tastes for better things must be sedulously cultivated among the Natives. And we see no way how this essential condition is to be brought about, except by Missionaries strongly supplemented by educational agencies. The support the approval, and the example of the farmers themselves would go a long way to hasten the consummation that they were so devoutly praying for at the Bedford Congress. What is Lesseyton, whose peans we are so happy to hear the farmers singing, but the result of these very agencies? It is but a Mission station where the influences for good have had a free play, and it is to be hoped that the Farmers' watchword in Native policy will, during the year be, "Remember Lesseyton." This watchword will, we do not doubt, open their eyes to the clear and patent fact that, what has been done at Lesseyton may be done elsewhere, and impress upon their minds FRANKLIN'S maxim, "Whatever man has done, man may do." But what do we find our friends doing in respect of the main conditions that assisted Lesseyton to its present unenviable position? Why, on the day following we find them giving hearty support, and finally carrying Mr. PAUL TIMM'S motion, than which anything more carefully calculated to snuff out Native education and render Mission work nugatory it would be difficult to conceive. The real object of Mr. TIMM'S motion is to have such a readjustment of the conditions of the Government Grant towards Native schools as will leave those in greatest need of Government aid entirely without it. He proposes "that Native mission schools be placed on the same footing in regard to Government Grants, as public undenominational schools." Mr. JOHNSON'S interpretation of this was, that money should be taken from Natives to educate the farmers' children, in other words it is proposed to rob PAUL to pay PETER. Against the earnest protests of Mr. G. KING, and Mr. W. J. WARREN, whom we cannot thank too much, the motion was carried. It is only fortunate that by virtue of its vagueness the resolution may do the Native Mission schools no harm. But it is not by taking a mean advantage of the Natives that farmers will add to the name and greatness of this Colony.

Editorial Notes.

The Annual Native Agricultural and Pastoral Show at Mr. Levey's Magistracy comes off on the 6th proximo. We hope it will be a successful one. It is inexplicable how it is that those who look forward to South Africa having a big future before it when natives begin to take their places as effective members of society, have so far failed to comprehend the importance of hastening that time by encouraging the spirit of emulation in agricultural and pastoral things among the natives, by means of purely Native Shows. At present the odds are too long against them when pitted with their white neighbours. The friends of the country should consider the importance of having native shows for every division, or better still have the divisions subdivided into sections so as not to discourage energy. In the beginning prizes might beheld out for things that the Natives produce, and gradually add on different products of such things as this country may bring forth. In time, this would tell upon the producing capabilities of the land. We make these suggestions a present to the Secretary of Agriculture.

THE Alice newspaper gives some account of the voting strength of the Victoria East division, after its "purification" of the native element. On the old list there were 1023, and there are 706 on the new. The list having been purged of 317 natives. From the same source we learn that the Europeans are in the proportion of 3 to 1 of the Natives, a state of things which should not last considering that the electoral division of Victoria East is essentially a Native district, there being, we believe, one European to twenty-five Natives in the two divisions—Pieddie and Victoria. But this does not matter much as Natives have never cared to meddle with questions affecting the representation of the district beyond turning the scale in contested elections in favour of the best men. If the majority of the electors are agreed, by all means let their wishes prevail. Meantime let the minority work itself up to be the majority next chance. It is open to question however, whether the Bond or nonBond section of the electorate be in the majority in Victoria East. The election alone will decide this.

IN scanning the operation of the Native Disfranchisement act the Port Elizabeth *Telegraph* makes these remarks: "We believe that the Registration Act will prove a heavy blow and great discouragement."

ment to the Bond party. Already the results cannot be said to be favourable to their interests. In King Williamstown, we are informed, the natives now domi- nate the constituency. They are enrolled to the number of 1,200 and on the other hand, a large number of Germans and other Europeans have neglected to take the proper steps to have themselves placed on the list. The results is that if Air, Tengo Jabavu were to come forward at the next vacancy he would probably be returned. This is a contingency which, of course, must be faced, and it is well that those who advocate native rights should see whither their principle, lead them. We do not think that many of those who support those rights would hesitate to accept the conclusion that natives will eventually return men of their own race to represent them. We hope that the step will not be taken prematurely, but that the native population will be content to be represented by Europeans whom they can trust. We feel sure that in the majority of instances such will be the case."

