

# Imvo Zabantsundu

(NATIVE OPINION)

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KING WILLIAM'S TOWN, NGOLWESI-HLANU, APRIL 6, 1888.

[No. 177.

INGUBO

INGUBO

## DYER & DYER

BASAND'UKWAMKELA .AMA

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

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kakulile ngapambi kwokuba nitenge nokuba kupina.

### IKAYA LABANTSUNDU!

DURBAN STREET and MACLEAN SQUARE.

## U PAUL XINIWE

UBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo.  
Njengomnqweno wake wokukonza umzi uyazisa ukuba uvele isebe  
e Maclean Square, pambi ko Irvine. Ugcina ezona zixaso,  
nendawo zokulala zilugileyo. Kwane habile entle ne groom elungileyo.  
Eyona nto intsha uvule isebe elitsha, lokutengela, atengisele wonke  
umntu omgama into yonke. Wazana nezona zitora 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, " Posani amehloapa." Kwabo bateta isi Bhulu sithi  
" Kyk tier ZOO." Kwabo bateta ulwimi lwe Nkosazana, citi, " Look here,"

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifakile, " Iyali zetu " especially ezala Tshakazi, zihleli zodwa emhlabeni llokwe  
zokutshona esezitunge, nezinkwenziwa kwofanayo Amagqabi izigqubetelo, izihlangu (ezizitende zide), i  
printi, i kaliko, i linzi, eze hempe, njalo njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:  
Ingubo zamadoda zokutshata ezitunge kade, nezinkwenziwa kwofunayo.—Umsiki wetu upuma  
pesheya e Ngilane. Ibhatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi,  
izihlangu, njalo.njalo. Kulapo batengwa kona onzozana.

Yizani kunawenisa amehlo enu. Ningawalibali amagama etu :

Amadoda ati ngu " SIGINGQI" Abafazi bati ngu " SILINDI."

Umtetekiso, ngu " FOLOKOCO."

Incumba yakwa. Pascoe ezantsi kwetyal ke yama Skots i, apo wofika umbone kona u Mr. FOL KOCO  
ngokwake (saluf).

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ABAZELWAYO.

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kazi ka Mr. ROBERT MACEMBE, wase  
Bhayi ibeleke Unyana.

ROBT. MACEMBE.

ABATSHATILEYO.

DLEBE—MONA. E Komani ngomhla Li we 21  
March, 1888, kutshatiswe ngu Rev. Jonas Goduka, u  
JACOB NDLEBE no EMILY intombi yesitatu ka APRIL  
MONA, wa- kwa Bangindlala

AMAYEZA

ADUME KUNENE,

JESSE SHAW (U-Nogqala)

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yal zwa kakulu nguminiwo.  
ngenxa yoku ngqinelana kwawo nezo zifo enzelwa  
zona; ngenxa yoku kauleza uku nceda noku  
ngwenzakahsi umzimba; ngenxa yobu pantsi bexabiso  
lawo; ngenxa yokucoceka ekwe- nziweni kwawo; ngenxa  
yokungabi nasikwa setyefu; nangenxa yokuba enziwe  
ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure). Umciza  
ongazange ungakupilisi ukuluma kwe nyoka, nezinye  
imunu.

ELONA (Specific).

Elona yeza lesifo se Xaxazo lwe gazi nezinye izis  
ezikatazayo.

UM-AFRIKA (Africanum).

Umciza ongenzi xesha ukupilisa Izinyo. UMFUNO

\*YEZA (Herbal Tincture).

Elingoviswayo zingqngqambo zendlebe, neze bunzi,  
nokubela kwentloko yonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperient).  
Elinqinisekileyo ukunceda ukungayi Ngaseso,  
ukungatandi kudla, loesine nento ezinjalo.

UHLIKHILA (Embrocation).  
omti okupilisa tikugqatba komzimba.  
Ukuthi-Nqi kwa malungu ukuzakala, njalo, njalo.

UMDAMBISI (Soothe).  
Amafuta omi okupilisa ukutsha, ukutyabuka  
ezinye.

UMNCWANE WESIHLAHLA

(Confection of Rhubarb).  
Incindi yoku gela iziswana ezikatazayo zentsana  
nezabantwana.

UM ATINTELA (Antispasmodic).  
Umciza wokupilisa ukuqumelwanesitepu nezinye  
inkatazo.

UMOMELEZI WASE INDIYA

(Indian Tonic).  
Iyeza elilunge kunetie kwizifo zokuba butataka  
nokungatandi nto itiyiwayo.

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

IGUDISA (Emolientine).  
Into elunge kunene etanjiswayo ebenza bebube. hle  
bugude ubuso.

