J. HILNER,
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Nomtengisi wempahla ezinjengemiaesane njalo njalo.

Unantlobo ntlobo zemisesane, iwotsbi,

Nentaimbi ezinkulu zamaxesha, nentwane ezintle Zokinika amabaso ngamaxeaha ae.

KUFUNEKA.

ITITSHALA EZINTATU ezineziqiniselo. — 1. Enye Etembeni, umvuzo £50 ngonyaka, intsapo iku 80 kuko nomncedisi. —Enye e Krom Hoek, umvuzo £40, intsapo iku 50.— Nenye Ebisa, umvuzo £45, intsapo iku 45.

Bhalelani ku REV. W. 8. DAVIS
Etembeni, Umzimkulu.

IMVO ZABANTSUNDU
(NATIVE OPINION).

IPEPA LAMAXOSA LEVEKI ZONKE.]

[IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, DECEMBER 9,1885. [No. 58.

[LIHLAULELWA 3Gs. NGANYAN&A NTATU.

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Inani yi nayipeni (9d.) ngekulu.

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NE

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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.

Ikhuba Litengwa Ngokubonwa

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Iqiya zase France (French Merino) ezimnyama nezi mabala.
Unonelelo olukulu luyenzelwa abantu abazakutshata.
Ingubo zamanene, Ihempe, ihempe Zangapantsi ikawusi, amaqina njalo, njalo.
Isuti zamanene eziluhlaza inani ziqala kwi 21/ isuti ipela.
Impahla yakwa PASCOE icina ilanga.

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Onoxesha bempahla yendlu batengiswa nguye ngemali \encinane.

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Elungileyo engapitikezwe nanto zinjenga- manzi nezinya ezibululayo.

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Umteteleli kwi Nkundla yamatyala e-Komani. Umlungisi wemicimbi nayipina esingisele ematyaleni nakuyipina inkundla apa kulo mandla. Ungumkuseli kwabana. matyala, waye kananjalo ebiza

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa, *e-Town Hall, Kwisitora esinga pantsi esesitatu, No.* 3, *Kwinkundla ye marike,*

E. QONCE

Uhlala aba nento eninzi yombona, na Ma- zimba, ne Tapile, ne Bran, ne Kalika,

Amaxabiso alungileyo uyawanika ngento ezinjengokutya.

Impahla zamkelua nguye azitumele kuma- calana onke e-Koloni.

Unombona omhle kunene ovela

Kaulese Imvo Zabantu ngabantu nge

Rheumaticuro

Elona Yeza Likulu leli lizwe lengqa-qambo zamatambo nento ezinjalo.

Alikazanga lingancedi.

Likwaluncedo olukulu kukutyatyaniba Komzimba licisine, Nakwintloko, Nakwezinye.

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Wenjenje wiimbi: —"Eliyeza lindipilise ngokunguniangaliso. Bendibulawa sisinqe inyanga ezintandatu kangangokuba beku-suka kube yinqaba ukuma ukuba ndike nda-hlala. Bendingasena kutoba kuba bendi-lugeze ndibuye ndipakane. Ibotile enye indipilise kanye."

Omnye uti: —" Benditwele ubuhlungu obukulu ngenxa yokuqaqanjelwa yintloko leminyaka mibini ndada ndalinga i Rheuma-ticuro, ndivuyiswa kuba ibotile ezine zindi-

Eliyeza linoku yalezwa kuzo zonke izindlu zamayeza, nevenkile, otandayo angaliumana kumninilo ngokutumela 3s. *6d. ngebotile, ongu*

JAMES JONES,

46 LONG STREET, CAPE TOWN.

Iveki.

IZIKOLO zentsapo zivalwa ngolwesi-Ne weveki ezayo (17 Dec.,)

KUVAKALA ukuba u Massowu inkosi ya Barolong kwela Mabhulu ibulewe edabini na Mabhulu. Umzi wake i Mamusa utinjiwe.

ISIKULA sentombi sase Ncemera, Peelton sivalwa ngo Mvulo ozayo (14 Dec.)

U SAKA, Umxhosa wakwa Bhaca owagwetyelwa ukufa yi jaji apa e Qonce uyakuxhonywa ngomso (10 Dec.,). Amabhaca amane nenkazana u Tapsy (eyabulala usana e Mtonjeni) basebeya kuhlala nbom babo bonke entolongweni.

AYABANGOZWA amabandla atabata *Imvo* ukuba aqoshelise ukuyitumela imali yalonyaka ngalenyanga.

UMPATI mikosi ye Nkosazana elapa emazantsi e Africa, u General Torrens wamnkelwe ngemigcobo ukufika kwake e Bloemfontein kwela Mabhulu ngo Mgqibelo.

I RULUNELI u Sir H. Robinson ufike e Rini ngo Mgqibelo, wamnkelwa ngemigcobo.

ISIMNARI yase Lovedale ivalwa ngo-Iwesi-Tatu (16 Dec.) lweveki ezayo. Amabhaso ayakwabiwa ngalomhla.

NGENXA yezipitipiti ebezise Rode Emampondweni indlela eya e Kokstad esuka Emtata ivalwe kanye.

ISIKOLO sase Nxukwebe (Heeld Town) sivalwa ngolwesi-Hlanu (18 Dec.) lweveki ezayo.

INKOSI engu Madikizela yase Mampondweni, yesizwe sama Ngutyana, inonyana abamashumi asibozo nentombi ezimashumi mane anantlanu. Sihamba apo isitembu. Omnye wabafazi balomnumzana ngudade bonkosi n Mqikela.

UMBONA e Maritzburg Natal uhamba kwi 12s. ne 12s. 6d. ngenxowa.

INGXOKOLO yesipango ine ngase Qugqwala nase Ntsikizini ngo Mvulo ogqitileyo. Yazala lomifulana imelwe ngo Ratazayo noma Ngqoko. Ibhubhise kunese emasimini.

IBANDLA elipete imicimbi yemfundo e Natal lipe isikolo sase Manzimtoti i £15

Mzi imali, imali, imali ye *Mvo,* kwangoku.

ANGAMAKULU amabini amadoda aqalileyo_ukusebenza kwindlela eyenziwayo esuka kwa Komani eya e Kokstad.

KUNYULO kwela Mangesi oluhambisekayo impi ka Mr. Gladstone ibiseike yanamkhulu amatatu anamadoda alishumi linanye, eka Lord Salisbury ibiku 244, eka Parnell imashumi matandatu anesixenxe.

NGU Rev. H. J. Mitchell wase Sidutyi- ni uzakutabata indawo ka Rev. T. Chamberlain, M.A., e Dikeni. U Rev. Chamberlain utabate indawo ka Rev. William Impey e Monti.

UMBONISO omkulu wento zonke zeli lase South Africa uyakuvulwa yi Rulu- neli u Sir H. Robinson ngomso (10 December) e BayL

U MR. WILLIAM HAY, obeke engumhleJLwe *Cape Mercury* ukangelwe uku- ba alike apa e Qonce ngokuhlwa nje eve- la e England. Elapesheya limkupe ngo- kubanda.

NINGALIBALI, ningakudukiseli kanjako ukutumela inkozwana ze *Mvo* ngayo lenyanga.

ABABANJWA abase Kapa bake ngaleve- ki behla iyelenqe lokuzimela. Lifunyenwe lingekehli. Kanti bebesebehlanganise ififi zokutsheca imixokelelwano ukuze bakukululeka bawele amadindala balimpempete.

KUTABATA iyure ezimashnmi mane ngoku, ukusuka apa ukuya e Dayimani.

Imvo zabantsundu.

NGOLWESITATU, DEC. 9, 1885

ABISIMELE E PALAMENTE. UMHBALELI wepepa lose Komani walata into yokuba nakubeni umzi onga Mangesi na Bantsundu udubeke kangaka lufuduselwa aBatembu, nempato ebu- kepu abayifurneneyo ku Mr DE WET—yonke lento ngenxa ka Mr. JOHN FROST (U FOLOSI)—ingati kuvotwa apa ngomso yonke lempi ime kwakona kwanjengenx' engapambili. Uquba lombhali angene ekutini maninzi amalungu angayinoneliyo imfanelo namalu- ngelo abo basukuba bebanyulile. Atsho ati nguye lo i u Mr. J. P. « BERTRAM owanyulwa ikakulu zivoti " zabantsundu ubepina ngelixesha limdaka? Yeyona ndlela abonisa ngayona umbulelo wake kwabantsundu abanyuli abamnyulayo? Bekutenina ukuba angabi ngopambili ingomayo ukubafumanela "imfanelo zabo." Akukov' ukwenjenje lombhali uyibhekisa ku Mhleli we Mvo *zabantsundu* into Jleyo. Siyayitakazela ke.

