umoya wokupiceta, ebulitanqeni ekuimeka linyewive, ukuti mnini yonke into eyenziwa ngalo lalumyuayo ibe lilungile nevingakangalwa, lingalunzwa, oyibuzayo imotyala lokunqabileli, nokhlalutela ebolinzo ati uyalunyuse. Akuko "Tixo apa emhlabeni, yona angapesiiye Zikangeleni ngoblobo lwazi zinto mpi yakowetu emnyama.

Ndim
MNTUYEDWA.

Kimberley,
January 12, 1883.

Native Opinion.

NATIVE INTERPRETERS.

UNDER the above title the *Free Press* newspaper, printed at Queen's Town, strongly animadverts upon the decision of Government to dispense with the services of the European interpreter of Kafir languages at the Civil Commissioner's office, and to employ a native—a decision which has been dictated, we understand, by retrenchment considerations. Our contemporary records his conviction that "peculiarly situated as Queen's Town is upon the borders of Kafirland it is neither desirable nor expedient that so important a post as interpreter should fall into the hands of the natives." For our part we confess we fail to see the force of the argument that because "Queen's Town is peculiarly situated" then it is "neither desirable nor expedient" that the important post of interpretership should "fall into the hands of natives."

We avail ourselves of the opportunity that this paragraph gives us to make a few remarks on the important question: What is to be the position of educated natives respecting the Government service? To make clear the attitude which we are striving to assume in approaching this subject, it is necessary to say we have a wholesome abhorrence of the vanity of some of our native young men who, for having eaten several dinners at Native Institutions such as Lovedale, Heald Town, and St. Matthew's, regard themselves as being above every kind of manual work, but that their call is in working with the brains. In whatever observations we may have made in regard to the all-important matter of the occupation of native young men who have received some training, it has not been our wish to convey the impression that because a man has been to school he is therefore removed from the necessity of earning his living with his hands, and has either to use his brains or succumb to the inevitable. On the other hand we are of opinion that the sum of education is to enable a man to do well, and take pride in whatever he has to do.

But our sense of fairness and justice is rudely shocked by advocacy such as that to which the *Free Press* engages, which would lay [illegible] the Kafir verb, to say nothing of the parsing of the other parts of speech, may be counted upon the digits of the writer's right hand, and this moiety is not in the service. The educated native, Kafir being his mother tongue, may be taken for granted to have these changes of the verb, and the various figures of speech which greatly abound in Kafir, at his finger-ends, and English being a written language with fixed rules can be, as it before now has been, tolerably got up by the native.

There is, besides, another phase of this question which must strike any fair-minded man. We all know that the money which is paid in to Government by the citizens of a civilized state is paid back to them in various ways, and if there were no prospect of its being somehow paid back to them, civilized communities would, ere now, have absolutely refused to contribute for advancing purposes of Government. The money thus paid in as taxes returns to the taxpayers in two channels: (1) in the construction of public works: and (2) into the pockets of Government servants who spend it among us. In purely native districts, there being no demand for them, public works are not carried on, and expenditure on this score is *nil*. In regard to the second channel, there are not many natives in the Civil Service, or, to put in the words of Sir BARTLE FRERE: "There is nothing like a "native branch of the Civil Ser"vice, such as is so useful in India "There is a great want of clerks "and interpreters in the English "offices, but I know of no native "employed as a Government serv"ant in any office of trust or "responsibility, except as inter"preter . . . . . I cannot "find a single instance of an educa"ted native being employed to do any "Government work which required a "good education, such as magisterial "or revenue duty, simply because he "was fit for it, and because Govern"ment ordered and empowered him "to do it on European and not on "Kafir principles". [*Vide Imperial Blue Book on South African Affairs (C.—2,100) July*, 1878.] As to the positions held by the very few in Government employ Sir BARTLE FRERE observes, respecting the remuneration attached to them, that they are "ill-paid offices of great responsibility." Thus then from the great spending channel of the Government of the country, to which natives contribute, the natives get little or no "pickings." Is this fair? And now they are to be deprived of Interpretership, as well, for which they may be considered naturally fitted! It seems a disadvantage to the country to encourage these people by offering them every chance of creating varied interests under the Government. Such is among [illegible] make them settled, contented, and useful citizens.

Editorial Extracts.

