ISISULU SE NGUBO

ZA

*MADODA NEZA MANKAZANA*

KWA

GIBBERD NO BRYANT,

QONCE.

Ezamadoda.

Ihempe Ezimhlope, ziqala 3/6 Ihempe ze Printi

Ihempe Ezomeleleyo, ziqala 1/

Ihempe ze Fleneli

Iminqwazi etambileyo, iqala 2/ Iminqwazi ye Twidi, iqala 10.5d Ibhulukwe ezomeleleyo zekodi Ibhulukwe ze Twidi, ziqala 5/ Ibatyi ezimnyama ezilungileyo 15/ Ikolala namaqina

Amaqosha azizitadi nawezihlahla Ibhulukwe, nebhanti, nehempe, ne- minqwazana ye Bhola.

Imiqulu eyomeleleyo yehempe 4d.

ISUTI ZOKU TSHATA

ILOKWE ZOKU TSHATA, ziqala kwi 20/- ISETINI EMHLOPE ne SETINA EMHLOPE

KWA

GIBBERD NO BRYANT.

Lesesha, Paula, Funda, uze Utyise.

X

A abulela abaxasi bake abebetenga
kuye, lo ogama lingapantsi namhla

wenza isimemezo sokuba amalungiselelo
uwagqibile okufumana impahla evela e
Ngilane ize kuye ngenqu zonke inyanga.
Impahla yokuqala eyakufika ne nqanawa
yobalapa mayela pakati kuka August lo.
Kauze kuhlola. Ndinika amaxabiso awona
makalu nge Mveliso yeli lizwe enjengo boya
nokutya njalo njalo kuba ndiya kuyitumela
e Ngilane ngokwam.

P. H. POTTOR.

E Jojosi, July 27, 1886.

YEKA UKUSELA UTYWALA.

K

ODWA ke ukuba uyabusela, sela obungangxengiweyo obucocekileyo,
wobufumana ke kwa

O. DONIAN, Kwi Bala le Marike.

Yena akatengisi bumbi, ngobulunge kakulu.

Uhhlaulelwa h “ MVO.”

IPEPA LE VEKI ZONKE.

*Ose Qonce:* uhlaula 2s. 6d., nge nyanga ezintatu xa ayirole kwase kuqaleni kwazo; 3s. ligqitile eloxesha.

*Xa litunyelwange post kwe zinye indawo,* 3s. xa irolwe kwase kuqa­leni, 3s. 6d. xa irolwe emva kokuqala kwe Nyanga ezintatu.

Yonke imali itunyelwa egameni lika

J. TENGO-JABAVU.

UMVUZO WE £1.

K

UL0W0 wondilandisa Inkabi Efosi;
mitandatu iminyaka ubudala ; inopau

kwindlebe yase kunene; itshiswe J.B. kwi-
nyonga yase kunene. Ubuso baka batyiki-
lwa ngomhlontlo, kodwa abuhlumanga
Uboya obumhlope. Libiwe e Roxeni ngo 20
October, 1886.

JAMES J. BOVULA.

Iveki.

Uyacelwa wonke umzi ukuba ulinge kwangalenyanga uyifinyezele ekupeleni kuka December lo imali yepepa. Nentwana encinane iyakwamkelwa.

Incwadi ezitunyelwa kwi *Mvo* zingena zi- tampo zaneleyo ziyasidla kanti asinamali tina apa. Umzalwana otumele umdlalo we Bhola yase Dayimani makasi buyisele ipeni ezimbini lencwadi Biyikupe ngesi kweliti. Nowase Bhayi oncwadi yangena pakati kwe " Mpawana ” zika September 29 akakazi tumeli ipeni ezine zetu.

Imali engeniswa zi hotele kwi dolopu yase Barberton kwele golide ayinganganto ukuba ninzi ngenxa yokunqaba kokutya. Amashumi amahlanu eponti ngemini akayonto.

