Iveki.

Kuko iqela labatabati belipepa esiqondayo ukuba selisenza ubumenemene ngoku alisazameli ukuba liyivele imali yepepa. Lomhlambi sewutunyelwe izikumbuzo ngexabiso elisemva, nge veki ezeyo amagama odweliswa apa epepeni alawe kwindawo ngeadawo ukuba awuyitumelanga ngapambi koko imali.

U Mrs. Cliff, inkosikazi ka Rev. W. Cliff osand'ukusuka Emgwali ka Ngubengcuka weza e Katikati ubhubhe ngolwesi-Bini lwe veki edlulayo.

Umfazi wom Hala e Tora usiwe ematyaleni Engcobo ngokubulala intombazanana eminyaka mitandatu. Lomfazi ube bhujelwa ngabantwana, kusitiwa ngosiyazi babulawa ngumfazi omncinane kayise. Ngomnye umhla ushiyeke yedwa ekaya, wamtata lomntana kanina omncinane wambeleka wati akufika esindoqeni wamti gximfi entloko ngelitye wamrwitsha wamfihla. Selebanjwa ngumntu obesi hambela ngo. ubona epuma ebaleka kulondawo.

Amabhongo maninzi kakulu pesheya kwe Nciba nge Jubbili, abanye bafunzele ukwaka indlukazi enkulu yencwadi e Ngxakaxa (Library), abecala lakwa Centane bafunzele kwa indlukazi enkulu yemfundo, abecala lase Gcawa ukwaka isikolo sentombi. Azi kosoa yipina behlutana nje, kodwa esilasiyo "ubukumkani obupambene kwabodwa abunakuma."

I Palamente idibana nge 27 May.

Abemi base Rafu bacela u Rulumente ukuba indlela ka loliwe mayi gqitiswe kubo iyekungena kule isinga e Kolesbere nase Dayimani, siqakamshelwe e Metele.

Ipolisa elingu Frederick Naulder lidubule umntu omnyama e Kimberley lalindiselwa i Jaji.

Kwintlanganiso yamafama e Risi u Mr. Hockley no Mr. Pringle bate bayoyika ukuba Abantsundu bacandelwe izikonkwane kuba baya kuhlekwa ngumhlaba wabo njengamo Lewu ase Katala wona aya hleli kakuhle ngapambili ati akucandelwa zasuka mangenwa ngabe Lungu sonke indawo esiyangenayo [illegible] wawo.

U Fabana Salakutyelwa idlodala elidala lase Dikeni epumile ngenxa yokwalupala selenge [illegible] i bhaso (penshine) elingenasiswa amahlanu eponti ngonyaka engasamsebenzi, ade afe.

Istora, sika Deacon & Co. wase Alexandria [illegible] nge ngolwesi-Tatu elidlulileyo.

[illegible]

U Cornelius Terblans ugwetyelwe uku xhonywa yi Jaji e Uniondale ngokubulala u Jacob Jantyis.

U Mr. W. H. Wilson unikwe iwonga lokuba yi Justice of the Peace kwisiqingata sase Xalanga ebe Tsojini.

U Mr. Hargreaves unyana wo Mfundisi wase Mampondweni u Hagile walile ukuya kuba sisandla se Mantyi yase Ngqamakwe londawo inikwe unyana ka Mr. Welsh, Imantyi yase Herschel.

Esinye isiteti esililungu le Palamente site entetweni yaso kuteta nje incwadi esinkulu ekufuneka wonke umntu [illegible] endlwini yake zimbini, eyokuqala yi Bhayibhile eyesibini Lipepa lendaba.

Amangesi ase-Qumra ayakudibana ngomhla we 11 May ukuvumelana ngento azakuyimisa ibe sikumbuzo se Jubbili.

U Bharoni (Baron de Fin) wakwa Qoboqobo ubhubhe ngolwesi-Hlanu oludluleyo ze aminyaka i 86 ubudala.

U Miss Colenso intombi kamfi u Sobantu (Bishop Colenso) utumele incwadi emapepeni yokuvelana namagosa abetwe ngu Archdeacon Colley wase Maritzburg e Natal.

[illegible]

I Jaji [illegible] April 21.

U Mr. [illegible] hlaba enuainsi asa kuyi tengise, ubiza i 3s. 6d. ne 4s. nge akile yetyatanga.

Intlanganise yododana nomtingana wapesheya kwe Nciba edibana e Gcawa ivamelene ukuba mayi guqulwe ibe liembe le Mawyane Ngamfundo (Native Educational Association).

I-Conference yama Wesile ivalwe [illegible] e Daqimani.

U Mr. Dingle [illegible] Dutoitspan esi aqumbe [illegible] kela wafa.

Umlungu ongu Jaeger wase [illegible] Tsogini aliadiselwe i Jaji yi Mantyi yase Sidsyeni ngokubulala u Meiste wasika Falo. [illegible]

Imvo Zabantsundu.

NGOLWESITATU APRIL 20, 1887.

Intete ka Mr. Solomon, M.L.A.

[illegible]

lungu—umteto omcalule ngebala umntu. Ukuba ubuye wabekwa pambi kwebandla lomteto uyakuwuchasa. Uwugwebe ngamazwi ashushu nacikozileyo umteto okupa abantsundu evotini wati ngumteto obufanele ukuchaswa ngabamhlope—ama Ngesi egazi kuba ivoti yabantsundu imele ukuxhasa bona. Walate ngenteto ka Sprigg yo 1877 ukungafaneleki kokuba ontsundu akutshwe kwilungelo levoti awangena kalo ngo 1854. Mayelana nomcimbi wenqila ekungena kutengiswa ngotywala kuzo u Mr. Solomon ute uve ngamanene ase Qonce ukuba inqila ezo azincedanga luto unxilo lusengangoko lwalunjalo zingekavalwa inkanti. Kulento uposisile eposisa kuba exelelwe ngokuposiseskileyo. Intlanganiso yabantsundu ebise Mgqwakwebe yona ibonisile ukuba inqila zincedo kanye. Siyatemba ukuba u Mr. Solomon woti atabate ubungqina bamawetu azibonela ngamehlo awo kuzo bahantu abeva ngendaba. Iyakuba yinto embi ukuba amadoda esiwavotileyo omabini u Mr. Innes no Mr. Solomon [illegible] ngamacala [illegible] wakusingatwa abandla. Siyiyeka lendawo umzi uvuya kunene ngokuba ufumene ilungu elingenalo yiko naluhloni ngoluvo lwalo olulungileyo ngomntu ontsundu elinjengo Mr. Solomon.

Amangaku.

Ipepa lase Rafu elishicilelwa esazulwini sobu Bhulu, apo bati o Mr. Flemming no Mr. Te Water (i Bhulu eli) fundileyo bakutshwa e Palamente kuba bengengawo amalungu embumba yawo—i Bond, kwafakwa o Mr. Rothman no Mr. Van Heerden abangqondo zingapantsi le kula akutshiweyo ngonyulo lokugqibela liti elopepa xa liteta ngokukhutshwa kwaba Ntsundu evotini:—"Amafama ase Ngqushwa 'ayityefu' ngaku banda abantsundu akafuni nokuba babe nevoti [illegible] Johnson. Ukuba [illegible] [illegible] ngokungatetwa [illegible] Amafama [illegible] Lento yodwa [illegible] kwale ngxoxo. [illegible] abantsundu; kodwa [illegible] kangako. U "Transvaler" ambhaleli we *Alice Times* uti:—Inkoblakalo ipantse ukuba ibe yinto engekoyo [illegible] Batatu qa [illegible] ntelongweni. Lento [illegible] ngeka amisele ngabantu abangsundu."

