of the Registration Act have been as varied as there are various Magistrates in the Colony. Now, this is to be deplored, and the country will be satisfied with nothing short of such an amendment of the Registration Act as will enable agrieved persons, like Mr. BOTHA, to appeal to the Judicial Bench on matters so vitally affecting their privileges as the subjects of the Queen. Let us hope that the Session will not be allowed to close without so urgently necessary an amendment of the Act being considered.

Editorial Notes.

WE are gratified to observe that the gentlemen, who were instrumental in summoning of a meeting to consider the question of the deterioration of Natives by drink in Kimberley, mean business. After steering the matter through the rowdiest meeting we have ever heard of, we read that, in response to an announcement that "all persons who were desirous of establishing an alliance or association for preventing the deterioration of Natives by drink," were requested to attend a meeting in the Woodley Street Hall on Wednesday night, says the Diamond Fields *Advertiser*, there was a large, and what, for nearly an hour, might be correctly described as an overwhelming attendance. In this respect—that at first rowdyism was rampant, and but for the firmness and judicious action of those in charge, the noisy element would have been triumphant. Dr. Watkins took the chair—presumably by previous election or appointment—for at the moment when he rose to open the proceedings the tumult was so great as to render it impossible to hear any discussion. There was an organised attempt to prevent the meeting being held. That was apparent and certain. At the outset, the Chairman quietly requested those who were desirous that the Association referred to in the notice convening the meeting should be formed would come to the platform like men—pay their half-crowns and have their names enrolled. About thirty people walked up, signed their names as members of the Association quietly took their seats again. Then the Chairman said: "So far as this is a public meeting—well, the public meeting is adjourned, and there will now be a meeting of all those who have now enrolled themselves as members of this alliance." Then the mob howled, and a gentleman who had brought a supply of strong drink (bottled) for himself and his friends enquired anxiously, "How much a time?" For a long while it was impossible to proceed with the business of the meeting, but at length about four policemen managed to quiet or disperse at least a hundred obstructionists, and then the business of the evening was proceeded with quickly and quietly. In spite of the fact that a large number of clerical gentlemen of all denominations were present, there was no speech-making. The Chairman tersely explained that every man who joined the alliance pledged himself to do his utmost to prevent the deterioration of the Natives by drink. He also suggested that, without any consideration of sectarianism, a representative committee should be appointed to carry out the objects of the Association. Upon the motion of Dr. MacKenzie, it was agreed, by acclamation, that those present should form themselves into an alliance. Upon the motion of the Ven. Archdeacon Gaul, seconded by the Rev. W. Wynne, it was resolved that the following gentlemen be appointed as a committee for the purpose of drawing up rules and regulations:—Dr. Watkins (Chairman), Mr. B. F. Knights (Secretary), and the Revs. Lyttleton, Tobias, Wynne, Lloyd, Ochse, Bulmer, and Pascod, Dr. Mackenzie, Messrs. A. R. Goldring, G. Bottomley, S. Stirley, G. C. Cator, and J. Davis. A vote of thanks to the Chairman concluded the proceedings.

How much we wish that other centres would follow the example of Kimberley. We should soon see the thousands and tens of thousands of the members of the aboriginal races in this land living sober and industrious lives,—a consummation which cannot be realised so long as they are maddened, brutalised and impoverished through this immoral traffic. We do pray that the crusade on which some of the leading citizens of Kimberley have deliberately entered will succeed in drawing towards it that large section of the community which, although not altogether teetotallers, sincerely desires that the accursed liquor trade among Natives should be smashed.

THE following, occurring in the report of the Diamond Commission, appointed to sit during the Parliamentary recess, and presided over by the Chief Justice, is of interest, so far as it gives an insight into the provision made for the convenience of employes, who are principally Natives, by the Mining Companies:—"In regard to the precautions taken by the companies and by individual claimholders, to protect themselves against thefts of diamonds, your Commissioners are pleased to find that the searching of employes has become general, and that all the large companies, and at least one individual claimholder (Mr. Mylchreest), have adopted the system of keeping their Native labourers isolated from outsiders during the term of their employment. The Natives thus isolated are, of course, aware at the time when they contract that during the continuance of their service, they will not be permitted to leave the premises of their employers. Such a system may become liable to abuse, and will require careful watching and control. Your Commissioners would recommend that the Registrar of Natives be instructed to [illegible] great care in satisfying himself that the contracts are voluntary and fully understood by the Natives. [illegible] would also recommend [illegible] of a Protector of Natives, whose duty it should be to periodically inspect the compounds in which the Natives are kept confined, to receive any complaints against their employers or overseers, or against each other, which the Natives may make, and, generally, to see that all laws for the regulations of such compounds are strictly observed. The chief difficulty in the way of the thorough efficiency of the compound system is, that most of the companies find it impracticable to isolate Europeans as well as Natives, and the result is that stolen diamonds still find their way out of the mines into the hands of illicit purchasers. Your Commissioners are satisfied, from the evidence of competent and intelligent witnesses, that this difficulty could not be overcome by means of legislation, and that the only practicable means which the companies have to protect themselves against the dishonesty of European *employes*, is to employ only those whose integrity is above suspicion, to pay them good salaries or wages, and to adopt every check and counter-check that can be devised for the preventiion and detection of dishonesty on the part of their servants."