It is necessary to assure our contemporary that Natives would not without some strong reason send a man to Parliament merely on account of his colour. Hitherto they have not had reason to complain of misrepresentation on the part of European gentlemen at present in Parliament who have espoused the cause of justice and right-doing towards all sections of the community, irrespective of colour. While there are men of this stamp in the Colonial Parliament the question of colour representation may confidently be allowed to solve itself in the ordinary course. It is only a systematic and a determined course of injustice that, we fear, may precipitate this and other radical changes.

THE IMPRISONED CHIEFS.

Under the heading "Explanation and Correction," Mr. Brownlee has written a letter to the *Cape Mercury* which we transfer to our columns, as also the Foot- Note by our contemporary

SIR,—In the *Mercury* of the 15th appears a leading article taken over from the *Imvo*, also a translation of a letter addressed by me to the Editor of the *Isigidimi*. I have already written so fully and plainly on the issues raised by you in your sub-leader, and by the Editor of the *Imvo* in his leader, that it is quite unnecessary for me to go over that ground again. My only reason for now noticing the articles in question is to point out a few inaccuracies in them, and even this I would not do but that the matter referred to may possibly come under discussion in the approaching session of Parliament.

In the leader, the Editor of *Imvo* says, "The announcement which Mr. Brownlee has been authorised to make on behalf of the Government in regard to the sub- ject of the release of the Native Chiefs." On this point I would simply remark that I had not been authorised by Government to make any announcement, and there is nothing in my letter which would justify Mr. Jabavu's assertion.

Towards the end of the leader the Editor, in referring to a certain letter which I stated had been sent to Capetown by Mr. Pamla, says, the letter is a secret between Mr. Pamla and myself; whereas, the fact is, that the Editor of *Imvo* had the letter read to him by Mr. Pamla, and expressed his unqualified approval of it; nevertheless he tries to make it appear that he knows nothing of it.

The translation is, for the most part, a fair rendering of my letter, though it contains a number of strained, and some wrong translations. For instance, in the second sentence in the translation, I am represented as calling captive chiefs "the poor wretches," whereas I used the word "intsizana" —which means, the sad ones, or the unfortunates. Then again I am represented as saying I had *promised* the Gaikas the liberation of the prisoners. I promised nothing; what I said was I had caused them to hope—*tembisa*." Then at the end of the letter, my Kafir name, "Napakade" —"Never"—is translated "For Ever." I need only remark on this, that I never would have consented to be called "For Ever," neither could I have shocked my friends by permitting such a title to be applied to me. There are other points which might have been noticed, but the foregoing must suffice.

C. BROWNLEE.

[We confess that Mr. Brownlee is a puzzle! His letter to *Isigidimi* is full of conversations and correspondence with "the Great Place in Capetown," and Sir J. G. Sprigg, and now it appears Mr. Brownlee has no authority for the statements he had made respecting the partial release of the political prisoners. Which letter are we to believe, this one or the other? As regards the translation, the corrections show the fine hair splitting that Kafir scholars can indulge in.—ED. *a M.*]

TO THE EDITOR OF THE "IMVO."

SIR,—We cannot, we will not, we shall not, we dare not allow the leading article which appeared in your issue of the 14 inst., to be truly and fairly, in spirit and form, conveying the sincerest thanks of the native people for the release of the unfortunate young men from penal servitude. Nor can we justly allow that Mr. Brownlee advised their detention, when they were being liberated. Were you to thank another native man in the spirit of the article above mentioned, for a deed of benevolence, such as the release of these men is, he certainly would have withdrawn the gift from you.

In returning thanks for the release of these men, we must first of all consider the magnitude of their crime, the lenity of their punishment, and the still greater lenity in the mercy now extended to them; and with the hope of a complete restoration, we should be induced to be as unreserved and profuse in our expressions of gratitude, as the greatness of the act demands. Under a less considerate and humane government, the punishment of their crime would have been death; where then can we rest amaranit ase malikeni ngazo. Qondani apo any claim for the release of the prisoners, as akona— Market Square, (e Rini) Grahams- from the complaining tone of the article under

