

IMVO ZABANTSUNDU

IPEPA LAMAXOSA LEVEKI
ZONKE.

(NATIVE OPINION)

LIHLAULELWA
3s. NGANYANGA NTATU

IXABISO 3d.]

KING WILLIAM'S TOWN, NGOLWESI-TATU, SEPTEMBER 9, 1885

[No. 45

AMALAHLE ASE NDWE...

ABANINI balamahle bagqibe nabapati bolotiwe ukuba bamane ukulayishela kwa Komani (Queenstown),

300 TONS ZAMALAHLE

Ngenyanga: ezingangemitwalo e 80.

Abafuna ifulara abasakuzidinga kwisituba semingxuma yamalahle ne Queenstown. Akusakubako kubambezeleka ekulayisheni amalahle nasekuwatuleni e Komani. Indlela yenqwelo intle yonke isagudiswa ngokunye. Inani yi nayipeni (9d.) ngekulu.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengeni ko

BOURSE NO MARSH,

kwe ofisi ngase mcancatweni.

e Nvutawuni nakwisitalato esipambi

Amaqanda Esikwenene!

Impahla Yamadoda Namakwenkwana Emaxabiso Ahlisiweyo Kanye!

C. FENNELI & CO.

Base nazo ingubo Zamadoda abanga zingatengwa zikwelele kupele. Ukuze oku kufezeke batengisa

Into eninzi yebaty zekodi ezilingana amadoda, amadodana

Zihleli zodwa ngobutshipu.

Kukwako Nezezitofu, Nempahla Yamadoda enjenge Hembe njalo, njalo.

Ofuna ingubo ezisisulu makangaqale atenge napina engayanga kubona o

G. FENNEL & GO., e Maclean Street, e Qonce.

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyomhlaba, Nomteto, Namafa,

e-Dikeni, nase Xesi (Kwa-Kama) nakwa Qoboqobo.

Lomsebenzi wauqala ngo 1878.

UYAZIWA. A KUFUNEKI KUZINCOMA

Amafa, Ingqeshiso, Iminqopiso nokwananwa kwezi qiniso zomhlaba—yonke lemicimbi yenziwa ngokukauleza.

Utetelela ematyaleni, aquke nemali engamatyala.

EDWARD KELLY,

Umteteleli kwinkundla yama tyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yoma- ntyi.

Umvuzo awubizayo mncinane.

I Ofisi: LADY FRERE.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, e-Town Hall, Kivisitora esinga pantsi ese- sitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

Uhlala aba nento eninzi yombona, na Masitba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amazabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelwa nguye azitumele kumacalana onke e-Koloni.

Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

I BRANDI

Elungileyo engapitikezwe nanto zinjengo manzi nezinya ezibululayo, itengwa ko

O. J. DOWELL & CO.,

W. F. S. BOOTY.

Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabanamatyala, waye kanaanjalo ebiza amanani afanelekileyo. I Ofisi ise Town Hall e-Komani.

Isaziso Kuhahambi

U-GEORGE WILLIAM A. RADASI wase Mpofu. Uyazisa kubo bonke abahambi ukuba kuko i POST CART esuka Empofu (Seymour) eya e Bofolo (Fort Beaufort), ibuye ngo Mgqibelo, yenjenjalo bonke Olwesiflanu ne Migqibelo.

Ixabiso lishumi linantlanu (15s.) lishelani ngomntu omnye. Kunokukwela isitatu sabantu kuyo.

J. RADASI.

Seymour, 6 August, 1885.

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

Imfundo Yentombi.

KUYAZISWA ukuba ISIKOLO SENTOMBI sase Mgwali, lo ongaponoshono kwe Nciba sivuliwe linenekaai elisongame-

ISICELO.

NDICELA kuni nonke bantu bakuti abalapo e Diamond nindipe amehlo ngomntu ogama lingu JAMES MNGQIBISA, Iowa waka wakankanywa kulo elipepa ngokuba upangwe £50. Ndingavuya

OFUNWAYO.

UMFANA omde, wemnka nemikosi ngeshesha lika Ngcayecibi. Samgqibela ese Ligwa, kwele Dayiman, Iminyaka mitatu eingaseva nto ngaye. Igama: ngu JOSI

ANDREW GONTSHI

Umteteleli ematyaleni, Aloveville, Kei River, THANSKEI.

Intlaulelo Tezaziso.

Isaziso esigeniswe kwimihlati (single column) engaminye 2/6, kwemibini ibandakanyiwe 5/ nge inch enye, ngamangeniso okuqala ngalandelayo 1/3 kumhlati omnye, 2/6 kwebandakanyweyo nge inch ixesha ngalinye.

Izaziso ezingeniselwa izituba zenyanga ngantatu neminyaka zenawazo amaxabiso.

BONISANI

Amahashe Alahlekileyo

KULAHLEKE e.Mgqwakwebe ngolwesi-Tatu (24th June) amahashe amatatu. Inkabi emfusa etshiswe igama elingu M Ubudala balo enyongeni. Ubudala balo bukwiwinyaka emihlanu. Uboya bude liyakuba nesilonda sokunzinyatela esihlahleni sangapambili.

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (September 8). Amaqanda, 9 1/2d to 11d ngedazini Irasi elublaza, 2/1 to 2/2 ngekulu lhabile, 3/10 to 4/6 ngekulu Itapile, 3/6 to 7/3 ngekulu Umbona, 11/5 to 13/ ngekulu Amazimba, 13/ ngekulu Irasi imbewu, 9/9 to 10/6 ngekulu Inkuni, 3/6 to 23/ ngefara

E-RINI (September 7). Irasi, 12/ ngenxowa Amaqanda, 1/ to 1/3 ngedazini lhabile, 3/ to 4/6 ngekulu Amazimba, 23/ to 24/6 ngenxowa Umgubo, 23/6 to 27/ ngenxowa Umbona, 12/3 to 13/ ngekulu Imbewu yehabile, 12/ to 13/ ngenxowa Itapile, 8/ to 10/ ngenxowa Inkuni, 13/ to 28/ ngefara

E-BOFOLO (September 5). Inkuni, 4/6 to 9/6 ngefara Itapile, 12/6 ngenxowa Ibotolo, 1/9 to 2/6 ngeponti Ikalika, 1/ to 2/6 ngenxowa

E-MONTI (September 8). Amaqanda, 1/1 to 1/3 ngedazini Ibotolo, 2/6 to 3/9 ngeponti Itapile, 8/6 to 10/ ngenxowa Umbona 11/ to 13/ ngekulu lhabile, 4/ to 4/6 ngekulu

Iveki.

KUFE esinye isitandatu yingqakaqa ku Qumbu ngayo leveki-gqitileyo.

Amagosa e "Mvo" mawazitumele inkozwana aselezibutile, azikauiezele angekazibuti kwangoku.