-WOT :

lyinyaniso yona into yokuba ixesha elide amawetu seloko evota esenkungwini enkulu malungana nento ayenzayo: oko ebesuka adle izisu zibe bomvu mhla kuvotwayo atenjiswe into ezitile ekutiwa ayakwenzelwa zona :—wambi amadinga engawohlobo lokuba angeze aze azaliseke —ibiba kwanele kwinto zakowetu. Bebengavotela u Mr. SPRIGG nokuba ngu TSHAMBULUKA ngentliziyo exole njengokuba bebengavotela u Mr. SOLOMON, u Mr. INNES nokuba ngu Dr. BERRY okokuba u SIPILIGI no TSHAMBULUKA bangavumayo ukurola amadinala, oko — nanamhla kusenjalo kwezinye indawo—kontsundu Ingesi ibi Lingesi kungakatalelekile nokuba lingumhlobo oko limhlope lifana namanye. Ako na Mangesi anjalo angateni necala ongakulo lowo ufuna esiwe e Palamente. Asikumbuli nto waka wayenzela uluntu u FOLOSI, ukuba ade atenjwe ngabantsundu ukuba aye kuba ngummeli wabo e Palamente Kodwa amadoda angamaciko nafahelekileyo afana no Dr. BERRY asuke emana ukugqitwa engacelwe ukuba aye e Palamente aye kuteta, kodwa u FOLOSI enqakwa yimpi yakowetu, usuke ke yena watengisa ngabo ngenkobe zelentile. Elixa ke umzi wakowetu okwelipezulu ute nqa yilento, lelixa tina siti mababulele ukuba oku kungabahlelanga ngapambili.

Ukuba oluhlobo bangcatshwe ngalo abantu abantsundu ne-Mangesi esitili sase Komani sipelele ekubavuleni amehlo ukuba benze ngentelekelelo ngexesha elizayo, impato yabo embi yoba ibafumanele itamsanqa. Mabakunyanekele ukutumela amalungu abawatembe kanye e Palamente, into ezinje ngamabenabentsu ase Komani azingehle.

Mayelana ke nokuti cwaka kuka Hon. J. P. BERTRAM, M.L.A., sisati tina nquba into ebihanjiswe ngabanye. Kweli lizwe amadoda ase Palamente abonakala engazikatazi ngelixa i Palamente ingahlangeneyo, abangabantu wona yokuhlangana. Awa njalo Pesheya, ngete sisaqala esi siduba-ntini sikoyo empatweni yabantsundu ayeselekalima amadoda e Palamente angavisisaniyo nokuhanjiswayo. Apa atule. Lento yimposiso, kuba iti ihlangana i Palamente babe abantu sebegqiyiwe ukucitwa. Isanceda ntonina ke inteto ye Palamente. Nanku u Mr. DE WET efeketa ngabantu abantsundu, edlala ngenkosi zabo ebacunukisa ngendlela zonke Nanku ecite imvumelano no Rulumeni wa Pesheya ngokuba utywala bungatengiswa kwabantsundu ba ! Pesheya kwe Nciba, akuko mntu ukalimayo. Amalungu mawahlangane nabanyuli bawo ngamaxesha amdaka anjengala. Sincoma impi yase Dikeni neyase Ngqushwa eyazinyulela umfana ka INNES omana eba hambela, kodwa akwaba ebeze ngelixesha upitizelayo umzi ukuzakuwopula.

Amanqaku.

SIYAVVYA ukuti uyaqala ngokn uyayigxo- ta indlala umzi. Ingqolowa sezibafumene abanye. Kwezinye indawo azibanga nje. ngako zibe zikungelwe ngenxa yemvuia. Itapile zisizile knnene. Eli asililo ixesha 'lokuprofeta ngombona namazimba kuba na- kuba ezonto zintle ngokukodwa lisegama ixesha lazo. Siyawuncoma umzi kuba ubo- nakala ukuba nyangena ekulimeni ingqolo- i wa. Awusoze uzohlwaye ngokwenjenjalo. kwawo.

NGEVEKI egqitileyo ngolwesi-Tatu kube kuko intlanganiso enkulu yabamhlope balo. mzi ukuvakaliea incaso yokuvulelwa kotywa. la pesheya kwe Nciba. Umzi ubentliziyo nye ukuyicasa lento yenziweyo ngu Rulumeni. U Mr. Irvine uyivule ngenteto ebukali intlanganiso ebete yonke yashushu. Upikise inteto zabo bati kubonakele nknba utywala mabuvulelwe kuba bebusebubiwa kakade. Ulile kunene kukuba lento ihanji- swe ngapandle kokuba icetywe yi Palame- te. U Mr. Dyer, M.L.A., usekele walata ukungabimfanelo kwento eyenziweyo kuba akuko bani oke wati ufuna butengisiwe utywala. U Mr. H. H. C. Baker uvakalise ukumangaliswa kwake kukuba abe amafama awakavakali nangoku, kuba ukonakaliswa kwabantsundu butywala kutshatyalaliswa kwawo. Kutete u Rev. J. D. Don, no Rev. B. Ross no Rev. H. Gutsche ngecala labafu- ndisi. Zonke inteto zavunyelwa ngapandle kwenteto ezicasayo.

SINGA u Rulumeni angayipicota into esi. yibaliselwa ngumbhaleli omhlope okwa Qoboqobo yokuba umbuti mali yezindlu esuke wabiza isheleni ezintlanu ngapaya nangape- zulu kwento efunwa ngu Rulumeni kwabantsundu Umteto awuniki mandla ukuba badliwe ngoluhlobo abantu. |Ngelezihlamba u Rulumeni kwizenzo zika Di Biya angatwali izono ezingezizo ezake kuba abantu sebeyawati ngu Rulumeni lowo.

INDLELA yonke ka Mr. De Wet inevumba elibi. Kubonakala ukuba usebenzela ekube- ni agqite u Herodi ngoburalarume bake. Unyatela pezu kwabantsundu nakwa Ma. ngesi angengawo amalungu omanyano Iwa Mabhulu. Yiyo lento ihle e Gala ebaliswa kwipepa lase Dodoloro: —E Komani ukuzipata kwake u Mr. De Wet kwakukokokuzipakamisa nokwenzakalisa abantu; kodwa e Cala wasuka wanga ngati ulahlekene nentloko yake. Inkosi u Gecelo yati yakuva ukuba uyeza yeza nerola labantu bayo. Lo Ge- celo yinkosi engalwanga ngodunkunku apa Iwemfazwe yokngqibela. Ungene ke u Gecelo nabantu bake ukuza kubona u Mr. De Wet. osuke wamtetisa bukali u Gecelo esiti ubengenamfanelo yokuba eze e Cala enerola labantu ezingca ngobukosi. Uyakutshwa ebukosini ngu Rulumeni nento eninzi yolohlobo. Ehla Gecelo, wena ute ngokutobela u Rulumeni welahlekwa ngumhlaba wako, onangoku ubuze kuxhumisa Umpatiswa Micimbi Yabantsundu.

Yanyanisa imbongi eyati lento ukuta- ndana nokuhlalelana ngoxolo kunjenge mibete ye Heremoni. Kumandi kuti kunene ukuti bekungeko mvisisano inkulu pakati kwetu ne *Sigidimi* ngexesha elinga- pambili, kodwa sivumelana nento eninzi ebonakele kwesokugqibela. Ibingeinci- mbi nodushe apa wodwa obusahlule ku- wetu kodwa kwauemvo zake ngento ezipatelele kumzi ontsundu bezingasanelisi. Kusitomalalisa kunene ke namhla ukuba sibe nokufumana kuso inteto entle eyile: — " Hutshu ! hutshu !! hutshu ! I! — ihlabe emva komkono, yosela injengel' induna, umntwana wokuzalwa wase SIKOTILANI, osahleli nesondlo sakowabo, nesemfundiso yelizwi likaTixo, eli limfundise ngamanye amaqawe akade efela lenyaniso. Nanko kambe mzi ontsundu, lomfundisi wase Qonce ufele tina. Ubuyile ke oyisile, kodwa ke udlekile, kuba kaloku nani nisazi ukuba amatyala alo mbuso atetwa ngemali onke. Yibuteni mabandla antsundu, mkupeni kwelityala u Nyawontle osicaka sika Tixo u Rev. J. D. Don. Kupani elihlazo kuba amawabo seleyibuta, kanti ib' isiti abantu bokwenjenjalo. Itya- la lilonke ngati ngamakulu amahlanu eponti (£500). Ke, onesheleni, none tiki kuti sonke zikolo zabantsundu, mayibutwe itunyelwe kwi Mayor yase Qonce u D. T. Hockly, Esq. Nango umsebenzi zi bonda nenkosi zakowetu. Nango zititshala netolike ezisezi ofisini kupani ihlazo. Misani i-Komiti zalo msebenzi kwindawana zonke, nenze into ezimsinya singade sipangelwe ngamagwangqa."

Transkei.

[IVELA KUMBHALELI WETU.]

November 30, 1885.

I Ronaskap yesipantsi kuka Rev. W. J. Hacker imiselwe ukuba se Gcuwa nge 9 ka December ozayo, kufuneka iyingqungqutela ndawonye kuba yindlala, akunakuhanjlswa esizwgui senkosi nganye.

Ngo Mvulo we 16 wayo lenyanga kubi- we inkabi yenkomo ka Capt. Veldtman, suke u Ngoloti kutiwe kuyeyalusa inkabi ezi zivela kulima entla komzi lo ka Lavisa, suke azishiye kusati ratya, kanti isela lite xwa kweli lika Lima lazitabata zafunyanwa kusasa kwelotafa Lomcubazi sezintlanu, enye seleyitatile amanye; azi ayakunqunyulwa ninina indlebeamasela.