Ezamankazana

Ityali ezimnyama, ziqala 2/3 Ityali ezinamabala, ziqala 3/ Ikeshemiya zeqiya ezimnyama, zibanzi kakulu 10.5d

Amabala onke ekeshemiya, zibanzi kakulu, 1/3

Izitofu zelokwe, ziyi 4d. 6d. 8d. 1/. iyadi

I Printi (Ezingapumiyo)

I Printi ezibukeshemiya, 6d iyadi Izitezi, 2/ ne 2/6

Ilokwe ezi kutiwa zi Chemise, 1/6 Ezilokwana zangapezulu ezimhlope

(white skirts) 2/ Amagqabi ne Veyile Ikausi nezihlangu Amaqina Ikeleko emhlope

U Rulumente utumele incwadi yegunya ku Mqikela. Uti makarole isitabataba kuba Amampondo agqita umda angennle elama Xesibe ka Rulumente ; enze incazo yoku kuzipata azipete ngako ama Mpondo; amise inyaniso ezanelisayo zendlela elakupatwa ngayo elazwe; uti xa impendulo ibe yenga lungileyo loba lityala lika Mqikela kusa konakala. Impendulo ka Mqikela kukuba wa- yeyokunqanda abantu ukuba bangagqiti umda. Makapiwe ixesha lokusityisa isigitshimi sika Rulumeni.

U Mays obefuda engu ntamnani wase Dayimani ubanjwe ebile amahashe wagwe- tyelwa iminyaka emibini esebenza nzima entolongweni.

U Mr. James Weir omdala ubhubhe kusasa ngolwesi-Ne apa e Qonce kwa nyana wake Ubeseleyi gqibile iminyaka emashumi asi- bhozo anesi hlanu ubudala ukulishiya kwake elilizwe esiya kwelitsha. Bonke abaka bafunda e Dikeni baya kuwamkela lowo mbiko. Umke engevanga ntlungu.

Kuvakala ukuba ama Zulu aka wuvumi lomda u candelwe oma Bhulu emhlabeni wawo.

Ngale mvulana isand’ ukuna ekungeneni kwale nyanga sikuyo kude kwawa ne Kepu kwintaba zase Natal lawa nzima; kweli lizwe liwe kwa Matole, ibe yintshotsholozi ebukali kunene kulemimandla zafa kakulu igusha ezisanduku chetyWa.

Ibhulu apa elingu Vanderberg eladnbula u Dabulamanzi lati seli banjiwe labuya la- puluka lazimela alika buye libanjwe lisafunwa.

Siya velana kakulu no Mr. Thomas Ngcoza ofundisa e Blythwood (Engqamakwe) ngoku bhujelwa yinkosikazi yake ngeveki egqitileyo. Umfikazi u Mrs Ngcoza yintombi yesibini ka Mr. Hendreck Ntlonze wakwa Nobhanda e Nxukwebe.

U Mr. Saunders wase Bhofolo ute eha- mba kuhlwile evela e Fordyce ngase Mtontsi weva sekusiwa isitonga sompu waselelibeta ihashe ebaleka Walandelwa zizikoti zazibini emva kwesokuqala, zamposa zonke. Yinyhashawe lonto, into engaziwa mntu kwelazwe.

Isifo sengqolowa—irufi—sifan’ ukukataza kumandla wase Cawa.

O McCaffrey udliwe ishumi lesheleni y Mantyi yase Kapa ngoku fakela umbanjwa icuba.

Igagwazana lomfazi womlungu wase Pre­toria ebelihlala lisalelwa lingeva kuxelelwa lipikele ukuti xa liya kuwaka linxibe ibhulu- kwe nebhatyi zendoda, lite lisa tyiwula ngomnye umhla yadlokova inkabi yehashe Libe ngenza imilozana egoswana alanceda nto lamwisa kakubi wenzakala kakulu.

Ngeveki egqitileyo bekusiwe elinye igwa- ngqa Emantyini e Kapa ngoku twala into- mbazana yomlungu eminyaka ilishumi line sitandatu.

Kuko ixego lomntu omnyama e Monti eli- minyaka imashumi asixenxe anesitandatu elisuke lafumana lane situkutezi sobom balo latabata intambo laya kuzixoma ngomqala emtini; labonwa selibanda kumzuzu lifile.

UmngcwABO ka Mr. Weir ngom-Gqibelo odluleyo ukumnka komhla ube ngondileke kunene. Abafundisi abebeko behamba pambi kwedlaka ngo Rev. Dr. Stewart, Rev. J. D. Don, Rev. B. Ross, Rev. J. Gordon, Rev. P. J. Mzimba, no Rev. W. B. Rubusana, kwizikulu zalapa e Qonce zibembalwa ezingabangako, kumanene antsundu ibe ngo Messrs J. T. Jabavu, W. Gqoba, B. Sakuba, Jno. Yekele, John Kupido, Amos Bovana, nabanye.

Apa e Qonce nge Cawa (Nov. 14) kushu. nyayelwe kuma Wesile antsundu ngu Mr. W. Gqoba emini nango kuhlwa intshumayele ezi- shushu nezi nesongo.

