[illegible] Town Council [illegible] Port Eliza[beth] [illegible] gives [illegible] of the [illegible] March [illegible] [illegible] about [illegible] he care about what [illegible] "The ring leaders," he [illegible] riot were [illegible] Natives." Then [illegible] upon which the [illegible] sentenced was false [illegible] were the [illegible] preachers [illegible] [illegible] We [illegible] Native Christians of Port [illegible] will [illegible] that Mr. [illegible] should make a public [withdr]awal of the statement if he cannot prove it.

[illegible] Natives although they take their money in the shape of the Hut tax.

Editorial Notes.

A LARGE concourse [illegible] people assembled on the morning of the 31st January, 1888, [illegible] of the Civil Commissioner's [illegible] occasion was the sitting of the Court [to] adjudicate upon claims for regist[ration] sent in by some 235 Natives—claims which had been rejected by the Field Cornet in the first instance. Mr. R. W. [illegible] was retained by the Secretary of the Native Vigilance Association to [appe]ar for the Natives, of whom the [total] number of refused claimants consisted. Mr. Thompson's Ward (Mount Coke) [was] taken first. Twenty names came before the Civil Commissioner for review from this Field-Cornetcy. A good many of the claimants came late, some were rejected as they did not give satisfactory answers to questions, and only three were accepted. The second Ward (Mr. Stewart's), in which are the Tamara Natives, furnished forty-four. Many from this Ward were absent. We are informed that the Civil Commissioner's letters were only delivered to such as were present the day before that on which the Court was held. They came, therefore, unprepared with the salient points of their case, and were consequently one and all thrown out. No. [illegible] Ward came next. Mr. Crowe is field-cornet of this Ward, and he had refused registration to eighty-two Natives. Of these twenty-six appeared, and proved their claims. From Ward No. 8, presided over by Mr. Poutz, two, the only ones refused, appeared, and both admitted. Mr. Lange's field-cornetcy, No. 10, brought [illegible] principally Peelton and Izele people. [N]one from Izele appeared, and 40 of the Peelton applicants passed muster. Three from Berlin had been refused, but as they did not turn up the applications fell through. The sum total of the day's work was the acknowledgement of 71 Native claims, which is by no means an inconsiderable number in a contested election.

THE proceedings of the Court, which was presided over by Mr. Chalmers, were orderly and dignified. They were characterized by an air of fairness — in fact everything passed off so satisfactorily that it is with a degree of pain that duty compells us to take exception to a failure of justice which happened in connection with the hearing of William Xhotyeni's claim. William is a well-to-do and very respectable Native residing at Zihubaba. He would, we feel sure, have proved his qualification to the franchise had he not been thrown out on "the aliens" dodge—for we cannot call it anything else. The mere fact that W. Xhotyeni was born in Gcalekaland, does not, we submit, constitute him an alien. The Court should have satisfied itself whether or not there was an Act of the Imperial or Colonial Legislature by which Xhotyeni had been naturalised for the purpose of the Constitution Ordinance. That such an Act exists, we, for our part, have no manner of doubt; and we are sorry Xhotyeni was thrown out on nothing stronger than the slender statement that he was born in Gcalekaland.

MR. SOLOMON, we think, made a telling point when in his speech at Kei Road last Saturday, he observed, "I know perfectly well that the Bond is an important political Association, and I know also that its opinions are entitled to weight, but I, as a Freeman, have a perfect right to attack the politics of the Bond in the same way as they attack the politics of those who do not belong to it. Some people," Mr. Solomon continued, "have an idea that the Bond can attack the politics of any man who is beyond the pale of the Bond, but as soon as any man outside the pale attacks the Bond, he is charged with raising up race animosities." It is not some people who say this, but all Bondmen and Bond politicians. The time is come when politicians should not be browbeaten by such a charge.

THE Education Department has issued instructions to the effect that no inspection for Standard IV will in the future be accorded in Native Schools, unless fifty per cent are above standard. So Teachers must not neglect their scholars in the lower grades to push on two or three. We are sorry the Department has had to issue such cut and dried instructions on such a subject. In some schools that are under teachers who do not know their work, this regulation will probably work well enough, but we cannot help thinking that it will operate injuriously in schools under thoroughly trained teachers; and we are afraid it will tend towards circumscribing the attainments of Native pupils unnecessarily. It is not often the case that two or three pupils are pushed on to the higher standard, but it happens that depletion of numbers takes place in the upper class, through pupils passing the school-going age, and only those pupils whose parents are desirous that they should get a tolerable education remain in school. This regulation will now crush those aspirations in parents and children for higher things. The gross result of school work being to turn out half-edu-

THE Rev. Charles Pamla had, on Monday last, an interview with Mr. Schermbrucker, the Commissioner of Crown Lands, on the subject of individual titles for Native holdings. The Commissioner gave a patient hearing to Mr. Pamla's representations and indicated some scheme whereby the individual occupation of Natives might be recognized by Government. The initiative, it would appear from the Commissioner's remarks, remains, as it has always remained, with the natives, who have only to say that they are ready to have their occupation registered and the thing is done. It is a question as to how long it will take them to understand the advantages of having a registered title.

REFERRING to this interview, the Editor of the *Watchman*, who again stood sponsor to the Rev. Charles Pamla, takes credit for the fact that, Mr. Pamla "has not been deterred by the unhandsome and cynical criticism to which he has been subjected by some of our contempiraries for the step he took in interviewing the Prime Minister of the Colony, chiefly on the subject of facilitating the acquisition by natives of individual titles to holdings in their respective locations." The *Watchman* has clearly missed the point of this criticism, which was not directed at this matter at all. Mr. Pamla drew down upon himself the hostile criticism of the press of the country because he, a native, expressed himself as being *not* opposed to the Sprigg administration of Native Affairs, which had by overt acts, estranged the sympathies of the natives from the Government of the country. That was all.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (Feby. 2.)

Ihabile,—9d to 2/9 ngekulu
Umbona,—3/ to 4/ ngekulu
Umgubo,—6/ ngekulu
Imbotyi,—12/ ngekulu
Itapile,—1/10 to 6/9 ngenxhowa
Inkuni.—7/ to 23/ ngeflara

E KOMANI (Jan. 27)

Inqholowa,—4/ to 5/ ngekulu
Umgubo,—4/ to 7/3 ngekulu
Ihabile,—1/10 to 2/6 ngekulu
Irasi,—4/6 ngenxhowa
Itapile,—3/6 to 8/ ngenxhowa
Umbona,—5/ ngenxhowa
Inkuni,—16/ to 48/ ngeflara

E DAYIMANI, (Jan. 27.)

Umbona,—13/ to 16/ ngenxhowa
Umgubo—14 to 22/6 "
Inqholowa—10/ to 14/ "
Ihabile,—12/9 to 13/6 ngenxhowa
Irasi,—9/ to 10/ "
Imbotyi,—15/ to 20/ "
Iesmile,—5/ to 6/ ngenxhowa
Itapile,—5/ to 12/ ngenxhowa
Amazimba,—9/ to 17/ "

ISAZISO.

Nalo icam! Nalo icam!

UMR. THOMAS NGUDLE unelitye elisila kakuhle ngokusimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nenqholowa. Umema umzi wonke. Usila ngenyamekokazi enkulu. Alinamfihlakalo zanto lona.

T. S. NGUDLE.

Kumbi, c/o R.M.O., Umtata.

E BENCUTI
(SHAWBURY).

ISIKOLO Sokufundisa Intombi siyakuvulwa ngomhla wama 20th January, 1888. Umpati waso ngu Miss F. SARGEANT, Onenewadi zokawazi lomsebenzi ezilungileyo. Umrumo ngomntwana emnye za ahlala kona zi £2 5/ ngenyanga ezintandutu. Rebabini, ingabamutumnyo £4.

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Shawbury, December 24, 1887.

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Kwa G. FRAUENSTEIN,
kwa Qoboqobo.

Keiskama Hoek, August 31st, 1887.

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

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P. H. POTTER, Toleni, Transkei.

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abona bamanani apantsi apa e Koloni.

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JOHN G. KOSANI.

Grahamstown,
15th December, 1887.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

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Oka Kulling umncedi onyaniso wezi fana zama nkazana, akuko yeza liggita eli, liugo botile ezihamba kwi 4/., 7/6, 11/. ne 22/.

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

Aka Kulling amagaqana oku hlambulula igazi, eku ngeko uto ingapezu kwawo, ange bokisana, 2/., 5/., 11/., ne 22/.

La Mayeza emifuno ezifo zonke enziwa ngemiti, nange ngcambu ezimbiwa apa e Koloni ezihloli zigcinwe:

Ukuba wena nokuba ngumhlobo wako ofayo pambi kokuba ubhalele mhlanmbi uye kwenye indawo BHALELA ku J. E. L. KULLING woku tumela olona yeza likulungeleyo ngemali encinane.

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Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Ugqula amagama e Tayitile. Uquka ixi kweliti zi Bhatalwe kwa ngoku.

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EZABABHALELI.

UMZI OWENZAKELEYO.