Kwalowa elipepa lase Rafu i *Advertiser*—Omnye [illegible] umtsha oyiswe [illegible] ilungile yokuba abantu abemi eslisini bakutshwe evotini. Ngati kodwa eli [illegible] abanyani bento [illegible] emzini wendoda onye [illegible] Kuba kaloku into eyiwa yinkunzi ye [illegible] nakwenziwa.

I *Cape Mercury* isuke yayi njaze ukuti [illegible] Rulumente [illegible] [illegible]

Umbhaleli we *Cape Mercury* oti unga "Kwaleo" exoxa nge pasi akungabi [illegible]

ni egusha ezibiweyo, asuke waziquba ngapandle kwexhala wozakutika nazo emzini wake. Okwesitatu ati, ndacela ipasi yokuya kufuna umsebenzi ndati xa ndikufupi ne Qumra ndabuzwa ipasi lipolisa ayabiko lase lindisa e Ofisini ndazikulula nge sheleni ezintlanu. Okwesine uti, "Okunye ndandisiya e Komani ndihamba no Lobalule, sidibene ngepasi site xasise Qamata ndashiyeka ndisela ndilola nenkwoli; wab'ehamba u Lobalule eyakundilinda pambili, ndite ndingekafiki kuye ndadibana namapolisa amabini asele biza ipasi, ndati ikulamntu nipambene naye, asuka akavi katalela lonto andiqweqwedisa ukundisa e Ofisini ndafika ndabhatala i hafugolweni kwatiwa ukuba andinayo ndiyakuhlala iveki entolongweni. Ipasi zinceda amasela, kodwa maxa wambi zinceda ekukutazeni abangafuni kuba.

Intlanganiso yabanyuli Emgqakwebe.

Ibe yenkulu kunene intlanganiso obimenyelwe kwa Hleke ngolwesi-Ne lweveki egqitileyo. Baye abantu bevela kwizipaluka ngezipaluka, kuko nabase Mgwali. Isiseka bani ibikukudibana ngenteto no Mr. Solomon, M.L.A., lo usand' ukunyulwa ukuba abe ngopete uluvo lwalomzi e Palamente. Kuto ngenxa yokuxinwa zingxakeko ngemini yomnqopiso akabi nako u Mr. Solomon ukupuma [illegible], waasele cela ukuba umhlambi [illegible] ngenxeba ukangele ixesha iesikumi lemini elandelayo kwa Mdingi. Intlanganiso isuke yaso isenza into yengqondo—yokuba seyihluza inteto eyakuyanelela pambi komeli. Ibe ngu Mr. M. Ntikesana kwisihlalo sokupata intlanganiso—inene eliwafaze ngentelekelelo nomoya ombile oncomeke kubo bonke abebeko, umsebenzi wokukangela intlanganiso enkulu kunene.

Umhlali Ngapambili uto kambe ngokwenjenjo kupantshatwa kufunwa umbuso wama Ngesi. Umzi Ontsundu ugxekekile ngokuti ufukame ixesha elide entweni kanti ayisakubonakala into ohleli pezu kwayo. Into esirora zizo zininzi ngangoboya benja, kodwa akunakupikwa nazo zonke; masekutatyatwa into ezingamandla.

I.—Ubukoboka be Pasi.

Nge pasi intlanganiso igqibe kwelokuba ayifuneki ipasi yomntu ohamba engaqubi.

II.—Ukubutwa kwemiNikelo.

Mayelana nokubutwa kwe rafu isininzi seintlanganiso besigqibe ekokuboni mase kucelwe ukuba anqunyanyiswe lama Jelimeni atimba abantu. Ingxoxo ibonise ukuba isicelo esinjalo asikusiza luto. Into emayicelwe kukuba yonke iminikelo yakwa Rulumente mayensiwe [illegible] zonke izitili sciwe u Mr. Solomon ukuba azenze imigudu yokwenza ukuba ubemnye umteto wokubutwa kwe rafu yakomkulu kuba lomiteto yahlakahlakileyo yokubuta irafu idala ukubitisela esingqondweni zeta Bantsundu.

III.—Ilungelo lokuzipendulela.

U Mr. J. Tunyiswa ungenise umcimbi wokuba Abantsundu behlutwa imfanelo yokuzipendulela. Ngumcimbi omkulu lo obufanele uyalezwe ku Mr. Solomon. Kanganisa leato lutiwa tine masingabi ngabe abanyuli? Sone ntonina? makukunjulwe ukuba besinombuso embusweni kwakudala."

U Mr. Wm. K. Ntsikana utelele.

U Mr. W. D. Soga (Emgwali) uxhase inteto yalamanene wati uyatemba ukuba namhla woyikonda umzi lento iyivoti ubukulu bayo. Le yindawo enkulu kunene. Kuko nelizwi lokuba tina Bantsundu asilikatalele ilungelo. Kufuneka oku sibonisile ukuba akuyiyo inyaniso. Soti sakukutshwa ekuzipendulelani kwinto sombuso lanke imiteto ibe yinto yaserasini.

U Mr. Mati Tonga (Encemera) ute siyala ukuba siyihluthwe ivoti. Asizango sinyule sidenge.

U Mr. Ntsikana waleke wati angatinina Amangesi ukuya azikupe embusweni, kuba asalwa [illegible] kwali liswo ngokutsha ngu Ngqika kwatiwa ngamabandla akulo Ncaibe.

U Mr. W. C. Mtoba (Erhode) wango amangaka walandelwa ngu.

Mr. Jim Vantyi (kwa Hleke) ote le ngumcimbi angabekala ngewo ngenxa yobukulu bawo, kuba ungunozala wayo yonke eminye imicimbi. Sibe sinombuso ngokwetu ngoku akuvunywa ukuba sifake swi embusweni. Amangesi wenyanisa kanti u Ngqika ukuti ngo "ganisa-salulala."

U Mr. William Koto ukekade kwalungaukuba lomcimbi matogatwe yintlanganiso. Kuko indawo augagqibiyo nkuziqonda kulento ivota. Kutinina ukuba buyisa apa sikunyuleni' ke kuti kwakudala e Kapa paya kupakamo intshaba sabo? Kanjako ikolisele into yokuba kuti kuba livotiwo ilungu kanti ligqityelwe agalomini siliaka, buye lisakuvakalisa indala.

U Mr. Tengo-Jabavu ute imibuzo ka Mr. Koto [illegible] indawo entlanganiso. Mayelana nokuba kuti bahamba, buqale [illegible] [illegible] intlanganiso ukuba i Palamente le yimbuso yamadoda [illegible] [illegible] [illegible] Qonce [illegible] amadoda amabini qa kulontlanganiso. Anokwenza ntonina ka amadoda amabini, nokuba amahele-inaye, kwiandangosla angangala ukuba lento ayitetayo ayanakelekile kuninzi olo. Yiye [illegible] ukuba kuti nako ingabo bona Qonce lavitele apa ngokungala soke kanti esinye indawo sinyulo amadoda. [illegible] [illegible] [illegible] [illegible] [illegible] amadoda [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Kapa ngokuka singa sengeli [illegible] eliayo. Ziyatelo [illegible] Yiyo lento [illegible] Qonce [illegible] Mayelana [illegible] [illegible] Kapa [illegible] Amalizo kukuse.