WE note with satisfaction that the Government are, so far as the protection of Native labourers is concerned, getting a Bill passed during the current Session in the spirit of these recommendations. We have not seen the Bill, on this account we cannot speak confidently respecting it. The intention is, however, good, and we feel bound to commend it. The Compound system is an indispensable adjunct of the Diamond Mining Laws, so long as the Mining Companies have not yet hit upon a plan of organizing, a band of trustworthy Natives to work in the Mines on the principle of mutual confidence between the employers and the employed. For our part we think there is no difficulty in seeing the principle we suggest successfully carried out. Meantime the Compounds must be maintained, but Government is bound to see that nothing approaching to slavery is practised under its guise. We hail, therefore, with much gratification the proposal to appoint Inspectors of Compounds, who would see on behalf of the State, that the rights of the Native labourers are scrupulously respected.

BUT we warn the Government that the system of inspection would not only be useless, but worse than useless, unless fair men, who thoroughly sympathise with the Natives, are appointed. We intend these remarks to have equal application to the new officer who is to be established in Pondoland. Painful experience shows that men apparently devoted to the supreme law of conscience are often appointed among Natives, and discharge the routine duties of their offices to the satisfaction of their superiors, and yet, for lack of sympathy with those with whom they have to deal, their missions prove a signal failure. How much we wish that this great secret of success in dealing with the Natives could be discovered by the Government. We repeat, these appointments would be worse than nothing unless they are given to men who sympathise with the Natives. This is the test that the Legislature should apply before they sanction them.

WE hope the General Manager of Railways will see his way to meet the case of the Teachers, with respect to School Vacations Excusion Tickets, a strong case for the issue of which was set forth in the letter of Mr. E. Jonas in our last. Mr. Jonas is evidently not aware that the case of Scholars is met by Section 41 of the Railway Regulation.—See Railway Guide.

MR. JOHN SAMUEL, Deputy Inspector of Schools, for the Northern and Midland Districts, who has been absent on sick leave, and for whom Mr. C. J. Crawshaw has been acting, has, we are glad to learn, returned to the Colony, sufficiently well to resume his duties. This does not necessarily mean that Mr. Crawshaw thereby severs his connection with the Inspectorate, for we notice in the Education Blue Book, just presented to Parliament that Dr. Dale is recommending and urging the appointment of an additional Inspector whose duties would be to remain in the Education Office to tabulate the results of the work of the other Inspectors, and to act in case anyone of the Inspectors of Schools is on leave. With the facts before us we cannot but think the new post will be a sinecure, as fortunately it rarely occurs that Inspectors are disabled, the nature of their duties which compel them to travel about being so conducive to good health. But come what may Mr. Crawshaw must be provided for on the Inspectorate.

ISAZISO ESIKULU.

Amayeza ka (Nogqala) Jesse Shaw.

BONKE abantu aba kwindawo ezingena Magosa am bowatsayelwa onke amayeza ngo Posi na bebhalela kum batumela isi tampe sokuba yi mali ehamba ngepepa l. posi (P.O.O.) Imali yawo yi 2/6 ibilayo, nga pezulu ko Mpilisi Wenene (Sure Cure) oyi 3/6 ekuta imali isayelwayo ngqitile yo bayiswa amayeza.

JESSE SHAW,
Igqira Lemichiza.

The Laboratory, Fort Beaufort.

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

Ikaya Lendwendwe.

U JAMES MADALA uvula Indlu Yezi[illegible] (Coffee Shop) e Malay Camp, [illegible] kwa Westle, [illegible] Rosa, e Natal, [illegible] Lawula [illegible].