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

Izalatiso zendlela yoku wasebenzisa zishicilelwe  
ngokuzalisekileyo zatifa nca kwi bhilolana nezi- totilana  
ngazinye, eziti zakulandelwa ngokufeze- kileyo akaze  
angapilisi lamayeza. Ngekungabiko- kaya, nandlu,  
namhamb, ungenawo lumayeza esi- rweqo sokulumkela  
okungekchli.

Akandwa enziwa ngu JESSE SHAW, figqira elisebenza  
ngemciza, e Bhofofo, ntengiswa nguye nge bhokisi nange  
Bhotile nangamagosa ake kwi- nikoliso yedolopu zale  
Koloni yonke, e Natal, e Free State, e Transvaal, nase  
Indiya.

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

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E Moni—B. G. Lennon & Co.

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E Dikeni—R. Stocks.

E Komani—Mager & Marsh.

E Bhayi—B. G. Lennon A Co.

Engusha—W. A. Young, Esq.  
kuya lawo e Fort Beaufort kwa Nogqala.

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Ezamanenekazi i Fur Dolman- ettes.

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lid.

Ezangapantsi ezilukiweyo, zitshipu  
kakulu.

Izitofu zelokwe zobusika ezitsha.

Iflanelo ezenziwe ngoboya begusha. Zase  
Afrika.

Izikafu, netyali.

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

Zonke ezinye impahla zitshipu kanye  
kotenga ugemali.

W. O. CARTER & Co.

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KUFUN WA

### Inqwelo Zokutwala Amalahle

ZIWASE E-

## METELE NASE KOMANI.

18th January, 1888,

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Alikazanga libeko elinjengeli icam.



Inchwaba lika Samson.

Umbhaleli ongu N. P. usitumela lama chapaza anezifundo kwamawetu Kutsha nje ndike ndabona kwelinye lamapapa Amangesi inqaku elincinoma ukuti abafu- ndisi bake batatula itekisi ezingaqonda- kaliyo, ize imfundiso yabo hayi sekele kuzo. Ndiite ndakuyibona lonotendo ndakumbula itekisi eke ndeva umfundisi waso Tyume, u Rev. Elijah Makwane, eshumayela kuyo, nokuyihlakulela kwake. Ibe iyile, "Bandula behla abazalwana bake (u Samson) nayo yonke indlu yoyise, bamsusa benyuka naye bamchwaba pakati kwe Tsoreha no Shetantsi, enchwabeni lika Manoha uyise." Abagwebi, xvi: 31. Imfundiso yala mazwi uyiqale ngokuti, ukupakama komntu, nakuba kutandwa, kunezinto ezingemnandi. Enye yile siyifundo ngo Ahabi, yokuraulwa zizihlele zabantu ezitanda ukumombelela umntu omkulu nokuba uya entshabalalweni; abantu abahlali befuna ilizwi elinga- mkolisyayo umntu opambili, babetse izandla nokuba liya kumtshonisa esi hogweni. Enye indawo yeyokuba umntu omkulu yinto engapumliyo. Siva apa ukuba izihlobo zika Samson zati zakuba ukuba utile zasiputuma isidumbu zasi nchwaba enchwabeni lika Manoha uyise. Nakuba zamchwabayo zona zamfihla, tina kufuneka sibuye samnqika sainka- ngela, saluqonda uhlobo lwake. Kufuneka singamonwabisa, site ngokuyingqikweni ngento ayiyo. Saye siya kumana ukwenjenjalo futi. Ndiite ke mna yenye yezinto ezingemnandi le kanti noko ayina kuyekwa kumntu opambili nje ngo Samson. Injalo esapilile. Izenzo nenitendo zomntu opambili kuluncedo nakuye nakwabanwe ukuxoxa ngazo ngokungafihlisiyo; likuvakalisa mhlopo ukubonakala koku hamba kwake. Njengokuba ungati uyangena lomoya kuti bantsundu, utsho wati u Mr. Makwane, andotukile mna njengoko bangati banjalo abanye. Lidiokole kakulu elisiko lama Ngesi lokungazihlonipi izenzo zabantu abapete amagunya, nokuba ngawe lizwe, nokuba ngawe Lizwi. Abanye nditi mhlambi botuswa kukuba kuti abantu abasalanga- nisa ukutshela ngabantu abakulu batete befaaka amazwi okusa : bangati bayalibala ukuba amagezana yinto eyafumana elo- gama ngokuba pambili entweni, kanti lonto ukuba ilungile ayisokulahlwa kuba iyanga yanwenya ngawo. Kulungile ke ngoko ukuba umntu opambili site ngezenzo zake ngapandle kokoyika, ko- dwa site ngembeko nenilongo, ukutshela ukwalata kwetu kumncede, nati singazi- hlazisi. Make silimbe ke inchwaba lalo- mfo sikangele, siye into engaba itetwa yimpilo yake kuti. Noko andikuxela ebendingangawo xa ndisingisa kwizidenge ezinganzinto ngaye. Izwi ke loku- qala lelokuba lomfo unchwatywe apa ngumfo ompilo inamadlala, inamavumba amabi anamadla, abeta abanye abantu abafunda ngaye bangabi saqbanda nto yimbi. Kanti ukuba uyadlulisa kuwo uyakufumana izifundo eziluncedo, endi- nga namhlanje ndingakankanya zibe zitati nazine. 1. Esokuqala sesokuba ngumfo owanikelwa elutshabeni ngabantu awayezama ukunceda bona. Ukuzi- kulula enkatanzweni ababesiti mhlambi ingabazela bampoba bona bannikezela ukuba abulawe. Yinto ke lye yokuhla- la ilindelwe ngabantu abazinikele eku- necedeni abanye. Akuvumi ukusweleka amadoda afana nala emini zika zika Samson. 2. Akakulalanga ukubanceda abantu bakawo ngesizato sokuba bopile, bamngcatsha. Lomni bannika uiva bona, yilemini wati ukulusebenza uncedo wadala izimanga. 3. Ubengemfo ulinda ibubu ukuze awuqale nokube awu- nke umsebenzi wokunceda abantu. Yena nokuba uyedwa kulungile. Elix tina silibeke kumema, elixa siti ungani nonantsi usahlali na u Samson vena sele- wapitizelisa ama Filistiya. 4. Lomfo ukweli nchwaba, lomfo zingazingamfihla izihlobo zake asimfo ulinda ukude eze kungena ekaya ama Filistiya; uyapuma ekaya aye kuwadwaga kweza ndawo zo- konwaba kwawo. Akavani noklinda kude kutshela indlu yake. Andisakupika nazo zonke izifundo zempilo yalomfo. Tina namhla siraulwe ngama Filistiya anamadla, ubudenge, ubuhedeni, isono, amasiko aputuleyo, intlobo- ntlobo zenko- hlakalo. Uti u Paulos ukuxela ama Filistiya asirauleyo—" Ngokuba umzamo wetu asingowokuzamana negazi nanya- ma; kukuzamana nazo izilauli, nawo amagunya, nazo izipata- hlabati zobunya- ma balo elipakade, naso isimoya senko- hlakalo kwezase zulwini indawo." Eku- zameni kwetu ke masingalibali ukuba watinina lomfo ukweli nchwaba.—Nokuba ke Mhleli andisawaqubi kasuhle ama- zwi atetiweyo ndikolwa ukuba ndiwuko- lisile umongo walontshumaj eli yakelwe pezu kwe nchwaba. Ndikutumela ezi- note zam ngayo nangesizato samazwi endibone uwenze kwezi Mvo zokugqi- bela.