U Mr. Koto [illegible] ku Mr. Tengo-Jabavu [illegible] ukuba [illegible]

U Mr. J. M. Mbombozi ute [illegible]

kwezinye indawo into yokuba kanti kuhleliwenje amagama abantu ayanqolotywa bayotuka sebengapandle kwelungelo.

U Mr. Tengo-Jabavu ute lento ibuzwa ngu Mr. Mkobeni yintwana; eyona nto yile yomteto awaneke pambi komzi u Sprigg usika onke amagama, umisela ukuba abafanele ilungelo lokuvota babonwe zi felt-kornet (abahloli demeshe). Yaye lonto ijonge ekubeni bavalelwe ngapandle abantsundu—kuba zingabazi i felt-kornet nobanelungelo; waye kanjalo umteto lo umisela ukuba bona abemi kwi mihlaba engacandiweyo bavalelwe pandle kwemfanelo kanye. [illegible] Lomcimbi use kwibanga lokupe[illegible]lwa kuba uyakungeniswa kwi bandla e Kapa ngelixesha lizakudibana. Amabhulu aluvakalisile olwawo uluvo ngawo—olukukuba awuxhasa ngentliziyo yonke. Indawo ngoku yeyokuba utinina wona umzi ontsundu.

Kuqukunjelwe kwelokuba intlanganiso le yabanyuli abantsundu bomshlulo wase Qonce iwuchase kanye lomteto mtsha ka Sprigg kuba ingaboni ntoimbi yenziweyo ngabantsundu ukuba bohlwaywe ngokuvalelwa ngapandle kwamalungelo okuzipendulela. Iyaleza amalungu abekekileyo omabini ase Qonce ukuba aze awuchase ngqongqo lomteto.

IV.—Ulolıwe.

U Mr. Mati Tonga ungenise umcimbi wololiwe esiti mayivumelani kwelokuba lololiwe uye wati xhaxhe nga Alvani makabe nesebe eliyakusinga [illegible] Colesberg. Ute lomcimbi [illegible] bona [illegible] intlanganiso le [illegible] ngabantsundu bazakiwe kukukusekeliwe ukudla kwabo kwimisiko [illegible] yase Dayimani. Lento yobonisa ukuba nakuba simnyama imfanelo [illegible] neyama Ngesi.

Kuboko amazwi ati ulolíwe akabancedi luto.

Umongameli: Aku bonakali ukuba umcimbi inje sifanelwe kuwusingata. Into angayo ontsundu sisi lilo. Ololiwe into zamanene (kwaqwatywa izandla.)

V.—Utywala.

U Mr. M. Tonga: Ndisendingenisa umcimbi wotywala ukuba singabutengiselwa (kwaqwatywa.)—U Mr. Soga: Bu-p'utywala. — Umongameli: Bonke. —U Mr. Soga: Nobamaxhesa.—Umongameli: mabungashunquleiwa. Bebubobetu oko babudliwa ngobunano ngobawo; ngoku sibonile, buqubela kobomlungu. Bonke.—U Mr. Ntsikana: Yonke into etengisayo enxilisayo. Kuyekwe into ezifihliweyo ngezizatuzatu zabantu.—U Mr. Jim Vantyi: Singabantwana benkomo. Ngoku singene kobutywala bomlungu siti ngamanzi etu. Kupani obu benu.—U Rev. S. Makhoboloane ute mabuvalwe bonke.—U Mr. Tengo-Jabavu ubuze ulaba enze ukulungana lamabala bungatengiswayo kuwo. — Umongameli: Enze ukulunga okukulu kanye. [illegible] tina bakuso iziqibi sikolisekile [illegible] U Mr. J. Tunyiswa: Amadoda agodukayo ayagoduka ngenxa yokuvalwa kwe nkanti. Lomcimbi ebewupatiswa yindoda enkulu yakowabo u Magonda ote utywala kwatiwa ukungeniswa kwabo bobamajoni—emkile ke nabo mabumke.—U Mr. Soga ute masibe ngontanani mayelana nenkanti ezitengisela abantu kwindawo ezivaliweyo.—Kwakuvunyelwana kwelokuba umzi uti mabungatengiswa Kontsundu utywala.

VI.—Ukutetwa kwamatyala.

Intlanganiso igqibe kwelokuba kucelwe ukuba i Juri zipeliswe kuba ziwona amatyala Abantsundu ngakumbi xa kubambene Ontsundu ne Mhlopo. Ukuba azinakupeliswa Nabantsundu abanoka wapulapula amatyala mabangeniswe.

Zimbi indawo ekuqoshelelwe kuzo kukuba kubeko i Komiti yabanyuli besitili eyakuba ngamadoda emimandla ngemimiandla engati idibane naninina ixoxe xa amalungelo omzi esengozini ngebhaqo. U Mr. J. Tengo-Jabavu wanyulwa ukuba abe yi Convener (umnenai) wayo xa sezeko kuko into, namalungu e Palamente esitili azingenise ngaye into angaziva kubanyuli Abantsundu. Ngokwenjenjo kusanywa ukuba kubeko imvisiswano pakati kwabanyuli namalungu e Palamente.

Intlanganiso no Mr. Solomon, M.L.A., kuko no Mr. Warren, M.L.A., ibase Mgqakwebe ngentsasa elandelayo. Webla umzi ngaxesha kuba ubukolise ngokuba kwa Hleke, apo ufumene impato entle nobungalindelwe kuba bekungaliandelwe ukuba izizwe ezininzi kangaka zibe zinokulungiselelwa. Imibulelo yomayenziwe ku Mr. no Mrs. Ntsikana namanye amanenekazi ase Pirie ngoku wuquzelele umzi.

Kwa Mdingi kuqalo u Mr. Warren ngamazwi ambalwa esalata into enziwe kwenziwa e Palamente.

U Mr. Solomon ulandelo watsho ngambalwa, obuciko esili, kakade intlanganiso ayimazi ngokunokuba kodwa igama lona ntayibe iyalazi—igamafika Saul Solomon ahamaziyo. U Mr. Saul Solomon wawamela kwasisi amalungelo abantsundu, utulo kuba impilo yake isuke yonakala. Engena njo yena e Palamente angasuke avakalise kumzi ontsundu ukuba uyakuhlala enkondweni walandoda [illegible]. Walate kumiteto eyakuvingatwa ilandla ngoku lizakudibana wamisa inyawo kumteto okupa abantu kwilungelo elikulu kunene lokuba bazipendulele entsweni zombuso. Ute yena uyakuwachasa ngonqolo wonke lomteto, nyatemba kuba umzi wonke ontsundu okwesi atili nokwenzinye imimandla nyakuhlomeleza izalkona ngokuti aluvakalise ngenteto naugomisandaso e Palamente uluvo lwawo ngalitube. Akuko lizwe ligqibe ukumiselwa kwesiko elilungeli ne u Sprigg nyakulanaka pambi kwebandla. Ute nange pasi wati ufuna ukuftimana uluvo lwabo ngayo kube nke wati u Mr. William Ayliff ipasi ifunwa ngabantsundu kanye abafaneleklleyo. Leto yona yamangalisa. Nambla uyatemba ekuoa bayakulupeleza uluvo lwabo ngento yinto esikoyo embusweni akanawo wi ngezo [illegible].