JAMES MADALA.

Kimberley.

AMAYEZA

ADUME KUNENE,

KA

JESSE SHAW (U-Nogqala),

E-BHOFOLO.

Enziwa ngemiti ekula apa e South Africa kupela.

LAMAYEZA aya yalcwa kakulu ngumniniwo, ngenxa yoku ngqinelana kwawo neso sifo enzelwa sona; ngenxa yoku kauleza uku nceda noku ngawenzakalisi umzimba; ngenxa yobu jantsi bexabiso lawo:—ngenxa yokucocoka ekwenziweni kwawo; ngenxa yokungabi nasikwa setyefu; nangenxa yokuba enziwe ngemifuno enqinwayo ukuba ingamayeza.

UMPILISI WENENE (The Sure Cure).
Umciza ongazange ungakupilisi ukuluma kwe nyoka, nezinye inunu.

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

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

UMFUNO 'YEZA (Herbal Tincture).
Elingxoyiswayo singqangqambo zendlebe, nese bunzi, nokubeta kwentloko yonke.

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

UMGEDI ORABAYO (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, ezinye.

UMNCWANE WESIHLAHLA (Confection of Rhubarb).
Incindi yoku goda uzinwana ezikatazayo zentsana, nezabantwana.

UMATINTELA (Antispasmodic).
Umciza wokupilisa ukuqunjelwa nezitepu nezinye inkatazo.

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

UBUGQI (Magic Healer).
Amafuta akupilisa nsinyane ukusikwa nezilonda njalo njalo.

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

UMGUTYANA (The Powder).
Lisetyenziswa neli kutiwa "Lelona" za isifo sokuhamba igazi zendele.

Isalatiso zendlela yoku wasebenzisa zishicilelwe ngokucaciseikileyo matiwa nca kwi bhotilana nezitofilana ngazinye, eziti sokulandelwa ngokufanelekileyo akaze angapilisi lamayeza. Ngekungabiko kaya, nandlu, namhambi ungenawo lamayeza esirweqe sokulumkela ukugqebhili.

Akandwa enziwa ngu JESSE SHAW, Igqira elisebenza ngemiciza, e Bhofolo, atengiswa nguye nge bhokisi nange Bhotile nangamagosa ake kwinkoliso yedolopu zale Koloni yonke, o 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 Ebayi—B. G. Lennon &Co.
Engcobo—W. A. Young, Esq.
kaya lawo e Fort Beaufort kwa Nogqala.

G. Frauenstein

KWA QOBOQOBO.

UYAZICELA zonke izihlobo zake ezi ntsundu okokuba zize kuposa iliso kule nkumba yako eyivenkile. Ungumtengeli wezinto zonke ezibatatekayo nesilunkoni. Zitengiswa ngamaxabiso alula, ndiseenzela amazecha.

Imfele, isikumba, umbona, ingqolowa,
Ndizirciela ngamaxabiso apezulu.

Kwelinye Icala kako nomfo otunga izi hlangu zentlobo zonke.

Kukwako ne Butcher's Shop, ne Baker's Shop.

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalulekileyo.

Elika
COOK Iyeza Lesisu Nokuxaxazo.
1/6 ibotile.

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

Aka
COOK Amafuta Ezilonda Nokwehwa.
9d. ibotile.

Elika
COOK Iyeza Lepalo.
1/6 ibotile.

Ezika
COOK Ipils.
1/ ngebokisana.

Eka
COOK Incindi Yezinyo.
6d. ngebotile.

Oka
COOK Umciza Wezitepu Sabantwana.
6d ngebotile.

Oka
COOK Umgutyana Wamehlo.
3d ngesiquayana.

Oka
COOK Umciza we Qesine. 1/6.

Nigcinise ukuba igama ngu

G. E. COOK, Chemist,

E QONCE.

Kuba ngawonalakhiso ungotalo igama lake.

Ilitye Lokusila lase Kubusi.

KWA ALUVENI.

(Waterford Flour Mill)

ELI Litye lisand' ukublaziywa lipela linene elitshatshelwayo ukuzazi into zomashini.

Kwakona,—Lifunyanelwe umfo oligcisa lazo zonke intlobo zokusila.

Abatumela ukudla kwabo ukuba kusilwe kulo ke, bangasebesazi ukuba baya kwenzelwa kanye lonto ise mixhelweni yabo,—mayelana nobuhle bomgubo kwanokuzala kwenxhowa ngumgubo.