Ute umfo obegqita inile nje imvula e Tutura amahashe atyebe kakulu, asuke afake ngangokuba ainankonyana ayapela kukubulawa ngamasi onina.

Imvula inile amasimi akangeleka ku- hle, umntu kubonakala ukuba makalime yindyebo kakulu. Oggite Ezazulwana uti, eka Capt. Veldtman ingqolowa ikangeleka ntle pambi kwendlu yake. Fan' ukuba yona eka Mr. Mazamisa ingqolowa seliza kunceda abantu.

Ovela e Toleni uti i teacher yakona ibi- belwa kakulu igusha zayo, suka yazilalisa endlwini etshixwayo, lasuka isela lahlahla indlu ngasemva lemnka nesihlanu senkabi, kute emkondweni kwacolwa incwadi engenagama lamntu, kodwa ibhalwe yimantyi yase Ngqamakwe uku- ba ubani lo makafumane utywala babe- lungu; ute wakulaldeka umkondo kwabanjelelwa apa encwadini; asazi eliyakutetwa ngumantyi ngelinxila lake lize kuqabula ngegusha ze teacher.

Baninzi apa e Mamfengwini abalingqi- nayo izwi elavakala kwi *Mvo,* lokuti lenyanga iba nobushushu nemvula solo- ko itwasile nje imi ngolohlobo kanye.

Nge 17 November u Samuel Kwatsha ubeze entlanganisweni yesiqingata, suke ati selelibopile ihashe lake xa agodukayo, waya kwa Jali Tombela, ute epuma seku- hlwile laye ihashe selitatyatwe lisela; lafunyanwa emva kwentsuku ezimbini seliqweshela apo lalitengwe kona. Ku- bonakala ukuba isela lalifuna isali nemi- kala, kuba lifunyenwe selingasenazo ao- nke. Lon to ke ininzi apa e Gcuwa, ubo- lumnka xa ungumhambi.

Uti ovela e Caba, kute kwesika B. Mal- rasi umninimzi evarashela igusha zake wabona isela seliyitwele enye, walitsibela ngomkonto, walinxula ngapandle kwe- mbombo, layilahla lamkumbula, lamo- yisa ngamandla, lahlala yezu kwake lamkama; kude kwanesitukutezi usapo, ukuti kuteni ubawo angabuyi, lwaya, Iwatika selegquma uyise, lwabiza abantu labanjwa isela. Kanti ikwayimimelwa- ne le ingamaqaba. Ifike imantyi ya- mgweba inyanga ezintandatu esebenza kanzima.

Abantu abebese Bika izolo bati bambo- nile efika kona umkangeli wezikolo u Canon Woodrooffe. Iungisani zi teacher kuzakumiwa emhlahlo ngezinyanga.

WHIN the convict arrived at the break, water he was informed he could work at any trade he pleased, and the prisoner replied " I'd like to keap on transport riding to the Fielde Another wanted to be a sailor.

U MR. DE WET NABATEMBU.

Ekubeni sivile ukaba u Mr. De Wet uyakuba se Queen's Town ngo 25 Nov. lo, sibe ngumnyama ukusinga kona, yangu. mntu kwamdaka. Sifikile sangena ngento entle esixekweni, ngababini-ngababini, sakutontelana ngase markeni ; sisiya sibuhlungu ngenxa yesipendu sofuduso olupakati kwetu. Senziwe sati cwaka sipulapule inteto ezakusingiswa kuti ngu Mr. De Wet; ote kwa ukuqala ukuvula umlomo :—" Ndiyamangaliswa ukunibona nilapa nina Batembu base G'en Grey; nibizwe ngubanina nilapanje, kuba andinibizanga, nifane nipika nabantu abati bayanitetelela babe kungeko nento bezenzela awabo amalungelo, ndiyakolwa nemantyi yenu ayinazi nilapanje ; hambani nimnke, nigoduke, ndiyakuba se Lady Frere ngo 27 Nov., apo ndohlangana nani kona, nditemba kanjalo ukuba nakumbona apo u Rulumeni ukuba ngumhlobo wenu wokugqibela." Watsho wekwitshi, wabangati u Mtembu andingependuli na, waselesitsho eqolo ubuso sebusinge 1®.

Ngo 27 November sibekelele kwakusasa sasinga e Lady Frere, sesihamba ngemizimba etyafileyo, 'ngenxa yempendulo enjengaleyo. Sifikile kona sahamba ngababini kungengangamntu, saya pambi kwe ofisi. Sakahlela sati A! De Wet. Emva koko kusuke u Mr. Jenner imantyi yetu wati: —"Ndiyavuya ukubona u Mr. De Wet eko pakati kwenu ingumhla wokuqala ndiyimantyi yenu abakoyo pakati kwenu ; u Mr. De Wet uzakunenzela inteto, aze emva koko apendule yonke imibuzo eniza kuyisingisa kuye, watsho wahlala pantsi.

Wesuka u Mr. De Wet wati: Zibonda nabantu besiqingata sase Glen Grey ndiyavuya ukunibona apa niko namhlanje kuba umcimbi mkulu kakulu esizakuteta ngawo, ngakumbi wolufuduso niti nina lufuduso mna ndingalubizi ngokuti lufuduso, ndisiti lutshintsbelwano ngendawo. Bekuya kulunga kakulu ukuba nibe niko ngokupela kwenu, nive nonke isigqibo se Palamente ngawo lomcimbi njengokuba ndiqonda ukuba nitate indlela zolahlekiso kulento. Kule Palamente igqitileyo elinye ilungu lavelisa indawo yokufuduselwa ku Qumbu naku Tsolo, ixoxiwe lento ipelele kwesigqibo sokuba ewe ukuba bayavuma kubekwe entandweni yabo, bazinyulele indawo abangayitandayo ngokwabo banganyanzelwa, ke u Rulumente ukupe indoda engawuhambisa kakuhle lomcimbi, londoda ke ngu Mr. Frost, enditetnbayo njengokuba ndizihonile izihambiso zake ukuba akanyanzelangamntu. U Mr. Frost ekufikeni kwake wenza intlanganiso yezibonda, wafika seninomoya wokuti uzokunifudusa, wanicazela ke ukuba akunjalo uze yena ngokutunywa ngu Rulumente, kubeka pambi kwabo umhlaba ka Qumbu no Tsolo ukuba bati abatandayo bazinyulele akuko lunyanzelo, nina ke nitata umoya wokuti u Rulumente uze kunifudusa namnkela umoya wolahlekiso, endingazi ukuba nawutata pina, kuba ndipaule kwisicelo enisitumele kum ngemantyi yase Queen's Town namhla naninkele umoya wabaxalisi, andazi ukuba bekutenina ukuba niye e Queen's Town niyishiye imantyi yenu, ndingatsho ukuti oko kuposizekile emtetweni, kodwa kukunganiki mbeko emantyini yenu, nto nibangele ukuba ndinibone nizihlwele e Komani ibiyintoni; nishiya imantyi yeau ; niyokwenza intlanganiso kona, koko abaxalisi abamana ukunilahlekisa, anditeni nezizatu abaugazinikiyo bona, kodwa nditata into enjengoko injalo. Anikahambiseki ngangokuba nibe nentlanganiso zenu nodwa njengale beninayo e Qoqodala; kusafuneka nikokelwe ngumntu omhlope, intlanganiso zenu mazibe pambi kwemantyi yenu le, ndinyanisekile ukuba benizise kuyo lomcimbi nibe niwuse kumantyi yase Komani, ngaye niqondisile kwaoko yaba lento ibingabanga njengoku injalo, kuba yona inazi ngapezu kwaleya yase Komani. Ndiyatemba ukuba niwuqo. ndisile ke lomcimbi u Rulumente ebewutumele Frost okokuba awunalunyanzelo njengokuba naye enganyanzelanga mntu. U Rulumente akasakuze afuduse mntu nokuba umnyama nokuba umhlope xa asalulamele umteto wake ezipete kakuhle. Enye indawo nicela itayitile zomhlaba asikuko nokuba lonto ilungile kodwa mandiniqondise: xa nihleli kakuhle nizirola irafu zenu, nilulamele imiteto ka Rulumente, kulomhlaba kunjengokuba senine tayitile zawo nakuba ke ita. yitile ezi zimenza umntu aqiniseke ngapezulu zona. Kulungile ukuba nizicele zona nihlangane nibe zwinye nitumele zwinye ku Rulumente ngemantyi yenu ; ke mna ndingenza yonke imizamo yokuba nizifuma ne itayitile zenu ndinganizamela ngako konke endinako ngazo naknba kuko indawo ezixakayo ekuninikeni nina bantu bantsundu itayitile ze fama nganye, noko lonto avinqandi mizamo ndingayenzayo ukuba manifumane itayitile zefama ngefama, nakwezoke ikwako enye indawaua exakayo kuba xa ifileyo enye indoda kulomadoda yosala nabanina londawo, kuba nina nizeka isitembu abafazi ngababini umtshato ke ongeko mtetweni we Koloni. Ibingalunga kanye lonto xa umteto owaka wangeniswa e Palamente ngamafa enu ude waqiniselwa, pezu koko ndiyakwenza yonke imizamo mna ukunizamela ukuba nizifumane iziqiniselo, (kwabetwa izandla). Ngoku ndonifundela ingxelo yemantyi yenu, eyenze ngawo lomcimbi wolufuduso ; yataho kaloku yagcuntsa ama. doda ngamagama awayebonakalise ukuba unyanzelo luko mhla ayeteta e Qoqodala entlanganisweni. Nanga lomadoda, H. Kalipa, T. Zwedala, J. Pelem, R. Twaku, Mhlanjeni &c. Wati, u Kalipa akateti uyaniso ukuti abantu bayalila babuhlungu kuba befuduswa ezindaweni zabo, ngokuba akuko mntu ususiweyo efameni yake. U T. Zwedala akateti nyaniso ukuti abantu banyanzelwa ngu Frost; kuba kulofama yake bonke abantu abafudukileyo beza kucela ngokwabo ku Frost, wabanika ipasi, nembuyiselo yamasimi abo. U James Pelem akateti nyaniso ukuti u Frost wati ifama ezintlanu, eyase Swaartwater, Vaal Bank, Bowden, Tsembeyi mazifuduke, ziti ukuba aziyi e Qumbu, singene kwindawo ezipakati kwe District; kuba wati u Frost yena ezofama zipakati kufupi nemihlaba yabelungu, ngako ukuba ziyatanda mazizinvulele indawo kwimihlaba eze pakati kwe District. U Pelem nguye umbangeli obangele isizwe ukuba sihlale emaxaleni, ngumxalisi Wesizwe apo yonke lento ivela kona kukuye, kanti yena akanalungelo kulomhlaba kuba ungu Mngqika, abefanele ukuzipata ngokuzola, ukuba angaba uko apa ndingavuya amnkele esisiyalo sam, azangabuye enze into enjengale yokuxalisa isizwe, kodwa ke naye njengoko senditshilo, ukuba uyakuzipata kakuhle, u Rulumente akakuze amsuse ; nani Batembu ezintlanganisweni zenu nimlumnkele kuba uzibonakalisa njengofundileyo pakati kwenu abe engumntu ongenalo neshishini alipeteyo esindwa ngumzimba wake, kodwa namhla sisamyala kodwa., ukuba azilumnkele.