NKOSI, Mhleli wepepa lamadoda, ndiyumele nam ke ndifake amazwana kwelo pepa lako kuba nam ndiyindoda, akufuneki ndite tu. Ndine indawo kwinteto ka Mr. Pamla no Sir G. Sprigg, ebonakele kwi *Mvo* ka January 4th, abebe nayo e Qonce. Ke nditi lomfundisi ngumenzi wezinqanga or wezinto ezinkulu; besisate manga yimbhali yake abe yenzile yama Mfengu nya Xhosa. Namhla kuhla esinye isinanga engekasi lungisi nesokupala. Ndimangalisiwe yindawo yokuba alo umfundisi alutate lonke uhlanga aye kulutengisa ku Mabhulu. Kazi lento atenjiswe yona umfundisi yintonina, injanina? ukuleati u mfundisi ngomlomo wake kanye: olu lawulo lwalo Rulumente ka Sir Gordon Sprigg siyakolwa lulo. Yokude ati kwayena ngesitheno asaakelekanga kwabanye abantu abantsundu abane ngqondo, kupela sesika Mr. Jabavu, ngaye lomntu amenezayo. Ndingavuya ukwazi ukuba ngobanina abo bantu ati u Mr. Pamla bane ngqondo. Ingqondo zabo zibaluleke enini? Kuba mna andibazi, ndikolwa ukuba andidedwa, sibaninzi, tina bantu singa singa bazi abo bantu bane ngqondo. Enye indawo yile uti, lento yeka Jabavu. Ukuba yeka Mr. Jabavu yedwa lento, lelanina elilizwi liyakala kuwo onke amagqumbi omhlaba wase Afrika alilayo ngesibheno or ngo Tangumlomo? Nditi ndakufika kule ndawo ndibe liyilo, ukude umfundisi agwebe intlanganiso engaka yamadoda ebise Qonce, eyateta yabona, yagqiba kwelokuba makubhenwe, kuba kulungile, kubhenwe. Mhleli kaundinyamezelo ndikukataze nditunga ukupaula lendawana: Kuqala ndifumene kwipepa le 18th January le *Mvo* ukuba u Mr. Pamla uyafudaka kwi *Mvo Zabantsundu.* Ke nditi u Mr. Pamla makayibeke pantsi impahla ke kutetwe, kuba lento ayenzileyo inkulu ayifanele kufumane iyekwe, soxakwa oko ukuti kwakutetwa abe selebalekela empahleni, kobonakala ngati lento ayenzileyo ibiliqhinga lokupuma *Ezimvene.* Makati ukuba uyapuma, makapume ngoxolo, lixolile, ipelile into etetwayo. Akayi kuqondwa ngabantu. Makutetwe apendule, kuba kumelwe ukutetwa ngento le, umzi wenzakele. Ndinga angayiqonda umfundisi lendawo yokuba umzi wenzakele yilento. Kanjako ngo Tung' Umlomo lo lenzakele lonke ilizwe, liya lila. Xa siwashiya amahilihili, liya lila lonke yile mpato ka Sir G. Sprigg. Enye indawo u Mr. Pamla ulindele imbeko, ezibika kakulu ngokunga angafumana imbeko; ke makazi ukuba imbeko le yona ibingenguye omaka zibike, ibiko yona, lonke bebembekile; kodwa ke itatwo nguye ngesandla sake. Nditike ndixakwe ukuba uya kutiwanina ukunikwa imbeko elixa atengise ngohlanga lwakowabo. Namhla singama koboka ngokutengiswa ngubawo wetu. Sitinina ukumnika imbeko elixa sililigwa zinqwelo kuza kutyabuka izandla. Ufuna imbeko u Mr. Pamla, akazange eve kutetwa ngaye kakubi ngapambili kokuba namhla enjenje ukuteta, besimbekile lenke elixesha u Mr. Pamla, uti makanikwe imbeko eteta lento nje yena. Hai iliso ukungaboni ngasemva kwekosi, tina apa namhla Amabhulu asina ade akhote unyawo ngento eyenziwe ngu mfundisi ukuba ntle kwayo. Buyisa inteto yako, nokuba unengqondo engapezulu kweya banye abantu umelwe ukuposisa pantsi kwelanga. Manditshonele ndingu,

VAL' UMLOMO.

Kwa Hala.

U REV. C. PAMLA NO SIR G. SPRIGG.

Transkei, 23 Jan., 1888.

NKOSI YAM,—Andimntu uke akukataze, kaundincede undifakele lomgcana mnye ngenteto ka Mr. Pamla, anchatshe ngayo umzi upela, ukusuke umfundisi awudanise kangaka umzi! Tina bantu bamnyama de ngati siqalekisiwe ngalento yokuswela ukuba sibe *zwinye*—ngokukodwa esi sizwe sase Mbo, asivani kwasedwa. U Mr. Pamla ngengatanga nokuba unendawo azitandayo ku Tung' Umlomo ade awuvule owake umlomo, atsho kulomntu wamenzela Utung' Umlomo ukubulala tina — kuze ke kanti kunekutsho umntu omnyama kanye ati, uyakolwa ngu Tung' Umlomo. Yinina mfundisi ulunchatshela nina uhlanga? Yinina ukuba uzenzo u Judasi? Kanti yena u Judasi wayebangwe yimali ukuze anchatshe Inkosi. Wena ke ubangwe yinina? Ukuba ungaba ubangwe yindawana apa etiwe tshiti ngu W. T. K. yokuba mhlaimbi ungaba unentiyano no Mr. Jabavu. Uyakuzuza ntonina ke kulonto? Ngati kodwa ungazuza izinyeliso nezigxeko eluntwini oluntsundu. Kuba tina asikwazi ukulwela kwako uhlangu—yena siyamazi. Shumayela wena, nango umsebenzi wako osilwela ngawo! Lo wona, hayi akuwazi.

Mhlaimbi uba wona wofumana iwonga (njengokuba ndikwazi ukuba uyindoda elitandayo), ngunotshe, endaweni yalo uyakutobeka. Uxolo Mhleli, buhlungu bentliziyo.

MTELELI.

INTETO KA REV. C. PAMLA.

MHLELI,—Ndiyacela kwelo pepa lako indawana encinane yokuke ndifake imigcana embalwa malunga nenteto endiyi bone epepeni lako le 4th January, 1888, ekufakwa inteto ke Mr. C. Pamla no Sir G. Sprigg, abahlangana e Qonce. Ke andifuni kubonakalisa olwam uluvo malunga nengxoxo zabo, kodwa ndifuna ukubulela inyameko ka Mr. C. Pamla ukufuna ukuya kutyila uluvo lwake, malunga nenteto eyanikwa ngumzi wakowetu. Ke kute kum kwakubi ndakufumana kumhlati wo Mhleli we *Mvo*, inteto eti ichase uluvo luka Rev. C. Pamla ngohlobo olungaka, kuba lento iyintento esukuba ipakati komzi ati amadoda omzi ahlulelane kakade, anga boni cebo landoda nye, kuba ingcinga yomntu omnye nayo iyoyelisela ngamanye amaxa. Namhlanje ke kuvele indoda elwela uhlanga u Mr. Pamla, nje ngo Mr. J. T. Jabavu naye olingayo, kuba abambene ke ngale nteto yawo afuna ukuba tina Bambo manisibonise ngale mvaba sifunde. Kangela kwinteto ka Mr. Pamla, *Imvo*, Jan. 18, 1888. Kuko inteto kwi *Mvo* ye 11th Jan., 1888, ka W. T. K., wase Rini, eti—bendingazi, kodwa ibi...inteto ngamalungelo ka Rev. Pamla—...bonakale ke ukuba lenteto yeyokushwabula. Ke umhlobo wam ndimcela ukuba ake afunde *Imvo* ye 4th January, 1888, afunde kwintlangano ka ... Pamla no Sir G. Sprigg, ayeke umhlati wo Mhleli, uya kubona ukuba kwakupendulwana.

Undixolele, ndiya egqotweni. Kaloku ke kuko kanjako inteto ka Mr. James Samyala kwi *Mvo* ye 18th inst.—uteta ngokutyanda igila. Nenteto zika Mr. J. T. Jabavu, ayokuteta ngendaba ezilungileyo, nangama vezandlebe. Ndingati kumhlobo lowo, wakolisa u Mr. Pamla ukuzityanda igila, kuba bendingazi ukuba nisaquba ngamadolo, ninelizwi eliyi Mbhambhamxhelo. Malunga nenteto ka Mr. Jabavu ndiingati,—ukolisile u Mr. Pamla ukuba angayipendula xa ebona ukuba ayimfanele, kuba no Mr. Jabavu wayebone imfanelo kulo nteto yake.

Malunga nendaba ezilungileyo, leyo andingayipati kuba oko kukugxeka kuba wayengenzi sono umfundisi lowo ngokuteta no Sir G. Sprigg ngama vezandlebe. Ndimcela umhlobo wam lowo ukuba makangele kwi *Mvo* ye 4th January, 1888, ku mhlati ka Sir G. Sprigg no Rev. C. Pamla, angabona apo ukuba lenteto u Mr. Pamla wayiteta ngobuciko.

Ukuqukumbela ndingati, ndinosizi ngabantu bakowetu abangcinga imfutshane, abati ngayo bambangela ukuba u Rev. Pamla makabhale lenewadi ayi bhale kwi *Mvo* ye 18th January, 1888. Kubonakala ukuba tina Bambo masifune lengxoxo yanekwa ngumzi, kuba u Mhleli neqela lake banje nge sapompolo. Uti umntu akutyila uluvo lwake, kubonakale ukuba uwile, iti nenteto yake igxekwe, kude kuyokunikwa nase mzimbeni wake, kudlulwe kuwo, kufunwe umpefumlo. Mna andivumeli Mhleli, kanjako no Mr. Pamla andimvumeli, kodwa nditi bayakolisa basikokele tina Bambo, ize sizifunele ngokwetu esinga mlandelayo; kodwa silumkelo ukugweba inteto yomnye kubo ngokuti ayina siqhamo. Ungadinwa nangomso mfo ka Pamla kukuya kuvela uhlanga lwakowenu ngendawo endizi kankanyileyo ngasentla. Isiqhamo asilindelwe mntu mhla 'kutyalwayo; kanjako asityala lamtyali ukungahlanzi komti. Nawe mfo ka Jabavu, ungadinwa nangomso ukumana ubonisa imfama zakowenu amalinga angenziwa luhlanga, kuba isiziba siviwa ngodondolo. Kwanje nge gqira elinika umntu umchiza, kuba lingatsho ukuti uya kumpilisa, kodwa litemba amandla eyeza nokunceda kwalo kwabanye; adlule umntu, afe pezu koko. Elo gqira alilahlwa, neyeza elo alililahli, libuye lilinge kwangalo kwabanye. Nawo Mhleli ungatyatiswa zinteto zetu, siya kumana ukuwa ngapa nangapa. Vusa wena uxele umfazi onamanwele. Undixolele ngendawo endiyitatileyo ubukulu bayo, andimntu ukukataza futi. Ndingowako,

K. G. M. A.

East Griqualand,
28th January, 1888.