Ijaji itete amatyala e Colesberg ngomvulo (7 Sept.) ngolwesi-Hlanu iyakuteta e-Rekesdom non Mvulo we Cawa ezayo e-

U-GENERAL WARREN ukangelwe e Rini ngayo leveki. AHAMBE etyala ngoluhlobo amapolisa kwela Bahlambeli:—Mafikeng, 300; Taungs, 100; Vryburg, 100.

ILAWU abati ngu Everson life e Bayi ngolwesi-Bini olungapaya ngokusuka libeke-lane namanye ngokuti linokuyisela liyifnce ibotile yotywala.

KUKO enye indoda ebube yindlala ngaleveki ipelileyo, asikaqondi ukubayeyasipina. Ingene e Qonce apa ukuza kukwelite aka. vuma umlungu. Igodukile isuke yafa.

INDODA nganye ebise mfazweni yase Soudan kutiwa iyakunikwa ibaso le £3 kude kuye kwi £5.

ABABANJWA ababini, kwisine esabaleka ngase-Steshon sika loliwe ekayapa besiwa

UKUBUBA komfndisi wase Msintsilene e Batenjini a Rev. John Mavayine kuyabikwa.

ILIZWE elibanze e Mhlali litshiawe ngu mfazi we Kali e Natal ngeziveki zigqitileyo nbenxilile. Ute akubona ukubawufakile

INDAWO entsha ekumbiwa kayo yi Jonas Kopje.

KUZAKUMISWA ikomityi (Commission) IGOLIDE kutiwa ifunyenwe e-Boshof e Free State

UMYINDIYA udliwe yijaji Natal £10 yase iriva ana

U-Dr. BUDLER wase Somers East anyulelwe ukuba ligqira le Hospital yase Dayi. man. Umvuzo walondawo yi £750 ngo. nyaka kunye nezinye imfanelo.

SIVUYA nabahlobo betu o Rev. Daniel Maigas (wase Bayi) no Rev. Wm. Philip (wase Guba) ngokungeniswa kwabo kwiba-

IMVULA zibambe zisenza amabala amnandi kwimtnandla emininzi ngeveki epelileyo. Inconywa kwele Dayimani.

AMADODA amatatu antsundu afe Dayi-man ngeveki egqitileyo ngokusuka apate

IMVULA ezimnandi zine kweli lase Maxoseni nge Cawa.

IXABISO loboya lihle kunene pesheya; amagxebeka; befikile pambili bagaule, batenge into ezintsha, inkomo

IHOTELE ka Mr. J. Sternberg ese Cookhouse ngase-Somersetshe ngo-Mgqibelo onga. paya.

U-WILLIAM RYAN ufakwe entolongweni e-Kokstad akuba eye wazidiza kupatamandla ngendawo yokuba eminyaka isixenxe ambulalayo umfazi wake.

EMVA kosuku Iwa 29 Iwale nyanga kuya. kongezelelwa isheleni zombini

U-HON. F. SCHERMBRUCKER Umpatiswa Mhlabla yakwa Rulumeni ufike E-Qonce ngo Mgqibelo.

AMATYALA okubulala ayakutetwa yijaji kulozi ekupeleni kwalenyanga mahlanu.

NGOLWESI-TATU, SEPT. 9, 1885.

IMFUDUKA YABANTSUNDU. ;

KUKO udaba lokuba u Mr. DE WET, Umpatiswa Micimbi Yabantsundu, uzakufika msinya kweli lase Maxoseni ukuza kuhambisa isigqibo se Palamente esingokufuduswa komhlambi ose Xonxa nose Ngqushwa. Xa sipendulela ezetu iziqu elibakala lizakutatyatwa alisanelisi. Iyabonakala yona into yokuba lisekwe kwinteto ka Mr. ROSE-INNES, inene elingekabonisi moya wabutshaba kwabantsundu. Kanti tina sisati u Mr INNES wawulamlela umzi, kuba chabise ngokweqhalo lakowabo eliti ikekeza lesonka lisadlulisele kunokuba ungabisabi nanto kanye. Ilungu elili Bulu lase Komani lalisiti lona mabatshayele kanye abantsundu apo e Xonxa, ukuza ke angene u Mr. INNES nelokuba maba nganyanzelwa — mabafuduswe ukuba bayavuma bayekwe xa banga funiyo; lakwamnkela oko ke ibandla.

Ixuxuzela lisingenela xa siqwalesele kwinto yokuba azi siyakuhanjiswa ngalupina uhlobo esisigqibo sakomkulu. Yinto cyaziwa nguye wonke le yokuba utwele impahla nje namhla lomzi untundu kukuba ubandezelwe yindlala, kukuba usiti abangapaya kwe Nciba bayadla bona, uqauka nje wona apa. Ukucinga ngolohlobo kuninzi kwimpi engalaziyo ilizwe, kanti abalaziyo nabacingayo bayazi ukuba kuko nento yokuba ati ubani akufumana etshiswa yipani atsho ngomtsi oluhlaza kanti utsibela emlilweni! Kungalamatuba ete into eninzi yamawetu yamana ukukataza ngokufuna incwadi ukuba iwele. Kanti namhla

ukubalela yingqatsini kwelozwe lipesheya kwe Nciba kunakweli lingeneno lase Ngqushwa. Kwabe kuko nenye into engati ayisiwaso xa zixoxwayo ezizinto. Uninzi Iwabantu abafuna ukumunka kukuba lusiti eli selixinene. Ngoko ke kufuduke onyana nenxenyeyempahla, abadala basale nenye. Ngekunge ngaka ukufuduka ukuba bebesazi abantu ukuba abasakubasabina lungelo kwimihlabla abayishiya ngasemva. Kwingxoxo yalomcimbi kwinkundla ye Palamente wati ngokucacileyo u Mr. DE WET baze abantu bangalindeli mhlaba ubanzi ku Qumbu kunalowo bayakususwa kubo. Lenteto iyakubenza babe madolo anzima okunye. Ezinyaniso zisijongileyo zibanga ukuba siyaleze bukali ku Mr. DE WET ukuba aze abacotozise abantu xa ahlangeneyo nabo; kuba siyoyikela into yokuba kufuduswe kweli lizwe indimbaue zizele ngamabongo ento ezintle zelo ziyakulo, ukanti ezonto zonke zingati zingazaliseki mhlambi, yaye kunjalonje sekuzele kwelo lipambili inkomo ngenkomo ezalanayo. Zaye ezizihlwele zingasakuba nandawo zingabuyela kuyo, nokuba zirukile kwelo litsha kuba liingaba eli selingumnata zifam.