Ke kundawo yezibonda ebezimisiwe ngokuba beziye entlanganisweni, izibonda azinamfanelo yokuya kwintlanganiso ezinjalo zize zifike zitete ... kuba zizicaka zikaRulumente, asiyomfanelo kanye ukuba ziye kwintlanganiso ezinjalo; ziposisile kanye, kodwa ke kuyabonakala ukuba ziyakuba ngababaxalisi, nemantyi ukuba zilahlekisiwe yazixolela, nam ke ndizixolele kodwa zezingabuye zipinde ziye kwintlanganiso ezinjalo. Kuqala mazibeke pantsi umsebenzi ukuba zitanda ukungena intlanganiso.

Ngokufuphi emva koko kusuke u Mr. S. Sigenu, wati: "Siyabulela ukubako kwaka apa, sidana yi nteto enjengale, imantyi lo besingasingise nto kuyo ngalento koko yiye ezifakayo, tina besisati isafika. Tino apa e Batenjini kwa ka Tato no Mtirara, umntuubekulela apa nokuba yi Mfengu nokuba ngu Mgcaleka kungatshiwo ukutiwa ngumnaketsi makanga
teti, kude kwaku Warner kunjalo sifike ke tina luhlanga luntsundu sinjalo ; oMtembu uyakulela kwa Ngqika no Gcaleka njalonjalo, njengokuba nasemlingwini tina siti kunjalo, knba i Bhulu liyamiswa lipate abantsundu nabamhlope,nom Scotch nom French njalo-njalo. Lento iyasindanise tina namhla sakuva into enjengale, knba tina inhlanga luntsundu siti entweni esizakuyiteta simise umntu abemnye oyakuba ngumlomo wetu, nanamhla ke senjenjalo, simise lomfana ka Pelem ukuze asiqnbele inteto yetu kuwe. (Kwabetwa izandla.) Kanjalo kulento yezibonda ziti zisateta zinqunyulwe imilomo, mhla kwaketwa izibonda tina apa e Batenjini kwamiswa amadoda abeziziteti kwase zinkosini, asaziswa ukuba asisokateta namhla, ukubake lento inje mabulahlwe ke ububonda (kwabetwa izandla, no ewe mabulahlwe), latsbo lahlala igeza lika Zokufa.

Wesuka umfo ka Pelem, wati: "njengo kuba sendisaziwa kusitiwa ndingumxalisi wesizwe, indawo yobuxalisi bam ndoka ndiyiveke okwangoku, ndobuya ngayo ndakugqiba inteto va Batembu, abandicele ukuba ndibaqnbele yona.

I. Into eyabanga isipitipiti pakati kwa Batembu kukutatyatwa kwefama ekwatiwa zitatyatelwa uloliwe, lonto yabavisa ubuhlungu Abatembu, bada badhala incwadi bayisa emantyini yabo u Mr. Driver ukuba ayigqitisele ku Rulumente, besala ukufuduswa; ute umantyi ekuyigqitiseni kwake, wabhala neyake ati kuyo—Abatembu bebevumile ukufuduka ahancamanga ke, batuma amadoda ukuya e Cape Town, yenye yalomadoda le iqale yateta u Sam Sigenu, nam, no Thomas Zwedala nomfundisi wetu obekekileyo u Mr. Warner, nomhlobo wetu osand ukusishiya u Petros Mahonga ; sifikile kona u Rulumente ute utanda ukusipata kakuhle; kanjalo asisokubuye sifnduswe ngapandle singade silwe naye masisebenze sonwabe; Abatembu balahlekwa zimali zabo ngawo lomhlaba nasoke isiqalo sobupitipiti nokungonwabi.

II. Emva koko sabona isicelo esatunyelwa ngama Bhulu, esitl: "u Rulumente makafuduse Abatembu e Swaartwater, Oscral, Vaal Bank, Bowden, Tsebeyi, kuba bayeba, ukuba akabafudusi bakubafudusa ngokwabo ngemipu. Sotuka yilonto sabhala incwadi, saoela u Rulumente ukuba ayale lonto, satsho sacela isiqiniselo somhlaba wonke (Tribal Tittle) ute ukusipendula u Rulumente umhlaba enihleli kuwo ngowexoba (crown lands) ngako wonke ubani owufunayo kuni bantsundu uyakuwutenga, ukuhlala enihleli ngako nisanyanyezelwe nje; yati ke lempendulo kuti yangqinelana nesasicelo sa Mabhulu, ngako sahlala ebuhlungwini obukulu.

III. Emva kokutu u DuPlessis e Palamente Abatembu besiqlnga sase Glen Grey mabafuduswe bangamasela; into engummangaliso indoda ukuba nepapu lokuti into engaka yesizwe ingamasela yonke, singapiki ukuti akako njengezizwe zonke, nati asiwatandi ukuba besinokunceda. Lento yasibangela ubuhlungu sakuyibona e Palamente ngamapepa endaba.

IV. Namhlanje kufike u Frost etunywe ukuza kuhambisa isigqibo se Palamente nga. lomcimbi, ubize intlanganiso; indawo eku. twa yayiyeyezibonda zodwa ngandiyipikisa ukuba ibingatetwa zinkosi, sendoti kodwa nokuba yayiyeyezibonda ke, kodwa yayikwangaka U Mr. Jenner" msukuyeka ngokuba nditshilo." U Mr. Pelem, inkosi indi. vumele ke mna nditi yayingeyazihonda, yayikwangangale mhla u Folosi wawungenisa umcimbi lowo. Sati sonke ngazwinye___asifnni kufuduka; ute yena kaniye kucinga. Ewe, simnkile, nto iyinyani izibonda azibanga naxesha emakaya ukuhlangana nabantu. U Folosi akemnkangake ase izwi letu, nto siyibonileyo upumile ngokwake wahamba pakati kwesizwe: kwati ke emkondweni wake kwafuduka abantu; kanjalo nkuba indawo yefama ezintlanu epikwayo namhla ukuba akazange ayikankanye ngakuyifudusa lonto ngendiyipikisa ukuba ayitetwa zinkosi, kodwa noko mandivunyelwe ukuba wazikankanya, wada walata emi apa, wati zingakangelelwa indawo nalapa, ukuba akunjalo ingaba indlebe zam zaposa ukuza, okanye itoliki ibe ayilungisanga, kodwa kwaba njalo.

V. Indawo inkosi le eyikankanyileyo ziqiniselo, siyibulela kakulu, kanye sitemba kanjalo ukuba xa i Palamente ingenayo sakuyibona imizamo yayo eyakusenzela emapepeni tina sifunda amapepa, kanjalo siqonda ukuba yiyonanto iyakubangela uku. ba bapele oxalisa abantu, (kwabetwa izandla) ingake inkosi yetu ingasizamela ngomxelo wonke wayo.

