I Jubili ye Kumkanikazi.

INTLANGANISO yamadoda 'azi ntloko aya kutunyelwa zizi palukana zonke zesi siqingata sase Maxhosini (Kaffraria) esi tatela e Tyume siye kupela ngolwandlo lwase Monti nange Nciba, iya kuhlangana esikolweni sakwa Brownlee ukutshona kwe langa lolwesi Hlanu lwe veki ezayo ngomhla we 18 kuyo le nyanga, ukuba kuxoxwe ngento eziza kwenziwa ukuvuyela lo Mnyaka we Jubili nosuku ezaya kwenziwa ngalo ezonto. I Komiti yalapa e Qonce icela bonke abaya kuza ukuba baxele kamsinya ukuze balungiselelwe, maba bhalele ku

BEN SAKUBA,
Secretary pro tem.

E Qonce, March 9, 1887.

Native Educational Association.

THE Special Jubilee Committee appointed by the Native Educational Association at its last session in Grahamstown in January last, will meet at Brownlee Station together with the Kaffrarian Native Jubilee Committee on Friday, the 18th instant, at 6 30 p.m. The Special Committee are:—The Revs. E. Makiwane, W. B. Rubusana, P. J. Mzimba, Messrs. J. Tengo-Jabavu, Peter Tyamzashe, and B. Sakuba.

BEN SAKUBA,
Secretary N.E.A.

King William's Town, March 9, 1887.

Isikolo Sabafundisi, ne Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.

KUKO indawo yamakwenkwo antsundu kumashishini oku Khanda Ibhekile, noku Khanda Intsimbi—nokwenza Inqwelo, noku Cwela, kwesi sikolo

Bhalelani ku

REV. CHAS. TABERER.

ISIKOLO SASE MTWAKU.

KUKWAKO indawo yontsapo efundayo kwindlu yododana.—Isikolo siyakuvulwa kwakona ngo 24 January 1887.

CHAS TABERER.

NDIBELWE.

NDIBELWE ngomhla ka December odluleyo apa ku Tsolo ihashe elibomvu, liminyaka mine liyi "Hantom," linomtshiso ong J.U. itshoba linqunyulwe, nomda esinqeni ngase kohlo, nokulunywa ngamanye.

Ondilandisileyo ndomvuza ngokufanekileyo.

J. KUZANE.

NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo mihlana; linekolo ebunzi ete incam apamala yekolo leyo yanokutyaka yatyekela kwicala lase kunene. Linentsompa entanyeni kwicala langasekunene, kwanenye esilevini. Itshoba alilide kakulu pofu alinqanyulwe. Alilide noko. Ndipeni amehlo enzi wakowetu.

KLAAS LOTSHA,
c/o Dyer & Dyer, King William's Town.

14 January, 1887.

KUMA-SINYAHLA.

UMNINAWE ka SINYAHLA owalahleka ukucitekа kwesizwe ndimvile apo ekona. Ndifuna ama-Sinyahla nama-Sinyahlakazi ayazi lonto.

Ndim
HENDRICK SINYAHLA.

Vryburg, Betshuanaland.

Ko Titshala.

KUFUNEKA umntu omtsundu oyititshala engumkolwa, umntu waso Tshatshi, enasindile esilungileyo; ibayindoda etshatileyo. Umvuzo £40 ngomnyaka: Angabhalela in English ku Rev. T. J. Cooper, Keiskama Hoek.

Kuba Bhaleli.

NDAZISA ababhaleli bam ukuba bengajonge nkuzi tumela incwadi kum:— M. M. Kosane(?), c/o Mr. R. Crowe, Debe Nek, King William's Town.

Iveki.

I Nazi iyakalikelwa ngolubhlobo: E Bhofolo, 11 March. E Qonce, 14 March. E Monti, 12 March. E Komani, 28 March. E Dikeni(?), 23 March. E Aliwal, 1 April. E [illegible], 6 April. E [illegible], 7 April. E Rafu, 14 April. E [illegible], 18 April. E Bhayi, 21 April.

[illegible]

[illegible]

[illegible] ... yi Zeskala Vlei(?).

[illegible]

IBHUNGA lalapa lokwenza iziqiniselo zemvumelo yokutengisa ngo bhulandi ligqibe kwelokuba xa u Rulumente avumayo abanini bezinkanti zikwiziqibi ezivalelweyo ukutengisa utywala mabapulelwe irafu nge £5.

I KOMITI enkulu yesi Qingata yokulungiselela imigcobo ye Jubili yeli lase Maxhoseni esiquka lomnandla utatela e Tyume uyo kupela nge Nciba, uze utabate Isihoboti uyo kuma ngolwandle lwaso Monti iyakudibana apa e Qonce ukutshona kwelanga, ngolwesi-Hlanu umhla we 18 March 1887.

SIFUMENE ndaba lokuba Amamfengu apesheya kwe Nciba ebenentlanganiso enkulu nomantyi zawo ati ukuvuyisana ne Nkosazana ngalo Jubili makatumele incwadi kuyo yoku "bulela" kuba akhululwa ebukobokeni buka Gcaleka. Kuyawa hlwayolwa imbewu ebolileyo yentiyano ukuxela umfarasi.

I PALAMENTE yaso United State kwi Amelika epezulu, isingeto ingxoxo yokuba amankazana makabe nelungelo lokuvota nawo ekunyulweni kwamalungu e Palamente.

KUSAND' ukumka inkabi ezisibhozo no Mnashe, yasinda inxenye yesipani.

AMANGESI angase Selem ebenentlanganiso enkulu yokubulela ku Mnintozonke isivuno esigqitileyo sengqolowa.

AMAXHWILI avukwe buralarume obukulu kwisiqingata sase Tsitsikama, aya yimosha impahla ehambayo.

UMFO ongumlimi omkulu uti lento ibanga isitwayi esiyi rusi ezingqoloweni nasezihabileni kukuhlwayela imbewu engagqibelele ukoma, utsho alate umvuka wembewu ezivutulukele yodwa ukuba awubi narusi!

ABELUNGU base Nyara bakala bonke ngenxa yezicaka zabo amadodana nomtinjana ontsundu. Kuko isikolwana sangokuhlwa esiti sisakupuma kusiswe eximbutweni ngabantu abaziyo ukuba baqeshiwe.

AMADODANA amabini abeeliwe ngentonga e Tekwini enye ibetwe entloko yafa, wasele banjwa umbeti lowo elindiselwa i Jaji.

ISIPANGO esine ngolwesi-Hlanu olugqitileyo sibe namatye amakulu kwezinye indawo.

PAKATI kwamagama Embhumba yamafama amhlope ekolize ngama Bhulu esiqingata sase Komani ne Katikati sibona negama lenene elintsundu u Mr. Mhlakaza Kulu. Wayihlakaza ke kakulu intlekele ngokubumbana nama Bhulu. Azi kusana pina?

ITYALA elisand' ukugwetywa yimantyi yase Rini lokwaiana, ite isititshato yase sikwabeni iyambopelela umntu njengoyase sikolweni. Umntu owadudayo wabelwe ukugwetywa ngomteto wase Mangesini. Lomfo ugwetyiweyo ubhenele ezijajini.

U MR. BRETT ugiaye isaliti secomento qdinaleni enkulu ebikwi hotele yase Holborn e Ngilana. Ite isakukutshwa ngamagqira waya kumangalela umnini hotele embiza amawaka amahlanu (5,000), wagwetywa ngokusweleka kobungqina bokuba lento ibangwe kukungabi nanyameko komnini hotele.

ITIMITI yabantsundu e Kaladokwe ibiculelwa ngabavumi abapetwe ngu Mr. J. H. Woodland. Kwimigcobo epakati kwama Ngesi tina sitanda ukubona ubugcisa bolutsha olufundisiweyo olunjengo Mr. James Madaki nangona lungayitabatiyo Imvo.

PESHEYA kwe Nciba inenekazi Elintsundu elingu Miss E. Mnnywe umnwe waceketeka lelinye elingu Miss P. belela ebusuku. Libe ngamnka selibhala latshela elinye lada lasa kuagikwa ngamntu owayelele kwelinye igumbi. Wotuka kakulu u Miss kulumma lowo, wati makaxolelwe akasange alale nomnye umntu soloko wazalwayo ngake wotuka kakubi ebusuku akupapama kuko into eisie ecaleni lake.

UMFANTANA ka Mr. [illegible] ngase Rafu ubeye kangqawa ngompu elimbaya. Kuyiwe kufunwa kwakuman wafunyanwa etyolweni selefile. Kubonakale ingqumba engapandle kwetyolo ukuba ubenshelwa [illegible] wati xa angena etyolweni inecukumiso yompu yakhuhaza wadutala imbumbulu yangena esifubeni yakupuma entloko.

AMANGESI ase [illegible] apa e Qonce eiva ukuba agwete wonke umntu ontsundu olala kwesiya sindlu kotiwa ukuhlala zikolaji ngenxa yengxolo yabo, kuba kasipeto bendlavini.

U MR. RICHARD SOLOMON, okwalibikwelo [illegible] waba onulela waba ntsundu u Mr. Saul Solomon, uvumile ukuya e Palamente [illegible] isiqingata sase Qonce. Umnya wako nyafusa [illegible] u Mr. Saul Solomon. Siyatemba ukuba [illegible] ukuba [illegible] [illegible].

AMAKOSI ase [illegible] [illegible].

[illegible]

[illegible]

UMLUNGUKAZI ongu Layman wase Natal ufunyenwe sele file endlwini yako. Ube shiyeke nesi eaka esiyindoda, kuranelwa ukuba ubulewe siso kuba sizimele.

ISILAMSI elingu Abdol Gamie limangalelwe e Kapa ngoku twala intwazana encinane liye nayo e Dayimani.

UMFO owalusa impahla ka Mr. Fincham wesiqingata sase Komani udliwe ishumi losheleni ngokubamba itole le mpunzi ungenayo ilasensi (ipepa lemvume) yakwa Mantyi yokuba angazingela. Nokuba inyamakazi asiyiza kungena pakati kwomilenzo wakuyi pepa xa uugena lasenisi.

AMANGESI alapa ahlulelene ngokunyula ilungu lokuwamela e Palamente; amanye ati akamfuni u Mr. Solomon kuba akahlali apa uhlala e Rini, afuna u Cabhela (Mr. Landry) wangase Mtonjeni, indoda engxolo ininzi kunene entotweni, uze uti wakukangela ele kwalo ngxolo ungaboni misebenzi inobom izizuqamo zalongxolo.

SIVA ukuba u Rulumente selenento nyenzayo mayelana nalomcimbi usingetwe ngumzi wokukuinlwa kwe Nkosi eziso Kapa.

IMANTYI yakwa Centane u Mr. Fuller upume ngokutanda kulomsebenzi. Usinga kwelegolido.

Imvo Zabantsundu.

NGOLWESI-TATU MARCH 9, 1887

Nyulani u Mr. R. Solomon.

UYAKUVUYA wonke umzi ontsundu wakuva ukuba uvumile u Mr. RICHARD SOLOMON ukuba anyulelwe kulendawo abekuyo u Mr. DYER e Palamente. U Mr. SOLOMON yindodana emfundo inkulu kunene kwisebe lasekuqondis e n i umteto. Ungunyana womfi u Rev. E. SOLOMON wase Nyara; umhlobo nomtetleli wetu odume kunene wase Kapa u Mr. SAUL SOLOMON nguyisekazi. Ulihlumelo kengoko lesipunzi esidala sama SOLOMON—into ke leyo ayakubeta wonke umzi ontsundu uvuye ungalibali, kuba lingati lizakubuya livuke igama lakwa SOLOMON kuleyo nkundla ilaula imicimbi yeli lonke.

Soko senza mabini matatu ngebali lale ndodana imiswe pambi komzi. Yayiqala imfundo e Lovedale, yaza yakuba igqugqisile kona yasiwa e Kapa, kwi South African College, apa ifumene iwonga emfundweni elipaulwa ngabagama—M.A. Ite yakukov' ukwenjenjalo yawela yaya kwibhotwe lemfundo elidumileyo eliyi Cambridge University yaza nakona yayakuti ga ngo M.A.. Yandula yatabata umnombo wemfundo opatelele ekuqondeni imiteto le ichazwa zijaji, ete yakupumelela apo yangena kumatyala aso Rini apo azenzele igama ngobuciko nobugcisa bake. Ngazo ezinyanga zidluleyo Umhlekazi i Ruluneli unyule u Mr. SOLOMON ukuba ayekuba ngumcebisi wake kwinto zase mtetweni oko ebehambele e Mauritius u Sir HERCULES ROBINSON ngomcimbi wempambano ka Ruluneli u Sir J. POPE HENNESSY no Mr. CLIFFORD LLOYD, ngokoke wabonisa Umhlekazi ukuba uyamtemba.

Sesizilumko ke esimi pambi komzi ovotayo apa e Qonce, ukuba situnyelwe kwinkundla ye Palamente kwindawo ebisakuba yeka Mr. IRVINE, ete ngaleminyaka imbalwa idlaleyo yabanjwa ngu Mr. DYER. U Dr. BERRY obeke wakankanywa mayelana nalendawo uzilandulele kunye. Siyatemba ukuba umzi ontsundu wobambisana ngo Mr. SOLOMON ukuze apumelele. Imvo zake ngokubhekiselele kwimpato yetu bamnyama zazo bekukade kusapaka impondo ngazo ebandla uyisekazi elwela amalungelo omzi wakowetu. Yona lonto kanye yokukhusela ontsundu ibenakale ilibala elibi kuninzi olumhlope, ekuvakalayo ke ukuba akayikuchaswa nje—uyakugxotiswa ngulowombilambi. Lendawo ngoko ngeyisingatwa kwangoku ngumzi omele Igonce, nase Cumakala, nase Tyume, ngokufaka isandla ku Mr. SOLOMON umzi wakowetu woba uxhasa indoda eluvo lentouyo nolwawo; umfo oqeqeshelwe kwacebuntwaneni ekumveleni umntu omnyama; umfo asitozela sikula ne zeso engasingenyo ngalo nawupina umzi. Ka [illegible] amtabatele [illegible] u SOLOMON [illegible], njengokuba singa zingenjanjalo, ayakuvala ngafadakwe imilomo apa emibi [illegible] imngeikiva umntu ontsundu ngokuti akayazi into ayenzayo agevoti, ungamhambhazi engayenge [illegible] [illegible]. [illegible].

Amanqaku.

I SEMNARI yase Lovedale ifanelo ukwaneliswa ngumsebenzi wayo xa inamandla okurwebela kuyo nama Ngesi aso Bhayi, e Dayimani, nawaso Kapa. Sitsho ngokuba pakati kwabafundi bakona kuko nonyana omkulu walendoda idumileyo ingu Mr. Saul Solomon osele nenyanga ezisesitobeni efunda kona. Ngalo Iseshoni kungene umfanyana ka Mr. J. Rose-Innes, C.M.G., Umpatiswa Ongapantsi we Micimbi yaba Ntsundu e Kapa. Mayibe lento ibangwa yilenkolo yokuba i Lovedale inokunika isiseko esihle semfundo sidibene nengqeqesho epilileyo yesimilo; kusekuhleni ukuba imfundo enkulu eyakiwe pezu kwezlseko ezinjalo yeyona inamandla kuneyalumbi uhlobo. Mhlaimbi asinto yazlwa bantu bonke ukuba u Mr. Richard Solomon, M.A., elona gqweta ngati leliyintloko kwawo Jaji apa South Afrika, lo utetelela e Rini; kwano Mr. W. H. Solomon, M.A., omnye wamagqweta apambili kwinkundla enkulu ye Jaji e Kapa bayabangwa yi Lovedale ukuba bazityudeni zakona ezidala. Siyinqwenelela impumelelo lo Semnari.

INTLANGANISO yomnyaka ye Banki yalapa ekutiwa yi British Kaffrarian Savings Bank yayidibene ekupeleni kwenyanga eiileyo. Ingxe'o yomnyaka odluleyo ibe yeyanelisayo. Pakati kwamagama abafaka imali kule Banki kuko amashumi amatatu anesitoba abantsundu abamali inga £188 eponti. Lo Banki yenzelwe ukuze itikelelwe nangubanina okuteleyo wesi siqingata nowasipina ukuze iqoshana lake libe kwindawo engenangozi ibe inentwana emana ukuyizala. Inxenye yamawetu iyifaka kwi Post Office Savings Bank imali yayo. Sifuna ukuwavisa kodwa amawetu ukuba kuko indawo eyile yokugcina imali kuba yinto epulukayo yakusoloko ipetwe ngesandla.