[Idlala emehlweni omzi, kwinteto ka Mr. Pamla no Sir Gordon Sprigg kukuti, ezindlebeni zelonene, *uyakolwa* yimpato abapete ngaye abantsundu u Sir G. Sprigg. Lompato *ke* yaziwa nguye wo*n*ke uburabaxa bayo. Ubona u*k*utetelelwa *k*omzi *k*oko *k*uncomana lombhaleli? Inteto ya*k*e ayityile*k*ile.—EDITOR *Imvo.*]

UMBULELO NGEMBONGI.

Ndiyawabulela amagama embongi akwi "Mvo" ye 18 January. Lamagama ngawesiqingata esincinane. Zimbi imbongi endizivileyo ngabantu zezi—ngu Halom Ngxito, wase Rogu, no Nojaholo, e Gxwetera, Mqikela Mlwandle, e Gcebula, Maxwayana Njokweni, e Mpekweni.

Ndiye ngati kuko isiqwala esibonga u Captain Blyth pesheya kwe Nciba, kwaye kusitiwa e Xalanga kuko imbongi engumkokeli; bati kukwako enye ngase Nyara. Ndibulela amagama akum; nditi ndaziseni ngezi udizitandabuzayo amagama azo kwezindawo.

Mawetu zipina imbongi? Izizatu zokuba umzi ndiwupitizelise zezi:—1. *Ngumntu onjanina imbongi?* Imbongi iti xa iwuvulayo umlomo wayo itsho kuqala ngezigxeko ezide ziqumbise, kanti gcina imbuyekezo yalomazwi. Ngumntu ontete ibanga usizi umhlaimbi uvuyo; yindoda etsho ngemtyangampo owotusa nebilihili. Iti yakutsho imbongi kushukume nengqwala utiko selifunga ngati ngumntu oya kwenza into. Yaka yatsho amadoda ashiya inqholowa xa zibhulwayo. Imbongi ihlanganisa imihlambi eyalanayo, itsho amaxelegu namaxumbululu anonelele izinto zocoeko; itutuzela abantliziyo zopayo, itantasa imilwelwe, yomeleza amaroti, inje ngeyeza elingumpilisi wenene.

2. *Zonk' izizwe zine mbongi.*—Ndidlala ngokuti xa ndifunda incwadi zembongi zase Mangesini, ati kum umlungu "Uyaviqondana into oyifundayo?" nditi ndakuti mna "Ewe," aze ati yena "Hleliwenje nakwabantsundu apa kuko abanomoya wembongi na," nditi ndakuti "Ewe bako," ati yena "Zipina imbongi zenu?" ndizive ndinyele. Ngazwinye nditi mzi wakowetu sinembongi, ziko, zivumeleni zibonge. Beziko ebuqabeni zibonga o Rili, no Langalibalele njalo-njalo—ziyekeni zibonge de ziti nobobuciko bazo zize kuncoma neli Gosa linyawo zimfumfu zinyatela pezu kwe golide.

Lomntu wati ukubonga sisono akwaba bendimazi, ngendingambulisi kuba ugwinte abona bantu banoncedo. Ndigqiba ngeliti zikulu zise Batenjini nakwa Gcaleka, zinxiba-mxaka zise lwandle, nani baminweba mihle base mahlatini, ndinceda ngamagama embongi. Ndisasebenzela ubanjwa-ngazibini, uvele-tshona, endiya kukwela kuye xa ndihamba ndizibona kwinyanga ezizayo xa impilo ivuma.

JAMES J BOVULA

Telegraph Office, Kimberley,
28 January, 1888

INTETO KA REV. C. PAMLA.

Yinto exake wonke umzi ontsundu; nedanise wonke umlesi wamapepa ovelana nabantsundu ukuva ukuba ehielinje lomfo ka Pamla uyakolwa yena yilampato ka Sir G. Sprigg. Apete ngayo umntu ontsundu.

Idanisa ngakumbi inteto yalomfundisi xa wayolinga ukuzitetelela, (lihlazo indoda engaka) usuke kwaba kukona angati uteta into angayicinganga. Inteto yake yafana neye zibonda zapesheya kwe Nciba ezayenza e Ngqamakwe zitelela ku Capt. Blyth xa waye qalekisa intlanganiso zomanyano.

Namhlanje wonke umntu nokuba ngontsundu nokuba ngomhlope angatsho ukuti hai umntu omnyama, into engasoze ibe nangqondo yobuntu (imfene) unyanisile u Mr Tom Watkins inene elibekekileyo nelingazenzisiyo ukuvela umntu ontsundu ukuti xa atetayo ngolulangano lwalamanene, "lomfundisi uyi (Nigger) opantsi ongenaku qiniseka ngokwenyaniso ilizwi elifaneleyo kwisidalwa esimalo." Nento etetwa lipepa lase Bhayi Namatambo ama Bhulu awafayo ayabeta-betana ngenxa yokuvuya yinteto ka Pamla.

Fan' ukuba inkulu into atenjiswe ngayo oka Pamla ngu Sir G. Sprigg. Nakweli lokuti abafana mabaye kuhlala ezidolopini, fan' ukuba utenjiswe ngomhlaba, apo bohlala kona abake onyana. Sinosizi ukuti nonyana wake omkulu wayeko kulento eyiva ngezake indlebe. Lonto ke isibangela ukuba singabinazintloni inkulu into atenjiswe ngayo lomfundisi emakube nonyana lowo waviva ete ewaka nje.

Make sibekise umbuzo ku Mr. Pamla ukuze umzi ontsundu uxole:—Yintoni oyibona ilungile kulempato ka Sprigg yabantsundu? Sixelele nokuba inye nokuba zimbini: Kuba siyakuti tina, wena uvumelana nokuba kulungile ukuba Abatembu mabahlutwe umhlaba ati mazivulwe inkanti: ect. ect. Azi ... ukuba lomfundisi akanelisiwena yinto yokuba ngumlungisi we Ramente kwimpambano ezinazo.

Ngati lomfundisi ufana nenxenye yezibonda zapesheya kwe Nciba: "osiyabulela." U Mr Mfundisi u Pamla ngati ubulela lento kutwa yinikisi. Wonke ubani ovelana nohlanga wondixolela ukuntyuntya kangaka. Hamba wena nto ka Jabavu, nawe nto ka Gontshi, benibe kolanjanina — Kumbulani ngo Moses xa wayesiti uneeda abantu bakowabo funda Exd. II 13 to 15 mandiyeke, ndim

OWASE NOQUSHWA.

DORDRECHT.

[IVELA KUMBHALELI]

REGISTRATION.

January 27, 1888.

Imantyi yase Dodoloro iyakutabata isihlalo sayo ngomhla weshumi elinesibhozo ku Ndaza 18th February, umsebenzi uyakuba ngowokuhluza amagama afanele ukuvota kumandla wase Wodehouse, oquka i Cacadu, ne Lady Frere. Bayacelwa bonke abanebango ukuba maze bangaposisani nalomini ukuza kuxhasa ibango labo. Nantso ke into ebenikado niyilindele mpindini yase Batenjini. Amagama achasiweyo wona yinkungu nelanga. Into zo Pelem singavuya sizibonile.

AMATYALA.

Kuluvuyo ukubona ukuba amatyala obusela aya encipa ngokuncipa apa e Dodoloro. Lento ixela ukuba umzi ontsundu usebenzela pambili.

UMHLANGA.

Lomlambo ungu Mhlanga ubufanele ukudunyiswa, kuba awuzange ube sematyaleni ngenxa yobusela kanti umiwe zizizwe ngezizwe—ngamadoda ongati utiko emhlabeni wakona, uti xa ute tu ugqibe ngeliti umiwe ngama Jamani—kanti asinto yaziwayo kona i Jamani—ulinywa ungaka wonke, ujikeliswe. Ihabile, ne nqholowa ezilinywa ngamaqaba namagqoboka ungasuke umangaliswe. Izibonda ezipete lomhlaba zibini, yinto ka Ntsimbani, nento ka Mbele—into embi kulamadoda inye, kuba *Imvo* akayitati—yiyo lento ibange ukuba abemnye umntu owamkela *Imvo*, umfo ka Sibelekwana, obubelo buvuza njengamanzi—ndide nditi fan' ukuba wenziwa kukuba esamkela *Imvo*.

"IMVO."

Into ebanga ukuba ipepa litandeke, kukuti eso isitili sibe nendatyana zaso—yinto eninzi ebangwe ngalamanqaku ukuba imane ukuqubeka kwi Gosa lalapa ifuna ukwamkela *Imvo*, i Gosa selineqela lamagama amatsha afuna ukwamkela *Imvo*, koko i Gosa liti lifuna imali ngapambi kokuba liwatumele amagama: uze lenqwelo ye *Mvo* ihambe. Singatabata uke wasixelela ukuba lo ngumteto na? [NguwoEd.] Singati kanti sityelw' indlala li Gosa. Baninzi abatembise ukuba iyakuti yakufa lenyanga batumele inkozo zabo.

IKAYA LABANTSUNDU.

Singavuya kakulu kuke kwako *indoda na* engake yenze ikaya apa e *Dodoloro*. Siyatemba ukuba ingapumelela, kuba lo ngumendo wayo yonke impi epuma e Transkei isinga e Dayimani; yinto esuke ibembi ukubona abantu bedinga ngolohlobo, ukufuna indawo zokulala kwanezokutya, inani labantu abagqita apa bevela e Dayimani kwanabasayayo: ngenini inye libakufupi kumashumi amahlanu, kwanezikulu zase Batenjini ungatika zidinga. Mayike ivele indoda, ike ize kwenza amalinga, voti ukuba ayipumeleli iyeke. Lento ili Kaya Labantsundu, ibifanele ukubako kuzo zonke idolopu—kunjalonje yonke lempi igqita apa imipakato yayo ngati ilungile. Singatakazela kakulu sike sabona owebala letu esiza kwenza amalinga anjalo apa.