Yinto edla ngokuhla ukuba bati abantu abafudukayo balahlekwe yimpahla kunene, kuba bezakushiya amadlavu, imbiza ezindala, intlanti, zingenelwe zinyongo, ngombendeni, zimofu nositwayi. Bayakuxaswa ngubanina ke kwezimbandedelo? Befuduswa nje bagxotwa kwindawo ezinezixeko ezidla ngokuba namafa basiwa enkangala. Soyekela abevenkile ukuba babale ingeniselo kubo yokuba kundululwe amawaka atengayo ze umhlaba uzaliswe ngefam ezilikulu zabantu abangasaku kufeza ukuzilima. Ngati kwanele esikubalileyo ukubonisa ukuba asifumananga saxhalaba. Siyatemba ukuba u Mr. DE WET akasakugusha nto ebantwini ukuze babuye baviwe sebesiti bevalialwa. Sina kodwa

nyanzelwa ukuba bafuduke, bazyeyika, bakubona lowo enzwenjalo. Wati balumnkele kanjako ukuba banga-Unkosi u Sigid, kutenina ukuba penulwa ngamabuto — kutatyatweamasela a indawo yokuba bebaninzi abati-tetelelwe nga Magqweta, kanti isela elo makuhanjwe.

Sisati tina makabaqinisele emi-libanjwe nentlonze, liti igqweta noko hlabeni yabo u Rulumeni abatyetele ukubalilitete-bahlale ngokuzolileyo balumnkele ukubalele, isela lipume. Isela malinga bangangeniselwa bubi bani ingativunyelwa mhlambi lento ibuncipise ubusela. ukutetelelwa ligqweta—kwa no Nkosi u Feni utetelonto." Inteto yenkosi u

ISANGA.

NINZI luyakuvumelana nati xa sili lento sizakuteta ngayo sisanga. Kudla ngokuti yakwa hlukana i Palamente yonke imiteto emitsha emiselweyo ivakaliswe emapepeni ukuze wonke azifundele. Oku kufanelekile. Sinosizi ukubona ukuba nakuba imiteto emitsha ivakaliswe ngenteto ye Singesi neye Sibulu ukuze abezolwini bayive, akuko linga lenziweyo ukuyihlokomisa ngenteto yabantsundu ukuze nabaleyo nteto bazileseshele. Elix Amangesi na Mabulu anikiweyo ituba lokuzibonela izinto azi lindleleyo kuwo u Rulumeni abantsundu bayawanelishwa lokuhlalela ukubanjwa nokudliwa kuba bapule imiteto abebengayazi. Into eninzi yerafu ezirolelwa u Rulumeni ivela kwabamnyama, kanti noko u Rulumeni akabaniki abantsundu imfanenelo zabo mayelana nokuba baviswe ihambiso yakomkulu ngezaziso. Azi angayi ntonina Amangesi na Mabulu ete u Rulumeni wayeka ukuvakalisa izaziso ngento zakomkulu? Sisati uninzi lunga vuswa zi samani ne demand—into leyo engeze yagcakanyelwa ngabobantu. Kanti oko kokuhambisekayo pakati kwetu mhlambi untundu yonke imihla. Asinto ingatelwanqa bani ke le yokuba amawetu emkangele u Rulumeni njengomntu onocuku oseloko engxamele ukubabandezela.

Siti abalesi nomzi ontundu mabafumane imfanelo yabo. Asingxamele kuti Isixosa masibe yeyona nteto yabantu beli kuba itetwa luninzi. Siti kodwa "Masi nikwe" imfanelo, asifuni nto ngapaya, yakwanela."

Amanqaku.

UMHLAMBI wase Bofolo Mponu nowase uzakwaziswa ukuba unyule indoda ye-Palamente njengokuba u Mr. Laing apumiieyo.

Asazi ukuba umzi uyitina lendawo, kodwa ubufuneka udibene wonke ontundu, ayibenongamagwangqa kwanamagwangqa angenabutshaba

KUYAQUALA ukulunga njengokuba amapepa Amangesi eyitabetele pezulu ingxoxo ebinga.

yobusela, kuba woda u Rulumeni ave, amaninzi eli lizwe. Ipepa lendaba labantsundu (Imvo) laziguqulela kwinteto ye into eninzi yamacebo aselete enziwa. Sixosa inteto zamadoda ase Palamente, Amanye eaziwe siti kodwa njengokuba ngako lenza into yobulumnko. Zifike engaxoxwanga kuyapi siti mawabe xwa kwimizi yonke. Isiqamo soko awamnke-

Iwanga. Eli ngati lixesha lokuwisa ba Unkosi Umhlangaso ubhalele ku amacebo. Lencwadi ke yomnye ova ubunzima ne Mvo Zabantsundu uti kwincwadi oku Qumbu mayizitetele :—Emahlungulu, avakalise nolwaka uluvo: indawo ke eze ezifike ngexesha mayelana nokumelana kwele ni Mampondo. Ufika Umhlangaso Zabantsundu,—Kauncede undifakele labulele u-Rulumeni ngento ayenzileyo mazwana. Sibona into embi apa, yoku-

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Captain Veldtman yenjenje ukuteta Inkosi yo-Mgcala u Mapassa.—Ndikobliwe ukuba kute-nina ukuba u Rulumentati ati elumke kangaka, enamandhla amakulu, abe nokweyiswa ngamasele kanti ngoku nabantu abaq

SIYIFUMENE incwadana yenoti yamaculo ka Mr. John K. Bokwe ekutiwe yeya "Ma-culo ase Lovedale." Amaculo ayo awamata-tsha, ikwangelawo abemana ukushicilelwe kwi Sigidimi ngeminyaka eyadnlayo kusa. sela ku 1876. Ngati ibiyakuba nento ebizayo incwadana le ukuba ibita yamagangama esintaba azizayona

UMBHALELI uti:—Sive indaba ezimbi ezi-bange sadana kunene xa sixelelwa wokububa kwe Titshala yase Sihobotini, u Mr. Philip Kata, ofunyenwe elele pandle e-

LENTETO siyitabata kwelase Kapa i Cape Times, liti:—"Elo pepa liyowle kunene Imvo Zabantsundu lifeza oko kwenziwa ngamapepa Amayindiya. Eku boneni kwe Mvo Zabantsundu, u Dr. Stewart ne Lovedale bashiyiwe ngamaxesha. Into ajonge kuyo u Dr. Stewart kukuba amnike ontundu ingqesho yomzimba neyengqondo eti ya-kudibana no Bukristu imtwale ontundu amabakala ngamabakala. Imvo Zabantsundu zijonge kwinto ezingapaya zitanda indlela ekapukapu, kodwa siyoyikela ukuba ingqo. ndo yontsundu ayisaku kupapamela ukwa. mnkela imfundiso yofundisayo. Ezivela e Yindiya zibonisa ukuba azihlanga izinto ekwakusitwa ziyakuhla ngokusuka kubeko amapepa abantsundu ekute ke kwakubako oludushe Iwama Rushiya awa ngaku Mangesi onke ama Yindiya. Nangu kodwa umahluko: Ama Yindiya ngabantu abakuteleyo, kanti Amaxosa ngabantu abangamavila abaveca indaba kupela. Ke u Rulumeni ubonise umoya wonyamezelo olukulu ngaku Ma-mpondo. Sabalusizi mhlal u Rulumeni wa-layo ukurola uncedo Iwezikolo ezise Ma-mpondweni. Amampondo anelisiwe yilento —koku exaswa Zimvo Zabantsundu ate nqa ukuba yayike yarolelwa nina imali. Ngoku Imvo