Amarilikwa na Mampondo.

Umbaleli obekekileyo ose Mamp- ndweni wenjenje uknkanyca ezozingo ezatunyelwa ngomnye umbhaleli ose Mount Frere:— Nditumene kwi Mvo ka 7th March indawo ebalhwe ngowase Mount Frere, ati uku- bhala kwake, kwakuko idabi lama Mpondo na Marilikwa, libangwa kukute- ngiswa kwamahashe li Bhulu, akankanye no Venn. Manditi akuko nto yaka yaba njalo ngalontengiso, ndiyayazi, kungeko nento eyaka vafun' ukuba njalo kulontengiso. Akuko xalanga ladla Mampondo matatu, na Rilikwa linye. Amampondo na Marilikwa no Venn ndihleli nawo; ndiyalandula, ucingo lufumane lwabho- nga ngalonto.

Umanyano nge Mfundo e Lovedale.

Ukuba ayibanga yeyona iyakutwala indwe ngokuyola le Ntlanganiso yo Manyano iqale e Lovedale izolo, kmhl'o- pe ukuba akusakuba ngenxa yokuswele- a komoya omhle wase Lovedale wokwa- mkelwa indwendwe. Kona kwelicala, lomzi wesikolo uyilonto kanye liyiyo igama lawo, yi Lovedale ngokwenene. Siyitshayelela ngala Lixha- petshu e Dikeni ukutlungelela intlanga- niso ye Native Educational Association ezi kungena namhla e Lovedale. Abapati Institution bayitakazelele ngomoya omhle ukuyamkela, nokuncedisa ukulu- gisela amalungu, Wabe nomzi wesikolo unamagong okunga indwendwe zawo zingonwaba. Yanga intlanganiso yo Manvano inganentsikelelo.

U Col. Griffith Esidutyini.