Amakwenkwana amabini enye iminyaka mitandatu enye isixenxe ubudala agwetyel we ukuxhonywa yi Jaji yase Dayimani ngoku suke abulale enye inkwenkwana engumalusi endle.

Nonyaka nje kungene nase zikatini ukufa azifingako ngu qwakeqwake.

Intlanganiso ye Gqugula le Siqingata sase Qonce imise elokuba zonke itola mazime kwindawo zazo kade, ibulawe lanteto) yaka yenziwa yokuba ziye kumiswa kwindawo ezintsha.

U Dalindyebo inkosi yaba Tembu ubeye Emtata kwi Nkulu ye Mantyi u Major Elliot eyokuti impi yakowabo ama Hala uyakuyikupa yonke ukuya kudubula Amampondo ukuba u Rulumente uyayifuna, ute angaya naye ukuba u Major Elliot uyaya.

I Palamente yase Natal ibuye yatumela ezinye inteto ku Rulumente we Nkosazana pesheya zokuba elama Zulu ilizwe malihla- nganiswe libe linye ne Natal ukuze kubeko ukupumla kwezi zipitipiti zenziwa ngama Bhulu nazinkosi zodwa.

Ngolwesi-Tatu oluzayo kuyakubako um- boniso woboya e Monti. Abafuyi abanoboya obuhle mabaye kutabata lawo mabhaso aya- kwenziwa.

Inkoliso yoboya bamawetu ayivumi ku- fikelela kwinto obuyiyo obegusha zama Ngesi. lyeza lalonto ke linye, kukutenga inkunzi ezivela pesheya kumadoda anjengo Alveni (Mr. Irvine) namanye azitengisa ngamanani angenzima.

Asinakunceda ukuba singalipindi siti ko- lu luviwo luka Rulumente lwe Titshala lugqitileyo Amangesi, nama Bhulu, nama Jelimeni asikiwe ngabantu abamnyama. Sekunga ngozayo unyaka zingenza ngapezulu into nentokazi zakowetu. Siyayifunza.

Kuhle ingozi embi kuloliwe wapesheya. Ute xa aya kungena komnye wale mingxu- ma ixqojozwa ezintabeni kwaye kuko isikulu esivele kakulu ngefestile sikangele abakwe- zinye izindlu. Ude wangena uloliwe akaroxa lomntu, kanti kuko intshengeca ebukali yelitye eludongeni wabeteka kuyo ngentloko waya kuwa kwapakati kuloliwe. Intloko yatyumka, ukutshwe estishini esaroxoza, lati igqira lakumkangela kuko itemba lokuba angapila akuvuswa amatambo entloko la asuke angena ebucotsheni.

E Bobhofolo kuko i Bhulu elidliwe £30 ngokusuke lidubule inciniba yasendle ekubeni u Rulumente esiti mazingadutyulwa ma- zibanjiswe zifuywe ngenxa yobukulu bomse- benzi wazo.

Intombazana yomlungu wase Aberdeen Road intwazana enobubele kakulu ite ixele- lwa ukuba mayiyeke ukumana ihambela aba- ntu abafayo yifiva (icesina) ibukali ngoku yapika, yati yona ayinakunceda yaqhela ; yaya komnye umzi olusapo lulele pantsi lonke yicesinaa kubanga ntsuku yangena kulo ntombazana, yabhubha kwayoko kungekafi namnye kwabaya ebeye kubabona.

Unongqause wegolide uyadamba ngoku ku Mangesi atile koba butyututyntu abelenza.

Intlanganiso ye Ronaskapu yehlelo lase Wesile elintsundu iyakuba ngo-Mvulo ozayo ngokuhlwa Nov. 22, kucelwe u Mr. J. Tengo. Jabavu ukuba aze ,atabate isihlalo. Intshu- mayelo zayo zoqala nge Cawa kusasa kude kube ngokuhlwa.

Lonyaka ngati kunqabile ukuwuxela into oyakuba yiyo. Ose Batenjini uncoma “ uku- balela kwelanga ” uti “ ngati siyakuba no- nyaka ombi, nento ezilinyiweyo azitembisi kanye.” Ekubeni Engquthwa kunconywa ukulunga konyaka. Umbhaleli okona uti, “ Ingqolowa ziyatembisa, enye seyihlanza intle kanye. Eka May seyiza kuba yiyo, ne tapile.”