ABAHAMBELI E BHAYI.

U Rev. John Msikinya ufikele kwa Mr. Wauchope ngo-Mvulo 16 Jan., selevela kumninawe wake e Tinara. Ebusweni akuko nento umahluko, kuba kusantshula lamijila yo 1875. Ngengqondo yindoda ejiyileyo. Simve xa ashumayelayo e Rabe nge Cawa 22 Jan., ukumka komhla, seva sinomona, wanga ulahliwe ngapa e Alvani. Singa "angandlela ntle" ukusinga ekaya, nakuba sililia tina base Bhayi ukuba esuke weza yedwa apa, walushiya e Dikeni usapo lwake. Kumhla alibonayo i Bhayi!

U Rev. Elijah Makiwane usekwanguye—betu nguye epela. Incoko elikulu, esihleke kwada kwa buhlungu intumbu. Kodwa ute akudibana nento ka Silwangangubo xa ibalisa ngamabhenu-bhentsu amhla kwadibana nentokazi ka ——— malunga neqina lomtshato, waqengqwa pantsi umfundisi—wake wamiwa yintsini, wada u Mrs. Silwangangubo waputuma ibhotile ye jinjiyhiya. Ute akuvuka umfundisi—esahleka—u Mr. W. Lembali bendiba yindaba yakwa mkwekazi imnandi, kawuyibalise emapopeni, incsifundo esikulu. Eloxa ke u Mrs. Silwangangubo umana ukuti—"Yes, I got you nicely dear—just in time to undo your plans"—banduluke okunye abafundisi.

Intshumayelo yokuhlwa kwe Cawa e Rabe yenziwe ngu Rev. E. Makiwane—yamnandi kanye. Zombini zibe zisalata pezulu—eyokuqala ixela ikaya lokupumla eyokugqibela indlela yokuya konaumntwana ozelweyo ongu Yesu.

Nge-Cawa ye 15 Jan., 1888 e Rabe, kusasa inkonzo ibanjwe ngu Rev. James Lwana. Emini ibe nga Rev. B. S. Dlepu, ngokuhlwa ibe ngu Rev. E. Magaba. Zayola zancamisa zontatu. Eyakusasa ipulwapulwe njengesiyalo kumzali. Eyesibini yayola ngobushushu bayo nokupengulula intliziyo. Eyesitatu amandla ayo kukuba *practical*. Emva kwayo sipume sizifuna ukuba singawona ama Kristu.

Native Opinion,

SATURDAY, FEBRUARY 4, 1888.

The "Kong" M.P.'s on the Situation.

LAST week we ventured to pitch the key-note of the speech that Mr. SOLOMON was about to deliver at Kei Road on Saturday last. If he did not see the article, then by some intuition he must have caught the note, for Mr. SOLOMON delivered a very peppery speech against the actions and conduct of the Bond school of politicians with whom the present Ministers are closely identified. Mr. W. J. WARREN, the senior member, opened with a rapid review of the measures of last Session, criticising what he considered were their defects as he went along. He dwelt at some length on the Registration Act which, not to mention other reasons, he opposed as the recrudescence of the SPRIGG policy of stirring up the Natives. He carried the farmers with him when he reminded them as a class of the fruits of that policy as they witnessed them in the last wars. It is a pity this bit of ancient history led to almost endless recrimination among a section of the audience, which showed that Mr. WARREN's shot had told. Mr. SOLOMON followed in a lively and energetic speech, in which he did full justice to the topics of the day. The Railways, the ultimate extension of which he said lay with the Free State, came first. He favoured the shortest extension to the Gold Fields from Burghersdorp *via* Bethulie, but rumour has it that the Colesberg extension was preferred by the Free State Under the circumstances he would advocate such a junction as would place the Frontier on a fair footing as regards access to the Gold Fields. He expressed a trust that the Government would be courageous enough to introduce a measure embodying the Lesseyton-Conway junction and not leave the matter to be scrambled for on the floor of the House. All fair-minded men will acknowledge with Mr. SOLOMON that this junction is not only in the interests of the Frontier but also of the Colony at large. He called attention to the lamentable blunder of the present Government in rejecting the overtures of President KRUGER as regards railway extension to the Transvaal and a Customs' Union,—action which had made the Transvaal Government to be disgusted with the Cape Colony and to turn its attention towards Delagoa Bay. After combating the silly reports, insidiously circulated by his political enemies, that he was inimical to the interests of the farmers, and of his constituents, Mr. SOLOMON entered into a long and convincing argument to justify his attitude of opposition against the present Ministry. He argued, with truth and force, that the SPRIGG Ministry was in office but not in power, and that all the power was in Mr. HOFMEYR's hands from whom Ministers obtained their marching orders. His experience in the House confirmed him in the opinion he expressed when he was sent to Parliament that the Ministry were unworthy of his support. "I held the "opinion then, and I do so now," said Mr. SOLOMON, "that the Gov"ernment is carrying out the policy "of the Africander Bond. You "may prefer the policy of the Bond. "I don't. I hold that that policy is "prejudicial to the best interests of "South Africa, and while I hold "that opinion I cannot, as an honest "man, support a Government which "carries out that policy." This is to the point, and we only wish we had in the country more politicians as honest and courageous as Mr. SOLOMON. The curse of the politics of this Colony has hitherto been the lack of politicians who had the courage to express their convictions. However few these may be in the beginning, banded together with a common object, and fighting in the interests of justice to all, they would accomplish a great deal. Well, Mr. SOLOMON, proceeded to make good his charge against the Bond Party in Parliament. The fierce light of honest criticism was directed towards the important document which Mr. HOFMEYR sent to President KRUGER, recounting the occasions on which, when the interests of the Colony and of the British power came into collision with those of the Boer Republic, the Bond party invariably espoused the cause of the Republics. "It "has been admitted," he said, "that "all this was the policy of the "Bond in the past, and I don't "expect better things from it in the "future" In this task Mr. SOLOMON scored at the meeting, and we have no doubt that his remarks will profoundly impress the country. When Mr. SOLOMON went on to picture the attitude of Ministers with respect to Sir CHAS. WARREN's Expedition, the Registration Bill, Free Trade, the Excise, the Liquor Traffic, the reduced rates for carriage of Stellenbosch and Paarl brandy along the railway, we felt that he had proved his case up to the hilt that the Ministers were mere marionettes of the Bond. We were somewhat disappointed that the speech closed without a special appeal to the country to be careful in the selection of representatives in Parliament, and to draw a sharp line between members who are for enlightened progress and justice to all, and those who generally favoured the Bond policy of Government for the sole benefit of Bondmen, and the neglect, if not the positive dragooning, of the interests of the *rooinek* and the *schepsel*. Here is a question on which politicians might take sides, and we congratulate Mr. SOLOMON on having placed the issues so plainly before the country.

Apostolic Fights at Port Elizabeth.

SINCE the time when Mr. JOHN MACPHERSON was appointed Superintendent of Locations at Port Elizabeth—some eight years ago there have been several tribal fights, all said to originate from similar causes, either Kafir-beer or the demon of lust. At one time it was hoped that the last of these riots had been witnessed, and the Town Council was thinking of cutting down the item of expenditure of some £200 or £300 per annum under the head "Superintendence of the Natives" when, last year, another native riot curiously sprung up, after five years quiet. The cause, as given on oath at the preliminary examination held by Mr. T. E. WRIGHT, A.R.M., in March last, by Mr. MACPHERSON was, that two young men—a Fingo and a Kafir named respectively JAMES GAZI and JOHN SEYA had fought over a young woman named LEAH FANI.

These young men were arrested as the two ring-leaders on each side. The woman, LEAH, was also examined and in her evidence introduced the name of a third man, MHLAKWAXELWA, a Fingo, as another ring-leader. All these men were ordinary store labourers. In the newspaper reports of the evidence given by all the witnesses the names of Mr. MACPHERSON, Mr. WAUCHOPE, the Interpreter, and some of the police were mentioned as having done their best to stop the fight. We were informed at the time that Mr. WAUCHOPE never had a wink of sleep for two nights, walking up and down between the camps trying to make peace. The Revs. S. NTSIKO and J. W. GAWLER also played their part in the interests of peace, for it was at their instance that Mr. WYLDE, C.C. and R.M., was brought to the scene.

Mr. MACPHERSON then filed affidavits setting forth the nature and origin of the disturbance and charging the young men mentioned above with public violence, and that they were the prime instigators of the riot.

Iveki.

[illegible] Pas [illegible] Ingwevu [illegible] kwapela. [illegible]

[illegible] Ingeline [illegible] wonke [illegible] vake. Natal [illegible] Afrika [illegible] enze [illegible] ngakesito [illegible]

[illegible] Ngunyaka [illegible] Vedemata Mvo yohlanga [illegible] wonke. [illegible] lento engeni.

[illegible] Mss Phillips, e Rini. [illegible] suka [illegible] wa [illegible] ehaembini. [illegible] ponti zontla [illegible] Inkabi yawe [illegible] Akokuvakali nento le ngayo.

Elasi Koks [illegible] liti, igqira lite ukafa kwama Lawrelo lakwa Koko yieesine, kusisela ekonfesieni kwawo, nokulamba. [illegible] avuyelelwe zi eesine nezanye [illegible]

U Mr. Schermbrucker [illegible] atike kweli kwiveki egqitileyo. Uhamba nentombi zake ezimbini. Seleko wati gxada e Monti, apo amkelwe agente [illegible] ngokunvuyisa ngumpati wamagosi [illegible]

E London aloya obuvela e Kapa nase Natal obalinde ukutengiswa ngo February lo, bamalunga namawaka angamashumi omane amahashi, zitsho ezocingo zwą Pesheya.