Bekuko intlanganiso ngo-Mgqibelo ngomhla wama 24 ka March lo we 1888, Esidutyini, kwindlu yesikolo, yaye iyeyo kupulupula inteto ka Colonel Griffith (n Faku), omnye wabafuna ukumela elase Batenjeni e Palamente. Intlanganiso iqale emva kwedinala malunga kwixa lesibini. Bekuko no Matanzima inkosi yama Hala, no Ngame umninawe wake, nonyana bake ababini, u Sabata no Shologu. Amapakati ibingo Qunqu, Ngxutu, Barnabas Toyi, Jonas Nombewu, Lufele Kula, Jack Mei, January Gxilishie, Filimo Dlakiya, Samuel Ncali, Koneni Ncosa, Jara Tika, Stuurman Matoti, Kalipa Ndoko, Luke Ntanta, nabanye abase kulwini.

U Faku wayihambisa inteto yake ngekumsha elingu William Daniel. Kucelwe u D. Dwanya ukuba abhale ihambiso yentlanganiso malunga nento abafuna ukuziteta abantsundu. Ite kwasu inkosi u Matanzima yati: Ndiya kubulela ngento oyititileyo kuyo lentlanganiso, ndikwazi ndise ngu- mntwana, ndivuywa ke ukuba ndibuye ndikubone, baninzi kule ntlanganiso abaqale ukububona ubuso bako. Siqelile kanjazo ukubona abantu bezingca ngokuti bazizi hlobo zetu, kodwa ize babuye babonakale ukuba ngabakohlisi abazi nyoka— zibonakale nento ababe ziteta singu Nongqause. Uya kulikumbula ixa lokuwela kwetu Indwe, kwatiwa ndiya kuzipata, saye kananjalo singayi kupatwa yimiteo yase Koloni—save siya kuba pantsi kwe Nkosazana. Ndacela ke ndihambe nemantyi yam u Mr. Warner. Kwenziwa oko. Siwela sizi nkosi ezine. Ilyileyo inkosi ite yanikwa isiziba somhlaba, ndayala lonto kwa oko. Kwatiwa ke oku kwenzelwa ukuba sime ngokuma, ukuze iti iyileyo naleyoyi inkosi izipendulele yodwa ngesayo isimilo kwa nezenzo. Ezinye kwezo nkosi zilwile no Rulumente, kwasala mna ngenano apa no Ndalarla. Ndamncedisa ke u Rulumente ngoku lomfazwe. Noko ke nde- njenjalo inxalenye yezwe lam latatyatya kum. Ndi ndakuyibuza lento inxeny yomhlaba yabuyiswa. Emva kwe mia- zwe kumiswe atanododa okuza kulungisa umhlaba—ayepetwe ngu Mr. Hemming. Ndifike ndati ku Mr. Hemming ndifuna i tayitile equka wonke umhlaba warn. Lento ayenziwanga, kodwa ndibona kuko abasikelweyo kuwo lomhlaba warn bannika itayitile ngapandle kokwazi. Ndifumana ngoku imiteo yase Koloni nesi dubaduba ezweni lam. Asizanga sibikelwe ngesi nguqulo. Sine Mantyi ezintsha ngoku eziza nama siko amatsha. Ilyileyo imantyi ihambisa ngo- lwayo uhlobo, iti ke mna lento indixake. Ndiyavumelana ngendawo yokuba utywala (brandy) mayingangeniwa kulo mhlaba, ndilutshaba lwotywala bom- lungu — andibutyi mna — nditya obo Mxhosa bodwa.

U Barnabas Toyi ute, Siyayibulela inteto yamakosi, u Faku no Mhle u Matanzima, siyuya ukuya indoda enkulu kangca ka ize kusinceda— sikolwa ke ukubona ukuba xa unyulweyo woyikutaza imfu- ndo yabantsundu.

U Jara Tika ute, oko sekutetwe ngu Matanzima ugqibe yonke into ebingate- twayo. Yinyaniso ukuba mntaka Mti- rara wawela nenkosana ezincinane—ngoku izwe lako inxeny itatwe ngapandle kwesizato. U Ngxutu ute, sibulela ukuba unqhine- la u Matanzima. U Matanzima usuke wati, ndatyelwa ukuwela Indwe ukuba ndoba pantsi kwe Nkosazana, ngoku ndipetwe ngowalapa u Rulumente. Ukuhla koku nako andi- kwazi. Ngoku ndihlala endlwini vain Luba andivunyelwa ukuba ndiwohlwaye amasela. Besifudula siwadla tina —na- mhla avuya ade agqakadule kuba efuma- nazihozhwayo ezilina. Ndinga unganvu- lwa. U Koneni ute, siyakwazi, oko wena no Mr. Warner benizimantyi, izinto beziluu- ngile, nabantu bonwabile, ezi mantyi sinazo azisincide luto. Ukuba ubambe isela lisiba into yaka, laza lakuhlalela kuya kutiwa gwa wena entangeni— inzi- ma lonto—kanjazo amasela ayavunyelwa ukuba afune abateteleli.