Kurolwa ipepa lesigqibo sombuto leyo e'kwaHleke, zatatyatwa nganyeladawo, ata u Mr. Solomon lixela iowa zeto kanye, u Mr. Warren wati yena akavumelani nabantsundu kwindawo enge pasi. Ibeshushu ingxoxo no Mr. Warren ngalondawo, wade umzi wamcema nati akanakuba u Mr. Warren uvakalisa uluvo lwabantsundu nge pasi. Ude wati uyakwenza umahlalo kwiqela nomntu ofundisiweyo. Ngesininye indawo amalungu ake [illegible] Intlanganiso yapele ibe [illegible] Kuskuo [illegible] [illegible] amalungu ngendawo yoku [illegible] [illegible] amalungelwani ekuvoto.

[illegible]

Imvo Zabantsundu.

(NATIVE OPINION.)

Authorized Medium for the Publication of Government Notices addressed to Natives throughout the Colony and the Territories.

IXABISO 3d.] KING WILLIAM'S TOWN, NGOLWESI-TATU, APRIL 20, 1887. [No. 128.

IFANDESI!

LENGUBO. LENGUBO.

DYER AND DYER

BAYAYI fandesa yonke le mpahla yabo ininzi kunene Izi Ngubo, nezinye izinto njalo njalo, kukweleliselwa impahla eninzi esendleleni eza nenqanawa.
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ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa uku Nyanga ngemiti yeli [illegible], Hashi Elingwava kumadoda [illegible] kanti [illegible] ; nokuba [illegible] ebebliwe lihashe [illegible]
Oka Kulling Umpilisi [illegible] Bottle [illegible] 10/
Oka Kulling [illegible] Bottle [illegible] 3/-, [illegible] 5/-.
Oka Kulling [illegible] bottle [illegible] kwi 4/-, 7/6, 11/- no 22/.
Aba Kulling Amafuta Onti, [illegible] 3/-, 5/-, 11/-, no 22/- iayo.
Aba Kulling [illegible] 3/-, 5/-, 11/-, no 22/-.

[illegible] J. E. L. KULLING [illegible]

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya [illegible] ngenxa yoku ngqinelana kwawo [illegible] enzelwa wona; ngenxa yoku kaulana [illegible] noku ngawenzakalisi umzimba; ngenxa yoku pantsi bexabiso lawo; ngenxa yokunceda ekwenziweni kwawo; ngenxa yokungabi nabukwa setyefu; nangenxa yokuba enziwe ngemiti engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe oka, nezinye inuna.

ELONA (Specific).
Elona yeza lesifo so Xaxaso lwe mazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi zeshe ukulipilisa Isinye.

UMFUNO 'YEZA (Herbal Tincture).
Elingcyiswayo zingqanqambo zendlebe, nase bansi, nokubeta kwentloko yonke.

UMHLAMBI 'LISO (Eye Lotion.)
Oyeza mpilisi wamehlo abulalayo.

UMGEDI OHARAYO (Herbal Alkaline Aperient).
[illegible]

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa [illegible], Ukuti-Nqi kwa malungu [illegible], njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa [illegible], nezinye.

UMNCOWANE WESIHLAHLA
(Confection of Rhubarb).
[illegible]

UMATINTELA (Antispasmodic).
Umciza wokupilisa [illegible]

UMQOMELESI WASE INDIYA
(Indian Tonic).
[illegible]

UBUGQI (Magic Healer).
[illegible] njalo njalo.

IGWDISA (Emollient).
[illegible]

UMGUBYANA (The Powder).
[illegible]

[illegible]

AMAGAMA ALAMAYEZA—
E Qonce—Dyer & Dyer, [illegible] & Co., D. Drummond & Co.
E Ngqamakwe—Mrs. Savage.
E Monti—B. G. Lennon & Co.
E Rini—E. Wells.
E Dikeni—R. Stocks.
E Komani—Mager & Marsh.
E Ebeyi—B. G. Lennon & Co.
Bagqweta—W. A. Young, Esq.

I kaya lawo e Fort Beaufort kwa Nogqala.

Isitora sase Komani

Kofuna isivato se

NGUBO ZOKUNXIBA

Esilungileyo ulai suits,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

[illegible]

[illegible]

Keleko, Iprinti, Ityali,

[illegible]
[illegible]
[illegible]
[illegible], njalo, njalo

KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne [illegible]
Ne Bhulukwe
Ihempe
Ne Kilibashi
[illegible]
[illegible] njalo, njalo.

[illegible]

[illegible]

E KOMANI

KUMA-[illegible]

[illegible]

ABALIMI NA BARWEBI.

Uboya (April 19) izolo abunga hlanjwanga igusi butengiswe nge 5d. ne 5½d. ngeponti; obuhlanjiweyo 8d. ngeponti; bumnyama indawonye nobu rabaxa 3d. ngeponti.

E MARKENI.

E QONCE (April 19).

Ibhotolo, 6½d to 1/1 ngeponti
Ihabile, 10d to 1/11 ngekulu
Itapile, 6d to 2/9 ngengxowa
[illegible], 1/2 to 1/9 ngekulu
[illegible], 2/6 to 7/ ngekulu
Inkuni, 5/ to 20/ ngefiara

E KOMANI (April 16).

Irasi, 2/6 to 3/6 ngengxowa
Inkuni, 15/ to 40/ ngefiara
Umgubo, 4/3 to 7/ ngekulu
Ihabile, 2/6 to 4/3 ngekulu
Itapile, 1/ to 3/6 ngengxowa
Umbona, 3/ to 4/ ngengxowa
Ibhotolo, 6d to 1/ ngeponti

E ALVANI (April 16).

Umbona, 2/ to 3/ ngengxowa
Ihabile, 3/9 to 6/4 ngekulu
Umgubo, 4/ to 5/ ngekulu
Itapile, 5/ to 6/ ngengxowa
Inkuni, 10/ to 66/ ngefiara
Irasi, 2/6 to 3/ ngengxowa
Ibhotolo, 9d to 1/3 ngeponti

E RINI (April 18).

Irasi, 2/3 to 2/9 ngengxowa
Ihabile, 1/6 to 2/6 ngekulu
Amasimba, 1/6 to 6/6 ngengxowa
Umgubo, 8/ to 13/ ngengxowa
Itapile, 2/6 to 5/ ngengxowa
Umbona, 4/ to 4/9 ngengxowa
Inkuni, 10/ to 33/ ngefiara

E BHAYI (April 16).

Inkuni, 12/ to 20/ ngefiara
Umgubo, 4/ to 6/ ngekulu
Umbona, 2/ to 3/ ngekulu
Ihabile, 1/ to 3/6 ngekulu
Itapile, 1/6 to 5/6 ngengxowa.

Impawana.

Amageza akasoze apele emhlabeni apa. Kwelipakati kwiziqingata zase Robertson ute ebaleka uloliwe kwabozwa umlungu ngapa-mbili ote zai ukubaleka selecimbele isinqe ukuqinisa, efuna ukuqonda ukuba angamsbi-yama uloliwe. Safika isipukupuku esikulu esesolungwini samgila wawa samnyatela ingalo. Ute esakavuka wasuka wafun dokela ngokuti "umnqwazi wam upina? umnqwazi wam upina?" akake ayihoye lengalo ishunqulwe ngu loliwe. Besondele kaye abantu bamqonda ukuba upelile kunxila sebumkapo sengqondo.