U [illegible] olihlaza seleko; utengiswa apa e [illegible] "Akuzi wanga luzayo."

U Mr. James M. S. C. Pamla uwelwe yinqwelo yake yamahashe kulenyanga itileyo [illegible] esiza kweli letu esuka Esikobeni. [illegible] nako, into eyapukayo yinqwelo leyo.

No [illegible] Veldtman wenzakele, wawa ehasheni, wapuka amlenze. Lengozi imandundla.

U Lady Robinson, inkosikazi ye Rulumeni yeto, anike u Mr. Goufd umpati we guba lamaqakamba, la esazulu sili Qonce, ikasana ve zaga yabe lucgama lake. Kuko nenewadi ancome kuyo ukumanelisa kwelogubu.

Inyanga ike yacima ngobusuku bo-Mgqibelo ogqitileyo, iqale malunga no 10 p.m.

E Ireland umlilo, owabaswayo ekufikeni kuka Mr. W. O'Brien M. P. pakati kwabakowabo epuma entolongweni, wacinywa ngamapolisa kweleveki epelileyo.

Kwela Bahlambeli e Malmani kufupi ne Mafeking igolide inconywa ukucuma.

Umfana ka Schmidt esako sati kweziveki zelipepa sabika ukuba unetyala lokudubula umninawe wake e Paarde Kraal, ukululwe, ityala lake latetwa e Pretoria ngo 16 Jan., 1888.

U Hon. W. Ayliff obengomnye weqela ebelihamba lihlola intolongo, kwiveki engapaya kwedluleyo, wenzakele ngokusuke kuwe inqwelo yamahashe awayekwele kuyo xa bangase Oudtshoorn. Noko ke ngati akwapukanga tambo. Sitemba ukuba wobehle apile.

E Natal amabhantinti awayetunyelwe ukuya kusebenza ecweboni lase Natal, ake avukelana nompati wawo. Ati ke afuna ukuya kumantyi. Akupe amadoda asibhozo ukuba ayekuba yimilomo yawo onke kumantyi. Avunyelwe. Afike apalaza iziroro zawo. Esinye kwezo ziroro sesobuncinane, nokungalungi kokutya. Inteto yabo yayingalindelekile. kupulwapulwe ubungqina bompati wabo. Bagwetyelwa ababanjwa abo ukuba emnye azuze imivumbo elishumi elinambini.

Umfo abati ngu Crossman ubanjwo ngokuba kusitwa uyazana noluya ludliso lwamapolisa e Dayimani. Akakateti.

E Nxuba pezulu ngase Somerset kuko inkwenkwana yo Mxhosa ebanjwe yasiwa ematyaleni ngokufunza ngezinja imazi yenkomo ebikoka, ziyifumene yada yayakuzifaka emlanjeni. Inkwenkwe iyigibisele nangamatye. Ibonwe lipolisa. Layisa kumantyi ofike yena wati nokuba ku Maxhosa lonto ayiluto, ku Mangesi wapulo umteto, watsho wati makazikululo ngeponti, ati ukuba akanayo ahlale iveki ezimbini entolongweni.

Ngolwesi-Ne oludluleyo Erini inkazana ete ingu Mary Haskell ibinetyala lokuhamba ibuta imali zokuncede i St. Peter's Home njengomtunywa. Uhambe wahamba ekohlisa wada waza kuti gaxa ku Dr. Fligg obehlo yena wanokurana, wasoletumela efuna ubungqina, ku Sister Cecile oqiniso ezo zirano zake. Umdunakazi uvumile pambi kwamatyala. Wanikwa iveki zombini kwavimba.

Umbhexeshi we *Post Cart* ehamba pakati kwe Rini no Alexandria, udliwe iponti ezimbini engenazo iveki zontatu entolongweni, ngenxa yokusuke agqtulwe liggabi-lika-lonji. Ubhaqwe elelo obukulu ubutongo, amahashe emi, ngase *Bushman's River*, ngati azakufa, nenqwelo yapukile; ayibanga nakufika iposi, kwada kwazi yure ezimbini ixesha lokufika kwayo lidlule.

Abantu ababhubhe ziziifo nengozi e Dayimani ngonyaka odluliloyo ngamawaka amabini. Amangesi nga 400, abantsundu 1,600.

U Hon. J. Robinson, M.L.C., ongu Mhleli we *Natal Mercury* ngaleleke e Bhayi ngomkombe oyi "Hawarden Castle," esiya e Kapa kwi Konferensi ye Cape Colony, Orange Free State, Transvaal ne Natal. Apo kuyakuxoxwa ngoolilwe pakati kwantweni zikoyo.

U [illegible] obemiswe yi Mantyi yase Ngqushwa [illegible] ukuya [illegible] yako wetu [illegible] 17th [illegible] 1888, ngo 10 a.m. Iko kutenwa [illegible] eyalwayo, kodwa [illegible] W. Rose Innes [illegible] kawumeca umzi. Nanso ke into [illegible] Yitam [illegible] inteto!

E Transvaal intsizwa apa abeti ngu Trichardt ngwetywe yi Jaji, u Justice Esselen ukufa ahlaule ama £200, nenhlekozeyo, ngokusuke apule idinga lake kwinzwakazi ebeyitshisa engu Miss Hugo. Selele pofu wati mayipume nase msebenzini wayo; nafundisa abantwana kwa Mr. J. Vroen. [illegible] into ude wayen [illegible] intombazi, ayipoxile.

Kwi [illegible] ityala e Mngeni e Natal [illegible] abelenti omnye ngu [illegible] obesela indoda ngenxa yokuhuso hlakalela kavunywa. [illegible] owayesala umfazi ngoraxezo, naye ngwetywe.

Abantu abaninzi bayayiswa kakulu kukuva ukuba ama yabahambaleli *Class* ngoloba [illegible] rotywe yi [illegible] ngemayi le. Situn ukubonisa ukuba maninzi amacam abangawafumileyo amapepa abewaposayo, nabaweva seledlule. Taitatan *Imvo*! Izaziso zololiwe zihlala zibonakala apa kuyo. Umrumo mncinane, ungapantsi kwemalana yeenba ngenyanga.

Amagusha abavoti e Ncemera kokona anyukileyo kunoko ebenjalo ngapambili.

Kwesika Kama e Enqholowa, amakwenkwe ayesilwa. Yafa enye kwelinye icala. Igqira liyile, litike induma entloko zitsho yaqutyufutyu. Singasateti ngezandla nemniwe, ekubonakalayo ukuba ubehlanganisela intloko ukubetwa kwake. Abantu abambetileyo babanjiwe, basaya kuteta.

U Mr. W. J. Warren wenziwe i Justice of the Peace, kwisiqingata sase Cumakala.

Ibhantinti elalipume entolongweni e Kapa lisiya e Motelo ngololiwe. Labanjwa e De Aar ngokusuko liranelwe ngezandla zamankazana, elaliselitsho ngazo. Kuko inenekazi elalahlekelwa yinxhowa yalo enentsinjana namatye anqabileyo. Lati elinenekazi ngokuva lisozela lati qwaka lalala. Lavuka ke ingaseko inxhowa leyo nalompahla ibikuyo. Lashumayela lonto apo lehla kona. Umfo lowo utiwe xamfu ngu ntaminani.

Kumagama anga 235 abechasiwe ekungeniswoni kwinewadi yombuso, kupela abangeneyo nga 71 ngokuti abaleke izanga amadoda anendevu.

Imvo Zabantsundu.

NGO-MGQIBELO, FEB. 4, 1888.

"IMVO" ALMANAK, 1888.

Namhla abalesi be *Mvo* baya kufumana isipo setu somnyaka omtsha—*Imvo* Almanak yo 1888. Beke sagqiba kwelokuba singayi shicileli nonyaka ngenxa yobunzima bomsebenzi wokuyilungiselela, nemali eninzi esiti siyirole ukuyenza, yaye kunjalo nje Umpati wale mvaba ye *Mvo* elidasadasa ngemicimbi yongenisomagama, neye ngxoxo eninzi ebange ukuba afumane ati-ti. Kodwa abamkeli be *Mvo* abasinikanga kupumla; sisuke sazikulu isimbonono nge Almanak,—wena weva esika Rakele elilel' abantwana bake, engena kututuzelwa. Yiyo leyo ke namhla.

Umamkeli we *Mvo*, *ngamnye* ke, oziva enentliziyo ebulelayo, angawubonakalisa ngendlela enye lowo 'mbulelo, ukuze ungene kwezetu indlebe:—kukutumela umntu omtsha, nemali yake, wokwamkela *Imvo* ngayo lonyanga. Lonto ikupela kwesona "sinyaniso" esinokusamkela. "Amagama Ombulelo" aya kudweliswa odwa ezinewadini kunye nabatumeli bawo. Owoshiywa ngowoshiywa ke mabandla akuti. Ukuba litunyelwa kamsinya (ngo Feb. lo) "Igama Lombulelo" lingaba nokuyifumana nalo i Almanak. Zimbalwa ke ezikoyo.

Elokugqibela ke, singati ingaba yinto elula kuzone kuti ukuwenzela into ezintle umzi wakowetu, ukuba umamkeli ngamnye, undwebele ukuba ayitumele ngexesha imali yokuxhasa ipepa. Lonto sibantu bangahlumiyonje kukuti kubeko iqela kwa kubatabati be *Mvo* esingena kulitemba kakuhle ngentlaulo. Yenzani ukuba ipele ke lonto mawetu, nobona ukuvuleleka kwento ezintle.

Ihlazo. KWINGXELO yake yomnyaka ofileyo u Mr. Macpherson uti: "Kwidabi "elalipakati kwama Xhosa nama "Mfengu ngo March wa nyakenye, "abona baqali balo naba be ngo "Xhayimpi ngabashumayeli (local "preachers), nabase sikolweni."