KAMBE lenteto yeyotshaba. Sinosizi kunene kuba ukumelana kwetu ne Lovedale kungagondwa kakuhle lelipepa libekelileyo. Lisititisa ngento esingazanga zenziwa siti. Asikaluvakalisi olwetu uluvo mayelana na Mampondo. Lenteto ke selixela into ebeku-yakuba

ONKE amapepa ase Kapa anento ayibekisileyo ngelase Mampondweni evuswe yincwadi ka Nkosi Umhlangaso. Liti eliyi Evening Express :—"Ukubuyiswa umva koncedo Iwezikolo zase Mfundisweni, e. Rode, ne Buntingville kuvelise into ebinga.

lindelwe ngu Rulumeni nanga Mangesi ave, amaninzi eli lizwe. Ipepa lendaba labantsundu (Imvo) laziguqulela kwinteto ye into eninzi yamacebo aselete enziwa. Sixosa inteto zamadoda ase Palamente, Amanye eaziwe siti kodwa njengokuba ngako lenza into yobulumnko. Zifike engaxoxwanga kuyapi siti mawabe xwa kwimizi yonke. Isiqamo soko awamnke-

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Ezababaleli.

IGAMA ELIPOSISEKILEYO.

NKOSI YAM.—Mhleli obekileyo weli —pepa lenvo zetu. Ndiya kukunga, roti lombokazi ukuba undivele ngokundifala- kela lento kuma nene adumileyo, abeke- kileyo, **angcamango** zendelelo, ukuba andipicotele lenvo yam. Manene ziko intlanga ngentlanga ezibizwa ngamagama obuhlanga bazo kufaneleke, kubeko umdilili, kodwa kuti **kusakufikwa** kwe- ligama "Mfengu" lindiyobe: ewe sela- ndile **njengokungati** ligama letu lenvela kanti hai. Kutinena ukuba kutiwe Singamanfengu ? Ukususela njengoko soloko sabapantsi kuka Rulumeni; andi- boni mna ukuba kutiwe **singama** Nfengu akufanelekele eloxesha ledlula ebesilu- ngelwe lelogama kuba okunene sasi cita- **kele sikonza**; kodwa **kwezimini** alisifanele silusapo luka " Rulumeni." Sizalwa ngu Rulumeni emasibizwe ngegama Iwavelo yetu kutiwe singa Bambo kuti ukuba akutshivo kutiwe singa Mazulu, kuba singa sakanzi **ndincamiseni** ngomboniso wokulunga kwe ligama " Nfengu."

Manditshonele mna, NYATE ??? TOZABA RANZA MWELASE. Tynitra, August 24, 1885.

UKUBULAWA KWENCUKUTU.

Zuurveld, August 17, 1885. NKOSI.—Ndicofele undifakele lemigcana kwi Mvo. Kute, E-Zuurveld ngo 27 ka July, 1885, umfotele obekatazwa zincuku- tu, wanikwa iqinga elindoqo lokuzi tsha- balalisa; kwatiwa kuye makagalele umgquba owomileyo endlwini yake aze awufake umlilo, azeke emva koko yakuba indlu ishushu awutshaye, aze agalele iguslia izale indlu, uAuze ziti ekuveni kwazo bubushushu ziwelwe pezu kgu"weha **zitshone** ebuboyeni, ukuze ziti iguslia nxa zikutshwayo zipume zimfca nazo. Masenditi ke wenza kwa njengokuyalelwa kwake, isipelo salonto kukuba wagalela amashumi 70igusha wavala umntu waia- meka ukuze kungasindi nanyincukutu. Wati evuka kusasa umnini gusba kwane ndlu wayepanga kulandlu ukuya kuzi vulela nokukangela ngemivuyo into eyenzeke Awintshaba zake, wafika amashumi 60 egusha eselefile laye ishumi lisayenda ukuba life. Masendisiti ke, wapulukana negusha ezi 70. Andiwazi amanani encukutu. Ndiyatshonela ngeliti, ziqondeleni nina ngokwenu ukuba injanina eliqinga kwakatazwa zincukutu. Mandiyeke ndim,

WODELA-UKOLWA.

Uviwo lo Titshala.

Oluviwo luyakuqala ngo] wesi-Bini, 29 September, kwezindawo:—

INDAWO.	UMONGAMELI.
Bedford	Rev. R. J. Jarvis
Benson vale	Rev. G. E. Waterhouse
Blythwood	Rev. J. McLaren, M.A.
Butterworth	Rev. W. J. Hacker
Cape Town	Education Office
Carnarvon...	Rev. W. P. de Villiers
Clarkebury	Rev. W. Cliff
Durban, Peddie	Rev. E. Gedye
Graaff-Reinet	J. S. Pressly, Esq., M.A.
Graham's Town	A. Matthews, Esq., M.A.
Heald Town	Rev. W. Holford
Kimberley	Rev. Canon Gaul, M.A.
King Wm's Town	Rev. J. Gordon
Lovedale	A. Smith, Esq., M.A.
Mori ja	Rev. Dr. Casalis
Oudtshoorn	P. Carmichael, Esq., B.A.
Paarl	Rev. J. F. Curlewis
Panmure	J. Davidson, Esq., East London
Port Elizabeth	Rev. S. Brook
Riversdale...	Geo. W. Leith, Esq.
Seymour ...	F. Howe Ely, Esq., Deputy Inspector of Schools
Simons's Town	Rev. J. Eedes
Somerset East	Rev. Canon Woodrooffe, M.A.
Stellenbosch	Rev. W. M. K. Wells
Swellendam	J. Peddie, Esq.
Wellington	Rev. W. M. Cameron, M.A.
	r A. N. Rowan, Esq., Deputy Inspector of Schools
	Miss Ferguson

LANGHAM DALE, Superintendent-General of Education. Education Office, 2nd September, 1885.

Ubumfama Ngasebaleni.

Lencwadi ipendula inteto eyayibekiswe kwi Mvo sisigidimi sa-Mangesi sesemnari yase Dikeni yabonakala kwimiqolo yesi- ngesi kweleveki engapaya:— MNUMZETU, — Inteto aya oyitabate kwisigidimi sa-Mangesi se-Semnari yase Dikeni inendawo ezimandla kubahlobo bemfundo **yabantsundu**, nakwabantsu- ndu ngeziqu. Kusekohlani ukuba umbhali walenteto ungumntu obayelayo abantsundu, kodwa uhleli ngezimnyama mayelana **nokwazana** nomoya wabantu belizive, akanalo nolofifana abenalo oka Bokwe kwingxoxo apa engemfundo eke yatabata isituba esibanzi epepeni lako. Ndingabuyia ndiyivelele lenkalo ndiyi- kankanye ekupeleni; namhla **ndozaanelisa** ngoyokuqala.