***

UMNTU lo angati eke wayiva yonke into etetwayo ngaye ngasese anganesimilo esikulu.

***

Kuhle isto embi e Maritsburg e Natal. Umfundisi wase Tshatshi yama Ngesi u Archdeacon Colley upambene namagosa (wardens) etyalike yake. Kumenywe intlanganiswana yabo, yakangena o Vestry umkile u Archdeacon ukuba avule intlanganiso ngomtandazo, asuka apitizelisa amadoda ngokuti makahlale wambi umntu ngapambili ingabi nguye, hayi waquba yen... Amisi emaye wawo ecelesi u Mr. Weighton wenza owake umtandazo wokuvula intlanganiso yamibini imitandazo. Upol'le umtandazo i Gosa u Mr. Geere libize zonke izowadi ohhalwa kuzo amsebenzi wetyalike yabo, wala naso u Archdeacon, abombelwa amawi ekupikisana ngazo bakulelelana ibhatyi lalixim̃xim̃ namadididi etyalikeni pakati, basuka babonela abanye abalamla. Zaxnqulwa kunene intango zegosa lukatywa loyiswa, labaleka layakubiza idindala, yacitakala intlanganiso. Bamangalelebe ngoku.

***

Lento yokulwela esindlini senkonzo ka Tixo iyaqela. Apa e Qonce kutsha nje siza-nd'ukungena kwi tyalike yasema Tshatshi Antsendu ibomvu pantsi ligazi. Site sakubuza sabuza ukuba kukepina oku? kwatiwa kubetene ababini ngentonga ngesiqatwana esingavakaliyo. Asazi nokuba nga esizinto yi "abomination of desolation" "imi endawoni engengewele" kusiulnu, isela ukufinyela kwansilalu.

***

Lesyanga kambo yeyokuqala ekulimeni esi habile, ne rasi, nengqolowa andeva zimvyama, ne artyisi. Amakowetu adla ngokumfuneka ixa lokulima asukele pezulu aze afumane adiwale adiwale enze ibanka, ati nenga rwaliyo afumane akakuze pezulu awushiye ngapantsi owona mhlaba kuzaoindi [illegible] singazalisoki ke. Uze uti wakalelekile mamalaqu afike ayaeenta on[illegible] ipahlile ngumkweba [illegible]. Imbangi yalento ke kukaselyenzwa kombilaba egayezeka. Abanye abantu kanjako abazi ukuba se [illegible] nsetyenzwe kakulu pambi kokuhlwayelwa ugawa kade lilanga uhlala [illegible] ocaujalo.

***

E Maritsburg ngomhla weshlanu kuyo le nyanga kuvaiwa pambi kwa Mantyi engu Mr. Barter aulo ongu Makatesi abenjwa abambe [illegible] pakati kwadolopu ka Inaatyi [illegible] nyalivomana elityele notvba nyalikanyele wasuka lomfo waramena ngemsindo akagxotela. Ite Inkosi yama dindala kublele kwake yinto esisikiwane lingeeakaaedwe, ake ohiwagwe yi Mantyi ngali ratshi lake neko akaliyeki. Udiwe iponti esintatu, ati ukuba akanaro ahlale ectolongweni inyanga esinkesi, ati makupele eciyve kwakona aseku gxotwa kulo dolopu. Bamqubo eagakango awavule emlomo. Lirawnowa.

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SEKU litesha elide kuwana ukuxexwa ngokuqubela pambili kolutsha lwaba ntsundu. Lento ibangela ukuba wakusoloko kutetwa ngalento ulutsha lusuela kakuhle nangoku tembisayo. Kalusa hamba—esi kelweminuka—ngaleka ngokungati loti lwaikufika ebuntwini indele lelawe esahlukileyo ngautlalo nange nafirya kwesi sikoso ngoko. Kodwa [illegible], abaneli kuba kwesosiwo, [illegible] kodwa, lanonya—wo lokuraza,

kwinxonye yenzindla zempi entsha usati waku ngena kuputunywe ukuke entla lutiwe datza pantsi, into osuke nkohlwe nakuhlala usuke umzimba ube yinto ele kuni uxola intaka yesiwe. Yininalu kaba.

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NAKWI cala lama nkazana sike ese sikalazo, asuke emke kakulu namagqengeqenge otyali ne lokwe kanti ayayiposa eyona nto inkulse yokukwazi ukwensi mnandi ikaya ne ndoda. Inkolise yabantu abazalelwe apa emlungwini bati intlobo ezi nmandi zokupeka ukutza bazigqibela ebuntwaneni kusapeka la maxegokazi ango ma, asazi nokuba enziwa kuba afunda akupeka kwawa Bhulu na okungapeza kokwa mangesi kokwetu ukucinga.

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ASIKATELI ngazi ngvande ngoku ukuba kwakiwe zona, nakuba zifuneka kakulu kubantu abapumileyo ebuqabeni bangena ekukanyeni, siti yintonina kona kobo bupantsi afinize kubo umntu ukuba angabonakalisi ukuba waka wakufupi nendawo ezibukekayo emehlweni nase ntlalweni.

Native Opinion.

WEDNESDAY, APRIL 20, 1887.

Mr. SOLOMON, M.L.A., on Public Affairs.