Kumdlalo webhola wabantsundu ne club enkulu ya Mangesi e Bhayi ama Afrika enze 49, ama Yuropu 131. Amawetu e Bhayi nge esewancama Amangesi; afanele ikaba lase Qonce lodwa.

Kuko umntu one ngqakaqa e Qumra. Ube fihlwa wabonwa sele chacha.

Ongamkeli cebo nakubani akanakuscedwa mntu.

Kulula ukufunda inkohlakalo.

NGOLWESI-TATU, NOV. 17,1886.

Isidubantini sase KUYAB0NAKALA Mampondweni. ukuba lamagqu-

gula enziwa imini nezolo ngu Rulumente aya kude apelele kwelokuba malife. Eyakuyenza nje lonto kungenxa yamacebo alahlekisayo e *Cape Argus* naleya ndimbane yamapakupaku ase mdeniKodwa bona abantu belilizwe bamelwe kusixelelwa isizatu sokuba kwalekwe umtwalo wemfazwe pezu kwale inzima bayitweleyo, ukuze ziti zisihla ezinxwaleko nobunzima babe besazi. Isiti nje i *Cape Argus* ma­life sesiyibona into ejonge kuyo (kuba namhla iyipendulele ibhatyi yayo). Elopepa lidume ngokuba lingumlomo walempi imela abantsu­ndu e Palamente echasene nalo Ru­lumente ulaulayo. Ukuba lenteto yalo ingaba yeyala madoda lingu- mlomo wawo singati aneqhinga eli- nzulu lokuba akutshwe lo Rulume­nte kungene wona; sobona kambe ukuba yena u Rulumente wovumana ukukohliswa ekangele. Ezimfa- zwe zigqitileyo zenziwa ngu Mr. Sprigg zaziqwatyelwa izandla kunene sininzi sabamhlope; kanti zati zakudlula xa sekukangelwa ubukulu bendleko eyenzekileyo, yasuka yalahleka eyonanto bekuliwa ngayo wati nomenzi wazo bamgxwagxusha bo­nke abantu akabi nacala; bamtula ngamandla esihlalweni sokuba ngoyintloko yolaulo, kude kube namhla akatenjwa mntu. Akuko sizatu sokucinga ukuba akungenzeki kwalonto libuye lapinda lafa nabantu abamnyama. Asinakunceda ke ngo- ko ukuba i *Cape Argus* nalamado- da ingumlomo wawo, ukuba singa- yifanisi nentsomi yesigcawu esilu- mkileyo esaka indlwane entlana saza sanoyisha impukane ukuba make ize kuva ukulala okuyolileyo, kanti yinkongo; nalo Rulumente ngati wenziwa lonto kanye, ulale- lwe ukuba akuluti cakata unyawo lwake kulento kutiwe ‘ he, sakufumana.' Lawa mapakupaku ase mdeni inxenye yawo zizicaka ezi- pakamileyo zika Rulumente ezinge- msulwa ekupembeleleni ezizipitipiti zikoyo. Zona ezizikulu zika Rulu­mente zifuna amagama nodumo lweqhinga. Zisoloko ziwafunza ama Xesibe nama Bhaca ukuba makamane esiya kupanga kwela Mampondo ukuze ati Amampondo akupindezela sekupunywa nomkosi kusitiwa angenele ama Rulumente. Enye into abelungu belazwe bayivuyele imfazwe kuba inqwelo zabo zizakungena edinisweni lokulayisha ukutya kwemikosi. Siyatemba ukuba u Rulumente akasokulahlekiswa zinteto ze *Cape Argus* nezentshaba zake, nazimantyi ne nkosi zamapolisa ezise mdeni: na- ngabarwebi; makasuke yena azifake lombuzo — siza kulwela ntonina ? Akungeze kwaliwa ngenxa yokugqita umda kuba naba bantu beletu icala ama Xesibe nama Bhaca kufutifuti bemana ukuwugqita kwangapambi koku, nati side sabaxhobisa sibaxhobisela yona lonto kanye. Nalento kutetwa ngayo namhla ku­tiwa Amampondo agqite umda, ayenza ngapambi kokuba u Rulu­mente awuhlokomise umteto wokuba elama Xesibe lelake. Ukuba kuko izizatu zokuba life ilizwe zinga zisafihliwe abakazazi abantu beli lase Maxhoseni, kanti ke ukuba lifile ayaziwa mntu lemfazwe apo ingapela kona. Lento ngoku isisinyoponyopo, kuba Amampondo akafuni mfazwe, nabantu belilizwe ba- diniwe zinxwaleko zayo. Pofu kuza kulwelwa ntonina ? Mayixelwe mhlope. Yinto engum’mangaliso ukuti ngelaxesha yayi ngu Mr. W. B. Chalmers oyimantyi enkulu kwelazwe bekungavakali zidubedube zenziwa ngama Xesibe nama Bhaca, nama Mpondo. Kubonakala ukuba kwenziwa kukuba yena u Mr. Chalmers ube ngazange wakuvumela oku kupindezelana. Ngokwenjenjalo kwake wenza ukuba atenjwe ngu Rulumente ahlonelwe nanga Mampondo. U Rulumente wada wamcenga kakulu ukuba ahlale kweso sikundla sokuba yi Nkulu ye Mantyi akavuma ngokwake. Sivuyiswa kakulu ukubona amanye amapepa elitakazela icebo lokuba ku-