Kusilwa Kupela nge 1s. Ngekulu.

Abatumela ngololiwe mabaqonde ukuba xa kutulwe estishi e Kubusi akuseko ndleko ukusa Elityeni ngezi kotshi kali.

Waterford, 12th May, 1888.

Inyama ne Zonka

Nento ezinjenge kofu ne swekile zitengen ko

BOURKE NO MARSH,

e Nyutawini nakwisitalato esipambi kwe ofisi ngase mcantcatweni.

BANTSUNDU! BANTSUNDU!! BANTSUNDU!!!

KWABATETA isi Xhosa siti, "Posani amehlo apa." Kwabo bateta isi Bhulu siti, "Kyk hier zoo." Kwabo bateta ulwimi lwe Nkosazana, siti, "Look here,"

KWA PASCOE,

NIYA KUBONA IZIMANGA EZININZI.

Impahla zetu zobusika zifikile, "*Ityali setu*" especially *szaba Tshakazi*, zihleli zodwa emhlabeni *Ilokwe sokutshata* esezitungiwe, nezinokwenziwa kwofunayo. Amaqqabi izigqubutelo, izihlangu (ezizitende zide), i printi, i kaliko, i linsi, ese hempe, njalo-njalo.

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:

Ingubo zamadoda sokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umaiki wetu upuma pesheya e Ngilane. Ibhatyi, ibhulukwe, ne scti zitshipu ngenyaniso, Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona onxonza.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:

Amadoda ati ngu "SIGINGQI." Abafazi bati ngu "SILINDI."
Umtekatiso, ngu "FOLOKOCO."

Inkumbe yakwa Pascoe ezantsi kwetyalike yama Skotshi, apo wofika umbona kona u Mr. FOLOKOCO ngokwake (salaf).

Ikaya Lendwendwe

LIVULIWE E-KOMANI,

NGO

R. T. NUKUNA & CO.

UPUMLO no lwonwabo kuzi mzontsundu wase Kamastone, e Hewu, e e Lessyton, e Whittlesea, e Gqili, o Transkei, kumzi wonke wakwa Hala. Izindlu nesitali zikulu.

Ngase zantsi kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abelungu bati ngu Webber no Magqadaza (Hadnott) niya kufumana yonke into ilungile.

R. T. NUKUNA & CO.
Queenstown.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu namfeiza yama Xosa. Bawubongoza umzi okuba ngwalasele kulawo alandelayo, abhalwe nge nteto yesi Xosa.

Oka LENNON
Umciza Wokohlokohlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umciza we Stepu (wesifo sentsana).
Oka LENNON
Umciza wamehlo.
Aka LENNON
Amafuta ezilonda.
Ezika LENNON
Inqgatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza weccsina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

ISAZISO.

Nalo icam! Nalo icam!

U MR. THOMAS NGUDLE unelitye elisila kakuhle ngokuzimanga. Likwa KAMBI e Mtata. Lisila umbona, amazimba nengqolowa. Umsme umzi wonke. Usila ngenyamekelisi enkulu. Alinamalishalo santo lona.

T. S. NGUDLE.

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

J. G. NICHOLSON,

Igqwela elise zincwadini zakomkulu nomtoteleli wama Fandesi,

E-NGQUSHWA.

Ulungise amafa. Ugqala amagama e Tayitile. Uqoka isi kwaliti si Bhatalwe kwa ngoku.

☞ Yonke into ayi patiswayo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

ELIKA

ORSMOND

IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

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

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

Emva kokuli sebenzisa ixesha elide zelenamava amaninzi umninilo, uliyalcza ngengqiniseko eliyesa ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanale Fiva (cesina) yase Dayimani, kona kwezi sifo zabantu abamnyama liyi nqobo. Kawulilingo please. Litshipu, ibhotilo sishelani zontatu, ixelo liyeza elinga tata intaka ezilishumi. Ibhotilo nganye ibambe nencwadi ene nteto yesi Xhosa.

Lilungiselelwa umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuawa kwinkoliso yabe goini mayeza kuyo yonke Ikoloni.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abemi o Transkei, nakwezinye indawo ukuba ndinga Maki Ofezekileyo ngamatye nange zitena, nokuba ndibiza ioani elisa zantsi. nditabata nempahla ebambayo. Ondifunayo wobhala ku Mr. A. Gontshi, eci Xonxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyinira,
10 March, 1888.