Abantu awabafungelayo u Mr. Macpherson ukuba babe zintloko kwelo dabi babe batatu, ngu James Gazi osebenza estoreni, ngu John Seya, okwasebenza estoreni, ngu Mhlakwanhelwa osebenza ebhitsini.

Nguwupinake umshumayeli kwaba? Wafa umzi wase sikolweni kuhlazwa ngumginwa omhlope. Sisamkangele apo asinga kona.

Amnaqaku.

Ipepa lakwa Dalwe [illegible] kuma kwamapela eyahlukeneyo kuwo i Palamente:—Akuntsuku, inkulu yolaulo ibe ngu Mr. Rhodes wase Ligwa kuba u Mr. Hofmeyr engakukangele ukungena ewongeni lokupata. Ayixelwa into ayonileyo u Sir G. Sprigg, ukuba akutshwe, kuba ubengekoni nto mayelana nokulungiselela ama Bhulu. Lati elipepa u Sir G. Sprigg uyakulu yinjoli yepela eliyakuba no Folosi no Capt. Brabant, eliyakubandakanywa nentsalela ezingepi zepela lika Scanlen, laye lona liyakungazala u Mr. Merriman. Besiba lonke ixesha eli ngu Sir G. Sprigg oselesele ne ntsalela ezingepi. Le Palamente yanyulwa ngo 1884 yatumela amadoda ayakuxhasa icala lasema Bhulwini a 30, aweeala lika Sir Thomas Scanlen ikwa 30, aseleyo a 13, kuba i Palamente imalunga a 74 epelele, angawakwa Sir G. Sprigg. Yiyo lento ate akubona ukuncipa kwepela lake u Sprigg wayakuzibandakanya nepela lika Hofmeyr. Lincipe okunye elopela lika Sir G. Sprigg, kuba lishiywe ngamanene anjengo Capt. Brabant, Mr. Wiener, Mr. Walker, Mr. Frost, Mr. Crosbie, nango Mr. Pearson. Ingapadendandana eziseleyo ku Sir G Sprigg, ngezizatu ezaziwayo ngo Mr. W. Ayliff, Mr. John Wood, Mr. Hockly, no Mr. Cornwall. Ukuba kodwa u Sir G. Sprigg akazahlulanga kwiqela lama Bhulu, olunyulo luza kubako ekupeleni kwalonyaka luyakutumela e Palamente ama Bhulu nabangavumelaniyo nempato yama Bhulu. Oya kuba yintloko yama Bhulu ngu Mr. Hofmeyr elesibini iqela kuyakufuneka lifune owalo umkokeli, kuba u Sir Thos. Scanlen engabufanele kanye ubunjoli kuba ngumntu oza kade, onqenayo ukuteta, singati owoyikayo—hi nje betu? Umkokeli opapileyo uyafuneka kwelicala lichase impato yama Bhulu. Ixinge apo inqwelo.

Imiyi ukumanda ipela amawetu pambi kwe ofisi ye Mantyi yalapa e Qonce, ngolwesi-Bini olugqitileyo (31 January). Isizekabani, ikukupulapulwa kwama bango amadoda, abehlutwa isitonga sawo sobudoda pantsi kombuso lo sikuwo. Amadoda abelahlelwe ngapandle, ate noko atumela amabango, abeku 235. Amawetu ebemelwe ngumfo ka Innes. Inkoliso iyimpi yase Ncemera neyase Zeleni ebeyanyiswe kofileyo ngu Cabhela. Lomhlambi ubunga 84. Amadoda ase Zeleni—esibuqonde namhla ubugwala bawo—awakange afike. Kufike 46 awase Ncemera, wawangenisa onke umfo ka Tshemese. Omnye umhlambi obukwa mkulu ngowase Debe nase Mkubiso, obubhalwa yinto ka Crowe ese Lukalweni. Ku 82, kungeniswe 26; abambalwa abayimisanga kakuhle inteto yabo—abangeniswa. Umandla opetwe ngu Mr. Poutz, ubunamabango amabini, ate amkelwa omabini. Itamara liwe nge sifatyi sika qongqotwane. Incwadi zezaziso azifunyanwanga ngexesha ngumzi, inxenye yawo awuzifumananga kanye. Zifike ngemini eyandulelayo. Kwase kufika amakalipa. Efikile, kutiwe kwakubuzwa ukuba anomhlabana abanga ngawo, ati Hayi. Yapela inteto akutshwa onke. Enjenjalo ukufa kwawo a 44 abelibanga ilungelo lobudoda embubweni evela kwa Mdushane. Impi yase Qugqwala ayingenanga ngexesha, eyase Mtyolo ifike yaweya umhlaba pambi ko Mantyi, yazibulala ngokwayo ke; ate awase Rode amisa inyawo ngokuti avume ukuba alima 'imihlaba emikulu, exabiso likwi £30, pofu engacandiweyo, angena ngalomihlaba amatatu, ku 20 abevele kumahlulo ka Mr. Thomson obebhala ngase Mkangiso nase Rode. Ewonke amadoda angeneyo abe 71.

Umzi uzibulele ngokuti ungafikeleli e ofisini. Ngeungene wonke wona ocandileyo. Itamara alingenanga kuba lisuke layimisa kakubi inteto. Asuke amadoda ati awanamhlaba, kanti ngokutsho ati umhlaba ngowenkosi, owase Mlungwini ke akayazi lonteto. Akadendanga usuke waselegengqa. Apo sifike saxakeka kona, nenkosi zifike nazo azabi namhlaba; kanti imibuzo yalomhla ingokuba umntu usimamhlabana pantsi kombuso nokuba ulidlavu nje pakati komzi. Isimamhlaba ke asisiso ngocandelo kodwa.

U Rev. Charles Pamla, ubenentlangano no Mr. Schermbrucker, opete kunye no Sir G. Sprigg, ngendawo yemihlaba yabantsundu—mayelana netaitile zeziqu. U Mr. Schermbrucker uyibekele kwimvume yabantsundu lendawo njengokuba kakade yena u Rulumeni wahlala ezilungiselele ukubenzela itaitile zeziqu abantu bona bezimangala. U Mr. Schermbrucker uyishiya kwindawo ebikuyo kakade lengxoxo, ukuba kuvisisane abantu ngokwabo. Yayo ke ingento ikapukapu ukuba umzi ontsundu uvisisane ngawo lomcimbi wetaitile zeziqu. I *Watchman*, esibalisela kwakona lengxoxo incoma u Mr. Pamla ukuba enga nkwantyiswanga yingcikivo ayifumene kumapepa endaba ngentlangano yake no Sir G. Sprigg kwangawo lomcimbi. Siwavisisa amapepa endaba awamgxwagxushi u Mr. Pamla ngokuya kwake ngalomcimbi womhlaba. Linye icapaza afa ngalo ezikorantini, kukuti pambi ko Sir G. Sprigg: Yena *akayi chasile* impato le lipete ngayo elonene abantsundu. Kule ntlangano no Mr. Schermbruker aliko ichapaza lolohlobo. Soka sive ke ukuba ikoranti ziya kuxokozelana, kodwa asikolwa.

Abatunywa kwi Konferensi yama Wesile, abangapandle kwesaba dwellsa kwele 25 January, ngaba:—Kimberley, Mr. H. A. Oliver, Mr. Jones (Mayor); Natal, Rev. S. H. Stott, Rev. S. B. Cawood, Rev. H. Matebula; Queenstown, Messrs. T. W. Edkins, D. S. Barrable, J. Howard, H. Dugmore; Grahamstown, Rev. T. A. Chalker, Rev. W. M. Douglas.

EZASE BHAYI.

[illegible] KUMBONELI WASE BAHI.

Into emandla kule nyanga itileyo apa e Bhayi yintlanganiso yesiqingata sase Rini ebise Bhayi nonyaka. Baqala kwa ngo 13th ukufika abafundisi, kwada kwaba ngo-Cawa besenze into yanye. Yinto ke leyo ebange ukuba kunge kufe umntu e Bhayi yimitika emnyama. Bade nabenzi benkohlakalo benqumama emaindini yabo engendawo. Abasiti benigomboti, abangenisanga mali ngo Mgqibelo we 11. Abona bonke ababanga na ishumi kuba ute umfo ka Ntsiko ukubafumela intawo wawubhaka xa wonke umzi, kwalo ewabiko kona corner ingena " Mandla " kotomzi wama Xomba.

Esitabonileyo abafundisi ngaba:—

1. U Rev. F. Mason, u Sonfiawo, u Nozala, umfo okufaneleka, otandekayo.

2. Ingwevu ka Gedye, incoko elikulu, umfo obubeso buvuzayo, ode wangati waka wabasi komkulu kwa Cungwa, nokuba kukwa Fandakubi.

3. Into ka Chalker, um-Wesile ngenyaniso ekangeko luhanahaniso kuye. Umfo okolwa kukwenza ngokubona kwake, kuba engavi kwanela akwenzelwa.

4. Into ka Balert, neka Holfede, esinga singake sipinde sibabone.

Kumbandla akwa Tiyopiya sibone:—

5. Ingwevu ka Lwana, utshaba olukulu luka Satana, umfo olwela ndumo iwe Nkosi yake.

6. Ingwevu ka Sakuba, unozala, umfo esite tina siqalavo ukumbona sakufana upau ngabula Rev. Makiwane, sabona kubhalwe ngamagama amakulu ebunzini lake lombhalo: " Utando kubo bonke."

7. Inzwana ka Mama, ka Cungwa, umfo otiye into embi nokaba ikomntu omhle; umfo womanyano: nenkosikazi yake intokazi entliziyo ivulekileyo izele lutando. Siwupaule ezantsi umsebenzi wokubayisa kwake impi ye Hopisi.

8. Into ka Ntsiko, umfo ongena gumbi entliziyweni, oti akuhleka abe uhleka ngenene akulwa abe ulwa ngenene, kanti nokuba uqumbile aliyi kutshona enjalo. Yindoda mu tu, umfo ka Ntsiko.