nyulwe u Mr. Chalmers aye kwa- hlula esisidubedube, aye negunya lokulungisa yonke into. Elase Bhayi i *Telegraph* liti:—“ Akuko “ ndoda ingapambili ko Mr. “Chalmers ukufanelwa ngulomci- “mbi ungaka ukuba mkulu, no “ Rulumente uya kunconywa ukuba “unyule leyo ndoda pambi kokuba “atate nenyatelo elinye lobutshaba ; “kuba ezimantyini apa ako amadoda “ afanelekileyo ukupicota impa- “ mbano zemihlaba; kodwa kumci- “ mbi onje kufuneka amadoda anje- “ ngo Mr. Chalmers lo. Elocebo “ akuko ungalamkeliyo, ingaba ngu “ Mr. Chalmers yedwa mhlaumbi.” Ukuba ulitatile elicebo u Mr. De Wet wolisindisa elilizwe kwindleko ezinkulu zemfazwe ekungabonakali saci sayo, siyakolwa ukuba wola- mkela.

E-NGQUSHWA

*Inani*

*Umnqolobi.*

J. G. Nicholson, G. J. Goosen, W. J. Powell,

A. R. Adendorff, Patil Timm, J. F. Naude,

95

236

50

33

44

464

UKUSIKWA KWA BANTSUNDU.

Ulwesi-Tatu lweveki egqitileyo (10 Nov.)
ibingumhla kweminye imihla kumzana wase
Ngqushwa. Isizeka-bani ibikauqanda ama-
qakamba pambi ko Mantyi ukuba angawasiki
amagama abantu abamnyama abanga
banga ngena kwilungelo lokunyula amalu-
ngu e Palamente. Ontsundu wase Ngqu-
shwa uzonele emehlweni abamhlope abakwelo
ngokusuke batumele umfo ka Innes ukuba
ayekuba ngumlomo namehlo nendlebe zabo
kwinkundla epete umzi wakwa Rulumente
e Kapa. Lomfo ka Innes ubonakalise ukuba
uyambete ingubo yomhlobo wenene wezizwe
ezintsundu u Mr. Saul Solomon ongasekoyo
kulenkundla ngenxa yokungabi nampilo entle
Enqolotywe ke amawetu agqibe kwelokuba
eme ngazo zombini pezu kwemfanelo zawo.
Azifunele umninawe ka Mr. Innes ongumte-
teleli pambi ko Mantyi apa e Qonee ukuba
ayekuba pendulela e Ngqushwa apo. Suka
ngolwesi-Tatu yayi nkungu nelanga ama
Afrika kuloposana yase Ngqushwa; ama-
gwangqa azi fama abeko nawo kakulu.

Ute kanti umntu wakona uwasike amagama
abantsundu akashiya nomkwepa. Aba-
nqolobi bamagama kanti ngala manene:—

Engqushwa ekaya,
Irura no Mgwangqa,
Umtati no Mpeko,
Umgwalana,
Ituwa noTuku,
Ibhira ne Sauerville,