IPEPA lase Kapa i *Times* liti imigcobo ye Jubili ibehle yaqalwa e Indiya isenzo sokuqala sayo sibe kukululwa kwamabanjwa angamawaka angamashumi mabini anantlanu. Lisiko le Jubili kade eli, lilihle kanjako. Siyatemba ukuba Umntan' Omhle akasokusitelwa yilento yokuba nakwelilizwe lase Koloni kuko amabanjwa eng' esenzelwa inceba lawa abanjelwa imfazwe namanyo agwetywa ngokwenza izihelegu ezichasene nomteto. Aba bantu sebohlwayeko ngokwaneleyo nakuba kakade i Jubili iyinto yokuba bakululwe, kwanje ngabase Indiya. U Victoria lo yi Nkosazana yama Indiya odwa na asiyo Kumkanikazi yawo na ama Xhosa.

U MR. JESSE SHAW (u Nogqala) waso Bhofolo ngomnye wozikutali ezikulu elifanelwe kuzidla ngazo elilizwe. Imiciza yake eyenziwa ngemiti yelilizwe idume kulo lonke ngoku; inento eninzi eyipakamisileyo ezinkukweni apa e South Afrika nase Indiya nakwamanye amazwe. Kuluvuyo olukulu kuti ukunxhumisa ngeli Bhaso asand' ukulinikwa ngabapati bo Mboniso omkulu obuse London ngenxa yamayeza ake amatatu abeye kuwabonisa. "Umpilisi Wenene," ekulunyweni zinunu; umciza wegazi; nele zinyo.

ELASE Tinara ipepa lonze icebo lokuba umgcobo we Jubili mawenziwe ngamafama ngokuhlanganisa intsiba zenciniba zelilizwe kuze kwenzelwe i Kumkanikazi ingubo ngazo. Elocebo lelopepa litatelwe pezulu, sekuko into eninzi yentsiba ezitunyelwe ngamafama. Omnye wababhaleli belopepa lase Tinara uti kulo:—"Abalesi bako basamkele kakuhle kakulu isimomo sako. Ufanelwe kuxhumiseka ngempumelelo yako. Kodwa ke nkosi, abazalwana betu aba balulamileyo esikonza kunye nabo baza kwenza ntoni? Kaubuze ku Rev. Mr. Jabavu Umhleli wepepa lama Xhosa eligama lingummangaliso elingabizekiyo, buza ukuba amakowabo aza kwenza ntonina yokudumisa i Jubili yolaulo luka 'Nina wabo Omkulu.' "Asitandabuzi umzalwana ongu *Mvo Zabantsundu* woyikangela lonto."

LITI ipepa lase Somerset i *Budget*:—"Pakati kwengxoxo eziya kungena kule Palamente izayo kuko nengemfundo. Asikazi ukuba yoba luhlobo lunina, kodwa yingxoxo ekufuneka intelekelelo enkulu xa icukunyiswayo kube kulunyukelwe into eyakiwe ngenyameko nobugcisa obukulu eqube ngokukoliseklileyo ngoku." Lenteto ingasentla ifanelwe kutyiswa zihlobo zelilizwe.

AKUSOZE kude kuvlwane ngokute ncam ngu Rulumente nama Mpondo ngapandle kokuba ade wona acele ukwambatiswa ngepiko lika Kumkanikazi, kona ukufumane ahlale nje bubudenge. Okwangoku sibayaleza kakulu abahlobo bama Mpondo ukuba balumke singabi yinyaniso inteto ezimana ukutunyelwa ngocingo emapepeni endaba elilizwe, inteto enjengale isand' ukufika yokuba bayawa vukile ubusela, ubukulu bungakwicala lama Mpondo emdeni. Kutiwa ama Mpondo akavumi ukuba kumiswe umntu emdeni oyakuba ngumgcini. Inteto ezinjalo ke. Akuko nto ivuyisa intshaba zama Mpondo njengokwanda kwenteto ezinjalo. Abapati bama Mpondo mabanduwebe.

ELASE Bhayi ipepa i *Herald* liti ukuteta ngenteto ka Mr. Le Roex i Bhulu elimele i Victoria West e Palamente: "U Mr. Le Roex ubhinqele pezulu uti mabake bavalwe ololiwe kubuyiswe kwa litraspoti yo nqwelo. Ekubeni u Mr. Tudhope ebete entetweni yake e Tinara ivoti inikwa izipampam ezimnyama. Angati u Mr. Tudope eke wafumana noko omnye umntu omnyama, ngapandle kwabaseziqitini ngokupambana inqondo engati emva kokuva u Mr. Le Roex efumene amalungelo angaka okuvoti onke amacala ezingxoxo ase noko enze inteto enje ukuba budenge kwayo angati emfumene singasesi ngema e Mbumbeni yama Bhulu. Into esey! muandi yile yokuba xa ivoti isakubamba ngemfundo bona o Le Roex aba bayakupuma e Palamente." Into esinga luxelela yona umelwane lowu kukuba bonke abalo bancokole nama wetu ngemicimbi yempato [illegible] ezizinto benelwe nazo ukuxazi bengebabo obumnyama kumana katiwa bababo ngalo Palamente.

IPEPA lase Mtata liti ukutsta nge voti [illegible] Mpondo [illegible] [illegible] [illegible] Abantsundu [illegible].

lola i Palamente kuba baya rafa; silusekela ngomxhelo wonke olo luvo kuba sitsho ngapandle ko titizo ukuti abase Koloni abantu Abantsundu abazi hlazi okuvoteni, basamane ukunyula injuzo zamadoda atike abopambili nase Palamenteni; nabazalwana babo abakweli lipesheya kwe Nciba baya kuqubr gololhlobo xa elilungelo loku voti seliye kufikiswa kubo kuba kade loo liyo. Abantu bale mimandla inganeno apa bamayela namawaka angamakulu amatatu Abantsundu, Abamhlope ngamawaka alishumi lina ntlanu, yinto yokutelwa nqa inani elingakanana ukungabinazwi ekwenziweni kwe miteto abapetwe ngayo; naxa sebelinikwa ilungelo lokuba nozwi akufuneki ukuba linikwe Abamhlope bodwa bashiywe ngapandle Abantsundu. Amangesi naba Ntsundu bolicala lo Nciba ngebengapuuli pantsi kwezi ntambo babotshwo ngazo ezingekoyo kumelwano lwabo olu pesheya kwe Nciba. Xa avunyelwayo umntu nokuba Umhlope nokuba Umnyama na e Koloni xa anazo izinto ezifunwa ngumteto, nati ke siyabanga ukuba masipatwe ngokufanayo emtetweni.

UKUTETA kwango newadi ka Bishop waso Rini ipepa lakona i *Penny Mail* liti:—"Siyamkela ngovuyo inxhaso esiyinikwa yi Bishop yase Rini kwindlela ebisiti ngoku hanjwa ngayo kwipepa letu lolwesi-Hlanu. Kufuneka, inqubo inobom ingeyiyo inkohliso yofefe kwelilizwe, yiyo into eyakuzukisa igama lo Mntan'Omhle ibo nebala kananjako ekugcobeleni i *Jubili*, makungcingwa ukuba kuya kukululwa zonke intlobo nendidi zababanjwa wonke lowo *mkosi*. Kuya kufuneka kunyulwe ngobulumko kulunyukelwe ukwenzakalisa intlalo yabantu kwenziwe ke ngoko uluvo oluhle kwimpi esebu ngcotshongcotshweni kolulaulo."

UTI u Sir Arthur Havelock ipiko le Nkosazana litwatyululwe pezu kwecala langase mpumalanga kwa Zulu ngemvumo ye Nkosi nabantu belozwe. Masibe sisenzo sokuqala esi sokubonisa ukuba kuko umntu e London kwelama Ngesi okoyo ongu Sir H. Holland, oneliso nowaziyo umsebenzi wake. Ama Zulu kade ehlelwa zinxwaloko ngelixa bekupeto u Mr. Stanhope usuko wasika isiqwenga esikulu kunene somhlaba wawo wasinika ama Bhulu ngoqinga—ekubeni lama Bhulu selo nomhlabakazi obanzi akohleneyo nawo ngenxa yobubanzi. Siva kusitiwa ama Zulu sele xolele ukufa kunoku vuma ukwanyiswa kumbeko ofileyo wokuba bawamkele lomda wenziwa engeko akakatalelwa nokukatalelwa yi Ruluneli yase Natal mhla wenziwa. I Palamente ye Nkosazana kufuneka ibe neso kulowo mhlaba wayo ntsha kuba inkatazo ingehla nanini na pakati kwama Zulu nama Bhulu.

Ukuzitetelela kuka Rev. P. J. Mzimba.

Kwipepa laba Fundisi elishicilelwa e Dikeni lalonyanga kuko amanqaku awenziwe ngu Rev. P. J. Mzimba ngalendawo awayibhalayo ngenteto yama Ngesi yokuba tina bantsundu masipume ekuveleleni into zolaulo. Uti u Mr. Mzimba xa abalisa nge Tea Meeting eyayise Gcuwa:—

"Ezincokweni zamadoda asuka ahlekisa ngenteto yabatunywa be "Native Educational Association" abaya ku Sir Gordon Sp[illegible] *zidom*, izitauwa pam[illegible] vo yevoti pesheya k[illegible]—'Nitunywe nga[illegible] wape[illegible] Nciba na ngalendawo? Ka[illegible] ipesheya kwe Nciba linikwe [illegible]gelo loku *vota* loziyumana irafu-rafu ezininzi eziya kongezwa?' Suka nqadalala, lawa itshoba, emka ekwenyele imisila.

Kwavakala ukuba inteto ebonakelo kwi *Mvo Zabantsundu* yomfo ka Mzimba ecaswe ngumbhali we *Mvo* iwabile umzi: omhlope uvumelana nenteto yomnini kubhala; ontsundu usate qeke pakati, omnye uvumelana nenteto ecaseyo ye *Mvo Zabantsundu*, omnye uvumelana nombhali oka Mzimba. Ute oka Mzimba ekuncokoleni,—'Into oyenziwe ngu Mhleli we *Mvo*, ifana nengubo ka Josefu isiswa kuyise iqwengiwe yadyojwa ngamagazi. Okwenene yayiyiyo ingubo leyo iqwengiwe, inamagazi. Babeezi ngapezulu koko noko. Lenteto iviwe kakuhle, njengoko iviwe ngu Mr. Makiwane no Mhleli we *Sigidimi*, uselecikoza u Mhleli we *Mvo* inteto eyalata ubudlavu bayo namagazi amabi.' Hayi wetu Mhleli, oko kudlavuka kuyabonwa apo kuvele kona, nalawo magazi."

ABALIMI NA BARWEBI.

Uboya izolo obunga vaswange bafamesa 3½d to 4½d; obuvaswe ngo mashini 11½d to 1/2½.

E MARKENI.

E QONCE (March 8).

Ihabile, 7d to 2/7 ngekulu
Itapile, 1/ to 5/3 ngekulu
Umbona, 1/4 to 1/10 ngekulu
Umngubo, 4/ to 6/ ngekulu
Ingqolowa, 1/7 ngekulu
Inkuni, 6/ to 21/ ngeflera
Imbotyi, 3/ to 3/8 ngekulu

E KOMANI (Mar. 5).

Ingqolowa, 3/7 to 7/6 ngekulu
Umngubo, 6/ to 7/ ngekulu
Ihabile, 1/2 to 2/6 ngekulu
Itapile, 4/ to 5/6 ngekulu
Amazimba, 4/ ngekulu
Umbona, 3/6 ngekulu
Inkuni, 18/ to 26/ ngeflera

E KALADOKWE (Mar. 4).

Inkuni, 15/ to 25/ ngeflara
Amazimba, 7/ ngekulu
Umngubo, 9/6 to 12/6 ngekulu
Umbona, 5/9 to 7/ ngekulu
Ihabile, 3/ to 4/ ngekulu
Uboya, 4d to 6d ngeponti
Ingqolowa, 6/ to 7/3 ngengxowa

E DAYIMANI (Mar. 3).

Umbona, 10/ to 13/6 ngengxowa
Ihabile, 5½d isitangu
Amazimba, 11/ to 11/9 ngengxowa
Itapile, 9/6 15/ ngengxowa

E RINI (Mar. 7).

Ihabile, 9d to 3/5 ngekulu
Amazimba, 6/6 to 7/[illegible] ngengxowa
Umngubo, 8/ to 12/ ngengxowa
Umbona, 4/ to 5/ ngengxowa
Itapile, 2/ to 3/ ngekulu
Inkuni, 7/6 to [illegible]/ ngeflara

Impawana.

Ade aqondakala amadoda apambi komakhulu wase Qonce abandakanya oma Qoboqobo oma Qumata, noma Qumra ngento yokunyulwa kwendoda yokuya kusipendulela kwibandla layi Palamente. Lomadoda ngu Mr. R. So[illegible]on no Cabhela (Mr. Landrey) nalo elofama lase Mtoojeni. Sesiwabalile amabala amahle ka Solomon sabonakalisa ukuba umzi ufanele ukuba umtabatele pezulu. U Cabhela nyaziwa kakulu ngakumbi yimpi yase Noemera awaye ngumtshisinyonga wenkomo zakona ngelinye ixesha; ngumfo odyokwe irabaza pezu kwetu bantsundu. Isahluko kulamadoda mabini singalinganiswa kupela nesahluko esikoyo pakati kokukhanya nobumnyama. Kukupakapu ke ukuwalatisa indlela umzi ontsundu ngalo elituba. Masiwe sivuke no Mr. Solomon kakade. Ize nibe yimbumba yamanyama ke.

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Ukutsho ke, maudibane ube moya-munye umzi njengokuba wenjenjalo owase Dikeni nowase Ngqushwa mhla wutumela ummeli wamalungelo omzi ontsundu u Mr. Rose-Innes, wabhanga wodwa waka wakuyeka ukusukelana nemvutulukana yenteto yama qakambana abangabahlobo bumini babantsundu. Wahlala pantsi wazolisa ukucinga kanti uzakupuma nento eziukozo. Siti makube njalo mabandla akowetu nakule mimandla; ako amadodana ayakuniblasiyela izioto ngokwase Mlungwini.

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Kwelanambla amawetu ayakusivela ukusitetelela kuka Rev. P. J. Mzimba nokutetelelwa kwakho lipepa labafundisi lase Dikeni. Simva u Mr. Mzimba uvuma ukuba kutyibilike usiba xa abhalayo, into awabonga angayalata kupela kokuba alikafiki ixesha lokuba kutunyelwe ontsundu e Palamente. Kwaqala kwasa ngoko. Xa kanti kunjalo yeyanina lenteto imbi ibhekiswa ngu Mr. Mzimba ku Mhleli we *Mvo* nakuba Tunywa bo Manyano engafanelo kuvela ku Mr. Mzimba yokuba "bazidom," "izitauwa," into "eziwe itobota," "nezimke zikwenyolo umsila"; nenteto yokuba Umhleli we *Mvo* ligqweta. Ukuba amadoda awanako ukuxoxa ngapandle kokuxolobana ngembokotwe zamazwi anje tina asisakuba saxoza nawo. Makabi utyibilikile kwakona umfundisi; ukuba kunjalo siyaxolela kwakona, koda kube ngamashumi asixenze apindwe kamashumi asixenxe simxolela tina.

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Ngazwinyesona *Isigidimi* siti makuyekwe ukungeniswa kwamagam'amawetu kwilungelo lokunyula indoda yokuya ebandla. Siqini. sekile *Isigidimi* ukuba aba bangeniswa amagama (pakati kwabo kuko no Mr. Mzimba kambe) bangxamele ukuya e Palamente. Si[illegible] imfundo—into engummangaliso—epakamileyo; nemivuzo epakamileyo siti mabangayifumani abantsundu kuba bezakuzuke bangxamele e Palamente! Ngabona ke aba abakokeli baku, Yo! mzindini ontsundu! Asitandabuzi tina ukuti *Isigidimi* sibafaka abantu ngentloko eludakeni ngezaya yonxoza qa.

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O Mr. Mzimba mabayeke ukubhala xa bati bakubhala into kanti abateti yona batete nto yimbi. Kwabeke okokutyibilika kosiba kwabo kusenzakalisa isizwe ponke. Bazo bati bakwabatiswa ulwenzakalo abalwenzileyo bazakubanyuka abantu ngentlamba endaweni yokuba bacheszele o Sprigg namapepa ama Bhulu nawama Ngesi abamva kubi, kwanati nomzi wakowabo eyona nto ateta yona. Kuba mhla sayingenisa inteto ka Mr. Mzimba asenzanga nelimdaka ngayo. Sasesiyibonile inkatazo ayakuyidala. Sati ingaba simva kakubiza betu, kanti simve njengokubhala kwako aviwe ngako, okuya kubalekwa nazi. ntshaba zamalungelo abantsundu kwi Palamente ezayo, kuba akakayihlambi nanamhla lonteto.