Umbhali walenteto usebunyameni kangaka malungana nomoya wabantu belizive **ngangokuba** akolwe ukuba aku- konto njengocalucalu lwebala kwaba- mhlope. Ucela swena mhleli, ukuba utyule abantsundu ukuba akubo bantu benza isahluko pakati kwabantsundu na- bamhlope; ukuba abaqesha abasebenzi bampata ontundu owaziyo umsebenzi wake njengokuba bemenjenjalo omhlope owaziyo, nokuba abahlobo bamhlope babantsundu basuke babemhlo- amnya- ma ebaleni xa sukuba umsebenzi wen- ziwake kahle **nokuba** wenzwe ngomhlope nokuba ngomnyama sinina. Ndakwazi **zwindini**: olu ludaba olumandni kanga- ngokuba mna ndingalukolelwa. Lungaba lunabo ubunyano mayelana ne Lovedale, kodwa ndiqinisekile ukuba lububu- xoki mayelana nemo yezinto kweli lizwe. Akucacile kum nokuba **lunobunyano** na mayelana nomzi ongekude kuyapi nesikolo eso sase Dikeni. Umzi apa wase Dikeni kutiwa yi Alice, awukude njenge- Zambesi kwisemnari yase Lovedale, kodwa kusandu **kubonakala** inteto embi **kunene** Awipepa lase Alice. Kulenteto elipepa lite xa **licukuceza** u Mr. Innes Auba enyulwe ngabantsundu, **lavakalisa** umoya **wokuba** aliyifuni nalapo ilele **kona** ivoti yabantsundu. Mbangi yoAuvenya- nxa kwalo **iyabonakala**. Elipepa afiba- ngegamelho amnyama Aumsebenzi omhle owenziwe yimpi ontundu woAutumela omnye wamadodana abuhlungu **atemi- sayo ukuba ayekuba** ngongamelho abo e- Palamente; **kodwa** eyona nto **kukuba** iyayenyanya ivoti yabamnyama. Inene elinyulwe ngabantsundu **alinakubekwa** bala bani; itshatshale emsebenzini walo woAutetela abanamatyala pambi **kwejaji**; **likumadoda** apambili ngobucifco e- Pala- mente, lihlonelwa ngenxa yesidima salo ngamadoda acinga **ngokucinga** apo e- Palamente; ndawana **isikwasilima eku-** boneni **kwentshaba** zake **ukutaba** u- Mr. Innes **kusi-tiwa** ungxamelele **ukutaba** indawo yalomhlobo **ubekileyo** wemfa- nelo no **kulunga** — u- Saul Solomon. Ukwalata **ukudlulisela komsebenzi** wabantsundu **kowabamhlope kwesenzo** mkelele **sikelelise** u- Mr. Innes namadoda atunyelwe nga- Mbulu. Litinina elipepa lase **Dikeni** ngawo? **Kuko** linye na **kuomalungu ukufikaneleyo ukutukulula** umtya wembadada **zika** Mr. Innes? **Make** setabate u Mr. Rothman onyulwe nga

Mabulu ase Rafu, fan' uba **lingakolwa** nguye elipepa. **Inakona** i *Alice Times* **ukukankanya** u James Rose-Innes no Jacobus Nicholas Rothman ngaxesha nye, **kbona** seyipupa? Nentole, **kanti** **ngoko** iyayenyanya ivoti yabantsundu. Levoti itumele e- Palamente ilungu elile linye la- mbalwa alungileyo; amabulu atumele into ezingent; **kanti** endaweni **yokuba** elipepa libe yimfama mayelana nabase- benzi, **kodwa likangele isambuku** semsebenzi, **lisuka** lona **likangele kubasebenzi**, zezibenyanye **kuba** bemnyama.

Nganina Arodwa **ukuba** ndiyohlwaye i *Alice Times*? Yenza into eyenziwa nguye **wonke**, inteto zelipepa le semnari yase **Dikeni zingamkelwa** ngabantu abazalelwa elwandle abangazanga baluti **bakata** emhlabeni; **abamnyama** abasaAu- hlutiswa zizo. Mna azindihlutisi, **azisa- kuhlutisa** nabani olaziyo eli lizwe. Intomi, **akuko** lucalulo **pakati** Awabamhlo- ne nabamnyama! Iii, into eninzi yaba- ntu **ayikakolwa** namamhla uAuba abantsundu banemfupfumo; itsho, inga- Auxelela njalo uAuba **uyinike** ituba. Abantu abapatiswe imicimbi yeramente ezintundu **kanye** nabazixasayo bateta ngoluhlobo. Ixego u- **Bennie** belisaAu **Amabulu** amtelonqa **kuba** eshumayela Awabantsundu, Auba wona **eqinisekile** uAuba i " **zwaart schepel**" (isidalwa esimnyama) **asinakuzi** sisindiswe. **Laka** mhla utile ibulu laroba ngomnyango xa **kkutshatiswa** abantsundu AwityaliAe ela- lirole imali nalo **ukuba yakiwe**. **Livakele** lisiti ngomxhele walo **wonke** " *kan die goed ook trouw ?* " (Hleliwenje nezizinto **zinokutshata** nazo na?) Enye ingwevu yaAa yafunga yanyanisa yati **ukuba** mhla- ndoza ndingene czulwini **zobazikona** nezanto zimnyama (swaart goed) ndoza senditabata umnqazwi warn ndipuma.

Ndisati mna umbhali welicebo lisingi- swe Auwe Mhleli ubhale ebudengeni, andimangaliswaAe uAuba angayiboni into **yokuba** icebo aAuniAa lona **ukuba ulise** Aumzi ontundu **alisakunkelwa** ndlebe bani, Auba wonAe esazi uAuba aliyiyo inyaniso. Lomcebisi **undikumbuzo** into eke yatetwa yijaji enAulu Autsha nje ngemantyi ezigwebwe zilungileyo **kodwa** iziseAo zazo zibi **kangangokuba** amagwetwa amane **ukubena** ze nejaji ziAohlwe yinto eziyenzayo ngazo. **Ukucaswa** Awe- gwetwa elintsundu e- Komani Awabangwa libala. **Ndiqinisekile** AanjaAo uAuba umntu ontundu osand' **ukudutyulwa** e- Alvani **ukuba** ube bala limbi nge- engadutyulwanga, uAuba ubemhlope ityala **belyakumela** ijaji.

Ndingu, X.

Wanted Immediately.

ACERTIFICATED TEACHER as Se^d cond Master in the Boys' School, S. Matthew's. Apply by letter or in person to the

Rev. A. W. BRERETON, Acting Principal.

WEDNESDAY, SEPT. 9, 1885.

A PRIZE PUZZLE.