Printed for the Proprietor, J. TENGO-JABAVU, by HAY BROTHERS, Smith Street, King Williamstown.

nzayo, ndilitelekisa nabantu ababeko, andatsho nokuti bonziwo kuqutywa. Bawuhambisa umsebenzi becwayitile, berola imali, abanyo abasebenzi berola imivuzo yenyanga, abanye imivuzo yeveki ezimbini.

Kusile kusasa ndahamba ndibuka umzi, ndaya

KWICALA LABANTSUNDU,

ndafika bengati ngabantu abangazami nto, bengati nabaka balinga babuye bayeka; kwati apo ndite umntu angade abuke kona, kwakwicala lama Lawu; nakuba nakuwo kungati kuko ukubuya ngomva. Ndaye ke kodwa ndikangela ndise ndingxamile ndinge natuba lokucokisa, nelokuxoxa izinto namadoda amakulu akona.

ITYALI-TYALIKE.

Enye indawo endayi paulayo kona kukuba baninzi kwaba fundisi kumhlaswana endingawubonanga, andawuva nanxa selbeteta. Ndaba kutiwa amaqela eremente, awase Depende odwa, miatapi. Kuze ke kubeko elase Weslo; kungati aliswelekile nelase Bishopi. Ezinye izinto zalomzi ndingase ndizivelela kwipepa lokuqukumbela.

Umpanga ka Rev. J. A. Chalmers.

Esi sicaka so Pezu-Konke, singene eluyolweni lwe Nkosi yaso ngo half-past ten wakusasa, ngolwesi-Hlanu, 1 June, e Rini. Kumzuzu ebikwa, kwada kwako amaxesha ade wakunjulwa ngokubalulekileyo esikungweni zamabandla aso Rini. Wanga nyapakana nkuze asinge e Natal ukuya kutabata umoya omtaba. Kute, kuba beso lifikile ixesha lokuba angene ekupumleni, kwala ukula abe pakati kwentsapo yake, kwamtabata. U Mr. Chalmers uya kukhuzwa ngumzi obanzi, omhlope, nontsundu, ab'ete wapuhla pakati kwawo ngemisebenzi elungileyo yodwa. Akuko nto angayo nzanga alenokuyeoza, ukuzamela amawetu ukuba azolelaniswe no Mdali. Njengomnye weqela laba guqali Bezibhalo, ubukulu bomsebenzi ebupumle peza kwake, ongapandle kowo bafundisi bake,—abusokubehle buqondwe ngangoko bungako luninzi; waye engumfo obezilahlele emsebenzini. Ngumfo obeqqibeleleyo ukwazi inteto ye Sixhosa, obedume ngobuciko bokushumayela indaba esilungileyo, igora lenyaniso naxa kukubi. Ubhubha eb'e ele kule ntsinga iqinileyo emadodeni, kuba abe kowamashumi mahlanu anesibini umnyaka. Akasokulibaleka ngakumbi pakati kwabahlobo bezizwe ezintsundu ngobuli lika Rev. Tiyo Soga awalibhalayo. Ubegunfundisi kuqala e Tonxe, amzi wesikolo sasegela lesikolo sokufa ikwentlantsana yakwa ngobuhlubhla kwake; kuba litengiswe kumafama ekuqaleni kwawo lonyaka inxowa labafundisi,—ekungatiwa belilelake,—kona. Imbugi yoku—zinxwaleko zemfazwe. Ubeselengumfundisi waba mhlope e Rini kulemnyaka, ebeperaba amsebenzi nakwabantsundu, umsebenzi abewatanda kakulu, e Tapolisi. Lombiko uya kwamkelwa ngosizi olunzulu yinto eninzi yamawetu.

UKUHAMBA KWE LIZWI.

[UBEKO LWEZANDLA KWELIPAMBILI.]