9. Into ka Mpndla—Au, umfo oqaulavo oti yakuvakala apa inyamakazi abekele paya, ize iti yakupamba kanti iza kuyo; umzingeli omkulu, umfo ogcine apo uvela ngakona umoya.

10. Sibone nengqukuva ka Mahlutshana, into ede iwufake emehlweni umnwe ku Satana iti "Take that Mtyoli-ndini." Sisalikumbula ikhala ati u Tixo alumle ngalo esonweni.

11. Inzwana ka Magaba ibiko nayo. Imbasa, isicaka se Nkosi. Umfo otiye into embi, ode ancome ambambazele akubona isiqamo esihle. Namhlanje likaya i Rini ngomfo ka Magaba, kuba unotando lwabazalwana; au, inzwan' enkulu, into emazwi apolileyo, namhlana ilwayo.

12. Umfo ka Kakaza, samgqibela apa e Bhayi engumfana, namhla kufike indoda ezeleyo ete vingei. Umfo ofunekayo kakulu kwindawo ezinolutsha, kuba unomoya omhle wokuba makubeko umahluko kusapo olukolwayo nolungakolwayo, *kude kube semitshatweni*. Ngushwaqeshwaqe apa ukwapuka kwe ngeji. Seyakuti onotando lweneno aselesiti, "Hayi, Miss sendiya kungena nam eklasini." U Mr. Kakaza uyayazi into ayenzayo.

13. Umfo ka Msikinya ogama likulu, lisikumbuza umfo obentliziyo ifana neyomdali wake, uwufanele kanye umzi wase Tinara ondimoni zininzi. Sisiva, uzingenele indimoni zochuku olupakati kwaba kokeli. Uzingenele ngenqatshi, uyazibhexesha nga mazwi afuna ukufana nala: "Pumani makwele, zincuku (nqatshi), shenxani maviti (nqatshi), matye ndini atintele i gospeli (nqatshi), abulala iramente enje ukuvana kwayo (nqatshi), emana ivutywa-vutywa ngabakokeli (nqatshi). Sesika Josiah. Iyalila inqatshi—beta mfu udisi bode balange.

13. Inkabi yehlelo ka Dlepu ibilapa i *Domkrara*. Umfo obengati ukuba u Satana ugityiselwa nge mbokotwe, amti vutu-vutu amenyo nezito kwa nge sangxha sokuqala. Akanele kukalipa kweze *pulpit* zodwa indawo, kodwa woyikwa nazi ndimone zoselo kuba ngum Tempile. "B. S. D., and the B. S. D. don't agree," oko kukuti: "B. S. Dlepu, and the Brandy-Selling Devils don't agree."

15. Sibone umfo omhle ka Magawu ofanele ubu Ngqika (awu ndaposisa), kumhla simbonayo, kodwa simtande sada sacinga ukuhlolela intombi yetu kwelo cala lase Mtati. Seinga ngesike samva eshumayela. Siya kuke simhambele e Nqhushwa kuba simtandile.

16. Ibilapa i Ntlaba-'mkosi, into ka Mkosi, indodana entsha esinetemba ukuba inomsebenzi omkulu esaza kuwenzela uhlanga. Kumhla simbonayo.

17. Sibone nento ka Bekwa, sakumbula imihla yobu boys e Dikeni ukugqoboka kwetu pantsi kwentshumayelo zo Masiko no Njikelana, na Johnson, no Bekwa. Azi ngesi yintonina namhla ukuba babe ngasixelelanga siseso mfundweni ngotando lo Msindisi. Liralara nonyaka into ka Bekwa, asibubo bubele, ngamanzi.

18. Umfo ka Ntlabati usinga pambili. Uba ngati u Satana hayi, sewusalupala hlala, ati umfo ka Ntlabati, "Uyaxoka malongo ndiseza kulwa nemikosi yako—I am old but I am not cold yet—by jingo look out." Ikwatsho nento ka Bekwa.

Sibone nomzukulwana ka Cungwa u Nkosi u Wm. S. Kama. Besiyakudana ukuba ebengafikanga, kuba ngumzi ka Cungwa yonke lengcobo intle kunene ibiko. Lilifa; ngamava emitandazo ka Kama. Site sakumbona, "Huntshu! huntshu!! Njengele yase Mjadwini! Yinto esiboniloyo ukuba kumyoli kwinto ka Kama, ite ewaka tu imana ukubasa ngamehlo incumile. Anetamsanqa ama Gqunukwebe. Ayayazina lonto?

Sike sakankanya igama lomfo ka Mama, lomfo ke ka Cungwa wenze umsebenzi omkulu e Bhayi; siyambulela kunye nabanye abafundisi abebenaye kulomsebenzi wokwenza uxolo. Simbulela nalomadoda ebeputunyiwe, ukuba ebengabanga ngosalakutyelwa. Wenga u Tixo angawusikelela umsebenzi omhle owenzeko ngemizamo yomzukulwana ka Cungwa. Inye namhla kanjako ityalike yase Wesile e Bhayi. Dumani mazulu! nani zitunywa. Hip, hip, hip, Hure!!! Amen.

Sike sayibona into ka Mhlambiso indoda yamadoda, umfo ote omtsha wazenza ixego ngesimilo sobuntu obukulu, oti wakumkangela uti ngenyaniso ngumntana wenkosi lo.

Asinaxesha lokwenza amanqaku ngento zo Ncuka nezo Mqanda, nezo Bolani, nabanye abanumzana ababizwa ngokuba zi *laymen*. Siwatandile onke.

EZE ZITILI NGEZITILI.

Transkei.—Umdlalo omkulu wapeseyeva kwe Neita ube ngumdyaro wama hashe nenkomo, owawonganyelwe ngu mantyi u Mr. Bell, umfo ozaliloyo, maloia. Kute naxa isandla sifata abantu ngesabhokwe, weza wayiteta ngokazola okukalu lompambano yaba betwa.—1. Abakeli bamahashe bayarotelwa ngumzi, bati ngokucapukela umntu, bati ihashe lake lidala, lide, ali dyongo, aliviyo iponi: yonke [illegible] yenziwe ngabakungeli nonyaka. Zayawangena abantu abanomona bawone umsebenzi ka Mr. Bell olunge kakulu. Umzi uyirorela kakulu lonketo yabanteli bamahashe nonyaka. Kanti lomsebenzi ka Mr. Bell ushukumise izizwe ukuba zifuye amahashe, zilinie ozihlelile zokondla wona.—2. Intombi yase Qina ekulele e Zeleni, ibaniwe Engewe, ngokufika ndlwini itile kuhleli abantwana emini kayiwe kuhlakulwa, suka vat ibata ityali entsha yomnikazindlu. Kulandelwe amkondo, ogqite ku Mnqhasso wase Bika naku A. Levis, naku S. Mack, yaya kufunyanwa lontombazana e Mcamaneni e Ntlambe. Kwafikwa imisebe yetyali selisusiwe, ukulahlekisa ilala letyali. Isiwe pambi komantyi wase Nqamakwe oyigwebele ukuba mayiye kuhlakulela lowo mnini tyali intsuku ezsile, kuba ingenanto yokuhlaula ngayo. Yabonani ke bazalikazi intombi zenu senaziyeka ukuzigcina, zite sa nje ziza kuba ityali zabafazi betu. 3. Ipepa elibhale ingqibo yentlanganiso ka Capt. Blyth, C.M.G., lilungile kanye, kuba zonke inteto zentlanganiso ziyafuneka zibhengeziwe. Into yona embi eyakuhlala imbi ngalo lonke ixesha lokupila kuka Mr. Gontshi, kukuti azimisele ukuba ngumpenduli wezintlanganiso zase Mamfengwini, liko icala lika Mr. Gontshi lase Maxhoseni kwa Ngqika, engaye xhomana kona no Capt. Blyth. Tina Mamfengu apa sinelisiko lokuti into onayo ngakumonganeli usuko kwalapo uyiteto ipendulwe ngamadoda. U Mr. Gontshi udala isipitipiti ukuti aze kufundisa Amamfengu ukuba angabopendula entlanganisweni aboya kubhalela emapepeni, iza kupendulwa ngubanina ke ngoku.—4. Umteto wokuba kungahanjwa ze uqinile, amadoda ase Batenjini afakwe entolongweni ngokucanda lonke elilizwe ade aze kutika kwa Gatyana e Willowvale, kulapo abanjwe kona. No Mgidi wase Gwadu ngako Sibenya, ubenentombi ezihamba ze xa zigwabayo, zabonwa yi Sergeant yase Willowvale, yabanjwa yonke lonkita. Siyakolwa ngakumantyi wase Willowvale ubuhedeni; ubugqugqise bonke.—5. Ukudla kokuqala kufe konke sisihlava, asazi ukuba kolunga kupina, kuba ngetamsanqa le Nkosi kudla ngokuti xa konakele okokuqala kulunge okwamva.—6. Impi yesika Feldtman ilalise kwa Mr. Dingiswayo pezulu Engewe. Lomfo wazenza izikwa zobubele bake, waxhela igusha ezimbini, ikofu kwada kwemkiwa ingena ngeketile, andisawateti amasi nemigqusho. Umfo olime 15 inxhowa ze habile. Isitali sake ungati seso hotele, onke amahashe angogxwal'-intloko alala kweso sitali yasala indawo. Ndimqondile unengqondo yokufuya amahashe: lomfo seleqale wenza upau oluhle kwelilizwe las' Engewe, utyale imiti emzini wake, selilihlati, kanti lonke elozwe ngamatafa, nabantu abakatali yimiti; sivile nokuba ngomnye wabancedisi ekwakeni indlu yetyalike apo kwelozwe.—*Ngumbhaleli.*