REASONABLE men will agree with us in designating what we are about to comment on, as a prize puzzle. After the prorogation of Parliament it is customary for the Government to publish in Dutch and English, the new laws in the *Government Gazette* for the information of the public in general. This is as it ought to be. This time again, though the new laws have been published in English and Dutch, for the benefit of those who speak these languages, we notice, with regret, that the Ministry has not thought it worth its while to have the Acts, or their substance, which, in their operation, will touch the Natives, rendered into Kafir for the good of those who understand that language only. While, therefore, the more favoured sections will be in a position to know what further responsibilities have been imposed upon them, the Native section—as large, perhaps, as the other two sections—is again doomed to the hard and bitter lot of learning what is expected of it by the penalties such acts may prescribe. It is, moreover, a singular thing that, notwithstanding the fact that a by no means inconsiderable portion of the taxes of this country is paid by Natives, yet Government seems firmly determined not to allow the Natives to share in the expenditure on public advertising. We should just like to see what the position of the English and Dutch speaking sections would be if Government stopped inserting notices in the papers. That many would be reminded of their duties to the State by summonses and demands seems certain, and this the people would not stand. But this is exactly what the Government is doing daily to the Natives. Need we wonder that there are very many among the black people who look upon Government as a hard task-master? We claim nothing more than justice for Kafir readers and speakers. We do not mean to insist

upon the Native language as the taal that ought to be used, seeing that it is the language of the majority in this country. All we say is "Give us a fair field and no favour, "and we shall be satisfied."

Editorial Notes.

WE notice with satisfaction that the Colonial Press is giving prominence to the stock-stealing problem, for this may turn the attention of Government to certain very good suggestions that have from time to time been made. Some have been made by ourselves, and as they have fallen flat, if we are to judge by the indifference of the Press, we are driven to the conclusion that they had been made out of season. The present seems to be the proper time to make suggestions. Let the following translation of a letter from a Native sufferer at Qumbu give the facts so far as that class of people is concerned:—Mr. Editor *Native Opinion*, Sir,—Be good enough to put in these few words for me. We have a bad look-out here. Our stock is decreasing wonderfully from the thieving that is going on. The **Pondomises** amongst us are giving us no rest. They drive our stock to Pon- doland. I have already lost 31 horses, 27 cattle, and 80 sheep and goats. In these numbers I have given the most recent losses. As I write I have arrested an old thief, Maxaxa. He is giving me the names of other thieves, Cebibokwe and Mdluluzi. What is going on is our ruin. Let Government see to it. It seems to me that what Government ought to do is to "eat up" the thief (confiscate the thief's property), and from the confiscated stock to award the loser full damages. I repeat Government must protect us; we are being ruined. I am, & c., S.M.M.

A CORRESPONDENT in the Transkei gives us a *resume* of the speeches of Headmen- made at the Quarterly Meeting of Magistrates and Headmen, to consider the affairs connected with the Fingoland District Fund. It is gratifying to learn that the proposal to discuss the question of stock-thefts came from the Headmen themselves. Captain Veldman having introduced the subject, the Galeka Chief, Mapassa, made the following characterising observations: He said he was at a loss why Government, who is acknowledged on all hands to be wise and strong, is so completely beaten by thieves. It is a singular fact that people are passing sleepless nights in guarding thieves. What is the difficulty of Government in grappling with thieves? His own view is that when a thief is apprehended ought not to be sent to prison, where he eats and becomes fat, and returns to his concubines and to plying his old trade. Let one arm of the thief be cut off and both his ears likewise, so that he may be hated and despised by those who meet with him. Let also his teeth be filed. Another Headman, Sigidi, asked why Government allows Law Agents to defend thieves, for many thieves get free through legal technicalities. Thieves ought not to be allowed to retain lawyers. Chief Feni followed in the same' strain. The key-note of Mapassa's speech seems to us to be sarcastic; the remarks of the other Headmen are serious. To find the true remedy it will be necessary, while giving importance to the views of farmers, to enlist, on the other hand, the frank expression of native opinion. We said some time bae this could be done by means of a Commission; but then our voice was as of one crying in the wilderness,

WE cull the following from the *Cape Times*: That interesting journal *Native Opinion* is playing in its modest way a part similar to that played by a section of the native press in India. Lovedale and Dr. Stewart are altogether behind the age inaugurated by *Native Opinion*. Dr. Stewart's aim is to raise the natives by means of the education suited to their physical and intellectual development to a level at which the power of Christianity, working both directly and through the progressive influences of civilization, will bear them from strength to strength. *Native Opinion* aspires to a more sublime height, and prefers a less toilsome road; but it is to be feared that the native mind may lack the judgment necessary to enable it to profit by the instruction of the teacher. Recent accounts from India do not bear out the apprehensions excited by the earlier performances of the native journalists. On the contrary the Russian dispute evoked strong expressions of loyalty from every part of the Indian Empire. But the Indian peasantry are an industrious people, too much occupied in the cultivation of the soil to give heed to political theorists, while the Kafir is generally a lazy fellow, with plenty of time on his hands to plot mischief. Now, if there is one department of Native Administration more than another in which forbearance and good temper have been exhibited by the Colonial Government it is that of Pondoland affairs. The refusal of the grants to Buntingville we greatly regretted; but at all events it must be admitted that the Cape Parliament voted the money so long, and so far, as they believed any honourable obligation lay upon them to do so. It appears, however, that what the Pondos resented—and herein they have the enlightened support of *Native Opinion*—was not that the money was refused, but that it should ever have been granted. The "manifesto" from the Chief Umhlangaso is published with great pleasure by *Native Opinion*, believing that the more the relations of the Colony and the Pondos are ventilated in the press, the better chance will there be of arriving at a calm and just settlement, and hailing with much satisfaction this "shred of light"—a phrase quite in the Indian style. It will be observed that Umhlangaso in this satisfactory manifesto intimates in plain words the intention of the Pondos to molest the Xesibes, notwithstanding the protection of the Colonial Government. *Native Opinion* would profit by a short study of the old fable of the earthen pot and the brazen pots. It will be no fault of the Colonial Government if by means of white intriguers within Pondoland, the native advisers outside puffed up by their vanity, the time is hastened when the inquiry of the Amorites is full.

Of course these are the opinions of the enemy. It is greatly to be regretted that our attitude towards Lovedale has been misunderstood by our respected contemporary, and seeing we are roundly rated for certain things we are alleged to have said, we take leave to state that we have not as yet expressed an opinion on the merits of the question on which the Pondos and the Government join issue. Such phrases as "the enlightened support of *Native Opinion*," "Native advisers outside puffed up by their vanity," and recommendations to undertake a short study of the old fable of the earthen pot and brazen pots," may be regarded as having been given us in anticipation of what we may do. But this kind of thing does us immense injury, for the articles commented upon are often not *quoted in extenso*.