Bebonke ababesikwa

Umantyi (u Mr. W. R. Piers, R. M)
ute mazitatyatwe indawo ngoku-
landelelawa kwazo, kuqalwe ngegama lowo-
kuqala osikwayo. U Mr. R. W. Rose-Innes
ute, kumnumzetu, pambi kokuba kutatyatwe
elibakala unamanqaku anga angawenza maye-
lana nohlobo abasikwa ngalo abantsundu.
Lamatyala ajongwe yinto eninzi yabamnyama,
 ababonisileyo ngobuninzi babo ukuba
lomcimbi kuhlangenwe ngawo namhla mkulu.
Amalungelo aba bantu angenelwe nga-
pandle kocalulo, bamangalelwe bonke benga-
makulu-kulu nje, ngapandle kocalulo. Kau-
tabate lamadoda a 236 asikwa ngu Mr.
Powell odwa akwisitili sase Mtati. U mteto
umisela ukuba makabe undimangelo
uyamazi lowo ammangalelayo. Kodwa
makake apume pandle ngoku, u Mr.
Powell awalate kwizihlwele lamadoda awa-
kupayo kwilungelo lokuvota. Kuqinisekile
ukuba angeke awanyule. Akawazi nento.
Umteto wawungenzelwanga lento. Uma-.
ntyi ke kuya kufuneka aneliswe bubungqina
obomeleleyo ngapambi kokuba agwebe nge-
lokuba abantsundu abafanelwe lilungelo lo-
kuvota, nohlobo abasikwa ngalo malube ngo-
mteto poqo. Abanqolobi bamagama abam-
nyama abayalati eyona nto babakupa ngayo,
basuke bati “ abafanelekile ngokomteto.”
Kumhlope kuye ukuba ngomteto kufuneka
icutyiwe eyona nto akutshwa ngayo umntu.
Oku kuyafuneka ngazo zonke indlela ; umteto
umisela lonto. Utsho walesa isiqendu
somteto esalata oko (Act 16, 1856). Ngoko-
mteto aselete wawulesa umntu unokuku-
tshwa ngesinye sezizatu ezilishumi linesihla-
nu, ezi: — (1) Akakafiki exabisweni lobuntu
(iminyaka e 21) ; (2) uliveza-ndlebe kum-
buso lo; (3) ungomhlope wolunye ulaulo;
(4) intloko ipambene; (5) waka wagwetywa
ngokulwa ne Nkosazana ; (6) ngokubulala ;
(7) ngokudlwengula; (8) ngokuba; (9)
ngobusela benkohliso; (10) ngokuxoka;
(11) ngokuba imali ngokubhala igama lo-
mnye; (12) ngokuti angabi nandlu kunye
nomhlaba, ezonto zibe lixabiso le £25 ; l3)
ngokuti angabi wamkela £50 ngonyaka;
(14) ngokuti angabi wamkela £25 kunye
nokudla nendawo yokulala (15) abe aka-
seko kweso sitili. Okupa umntu makaxele
mhlope eyona nto amkupa ngayo kwezi
zilishumi linantlanu. Isizatu soko simhlope.
Umntu ubekwa ibala, uziswa ema-

tyaleni ukuba eze kuzipendulela, kude kuti-
we oku kwenziwa ngomteto we Palamente.
Umteto ufuna ukuba into etetwayo ngomntu
ixelwe mhlope nokuba incinane, ukuze abe
nokulungiselela ukuzikusela. Ukuba abo
abameleyo bacaswa ngendawo yomhlaba uku-
ba alanele ixabiso lawo nohlobo abemi ngalo.
ngebetshilo mhlope, ngebebete ke abantsu-
ndu abanye beza ne taitile, abanye neziqini-
selo zokufungelwa kwawo ; ngoku ke base
ntsunguzini mayelana nento abacaswa ngayo,
umntu angasuka abaqubule amise sa-
ntonina ayitandayo kwezi zilishumi linasi-
hlanu. Oluhlobo lwehambiso lubete lwaba-
xaka. Kwati mhla kwasingatwa yimantyi
e Dikeni umcimbi woluhlobo zadweliswa
kakuhle into ababemangalelwa ngazo abantu.
Ngokutsho ke akabiyeleli ukuba lomcimbi
ungangenwa; oko ubengekwenze kuba abo
abameleyo bako bonke bexolile ukuba umci-
mbi lo ungenwe. Into ayimeleyo kukube
umteto we Palamente oqalwe uzihlalele ngo-
ntamnani mauhanjiswe. Unga angavakalisa
 ukuba ulapo ngokutyunjwa ngabantsu-
ndu ukuba aze kubanceda ekubacebiseni
nasekubameleni ngecala lomteto, akasakwe-
nza sicelo kumatyala ukuba kungene na-
mnye ongenayo imfanelo; kanti ke noko

 2 IMVO ZABANTSUNDU (NATIVE OPINION) [NOVEMBER 17, 1886

 IMVO ZABANTSUNDU