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"*Isigidimi*" sicenyanga ezimbini sicukumisa into engeyakoeto, sibikela umzi ukuba watoogiswa ngaba Tunywa bo "Manyano Ngemfundo" ku Sir Gordon Sprigg oko wayese Rini. Sitsho ngenteto eyenziwa ngu Sir Gordon edinaleni yokuba abantunywa bomzi ontsundu "bawabulelele ngempato opetwe ngayo ngayo, azanga diswa nangompato." Lenteto siti *Isigidimi* idumile mayibisiwe: Ngati tina lenteto idumo ku Mhleli we *Sigidimi* yodwa kuba akuko nalinye ipepa elake layixoza, oske alindela ukuboza ingxelo yo Manyano eyapuma iyezalisekeyo agokwanoleyo, isiti aba Tunywa babeka pambi kuke Sir Gordon: Into yokuqala abayenzileyo kukumxhumisa u Sir Gordon ngonxa lendawo atweswe yona yi [illegible] yokuba namhla engasenguye u Mr. [illegible] Sir. Kulandele incwadi epuma [illegible] yokubulela u Rulumente [illegible] kakuhle kangaka eludaba belase Manyanolweni, nonangweno wokunga [illegible] epolileyo obonakalisswe ompatweni [illegible] wangamane engesisimile sika [illegible] kuyo impato yake yaba Ntsundu." Qaba ko!

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Abatunywe bo Manyano ababanga namfulo kangayityilanga kwintlanganiso. Into [illegible] kuba Tunywa kukuba basekelane nenteto ezenziwa kwakukoa ukutiywa [illegible] ezingenakaliai bani.

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[illegible] ilwalcko siivumi ukufa ezikolweni [illegible] izimbosalweni nanto inzawayo kulo ngakangayo kalo, kulabiekwa kwabona kuba [illegible] kolabiekwa sidima sobantu sodwa [illegible] ngokuba ngobabedeni abangaqadekileyo, nam sti xam uzala selele wabona uku [illegible] ukungena iluko angabi kabokupa [illegible] ebeliteba eliziko, saiti tina [illegible] akuba wenziwa eizezelo sokuba nayo [illegible] kutetwa kusenjiwenjo. Isiqamo [illegible] siya kuba sikadekiso esabembeleni [illegible] kohlanga elantsundu emfundweni [illegible] akuleyo; kube kade "nkakazeka ekwazasei sokumnyama." Umlizaniswa aswe nawu. Uto Umhloli-Zikolo [illegible] kwa waka loaks iqela elipa[illegible] boyisi liye kwelilito kwa[illegible] amabamza abaponyileyo kwi[illegible] (Standard IV.) ngaba:—Eliza [illegible]; Maria Vili; Paul Bala; Eliza [illegible]; Julia Kastane; Lydia Gacela; Sarah [illegible]; Michael Karete; Sarah Gqobose; [illegible].

Ebatenjini kuko i Bhulu ebelibatyisa itanga lodwa abasiki bangqolowa yalo, kunjalo nje yonke imihla kubulelwa lilo xa baxa kutya. Ngomnye umhla enye indoda icele ukuba kubulelwe yiyo, lavuma i Bhulu, yati: —"Iyawa litanga nanamhla, ibilitanga nayizolo, nangomso ikwalitanga, koda kuhe ngunapakade na ilitanga? Amen." Namhla atsho kakulu onke amadoda ukuti Amen! engenalusini. Kuse itanga liziswa nenyama.

Ukutetelelwa ko Rev. P. J. Mzimba.

Ipepa lase Dikeni (*Isigidimi*) lalo nyanga lintetelela ngalamazwi u Rev. P. J. Mzimba:—

"Kuti kungummangaliso ukuti inteto ka Mr. Mzimba itike igqwetwe ngaboin, yenziwe isolo lenkau, kufike kuzinyelwe ngayo ukufihlwa oyona nto bekusiwe yona. Mauqonde kakuhle umzi ontsundu ukuba aba bantunywa, into yokuqala abafike benza yona, kukuzixela into abayiyo nabatunywe yona ke yokubulela impato esipetwe ngayo ngu Rulumente. Inteto ka Mr. Mzimba ngazwiyo xa iteta ngokungangeni ezintweni zo Laulo, ayiteti nanye yezi zinto kutiwa iteta zona, kuba uyandlalela kakuhle inteto yake pambi kokuze afike kweli lizwi sel' ingundaba-nlonyeni namhlanje. Ngazwinye ke, ubangule wacana oyona ndawo ibangele ukuba lomzi untsundu ukunqlwe, ushwelwe nje kangaka ngentongento okalazayo namhla ngazo."

"U Mr. Mzimba into ayonzileyo kukulamla, kukucacisa into engaqondwayo ngamaqola amabini. Elinye zinkozwana ezimbalwa zabantsundu ezizisikele onqatoni entweni zonke, ziba seyifikile indawo yokuba zinganyulwa ziyo kumela amakowazo e Palamente, zati ke ngoko zabonisa amatuba amaninzi okuyinxamola londawo. Ke, elinye icala, livukwe likwele kuba lilo elipeteyo okwangoku, ngendlela zonke. Lidwabela pantsi yonk' into ebiyakuba luncedo kuti bantsundu imfundo, imivuzo, ozivoti, njalonjalo.

"Uti—'Masingabi nobunxamo. Ngexesha elisifaneleyo zosifikela ezindawo sizinqwenelayo. Umzi usifa nje ngozivoti, ngozipasi njalonjalo, kumalunga nendawo yokuba *Sekuko aba ntsundu abanxamele ukuya e Palamente*. Yonke lemigudu yemfundo epakamileyo, nemivuzo okwanjalo, nokwandisa amanani abavoti abantsundu ikangelwe, iyabonwa ngabase Lenye ukuba igqubela kulondawo, yabangela ke ukuba elinye icala nalo lonzo imigudu ngendlela zonke ukuba ingake ihle into enjalo.'

"Masingayilibali indawo yencazo eyenziwo ngumfundisi wase Macfarlane, naye ebangwa kukuva ububi bokugqweta kwenteto ekuntsula inyaniso ezinkulu kangaka, esayakuti eminyakeni ezayo, iteto, isobenze, ukusebenzela uhlanga, noko kuko abalinga ukuyibekisa umtyiso ezantsi okwangoku. Kodwa kona xa umzi uyifumeneyo eyonanto wayeteta yona umfundisi lowo wase Dikoni, awusayi kwenza ngakumbi, ngapandle kokumbopa lamanxeba ahlovuhlwe yi *Mvo* ngawo, umkuzo, umnxenxezele ngenteto epolileyo nenobubele, ukuze angayeki ukululwelo ngentliziyo uhlanga lwakowabo ngokuyalatisa ukungagaxazi ezintweni olusazeke lube luyazenza."

ABANTSUNDU NO LAULO.

[NGU REV. E. MAKIWANE.]

Inteto ka Mr. Mzimba ebangele imigcobo emikulu ezimbutweni zama Bhulu, kulusizi ukuti akasayi kuba nakuyihlambulula kwa nokuzitetelela umniniyo ngenxa yokungabiko kwake ekaya. Ubukulu balenteto bubonakala ngokutatyatelwa kwayo pezulu ngamapepa Amangesi nangu Rulumente; enditemba ukuba lonto yobangela ukuba kubeko nabanye abapalaza uluvo ngayo ide iqondakale mhlope eyona nto iyiyo.

Into yokuqala endifuna ukuyalata yile yokuba u Mr. Mzimba uviwe kakubi ziziblobo nazintshaba zamalungelo abantsundu. Ndiyayivuma indawo yokuba inteto yake yayingacacanga kakuhle yayisitikiva ingatsolile, ngokoko nabamva ngohlobo abamve ngalo asilotyala labo. Mna mntu umaziyo u Mr. Mzimba nobeke atete naye futi ngapambili nangasemva kokuba eyifundile incwadi ka Mr. Williams enge "Bali lesizwe sama Koboka e Amerika" andimvanga ngolub'obo aviwe ngalo ngabanye. Andilinikwanga nguye igunya lokumhlambulula inteto yake, kodwa ndinenkolo yokuba andiposisi xa ndisiti amandla alenteto yonke akulomgca uti: —"Masivele kwinto zolaulo xa nga sisenzela ukomeleza lawo madoda amhlope atanda ukusinika izikolo nencwadi." Ngalenteto engati ilisekela eyona nto waveteta yona kokwam ukumva kukuti alikafiki ixesha lokuba sicinge ngokutumela umntu omnyama e Palamente. Ndiyakolwa ukuba yinto eyaziwa kakulu ukuba u Mr. Mzimba ubeti xa anexesha alinge ngako konke ukungenisa amagama abantu abantsundu encwadini yabanyuli, kanjako wapumelela kakuhle kulowo mzamo kwisiqingata esimele i Dike. Siyazi ngokuqinisekileyo ukuba uhlala esenza ngako konke anako ukukhutaza abangene ezingxoxweni zezimini, siyazi kananjako ukuba yena akakolwa ukuba singaba senza ubulumko ukutumela umntu omnyama wokusimela e Palamente. Ngokoke mna inteto yake ndiyitolika ngezenzo zake: nakuba ndinosizi kuba engabanga nanyameko inkulu xa azela uluvo lwake ngalengxoxo inkulu kangaka, nditabata elituba lokubacela bonke abo bavnyayo yileoteto yake kwanabo bakalayo yiyo ukuba make benze kuhle. Nditabata nelituba lokuwaxelela ngokuqinisekileyo Amangesi ukuba nakuba u Mr. Mzimba eyindoda ebekiweyo nepambili pakati kwabantsundu akangeze alandelwa koluluvo lwake ngohlobo ekucingwa ngalo lunlnzi. Okokuba ukutomakalala kwama Bhulu kuza kutengwa ngokutyunyuswa kwamalungelo abantu abantsundu lingaba elilizwe lase Afrika lisese mugcipekweni. Noko ayenzileyo lenteto u Mr. Mzimba eziti tina uviwe kakubi, sesivuya ukuba ibeko kuba iye kuvela uluvo ebesingalwazi amandla alo oko zangako. Into yona ylie: Eyona nto ilungileyo kubantu abantsundu basikangela njengesizwe esityunyuziweyo na, nokuba basikangela njengamakaya? Kwezinto mbini ke yiyipina engabenza baneliswe balulame? Yiyipina kwezinto mbini eyakubakokelela ekubeni bazlqulunqe ngokwabo? Umbhali welipepa ucinga yena ukuba xa abantu abantsundu benziwe baqonda ukuba ngamakaya koba koyiswe eyona nqobo eyakubangela ukuba nemitwalo ekufunwa beyitwele bangayitwala ngokutumekelela. Abantu abaluvo lunjalo abangeko bati ukucebisa abantsundu mabayekane nento zolaulo. Nangapezu koko kuyazeka ukuba ngoku abantsundu balapa o Koloni sebeunawo amalungelo atile; ngokoko icebo elinjalo lingaba kukuqwayela emva nobudenge. Asikateti ngento ezakwenziwa siteta ngonto eyenziwa ngoku nobisoloko isenziwa lominyaka. Njengoko selitshilo ipepa lase Bhayi lempi ibonise uchaso kule nqubo ikoyo, yilempi ichase yonke into eyeyama Ngesi. Ngokoko belingafanelana selenziwe elocebo lokuba kupunywe kwinto zolaulo belingeze "lalandelwa zizikolo nelali zonke." Xa sitshoyo asiteti ukuti asiwatembile Amangesi. Siti kulunge ukuba sibe ngamakaya, boti ke abantu abamnyama bakwazi ukuba bangamakaya, lonto iyakubangela ukuba bakatalele ukuziqubela pambili ngokwabo, kanjako ibenze bawululamele umteto. Makuqondwe mhlope ukuba ukuti makupunywe kwinto zolaulo asicebo lingalo lamkelwe ngabantsundu, lingasuko livuso isidubedube noririzo. Lowa mteto wawuza kwenzelwa umpesheya kwe Nciba ngomelo e Palamento yayiyinto ebunjalo, nalangxolo yenziwavo yokuwuchasa yabonakalisa uluvo lwenene lwabantsundu.

Kodwa ke kuko lengxoxo yokutumela ontsundu o Palamente enditi mna lenteto ka Mr. Mzimba ibiyeyokudambisa lowo moya. Iko ixoxwe lonto ngabantsundu bebodwa, nayinxenye yama Ngesi; noluvo lusahlukene ngayo kwapakati kwabantsundu bodwa ukuba kulungilena ukutumela ontsundu e Palamente. Bati abanye xa isaka zetu sizipatise amadoda atembekileyo anjengo Mr. Innes yiyona ndlela ingena ngozi kunokutumela ontsundu kuba ontsundu. Nakuba ndinganika icebo kwabantsundu lokuba baziqwalasele kakulu ngoku into zolaulo ukuze bakwazi "ukuxhasa abo betanda ukusinika izikolo nencwadi," mna elam ndisati alikafiki elokuba situmele ontsundu e Palamente. Ngokunjo akamaninzi amadoda ebala letu esinganyula-kuwo, kanti ke xa sesitumela abantu abantsundu e Palamente kufuneka situmele *amadoda enene*. Lengxakeko yobehle iqatyelwe ngeminyaka okufupi, kodwa ngelixa ingekaqatyelwa kufuneka siko salinda kodwa silinde "siwavulile amehlo." Ukuba lento ndiyitetileyo kupela kwento abeteta yona u Mr. Mzimba anditandabuzi ukuti baninzi abaya kuvumelana naye nakuba ndisazi ukuba abanye bayakunxaxa. Kodwa ke ukuba lendlela aviwe ngayo yeyona nto abeyiteta okunene mna okukokwam andingeze ndivumelane naye, no Manyano Ngemfundo lungaba lwachana ukuvakalisa uluvo lomzi ontsundu. [Lenteto yayibonakele kwimihlati yesi Ngesi namhla siyipakela amawetu.—EDITOR *Imvo*.]

IVOTI YABANTSUNDU.