Oxkraal.—Ebhala ngo January 28, '88 wenjenje umbhaleli ose Hewu:—" Intlanganiso yenyanga ebiko e Hewu e Hackney emini. Ngenxa yokuba onobhala bengeko kunyulwe u Joseph D. Mtombeni abe ngumbhali. Into yokuqala intlanganiso itiywe igama lokuba Liliso Lomzi Ontsundu wase Hewu, ngesi Ngesi *Queenstown Native Vigilance Committee*. Kungeniswe ukuba babe ngamalungu entlanganiso o Messrs. Class Ndobe, no Mxoli Mxalisa. Kwandulwa kwamkelwa imali ngu Mgcini-Ndyebo. Kwakangelwa imali ekoyo. Kwamiselwa ukuba ize intlanganiso ibe se Eardly ngo-Mgqibelo wokugqibela ka February. Kwamiselwa kwaxhaswa ukuba u Mr. Thomas Matumbu abe ngu Mgcini-Sihlalo wentlanganiso leyo. Ababhali bangapambili bakutshwa ngenxa yokuzimela nenewadi zentlanganiso, Kwamiswa ukuba abe ngu Mbhali u Joseph D. Mtombeni, ancediswe ngu Elias S. Makalima. Kwakangelwa amagama amakasiwe pambi kwe mantyi. U Mr. Mabece umisele, waxhaswa, ukuba u Mr. Harry Mtombeni amele abantu, kodwa kwatiwa lowo asinguwo msebenzi wentlanganiso ngowe Komiti zamagama. Umsebenzi wentlanganiso kwakukupikisana, kuilungelo na ukuba masibe nabelungu nokuba sihlale sodwa. U Mr. Charles Tukwayo wacelwa ukuba afunde ipepa lake eliti "Akusililo Lungelo." Akabiko. U Mr. Joseph Mtombeni wafunda elake ipepa eliti "Kulilungelo." Emva kokuba elifundile onke amalungu atete encoma ipepa lake. Wapendula umlesi pepa wati, amapepa ayakufundwa kwintlanganiso ezayo. Elika Mr. H. Mtombeni "Isimo Somnt' Ontsundu," nelika Mr. Elias S. Makalima.

Ecumakala. — Simangalisiwe tina bantu bangafundiswanga, linyatela abakulo ngoku, ama Ramente ase Kubusi mayelana nale Titshala ikoyo ngoku ifundisa intsapo yabo—Simangaliswa nto nye ukuba nga ezi Titshala zagxotwa li Kubusi zintandatu zingapambili kwale ikoyo zazenze ububi obungapezu kwale na i titshala?—" Nantsi i titshala yase Kubusi abati ngu Johannes Lusu ilele e tolongweni namhlanje ngobusela bokuba isonka se poni kwi Coffee Shop ye Jelimani ese Cumakala—ikwa yiyo le kulenyanga idluliloyo beke kusitiwa ibe ibhotile yotywala i Brandy—ete pezu kwalonto kwatiwa mayifundise. Kute intsuku ntatu isivulilo isikolo yeba inkuku yomkokeli wase Tshatshi. Umbuzo wam nangu ukuvunyelwa kwalinxila nelisela li Kubusi, asikuko kungcolisa umsebenzi negama na lo titshala elitwelwe njengendwe ngamadodana ohlanga lwakuti ukuba uhlanga luzekole kubo ngezimilo nangento yonke, kuba ndiba yinto leyo nesaci i Titshala emayibe yiyo isiqamo esiyakuvezwe ngu Lusu kwintsapo yala makolwa ase Kubusi saziwa ngu Jonas yedwa.—ndim, Mfaneleko.

E Metele.—Umbhaleli wetu uncoma impato entle efunyenwe ngu Mr. Zini, kwane nkosikazi. U Mr. Zini [illegible]kabi kudala efundisa kulamabandla. Wayete ngeholide ezi zika Dec. waya kutabata Ute mhlana wafika ke nonkosikazi leyo yakowabo, yayimigcobo. Bacim'ilan abantu. Umzi wase Metele udume ngobubele kunanamhla.

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, NGO-MGQIBELO, FEBRUARY 4, 1888. [No. 168.

...ZELWEYO.

G... Waterford, Kobusi, inso... Mr James Go... ...nzelweyo ngo 22 January, 1888.

OTSHATILEYO.

NGCAPAYI—TE... Emkwame ngo 3rd January, 1888, kwatshatiswa u Kenn... McAllen Ngcapayi no Fanny Josephine..., ngu Rev. J. Mahonga.

ABABHUBHILEYO.

MLANDA Ngo 4 January, 1888, e Heald Town, kubhubhe u James MacWile Mlandu, unyana wesi hondo sase Hebebebe. Izihlobo mazamkele lompanga.

HLATI.—E Rini, ngo 15 January, 1888, kubhubhe u Charles Nongwangwa, unyana wo Charles no Georgina Hlati base Tinara. Ubudala ngunnyaka one ntsuku ezi 17. Izihlobo mazamkele lombiko.
January, 1888. Charles Hlati.

I-ALMANAK YE MVO, 1888.

ILIBHASO kubamkelijbo Mvo; ongenguye-umamkeli wo pepa eli, woyifumana akutumela izitampu zesheleni.
Imvo Office, 3 February, 1888.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelizwe.

UMPILISI WEZI LWELWE

Ezibangwa kungcola kwe Gazi, nokuba sihla bumini, ukule naso, nokuba sihle ngayipina indlela, ezinjenge Kashe, izifo ezise Lufeleni, Ukujaduka, Ukuti nqi kwe sisu. Izifo ezise Mbilini. Ubutataka, Intswela utongo, Ubutataka e ngqondo, Izifo zesi Fuba, nent' eninzi yezilwelwe zama Nkazana, njalo, njalo.

Kangela Encwadini abapilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, si Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umnininilo, uliyaleza ngengqiniseko eliveza okuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwesi sifo sabantu abamnyama liyi nqobo. Kawulilinge please. Litshipu, ibhotile zisheleni zontatu, izele liyeza elinga tata intsuku ezilishumi. Ibhotile nganye ihamba nencwadi ene ntoto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba goini mayeza kuyo yonke Ikoloni.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwekwe.
9d. ibotile.

Elika
COOK Iyeza Lopalo.
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.

Oka
COOK Umciza we Cosine. 1/6.

...kondise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawenkohliso angonalo igama lake.

IFANDESI! IFANDESI!!

DYER & DYER

Bashumayela okokuba AMAFANDESI abo OMNYAKA, aqalela ku suku lo 1 February, baze batabate

10, INTSUKU EZILISHUMI 10,

Bayakuwatoba kakulu amanani. Benzela isituba impahla entsha, efika nenqanawa zabo.

Yonke Impahla yabo ehleliweyo. ezi:

Ngubo zamadoda, ikaba, namakwenkwe, intlobo zonke
Ingubo zamadoda nezekaba zangapantsi
Ezekausi (Intlobo zonke)
Izitofu ezihleliweyo
Ihempe zamadoda zamabalana onke
Ihempe zekaba namakwenkwe zamabalana onke
Ikodi eziyimiqulu, neze Bedfordi ne Pama Twidi

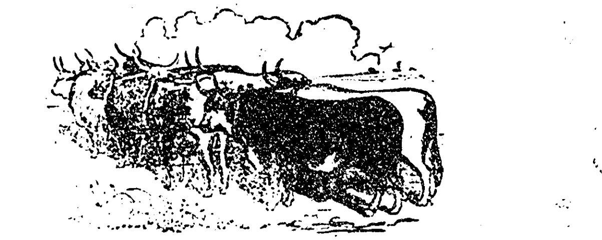
IBHATYI ne BHULUKWE ze FLANELI
Izihlangu no Maqateni (Intlobo zonke)
Ingubo ze Tenisi
O Makantash, Izambulela, Amaqina, Ikolala, Ikulusibhati, Ibhanti (inqwemesha)
Inxowa zabahambi, Intonga zokusimelela, inqawa, njalo

IZITOFU ZAMAKWENKWE, Ingutyana ezi zifana nezo matiloshe.

Ingubo zehlobo zitotywe ngokukodwa. Zonke impahla ze strooi ziyakutengiswa ngamanani apantsi.

I KALIKO NE PRINTI, NJALO-NJALO, NGAMANANI APESHEYA.

YIZA KUZI BONELA.



ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E.

METELE NASE KOMANI.

18th January, 1888.

BANTSUNDU! BANTSUNDU!!

NOKC niti "a Nonyondla akanankomo" yazini ukuba impahla zakwa PASCOE ziyazikupa ezinye.
Impahla zetu aziruki. Ziyalala. Ityali zetu zicimilanga.
Ezamadoda namakwenkwe zitshipu kanye.
Iprinti, i-Kaleko, Ezehempe iziziba, nezitofu zamankazana. Ezokutshata, njalo, njalo.
Yizani kuzibonela ngawenu amehlo kwa Pascoe.
Amagama ake
AMADODA "U-SIGINGQI." ABAFAZI "U-SILINDI."
ISITEKETISO "FOLOKOCO."

Ezantsi kwetyalike yama Skotshi.

IKAYA LABANTSUNDU!

DURBAN STREET and MACLEAN SQUARE.

U PAUL XINIWE

UBULELA izandla azinikwe ngumzi ontsundu ekuxaseni i Kaya lawo. Njengomnqweno wake wokukonza umzi uyazisa ukuba **uvule isebe e Maclean Square, pambi ko Irvine.** Ugcina ezona zixaso, nendawo zokulala ezilungileyo. Kwane babile entle ne groom elungileyo. **Yonke lento ngamanani apantsi kunene.** Indawo inkulu ilungele zonke intlobo nendidi zabantu. Kanise kuzibonela isimanga sika 1888.

Durban Street, King Williamstown, January, 1888.

JOHN J. IRVINE & CO.,

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Alikazanga libeko elinjengeli icam.

CHARLES J. STIRK,

Umtengisi we Mpahla eyi Ntsimbi ayitengisa ingumqulu na nganye,

CHURCH SQUARE,

E RINI.

Inyama ne Zonka,

Nento ezinjenge kofu ne swekile zitengeni ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.