U Nkohla Falati ute : Imibuzo ebendi- funa ukuyiposa sewuyi pendule. Ndi- ngase ndisiti, yiyipina into enga nesizo kuti midaka—iko itayitile vobuzwe, nokuba yeze ziqu ?

U Col. Griffith ute: Ndicenga mna ukuba eyona nto ilungileyo kuni yeze buzwe, enje ngale yanikwa Amamfengu ese Luxweseni. U Nkohla Falati ute: Uluvo lwale ntlanganiso lolokuba u Faku ngumntu ofanelwe kunyulwa, kengoko siya mte- mbisa ukuba somzamelana ngemini yomnyadala. Oku ke kwasekelwa ngu Manli Yako.

DMFU U HERMANUS MAHONGA.

Ndokubulela kakulu ukuba undifakele olumbambazelo lundelayo, olungo mbiko ofike apa nge 15 ka March lo, ongokulishiya eli lizwe u Mr. Hermanns P. Mahonga, unyana omkulu ka Mr. Petros Mahonga. Lombiko siwamkele ngosizi olukulu, olute lwanuswa nga- kumbi lulwazi lokuba ib'iseyi nguye obe sele geine ezinkedama ezashiywa ngu Mr. P. Mahonga. Esi sicaka sika Tixo bese kumzuzu sigula. Kwiminyaka emine edluleyo besingazanga sacinga ukuba woba eseko kude kube zezimini, noko u Somandla akatandanga ukuba asindulisa esi sicaka sake singawufezanga umsebenzi waso ; ekute kulo lonke elixa lokugula kwake wangangelwa zintlungu ezininzi, ekute pakati kwezintlungu u Tixo walwandisa ngakumbi ufeze lwake entliziyweni yake. Ebenga yekanga ukuti emini, nase busuku ayikunge i Nkosi ukuba iyenze kapukupu indlela abeza kuyihamba. Umfo lo ka Tixo, ndikolwa ukuba bndinqhina abama- ziyoyi ukuba waye linqhina elitembekileyo lika Krestu, umzekelo wekolwa, negora lom Krestu. Kute ekusondeleni kwe xesha lokuba emke kweli lizwe, wati ekuvakaliseni umxhelo wake ngezinto zakwanapakade, wazonwabisa izihlobo zake ngalamazwi,— Ndiyabulela ukuba u Yehova ndamfuna ndisapilile, ekubo- nakala ukuba bendingenganganjalo bendingayi kuba naxesha pantsi kwezi ntlungu." Ute kwene intokazi eyayize kumbona,— Intlungu ziwu xhontele umzimba, O! hayi ukonwaba kompe- fumlo." Lite xa lisondelayo ixesha lake wati kwi nkosikazi yakwako,— "Uyayi vana inqwelo le ifikayo." Iti yona inga- zele nto, hayi, ati: "F. Bendiba uyayiva," alsho ati: "Noko inqwelo yona iko." Lakaululela ixesha lokuba aze kunduluka zimgqongile izihlobo zake, zapaula ukuba usele bakangele ngeliso elingelilo elase mhlabeni, wancumeza kanye nje ngomntu oza kutata ukupumla kwake kwimida yakwanapakade. Ute xa ase manzini omlainbo wanqwala, ngati uti Botani! nditi kuni botani ngonapakade kaloku mna ndingena kwilizwe— Apo aboni banqamkileyo ekukatanzweni, Nabadiniweyo base kupumleni. Apo intlungu nokufa zingangeniyo, Nesono singasalaulyo; Apo ihadi zihlokomayo kamnandi, Nabangewele baculayo ngentambula. Wangangwanya nge 16 March, babaninzi abahlobo baka ababeko engwabeni. Bamshiya kona ukuba apumle umzu- zwana.—J. Z. T. Lesseyton, 26 March.

IMVO NGE "MVO."

Yinto esiyiqelileyo le yokuti ubani, akungenwa ngumoya wobutshaba kulo- msebenzi siwupetyeyo, asuke enze undi- kupe kumapapa amadala Emvo, acole ilizwi elinye apa, elinye paya, enze ingxokozelo engokuba lonke ipewa alishicileli nto yimbi ngapandle kwamazwi olohlobo. Kuti ke ngokukumbulela ukungabini kwenteto enjalo kubantu abanokuqonda, singazidubi ngokuzipi- kisa inteto zolohlobo. Njengokuba ke sike sangenisu ukuqonda kotile okulolu- hlobo, namhla singenisu okwenekazi elimhlopo elise Mtata, esingasakulicakula ngegama noko. Libhalela kwi Editor liti elinenekazi:— "Ipepa lako litandwa kunene. Iileswa kakulu ngamadodana ase St. John's College, kwantombosi zase Augusta School ziyuyiswa kunene kulibona. Ndiile nise ngenyameko nam ngapambi kokuba ndilutumele kunyana wam nakubali- ngane bake ababini abase England, abanga bangahlala benento ebakumbi usixhosa. Ndiyavuya kunene ukubona ukuba ukulunklele ukuba into yonke engalungelwe kuleswa yintsapo inga- ngeni epepeni."