Kwindawo yam yokuba ndixalise abantu kanjalo ndingu Mngqika, ndingenalungelo apa, ndingati tina safundiswa ngabafundisi betu, abamana besiti kuti, yibani banye ningacalulani ngobunantsi-nobunantsi, kude kwangakumbi kulaulo esipantsi kwalo, lo Mntana omhle apo zonke izizwe zipetwe ngokufanayo kungeko kuketa luhlanga nabala ndiyonwaba ke; kodwa liyandotusa elilizwi litetwa yinkosi yetu, lokundahlula ngo uzwe. Asikuko nokuba ndidanile, nkuba iti imantyi yam endiyibeke kangaka, nendati kwamhla yafika apa ndenza icebo lokuba Abatembu beze kuyamnkela, endite

nangolufuduso xa abantu bebengxamele

Ukuyirorela; ndati kubo ningayiroreli imantyi, imele ukusebenza njengoko, njengesicaka sika Rulumente, kanti noko pezu kwalomizamo yam iti ukundivuza—Pelem ungu Mngqika, akunalnngelo apa uxalisa abantu. Nto mna ndiyaziyo njengabanyuli bonke ndiyanynlwa nga Batembu, ukuba ndibaka- ngelelele inowadi zabo, ngokoke pezu kokukuba bendicinga ukuba ndinelungelo kuba ndikwangumntu ontsundu, ngapezu koko ndinyuliwe, ngako ndinelungelo njengabo bonke abanyuli.

Emva koko kusuke u Thomas Zwedala, wati, mna ndandingeko mhla ngentlanganiso yokuqala, ndifikile ekaya bate kum Abatembu befama yam, ngomso u Folosi uyakuba Be Guba. Kuse ndikwela ndisiya kona, ndifike xa afikayo komnye umzi, ebala amasimi,

ute umnini masimi, "nali iboma nendlu yam '" ite impendulo, zitwale ezonto uye nazo e Qumbu. —Oh! yeka, u De Wet uyayilahlekisa intlanganiso, pendula lombuzo ngoku : lamntu wanyanzelwana nokuba watandela ?—U Thomas, ndinyamezele nkosi

ndiquba into endafika ndayibona ngawam amehlo. —Yayinto endala kujamelene lomadoda mabini ngalombuzo; wasele sifa nazwana oka Zwedala, kuba amadoda akafani, afana ngendevu zodwa. Ute u Zwedala ku- ndawo ekutiwa abantu befama bafudukile, ndiyayipikisa ngesisizatu. xa abantu bafu* dukayo bosiwa sibonda emantyini ukuya kubhala impahla yabo. —U Mr. De Wet uyifumana pi lonto? Akuko nto injalo, umntu unokuya nempahla yake emantyini wonke otanda ukukufuduka ayibhale ahambe. U Zwedala, tina lisiko esalinikwa zimantyi; kuba umntu angasuke abhale impahla yomnye umntu ngokuyiba emnke nayo, iko tina lonto apa, angavela oti akunjalo. U Zwedala akanikwanga tuba ngu De Wet, usuke wamana embeta emlonyeni, kuba ku ko amatumba ebeza kugqabnka entsebenzo ka Folosi.

Kusuke u Kalipa wati, mna nto nditeta ngayo ngabantu befama yam abangazange bacela nakufuduka, abasuke banikwa isaziso sokuba maze bati bakugqiba ukuvuna babatube, kodwa besala bona, yiyo ke into enditeta ngayo ezintlanganisweni.

Kusuke u Mankai Tabata wati, nam ndinabantu abanikwe kwa isaziso esinjengeso sakwa Kalipa, ababantu babefudusiwe nge- laxa lokufuduselwa uloliwe, abantu besikolo sakwa Ndonga, baza banikwa indawo ngasentla ko Ndonga, kwatiwa mabalime bonwabe kona ngu Mr. Driver no Saner, wabuye waleka, bada bakubela ; namhla ute u Folosi kubo " zeningabuye nilime nakugqiba ukuvuna, niyakumnka paya, yibani nifuna indawo ngako Ngcuka no Bungu, sekugqi. tyiwe utatyatiwe lomhlaba, u Driver wona ukunisusa ku Ndonga, abuye anibeke kwaku Ndouga." Bate abanye senze ntonina, ute akutshiwo ukutiwa kuko nto niyenzileyo, bate bona kugqitwe nabanina ke kuba aku- tetwanga nati; ute senisemva. Maze nibhale impahla yenu nentsapo zenu; bate bona asisokuyenza lonto, asivumi kufuduke. Ute ku Mankai uze ubhale impahla yalamadoda ati wona akakuyenza lonto. Ayibhale impahla yetu singamnikelanga. U Mr. De Wet, adiyivile into etetwa nguwe Mankai, ke ababantu bakufupi nomda wabelungu knyaku. hlala kuko izipitipiti namatyala, ke ngoko kulungile ukuba bafudulwe bafunelwe umhlaba onje kwangalowo, ndakutsho imantyi ize ibafunele umhlaba olungileyo olingana nalowo. Ute u Mankai bati baxolile ukwenzelana umda nabelungu kunokuba bafuduswe. Lanyatelwa ngenyawo kwatiwa imantyi iyakubafunela enye indawo; oku lomadoda inyembezi zipalala yonke lemihla; ekubeni enjenje u De Wet.

Emva koko kusuke enye yalamadoda u Stofel Nell wati, bendingazi mna ukuba u Rulumente uyaxoka naye, uteta futi kuba u Sauer wayete, anisokubuye nifuduswe. U Mr. De Wet, wavetenina pofu ukuba wayetshilo ukuze e Palamente angateti, kuba iyinto embi ukwapulwa kwezitembiso.

Emva koko kusuke iqela labafuduswa ugokwabobema pambiko De Wet, bezisa izikalo zabo, abamnkelwa bona ekuvalweni intlanganiso. Wesuka u De Wet wayala, wabuya wakwela pezu ko Pelem, wamenza, wateta ngento ezimana zisindwa yimizimba yazo zingenawo nomsebenzi eziwenzayo. Pelem ubuteta ngamadama nemijelo, unedamana wena, lipi? Apo ndihlala kona. Pi kona? e Agnes. Ndakuza kulikangela. Ndingauya.

Pezu kwako konke ekubeni besiye sisiti sisa izikalazo zetu kubawo wetu sifumene izidubulo, nokunyeliswa okubi. Unga umfana ka Pelem akangetyafi, wanga angalwela uhlanga pezu kwako konke oku, akangele azi ukuba umhlaba ulaulwa zi Africander Bond.

Bapina o Saul Solomon, no J. J. Irvine no Innes? Yinina ukuba kuti cwaka? Upina u Kumnkanikazi? Sayana yinene ekutsaleni inqwelo; woyisiwe yinenena nga Mabhulu. Zizwe ezintsnndn funani imali kukutshwe amadoda kwizizwe ngezizwe, e Lnsutu, e Mampondweni, kwa Gcaleka kwa Ngqika, naku Bahlambeli kuwelwe ulwandle, kwenziwe iqinga lokugqibela, kuyiwe ku Kumnkanikazi, sand' ukubuya ngokutsala inqwelo. Lamadoda oxela kwamhla mnene ukuba akusipata ngesandla esomeleleyo (strong hand), ati azintshaba zemvelo zomntu ontsundu (natural enemies of the natives).

IBOLA E KOMANI.

Nge 2 December 1/2 past 2 p.m. kudibene e Komani i *Pioneer C. C.* (eyiyeyabantsundu) ne *Criterion C. C.* (enye kwezamagwangqa), lomdlalo ngowesibini. Kuqala bakutshwa abantsundu. I Conquering Match izakubehla idlalwe.

Iposwe ezi *wikitini* imidaka; kungene into ka Kinner neka Johans—waziti run out u Kinner engenzanga nto; kwaya into ka Ligalagala, kute kungekaqondwa kweviwa ngesitonga se zayo zicitwa ngu Lamont; kuye into ka Ngece, eyati kuba ilitemba kowayo kwankwantywa zakucitwa iwikiti zayo ngu Lamont ingekenzi,no *one* lo. Kuye into ka Tikana, yati iyafika yabe iqongqqtwa into ka Johans ngu Daniels nge wikiti. Kungene u Niven Gasa (Acting Capt.) wati ngomsindo omkulu. esiti makayiti hlasi —kanti uvifaka ezandleni zika Falkenburg (Long Field off). Kusiwe u Tommy Nongalaza, wati uyafika lapela ku Tikana ixesha kwangu Lamont, isikora singekagqiti ku 10.

Avakala eduma Amangesi—ateta akafihla, ati: ikwalelezolo; kwabe kubonakala nakwintsundu ukuba akukulunga nto. Kutunyelwe oka Nukuna—kute kweyesitatu i over begixelwa nzima ngu Lamont no Daniels, bemi lusizi, baqala bayibona—bayibeta ngolunya—akwabiko mntu wonwabayo efildini—basitata isikora ngexesha elifutshane basibeka kancinane nganeno kwekulu—ngokusuka u Nukuna ayitate ayokuyiti gxwa ku Falkenberg (Long Field) wapuma enze 62 ngehlobo oluncomekayo. Kuye u Fatu Sixishi—wacitwa kwaoko ngu Lamont. Balandela u Sturman no Gcweka —bengenzelwa xesha ngu Daniels. Yabuya into ka Nongalaza no 29 and not out idlala kakuhle kanye. Saba yi 137 isikora sisouke. Amangesi kwi. innings yawo adlale kakuhle, ngakumbi o Daniels bobabini no Gardner, bapela benze 101. Baba badliwe nge 36. I fielding yabamnyama i bowling ka Ngece yayilungile. Ngokupela kwexesha kwagqitywa nge innings ngazinye. Nanzo izikora:

PIONEER C. C. (NATIVE).