[illegible]

[illegible] is severe and violent. My own circumstances have on the whole been more to my advantage than those of most other native young men, but when I consider what others have been called upon to face I say that there is no reason to despair. Indeed I have found in my enquiries that European youths who through various circumstances have been exposed to the cold chill of contempt have failed in making any perceptible mark in the world."

We are sorry to find that in this writer's essay there is a tendency to misanthropy and disgusted. Adversaries will at once say this comes of educating men out of their sphere. And there may be something in this. But there is altogether another, and we beg to submit a more sensible, way of looking at this painfully interesting matter. To put it in a homely form, is not half a loaf better than no bread? Is not the twilight preferable to Cimmerian darkness? Is not the even slightly instructed Kafir a better man than the raw native in his red clay and filth? Now, notwithstanding the slight scorpion of pique that at times pervades Mr. Makiwane's thesis, he is evidently a man who can think and reason and quote and apply. Let us commend him and his co-thinkers of Kafir nationality well to weigh, and to practically apply, words that he has himself quoted though perhaps without giving them the consideration they deserve: "Labour is not only a necessity, but it is also a pleasure." It "is indeed the life of humanity; take it away, banish it and the race of Adam were at once stricken with death." This is the duty of each of us, and its discharge will in due time settle all.

It was observed the other day by our valuable mentor, the *Port Elizabeth Telegraph*, that we were "quite enthusiastic in cricket—a game which seems quite to hit the Kafir fancy;" and for once our friend, who is as a rule—in writing about Natives—often carried away by what Lord Beaconsfield "described as "the exuberance of one's verbosity" is correct. On Saturday week a team of the "Brotherly Unity C.C., of Lovedale apprentices, competed with the fire-eaters of the leading European club at Alice, the Victoria C.C., for the championship of the willow, and we are naturally proud to say the club of colour won by four runs and eleven wickets to fall. It is now a matter of history that while the leading European team from this town was virtually routed at the recent Cricket Tournament at Port Elizabeth, it was reserved for the Native team, drafted from the local Native Club, bearing the appropriate designation, "Champion Cricket Club," to redeem the Cricket reputation of Kaffraria lost at Port Elizabeth; for the "Champion" carried everything before it at the Native Cricket Tournament at Graham's Town during the vacations. We understand that the "Champion" has been challenged to try conclusions with the leading European Club in town, and the match may come off next Saturday. Not being prophets, nor sons of prophets ourselves, we are not able to venture a prophecy, but hope the Africans will acquit themselves like men. We are awaiting the results of the match with considerable interest.

Our readers have doubtless not forgotten our article bearing the Yankee heading "Gerrymandering," in which we considered the capricious action of Government in annexing a portion of the Cala to the St. Mark's District, the nature of which annexation resulted in unrest and incipient lawlessness. An esteemed correspondent—native of course—at St. Mark's, "pulled us up sharp" in an article of which the *gravamen* is as follows:—"Matiwana and his people are against what we represented in our article. They say there never was any ground for Government to confiscate their land as they never went into rebellion. Sigungana's outbreak was, it is alleged, on the question [illegible] Matiwana's kraal and when he went into rebellion he did so with a few of his (Sigungana's) followers, while he (Matiwana) remained as a loyalist. Probably the same situation might have been transposed in Sigungana's country where several chiefs stood aloof from rebellion, and [illegible] of a Native Committee of the Assembly were that Sigungana's country should not be sold without his consent. Matiwana's followers fell to one side [illegible] Matiwana's kraal [illegible] Sigungana's country [illegible] "other people" should [illegible] the land [illegible] You [illegible] but we have been writing for the benefit of other people in the Cala District, who had been [illegible] in the way of money [illegible] "Sigungana" [illegible] "Matiwana" [illegible] "Sigungana" [illegible]

KANGELA APA.

Umhlobo wenu u Mrs. STEINMETZ,
JAGERSFONTEIN, O.F.S.

Ovenkile ipambi kwe Kantoor, uyazisa ukuba ivenkile yake usandukuyilungisa wayandisa.

Inizi impahla entsha efikileyo. Yonke impahla yalevenkile ngoku ihlaziwe ehamanini. Uyona venkile ilungelayo e-Jagersfontein. Inempahla zentlobo zonke zamadolo nomankazana. Ngena ngapakati utibonele.

IBULUKWE zokusebenza nezokavata ziyalala.
Butyi, Ihempe, Intiepwazi, Imtlaki, kunye nezihlangu, &c.