MR. RICHARD SOLOMON'S speech in the Town Hall on Thursday last is the most manful, straightforward political address that has been delivered in this country for many a day; and we venture to hope that the marked cordiality with which it was received by a King Williamstown audience indicates the beginning of a campaign in which much will be achieved by candid and honest appeals to the good sense, the self-respect, and integrity of the great body of fair-minded Colonists. There has been noticeable of late among politicians a morbid anxiety to coquette for the support of Mr. HOFMEYR—a shrewd leader of Bondmen, who in the present political demoralization is in the advantageous position of knowing exactly what he wants and how to get it. Inasmuch then as no amount of twisting can make Bond ends to square with justice to all the Queen's subjects in these parts, the champions of the to all men equal rights have, on this account, been necessarily compelled to cloak or dissemble their honest convictions; with the disastrous result that the side that has been, in its estimation, fortunate enough to obtain that support for the time being, has been the only one that has given any evidence of existence in our political system. It has been for some time past patent to all lovers of fair Government that the only method to make something of the present chaos is the frank recognition of Mr. HOFMEYR's party as one opposed to Progress in the British sense of the term; and ample scope had thus been afforded honest politicians to publicly expose and denounce the policy of that gentleman till the country was roused. The intelligent community has hitherto had to mourn the absence of such honest politicians. Mr. SOLOMON's excellent address is, therefore, for its openness and honesty, most welcome in that it goes to the bottom of matters and lays bare the organized hypocrisy in which, to quote from his speech, "the Dutch vote is considered at "every turn," and in which "it is "not a question whether this or "that measure will benefit the "country, but will the same find "acceptance with Mr. HOFMEYR." The new member for King Williamstown has uttered no uncertain sound on the subjects which he passed under rapid review in his admirable address. On his views on Railway extension and the Lucy we are not called upon to express an opinion. Mr. SOLOMON's speech is perhaps remarkable for the fearlessness and firmness with which it deals with the present phases of the question of questions in this country —the Native Question. He is not afraid or ashamed to make the country distinctly understand at the very threshold of his political career that he, for one, will insist that the final settlement of the great native problem should rest on the broad and solid foundation of absolute justice for the good of the commonwealth. Thus, then, for reasons that must commend themselves to any unprejudiced mind, Mr. SOLOMON frankly avows that he will oppose the reduction of grants towards the training of aborigines in handicrafts; will offer relentless opposition to the measure to disfranchise the natives; and will vote against a Pass Act for the black man. He does not think that the last named measure does protect the farmers' property, while he considers it "an unnecessary interference with the liberties of "British subjects to make them "carry about with them a "badge of slavery." In these views, in fact in many of the learned gentleman's principles, we entirely concur. With Mr. SOLOMON's opinion on the Restricted Liquor Areas, we, however, somewhat differ. But there would have been no ground for this difference even, if the junior member for King Williamstown had brought to the consideration of this subject the calm judicial mind he showed in dealing with the other topics. It is on the sole evidence of "gentle-"men in this town, who are quite "capable of expressing a political "opinion on this subject" that Mr. SOLOMON has come to the definite conclusion that "drunkenness has "not decreased one iota within the "areas"; and that "so far, the "Proclamation has done nothing in "the way of reducing drunken-"ness." It follows, then, as naturally as the night follows the day, that "if that is the effect the reason "for imposing the restrictions is no "longer tenable, and I don't see "why the Proclamation should not "be withdrawn." Well, on the morning following the evening on which these remarks were made, Mr. SOLOMON, together with his colleague, Mr WARREN met a large body of the native electors of this division at Mgqakwebe. We feel sure that the strong, unanimous, and emphatic testimony these people bore to the effectiveness of the restrictions in diminishing drunkenness and rendering life and property more secure in the proclaimed area, must have convinced Mr. SOLOMON of the utter worthlessness of *ex parte* evidence. The native meeting did not hesitate to brand those who asserted the inutility of the restrictions as their enemies. Now, let it be remembered that this is from people, many of whom live in the proclaimed area, and on whom these restrictions act—people who, moreover, have wider and better opportunities of observation; and we put it to our member whether it is wise and just to damn a reform which is so beneficial to our people on what, at best, is hearsay evidence of "gentlemen in town?" That the area should, as Mr. SOLOMON suggests, be extended, is the desire and prayer of the natives. They ask that the sale of fire-water should be, to them, treated precisely in the same way as the sale of gun-powder, and they would not object to having the country, from the Fish River to Umzimkulu, proclaimed an area within which the liquid fire shall not be sold to them. We confess we should be extremely grieved to witness in the next session, the unedifying spectacle of Mr. SOLOMON, a trusted friend of our rights thwarting Mr. ROSE-INNES, another trusted friend, on the motion the latter will renew on this, to us, a life and death question. But we hope Mr. SOLOMON will not consider himself committed by the opinions expressed on this matter on Thursday last, for those views were clearly not the result of impartial investigation. Notwithstanding all this, it would be the sheerest affectation for us to pretend not to be proud to have so enlightened, so true, so intrepid, and so honest a representative in the House of Assembly during the approaching storms.

Editorial Notes.

A LARGE meeting of the native electors of this electoral division was held at Pirie on Thursday last to come to an understanding about the form in which some of the grievances under which they specially suffered should be entrusted to their lately elected and trusted representative, Mr. SOLOMON. After a careful and earnest consideration, in which fact was put [...]tled against fact and the proceedings by the majority of [...] Pass that there was no earthly de[...] Law, and that the sy[...] more sired by the farmers [...]. As nor less than a deluding re[...] to the collection of taxes [...] of commended that the [...] were Acts under which [...] one collected should be [...] mode substituted, as [...] occasioned by the m[...] and in the minds of the [...]. The the detriment of the natives proposed Bill to dis[...] strongly re[...] was, as was to be [...] had probated on the gr[...] who not sent to Parlia[...], and that had done the co[...] and members like Si[...] debts others who brought [...] by others upon the country [...] to do. It with whom they [...] unturned was resolved to [...] out. The [...] get the evil [...] Liquor areas [...] fulness of the [...], and mem[...] thankfully [...] to urge their [...] were to be [...] trial by jury [...]sion. The [...] natives and [...] criminal cas[...] unanimously whites were co[...] passed.

ON the fol[...] Solomon at Mgqa[...] Mr. Warren a[...] the people met kwebe. The [...] representations of the natives, however, dis[...] fitted by the two members; Mr [...] resolution. An senting to the [...] result between animated deba[...] native speakers. that gentlem[...] it was felt that Neither side [...] The natives they should [...] Laws have been contended the [...] lifting, but they tried to supp[...] really no reason have failed a[...] natives by subjec[...] for oppressin[...] of the Pass. Mr. ing them to [...] was no law at Warren hel[...] to carry passes; present to [...] claim that although the natives [...] a no law a native there may [...] put a pass, and see dared not [...] gone on notwithing that the[...] that their contenstanding th[...] tion was so[...].

THE m[...] the Peddle natives held at C[...] Friday last heartily condemn[...] so-called Registration Bill. Th[...] ded that something should fi[...] against them before they we[...] of privileges they have enj[...] over thirty years. The measure [...] greatly alarmed the people through[...] other districts.

WE a[...] ful to the Rev. S. Clark (East L[...] for directing our attention to the [...] Circular which does not seem to [...] eived the wide publicity it deserv[...] we have great pleasure in calling [...] ention of Native Teachers to it:—

"Co[...] Circular issued by the Department [...] Education, August 1886.— For t[...] ent the Deputy-Inspectors of Sch[...] will be satisfied with the following [...] Reading Books:—Standard I. Fi[...] Lovedale Kafir Reading Book; or F[...] Kafir Book published by the Wes[...] Society; or First Kafir Book publ[...] by the Rev. A. J. Newton. Stan[...] Second Lovedale Kafir Book (eas[...] lessons), or Second Wesleyan ditt[...] Standard III. Second Lovedale Kaf[...] (the more difficult lessons), or [...] narrative. Standard IV. The Old [...] New Testaments. The Pilgrim's Pr[...] in Kafir."

[...] Town Teachers' Association.

[...] Sixth Annual Meeting of this As[...]sociation was held at Heald Town Insti[...] on Friday, April 8th. The [...]ceedings began at 9·30 a.m. with [...] lessons, given to the scholars of the [...] school; a bible lesson by Mr. J. J. [...] on the text "Mine house shall be [...] an house of prayer for all people;" [...] reading lesson to the second standard [...] Mr. Webster; and an object lesson on Chameleon to Infants by Mr. H. [...]ambisa. All three lessons were well [...] and were favourable specimens of [...] such lessons ought to be.

At 11·30 the general meeting was held [in] the Lecture Hall, the Secretary taking [the] chair in the absence of the President. [Th]e meeting opened with singing and [pr]ayer, led by Rev. J. Lwana.

The minutes of last meeting were read by Mr. J. J. Jabavu who acted as Secretary for this meeting.

A statement of subscriptions received last year and payments made, the reading of the rules, enrolment of new members, and the election of officers next occupied the meeting.

The Rev. W. Holford was elected President, Mr. Lightfoot Secretary, and Messrs. Webster, Mali, and P. Lutuli the Committee.