Amafama amhlope aso Ngqushwa ebe nentlanganiso yawo ebako inyanga zonke kwi Ofisi yo mantyi e Ngqushwa. Ngapambili bekuhleli u Mr. Paul Finn, kukwako no Mr. Stephen Johnson olilungu lesi bini ngo Mr. Rose-Innes e Palamente elimele imimandla yase Dikeni nowase Ngqushwa. U Bhuzi (Mr. Lusse) ungenise ingxoxo engo voti yabantsundu, ate akalichasile ilungelo lontsundu ukuba anyule indoda yokuya e Palamente, kodwa indawo emabayi ndwebele kukuba abo bangeniswayo encwadini yabanyuli banayo imfanelo. Umteto umisela ukuba umntu onokuba nalo ilungelo ngonomhlaba oxabiso liyinto etile, mayelana nabantsundu ke oku akucacile. Nabasencwadini zipupupu apa ezingaziluto, ezi mana ziqutyelwa ngapa naugapa zingazi nalapo zinqandelwa kona. Ubani emiswa pambi kwabo ukuba bamvotele nokuba akazi nento ngemicimbi yesositili, bakusuke abantsundu baqutywe njengomhlambi wegusha ukuba babumbano njengomntu omnye bamnyule. Ngelixa lokuqgibela beku ngeniswa amagama encwadini yabanyuli baanke abantsundu bangapezulu kwaba mhlope. Yonke lonto iya kwenza into ekutiwa mabayenze kungeko namnye oya kubuza ukuba kungo kuba kutenina. Akangi angaba panga ivoti abantsundu, kodwa kwindawo ezi njengo Ngqushwa ne Qonce abantsundu ngebe nyula owabo umntu baze abamhlope bonyule owabo; kuba ngoku kwesi siqingata nakwesase Qonce aba ntsundu banokunyula amadoda amabini nokuba sele senza ntonina ama Ngesi. Ngoko ke avelisa icebo lokuba "Le ngxoxo inge voti yaba ntsundu mayi tatyatwe yile ntlanganiso nazezinye kuzanywe iqinga lokuyoyisa le ngxakeko."—U Mr. S. Johnson ilungu le Palamente ukoliwe licebo lika Buzi (Mr. Busse) wati line vumba elinuka ubulungisa ngakwaba ntsundu. Libonisa ukuba le ntlanganiso yama Fama ase Ngqushwa ayi ngxamele kuba qataniseln abantsundu ngoku tumela owabo umntu e Palamente. Kulungile ukuba bakutazwe evotini, iya kusoloko iyeyabo xa bonga feketi ngayo, umxhasa ngovuyo olukulu u Mr. Busse.—Umgcini sihlalo utelele ngo moya eshushu kwelicebo nakwinteto ka Mr. Johnson. Ute ube nenyameko enkulu yokukangela ukuba angandiswa amagama abanyuli abantsundu abangena mfanelo. Ikakulu akachase bona abantsundu uchase lempi ifaka amagama abo e votini kuba bayazixelengela awabo amalungelo. Ngaku ngenani ukuba abantsundu bavote ngokubona kwabo, kodwa ke akunjalo kuaike kubeko abantu abatile abati yitini yitini basuke benze lonto, kanti ke kwenzelwa ukuba amafama angabi na voti.—U Mr. A. Adendorff, u Nobhala ute kuhlala kusitiwa seyike yenza ntoni na le ntlanganiso, ubaxelele abatshoyo ukuba ukungenzi nto kwayo kubangwa kungazizi kwabo intlanganiso nokunga nyamakeli ivoti. Akuko nto ipatelele kuti njenge voti yaba ntsundu. Ngelixa lokugqibela bacima amagama amaninzi abantsundu, kwati noko babuleweyo abanye kwa nzima kakulu ukuwabulala amanye naxa sekude kwe nziwa ontamnani. Ubunzima buhle kwesi situba sokuba uti umntu omnyama xa ane akile yomhlaba nendlu engqukuva kulo akile kutiwe une lungelo, loku vota. Ukuba abantu abamnyama baya vunyelwa ukungena busulu kangako evotini kubonakala ukuba abe lungu mabemke kulo mhlaba wase Afrika. Yena uti makabe ngulowo abe ne nagqitile yake barafa, kaba ngoku nonesakushumi amahlaua a akile akabhatali nto kwi ngxowa yakomkulu ngapandle kwale ntwana isolwa nangu mqaba. Ukuba bebo so tayitile ngokungeko sirozo. Uvelisa lendawo yokwaloka kwelicebo ukuba maku tunyelwe umtandazo e Parlamente ngolu luvo lwake.—U Mr. Johnson uumsekele ngomoya wonke u nobhala kweli cebo lalekela kwelo kuqala. Payae Palamente kuti kwaku hlokouyiswa umtandazo ovela ezi Ntlanganiswenl zama Fama upulwapulwo kakulu. Mayi tunyelwe imitaudazo ingene ngama lungu eau.—U Mr. Busse uvuyile ngoku xaswa kwake. Okunene inkatazo emakuliwo nayo ngaba bantu babhala amagama abantu abamnyama besenzela ama Ngesi. Asikabafumani abenzi balento; kuba kuko izi gitshimi ezi baleka imini nobusuku kwizindlu zabantu abamnyama beba nqoloba ngabanye bebalahlekisa. Apa o Ngqushwa sotuswa kubona sekungene into eninzi sebe pantse ukupelela bonke encwadini yaba voti singazinto ukuba kuya sotyenzwa; kanti ivoti le ayinamsebenzi kubo, nabo abazi ukuba baxa kuyenza ntonina. Kwoza gqweta litile lase Kapa laba nywalaza base beli tembisa ivoti zabo benga mazi lowo mntu bamnyulayo nokuba ubalungelo aka balungelo sinina. Liseko ixesha lokuba kubhalwe imi tandazo emva kwe ngqugqutela yama Fama eza kubako kufuneka onke ama lungu entlanganiso zama Fama ayi tabate le mitandazo emke nayo ibhalwo amagama ama ninzi abantu.—Umongameli uto makuqondwe ukuba lawa magamaayo bulewo, ayo bulewe ngaba ntu ngokwabo ingeyiyo lo ntlanganiso.—U Mr. Johnson ute ngati i Palamente ayi soku dibana pambi ko May, ngoko ixesha lido lokulungiselela yonke into abayi ngxameleyo; maze batumele aba tunywa kwi ngqungqutela, nakuba eboke wati u Mr. Douglas, mayi ngenziwa ayisoku pumelela, kugqitywo ekutini mayi beko.—Icebo ebelixoxwa nelika Mr. Adendorff lamkelwe ngamoya mnye.

Native Opinion.

WEDNESDAY, MARCH 9, 1887.

Mr. R. Solomon's Candidature.

A SENSE of much satisfaction will, we feel sure, pervade the native mind throughout South Africa, when it becomes generally known that Mr. RICHARD SOLOMON has consented to be put in nomination for the seat in the Assembly vacated by Mr. DYER. Mr. SOLOMON, who is one of the cleverest lawyers of the present day, is a son of the late Rev. E. SOLOMON of Bedford, and nephew of Mr. SAUL SOLOMON, both of whom have been, in their day, the staunchest and ablest champions of native rights that the Colony has ever had. With our people the interest centres in the fact that his consenting to stand seems to indicate the arrival of the time when the noble traditions of the SOLOMON family must be revived and perpetuated in the Parliament of the country. And certainly Parliament became very poor indeed when it lost the ability of the SOLOMONS, the PORTERS, the PATERSONS, the BUCHANANS, the SMITHS and the DE VILLIERSES.

Mr. RICHARD SOLOMON received his early training at Lovedale, and afterwards at the South African College, Cape Town, from which, on obtaining the First Class Certificate in Literature and Science of the late Board of Examiners (which is equivalent to the M.A. degree of the Cape University), he proceeded to the University of Cambridge where he graduated M.A. He then qualified for the higher walks of the law, and on being called to the bar he returned to the Colony, and began to practise in the Eastern Districts Court, where he soon achieved distinction by his eloquence, energy, and ability; rose to the foremost place in the profession; and not so long ago His Excellency the Governor recognised his legal acumen by taking him on his suite to Mauritius as legal adviser in connection with the HENNESSY-LLOYD episode.

It is this distinguished Colonist, born and bred, who now solicits the suffrages of the electors of King William's Town—all efforts to secure Dr. BERRY, whose name has been frequently mentioned in connection with the vacancy, having proved abortive. We earnestly trust that the electors in this district will have the good sense to return Mr. SOLOMON. In Native Policy he will, we believe, be found to have embraced the views that have long been associated with the illustrious name of SOLOMON—views which have been contemptuously described as negrophilistic by unscrupulous opponents, but which, as far as we know, have been nothing more nor less than the result of a strong conviction that fair and just treatment for the Native is all that is necessary to make a prosperous and a contented citizen of him. On other matters affecting the well-being of the country generally, Mr. SOLOMON's profound learning and experiences on the Eastern Circuit ought to be the best guarantee that all such questions shall receive earnest consideration at his hands, and we may rest assured that, at any rate, he will record an intelligent vote on each. In supporting him we confidently feel that the Native people will be electing a man after their own heart—one whose love of justice has been inbred in him; a colonist of much promise; and a gentleman of whom any constituency may be proud. By assisting in Mr. SOLOMON's return our countrymen will, moreover, afford further and stronger demonstration of their intelligence and sagacity to send the most useful representative to the Parliament of the country, and thus give the lie to the oft-repeated calumny that they were miserable barbarians who had no notion of the vote, and of matters relating to their own good government.

Editorial Notes.

WE observe that the Missionary Kafir periodical printed at the Lovedale Institution deals out some hard blows in its issue of this month to the deputation from the Native Educational Association that waited upon Sir Gordon Sprigg at Grahamstown. After heaping ridicule on the members who composed the deputation for having lost their heads, as it says, in at all attempting to interview the Premier, our contemporary proceeds to satirize the incident in the following language: "We are sent by the whole native community (the deputies are represented to have said) to come and say 'Hail! Hail!! Hail!!!' How nice, Sir Gordon, is your Government. Our countrymen have sent us because of what we are to express their confidence in your conduct of affairs, as we have nothing to complain of in your administration. It is because the deputation saw Sir Gordon Sprigg, clad in 'tiger kaross' peculiar to office that they misrepresented their people, and came away perplexed and depressed, making use of Mr. Mzimba as the small branch that the monkey uses in hiding its face, saying that it is his paper that hampered them." In another paragraph *Isigidimi* goes on to say: "If the bulk of the natives were able to read the English papers they might have seen Sir Gordon Sprigg went and told his countrymen the following:—'I have met a native deputation who have expressed confidence in my Government, and that the Natives are satisfied with my administration.' It is this declaration of confidence that has offended our educated countrymen, because they are able to read all the papers for themselves. But *Imvo* hides this enormity, and they are hiding their shame behind Mr. Mzimba, who is falsely accused. Let our countrymen understand clearly that the language used by the deputation in expressing thanks to Sir Gordon Sprigg for the beneficence of his Government has never been contradicted; it stands as it was before, and has gone forth to the world in its pristine nakedness. And now that they are at home—heigh presto!—they urge it as a matter of complaint that harm had been done to the community by the son of Mzimba, while all the time they were giving them the head of a coney (deluding) them, for they had done the greatest injury to the people by expressing confidence in Sir Gordon Sprigg!" With reference to the above we can only say all that transpired at the interview was recorded in these columns at the time, and had *Isigidimi* compared our report and the speech of the Prime Minister, it would have seen the wisdom of moderating its remarks. But Sir Gordon and the delegates of the Association must be abused. Hence the desire to misrepresent. But we always thought the *Isigidimi* was not free to deal with party politics.

THE genuine grief occasioned by Mr. Irvine's untimely removal found vent on Saturday last when all that was mortal of him was carried to the King William's Town cemetery. The public attended in considerable numbers, and from remote corners of the vast district of Kaffraria. Representative natives were also present to testify to their intense sorrow at the irreparable loss of a faithful friend and true spokesman. Melancholy interest clings to the fact reported by the Cape *Mercury* that "there was another representative following whose presence was specially arranged for by his father," namely the eldest son of Mr. Saul Solomon, who came from Lovedale with Dr. Stewart. And it may not be out of place here to record the conviction which widely prevails among our countrymen that native rights have never had in the past more vigilant advocates than Messrs. Saul Solomon, John J. Irvine, and Mr. [illegible].

THERE is an old fellow in Grahamstown who is stingy, and has a very homely wife. As he was leaving his domicile, to which he had just returned, last Thursday morning, his wife asked him for some money. "What do you want money for?" "To buy curtains with," she replied. "What do you want with curtains?" "To put up on the parlour windows." [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, MARCH 9, 1887. [No. 122.

Isitora sase Komani

Kofuna isivato se

NGUBO ZOKUNXIBA

Ezilungileyo zisi sulu,

Kwa

CHUDLEIGH,

Ukangelene ne Town Hall,

Ubhala aba zento esinzi etengwa ngama

XABISO APANTSI KANYE YE

Keleko, Iprinti, Ityali,

I lokwe esezi tungiwe
Iminqwazi ehonjisiweyo
Iqiya ezilushica
Imibhalo, njalo, njalo

KWEZA

Madoda ingubo
Zi suti Zamadoda
Ne Bhatyi ne Ndulubhatyi
Ne Bhulukwe
Ihempe
Ne Kilisbanti
Iminqwazi ye Tweed noyo Fele
Ibhulukwe zokukwela, Ileginisi
njalo, njalo.

Isuti nengubo ezinganye esi ncinane zama kwenkwana nezolutsha.

Yeyona ndlu isisulu empahlent yoku homba neyoku nxiba apa

E KOMANI.

QONDISISANI!

Ngexesha lokutengiswa ko

BOYA.

Ikeleko
Ne Printi
Neminqwazi Yamadoda
Iswekile
Ne Kofu
No Mgubo

Zitengiswa ngama xabiso apantsi kakulu.

Kutengwa yonke into no Boya.

KWA

W. O. CARTER & Co.

Kwi Bala lika Makeleni,

E-QONCE.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomtetelele wama Fandesi,

E-NGQUSHWA.

Ubangise amafa. Ugqula amagama o Yagitile. Ugaho izi kwelitli zi Bhatalwe kwa ngubo.

☞ Yonke into eyi patisweyo ifezwa ngokukaneleyo.

Uli Gosa le Colonial Mutual Life Assurance Society.

YIYANI KWA

C. A. JAY & CO.,

E QONCE,

XA SUKUBA NIFUNA—

Ibhlankwe—Into Zokusebenza
Imela ne Folokwe
Ingubo—Ibhatyi ne Pleti
I Lompi
Impahla Yendlu Yonke, njalo njalo

Kukweko kwakona YOKUTSHATA YE SILIDE, neye NGUBO ZOMZIPU.

Kuwo Wonke Umzi Ontsundu!

Xa Sukuba nityelela e QONCE, pambi kokuba nizitengele Impahla

Yitini Gxada kwisitora se Ngubo, njalo, njalo, so

DYER AND DYER

Nizanelise kwimpahla yabo enyulwe ngenyameko,—apo ontsundu alungiselelewe ngocoselelo.

☞ *Yonke Impahla ibhalwe amaxabiso okugqibela ebupantsini.*

YIZANI KUZIBONELA NGOKWENI.

IMPAHLA ENTSHA.

KUSAND' UKUFIKA KWA

PASCOE.

ITYALI ZETU ZOBOYA, zitsala igazi.
ITYALI ZETU EZILUFIPA, sipandla ilanga.
INGUBO ZOMTSHATO EZENZIWE kakuhle.

Kwa nentyantyambo nezigqubutelo ngamaxabiso apantsi kanye.

INGUBO ZOKUTSHATA, ZEKABA ZIYASIKWA ZITUNGWE.
IKELEKO, ILINZI, IPRINTI, NINTLOBONTLOBO ZELOKWE ZIKWAKO.

BANTU ABANTSUNDU

Lempahla iyakwenza intliziyo zenu zibete. Yizani kutyebisa amehlo

Paulani amagama ka PASCOE
AMADODA ati ngu SIGINGQI.
ABAFAZI bati ngu SILINDI.
UMTEKETISO ngu FOLOCOKO.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,

E-RINI.

GEO. B. CHRISTIAN & CO.

KEEP WELL-ASSORTED STOCKS OF

Hardware and Ironmongery,

BUILDING MATERIAL,

Groceries & Oilmen's Stores,

BRUSHWARE,

PAINTS, OILS, AND VARNISHES,

Pots—Kafir Hoes—Red Ochre—Cutlery, &c.—for Native Trade.

ROUGH GOODS OF ALL KINDS.

GEO. B. CHRISTIAN & CO.

KWIZI HLOBO ZAM EZINTSUNDU.

J. E. L. KULLING,

ONYANGA NGEMITI YASE KOLONI

NEW STREET, E-RINI.

UMISELWE ngoku kodwa nku Nyanga ngemifuno yeli lizwe zonke izifo ezi yelele kwi Hashi Elingweva kumadoda naku mankazana nokuba umntu uzulelwe nokuba site kanti sise gazini; nokuba umntu sele likakasholo uyapila. Ngokukodwa i Gazi nofele—ra umntu ebehliwe lihashe elingwevu nokuba aesinye isifo.

Oka Kulling Umpilisi wenene wezifo zonke eziba se Lufeleni, ibotile elula 5/-, enkulu 10/

Oka Kulling umncedi onyaniso wesisu se gazi, ibotile elula 3/-, enkulu 6/.

Oka Kulling umncedi onyaniso wesi fana zama nkazana, akuko yeza ligqita eli lingebotile esihamba kwi 4/-, 7/6, 11/- ne 22/.

Aka Kulling Amafuta Omti, umncedi omkulu onokutenjwa kwi ntlobo zonke zesi londa nama dyungudyungu—linge mbizana 2/-, 5/-, 11/-, ne 22/- inye.

Aka Kulling amagaqana oku hlambulula igqazi, eku ngeko nto ingapeza kwawo, ange bokisana, 2/-, 5/-, 11/-, ne 22/-

La Mayeza emifuno ezifo zonke enziwa ngemiti nange ngcambu ezimbiwa apa e Koloni ezi hleli zigoiniwe.

Ukuba wena nokuba ngumhlobo weko ofayo pambi kokuba ubhalele mhlanenhi nye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela elona yeza likulungeleyo ngemali encinane.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawuni nakwisitalato esipambi kwe ofisi ngase mcancatweni.

Indlu Yamayeza.

LO ogama lise zantsi unqwenela ukwazisa abantu banga peshaya kwe Nciba ukuba ngoku uli Gosa le B. G. LENNON & CO. (abona bangenisi mayeza bayi ntloko e Koloni) unokuba tengisela amayeza ngama xabiso ase Dolopini. Nelinjanina nalipina iyeza liko, okanye linoku fumaneka ngexesha elifutshane. Kanilinge umxube ka B. G. L. we Fiva (cesina) ongekoyiswa. Imali inqabile ke kunga banjiswa [illegible] guaba ne bokwe nenye impahla [illegible] ixabiso layo. Elona gosa likulu e [illegible]

P. H. POTTER.

I Jubili ye Kumkanikazi.