Intlobo zonke zokutya ziko.

Iweekile nekofu elungileyo. Umbona, Namazimba. Kwindlu yokubaka kwaziwa intlobo zonke zezonka. Oatkook, Neonka-Somtshato. Yiyona Bakhula inezonka ezilungileyo.

Kuko Nendlu ecokisekileyo yokudlela.
Izixaso zifunyanwa amaxa onke. (Akutengiswa tywala).

Qonda.—Impahla yalevenkile ilunge (i good koop) yonke.

G. WHITAKER,
Isebe elitengisa nentwana ezincinane,
Kwivenkile ebisakubu yeka Magiligana
(McGREGOR'S)
Utenga zonke intlobo Zoboya, Nezikumba zempahla emfutshane, Neze Nkomo, Nempondo, enika amazabiso adluliseleyo.

Uhlala enento enenzi yentwana eninjengo si-ti, swekile, kofu njalo, njalo
INGUBO, IKELEKO, IPRINTI,
Ipuluwa nezikali,
Ingcawa, Amafelane, Ikeleko Zokulala.
Amacuba entlobo zonke—kwa nayo yonke into enqwenelwa ngabantu abantsundu.
Yonke impahla idla amazabiso ahlukileyo.

POS' ISO APA BO[illegible]
E. J. BOXALL,
Unesiki wentlobo zonke ezifunwayo zengabo,
No. 22, SMITH STREET,
E. LONDON.
Ukuba [illegible] yonke [illegible] ilungileyo

musha okusiqwala ; iyinto epokeleyo ukuba ubaqqitile kwiminwe yesandla salombali Abelungu abayaziyo kanye inteto ye-Sixosa kanye namaqalo ayo: zabeke ezimpinzana zingeko ediniweni lakwa Rulumeni. Kekaloku kube ofundisiweyo ontsundu iyinteto yonina—kula le ye-Sixosa makabe ugqibelele ukuyazi kwakunye namaqalo ayo lawo maninzi kunene, yabeke iyinto ekapukapu ukuyifunda eye Singesi inteto kube yona iyinteto ekungeko zinkani ngamazwi ayo, ebalwa ngohlobo elumiyo nolwazekayo—nte eze zombini ezingakoyo kweye Sixosa, kwaye kunjalonje sebeko kwabantsundu abasebeyifundile ngokwanelisayo inteto ye-Singesi.

Kuko enye inkalo, mayelana nale ngxoxo, ebonakalayo kuye wonke umntu onikisayo ukucinga. Yinto eyaziwayo siti sonke ukuba imali le ya Rafu siyihlaula ku Rulumeni ngebenza imisebenzi ebuya inike ilube lokuba ifunyanwe ngabayihlaulayo kwakona ; ukuba bekungeko temba linjalo ngesebakucasa ukuhisula i-Rafu bonke abantu abakanyiselweyo. Lemali ke siyimika ku-Rulumeni singati ibuyela kwabayihlaulayo ngendlela ezimbini : (1) ngemisebenzi ati, u-Rulumeni ayenze ilungele libeni lendaweyo ezihlaula i-Rafu; (2) ekuhlaleni abantu abaziciko ekili, abati lemali bahlaulwa ngayo bayanane pakati kwetu ngokulenga into abasifunayo kwakuti. Kwingqiqili setu bambiyo ma akako misebenzi ibalulekileyo ayenzayo u-Rulumeni, kuba nati asiyifuni nganto. Akuko kubeyisa imali setu ke ngalondlela. Ngokupatelela kwisango lesibini singati ababhlaiti kuti abasedinisweni lika Rulumeni ngolihlobo angena ngalo amagwangqa, esingati ukuhlambela elliswi siputume inteto ye Rulumeni elandelwa yile ikeya u-Sir Bartle Frere, ati, "Akuko tao kwolilizwo "injengaleyo yase India elungelo "olukula—isebe labantsundu lezi- "oaka sakwa Rulumeni. Kaswele- "ke onobala namakupaba, kolwa- "andasi mntu ungyanya upete unda- "wo yokuba atenjwe kayo enewo- "nga ngapandle mblambi kweyo "kutolika C. J. Eudiggeze ndabo- "nies sangemntu onnye ewaka wa- "miselwa kwindawo yegunya enje "ngokuba yimantyi mblambi ngu- "mamnkeli mali zakwa Rulumeni "ngenxa yokuba, eyifanele ngo- "mfundo indawo leyo. [Tyala kwinoendi sentéto ze Rulumeli ne Pakati Elikulu Lenkosazana Elipete Ikoleni (C.—2100) July 1878.]