FIRST INNINGS.

Peter Kinner, run out ...	—	
Tali Johans, h J. Daniels		0
Martin Ligalagala, b Lamont ...	...	o
Charles Ngece, b Lamont	...	3
Joseph Tikana, b Lamont ...	...	0
N. Gasa, c Falkenberg, b Daniels	...	*4*
T. Nongalaza, not out ...	...	*0*
R. Nukuna, c Falkenberg, b J. Daniels	...	29
Fatu Sixishi b Lamont	...	62 ...
I. Sturman. b J. Daniels.....	0	... 1 ...
M. Gcweka, b J. Daniels...	0	...
Byes	30	...
Wides	6	... 2 ...
Leg-byes	0	
No balls		
Total...		137

CRITERION C. C. (EUROPEANS).

FIRST INNINGS.

G.	Lamont, b Kinner	o
	V. Gardner, run out	*42*
E.	Daniels, c Kinner, b Ngece ...	19
	T. Daniels, run out	10
F.	Fuller, b Ngece	0
	O. Morgan, b Ngece	<1
	F. Whitson, c Johans, b Ngece...	0
	J. Fisher, b Kinner	3
	A. Falkenburg, b Ngece.....	4
H.	Peveritt, b Ngece	0
	J. Daniels, c Nongalaza, b Fgece	0
	Byes	15
	Wides	**5**
	Leg-byes	0
	No balls	3
	Total.....	101

Indleko ka Rev. J. D. Don.

Imali esevitunyelwe k iti ngabantsundu ngaleveki likunceda kwelityala yile :—

Mr. James Gontshi	0	s	
Mas. Davidson Don Tengo-Jabavu		5	0
Mr. D. Kalaka (Basutuland)	0	5	0
„ Daniel Gudula	0	2	0
„ Jacob B. Jabavu	0	1	0
Miss T. Khunome (Basutoland)	0	1	0
	0	0	6

ABALIMI NA BARWEBI.

E-MARKENI.

E-QONCE (December 5). Ihabile, 3d to 3/3 ngekulu Itapile, 6d to 4/ ngesishuqulu Ibotolo, 4d to 1/ ngeponti Umbona, 14/ to 15/9 ngekulu Amazimba, 6/ to 8/ ngekulu Ibrani, 5/ ngenxowa Umgubo, 13/6 to 14/1 ngekulu Inkuni, 5/ to 21/ ngeflara

E-RINI (December 5). Inknni, 14/ to 21/ ngeflara Ihabile, 3/10 to 4/3 ngekulu Umbona, 12/6 ngenxowa Umgubo, 28/ ngenxowa Itapile, 4/ ngenxowa

E KOMANI (December 8). Umbona, 10/ to 12/6 ngekulu Ihabile, 2/9 to 4/3 ngekulu Ibran, 7/6 to 8/6 ngenxowa Itapile, 7/ to 14/ ngenxowa leritiyisi, 6/ to 9/ ngesishuqulu Umgubo, 13/ to 15/ ngekulu Inkuni, 20/ to 41/ ngeflara

E-MONTI (December 7) Itapile, 2/ to 5/6 ngenxowa Umbona, 15/ ngekulu Inkuni, 5/ to 15/ ngeflara Umgubo, 12/9 ngekulu

E CUMAKALA.

[NGUMBHALELI WETU]

Imantyi yase Cumakala apa namhlanje ibipengulula ityala lika Enoch T. Mabengeza, unyana omncinane ka Mr. Tonyela Mabengeza umkokeli obekekileyo waSe Wesile ose Zeleni. Umfana lowo utene qwe nepakupakwana ekutiwa ngu Charles Henry—bakwela amahashe ka Willy Mcaka, umyeni wentombi ka Mr. Jonas Mabuya—ekutiwa ke bawabile bawatata e Qonce estalini bazakubanjwa bewakwele e Nqatosi.

Ngezindawo zidlulileyo besinentlanga- niso ezimnandi kakulu apa e Kubusi zokutandazela imvula—yana ke imvula. Ngoku ezimiyo intlanganiso zezesifo ekutiwa yi "ngumbane." Ngomso siya ku Njajula nje ukuba akatete no Tixo wetu asixolele ngesisifo—singcwaba lemihla.

Ezababaleli

IBANGO LOBU "CHAMPION."

NKOSI MHLELI wendaba, kwelingapambili kwamabini kwelipepa lako, kubonakala impi eti "iyeyona Champion." Kwelingapambili kwelo, kwakubonakele enye impi eyati ikwa yi Champion. Ma-bini ke amaqela azibiza ngelogama.

Kum nkosi, lendawo kufuneka icacile, ngokuba iyalukuhla. Ukuba lempi ivela namhla yeyona Champion, kwakutenina ukuba ingapiki mhlamnene, kwelokuqala iqela? Besisiva, sisazi tina nge Champion enye, zingembini!

Ndim

VBLA NDIVELE.

WEDNESDAY, DEC. 9, 1885.

PARLIAMENTA RY REPRESENTATIVES.

"ELECTOR," a correspondent of the *Queenstown Representative* furnishes us with a text for this week's leading article. Dealing with an insinuation by a contemporary that, after all the political excitement which has taken place in Queenstown during last month, and of which Mr. JOHN FROST was the nucleus, the very people who have been loudest in condemning that gentleman would vote for him to-morrow with ovine sequacity—"Elector" proceeds to point out the want of interest exhibited by some members to the interests of their constituents. In view of the special case of Queen's Town the writer observes:

There is Mr. J. P. Bertram, who was elected almost solely by the Native voters. Where was he during all this excitement that has been troubling the Native mind? Is this showing his gratitude to his Native electors by staying away from them? Why was he not to the fore, trying to use his influence to soothe the agitated minds of the Natives?

This aspect of the question is generously referred to "the Editor of *Native Opinion"* and with much alacrity we accept the offer.

It is only too true that the Native electors of this country have for many a year assisted in the return of members for Parliament in complete ignorance of the gravity of the step that they were taking; it was enough that they were treated to a good dinner on the polling-day after having been regaled with promises of sweet things that would be done for them—promises which, however, would or could not be fulfilled. Then, the Native would with an equal mind vote for a SPRIGG or a DE WET in preference to a SOLOMON or an INNES or a BERRY, provided the first two gave them the chaff we have just mentioned. No one need be surprised, therefore, that on this account the " Native Vote" simply became a bye word. Then—and we acknowledge with shame that it is so in certain districts now—to the Native voter the white man was merely a white man be his views on Native Affairs what they may. We should be too generous, indeed, if we denied our white friends some amount of blame in this respect. How often have white men voted for men on other grounds than those alone dictated by prudence and honesty? We do not remember that Mr. FROST has ever done anything for the Natives, to mark him out as one specially suitable to be the receptacle of their confidence. It cannot be said that he had drawn men unto him by brilliancy of any description—whether oratorical or intellectual. But gentlemen of parts, of Dr. BERRY'S stamp, have been repeatedly passed by whenever a suitable person was wanted to speak in the name of Queenstown in Parliament, and Mr. JOHN FROST caressed by both Englishmen and Natives. In this Glen Grey business Mr. FROST has sold them for a mess of potage. And while at Queenstown they are open-mouthed with astonishment at Mr. FROST'S doings, those in the country who have been trying dispassionately to examine the current questions for themselves were not a bit surprised at his playing the part he has. If the result of this remarkable betrayal of constituents by members be to open the eyes, not only of Queenstown I but of other districts similarly circumstanced adversity will not have been without its uses to the Colony. Let more care be exercised in the choice of candidates, let capable men alone be sent to Parliament, and we shall be spared such spectacles as it has been the misfortune of the country to witness at Queenstown.

As regards the silence of the Hon. J. P. BERTRAM, M.L.C., we do not think he has done anything unusual for Colonial politicians to do. To all appearances politicians in this country are politicians during the session of Parliament. The Parliament prorogued they no more regard themselves as having representative responsibilities any more than a chimney sweep does. Affairs may be complicated during the recess : what matters it to our politicians so long as they are look- ing forward to the time when they will unburden their souls in their places in Parliament assembled, quite oblivious of the trite proverb that there is under the sun such a thing as "locking the stable after " the horse has been stolen." Cape Colonial Statesmen do not seem to understand that to be of use their eloquence must be employed at the right time: and that effect is produced by striking the iron while hot. Here is Mr. DE WET taking exercise from humdrum official duties by snubbing and insulting the Natives in Herschel, Glen Grey, and Emigrant Tembuland, souring the Native mind by unnecessarily degrading and disgracing the heads of their society by dismissing, re- instating, and re-reinstating them. Here are treaties with the Imperial Government with respect to the sale of spirits in the Native Territories under the Crown torn up, and no voice of warning is emitted by those whom the people have chosen to watch these things. Had Mr. SPRIGG or Mr. SCHERMBRUCKER been in Opposition while the country was being stirred up to such excitement by the Ministry we may rest assured the latter would not have had it all their own way For this we have ever admired these two gentlemen for their comprehensive grasp of the principles of Responsible Government in a coun- try where they do not appear to have found congenial soil. Mr. ROSE-INNES by coming round once every year to meet his constituents is, we must acknowledge, following a commendable practice, well established in the old country; but in politics the choice of time for airing one's views is everything.