INTLANGANISO yamadoda 'azi ntloko aya kutunyelwa zizi palukana zonke zesi siqingata sase Mxhosini (Kaffraria) esi tatela e Tyume siye kupela ngolwandle lwase Monti nango Neiba, iya kublangana esikolweni sakwa Brownlee ukutshona kwo langa lolwesi Hlanu lwe veki ezayo ngomhla we 18 kuyo le nyanga, ukuba kuzoxwe ngento eziza kwenziwa ukuvuyela lo Mnyaka we Jubili nosuku eziya kwenziwa ngalo ezonto. I Komiti yalapa e Qonce icela bonke abaya kuza ukuba baxelo kamsinya ukuze balungiselelwe, maba bhalele ku

BEN SAKUBA,
Secretary pro tem.

E Qonce, March 9, 1887.

Native Educational Association.

THE Special Jubilee Committee appointed by the Native Educational Association at its last session in Grahamstown in January last, will meet at Brownlee Station together with the Kaffrarian Native Jubilee Committee on Friday, the 18th instant, at 6.30 p.m. The Special Committee are:— The Revs. E. Makiwane, W. B. Rubusana, P. J. Mzimba. Messrs. J. Tengo-Jabavu, Peter Tyamzashe, and B. Sakuba.

BEN SAKUBA,
Secretary N.E.A.

King William's Town, March 9, 1887.

Isikolo Sabafundisi, ne Somsebenzi.

ST. MATTHEW'S, KEISKAMA HOEK.

KUKO indawo yamakwenkwe antsundu kumashishini oku Khanda Ibhekile, noku Khanda Intsimbi—nokwenza Inqwelo, noku Gwela, kwesi sikolo. Bhalelani ku

REV. CHAS. TABERER.

ISIKOLO SASE MTWAKU.

KUKWAKO indawo yentsapo efundayo kwindlu yododana.—Isikolo siyakuvulwa kwakona ngo 24 January 1887.

CHAS TABERER.

NDIBELWE.

NDIBELWE ngomhla ka December odluleyo apa ku Tsolo ihashe elibomvu, lisinyeka mine liyi "Hantom," linomtshiso ong J.U. itshoba linqunyulwe, nomda esingeni ngase kohlo, nokulucywa ngamanye. Onditandisileyo ndomvusa ngokufanekileyo.

J. KUZANE.

NDIBELWE!

IMAZI ebomvukazi; iminyaka yalo mihlanu; linekolo ebunzi eto ibeam ... [illegible] ... Allide noko. Ndigcini ... [illegible] ... wakoweta.

KLAAS LOTSHA,
c/o Dyer & Dyer, King William's Town.
14 January, 1887.

KUMA-SINYAHLA.

UMSINAWE ka SINYAHLA owalahleka ukucitoka kwesizwe ndimvilo ... [illegible] ... Ndifana ama-Sinyahla namaSinyahlakazi sytsi lento.

Ndim
HENDRICK SINYAHLA.

Vryburg, Betshuanaland.

Ko Titahala.

KUFUNEKA umntu ontsundu oyititshala ... [illegible] ..., umntu wase Tshatshi, ... [illegible] ...; ibeyindoda etshatileyo. Umvuzo £40 ngomnyaka: Angabhalela in English ku Rev. T. J. Coombs, Burkly Rust.

Kuba Bhaleli.

NDABAZA abahlaleli bam ukuba beseleje akosi ... [illegible] ...:— M. K. Kwaza, c/o Mr. E. Crowe, Debe Nek, King William's Town.

Iveki.

I Jaji ... [illegible] ...: E Rhobule 11 March. E ... 14 March. E ... 18 March. E Komani, 22 March. E Dordrecht, 29 March. E ... 1 April. E Rouxville, 4 April. E ..., 7 April. E Rala, 13 April. E ..., 18 April. E Rhayi, 21 April.

[illegible]

IHHUNGA lalapa lokwenza isiqinisolo ... [illegible] ... ni bezinkanti zikwiziqibi ezivalelweyo ukutengisa utywala mabapulelwe irafu nge £5.

I KOMITI enkulu yesi Qingata yokulungiselela imigcobo ye Jubili yeli lase Mxhoseni esiquka lomnandla utatela e Tyume uye kupela ngo Neiba, uzo utabato Isihoboti uyo kuma ngolwandle lwaso Monti iyakudibana apa e Qonce ukutshona kwelanga ngolwesi-Hlanu umhla we 18 March 1887.

SIFUMENE edaba lokuba Amamfengu apeshoya kwe Neiba ebenentlanganiso enkulu nomantyi zawo ati ukuvuyisana no Nkosazana ngalo Jubili makatamele inowadi kuyo yoku "bulela" kuba ukhululwa ebukobokeni buka Gcaleka. Kuyawa hlwayelwa imbewu ebolileyo yentiyano ukuxela umfarasi.

I PALAMENTE yase United State kwi Amelika epezulu, isingete ingxoxo yokuba amankazana makabo nelungelo lokuvota nawo ekupunyelweni kwamalungu e Palamente.

KUSAND' ukumka inkabi ezisibhozo no Mnashe, yasinda inxenye yesipani.

AMANGESI angaso Selem ebenentlanganiso enkulu yokubulela ku Mnintozonke isivuno esigqitileyo esingqolowa.

AMAXHWILI avukwe buralarume obukulu kwisiqingata sase Tsitsikama, aya yimosha impahla ebambayo.

UMFO ongumlimi omkulu uti lento ibanga isitwayi esiyi nasi ezingqolowenl nasezishibileni kukuhlwayela imbewu engagqibelele ukoma, utsho alate umvuka wembewu esivutulukelo yodwa ukuba awubi narazi!

ABELUNGU base Nyara batlala bonke ngenxa yezicaka zabo ezadodana zomtinjana ontsundu. Kuko isikolwana esisgokuhlwa esiti sisakupuma kusiswe ezimbabweni ngabantu abaziyo ukuba baqeshiwe.

AMADODANA amabini abelilwa ngentonga e Tekwini enye ibetwe entloko yafa, wasele banjwa umbeti lowo elindisolwa i Jaji.

ISIPANGO esibe ngolwesi-Hlanu olugqitileyo sibe namatye amakulu kwezinye indawo.

PAKATI kwamagama Esibhamba yamafama ... [illegible] ... Komani ne Katikati sibona nogama lenene elintsundu u Mr. Mhlakaza Kulu. Wayibhlakaza ke kakulu intlekele ... [illegible] ... Asi kusana pina?

ITYALA elisand' ukugwetywa yimantyi yase Rini lokwetana, ite ... [illegible] ... ubheka ... [illegible] ... Lomfo ngwetyiweyo ubbenela esijajini.

U MR. BERRY ugeye ikaliti ... [illegible] ... hotela yase Holborn e Ngilane. Ite ... [illegible] ... wayo kuzangelela ... [illegible] ... hotela embiza amawaka asahlanu (5,000), wagwetywa ngokuswelela kobuagqina ... [illegible] ... lento ibangwe kukungeli nasyameko komnini hotela.

IZIKITI yabantsundu e Kaladokwe ibicalelwa ngabatsami abapetwe ngu Mr. J. H. Woodland. Kwisigcobo epakati kwazna Ngesi tina sitanda ukukoza abngaba boluteha oisfundisiweyo olanjengo Mr. James Madoki asugeza lungayitabetiyo Imvo.

PEZENYA kwe Neiba isenzisae Ellntsundu elinga Miss E. ... unmwo waokateka ... elinga Miss P. ... [illegible] ... Wetuka kakulu u Miss kulomo lowo, wati makuxole. Iwo ... [illegible] ... akupapama kuko into eisle esoiseni lake.

UMFANYANA ka Mr. Mazais ngase Rafu ubeye kungqwa ngompu akabeya. Kayiwe kufanwa kwakuneze wafunyanwa esyolweni ... [illegible] ... kwetyolo ... [illegible] ... bembakwa wadatsala isibumbulo yongena esifubeni yakopama matoke.

AMAWOSSI ase Roworo apa e Qonce elva ukuba ... [illegible] ... kwezyo ... [illegible] ... kubi.

U MR. RICHARD SOLOMON, ... [illegible] ... u Mr. Saul Solomon, ... [illegible] ... a Palamente ... [illegible] ... Qonce. Usoye wake ... [illegible] ... u Mr. Saul Solomon. ... [illegible] ...

[illegible]

UMLUNGUKAZI ongu Layman wase Natal ufunyenwe sele file endlwini yake. Ube shiyeke nesi caka esiyindoda, kuranelwa ukuba ubulewe siso kuba sizimele.

ISILAMSI elingu Abdol Gamie limangalelwe e Kapa ngoku twala intwazana encinane liyo nayo e Dayimani.

UMFO owalusa impahla ka Mr. Fincham wesiqingata sase Komani udliwe ishumi lesheleni ngokubamba itole le mpunzi engenayo ilasensi (ipepa lemvumo) yakwa Mantyi yokuba angazingela. Nokuba inyamakazi seyiza kungena pakati kwomilonzo wakuyi-pepa za uugena lasenisi.

AMANGESI alapa ahlolelene ngokunyula ilungu lokuwamela e Palamente; amanye ati akamfuni u Mr. Solomon kuba akahlali apa uhlala e Rini, afuna u Cabhela (Mr. Landry) wangase Mtonjeni, indoda engxolo ininzi kunene entetweni, uze uti wakukangela ele kwalo ngxolo ungaboni misebenzi inobom iziziqamo zalongxolo.

SIVA ukuba u Rulumente selenento ayenzayo mayelana nalomcimbi usingetwe ngumzi wokukululwa kwe Nkosi eziso Kapa.

IMANTYI yakwa Centane u Mr. Fuller upume ngokutanda kulomsebenzi. Usinga kwelegolido.

Imvo Zabantsundu.

NGOLWESI-TATU MARCH 9, 1887

Nyulani u Mr. R. Solomon.

UYAKUVUYA wonke umzi ontsundu wakuva ukuba uvumile u Mr. Richard Solomon ukuba anyulelwe kulendawo abekuyo u Mr. Dyer e Palamente. U Mr. Solomon yindodana emfundo inkulu kunene kwisebe lasekuqondiseni i umteto. Ungunyana womfi u Rev. E. Solomon wase Nyara; umhlobo nomtetęleli wetu odume kunene wase Kapa u Mr. Saul Solomon nguyisekazi. Ulihlumelo kengoko lesipunzi esidala sama Solomon—into ke leyo ayakubeta-wonke umzi ontsundu uvuye ungalibali, kuba lingati lizakubuya livuke igama lakwa Solomon kuleyo nkundla ilaula imicimbi yeli lonke.

Soka senza mabini matatu ngebeli lale ndodana imiswe pambi komzi. Yayiqala imfundo e Lovedale, yaza yakuba igqugqisile kona yasiwa e Kapa, kwi South African College, apa ifumene iwonga emfundweni elipaulwa ngalamagama—M.A. Ite yakukov' ukwenjenjalo yawela yaya kwibhotwe lemfundo elidumileyo eliyi Cambridge University yaza nakona yayakuti ga nge M.A.. Yandula yatabata umnombo wemfundo opatelele ekuqondeni imiteto le ichazwa zijaji, ete yakupumelela apo yangena kumatyala ase Rini apo azenzele igama ngobuciko nobugcisa bake. Ngazo ezinyanga zidluleyo Umhlekazi i Ruluneli unyule u Mr. Solomon ukuba ayekuba ngumcebisi wake kwinto zase mtetweni oko ebehambele e Mauritius u Sir Hercules Robinson ngomcimbi wempambano ka Ruluneli u Sir J. Pope Hennessy no Mr. Clifford Lloyd, ngokoke wabonisa Umhlekazi ukuba uyamtemba.

Sesisilumko ke esimi pambi komzi ovotayo apa e Qonce, ukuba situnyelwe kwinkundla ye Palamente kwindawo ebisakuba yeka Mr. Irvine, ete ngaleminyaka imbalwa idluleyo yabanjwa ngu Mr. Dyer. U Dr. Berry obeke wakankanywa mayelana nalendawo uzilendulele kunye. Siyatemba ukuba umzi ontsundu wobambisana ngo Mr. Solomon ukuse apumelele. Imvo sake ngokubhekiselele kwimpato yetu bamnyama zaso bekukade kusapaka impondo ngazo ebandla uyisekazi elwela amalungelo omzi wakowetu. Yona lento kanye yokukhusela ontsundu ibenakala ilifele elibi kanizi olumhlope, ekuvakalayo ko ukuba akayikuchaswa nje—uyakugxotiswa ngulowomhlambi. Lendawo ngoko ngeyimpatwa kwangoku ngumzi omele Iqonce, nase Cumakala, nase Tyume, ngokufaka isandla ku Mr. Solomon nezi wakowetu woba uxhase indoda eluvo lentoayo nolwawo; ... [illegible] ... kwasebuntwaneni ekumvelent amatu omnyama; ... [illegible] ... ngale ... [illegible] ... Ke ... [illegible] ... Solomon ... [illegible] ...

[illegible]

Amanqaku.

I SEMNARI yase Lovedale ifanele ukwaneliswa ngumsebenzi wayo xa inamandla okurwebela kuyo nama Ngesi aso Bhayi, e Dayimani, nawaso Kapa. Sitsho ngokuba pakati kwabafundi bakona kuko nonyana omkulu walendoda idumileyo ingu Mr. Saul Solomon osele nenyanga ezisesitobeni efunda kona. Ngalo Iseshoni kungene umfanyana ka Mr. J. Rose-Innes, C.M.G., Umpatiswa Ongapantsi we Micimbi yaba Ntsundu e Kapa. Mayibe lento ibangwa yilenkolo yokuba i Lovedale inokunika isiseko esihle semfundo sidibene nengqeqesho epilileyo yesimilo; kusekuhleni ukuba imfundo enkulu eyakiwe pezu kwesiseko ezinjalo yeyona inamandla kuneyalumbi uhlobo. Mhlaimbi asinto yaziwa bantu bonke ukuba u Mr. Richard Solomon, M.A., elona gqweta ngati leliyintloko kwawo Jaji apa South Afrika, lo utetelela e Rini; kwano Mr. W. H. Solomon, M.A., omnye wamagqweta apambili kwinkundla enkulu ye Jaji e Kapa bayabangwa yi Lovedale ukuba bazityudeni zakona ezidala. Siyinqwenelela impumelelo lo Semnari.

INTLANGANISO yomnyaka ye Banki yalapa ekutiwa yi British Kaffrarian Savings Bank yayidibene ekupeleni kwenyanga eiileyo. Ingxe'o yomnyaka odluleyo ibe yeyanelisayo. Pakati kwamaganna abafaka imali kule Banki kuko amashumi amatatu anesitoba abantsundu abamali inga £488 eponti. Lo Banki yenzelwe ukuze ifikelelwe nangubanina okuteleyo wesi siqingata nowasipina ukuze iqoshana lake libe kwindawo engenangozi ibe inentwana emana ulkuyizala. Inxenye yamawetu iyifaka kwi Post Office Savings Bank imali yayo. Sifuna ukuwavisa kodwa amawetu ukuba kuko indawo eyile yokugcina imali kuba yinto epulukayo yakusoloko ipetwe ngesandla.

IPEPA lase Kapa i Times liti imigcobo ye Jubili ibehle yaqalwa e Indiya isenzo sokuqala sayo sibe kukululwa kwamabanjwa angamawaka angamashumi mabini anantlanu. Lisiko le Jubili kade eli, lilihle kanjako. Siyatemba ukuba Umntan' Omhle akasokusitelwa yilento yokuba nakwelilizwe lase Koloni kuko amabanjwa eng' esenzelwa inceba lawa abanjelwa imfazwe namanye agwetywa ngokwenza izihelegu ezichasene nomteto. Aba bantu sebehlwayeke ngokwaneleyo nakuba kakade i Jubili iyinto yokuba bakululwe, kwanje ngabase Indiya. U Victoria lo yi Nkosazana yama Indiya odwa na asiyo Kumkanikazi yawo na ama Xhosa.

U MR. JESSE SHAW (u Nogqala) wase Bhofolo ngomnye wezikutali ezikulu elifanelwe kuzidla ngazo elilizwe. Imiciza yake eyenziwa ngemiti yelilizwe idume kulo lonke ngoku; inento eninzi eyipakamisileyo ezinkukweni apa e South Afrika nase Indiya nakwamanye amazwe. Kuluvuyo olukulu kuti ukumxhumisa ngeli Bhaso asand' ukulinikwa ngabapati bo Mboniso omkulu obuse London ngenxa yamayeza ake amatatu aboye kuwabonisa. "Umpilisi Wenene," ekulunyweni zinunu; umciza wegazi; nele zinyo.