Ibala Labadlali.

ENXARUNI. Ngo-Mvulo we Easter apa Enxaruni bekuko umdlalo omkulu we Bhola pakati kwe Gaika C. C. yase East London ne Ndlambe C. C. yalapa, kungene i kuqala yenza 33 runs; yangena i Ndlambe yetiza 73 runs ; yapinda i Gaika yenza 17 runs, vaba idliwe ke i Gaika inga- banga sapinda ingeue i Ndlambe. Naso ke iskora: GAIKA C. C.—EAST LONDON.

Table with 2 columns: 1ST INNINGS, 2ND INNINGS. Rows include J Malgas, b Swaartboy; W Mgxitamto, b Mbaxa; E Landule, b do ...; R Zuma, c Swaartboy; D Ntsepe, c Treasurer; C Tuta, b Swaartboy; A Ngcozoza, b Mbaxa; E Ndwanya, not out; Ntyabontyi, b Mbaxa; N Lester, b Swaartboy; E Koyi, l.b.w., Extras.

Table with 2 columns: 1ST INNINGS, 2ND INNINGS. Rows include W. Mjokozeli, b Tuta ...; A. Swaaitboy, b Mgxitamto 2; T. Mbaxa, b Ngcozoza ... 15; A. Malgas, b Tuta ... 1; A. Tuti, b Mgxitamto ... 3; D. Rune, not out ... 0; T. Ngqaka, run out ... J; H. Treasurer, c Zuma ... 3; E. Matros, b Mgxitamto ... 3; C. Mcanyangwa, b Tuta ... 8; J. Tshaba, c Mgxitamto ... 6; Extras ... 14.

E KOMANI. [NGUMBHALELI WETU.] March 24, 1888. Kute kuba ikaba lase Alvani lisuke lipike nemiso libona ukuba lipuma li- tshona limane ukuti liyeza, yada yagqita yona imini ebimisilewe 15th March, babuye bayakuza nge 19th, wagqita nalowo umhla, bade ekupeleni batumela ucingo beqiniseka ukuba bofika nge 21st March,

okunene bafika. Ngamafutshane manditi into yokuqala sipaule kwabesafika uku- ngandileki, nokuswela kwabo imbeko, hi au ! Kusile ngolwesi-Nc 22nd March kwadlalwa, enze esezolo ama Alvani ukusa oku, akabanganako nokuzibamba pambi kwento engakanana yamanenekazi namanene. Kute wonke logama kudlalwayo kwako umntu osifundekele ngexi- longo ebonga into ka Lutu u James, omnye wezona " best bowlers " zalapa. Ngokoyikisela ipepa lako andisayikuba sacalucalula intlobo zokudlala kwama- khaba, umdlalo upetwe xa igala lipezu kwentaba—liqongqotwe nge " roxa " i Alvani, loyiswe nge 16 runs, lavakala liduma ikhaba le Pioneer. Ngokuhlwa abahambi benzelwe idinala, asuke ama- nene ase Alvani akayitwa kakuhle nale " dinala " suke yayimihede etafileluyi eta- fileluyi wati elowo akugqiba akalinda omnye kangangokuba u Mr. Nukuna i Captain yalapa akadibananga nabo uku- khe apose amazwi emva kwe dinala leyo. Ama Alvani emke ngolwesi-Hlanu, "O Andikatali." Siyatemba ukuba olinga ukuyoziva xa apindileyo ukuza apa, ayiyeke lenaquqapu ayenzayo. I Pioneer isavuyelelwe kuba yaba ngum- nyhadala, kulityelwe ukuba iyenye into ngoku—zisahlalele ukuzekhe zilile kule ntlambo pakati kwayo ne Champions ezo —koza kudlane intsimbi.

PIONEER C. C.

Table with 2 columns: 1ST INNINGS, 2ND INNINGS. Rows include Goduka, b Kalaka; Marutle, b Rabula; Mjuza, c Kali, b do; Stephen, c do, b Kalaka; Magoda, b do; M. Msengana, l.b.w, b do; J. Lutu, stpd Kali, b Rabula; S. Mhlabi, c Mtshakaci, b do ... 1; J. Mntuyedwa, b Kalaka ... 3; R. Nukuna (Capt.), b do ... 16; E. Africa, not out ... 2; Extras ... 6.

BRITISH C. C.

Table with 2 columns: 1ST INNINGS, 2ND INNINGS. Rows include J. Qata, b Msengana; S. Tutu, c Magoda, b Msengana ... 4; K. Mtshakaci, b do ... 0; M. Mtshakaci, c Mntuyedwa, b do 3; M. Rabula, b Lutu ... 5; C. Kali, b Msengana ... 0; J. Mpinda, b Lutu ... 0; M. Mtoboli, b Msengana ... 0; A. Kalaka (Capt.), b do ... 2; J. Corner, b Lutu ... 0; Rabula, not out ... 6; Extras ... 6.