WHILE on Pondoland affairs the many friends of Native education will be pleased to learn that Buntingville Institution is being worked notwithstanding the shabby desertion of Government. It has a daily attendance of one hundred all but two or three. The first class having during this year's inspection by Canon Woodrooffe, passed the fourth is preparing for the fifth or highest Government standard. Of course now the chances of an Inspector visiting the Institution are remote, we have no doubt many in this Colony will sympathize with the distant workers whose only bond of connection with the Colony has now been severed, we trust it is only for a time.

SINCE the *Cape Argus* so cleverly exposed the hollowness of the cry of Western Ministers and Western centralization by showing that out of the twentyseven appointments of Ministers since the introduction of **Responsible** Government seven only represented Western constituencies and twenty the East, we had hoped that the cry would be abandoned. But the following from a *Star* sub-leader indicates that piles of arguments are not likely to convince Westo- phobists "We hope that Fort Beaufort will be able to secure from among residents in the district as able and honest a **representative** [as Mr. Laing]. *Imvo*, the Native paper, suggests Mr. Saul Solomon. If Fort Beaufort wants to commit political suicide, and to play the card of the Western **monopolists**, and of those who would centralize political power and everything else worth having in Cape Town, they will choose him as Mr. Laing's successor."

THE Cape Town papers have all more or less noticed **Umhlangaso's** letter which appeared in these columns. In a gushing leader the *Evening Express* says: "The withdrawal by the Government of the educational grants to the schools at Emfundisweni, Rode, and **Buntingville** has had an effect which could scarcely have been anticipated either by the Ministry or the public. The aborigines' journal (*Native Opinion*) very wisely translated into the Kafir tongue the different speeches made in the House when the subject was under discussion, and these speeches having been eagerly read by the educated natives, and doubtless talked over at hundreds of Aarals, the result has been that Chief **Umhlangaso** has written a characteristic letter to the editor of *Native Opinion*, in which he offers certain views and maAes certain assertions, which at this juncture of affairs in Pondo- lard, are worthy of attention. In his communication the Chief thanAs the Government for the withdrawal of the grant, since it was made to a territory over which the **Government** has no legal right, and hence no direct control. It has always, he says, been a matter of surprise to many Pondos, why any such an allowance was ever made, not that they either undervalue the services of the Missionaries or yet depreciate the utility of education, but simply because the Government had no business to interfere in any way, beneficial or otherwise, in a country which does not recognise its authority. **Umhlangaso** evidently believes that the Cape Colony has asserted claims in Pondoland to which it has no legitimate prescription, and this is his quaint way of putting the case:—"Our contemporary after **talking** over Umhlangaso's letter goes on to say:—"These statements put an entirely new face on Pondoland affairs, and reveal an independence of spirit and a clear appreciation of the situation which betoken difficulties in that territory in the near future. When a native chief bluntly says to the **Government**—"We don't want either your advice or yet your money to assist us in the training of our youths—not that we despise these, but because they tacitly imply, in your eyes, an authority over our lands and over our **persons**, we may rest assured that he is acting under the advice of some one who, although he may advise badly, yet will do so to those whose ears are wide open to his counsel, and will be prepared to dispute by force any attempt to undecieve them as to the exact relationships which exist between Cape Colony and Pondoland. Speaking on behalf of Qipu, Umhlangaso is perfectly decided, 'he will never go over to the Government'; and in all probability Qipu is a typical petty Chief, **who**, recognising that no immediate benefits have accrued to the Xesibes from our nominal protection, has resolutely determined to maintain his own freedom and that of his people, although he may be, at the same time, keeping up a semblance of willingness to be annexed, in order the better to effect his own little schemes. From the whole tenor of Umhlangaso's letter it must be clear, that there is sad need of fuller intelligence being obtained in reference to the real condition of this territory; too often in our past history have we allowed partial information or no information as to Native questions to satisfy us, and new light and true reports in regard to them, have only been produced by the glare of flames from the residences of the white men, and the shouting of the war-cry of Kafirs roused to passion-heat by a sense of injustice, real or imaginary."

THERE ig no better *bon moi* in literature, than the reply of a girl who heard hen father criticised severely across a **dinner** table. The careless critic paused a moment to say, "I hope he is no relation of yours, Miss L.?" and quick as thought she replied, with the utmost coolness, "Only a connec- tion of mother's by marriage."

ILIZWI E-NATAL. Indaleni Station, Natal, August 19, 1885. NKOSI YAMI MHELELI U "MVO ZABANTSUNDU,"—Ndiyakucela ukuba u- ngandilanduleli undincede, ungfikale lamazwana epepeni lohlanga lwaBantsundu- ndu, **angomsebenzi** wokuhanjiswa kwezwi lika Tixo. Bekuko umhlangano owenziwa ngaba- ntsundu base Natal. **Ngeminyaka** e dlhulileyo ilanga elameliselwa wona ngu 8 ku August, kodwa ngenxa yokuxake- ka waba ngu 12 nonyaka kute emalanga lwafika uhlanga **oluntsundu**, yati inkonzo yaqalwa ngo 7 o'clock, ngokuhlwa, yavu- lwa ngu J. Mtimkulu umshumayeli wase Indaleni **ngomtandazo**, kute ngokusa kwaqalwa ngomtandazo kwati emini kwashunyayelwa ngokuhambiseka ko- msebenzi **womhlangano**. Umpati sikhalo waye ngu Mr. Mgoma kwafumaniseka umsebenzi uhamba kuhle walomhlangano okutiwa ukubizwa **ngi- Nzondelelo**, kwati ngokuhlwa ngalo Lwesine kwashumayela u Rev. S. E. Rowe wase **Mgungundhlovo** wabulela ngoku- qubeka nangokuyala abakolwayo emse- benzini ka Tixo, **wasomeleza** ngamazwi amahle kakulu, kwati kusasa u Rev. Rowe and Rev. Allsopp beza kubonga **umsebenzi kanzondelelo** no kuhamba **kwawo** apo **utunyelwa** kona abantu bokuwu quba- kwaluvuyo ukulu pakati kwabakolwayo ngaleyo mini. Kute ngegama inkonzo yavulwa ngu Mr. Matwana wakuluma **indaba yemvuselelo** kwabakolwayo, eyantambama inkonzo yavulwa ligxegu elidala elaqata **umse- benzi** lapa e Natal ukuze kuqalwe ukubona umntu ontundu ekolwa no- shumayelayo Igama lake ngu Mr. Johannes Kumalo wase Driefontein wa- shumayela kwincwadi ka Joshua 7-21 apa kutiwa naziya ziselelwe emhlabeni pantsi kwe Tente yami yati lonto yamandni kanye nokuba ashumayele **kubantwana** naku bazukulwara baka, Hai itamsa- nqa lendoda ekonza u Tixo ebuthsheni- bayo kude kube sebudaleni ele ishwanshwate ukuteta kwawo. Abantu ababese sontweni ngaleyo mini 226 abadala nabancinane. Kwati emvakwenkonzo kwavulwa isidhlo senkosi, sanikelwa ngu Rev. Allsopp encediswa ngu Rev. Msimanga wase **Pietermaritzburg** no Rev. Sigudu wase Ixopo. Abantu aba bekona benko- nzo 110. Mangipele Mhleli ungacapuki umbuliso ndim, JAS. M. MAJOZI.