consideration one is led to infer that there was? e.g., "And now after a decade of common prison discipline under the Cape Government the fallen native chiefs are only *now about* to have their bands slackened." It would seem that a truly gratified heart would not ask *how little*, but rather, *how much may I* do to testify my fulness of heart at so much commiseration freely vouchsafed. The men had forfeited their liberty through their own fault; a wanton and less merciful government might have taken advantage of their guilt and had taken life; but in the reclaiming process of our prison discipline; and in its action which we are now considering it is giving an earnest of its intentions of one day giving the misguided men their full liberty. But it says I do not quite trust you I must try your faith to me before me, and after I am satisfied that you are convinced of my strength, and of the impotence of of your own skill, and that of your countrymen, I will let you go. Is there not abundant hope in all this, is there not much food and to spare for a people's most heartfelt gratitude? Without question there is. Brilliancy of Empire among the nations of the earth is not so much aimed at by politicians as its stability, and therefore the non-release of prisoners on the Queen's Jubilee argues nothing when placed side by side with its safety on a mere matter of decoration; and we most earnestly tender the calves of our lips as a sacrifice of thanksgiving mete and acceptable to the Giver of all good things, feeling assured that the great Almoner, the Government, will ever rest assured that we are the objects for which it was raised to minister in this name. Summing up the thanks of our worthy Editor in the name of the native people they are in our own expressive language, "Siyabulela kambe," (we thank you then but?). We disown this language in to-to, when meant to express the deeply felt gratitude for what is the merest work of sepeperogation to conciliate the sentiment of a loving and law abiding section of Her Majesty's subjects in this land. Presuming that our worthy Editor was sorely kindled in his anxiety to disprove the charge of sedition in his paper, we are afraid in striking the decisive blow he has deprived the hilt of its protective duty and exposed his elbow to the well directed stroke of the veteran Christian, exonerated his undesigned correspondents, and placed himself in that situation which might have jeopardised his reputation through neglect in correcting and disowning their faults as in participating in their misconceptions in the article under review. The marshalling of sentences in the article of the 14 inst., are so like that of the French army in the battle of Waterloo, that without compunction we exclaim, "No wonder the French were beat!" Ever the most grateful subjects of the Queen, AMANGQIKA.

KO TITSHALA.

KUFUNWA u Titshala we Sikolo sodidi Iwe Sitatu, kwa Maxongo, e Xalanga. Ofunayo maze abhalele (ngenqu ukuba kunokwenzeka) ku C. J. LEVEY, Cala.

Umanyano nge Mfundo (N. E. A.)

UYAKUNGENA ngentsasa yolwesi-Ne, 5 April ozayo e Lovedale. B. SAKUBA, March 21, 1888.

Transkeian Teachers' Association.

INTLANGANISO yolu Manyano iguqulwe ekubeni se Zazulwana, seyiya kuba se Cala ngo-Mgqibelo, 7th April, 1888, nexa le 10 kusasa. Onke amalungu makalugqale olo suku.

P. D. TSHACILA, Secretary All Saints, 3. 6. 1888.

ISAZISO SE BHUNGA—LOMZI.

NO. 9.

Imarike Yakusasa.

TTKUGUQULWA kwexesha le Marike. vJ Kuyaziswa ukuba ngosuku lwe 1st April, 1888 i Marike yakusasa voqala ngo 7 a.m. kade kuse ku 30th September, ngapa- ndle kwokuba kubuyekwagunlwa li Bhunga. W. DUNBAR, Town Clerk and Engineer.

Town Office, King Wm'a Town, 29 Feb., 1888.

KO TITSHALA

KAMASTONE kufunwa u Titshala wesikolo sentsapo; abe ngonomfazi, nolilungu le Remente yase Wesile. Umvanzo wakwa Rulumente £30, abantu barole nge-labo icala.

REV. R. W. LEWIS.

Kamastone, near Queenstown.

ISAZISO

U B B. KOTA wazisa wonke umzi ontsundu e Gqili, e Batenjini, e Hewu kuye kuma ngolwandle kwa Ngqika, ukuba uya kuvula i Kaya le Ndwendwe e Queens-town, ekuqaleni kuka May 1888. Izandla ke mzi wakowetu wakwa Hala, ningabi semva, izandla, izandla.—Owenu B B KOTA.

Kimberley, 15 March, 1888.

Isaziso kubo bonke Abahambi

OFUNA indawo ebusulu yokudla, neyokulala. makaye kwa JOHN G. KOSANI, Market Square, Grahamstown. Onenkuku zokutengisa makaqale kwakona, wofumana would have been death; where then can we rest amaranit ase malikeni ngazo. Qondani apo any claim for the release of the prisoners, as akona— Market Square, (e Rini) Grahams-

JOHN G. KOSANI.

Grahamstown, 15th December, 1887.

Heald Town Teachers' Association.