"Imvo [Native Opinion]."

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FRIDAY, APRIL 6, 1888

That the country politically, fallen on evil days, every day seems to reveal. It was in the Dutch organ, the Zuid Afrikaan, so early as 1884, that the project to disfranchise the natives, as elements, in the way of the complete ascendancy of the Bond over the British in the

constituencies, was mooted. The results of the measure of last session are now found out to be far from commensurate with the efforts put forth to secure the passing of the Registration Act, nor have the advantages the Bond hoped to reap from it, been realised. This condition of things has naturally arrested the attention of the leaders of the Bond, who, nothing daunted, now propose that, particular districts where the natives have, by dint of hard work and at no small expense, managed to get themselves put on the register, should be singled out, and a fresh Registration insisted upon with the undisguised object of getting rid of the native voters by hook or by crook. A more monstrous suggestion has never been made. But the Zuid Afrikaan stands committed to it. We wonder if there be any pious people in the community who still believe that the Registration Act was brought in with the sole object of purging the lists of unqualified persons. Were such still in extant no doubt this shameless proposal will be of service to them as an eye- opener to enable them to see on what perverted lines those in authority are attempting to run the Government of the country.

Two divisions—Queenstown and Wodehouse—are mentioned as those that stand in need of another dose of the SPRIGG Purge. And we gather from the Cape Tinies, to which we are indebted for almost all our information respecting what is published in the Dutch Press, that rumours of partisanship for the Native cause are ascribed to one of the public servants concerned. Evidently this has reference to Mr. EGBERT GARCIA, before whose court the Natives achieved a signal victory. The country will now be curious and anxious to find out whether Mr. GARCIA for administering the law without fear, favour, or prejudice will fall a victim to Bond voracity. If, for his impartial and intrepid conduct on the Magisterial Bench he should be sacrificed, we feel sure he will prove the saviour of the land from gross corruption and threatened disaster. There are two ways in which Mr. GARCIA could be made to suffer. He could be removed from Queenstown and be appointed to the well-known Siberia of the Cape Magistrates, or be dismissed the service. Which form his punishment may take, remains to be seen ; but whichever shape it may take, we shall hail it with intense satisfaction, as the crushing demonstration of the tyranny of a Government that takes its marching orders from the ! Bond.

The Zuid Afrikaan would have been inclined to have the matters it complains of in respect of these two divisions, referred to a judicial investigation. It seems, however, to have satisfied itself that, "the case cannot be brought before the "Supreme Court as the Act makes no provision for an appeal from the decision of the Civil Commis- sioner." This is a nice question of law on which lawyers differ ; but we hope that everything will be done to discourage our Africander friends from dragging purely judicial questions before a popular assembly, because they happen, for the time being, to command an unreasoning majority in the House. We sympathise with the Cape Times that all that is desirable for Parliam- ent to do in this question, if it is satisfactorily shown that appeals from Civil Commissioners do not lie, is without unnecessary delay to provide for such appeals. In this matter of the Registration, it goes without saying, that the Natives have been more sinned against than sinning, as witness the ridiculous judgment of the Court at Alice. Questions, too, pregnant with serious issues for Native rights, and which would tax the highest capabilities of the Supreme Court, have, on most unsatisfactory grounds, been decided by Magistrates at Peddie, Herschel, and in the Territories. The Natives would only be too glad to obtain on these the authoritative ruling of the Superior Courts ; and

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 dominate the constituency. They are enrolled to the number of 1,200; and, on the other hand, a large number of Germans and other European have neglected to take the proper steps to have themselves placed the list. The result is that if Mr. 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 principles, 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 subject 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, 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 his 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. C. 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 any claim for the release of the prisoners, as 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 myfulness 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 instead our government found a remedy 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 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 to 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 sepererogation 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 undesigning 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 lwe Sitatu, kwa Maxongo, e Xalanga. Ofunayo maze abhalele (ngenqo ukuba kurokwenzeka) ku

C. J. LEVEY,  
Gala.

Umanyano nge Mfando (N. E. A.)

LUYAKUNGENA ngentsasa yolwesi-Ne, 5 April ozayo e Lovedale.

B. SAKUBA,  
Secretary.

March 21, 1888.

Transkeian Teachers' Association.

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

P. D. TSHACILA,  
Secretary.  
All Saints, 3, 6, 1888.  
"ISAZISO SE BHUNGA—LOMPI NO. 9.

Imarike Yakusasa.