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somhlaba unokwenzelwa. **Lemise- benzi**
uyifeza kwesi siqingata nakwezimelene naso.

Amayeza ka Cook Abantsundu.

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1/6 ibotile.

Elika
Iyeza Lokukohlela
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1/6 ibotile.

Aka
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COOK

COOK Umciza
Westepu Sabant-
wana.

6d ngebobile.
Oka

COOK Umgutyana Wamehlo.
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njalo' njalo.

unentlobo ntlobo zemisesane, iwotshi,
Nentsimbi ezinkulu zamaxesha, nentwane
ezintle Zokinika amabaso ngamaxesha ae.

Kubabaleli Bam

ABAHLOBO bam abase Koloni nabas Natal
bayaziswa ukuba incwadi **aba- ndibalelayo**
zifika apo ndikona xa zenjiwe

SOLOMON KUMALO,
Kleinfontein, near Ladysmith.
Natal.

August 22nd, 1885.

ufunwa Kwangoku

TSHALA enesiqiniselelo, ukuba itabate
indawo yesibini ekufundiseni kwi **Simmari**
yase Mtwaku. Oyamkelayo inda- ???
makabhalele kn

Rev. A. W. BRERETON,
Umongameli obambileyo.
Matthew's, Sept. 5, 1885.

Nantso int'obukade uyifuna!

Kuyafunwa ! Kuyafunwa! Kufunwa 1

IWAKA LABANTU!!

Ukuba liyekuhlola amaxabiso end'warolayo

NGEZIKUMBA NOBOYA,

Nempahla etengiswa tshipu ngokumangalisayo.

Kanize kuzilingela, kuqinisekile ukuba nobuya nize.

Abasebeke beza banelisiwe.

Ndicela **abanoku** funda ukuba **batyele** abangenako.

Ningayilibali indawo endikuyo

Kufupi nomzi omdala ka MSESANE,

Endleleni yomcancato we Nciba eya e Ngqamakwe.

Ndikwali Gosa le "MVO ZABANTSUNDU

P. H. POTTOR.

September 14.

POS' ISO APA BO I

E. J. BOXALL,

Umsiki wentlobo zonke ezifunwayo
zengubo,

No. 22, SMITH STREET,

Uhlala enento eninzi yezitofu ezifanelekileyo
neziluhlaza apa bo.

Ingubo zomtshato zenziwa ngokokufuna komntu kwisi-
tuba se yure ezilishwmi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa
bani.

Paula—Intsebenzo yonke iqutywa
ndlwini 'nye.

KWA. PASCOE

Kufike lempahla intsha.

IPRINTI ezikanyayo, nezidaki, nezimfusa eziqala kwi 3d.
iyadi.

IKELEKO, nelinzi, nezomatrasi, ziqala kwi 3d. iyadi.

IKELEKO, ezingacacileyo ukuba mhlope 1/ iyadi ezi- ntlanu.
Ikwilti.

I QI YA ezase France zona, Izikafu zamagxa eziqala kwi 9d.
sisinye.

IZIGUBUNGELO zomtshato nentyantambo zomtshato.
Isilika ezimhlope nezinamabala (zitshipu kakubi).

I ALPACA EZICACILEYO NEZIFON YIWEYO (zilun-
geleabapahliemitsliatweni). Nengubo ezitengiswa
ngeyadi nesezenziwe zokushata.

INGUBO ZOMTSHATO ESEZENZIWE, uyatungelwa
otandayo ngexesha elifutshane.

Yeyona ndlu kulungiselelwa kuyo abatenga ezomtshato.

"Abatengeli banokuteta Isixosa."

Ityali zetu ziyalala, zifuna ukuvuswa.

Amagama ka PASCOE ngokumadoda kwa SIGINGQI.
Ngokwabafazi kwa SILINDI.

Elokumteketa kwa FOLOKOCO.

IZISULU! IZISULU!

J. no C. BEDDING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa yonke impahla yabo yama Xosa bafuna
ukuba itshayekele tu kwakamsi- nyane.

Intengiso iqala ngo Mvulo lo wanamhla.

Qondisisa kakuhle apo bakona **kwivenkile** yakwa
Ngqika e-Qonce.

Isonka! Isonka!

Mr. MCGREGOR,
Nase Waterfall, kwa ADAM KOK,
KOKSTAD,

WAZISA unazi ukuba Unento enintshi Yombona,
Kama-
zimba., **ayitengisayo** ngamaxabiso alingeneyo.
Abantsundu abafuna ukutenga bangakufumana ukudla kutule
tizolo kwisitola sika Mr. MCKAY, e Tshungwana (Mount Frere).

Wanana Inkomo Ngokudla.

Umboniso wase South Africa

UMBONISO omkulu wento ezilinywa nezinokwenziwa
ngabantu beli lizwe, uyakwe nziwa e Bayi ngo December
ozayo.

Kuyanqweneleka ukuba nabantsundu beli lizwe batumele
kuwo iziquma zento abazilimayo ziye koboniswa, nento
ngento abazenza ngezandla, ezinjengento zokulima, izitya
ezenziwe ngabo, inqubo, iminxeba, ingobozi.

Imbasa zesilivere nobedu ziyakunikelwa kuye wonke
ontsundu odlulisele abanye.

Umhleli we *Mvo Zabantsundu* unikwe igunya lokuba
abacacisele ngapezulu bonke abanomnqweno wokuya kubonisa
imisebenzi yabo.

Ngomyalelo we komiti,

FRED LEVICK,

Unobala.

I-Ofisi, 5, Lombard Street, Port Elizabeth.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwo,
Nakweli,

Nabatengeli bofani ngofani,

Abatengi bento eziveliswo ngabantsundu
esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo-

Ivenkile nezitora zentlobo ngentlobo, ezikwindawo
ngendawo, ezitenga impahla kuti, zine cam lokufumana
impahla yentlobo zonke ehambe itengwa ngentelekelelo enkulu
kumagumbi **ngamagumbi** elizwe.

Kuyo yonke indawo esitenga kuyo impahla yezi zitora zetu
sitenga ngapandle **kokwenza** tyala, ngokwenjenja- lo ke
sondele **ekufumanini** eyona mpahla itshatshelayo
ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa ngento
esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.'

C. MUSGROVE,

OTENGISA IMPAHLA ETSHIPU YENOLU,
Kwindlu Ekangelene no **W. O. CARTER & CO.,**

E QONCE.

Onoxesha bempahla **yendlu** batengiswa nguye ngemali
encinane.

Unokubatengela abantu abakude **impahla** abayifunayo
kwimisito eti ibeko e Qonce xa bete banqopisana naye.

Lishicilelwa **umninilo**, u JOHN TENGO-JABAVU ngu HAY BROTHERS, Smith Street King
William's Town.