ELASE Tinara ipepa lenze icebo lokuba umgcobo we Jubili mawenziwe ngamafama ngokuhlanganisa intsiba zenciniba zelilizwe kuze kwenzelwe i Kumkanikazi ingubo ngazo. Elocebo lelopepa litatelwe pezulu, sekuko into eninzi yentsiba ezitunyelwe ngamafama. Omnye wababhaleli belopepa lase Tinara uti kulo:—"Abalesi bako basamkele kakuhle kakulu isimemo sako. Ufanelwe kuxhumiseka ngempumelelo yako. Kodwa ke nkosi, abazalwana betu aba balulamileyo esikonza kunye nabo baza kwenza ntoni? Kaubuze ku Rev. Mr. Jabavu Umhleli wepepa lama Xhosa eligama lingummangaliso elingabizekiyo, buza ukuba amakowabo aza kwenza ntonina yokudumisa i Jubili yolanlo luka 'Nina wabo Omkulu.' "Asitandabuzi umzalwana ongu *Mvo Zabantsundu* woyikangela lonto."

LITI ipepa lase Somerset i *Budget*:—"Pakati kwengxoxo eziya kungena kule Palamente izayo kuko nengemfundo. Asikazi ukuba yoba luhlobo lunina, kodwa yingxoxo ekufuneka intelekelelo enkulu xa icukunyiswayo kube kulunyukelwe into eyakiwa ngenyameko nobugcisa obukulu equba ngokukolisekileyo ngoku." Lenteto ingasentla ifanelwe kutyiswa zihlobo zelilizwe.

AKUSOZE kude kuviwane ngokute ncam ngu Rulumente nama Mpondo ngapandle kokuba ade wona asele ukwambatiswa ngepiko lika Kumkanikazi, kona ukufumane ahlale nje bubudenge. Okwangoku sibayaleza kakulu abahlobo bama Mpondo ukuba balumke zingabi yinyaniso inteto ezimana ukuntunyelwa ngocingo emapepeni endaba elilizwe, inteto enjengalo isand' ukufika yokuba inyawa vukilo ubusela, ubukulu bungakwicala lama Mpondo emdeni. Kutiwa ama Mpondo akavumi ukuba kumiswe umntu emdeni oyakuba ngumqulni. Inteto ezinjalo ke. Akuko nto ivuyisa intshaba zama Mpondo njengokwaula kwenteto ezinjalo. Abapati bama Mpondo mabandwebe.

ELASE Bhayi ipepa i *Herald* liti ukutata ngenteto ka Mr. Le Roex i Bhulu elimele i Victoria West e Palamente: "U Mr. Le Roex ubhinqele pezulu uti mabake bavalwe ... [illegible] ... ye nqwelo. Ekubeni u Mr. Tudhope ebete entetweni yake e ... ivoti ... [illegible] ... U Mr. Tudope eke ... [illegible] ... umntu ... [illegible] ... Mr. Le Roex ... [illegible] ... e Mbambeni yama Bhulu. Into eseyi ... [illegible] ... bona u Le Roex ... [illegible] ... Palamente." ... [illegible] ...

IPEPA lase Mtata liti ... [illegible] ...

lela i Palamente kuba baya rafa; sitlu sokela ngomxhelo wonke olo luvo kuba sitsho ngapandle ko titizo ukuti abase Koloni abantu Abantsundu abazi hlazi ekuvoteni, basamane ukunyula injuze zamadoda atike abepambili nase Palamenteni; nabazalwana babo abakweli lipeshoya kwe Neiba baya kuqubr golohlobo xa elilungelo loku vota seliye kufikiswa kubo kuba kade loo liye. Abantu bale mimandla inganeno apa bamayela namawaka angamakulu amatatu Abantsundu, Abamhlope ngamawaka alishumi lina utlanu, yinto yokutelwa nqa inani elingakanana ukungabinazwi ekwenziweni kwo miteto abapetwe ngayo; naxa sebelinikwa ilungelo lokuba nezwi akufuneki ukuba linikwe Abamhlope bodwa bashiywe ngapandle Abantsundu. Amangesi naba Ntsundu belicala le Neiba ngebongapumli pantsi kwezi ntambo babotshwe ngazo ezingekoyo kumelwane lwabo olu pesheya kwe Neiba. Xa avunyelwayo umntu nokuba Umhlope nokuba Umnyama na o Koloni xa anazo izinto ezifunwa ngumteto, nati ke siyabanga ukuba masipatwe ngokufanayo emtetweni.

UKUTETA kwango newadi ka Bishop wase Rini ipepa lakona i *Penny Mail* liti:—"Siyamkela ngovuyo inxhaso esiyinikwa yi Bishop yase Rini kwindlela ebisiti ugeku hanjwa ngayo kwipepa letu lolwesi-Hlanu. Kufuneka, inqubo inobom ingeyiyo inkohliso yolefa kwelilizwe, yiyo into eyakuzukisa igama lo Mntan'Omhle ibe nobala kananjako ekugcobeleni i Jubili, makungecingwa ukuba kuya kukululwa zonke intobo nendidi zababanjwa wonke lowo *mkosi*. Kuya kufuneka kunyulwe ngobulumko kulunyukelwe ukwenzakalisa intlalo yabantu kwenziwe ke ngoko uluvo oluhle kwimpi esebu ngcotshongcotshweni kolulaulo."

UTI u Sir Arthur Havelock ipiko le Nkosazana litwatyululwe pezu kwecala langase mpumalanga kwa Zulu ngemvume ye Nkosi nabantu belozwe. Masibe sisenzo sokuqala esi sokubonisa ukuba kuko umntu e London kwelama Ngesi okoyo ongu Sir H. Holland, oneliso nowaziyo umsebenzi wake. Ama Zulu kade ehlelwa zinxwaleko ngelixa beku pete u Mr. Stanhope usuke wasika isiqwenga esikulu kunene somhlaba wawo wasinika ama Bhulu ngeqinga—ekubeni lama. Bhulu sele nomhlabakazi obanzi akohleneyo nawo ngenxa yobubanzi. Siva kusitiwa ama Zulu sele xolele ukufa kunoku vuma ukwanyiswa kumbele ofileyo wokuba bawamkele lomda wenziwa ongeko akakatalelwa nokukatalelwa yi Ruluneli yase Natal mhla wenziwa. I Palamente ye Nkosazana kufuneka ibe neso kulowo mhlaba wayo mtsha kuba inkatazo ingehla naninina pakati kwama Zulu nama Bhulu.

Ukuzitetelela kuka Rev. P. J. Mzimba.

Kwipepa laba Fundisi elihlelelwa e Dikeni lalenyanga kuko amanqaku awenziwe ngu Rev. P. J. Mzimba ngalendawo awayibhalayo ngenteto yama Ngesi yokuba tina bantsundu masipume ekuveleleni into zolaulo. Uti u Mr. Mzimba xa abalisa nge Tea Meeting eyayise Gcuwa:—

"Ezincokweni zamadoda asuka ahlekisa ngenteto yabatunywa be "Native Educational Association" abaya ku Sir Gordon Sprigg wabenza baba *zidom*, izitatiwa pambi kwake ngendawo yevoti yesheya kwe Neiba, kuba uto—'Nitunywa ngumzi wapesheya kwe Neiba na ngalendawo? Kanjako ukuba ipesheya kwe Neiba linikwe elolungelo loku *vota* lozivumana irafu-rafu ezininzi eziya kongezwa?' Suka nqadalala, lawa itshoba, emka ekwenyele imisila.

Kwavakala ukuba inteto ebonakele kwi *Mvo Zabantsundu* yomfo ka Mzimba eczaswe ngumbhali we *Mvo* iwabile umzi: omhlope uvumelana nenteto yomnini kubhala; ontsundu usate qeke pakati, omnye uvumelana nenteto eczasyo ye *Mvo Zabantsundu*, omnye uvumelana nombhalji oka Mzimba. Uta oka Mzimba ekuncokoleni,—'Into eyenziwe ngu Mhleli we *Mvo*, ifana nengubo ka Josefu isisiwa kuyise iqwengiwe yadyojwa ngamagazi. Okwenene yayiyiyo ingubo loyo iqwengiwe, inamagazi. Babesazi ngapezulu koko noko. Lenteto iviwe kakuhle, njengoko iviwe ngu Mr. Makiwane no Mhleli we *Sigidimi*, useleeikoza u Mhleli we *Mvo* inteto eyalata ubudlavu bayo namagazi amabi.' Hayi wetu Mhleli, oko kudlavuka kuyabonwa apo kuvele kona, nalawo magazi."

ABALIMI NA BARWEBI.

Uboya izolo obunga vazwanga bafumene 3½d to 4½d; obuvasiwe ngo mashini 11½ to 1/2½.

E MARKENI.

E QONCE (March 8).

Ihabile, 7d to 2/7 ngekulu
Itapile, 1/ to 5/3 ngekulu
Umbona, 1/4 to 1/10 ngekulu
Umgubo, 4/ to 6/ ngekulu
Ingqolowa, 1/7 ngekulu
Inkuni, 6/ to 21/ ngefam
Imbotyi, 3/ to 3/5 ngekulu

E KOMANI (Mar. 5).

Ingqolowa, 3/7 to 7/3 ngekulu
Umgubo, 6/ to 7/ ngekulu
Ihabile, 1/2 to 2/6 ngekulu
Itapile, 4/ to 5/3 ngekulu
Amazimba, 4/ ngekulu
Umbona, 3/5 ngekulu
Inkuni, 13/ to 23/ ngefam

E KALADOKWE (Mar. 4).

Inkuni, 15/ to 23/ ngefam
Amazimba, 7/ ngekulu
Umgubo, 9/8 to 13/8 ngekulu
Umbona, 5/9 to 7/ ngekulu
Ihabile, 3/ to 4/ ngekulu
Uboya, 4d to 5d ngeponti
Ingqolowa, 6/ to 7/3 ngengxowa

E DAYIMANI (Mar. 4).

Umbona, 10/ to 18/8 ngengxowa
Ihabile, 5½d isitanga
Amazimba, 11/ to 11/9 ngengxowa
Itapile, 9/6 15/ ngengxowa

E RINI (Mar. 7).

Ihabile, 9d to 2/3 ngekulu
Amazimba, 6/6 to 7/9 ngengxowa
Umgubo, 8/ to 12/ ngengxowa
Umbona, 4/ to 5/ ngengxowa
Itapile, 2/ to 3/ ngekulu
Inkuni, 7/6 to 20/ ngefam

Impawana.

Ade aqondakala amadoda apambi koma-'hlulo wase Qonce obandakanya oma Qobo-qobo oma Gumakala, noma Qumra ngento yokunyulwa kwendoda yokuya kusipendule-la kwibandla liyi Palamente. Lomadoda ngu Mr. R. Solomon no Cabhela (Mr. Landrey) nalo elofama lase Mtonjeni. Sesiwabalile amabala amahle ka Solomon sabonakalisa ukuba umzi ufanele ukuba umtabatele pe-zulu. U Cabhela uyaziwa kakulu ngakumbi yimpi yase Ncemera awaye ngumtshisi-nyonga wenkomo zakoya ngelinye ixesha: ngamfo odyokwe irabaxa pezu kwetu ba-ntsundu. Isahluko kulamadoda mabini si-ngalinganiswa kupela nesahluko esikoyo pakati kokukhanya nobumnyama. Kukapu-kapu ke ukuwalatisa indlela umzi ontsundu ngalo elituba. Masiwo sivuke no Mr. Solomon kakade. Ize nibe yimbumba ya-manyama ke.

***

Ukutaho ke, maudibane ubo moya-munye umzi njengokuba wenjenjalo owase Dikeni nowase Ngqushwa mbla watumela ummeli wamalungelo omzi ontsundu u Mr. Rose-Innes, wabhunga. wodwa waka wakuyeka ukusekelana nomvotulukana yenteto yama qakambana abangabahlobo bamini babantsu-ndu. Wahlala pantsi wazolisa ukucinga kanti azakupuma nento ezinkozo. Siti ma-kube njalo mabandla akoweta nakule mima-ndla; ako amadodana ayakuniblasiyela izinto ngokwase Mlungwini.

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Kwelanamhla amawetu ayakusivela uku-zitetelela kuka Rev. P. J. Mzimba nokutete-lelwa kwake lipepa labafundisi lase Dikeni. Simva u Mr. Mzimba uvuma ukuba kutyibi-lika usiba xa abhalayo, into ewabenga anga-yalata kupela kokuba alikafiki ixesha loku-ba kutunyelwe ontsundu e Palamente. Kwa-qala kwasa ngoku. Xa kanti kunjalo yoya-nina lenteto imbi ibuekiswa ngu Mr. Mzimba ku Mhleli we *Mvo* nakuba Tunywa bo Ma-nyano engafanele kuvela ku Mr. Mzimba yokuba "bazidom," "izitauwa," into "eziwe itshoba," "nezimke zikwenyele umsila"; nenteto yokuba Umhleli we *Mvo* ligqweta. Ukuba amadoda awanako ukuxoza ngapa-ndle kokuzilubana ngembokotwe zamazwe anje tina asisakuba saxoza nawo. Makabi utyibilikile kwakona umfundisi; ukuba ku-njalo siyamxolela kwakona, koda kube nga-mashumi asixenze apindwe kamashumi asi-xenze simxolele tina.

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Ngazwinye sona *Isigidimi* siti makuyekwe ukungenisiwa kwamagama'amawetu kwilunge-lo lokunyula indoda yokuya ebandla. Siqini-sekile *Isigidimi* ukuba aba bangenisa amaga-ma (pakati kwabo kuko no Mr. Mzimba ka-mbe) bangazwele ukuya e Palamente. Si-[illegible] bangenisile [illegible] abantsundu kuba be-zakuzeke bangazwele e Palamente! Nga-bona ke aba abakokeli bako, Yo! msindini ontsundu! Asitandabuzi tina ukuti *Isigidi-mi* sibafaka abantu ngentloko eludakeni ngenxa yomona qa.

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O Mr. Mzimba mabayeke ukubhala xa bati bakubhala into kanti abateti yona bateta nto yimbi. Kwabeko okokutyibilika kosiba kwabo kusenzakalisa isizwe sonke. Baze bati bakwalatiswa nivenzakalo abalwenzileyo ba-suke bazyeke sebantu ngentlambu endaweni yokuba bachasele o Sprigg namapepa ama Bhulu awama Ngesi abamve kubi, kwanati nozosi wakewabo eyona nto ateta yona. Kuba mhla sayingenisa inteto ka Mr. Mzimba ase-nanga nelindaka ngayo. Sasesiyibonile inkatazo eyakuyidala. Sati ingaba simva kakubina bete, kanti simve njengokubhala kwake aviwe ngako, okuya kubalekwa nasi-ntshaba zamalungelo abantsundu kwi Pala-mente ezayo, kuba akakayibhambi nanamhla lontsto.

"*Isigidimi*" sinenyanga ezimbini sicuku-cha into engeyakeato, sibikela umzi ukuba watengiswa ngaba Tunywa bo "Manyano Ngemfundo" ka Sir Gordon Sprigg oko wayese Rini. Sitsho, ngenteto eyeniswa ngu Sir Gordon ediniseni yokuba abatunywa bonzi ontsundu "bawabelele ngempato epetwe ngayo ngoyo, asanga diswa nangomne." Looteto siti *Isigidimi* idumile mayi-[illegible]. Ngati tina lenteto idume ku Mhleli wa *Isigidimi* yodwa kuba akuko na-[illegible] ipepa elake layixoza, oske alindela ukubona ingxelo yo Manyano eyapuma iye-[illegible] kuba kanye mhla ezinto ezamkeleyo, isiti aba Tunywa babeka pambi kuka Sir Gordon: Into yokucela [illegible] kukuxzhumisa u Sir Gordon ngemva yendawo atweswe yona yi [illegible] yokuba nambla engezangaye u Mr. [illegible] Sir. Kulandele lencwadi epuma [illegible] yokubulela u Rulumente [illegible] kakuhle kangaka olududa be-[illegible] Manyanondweni, nomngweno wokunga [illegible] obanisakalweyo ompatweni [illegible] ngezakwe kwawo kabizzi? wo [illegible] impato yake yaba Ntsa-[illegible] Gqibi ke!

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Akekayeyo bo Manyano ababanga namfi-[illegible] kwintlanganiso. Into [illegible] kuba Tunywa kukuba basuke-[illegible] kwakakeo akatyiwa [illegible] bazi.