Ndingati umhla we 11 ka March ibingumhla omkulu apa e Transvaal kwi bandla lase Wesile, isiqalo somsebenzi onjalo apa kwelilizwe, umhla esitanda okungene ukunga singavakulisa nakuni kuba soloko sisiva ngomnyaka yonke apo e Colony ngemisebenzi enjengalo, sibe sokungqwena kakulu ukunga singayibona nakweli le Transvaal; ilizwe, okungene Inkosi isibonisile esosibono sibe kakulu. Apa ngomhla we 11 ka March kumiswe amadoda amabini ukuzaliswa obufundisini antsundu, ngu Daniel Msimang wase Swaziland, no Maske Mangena Mokoni, ngamadoda ebeselenexesha elikulu esebenza ebulingweni, ke abekwe izandla e Pretoria kwitya ke yabantsundu ka Rev. M. M. Mokoni. I Chairman ye Transvaal u Rev. Owen Watkins epete isihlalo, ababeko kumagwangqa abafundisi yayingu Rev. George Weavind, umbhali (Secretary), Rev. Geo. Lowe, Rev. J. G. Benson, Rev. J. C. James, A. S. Sharp, no W. J. Underwood; abantsundu, Jonas Klaas, Allfant, Samuel Matabata. Yati ke inkonzo yapatwa yi Chairman, yanekake isiyalo esabhekisa kubamiswa abo ngomsebenzi abamiselwa kuwo, nokubonisa ukuba siqamo sokuqala apa e Transvaal, nohlobo abafanele ukuba bazipate ngalo ukuze bafanele umsebenzi lowo Inkosi ibanyulela kuwo, namhlanje kakulu ngentobeko esimilweni sabo, wabalatisa nge Nkosi oko yahlala pantsi ya u'a inyawo zabafundi bayo. Yati ke oko kungumzekelo abavakuti bazekele kuwo. Yatsho ngamazwi abukali kakulu i Chairman, lomsebenzi ngumsebenzi wabantu abantsundu lamadoda amiselwa uhlanga lwakowawo, nawo azinikele ukukonza uhlanga lwakowawo, ke kumsebenzi wohlanga oluntsundu ukuba baxhase umsebenzi we Nkosi babonise notando kubafundisi bohlanga lwabo, njengokuba amagwangqa esenjenjalo kubafundisi babo. Yaye ityalike izelo kuto ku Bhasitilo, ku gwangqa, kukwi Bhulu, kuzele nangapandle ezifesitileni.

Kwati emva koko kwangena intlanganiso yozilo (Band of Hope). Kwazinikela abantu abangamashumi amabini angatatu. Emveni koko kwangena intlanganiso ye Ronosikapn (Missionary Meeting) bati bapesa ngokufanelekileyo, isihlalo sasipetwo yi Chairman yetu, yati yaposa amazwia. yati inosizi kuba ingenakuhlala kude kudlule umsebenzi lo, kuba nakwabamhlope ikwa yintlanganiso nakona kuyafuneka ukuba abekona ke, soyakuboka u Rev. W. J. Underwood ote ke naye londawo wayeinkola ngovuyo olukulu, kwati ke kwahambiseka kakuhle kakulu, wati naye wabalisa ngokuhambiseko komsebenzi wenkosi apo e Barberton apo nkona pakati kwabamhlope nabantsundu, watsho wati kubonakala ukuba i Ramente yase Transvaal ukuba isibeko entaundazweni kwi Nkosi yesivuno ukuba itumele abantu esivunweni sayo. Oko kwafezeka ngokuti kunyulwe u Rev. Samuel Matabata ukuba ayekona, entlanganisweni, ko kubaya kwenzeka ngokungapezulu ngati Inkosi itumele umfo ka Rev. Daniel Msimang ukuba aye apo e Berberton kwabonakala u Rev. Samuel Matabata ebuyela kwasendawoni yake. Lapela ke kamandi eloxesha lentlanganiso ngesabata ezimnandi zabafundisi betu abavela kwizipaluka-ngezipaluka, kumatunzingamatunzi obumnyama, ezicela zonke i Ramente ukuba zitandazele uhlanga kunye nalomadoda azinikele ukuba angeniso ukanyo kulomatunzi oyikekayo Ndipela ngeliti ungandiqumbeli Mhleli ngokwenza lomtyukambo mde kangaka kumhla ndibhalayo, into yakude noko ingalunga yamkelwe kuba yinto yasemzini.—VULINDLELA.—April 5,1888.

Umkombe Owapukileyo.

Inqanawa yase Itali (Italy) eyi Papa Risetta, yapuke ngezinqwitela malunga nokungena kwe Nxuba elwandle. Ibisuka e Java isinga e Falmouth. Abantu bayo (15) sebefunyanwa ngumkombe oyi Myvanwy, beviwa ngezililo, ngo 23 May, sebe yilonto kuba bebesebekwele ebotinini engagutyungelwe ngnato v Bangesiswe enqanaweni ngobunzima obukulu kuba ulwandle belusoloko lwenze ugakunye ukulwa. I Myvanwy iye kubatula e Durban.