Editorial Notes.

WE are glad to say that there are many of the natives who may be said to be through the ordeal of starvation. In almost every district people have been saved by the wheat crops which are now being reaped. There are parts where the crops are not as heavy as was at first expected on account of the fickleness of the weather. The crop of potatoes which our people were wise in planting has now come to their salvation. It is somewhat early to speak confidently of the maize and millet crops which though at present looking well may at any time suffer from a reverse of fortune. For the first time natives have this year extensively gone in for the cultivation of other than usual Kafir-corn and maize seed and we fervently hope the lessons of the drought and distress will not be lost upon them.

A large and representative meeting was held in this town on Wednesday evening last in the Town Hall to express the feeling of the town on the matter of the removal of restrictions to the sale of brandy in the Transkei. The proceedings were hearty and were pervaded by a tone becoming the town of King William's Town considering that its interests are interwoven with those-of the frontier and Transkei natives. Mr. Irvine struck the key-note in an earnest and lively speech in which he exposed the worthlessness of the arguments advanced by those whose misfortune it is to defend the ministry in this shameful business. He deprecated Government by Proclamation which has produced much mischief in the past and correctly observed that if there had been a discussion in Parliament before the Proclamation which resulted in the Basuto war was promulgated that war would never haye taken place. So with the Liquor Proclamation. Mr. Dyer, M.L.A., dealt with the constitutional aspect of the question and contended that there was no urgency, and the ministry might well have ascertained the opinion of Parliament before violently changing the settled policy of the country. Mr. Baker was happy in his reference to the supiueness of the farmers who had much to lose under the proclamation, for farmers are being exasperated by the class of natives that fritters its time at way-side canteens and which must live by stealing from them. The Revs. J. D. Don, B. Ross and H. Gutsche dwelt upon the moral aspect of the policy, and it is a remarkable fact that so vast an audience should be unanimous in its condemnation of the Proclamation.

THE communication published about doings in Keiskama Hoek calls for the immediate attention of Government. The law does not allow Collectors to get out of the people what they please. It clearly states that they get their pay from Government and it is when people are not willing to pay that they must be sued in the ordinary way or some of their property be seized. But what has been done at Keiskama Hoek, read by the light of the law, is strange, but the people will charge all this to the Sprigg-Schembrucker Government, and it must be speedily made plain that even the present ministry will not meekly bear the sins which cannot be justly laid to their charge.

ALONG his course towards Pondoland Mr. De Wet seems to be out-Heroding Herod by his treatment of the natives, and for that matter of all white people who do not happen to be members of the Bond. An account of his doings at Cala is given in the *Frontier Guardian* from which we extract the following:—During his visit to Queen's Town the conduct and behaviour of the Hon. Mr. De Wet were overbearing, if not insulting; but at Cala he appears to have as good as taken leave of his senses altogether, to judge by the reports which reach us of his, to use a very mild term, eccentric doings there. The Tambookie Chieftain Gecelo (who was until the last outbreak in these parts the undisputed owner of the whole tract of country now known as the Xalanga District, of which land he was dispossessed after the cessation of hostilities, and which land was subsequently sold by Government to Europeans, *one farm* being reserved for Gecelo and certain of his followers), hearing of the visit of the Secretary of Native Affairs, rode into Cala at the head of a number of his followers to interview that gentleman. Judge of Gecelo's surprise when he was publicly informed by Mr. De Wet that he had no right whatever to make such a public entry, —that he had been deposed by Government and was no longer a Chieftain —and a lot of other clap-trap. Poor Gecelo! After losing your land, you thought you would nevertheless show your loyalty and respect to the Head of the Native Department, and this is how you were snubbed for your pains!

Correspondence.

HUT TAX ARREARS AT KEISKAMA HOEK.

To the Editor of *Imvo Zabantsundu.*

SIR,—The collector of this tax among the Natives of the districts around Keiskama Hoek has been issuing demands for immediate payment, and charging over and above the Government fine of 2s.—which is generally understood to represent 6d. for Government and Is. 6d. for collector's services—an additional 5s. on account of " demand and collection." It is not surprising, therefore, that the Natives have been severely exercised in their minds with regard to the Government. That a tax of 10s. should be augmented to 12s. because of being in arrear, is sufficiently serious to the Natives at a time of extreme distress without any aggravation. But when it comes to their being mulcted of an amount of 5s. in the way of charges upon a tax of 12s.—originally only 10s., of which last it is exactly *half*— it must be Conceded that the last straw has been added to the camel's back. Mr. J. J. De Beer, the collector, has recently figured as *a friend of the Native* in connection with a petition to Government for a supply *of* seed-corn. From what a pinnacle he has fallen ! A feature in this hard case—a terribly hard one for the Natives—is that while pocketing 17s. for one year's, 29s. for two year's, and 41s. for three year's arrears, he gave receipts only for 12s., 24s., and 36s. respectively. What reflections must have arisen in the mind of the shrewd Native !

The excitement among your countrymen is naturally very great, and in their interest, never at any one point more sorely tried, I implore the help of your invaluable newspaper; for through your agency the Native mind can be most effectively reached.

Summonses have been served on De Beer—a law agent and auctioneer resident at Keiskama Hoek—for recovery of such over-charges of 5s. as have been paid by the Natives. It is believed that Government will repudiate the conduct of their collector, for they are not answerable in the slightest degree, the whole having been done without their knowledge. But the mischief by this time working in the Native mind requires strong measures and speedy if an impression unfavourable to Government has to be erased. Not but what their escutcheon is safe enough in the long run from such contamination.

The Headmen of the locations express themselves as having a grievance with regard to not receiving the usual intimation and warning about the date when the tax would be over-due. It would seem that it has been customary to send for them, and, thus considerately bring to their personal knowledge the day of expiry. Should this prove to be the case an ugly question suggests itself, viz., why a departure from this friendly custom has taken place at this juncture? For Government seek their own just, revenue, and are too discriminating to be greedy of odious fines.

I am, yours, &c.,

A EUROPEAN WELL-WISHER.

November 28th, 1885.

King Win's Town, 7th Dec., 1886.

To the Editor of *Imvo Zabantsundu.*

SIR, —Will the Imperial Government be long in silence while the native are distressed ? The native can be killed and there is no law to bring the murderer to justice. Why can this man be now quiet at home? When the Transkei came under Colonial Rule, the Government made promise that brandy should be kept out. By special Proclamation that promise was broken. How is it that the promise is broken? Who is it that can and has broken that promise? The natives are driven about from one station to another. Why is this? Why is it that the Government wants the Glen Grey? Why is it that the native is a liar and agitator because he tells Mr. De Wet the truth? Is Mr. De Wet a gentleman and honourable to speak like this ? Must the native believe in Mr. Maasdorp, Mr. Sprigg and Mr. De Wet ? The native can believe in the Imperial Government. Will not the Imperial Government come again to give the native justice?

ENQUIRER.

NOTICE.

THE Transkeian Mutual Improvement Society will hold its meeting at BUTTERWORTH, on the 22nd DECEMBER, 1885. The business of the evening will be an Essay by (1) Mr. GEO. PAMLA, subject, " The Housing of the Natives;" (2) Mr. ENOCH MAMBA, subject, " What the Prospects of the Natives depend on; (3) JOEL J. MADUBELA, " Is it right for an educated young man to marry an uneducated lady ? "

The Meeting will begin at 7 p.m.
New Members will be received.
JOEL J. MADUBELA, Impukane, Nov. 6, 1885.

Kubabhaleli bam.

EMVA ko 1 December, 1885, ndinga abandibhalelayo bangati: JACOB N. ZINTO, c/o Mr. SAM. NDUBELA, Janaenville.
Aberdeen Road, Nov. 1885.

Kubakhandi-Bhekile.

KUFUNWA umfo ontsundu okwaziyo kakuhle ukukhanda ibhekile, ukuba ayekupata udodana olufundiswa lomsebenzi kwi Simnari yase Buntingville (e Cumgce) Emampondweni. Umvuzo yi £50 ngonyaka kwakunye nendlu, nentsimi. Abaufunayo umsebenzi lowo mabatumele kwakunye namapepa ezimilo ku Rev. J. S. Morris, Umtata ngapambi ko 20 October lo. Kufunwa indodana engatati manzi, itshatile kungalunga okunye.
Buntingville, Umtata, 1 Oct., 1885.

Kulahleke Okanye Kubiwe.

KUMZI wamapolisa e Bofolo, ngati kungo 10 October, INKABI YEHASHE emnyama, elimsila ushunquliweyo, lide ngokulingeneyo, lidala.
KWANE NKABI yehashe egwangqa; enekolo; imilenze imhlope ino P umtshiso kwinyonga okunene, lide, iminyaka mihlanu.
Owafumenayo nongandilandisayo wovuZwa. Umkondo mautunyelwe ku
JOHN MALONGA,
Cape Police, Fort Beaufort.
23 Oct. 1885.

Isaziso Kubahambi.

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 Olwesihlanu ne Migqibelo.
Ixabiso Mshumi linantlanu (15s.) lesheleni ngomntu omnye. Kunokukwela isitatu sabantu kuyo.
J. RADASI.
Seymour, 6 August, 1885.