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[illegible]

Ebatenjini kuko i Bhulu ebelibatyisa ita-nga lodwa abasiki basgqolowa yalo, kunjalo nje yonke imihla kabuleiwa lilo xa baza ku-tya. Ngomnye umhla enye indoda icele ukuba kubuleiwe yiyo, lavuma i Bhulu, yati: —"Iyawa litanga nanamhla, ibilitanga na-yizolo, nangomso ikwalitanga, koda kube ngunapakade na ilitanga? Amen." Namhla atsho kakulu onke amadoda ukuti Amen! engenalusini. Kuse itanga liziswa nenya-ma.

Ukutetelelwa ko Rev. P. J. Mzimba.

Ipepa lase Dikeni (*Isigidimi*) lalo nyanga limtetelela ngalamazwi u Rev. P. J. Mzimba:—

"Kuti kungummangaliso ukuti inteto ka Mr. Mzimba ifike igqwetwe ngabom, yenziwe isebo lenkau, kufike kuzinyelwe ngayo ukufihlwa eyona nto bekusiwo yona. Mauqonde kakuhle umzi ontsu-ndu ukuba aba bantunywa, into yoku-qala abafike benza yona, kukuzixela into abayiyo nabatunywe yona—le ke yoku-bulela impato esipetwe ngayo ngu Rulu-mente. Inteto ka Mr. Mzimba ngazwinye xa itota ngokungangeni ezintweni zo Laulo, ayiteti nanye yezi zinto kutiwa iteta zona, kuba uvandlalele kakuhle inteto yake pambi kokuze afike kweli lizwi sel' ingundaba-mlonyeni namhla-nje. Ngazwinye ke, ubangulo wacana eyona ndawo ibangele ukuba lomzi untsundu ukunelwe, ushwelwe nje kangaka ngentongento okalazayo namhla ngazo."

"U Mr. Mzimba into ayenzileyo kuku-lamla, kukucacisa into engaqondwayo ngamaqela amabini. Elinye zinkozwana ezimbalwa zabantsundu ezizisikele enqa-toni entweni zonke, ziba seyifikile inda-wo yokuba zinganyulwa ziye kumela amakowazo e Palamente, zati ke ngoko zabonisa amatuba amaninzi okuyinxa-mela londawo. Ke, elinye icala, livukwe likwele kuba lilo elipeteyo okwangoku, ngendlela zonke. Lidwabela pantsi youk' into ebiyakuba luncedo kuti bantsundu imfundo, imivuzo, ezivoti, njalonjalo.

"Uti—'Masingabi nobunxamo. Nge-xesha elisifaneleyo zosifikela ezindawo sizinqwenelayo. Umzi usifa nje ngozi-voti, ngozipasi njalonjalo, kumalunga nendawo yokuba *Sekuko aba ntsundu abanxamele ukuya e Palamente.* Yonke lemigudu yemfundo epakamileyo, nemi-vuzo ekwanjalo, nokwandisa amanani abavoti abantsundu ikangelwe, iyabonwa ngabase Lenye ukuba igqubela kulo-ndawo, yabangela ke ukuba elinye icala nalo lenze imigudu ngendlela zonke uku-ba ingake ihle into enjalo.'

"Masingayilibali indawo yencazo eye-nziwe ngumfundisi wase Macfarlane, naye ebangwa kukuva ububi bokugqweta kwenteto ekuntsula inyaniso ezinkulu kangaka, esayakuti eminyakeni ezayo, itete, isebenze, ukusebenzela uhlanga, noko kuko abalinga ukuyibekisa umtyiso ezantsi okwangoku. Kodwa kona xa umzi uyifumeneyo eyonanto wayeteta yona umfundisi lowo wase Dikeni, awu-sayi kwenza ngakumbi, ngapandle koku-mbopa lamanxeba ahlovuhlwe yi *Mvo* ngawo, umkuze, umnxenxezele ngenteto epolileyo nenobubele, ukuze angayeki ukululwela ngentliziyo uhlanga lwako-wabo ngokujiyalatisa ekungagaxazi ezi-ntweni olusazeke lube luyazenza."

ABANTSUNDU NO LAULO.

[NGU REV. E. MAKIWANE.]

Inteto ka Mr. Mzimba ebangele imigco-bo emikulu ezimbutweni zama Bhulu, kulusizi ukuti akasayi kuba nakuyihla-mbulula kwa nokuzitetelela umniniyo ngenxa yokungabiko kwake ekaya. Ubu-kulu balenteto bubonakala ngokutatyate-lwa kwayo pezulu ngamapepa Amangesi nangu Rulumente; enditemba ukuba lo-nto yobangela ukuba kubeko nabanye abapalaza uluvo ngayo ide iqondakale mhlope eyona nto iyiyo.

Into yokuqala endifuna ukuyalata yile yokuba u Mr. Mzimba uviwe kakubi zizihlobo nazintshaba zamalungelo aba-ntsundu. Ndiyayivuma indawo yokuba inteto yake yayingacacanga kakuhle yayisitikiva ingatsolile, ngokoke naba-mva ngohlobo abamve ngalo sailotyala labo. Mna mntu umaziyo u Mr. Mzimba nobeke atete naye futi ngapambili nanga-semva kokuba eyifundile incwadi ka Mr. Williams enge "Bali lesizwe sama Kobo-ka e Amerika" andimvanga ngoluhlobo aviwe ngalo ngabanye. Andilinikwanga nguye igunya lokumhlambululela inteto yake, kodwa ndinenkolo yokuba andiposisi xa ndisiti amandla alenteto yonke akulomgca uti: —"Masivele kwinto zolaulo xa nga sise-nzela ukomeleza lawo madoda amhlope atanda ukusinika izikolo nencwadi." Ngalenteto engati ilisekela eyona nto wa-yeteta yona kokwam ukumva kukuti ali-kafiki ixesha lokuba sicinge ngokutume-la umntu omnyama e Palamente. Ndiya-kolwa ukuba yinto eyaziwa kakulu ukuba u Mr. Mzimba ubeti xa anexesha alinge ngako konke ukungenisa amagama aba-ntu abantsundu encwadini yabanyuli, kanjako wapumelela kakuhle kulowo mzamo kwisiqingata esimele i Dike. Si-yazi ngokuqinisekileyo ukuba uhlala esenza ngako konke anako ukukhutaza abangene ezingxoxweni zezimini, siyazi kananjako ukuba yena akakolwa ukuba singaba senza ubulumko ukutumela umntu omnyama wokusimela e Palame-nte. Ngokoke mna inteto yake ndiyito-lika ngezenzo zake: nakuba ndinosizi kuba engabanga nanyameko inkulu xa axela uluvo lwake ngalengxoxo inkulu kangaka, nditabata elituba lokubacela bonke abo bavuyayo yilenteto yake kwanabo bakalayo yiyo ukuba make bo-fuze kuhle. Nditabata nelituba lokuwa-xelela ngokuqinisekileyo Amangesi uku-ba nakuba u Mr. Mzimba eyindoda ebe-kiweyo nepambili pakati kwabantsundu akangeze alandelwa koluluvo lwake ngo-hlobo ekucingwa ngalo lasinzi. Okoku-ba ukutomakalala kwama Bhulu kuza kutengwa ngokutyunywswa kwamalu-ngelo abantu abantsundu lingaba elilizwe lase Afrika lisese mngcipekweni. Noko ayenzileyo lenteto u Mr. Mzimba esiti tina uviwe kakubi, sesivuya ukuba ibeko kuba iye kuvela uluvo ebesingalwazi amandla alo oko angako. Into yona yile: [illegible]

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ucinga yena ukuba xa abantu abantsu-ndu benziwe baqonda ukuba ngamakaya koba koyiswe eyona nqobo eyakubangela ukuba nemitwalo ekufunwa beyitwele bangayitwala ngokutumekelela. Abantu abaluvo lunjalo abangeke bati ukucebisa abantsundu mabayekane nento zolaulo. Nangapezu koko kuyazeka ukuba ngoku abantsundu balapa e Koloni sebenawo amalungelo atile; ngokoke icebo elinjalo lingaba kukuqwayela emva nobudenge. Asikateti ngento ezakwenziwa siteta ngo-nto eyenziwa ngoku nebisoloko isenziwa leminyaka. Njengoko selitshilo ipepa lase Bhayi lempi ibonise uchaso kule nqubo ikoyo, yilempi ichase yo-nke into eyeyama Ngesi. Ngokoke beli-ngafanelana selenziwe elocebo lokuba kupunywe kwinto zolaulo belingeze "lalandelwa izikolo nelali zonke." Xa sitshoyo asiteti ukuti asiwatembile Ama-ngesi. Siti kulunge ukuba sibe ngama-kaya, boti ke abantu abamnyama bakwa-zi ukuba bangamakaya, lonto iyakuba-ngela ukuba bakatalele ukuziqubela pa-mbili ngokwabo, kanjako ibenze bawu-lulamele umteto. Makuqondwe mhlope ukuba ukuti makupunywe kwinto zolau-lo asicebo lingade lamkelwe ngabantsu-ndu, lingasuke livuse isidubedube noriri-zo. Lowa mteto wawuza kwenzelwa um-pesheya kwe Nciba ngomolo e Palamente yayiyinto ebunjalo, nalangxolo yenziwa-vo yokuwuchasa yabonakalisa uluvo lwenene lwabantsundu.

Kodwa ke kuko longxoxo yokutumela ontsundu e Palamente enditi mna lenteto ka Mr. Mzimba ibiyeyokudambisa lowo moya. Ike ixoxwe lento ngabantsundu bebodwa, nayinxenye yama Ngesi; no-luvo lusahlukene ngayo kwapakati kwa-bantsundu bodwa ukuba kulungilena ukutumela ontsundu e Palamente. Bati abanye xa isaka zetu sizipatise amadoda atombekileyo anjengo Mr. Innes yiyona ndlela ingena ngozi kunokutumela ontsundu kuba entsundu. Nakuba ndi-nganika iceba kwabantsundu lokuba baziqwalasele kakulu ngoku into zolaulo ukuze bakwazi "ukuxhasa abo batanda ukusinika izikolo nencwadi," mna elam ndisati alikafiki elokuba situmele ontsu-ndu e Palamente. Ngokunje akamani-nzi amadoda ebala letu esinganyula ku-wo, kanti ke xa sesitumela abantu aba-ntsundu e Palamente kufuneka situmele *amadoda enene.* Lengxakeko yobehle iqatyelwe ngeminyaka ekufupi, kodwa ngelixa ingekaqatyelwa kufuneka siko salinda kodwa silinde "siwavulile amehlo." Ukuba lento ndiyitetileyo kupela kwento abeteta yona u Mr. Mzi-mba anditandabuzi ukuti bani-nzi abaya kuvumelana naye nakuba ndisazi ukuba abanye bayaku-nxaxa. Kodwa ke ukuba lendlela aviwe ngayo yeyona nto abeyiteta okunene mna okukokwam andingeze ndivumelane naye, no Manyano Ngemfundo lungaba lwachana ukuvakalisa uluvo lomzi ontsundu. [Lenteto yayibonakele kwi-mihlati yesi Ngesi namhla siyipakela amawetu.—EDITOR *Imvo*.]

IVOTI YABANTSUNDU.

Amafama amhlope ase Ngqushwa ebe nentlanganiso yawo ebako inyanga zonke kwi Ofisi yo mantyi e Ngqushwa. Nga-pambili bekuhleli u Mr. Paul Finnn, kukwako no Mr. Stephen Johnson olilu-ngu lesi bini ngo Mr. Rose-Innes e-Palamente elimele imimandla yase Dikeni nowase Ngqushwa. U Bhuzi (Mr. Lusse) ungenise ingxoxo enge yoti ya-bantsundu, ate akalichasilo ilungelo lontsundu ukuba anyule indoda yokuya e Palamente, kodwa indawo emabayi ndwebele kukuba abo bangeniswayo encwadini yabanyuli banayo imfanela. Umteto umisela ukuba umntu onokuba nalo ilungelo ngonomhlaba oxabiso liyinto etile, mayelana nabantsundu ke oku akucacile. Nabasencwadini zipupu-pu apa ezingaziluto, ezi mana ziqutyelwa ngapa nangapa zingazi nalapo zinqa-ndelwa kona. Ubani emiswa pambi kwabo ukuba bamvotele nokuba akazi nento ngemicimbi yesositili, bakusuke abantsundu baqutywe njengomhlambi weguaha ukuba babumbane njengomntu omnye bamnyule. Ngelixa lokugqibela beku ngeniswa amagama encwadini yaba nyuli basuke abantsundu baugapezulu kwaba mhlope. Yonke lonto iya kwenza into ekutiwa mabayenze kungeko namnye oya kubuza ukuba kungo kuba kutenina. Akangi angaba panga ivoti abantsundu, kodwa kwindawo ezi njenge Ngqushwa ne Qonce abantsundu ngebe nyula owabo umntu baze abamhlope bonyule owabo; kuba ngoku kwesi siqingata nakwesase Qonce aba ntsundu banokunyula amado-da amabini nokuba sele senza ntonina ama Ngesi. Ngoko ke uvelisa icebo lokuba "Le ngxoxo inge voti yaba ntsu-ndu mayi tatyatwe yile ntlanganiso nazezinye kuzanywe iqinga lokuyoyisa le ngxakeko."—U Mr. S. Johnson ilungu le Palamente ukoliwe licebo lika Buzi (Mr. Busse) wati line vumba elinuka ubulungisa ngakwaba ntsundu. Libonisa ukuba le ntlanganiso yama Fama ase Ngqushwa ayi ngxamele kuba qatanisela abantsundu ngoku tumela owabo umntu e Palamente. Kulungile ukuba baku-tazwe evotini, iya kuseloko iyeyabo xa benga feketi ngayo, umxhasa ngovuyo olukulu u Mr. Busse.—Umgcini sihlalo utelele ngo moya oshushu kwelicebo na-kwinteto ka Mr. Johnson. Ute ube nenyameko enkulu yokukangela ukuba angandiswa amagama abanyuli abantsu-ndu abangena mfanelo. Ikakulu aka-chase bona abantsundu uchase lompi ifaka amagama abo e votini kuba bayazi-xelengela awabo amalungelo. Ngaku ngenani ukuba abantsundu bavote ngo-kubona kwabo, kodwa ke akunjalo kuzike kubeko abantu abatile abati yitini yitini basuke benze lonto, kanti ke kwenzelwa ukuba amafama angabi na voti.—U Mr. A. Adendorff, u Nobhala ute kuhlala kusitiwa seyike yenza ntoni na le ntlanganiso, ubaxelele abatshoyo ukuba ukungenzi nto kwayo kubangwa kungazizi kwabo intlanganiso nokunga nyamekeli ivoti. Akuko nto ipatelele kuti njenge voti yaba ntsundu. Ngelixa lokugqibela becima amagama amaninzi abantsundu, kwati noko babuleweyo abanye kwa nzima kakulu ukuwabalala amanye naxa sekude kwe nziwa onte-maani. Ubunzima buhle kwesi situba sokuba uti umntu omnyama xa ane akile yomhlaba nandiu engqukuva kulo akile kutiwa une lungelo, loku vota. Ukuba abantu abamnyama baya vunyelwa uku-ngena bonnia kangako evotini kubona-kala ukuba abe isangu mabomke kulo mhlaba wase Afrika. Yena uti makabe [illegible]

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akabhatali nto kwi ngxowa yakomkula ngapandle kwale ntwana irolwa nangu [illegible]aqaba. Ukuba bebe se tayitile ngeka-ngeko siroro. Uvelisa lendawo yokwa-leka kwelicebo ukuba maku tunyelwo umtandazo e Parlamente ngolu luvo lwake.—U Mr. Johnson umsekele ngo-moya wonke u nobhala kweli cebo lalekela kwelo kuqala. Paya e Palamente kuti kwaku hlokonyiswa umtandazo ovela ezi Ntlanganisweni zama Fama upulwapulwe kakulu. Mayi tunyelwe imitandazo ingene ngama lungu enu.—U Mr. Busse uvuyile ngoku xaswa kwake. Okunene inkatazo emakuliwe nayo ngaba bantu babhala amagama abantu abamnyama besenzela ama Ngesi. Asikabafumani abenzi balento; kuba kuko izi gitshimi ezi baleka imini nobusuku kwizindlu zabantu abamnyama beba nqoloba ngabanye bebalahlekisa. Apa e Ngqushwa sotuswa kubona sekungene into eninzi sebe pantse ukupelela bonke encwadini yaba voti singazinto ukuba kuya setyenzwa; kanti ivoti le ayina-msebenzi kubo, nabo abazi ukuba baza kuyenza ntonina. Kweza gqweta litile lase Kapa laba nywalaza base beli tembi-sa ivoti zabo benga mazi lowo mntu bamnyulayo nokuba ubalungele aka balungele sinina. Liseko ixesha lokuba kubhalwe imi tandazo emva kwe ngqu-gqutela yama Fama eza kubako kufuneka onke ama lungu entlanganiso zama Fama ayi tabate le mitandazo emke nayo ibha-lwe amagama ama ninzi abantu.—Umo-ngameli ute makuqondwe ukuba lawa magama aye bulewe, aye bulewe nga ntu ngokwabo ingeyiyo le ntlanganiso.—U Mr. Johnson ute ngati i Palamente ayi soku dibana pambi ko May, ngoko ixesha lido lokulungiselela yonke into abayi ngxameleyo; maze batumele aba tunywa kwi ngqungqutea, nakuba ebeke wati u Mr. Douglas, mayi ngenziwa ayisoku pumelela, kugqitywe ekutini mayi beko. —Icebo ebelixoxwa nelika Mr. Adendorff lamkelwe ngamoya mnye.