The model lessons given in the school were then criticised (on the whole favourably) but with some differences of opinion on various points of method.

Notices of subjects for discussion at the afternoon meeting were then received—one from Mr. Matshoba on the provision of houses for native teachers, and one from Mr. Webster on the collection of school fees. The meeting next took into consideration the rules for native schools recently issued by the Educational Department. Rule III, relating to the time of opening and closing school, occupied much attention, and it was elicited that Inspectors have varied in their directions to teachers on this matter. This rule was taken as fixing the time for secular instruction at four hours each day, the religious instruction to be given outside these four hours. Thus the scripture lesson, as a rule would be from 9 to 9·30, and the secular instruction from 9·30 to 1·30, allowing fifteen minutes for play about 11 o'clock. The discussion of Rule VI relating to the scarcity of school materials brought out that some teachers are hindered in their work by the want of really necessary things, such as books, slates, forms, cupboards, &c.

The afternoon meeting was opened with prayer by the Rev. B. Ntlabati. "Religious instruction in native schools" was the subject of an address by Mr. Lightfoot. The speaker showed that as religion must accompany all attempts to civilise a people, it was particularly necessary that religious instruction should form a part of the [...] mission schools. To neglect [...] neglect the main object the missionaries have had in view in establishing schools for natives. Religious teaching was the only true preventive of crime. It was usual to hear the charge made against the education of natives, that it made them less trust-worthy and greater adepts at crime, people forgetting apparently that the same charge might, with equal justice be made concerning highly educated and civilised members of the community, who have been guilty of social and commercial immorality. In all such cases it was not that secular education was at fault, but that religious principles had not penetrated and changed the heart. The good effect of the preliminary bible lesson on the tone of the school during the remainder of the school day was next dealt with. Further, the bible training lesson was shown to be specially adapted to the Kafir mental characteristics, viz.: a lively imagination, a flow of language, and a ready appreciation of metaphor and other figures of speech. The speaker next complained of the great neglect of religious instruction in our mission schools, and explained the steps that were being taken for the introduction of an approved time table, which should make allowance for daily and systematic scripture teaching. The following was suggested as a suitable routine of bible instruction for one week:

Monday—Kafir catechism No. 1, and repetition of the ten commandments.
Tuesday—Old Testament, narrative.
Wednesday—Bible lesson, from a text.
Thursday—New Testament narrative, miracle or parable.
Friday—Bible lesson, or learning bible verses.

A paper was next read by Mr. J. J. Jabavu, treating of the qualities which go to form a manly character, and of the social duties a teacher ought to discharge. Mr. Webster followed up his model lesson of the morning with a paper on "The Teaching of Reading," and this was succeeded by one on "The self-improvement of Teachers" by Mr. Mali. A discussion on the absence of houses for native teachers was opened by Mr. J. Matshoba. It appeared that while there were one or two objections to young teachers living alone in a house, many teachers had found inconvenience and annoyance through the absence of a teacher's house, and consequently had to live with people who had insufficient accommodation, and where they were interrupted in their studies by noisy children, or had to listen to the gossip of the kraal. The difficult question of the collection of school fees from the children was introduced by Mr. Webster. The great difficulty was said to be the plea of poverty on the part of the parents. Little or no progress was made in the solution of this problem, and probably matters will remain as they are until the people have learnt a little more to help themselves. One or two subjects interesting to teachers were omitted, owing to the want of time.

At 5·30 the teachers and students took tea in the Institution Dining Room, under the superintendence of Mrs. Holford and Mrs. Lightfoot.

At 7·30 a concert was given in the Lecture Hall by the students, and there was a crowded attendance. The following was the programme of music:—

Glee......"Sir Knight, Oh whither away"...CHOIR
Solo......"Sweet spirit hear my prayer"...MR. MALI
Chorus "Lead on" (from Judas Maccabeus). CHOIR
Solo................"A cup of tea"......MR. LIGHTFOOT
Glee................"The dawn of day"..............CHOIR
Trio and Chorus..."Disdainful of Danger" (from Judas Maccabeus)........CHOIR
Solo................"The Old Lock"......MRS. LIGHTFOOT
Quartett..........."Like as the heart"........STUDENTS
Solo................"Nancy Lee"..............MR. MALI
Chorus..."Judas Happy Land" (from Judas Maccabeus)....................CHOIR
National Anthem.

The Liquor Areas.

The following petition will be largely signed by the people of Kama's tribe, and presented to Parliament:—

To the Speaker and Gentlemen of the Hon. House of Assembly.

The Petition of the undersigned humbly sheweth:—

That your Petitioners, being residents of an area within which the sale of spirituous liquors to Natives has been prohibited, are very sensible of the advantages of such a prohibition.

They have heard, with concern and alarm, that there are among her Majesty's subjects those who appear to question the usefulness of such a prohibition.

When they call to mind the state of morals and manners into which the Natives of this country fall when influenced by drink, and into which those of this district were rapidly falling when brandy was freely sold: when they remember the way in which the cultivation of the soil was neglected, how able-bodied men lay drunk in the roads, or disturbed the peace of the neighbourhood, and how women and even children were sinking down into degradation and ruin: and contrast this with the more orderly and peaceful condition of the community since the brandy trade has been disallowed, they can come but to one conclusion—namely, to petition.

And they do hereby petition your honourable House, not only to continue to this portion of the district the protection already enjoyed, but to extend a like protection to all places where Natives reside or labour, so that it may be everywhere unlawful to sell intoxicating liquor to a Native.

If any of your honourable House should entertain a doubt as to the practical usefulness to the country generally of the prohibition of the sale of brandy to the Natives, your petitioners beg that you would ascertain and compare the amount of direct taxes paid in by us in the days when brandy was freely sold, and in the years during which the canteens have been closed: for we are certain that in former years many a man who had procured the money wherewith to pay his taxes, got no further than the brandy seller with the money, and hence arose, to a considerable extent, the enormous burden of arrear taxes, about which both the Government and we ourselves have had such bitter trouble.

Trusting that this, our petition, will be favourably received by your honourable House, your petitioners, as in duty bound, will ever pray, &c.

Isaziso sika Rulumente.

ISAZISO SIKA RULUMENTE.

BONKE abantu bayaxelelwa ukuba ezikalityana (cabs) zibhalwe lamanani angasezantsi apa zipaulwe ngamapolisa ukuba zibe zezokuhamba Abantsundu, ezi:

Amanani Ekalityana { 25, 152, 175, 242

H. B. ROPER,
Inkosi Yamapolisa.
District No. VII. E Dayimani.

Kimberley,
18th March 1887.

I Posi yase Qonce.

EZI nowadi zilandelayo zaba ntsundu zise ndlwini ye Posi yase Qonce nambhlanje zilinde abaniuizo, ezi:—

J. Comanda, c/o Mr. Phiwa.
James Duka.
Barnabas H. Gqobose.
Bayman Gongo, c/o Mr. Bokwe.
John Nyembezi, c/o Wm. Boots, Tyusha School.
Mjuza Bonthe, c/o Mr. Busobe Nkoedlawa
Sarah Ann Majavu.
Dosi Mndaba.
Sarah Ann Majavu.
James B. Somtunzi.
Samuel Zokwana.
George Yawa.

BANTSUNDU!