UMANYANO NCE MFUNDO.

(NATIVE EDUCATIONAL ASSOCIATION).

INTLANGANISO yeli Bandla yoba se Rura emzini ka Rev. B. MAMA, ngolweai Bini evekini umhla we 5 January, 1685, ngexa le 11 kusasa.
Amapepa oleswa ngo:—
Rev. ELIJAH MAKIWANE—*Five Months in Pondomiseland.*
Mr. WILLIAM GQOBA—*History of the Native Races.*
Mr. ROBERT GOSA—*History of the Native Races.*
U-Mr. P. TYAMZASHA wondulula ingxoxo yokuba—*H-Rulumente macelwe ukuba amise irafu ye Mfundo* (Educational Tax) *pakati* - N*tsundu.*
BENJAMIN SAKUBA,
Hon. Secretary.
Perksdale, Nov. 30, 1885.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

COOK	Elika lyeza Lesisu Kokuxasazo. 1/6 ibotile.
COOK	Elika lyeza Lokukohlela (Lingamafuta). 1/6 ibotile.
COOK	Aka Amafuta Ezilonda Nokwekwe. 9d. ibotile.
COOK	Elika lyeza Lepalo. 1/6 ibotile.
COOK	Ezika Ipils. 1/ ngebokisana.
COOK	Eka Incindi Yezinyo. 6d. ngebotile.
COOK	Oka Umciza Westepu Sabantwana. 6d ngebotile.
COOK	Oka Umgutyana Wamehlo. 6d ngesiqunyana.

Niqondise ukuba igama ngu

G E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angenalo igama lake.

ABAZELWEYO. GONTSHI.
— Ngo 2 December, 1885,
Inkosikazi ka JAMES GONTSHI ibeleke intombi.

JOHN J. IRVINE & CO.

Abatenga impahla kwamanye amazwe,

Nakweli,

Nabatengeli bofani ngofani,

Abatengisi 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, ngokwe njenjalo uke sondele ekufumanini eyona mpahla itshatsheleyo ngamaxabiso apantsi.

Amaxabiso apezulu anikwayo ngamaxa namaxa nge- nto esukuba itengiswa anikowa apa.

JOHN J. IRVINE & CO.

ISAZISO u AMOS THOMAS,

UYAZISA UKUBA UVULE

Ikaya Labantsundu, e-Qonce

E Smith Street, ngezantsi ko Mr. E. J. BOXALL.

APO wonke ubani ayakufumana amalungelo ezixaso nendawo yokulala. Ubiza amanani alula. Kuko isitali esihle, nomgcini mahashe uhleli elindele. Metsho, Bahambi kanize nipose amehlo apa bo
King William'a Town, 10th November, 1885. AMOS THOMAS.

IZISULU ! IZISULU !

J. no C. HEDGING,

KWIVENKILE YAKWA NGQIKA,

E-QONCE.

Bayayitengisa iyonke impahla yabo yama Xosa bafuna ukuba itshayeleke tu kwakamsinyane.
Intengiso iqala ngo Mvulo lo wanamhla.
Qondisisa kakuhle apo bakona kwivenkile yakwa Ngqika e-Qonce.

Ibhunga lesi Qingata

LASE

Irafu emisiweyo ye Bandla lokunceda ezifeni.

KUYAZISWA ukuba ngomiselo womteto ongokunceda ezifeni we 4, 1883, nowa 41, 1885, kugqitywe, kwintla. nganiso ebimenyelwe oko yesiqingata ease Qonce ebingo 21 Oct., 1885, ukuba kubeko ezi rafu: —

1. Ngomteto we 4, 1883, id kwiponti nganye yexabiso lobutyebi bendoda obunjengezindlu, nomhlaba (umzi lo wase Qonce akutetwa nto ngawo) lerafu iyakuqala ukubha. talwakwi ofisi ye Bhunga ngo 1 January, 1886.

2. Ngomteto wa 41, 1885, irafu ye sheleni ezimbini ngendlu nganye yomntu ontsundu. Le rafu nayo yoqela ukuhlaulwa ngo 1 January 1886 kubapatiswa bakwa Rulumeni abamiselweyo.

Imali yale rafu yeyokubuyisela u Rulumeni imali awayicitayo mayelana nokupeliswa kwengqakaqa kwesi sitjli.

Ngomyalelo
H. T. FULLER, Umbhali
Kwi Office ye Bhunga lesitili
E Qonce, 28 October 1885.

EDWARD KELLY,

Umteteleli kwinkundla yamatyala,

Ubuta imali ezizikweliti, ayitumele kubaniniyo kwaoko.

Uligqweta lamatyala entlobo zonke kwinkundla yomantyi.

Umvuzo awubizayo mncinane.

lOfisi: CALA.

KWA G. WHITAKER, kwivenkile etengela nentwana ezincinane kuko, kutengelwa tsbipu kanye Umbona, nento ezinjalo, Umgubo, neswekile njalo-njalo, njalonjalo.

ISAZISO SENKOSI

Great Place, Pondoland West,
16th November, 1885.

NKOSI ndiyacela kuwe indawo muhleli Wemvo Zabantsundu epepeni lako ukuba undifakele lamazwi amba-Iwa into endifuna ukuba undifakele yona yile yokuba ndibone epepeni lendaba ukuba bekuwele UMHLANGASO J. 8. FAKU, no OHAM unyana ka MQIKELA no UMDILIZA no KETSHE no W BARNABAS no DONALD STRACHAN, ukuya kuteta nezikulu zepalimente yasekapa ngomuhlaba osecwebeni lo Mzimvubu endatengisa ngawo ku Rulumente nganeno kwo Mzimvubu abati bona epepeni lendaba andinanfanelo yokutengisa ngawo kanti ke nditi mina ndiyinkosi UNQWILISO ndifuna ukuba undifakele epepeni lako nakuwo onke amapepa abashicileli nabashicilelela u Rulumente ndifuna ukuba inteto yami yaziwe ngabo bonke abantu abamhlope nabamunyama ubazise bonke ungoyikisi luto ngeteto yami endizakuyiteta apa epepeni nditi kuwe into yokuqala yile wayete UFAKU ukuwela kuka DAMASI unyana wake ubawo wami mina NQWILISO wati u FAKU pakati kwa Mapondo onke epelele esiva wati ke DAMASI nyana wami wena wopata kwelo Gala lingapetyeya kwo Mzimvubu ube yinkosi enkulu kona mina FAKU ndopata nganeno kwo Mzimvubu ukuba kuko umntu obalekileyo apa kumi enetyala andiyikuzisa musila wengwe kuwe ndotumela ngomntu ukuza kuwe nawe DAMASI uze wenje njalo ukuba kuko umntu obalekileyo kuwe enetyala ungatumeli ngomusila wengwe utumele ngomntu yiyo leyo mini wanikwa ubawo UNDAMASI ubukosi obukulu nguyise u FAKU nditi mina NQWILISO lomuhlaba unganeno kwo Mzimvubu ngowami andiwubangi namuntu lawo madoda abeye e Kapa abeyo kwenza inkohliso nami bandizimele abandazisanga leyo hlanganiso yabo ukubonakalisa ukuba bayeba bafuna ukweba umhlaba wami kuseloko ndatengisa ngawo lo muhlaba upezu kwo Mzimvubu ku Rulumente UMQIKELA akazange ayibuze lonto kumi ngokuba naye uyazi ukuba ndinokwenza apo nditandayo ngowami umhlaba naye unokwenza apo etandayo ngowake ndingamubuzi luto anditetinto ngecala elingapetyeya kwo Mzimvubu ngowake lowo lo enditengise ngawo ku Rulumente ndawutengisa kwakanye andisoza ndifike nditi andiwutengisanga nditi namuhlanje ndawutengisa ndimi inkosi yawo ukuba kuko into etetwa ngu MNQIKELA makayeke ukuteta no Rulumente makatera nami ayeke uKuzimela ukuya e Kapa engandazisanga ukuba kuyatetwa makutetwe emuhlotyeni kungabi semunyameni sesibona emapepeni endaba singa buzananga ukuba umhlaba ngowake yini nokuba angabekisi kumi andibuze ngawo UMQIKELA ula irafu yomuhlaba wake ngapetyeya kwo Mzimvubu nami ndila eyami irafu eyowami umhlaba nganeno kwo Mzimvubu ula ezake izizi nami ndidla ezami izizi asihlangani sobabini ngazo Uyinkosi kwowake umhlaba nami ndiyinkosi kwowami umhlaba nanga ke amazwi endifuna ukuba undibekele wona emapepeni.

Kuyo lenhlanganiso yalenteto nango amagama amakosi akoyo ngalemini ndiyapela apo mina NQWILISO, son of DAMASI.

CHIEF NQWILISO his X mark
PHILIP CHARLES
QUMBELO his X mark
QEKETO his X mark
SIROQO his X mark
MAYOLI his X mark

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 ezilishumi.

Uhlobo ezenziwa ngalo nokufaneleka kwazo akunakugxekwa bani.-

Paula—Intsebenzo yonke iqutywa ndlwini 'nye.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Lishicilelelwa umninilo, u JOHN TBNGO-JABAVU ngu HAY BROTHERS,
King William's Town . SMITH STREET