Emampondweni.

Ezelase Mampondweni zezokuba u Gwadiso wasabela ku Sigcau, alahliyile elika Rulumeni, washiya nempahla yake.—U Bokleni ubeko wabuhlungu, ekute ngelotuba osiyazi banuka indoda nomfazi, abasikwe kwayoko.—Inkomo abhaulisws sona u Gwadiso, zinikelwe kwipakati elikulu lika Nqwiliso, u Philip Charles, oziso Komkulu.—U Bokleni uke ngenxa yokufa abensko, wahanjelwa liqqira elimhlope lase Mtata, ebelinyanga induna ka Nqwiliso, ekwati ngale mfazwo, yafunyanwa ilele imanxeba kupela —amanxeba omkonto ese-humini elinesitoba.

IDABI ELIKULU.

Elinye lamapepa ase Natal libalisa ngedabi ebeliko pakati kwe namba ezimbini nenkunzi yenkomo. Liti kuko umhlambi wenkomo obusidla kwindawo epahlwe ngamawa amakulu emacaleni, kwaye ngasentla kuko ihlati elikulu. Kute kusenjalo abantu beva inkomo zenze isijwili, sezisuke zabumbana zaba yinkata, bati bakukangela babona kusiya kwezinkomo inkunzi nemesi yenamba. Zisuke inkomo zaya ngomva eweni zeyela kwasinda itokazi laliny, kwaza ngapezulu kwashiyela inkunzi yenkomo. Endaweni yokubeleka isuke yafunza kwesinamba zombini yakhatha eyona inkulu yabeta lvatshena apondo. Ite enciuane inamba yazitandela enkomeni yazama ukuyibandezela ngelitye, yati xa inkunzi izama ukuzikulula apo, yasootuka iya ibiseiupondweni inamba, nayo yazibhijela kwasenkomeni yatsalela kwel yo icala. Kusenzeka okunjeko inkomo kusoloko yenze isikhalo sasinye, koko abantu ababonelayo bayoyika nokuvela. Ibe yimigu apa yangeinkomo iza kuzaalwa kabini, ise isoya. Kuza ngati iza kuphelelwa, inkomo ancotuka lamatye zixhatisa ngawo inamba, kwati kuba kuliwa kufupi neliwa kwaya kweyela kunye, kwehla iyinkata inye kwaya kufika ezantsi. Zife zontatu ezonto bezisilwa. Inkunzi yenkomo ityamko yanga ibixhoxhwa.

EZABABHALELI.

IZIKOLO ZASE TRANSKEI.

NKOSI MHLELI,—Kawunceda undingenisele lamazwana epepeni lako lendaba. Izikolo zentsapo tina kwoli sezimi ngamnye umlenze, lento ndibhalayo kubuhlungu ngenxa yokuba elilizwe lisavakala nje sekungenxa yazo qa, igusha nenkomo zakatulwa sisitwayi no mbendeni nje, izikolo yiyona nto besisiti isena mahlumela. Abantwana mu, ungafika nakwizikolo obezi nama kulu ngapambili abantwana, ufike sele ngamashunyana ngamanye. Asazi ukuba kaloku kutenina, kuba iziqiqiqi (itishala esingena ziqinisolo), zikolisile ukuku'shwa nje ngokwentando yabantu. Enye into izindlu zezikolo ziqqibelo ukwakala, kude kube ngakumbi xa nakuyindawo ezinjo ngoma Gcuwa, e Zazulwana, e Hlobo, Tsomo, Tyinira, e Cegcuana, nakoma Caba, imifulelo yezindlu seyidlala nomoya, nefestile sezivalwa ngeminqwazi. Ke zinkosi nezibonda andazi ukuba nilinde banina oya kude azilungise ezizindlu, kuba abafundisi abasakolisa ngakukutala. Kaloku ezi zindlu ikwa zezo naxaka ngamandla amakulu, mawanganishiyi lomandla kuse kutsha. Umntu uyagxekwa akuzeka umntwana womntu epotuleka kakuhle kokwabo, kanti uza kumyekelela ekunqineni nase kuxweben. Nani ke ukuze ludima zokutota kwenu okuhle zingeyeki, kutalelani esenikwenzile. Intsapo yezikolo yam ngu Canzibe, abayili bezikolo mabalamle.