NINGAYITENGA kaloku nge sheleni e zimbini ne sikispeni, i "XOSA-KAFIR GRAMMAR," eyenziwe ngu J. Torrend, S. J. Ezinye i ndawo zayo le nowadi ziyakusaulela u kutsta kwenu, ziti e ziaye i ndawo ziyakufundisa o kwa Mangesi. Le nowadi ino kusasawa

E Rini (Graham's Town)—kwa T. and G Sheffield, *Eastern Star Office.*
E Qonce (King William's Town)—kwa W. T. Randall.
E Komani (Queenstown) —kwa D. S. Barrable.
E Kapa (Cape Town)—kwa Juta.
E Bayi (Port Elisabeth)—kwa Impey, Walton & Co.
E Tinara (Uitenhage)—kwa H. W. Bidwell.
E Rafu (Graaff Reinet)—H. E. Sandford.
E Dikeni (Alice)—kwa E. Stocks.
E Dodolora (Dordrecht)—kwa J. V. O'Brien
E Ngqushwa (Peddie)—kwa A. C. Bennett
E Sidutyini (St. Mark's)—kwa S. D. [illegible]
Kwa na kwe e zinye i ndawo.

BONISANI.

KWABASE BAYI NABASE TINIRA.

UKUBA keke ceokwasi sokawa [illegible] oyinkusana [illegible] Ngonele wakwa Dhlamini kyalowo yindoda yakwe ifikile u "Bam," Bayo e Kubusi [illegible] mabakayo ocelileyo akalele kwi Mvo.
JOHN DHLAMINI [illegible].

Umanyano lwase Batenjini.

INTLANGANISO [illegible] ngomhla [illegible] (Sat) [illegible] ngala (May) Kwindlu Yakalisi e Gala. [illegible]

F. FIGILAN, Acting Sec.
Gala, 16 April, 1887.

NDIBELWE!

[illegible]

KLAAS LOTINA,
c/o Dyer & Dyer, King William's Town
24 January, 1887.

Abaselweyo.

P[illegible]—E Bhayi, ngo 1 April, 1887, [illegible]

MAKA—[illegible]

WAUCHOPE.—E [illegible] 16th April, 1887, [illegible] Isaac W. Wauchope [illegible]

NTSIKO.—E [illegible]

[illegible]

Isaziso ku Mamfengu.

LO ugama lisekelo esi saziso, uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselele ukuba anike elona nani longamele amanye ngo Boya.

Impahla kanjako iyakutengwa ngemalana encinane xa sukuba umntu eze eyipeti imali kuzo zonke ivenkile zake kwela Mamfengu.

Kwakona utengisa: Iugxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.

THOS. MORIARTY.
5 August, 1886.

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo nencedisa, abafuna ukutenga nokutengisa,

e.Town Hall, Kwisitora esinga.pantsi esositatu, No. 3, Kwinkundla ye marike,
E-QONCE.

Uhlala abe nento eninzi yombona, na Mazimba, ne Tapile, ne Bran, ne Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo uyawanika ngento ezinjengakutya.

Impahla yamkelwa nguye asitumele kumasalana onke e.Koloni.
Unombona omhle kunene ovela pesheya kwe Nciba awutengisa tshipu kanye.

W. J. DEALY

UTENGA Umbona, na Mazimba. Nokuba kuninzi ngalupina uhlobo okokutya uya kuku roleia ixabiso elipezulu kanye lase Markeni, e-Qonce.

Amayeza ka Cook Abantsundu.

U[illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

COOK [illegible]

G. E. COOK, Chemist,
E QONCE.

[illegible]

YIYANI KWA
C. A. JAY & CO.,
E QONCE,
[illegible]

[illegible]

[illegible] NIKULU.

[illegible] James [illegible]

[illegible]

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Kwabo bafuna Into ezintsha ezintle!

Buzani kuzo zonke ivenkile enimelene nazo impahla engaba ziyi tunyelwa sisitora sakwa

Aluveni, esise Qonce

YIYANI NONKE UKUYA KUBONA

INGUBO

IMINQWAZI

IHEMPE

IZIHLANGU

IZIKAFU NEZIGUBUNGELO

ITYALI

IPRINTI

IZITOFU ZOKUNXIBA

Nezinye into ezininzi kakulu ukuba zikankanywe.

Indlu eseitunyelwa kuzo lempahla rezo

YUZI .. Egcuwa
Nakwa-Ndabakazi
HEDENI .. Emtata

Kuzakuvulwa ivenkile eyofunyanwa kuyo impahla epuma kwisitora sakwa Aluveni ku Lubisi Ebatenjini (Southeyville).

Into yonke etengiswa kwezindawo itshipu intle kanye.

Kunikwa amaxabiso alungileyo kanye kwezindawo zikankanyiweyo ngayo yonke into etengiswayo ngabantsundu enjengokudla, nezinto njalo njalo.

JOHN J. IRVINE & CO.

GIE BROTHERS,

Abatengi bako Tengisi [illegible]

K[illegible]
TARKASTAD.
[illegible]

HARTIGAN & CASEY,

Abatengisi lempahla ngempahla.

BAHLALA [illegible] Dalasi. [illegible]
E Qonce, 16 July, 1886.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,
E-RINI.

U BOYA

Zisheleni ezimbini ngeponti.

W. O. CARTER & CO.

Basanduluku fikelwa zezimpahla zixelwa ngase zantsi apa:—

I-BLANKETE
Zabantu base sikolweni.
I-BLANKETE
Zama xegokazi.
I-BLANKETE
Zama xego kuba kaloku esintlobo sombini zabantu kufuneka zigcinwe fudumeleyo ngoba busika.
I-BLANKETE
Zama dodana.
I-BLANKETE
Zomtinjana.
I-BLANKETE
Zaba sobe zakutshata.
I-BLANKETE
Zaba sanduku tshata, Ukuqaala inteto singati i Blankete ziyalala ezifanele nabanina, ezifanele bonke, zitengiswa tshipu kakulu. Kwenzelwa elixesha loboya kwa

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Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,

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Bathurst Street, E-Rini,

Ugcina amayeza amatsha palungileyo.
ELOBUTATAKA
Nezifo ezingcungcutekisayo.
Eyona ide yancama ukulungayi
Wells' Quinine and Iron Tonic
Ixabiso 2/9 ngebotile.

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

J. G. NICHOLSON,

Iggwela elise zinewadini zakomkulu nomtetaleli wama Fandesi,
E-NGQUSHWA.

Ulungiso amafa. Ugcunle amagama e-Tayitile. Uqaka [illegible] kwalitu [illegible] kwa ngoku.
Yonke into eyi potleisweyo [illegible]
Uli Gosa le Colonial Mutual Life Assurance Society.

GEORGE GIE,

I-Arenta yo Mahaba, ne Mtoto [illegible]
GREY STREET, TARKASTAD.

IZIKWELITI [illegible]
[illegible]
Uli Gosa le South British Fire Insurance Company of New Zealand.

Vingcani Amazibeko.

EBUSUKU [illegible] 31 March kwa [illegible] Qonce [illegible]

M. KEEVY & CO.,

KWA NGOMTI,
E-Bhulorweni nase Durban Street.

Ngoko basitengisitisela ukunika [illegible]

Ngoboya, Nezikumba, Zenkomo, Nezikhokwe, Nezegusha.

[illegible]

[illegible] Jackson [illegible] Street, King William's Town.