Etete ke ngomvuzo wabo bambelwa bangaba baqeshiwe ngu Rulumeni ngoku ati, u-Sir Bartle Frere "bapeyi indawo ezimisebenzi nika- "la polo bengavuzwa kakuhle."

Makube kumhlope ke ukuba asikatuba lesibini syibuyisa ngaku-Rulumeni imali ye Rafu abantsundu abakoti nabagaqeli. Kufanele kileza eko ?. Kutiwa ngoku matakuhlwe nqaqaqa umntu yayisa ndawuna sebenyiamo kuyo: Siboma ima ilungelo ku Rulumeni ukuba abantsundu ngokubaselela intlalo kwabantsundu basebenzi abanunyuma abufundileyo, ukuze nobo babe bokunye ngenyawo zombini kulomhlaba bawake ukuzi-kwa [illegible] swali-epalisa.

Amanqaku.

[illegible] u-Sir Bartle Frere [illegible] ke Mr. Matiwane [illegible] ngokuba [illegible] u-Sir Bartle Frere [illegible] ukuba [illegible] ukuba [illegible] ukuba

DYER no DYER,

e-Qonce nase Monti,

Bahleli bene mpahla etengisayo:

Enjengama-felane
Iblankete
Ingubo ezitambileyo zokulala
Iqiya zezandla (handkerchiefs)
Intlobo ezintsha zezigubungelo zobuso
Amaso, alingeneyo nabala litandwayo
Izihlangu nekausi
Ingubo zamadoda zekodi nezitofu
Itwil ezibomvu neziluhlaza
Ityali ezintle kunene
Thempe neminqwazi
Imela zamaxosa nezipili
Izikotile
I-ambile zentlebo ngentlebo zobukulu
Izali ne Tuma
Imilala na berete
[illegible]
Izinto la [illegible] nela Maxosa,
[illegible]

M. L. GERRARD,

Umteteleli kwi Ofisi yemantyi e Komani.

Utete amatyala kwi ofisi ye mantyi. Iminqopiso yokwanauwa kwemihlaba oyayiteza kwanteye mvumelano.

Ulungiselela abo buqoadayo ukuba abanakuwahlaula amalyala abo ngokubala amapepa abonisa oku.

Abanemali ebanjwa ngabangenu kuhlaula amatyala iwakaliswa ngaye into leyo ematyalini. Iminqopiso yamafa uyayibala, kwaneziaiye into zase mistweni. Ubilangenga izikweliti, ezitoko unisaiye imali kwa oku. Incwadi zamaatenzi usigcina kakuhle.

J. HILNER,

Umenzi wentsimbi zamaxesha,

E-QONCE.

Nomtengisi wempahla ezinjengemizesane ajalo njalo.

Umsulobo ntlobo zemizesane, iwotshi,

Nentsimbi ezinkulu zamaxesha, nentwane ezintle Zokipika umbaso ngemaxo aba otile

Paula oku!

JOHN CHARLTON,

Umlungisi wemicimbi yentlobo zonke, Enjengeyombhlaba, Nomtéto, Namafa,

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

Lemsebenzi wanqala ngo 1872.

UYAZIWA. 'AKUPUNEKI KUZINCOMA

Amafa, Inqaabiso, Iminqopiso nokwanauwa kwesi qhiselo sumhlaba—yonke lemicimbi yenziwa ngokukulusa.

☞ Utetelela amatyalani, aqoke nemali engematyala.

R. W. ROSE-INNES,

Umteteleli-Amatyalani, Umqinisi,

WEMVUMELANO,

Umanani Weziqiniselo.

LONKE UNYAMEKO uyalumkisile ukuba tonke amatyala abatenyanya nakwemiuye, imisebenzi yabamnyama—ofuna umhlaba uncokufuziwa, ofuna, kujikwe iguna lesiqiniselo somhlaba nookwezalezu. Lemisebenzi uyifesa kwesi siqiqela nakwemisebenzana nase.

ANDREW GONTSHI,

Umteteleli-amatyalani,

T R A N S K E I.

I-Ofisi—NGQAMAKWE.