TTKUGUQULWA kwexesha le Marike. U Kuyaziswa ukuba ngosuku lwe 1st April, 1888 i Marike yakusasa voqala ngo 7 a.m. kade kuse ku 30th September, ngapa. ndle kwokuba kubuye k waguqulwa li Bhunga.

W. DUNBAR, Town

Clerk and Engineer. Town Office, King Wm's Town, 29 Feb., 1888.

## KO TITSHALA.

EKAMASTONE kufunwa u Titshala wesikolo sentsapo; abe ngonmfazi, nolilungu le Remente vase Wesile. Umvuzo wakwa Rulumente £30, abantu barole nge. labo icala. REV. R. W. LEWIS. Kamastone, near Queenstown.

## ISAZISO.

U B. B. KOTA wazisa wonke umzi ontsu. ndu e Gqili, e Batenjini, e Hewn kuye kuma ngolwandle kwa Ngqika, ukuba uya kuvula i Kaya le Ndwendwe e Queenstown, 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 kwakoua, wofumana amanani ase malikeni ngazo. Qondani apo akona—Market Square, (e Rini) Grahamstown.

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. Lightfoot.

Heald Town, 2nd March, 1888.

## ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebbalele kum batumela isi tampo nokuba yi mali ehamba ngepepa l-positi (P.O.O.) Imali yawo yi 3/6 liliyane, nga paandle ko *Mpilisi Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buviswa namayeza.

JESSE SHAW,

Igeisa Lemiciza.

The Laboratory, Fort Beaufort.

## G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntundu okokuba zize kuposa iliso kule nkumba yake eyivenkile. Ungumtengeli wento 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!

UMR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinam-fihlakalo 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. HILKER, E Qonce.

Ingcibi ye Watsha nentsimbi zekuhomba.

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

Ulungisa amafa. Uguqula amagama e Tayitile. Uquka izi kweliti zi Bhatilwe kwa ngoku. Yonke into ayi patisiweyo ifezwa ngokukaula. Uli Qosa le Colonial Mutual Life Assurance Society.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo E MONTI.

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

Oka LENNON Umciza Wokholokholo  
Eka LENNON Incindi Yamazinyo.  
Oka LENNON Umciza we Stepu (wesifo sentsana).  
Oka LENNON Umciza wamehlo.  
Eka LENNON Amafuta ezilonda.  
Ezika LENNON Ingqatana zomtsheksiana.  
Oka LENNON Umciza woxaxazo.  
Oka LENNON Umciza wewepalo.  
Oka LENNON Umciza wengozu.  
Oka LENNON Umciza wecesina.  
UMTENGISI

P. H. POTTER, Toleni, Transkei.

## KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonoxosha bengubo zamadoda. Ibhulukwe ne Bhatyi exingonoxesha zi tshipu.

Tina bamagama angezantsi siyawazisa umzi okokuba sivule ivenkile Kulandlu ibiyivenkile yo mfi u (Ngomti) M. KEEVY & CO. yati ekugqibeleniyo J. BIRT & CO., noko tina ASINANTO NEZIKWELITI ezenziwa kubo NGAPAMBI KO NOVEMBER 1886, ASISOKUZE KE SIZIMEME EZO ZIKWELITI mntwini. Umntu ezi-hlulwa kuye ngu A. J. Cross.

ABANTSUNDU MABEZE KUTENGA NGEMALI BENGENATLONI zokuti bayakubizwa izikweliti ezidala

## INTWENINZI YEMPAHLA

Ezifuneka kwabantsundu, onganyula kuzo ZILULA NG MANANI KUNOKO ZAKA ZANJALO. Ukuba ufuna ezona Nchawa, Amabhayi, Ityali, Nengubo, njalo njalo zizizo.

Kauze Kuzibonela ngokwako.

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Ivenkile endala yento Zonke, ese Koneni.

## CHARLES J. STIRK,

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

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye-

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

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## Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH, e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

## ELIKA 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, izilo ezise Lufo- leni, Ukujaduka, Ukuti nqi kwe sisu. Izifo ezise Mbilini. Ubutataka, Intswela butongo, Ubutataka be Dgqondo, 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 sele- namva amaninzi uminilo, uliyaleza nge- ngquiseko eliyenza ukuba liyayi pilisa inko- liso yezifo zabantsundu base Afrika, kwa- nale Fiva (cestina) yase Dayimani, kona kwesisi sabant abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zi. sheleni zontatu, izele liyeza elinga tata intsu- ku ezilishumi. Ibhotele nganye ihamba ne- newadi ene nteto yesi Xhosa.

Lilungiselelwa uminilo kupela ngu

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

KWA G. WHITAKER, kwi-

venkile etengela nentwana ezincinane kuko, kutengelwa tshipu kanye Umbona, nento ezinjalo,

Ungubo, neswekile, njalo-njalo, njalo-njalo.

Amayeza ka Cook Abantsundu.

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