THE Annual Meeting will take place at the Institution on Easter Tuesday April 3rd. The proceedings will include Model lessons, essays and discussions on Educational subjects, and an evening concert. The Rev. E. J. Barrett will deliver an address to the teachers. Teachers wishing to read essays or join in the concert, please write at once to the Secretary, Mr. Light, loot.

Heald Town, 2nd March, 1888.

ISAZISO ESIKULU

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena nge Posi xa bebhalele kum batumela izi tampo nokuba yi mali ehamba ngepepa 1-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 buviswa namayeza.

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

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli yento zonke ezibutataka nezilukuni. Zitengiswa ngamaxabiso alula, ndisenzela amaxesha.

Imfele, izikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

ISAZISO

Nalo icam ! Nalo icam!

MR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqolowa. Umema umzi wonke. Ustila ngenyamekokazi enkulu. Alinam-fihlalkalo zanto lona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

Imisesane ye Golide yoku Tshata,

7/6 umnye.

Ingeji ze Golide,

7/6 inye,

KWA

J. HILMER, E Qonce.

J. G. NICHOLSON,

Iqgweta elise zinewadini zakomkulu nomteteleli wama Fandesis, E-NGQUSHWA.

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatalwe kwa ngoku. Yonke into ayi patisiweyo ifezwa ngokukaula.

Uli Gosa le Colonial Mutual Life Assurance Society.

B. G. LENNON & CO

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiciza yama Xosa. Bawubongoza umzi ukuke uqwa. lasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON

Umciza Wokohlolokho

Eka LENNON

Incindi Yamazinyo.

Oka LENNON

Umciza we Stepu (wesifo sentsana).

Oka LENNON

Umciza wamehlo.

Aka LENNON

Amafuta ezilonda.

Ezika LENNON

Inggatana zomtshesikane.

Oka LENNON

Umciza woxaxazo.

Oka LENNON

Umciza wepalo.

Oka LENNON

Umciza wengazi.

Oka LENNON

Umciza wecesina.

UMTENGISI

KWA BEET

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo leisisulu! Isisisulu! e Qonce ukangele emarkeni. Kufike into eninzi unoxesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingono-xesha zi tshpu.

ina bamagama angezantsi siyawazisa umzi okokuba

T sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleniyano J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umatu ezilahlulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala

INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, onganyula kuzo ZILULA NGA MANONI KUNOKO ZAK A ZANJALO. Ukuba ufuna ezona

Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako.

Ivenkile endala yento Zonke, ese Koneni

CHARLES J. STIRH,

Umtengisi we Mpahla eyi Ntsimbi ayi tengisa ingumqulu na nganye, Church Square, E RINI.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ababenamatyala kwa KEEVY mabeze kurafa kuye-

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A J. CROSS & CO.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH.

e Nvutawini nakwisitalato esipambi

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

UMPILISIWENZILWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Hashe, izilo 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, Jelimenf, si Bhulu nesi Xhosa.

Fmva kokuli sebenzisa ixesha elide sele- namva amaninzi umninilo. ulivaleza nge- ngainiseko eliveza ukuba livavi pilisa inko- liso yezifo zabautsundu base Afrika, kwa- nale Fiva (cesina) yase Daymani, kona kwesisisifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu. ku ezilishumi. Ibhottle nganye ihamba ne- newadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kayo yonke Ikoloni.

KWA G. WHITAKER, kwi-

venkile etengela nentwana ezincinane kuko, kutengelwa tsbipu kanye Umbona, nento ezinjalo, Umgubo, neswekile, njalo-njalo, njalo-njalo.

Amayeza ka Cook Abantsundn.

UMZI ontsundu ucelelwa ukuba ukange- lise lamayeza abalulekileyo. Elika

Iyeza Lesisu Nokuxazazo. 1/6 ibotile.

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

Aka Amafuta Ezilonda Nokwekwe 9d. ibotile.

Elika Iyeza Lepalo. 1/6 ibotile.

Ezika Ipils. 1/ ngebokisana.

Eka Incindi Yezinyo. 6d. ngebottle.

Oka Umciza Westepu Sabant- wana. 6d ngebottle.

Oka Umgutyana Wamehlo. 6d ngesiqunyana.

Oka Umciza we Cesine. 1/6

Niqondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

I-ALMANAK YE MVO, 1888

LIBHASO kubamkeli be *Mvo*; ongenguye- umamkeli we pepa eli, woyifumana akutumela izitampu zesheleni.

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