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U Abraham Z. MAJO,

Umteteleli-ezo-Tyalini,

KWA-QOBOQOBO.

Iwili

[illegible]

OWOKUQOBELA konyana baka Tsepinare Moroko abebese Lovedale, udlulo apa ngo Mvulo weveki edilileyo ukusingisa okayeni lake e-Thaba-Nchu.

IQELA la Mangesi ebeliye kudlala e-Australia, likupe kona i-club enamaedla kunene, ebiyoyamadoda akeiwe kumaqela ngamaqela. Nokuba ibiteqeyiyo yona iotloko ye club zase Australia le ike iye kudlala e-Ingilanu.

AMA'SOLU akwa Zulu kuvakala ukuba abapete kakubi kanye abantsundu bakwa Zulu.

IMADIK ralewa ngama Mfengu aso Rabula iyancomeka kanye, nangezabiso yeyona ifumasa ngokuto nyi.

E-KIMBERLEY basabuye bavelelon kona ngokupiwa itonti lemvulo.

"UKULINDA isala mlim elinye elolibamba" siteko iaiteto sase mlungwini. Ngokunjalo eli emabandla asenlungwini impahla ebiwe komnyama ayikuki yona napakade, kuba ikwa yayesela engoko emalikwazi ukulanda eliye.

IMIKOSI ka General Warren siya ukuba kwakona iyendulula e-Taunga, iya kako ilalise e-Vryburg.

IMVULA iselike yana kwesiye indawo esinjengo ti Hobosi, Ntsikisi, oku Anta yona, nase Batenjini.

ENGOMO ngowe 7 ku April kuya kutengiswa kona impahla ebise skiti. Yiempahlako okolise ngenkomo.

INQAKAQA ibikwa e-Jamestown, e-Burgersdorp ke kona esyinhlanta ubatingela ebabulelayo.

KWINDLELA yomsudo esinga e-Kafa kusi ud' ukubulawa inyati okuboxakala ukuba ibe ibadulisiwa kukufuna amanzi.

IQUBA enkulu Abati agu Koli ngomtwa iseud' akuqaskela e-Grey Hospital apa e-Qonce. Imhangi yokufa kwayo inyatelwe yingwelo ibizwala ukuhlala nge dwali boord, ebubesi [illegible].

I-KATALA limi, amanzi akaatulisi kuwa yokukunhalala.

U[illegible] ngapiso ukuba wakiwa ngo atyalelo Monti aboa kuzipangela [illegible] milimeko.

IYALA lika Mr. Wolf, oliliye lamalungu amele i-Dayimani e-Palamente, ajikeda lize sigibeni iskuza.

KUYAKALA ukuba iyala lika Mr. Francis F. Dormer, emka nakankanya ukuba umangalelwe, iya kuqalwa okutowa ngo May. Yona ngenqu ngoku usayelele e-Dayimani.

ABAKANGO ababiso aqokile kanye ngoku e-market yase Kimberley.

ERA MYWYNNE, Mgcaba wehlo, kwakuka ukuba akoko iwakiwanso kanye pakati ko Mqhaio no Nqwilisa.

ABAFUTI bechiyi ne mfuno ngebelumka kakulu. Kaye [illegible] ke [illegible] [illegible] yaye yeyeka, [illegible], eska [illegible] [illegible] yenzekuyo impimo [illegible].

NGAN Nyara kako istokesi emhlope ebuyeswe lisi-sodiyisi yaye ababi, wegani elaiestaffini kwakujyawa [illegible] ukuba ngenza yokelelwenjo nalatyala [illegible] ukuba ayisalunyazanele.

UMBALELI wepipa lase Kokstad, eli [illegible] lukwo yokuba kwaqukwa kwabulawa kako [illegible] kanye yabesiti ngokuba kako Ngayiyeni, naye sali kuzisa [illegible] yona ukuba nobulawa.

KWAZONA inqakaqa ibikwa e-Bakoi nase [illegible].

KWAKALA ukuba e-Dayimani [illegible] [illegible] [illegible]

IMVO ZAPE[illegible]

IPEPA LAMAXOSA LEVEKI ZONKE.

(NAKWE [illegible] 02[illegible]

IXABISO 3d.] KING WILLIAM'S TOWN, NGOMQUBELO, FEBRUARY 12, 1885.