Native Opinion,

WEDNESDAY, MARCH 9, 1887.

Mr. R. Solomon's Candidature.

A SENSE of much satisfaction will, we feel sure, pervade the native mind throughout South Africa, when it becomes generally known that Mr. RICHARD SOLOMON has consented to be put in nomination for the seat in the Assembly vacated by Mr. DYER. Mr. SOLOMON, who is one of the cleverest lawyers of the present day, is a son of the late Rev. E. SOLOMON of Bedford, and nephew of Mr. SAUL SOLOMON, both of whom have been, in their day, the staunchest and ablest champions of native rights that the Colony has ever had. With our people the interest centres in the fact that his consenting to stand seems to indicate the arrival of the time when the noble traditions of the SOLOMON family must be revived and perpetuated in the Parliament of the country. And certainly Parliament became very poor indeed when it lost the ability of the SOLOMONS, the PORTERS, the PATERSONS, the BUCHANANS, the SMITHS and the DE VILLIERSES.

Mr. RICHARD SOLOMON received his early training at Lovedale, and afterwards at the South African College, Cape Town, from which, on obtaining the First Class Certificate in Literature and Science of the late Board of Examiners (which is equivalent to the M.A. degree of the Cape University), he proceeded to the University of Cambridge where he graduated M.A. He then qualified for the higher walks of the law, and on being called to the bar he returned to the Colony, and began to practise in the Eastern Districts Court, where he soon achieved distinction by his eloquence, energy, and ability; rose to the foremost place in the profession; and not so long ago His Excellency the Governor recognised his legal acumen by taking him on his suite to Mauritius as legal adviser in connection with the HENNESSY-LLOYD episode.

It is this distinguished Colonist, born and bred, who now solicits the suffrages of the electors of King William's Town—all efforts to secure Dr. BERRY, whose name has been frequently mentioned in connection with the vacancy, having proved abortive. We earnestly trust that the electors in this district will have the good sense to return Mr. SOLOMON. In Native Policy he will, we believe, be found to have embraced the views that have long been associated with the illustrious name of SOLOMON—views which have been contemptuously described as negrophilistic by unscrupulous opponents, but which, so far as we know, have been nothing more nor less than the result of a strong conviction that fair and just treatment for the Native is all that is necessary to make a prosperous and a contented citizen of him. On other matters affecting the well-being of the country generally, Mr. SOLOMON'S profound learning and experiences on the Eastern Circuit ought to be the best guarantee that all such questions shall receive earnest consideration at his hands, and we may rest assured that, at any rate, he will record an intelligent vote on each. In supporting him we confidently feel that the Native people will be electing a man after their own heart—one whose love of justice has been inbred in him; a colonist of much promise; and a gentleman of whom any constituency may be proud. By assisting in Mr. SOLOMON'S return our countrymen will, moreover, afford further and stronger demonstration of their intelligence and sagacity to send the most useful representative to the Parliament of the country, and thus give the lie to the oft-repeated calumny that they were miserable barbarians who had no notion of the vote, and of matters relating to their own good government.

Editorial Notes.

WE observe that the Missionary Kafir periodical printed at the Lovedale Institution deals out some hard blows in its issue of this month to the deputation from the Native Educational Association that waited upon Sir Gordon Sprigg at Grahamstown. After heaping ridicule on the members who composed the deputation for having lost their heads, as it says, in at all attempting to interview the Premier, our contemporary proceeds to satirize the incident in the following language: "We are sent by the whole native community (the deputies are represented to have said) to come and say 'Hail! Hail!! Hail!!!' How nice, Sir Gordon, is your Government. Our countrymen have sent us because of what we are to express their confidence in your conduct of affairs, as we have nothing to complain of in your administration. It is because the deputation saw Sir Gordon Sprigg, clad in 'tiger kaross' peculiar to office that they misrepresented their people, and came away perplexed and depressed, making use of Mr. Mzimba as the small branch that the monkey uses in hiding its face, saying that it is his paper that hampered them." In another paragraph *Isigidimi* goes on to say: "If the bulk of the natives were able to read the English papers they might have seen Sir Gordon Sprigg went and told his countrymen the following:—'I have met a native deputation who have expressed confidence in my Government, and that the Natives are satisfied with my administration' It is this declaration of confidence that has offended our educated countrymen, because they are able to read all the papers for themselves. But *Imvo* hides this enormity, and they are hiding their shame behind Mr. Mzimba, who is falsely accused. Let our countrymen understand clearly that the language used by the deputation in expressing thanks to Sir Gordon Sprigg for the beneficence of his Government has never been contradicted: it stands as it was before, and has gone forth to the world in its prestine nakedness. And now that they are at home—heigh presto!—they urge it as a matter of complaint that harm had been done to the community by the son of Mzimba, while all the time they were giving them the head of a coney (deluding) them, for they had done the greatest injury to the people by expressing confidence in Sir Gordon Sprigg!" With reference to the above we can only say all that transpired at the interview was recorded in these columns at the time, and had *Isigidimi* compared our report and the speech of the Prime Minister, it would have seen the wisdom of moderating its remarks. But Sir Gordon and the delegates of the Association must be abused. Hence the desire to misrepresent. But we always thought the *Isigidimi* was not free to deal with party politics.

THE genuine grief occasioned by Mr. Irvine's untimely removal found vent on Saturday last when all that was mortal of him was carried to the King William's Town cemetery. The public attended in considerable numbers, and from remote corners of the vast district of Kaffraria. Representative natives were also present to testify to their intense sorrow at the irreparable loss of a faithful friend and true spokesman. Melancholy interest clings to the fact reported by the *Cape Mercury* that "there was another representative following whose presence was specially arranged for by his father," namely the eldest son of Mr. Saul Solomon, who came from Lovedale with Dr. Stewart. And it may not be out of place here to record the conviction which widely prevails among our countrymen that native rights have never had in the past more vigilant advocates than Messrs. Saul Solomon, John J. Irvine, and Mr. Sauer.

THERE is an old fellow in Grahamstown who is stingy, and has a very homely wife. As he was leaving his domicile, to which he had just removed, last Thursday morning, his wife asked him for some money. "What do you want money for?" "To buy curtains with," she replied. "What do you want with curtains?" "To put up on the parlour windows." "What in the world do you want with curtains up on the parlour windows?" "So that people across the street cannot see us." "Have they seen you yet?" "Not that I know of." "Well, you may depend that when they see you they will certainly send you money to buy curtains."

Isaziso ku Mamfengu.

LO ugama lisekelo esi saziso; uvakalisa ukuba ngelixa loku ceba lizayo, ulungiselelo 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: Ingxowa ezi 2,000 Zombona nge 4/, kuse kwi 5/ imali ngengxowa.
THOS. MORIARTY.
5 August, 1886.

Nalipina Iyeza olifunayo ungalifumana kwa

E. W. WELLS,

Umpitikezi Wamayeza ne Opteki,

Bathurst Street, E-Rini,

Ugcina amayeza amatsha nalungileyo.

ELOBUTATAKA

Nezifo ezingcungcutekisayo.
Eyona ide yancama ukulunga yi

Wells' Quinine and Iron Tonic

Ixabiso 2/9 ngebotile.

M. KEEVY & CO.,

KWA NGOMTI,

E-Bhulorweni nase Durban Street.

Ngoku basilungiselele ukurola awona maxabiso makulu

Ngoboya, Nezikumba, Zenkomo, Nezebhokwe, Nezegusha.

Kanjako barola awona maxabiso apezulu ngokutya nezinye izinto azitengisayo. Kuledaleyo yeyona ndlu ine Ngcawa Nengubo zokunxiba azitshipa nayo yonke into.

GEORGE GIE,

I-Arente yo Mhlaba, ne Mtoto noku Tengisa

GREY STREET, TARKASTAD.

IZIKWELITI zeibuta ngoku kaulaze, inikwe umniniyo kwa oko.

Onke amatyala aba ntsundu atetelwa ngemali encinane kakulu.

Uli Gosa le South British Fire Insurance Company of New Zealand.

ISISULU.

KWA BEET.

IMPAHLA ibiseli yodwa ngasa ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amabhaci, izikomo. Yonke into oyifunayo Isisinala! Isisinalu! e Qonce ukangele amaxabiso.

HARTIGAN & CASEY,

Abatengisi bempahla ngempahla.

BAHLALA betengisa impahla efambayo mawa ngezaya e Mtonjeni nase [illegible] Yonke imiso zawo kwe malika betengisa impahla efambayo nokuba yeluhlaza. Umali ayitaikwa eawu komsito imali.
E Qonce, 20 July, 1886.

GIE BROTHERS,

[illegible] Yonke.

KUTELA kwezi Tonto [illegible] Nkanda ngemazo inzle [illegible] yase TARKASTAD.

[illegible]

BANTSUNDU!

[illegible] "ISIGIDIMI SAMAXOSA," [illegible] ngu Z. Tomsane, [illegible]

[illegible] (King William's Town)—kwa Y. and G [illegible] Star Office.

[illegible] William's Town)—kwa W. [illegible]

[illegible]

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 zezo

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, nezikumba njalo njalo.

JOHN J. IRVINE & CO.

JOHN J. IRVINE & CO.,

ISITORA ESITSHA,

Sengubo nobu Qeleqele beza Mankazana,

E-QONCE.

Ezamadoda Ihempe, 1/- 1/3, 1/6
Ibhulukwe ze Kodi, 5/-
Eze Twidi ibhulukwe, 4/-
Ibatyi ze Twidi (iqukunjelwe yonke) 6/6
Eze Twidi i Suti, 16/9
Ikeleko, 2½d.
I Printi (intlobo ezintsha) 3d.
I Linzi, 3½d.
Ityali emnyama, 2/-

[illegible]

Isaziso sika Rulumente.

IRAFU YOMNYAKA WE 1886.

BAYA ziswa abantu Abantsundu bom mandla wase Qonce ukuba Irafu yomnyaka we 1886 eli shumi le sheleni ngendlu kufuneka ibhatelwe ngosuku lokuqala ku January, 1887. Bonke abantu Abantsundu abazi bhatala ku Mr. Dick ezabo i Rafu mabazise kuye; abamele i Xesi bazise ku Mr. King, abamele u Qoboqobo bazise ku Mr. Verity.

Umninindlu ngamnye unikwa ixesha lokuba anga bhatala kwesi situba singaneno komhla wa 31 ku March. Kodwa emva kosuku lwa 31 ku March bonke aba ngeka bhatali iya ku tinjwa impahla yabo, ekwenziweni kwa lonto ke bosebe bhatala no ndleko ngapandle kwelo shumi le sheleni.

Ngoko bonke abantu baya vuswa ngobubele nange nyameko ukuba balitatele pezulu eli lungelo loku vuswa, bazi bhatale i Rafu zabo zezindlu nge xesha eli fanelikeleyo pambi kosuku lwa 31 ku March ukuze bazi sindise kwi ndleko ezi nzima ezi bako xa kude kwa tinjwa impahla yabo.

W. B. CHALMERS,
Imantyi.
E Qonce, 22 December, 1886.

IMALI YO MHLABA

(QUIT RENT),

E-Kamastone nase Mta

QONDANI.

ABANTU abane *Ziza* na *Masimi* kulemimandla ibalulweyo, bayakunjuzwa ukuba Irafu yomhlaba yakwa Rulumeni ilindelwe ihlaulwe kwi Ofisi yo mongameli wa Bantsundu e Kamastone ngo Mgqibelo 1st January, 1887.

Imali eyakuti ingahlaulwa de kugqiti usuku lwa

31 MARCH, 1887.

iyakubizwa ngegunya lomteto. Okusakubuye kubeko sazise ngapandle kwesi.

EGBERT GARCIA.
Umantyi.
Kwi Ofisi ye Umantyi,
Queen's Town, 23 Dec., 1886

W. J. DEALY,

Umtumeli wempahla kwindawo ngendawo noncedisa, abafuna ukutenga nokutengisa,

e-Town Hall, Kwisitora esinga pantsi sesitatu, No. 3, Kwinkundla ye marike,

E-QONCE.

Uhlala abo nento eninzi yombona, na Mazimba, no Tapile, ne Bran, na Kalika, njalo njalo, ayitengisa tshipu.

Amaxabiso alungileyo ayawanika ngento ezinjengokutya.

Impahla zamkelwa nguye asitamele kumasalana onke e-Koloni.

Unombona omhle kunene orela peshaya kwe Nciba awatengisa tshipu kanye.

W. J. DEALY

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

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Noggala), E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yabzwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo nezo zifo enzelwa zona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu pantsi bexabiso lawo; ngenxa yokucoceka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifune engqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwo oka, nezinye inunu.

ELONA (Specific).
Elona yeza lesifo so Xaxazo lwe gazi nezinye izisu ezikatazayo.

UM-AFRIKA (Africanum).
Umciza ongenzi xesha ukulipilisa Izinyo.

UMFUNO 'YEZA (Herbal Tincture).
Elingoyiswayo zingqangqambo zendlebe, neze bunzi, nokubeta kwentloko yonke.

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

UMGEDI ORARAYO (Herbal Alkaline Aperient).
Eliqinisekileyo ukunceda ukungayi Ngasese, ukungatandi kudla, Icesine nento ezinjalo.

UHLIKIHLA (Embrocation).
Amafuta omti okupilisa ukuqaqamba komzimba, Ukuti-Nqi kwa malungu ukuxuzaka, njalo, njalo.

UMDAMBISI (Soother).
Amafuta omti okupilisa ukutsha, ukutyabuka, nezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku geda iziswana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu neziny nkatazo.

UMOMELEZI WASE INDIYA (Indian Tonic).
Iyeza elilunge kunene kwizifo zokuba butataka, nokungatandi nto ityiwayo.

UBUGQI (Magic Healer).
Amafuta akupilisa mainyane ukusikwa nezilonnda njalo njalo.

IGUDISA (Emollientine).
Into elunge kunene etanjiswayo ebenza bubebuhle bugude ubuso.

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" xa isifo sokuhamba igazi sendole.

Izalatiso zendlela yoku wasebenzisa ziahicilelwe ngokucaliseekileyo zatiwa nca kwi bhotilana nezitofilana ngazinye, eziti zakulandelwa ngokucacekileyo angase angapilisi lamayeza. Ngokungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela okungekehli.

Akandwa enziwa ngu JESSE SHAW, Iqqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamegosa ake kwinkoliso yedolopu zale Koloni yonke, e Natal, e Free State, e Transvaal, nase Indiya.

AMAGOSA ALAMAYEZA—
E Qonce—Dyer & Dyer, Malcomess & 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 Bhayi—B. G. Lennon & Co.
Engqusha—W. A. Young, Esq.
I kaya lawo e Fort Beaufort kwa Noggala.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxaza.
1/6 ibotile.

Elika
COOK Iyeza Lokukohlela (Lingamafuta).
1/6 ibotile.

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Westepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
6d ngesiqunyana.

Niqondise ukuba igama ngu

G. E. COOK, Chemist, E QONCE.

Kuba ngawenkohliso angesalo igama lake.

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

ISAZISO ESIKULU.

Amayeza ka (Noggala) Jesse Shaw.

BONKE abantu aba kwindawo esingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumele izi tampo nokuba yi mali ebamba ngepepa lposi (P.O.O.) Imali yawo yi 3/6 lilinye, nge ngapandle ko Mpilisi Wenene (Sure Cure) oyi 8/6 ukuba imali tunyelweyo ingqile yobayiswa namayeza.

JESSE SHAW,
Igqira Lemiciza.
The Laboratory, Fort Beaufort.

Lishicilelelwa ngumnini, u John Tengo Jabavu nge Hay Brothers, Smith Street, King William's Town