J. [illegible]

Abatengi, [illegible] Yama Kosa,

Kwi Venkile Yakwa Ngqika,

e-QONCE.

Ikwangabo e-MKANGISO,

Kwa-TESE,

Kwi Kestlahlungo ne NCABASA.

Abatengi, bo-bpha nezikumba Zenkomo nezempahla emfutshane na mpondo.

JOHN J. IRVINE & CO.,

Abatenga impahla kwamanye amazwe, Nakwali,

Nabatengeli bofani ngofani,

Abatengi bento ezivelisiwo ngabantundu esinjengo

BOYA, IZIKUMBA ZENKOMO,

Nezempahla emfutshane,

BEMPONDO,

Nokudla, njalo njalo.

Ivukile nesitora zentlobo ngentlobo, esikwindawo ngendawo, esinaga impahla kuti, sine cum lokufumana impahla zentlobo zonke ehambe itengwa ngomtekelelo onkulu kumagumbi ngamagumbi elizwe.

Kayo yonke indawo esinaga kuyo impahla yosi sitora [illegible] esizandla kwenza tyala, ngokwenjenjelo ke esesisa ekufumaneni ezona impahla ilahatshelayo [illegible] apaweni.

Amazibiso apezulu aseikweyo ngenaza namaxa ngonto esekuko kongiwa esikwe apa.

JOHN J. IRVINE & CO.

D. THOMAS,

Ibaki Umenzi nomtengisi wento Ezimnandi,

E-BANK STREET,

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[illegible]

IZICAKA EZIFUNWAYO.

KUFUNWA.

KWAKAMENYANE ISICAKA SABENDLWINI, [illegible] esiseBlikeya [illegible] Umvuzo ngoftebekileyo. Boya ujiale kwekwindla. Ozifunayo indawo leyo sekuzingiza ku

B. MALOIRE, Albert Road.

NDIFEMI UMKONDO!

INKABI Enesa [illegible] elimlope esinqobeni [illegible] esiseBlikeya esiseBlikeya [illegible] ngenyi, olibaleyo kuko [illegible]

[illegible]

JOHN BALL.

Fort White, Dohs Nek, December 27, 1884.

KULAHLEKE

E-NGQAMAKWE ngo 10 November, 1884, imali elimtuqwa. Olifumeneyo, umbleumbi, ovakalise umkondo odigabanga ukuba ilunyanwe wozuza umvuzo ofanelekileyo.

WILLIAM F. BASSI.

St. Edmund's, Hobobobe, 21 January, 1885.

ISAZISO ESONA.

Kuzengiwe ngoku ngamanani ayantsi natotyiwayo—

Into esinzi kunene yencava esifanele ukuba bafesikolweni, kwenesinigeb ngaminye nangamibini esikungele amaqabe.

Kuxand' ukufika kanajalo impahla yetu entsha evela e Amelika amakuba amashazi asixanke angenilanu awona ohlobo aye enokufunyanwa ngamanani abonisiwe bungatanga lobako.

Kufike nesukila emhlope nekomoni evela e Natala amanani nawatotyiwe nangapezu kokwelisayonga izilaya.

Kufike namakulu omabini etanli esidla i debolityi kone nebalafu inye, oko kukuti zintatu ngeshalenI.

Iafotenzobo zengolo zamadada nemmali wenkwe.

W. C. CARTER & CO.,

Station Square,

E-QONCE.

W. J. DEAN.

Wonke umuntu omunde [illegible] makaye [illegible] u.

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Iswekile, nekofu, ne Cuba, zonke ezinto zilungile [illegible]

Ityonga impahla [illegible] Jagger, [illegible] fontein.

U-M. no G. bayitenga [illegible] eyabo impahla. Yonke impahla yabo [illegible] ngenyameko [illegible] kwindawo ezingedulu, amazabiso abizwa [illegible] alunge nangengawapina anokufunyanwa [illegible] South Afrika.

Akumako funeanga nto iyyale eyabo ngaku[illegible] lunga ngezabiso okiroleya.

M. KEEVY & CO.

(Kwivenkile ebiziwako yaka Ngomati)

E-Bolorweni, nakwi [illegible] e Durban, nakwa Komani.

Abatengi nabatengisi bempahla ngempahla.

Amazabiso [illegible] ngofiwya, [illegible]

ISAZISO KWABANTSUNDU.

Kwa PASOUE [illegible]

Iprisi [illegible]