Enye into endinga ndingayikankanya ko yona buvila botitshala—ndibona ndibonile maxa ndisetyalikeni ezi zibetela nezikolo ibodi zizelo yimibuzo ye Geography no Grammar nezi Bhalo lonto mna nditi iyapazamisa, imisebenzi yesikolo semini mayihlikihlwe emva kwesikolo ngolwesi-Hlanu. Kwenye yezindlu zezikolo nge Cawa kungene inkonzo ndafika indlu yanele yimifanekiso yamahashe kwada kwako ingxaroro endati ndakuyibhoka ndeva sendincumile. Nditi fanukuba kona kulolali kuko abade bapume etyalikeni bengevanga nto. Ndaye ndiyazi kakade lolali ukuba inabafo abanenkani ngamahashe. Izipoxo ezinjengezi mazipele mawetu.

Owenu,

ONGAZIWAYO.

U NGXWASHULA NABAFUNDISI.

NKOSI MHLELI,—Ndincede undifakele lemigcana imbalwa kwelopepa lamanene ndifuna ukupendula u Mr. Kasibe otete ngo Mr. Gxwashula, ozincqwela itoliki, ayiviloyo ukuba kuhle kokutota kwayo. Nditi mna, Hi, na, Mr. Kasibe, kubo kuhle na kuwe, &c., nditsho kuwe, uyamtiyana umzalwana wako, uti kambe nyakumbhengesa engateti lnto umzalwana wako u Thomas uyamtiya; akuwazina umteto wakowenu, uti: ungatiyi umzalwana wako kungeko nto! Oh! Hai betu, nditsho kuba andivanga nto ongamgxwagxusha ngayo umzalwana wako. U Thomas uti utiye uhlanga, ngalipi? okunye utenina ngabafundisi abantsundu? ngokuba andiyiva epepeni lika Mr. Ngxwashula ngokuteta ngabafundisi. Lento ateta ngayo u Mr. Kasibe upendula wapina amazwi ka Mr. Ngxwashula ateta wona ngabafundisi, ukude enjenje ukubhala ngaye u Ngxwashula ngabafundisi? Yintonina embangeleyo? Uti lomfo, kubonakala ukuba ulwa etiya, ulwa ni? Linjalo ipepa lika Mr. Kasibe; okunye uti u Mr. Kasibe, andiliva nelibanga ati u Mr. Ngxwashula makugcinwe abafundisi abamhlope, ke ndibuza ukuba uyamenzelelela na, ngeli liti uyatiya aboblanga? Kuba nam andiva apo asusela kona ngobuhlanga, utenina ngabafundisi bohlanga oti bendingakankanya izinto akade ezenza kuti ukuba akalumki sizibhengeze kwelopepa lako. He, he, apo ko nto yakowetu, size kumva; lonto ke yodwa ibonisa ukutiyana, nokuzondana, kanye kwenu bantsundu, umkanyeza kulipina ke ngotiyano, usenza lona nje? Into ekwatetwa ngu Thomas ivela kuwe, e Tinara ku Mr. J. Kasibe; yindoda enkulu u Mr. Ngxwashula yazi mhlobo wam; kade lomntu nimsukelisa apo e Tinara, kuqalela kwixesha lika Rev. M. S., ke asizange saliva isono sake, kade kube namhlanje. Uti yena makuncoywe abafundisi abazise onyana abamhlope, bokusikumshela ezi Jajini kakuhle, esiti okunye boyika u Tixo, yinene leyo; kuba ngolunye uhlanga ke tina sitiyene, yinene leyo. Andazi ukuba uyaqondana Mr. Kasibe: omnye wati ngexesha langapambili kweli kwatetwa into nge Hop Beer singamakaya odwa, seva selesiti teta mfundisi siko ngapambili ematyaleni engowesinye isizwe, sati nqa, yintoni leyo? uyatiya ungontsundu ke lowo. Mandikucele Mhleli we *Mvo*, nditete kakulu uze undixolele. Mandipele apo ngetoliki.—Owako umhlobo

J. MLIFE.

Port Elizabeth,
May 15, 1888.

NGOBUZWE.

KU MHLELI WE MVO, NKOSI,—Ndincede ufake lemigcana yombuzo ku Radebe—Paulus Sepamla. Nditi siva njani Maradebe? Uyakudibanisa ninina u Xhosa no Mbo? U Radebe uzalwa ngubanina? Pambi *k*okuba kutiwe singa Mahlubi sibe singamani? Zimiso izizwe njengo*k*uvela *k*wazo. 1st Amahlubi, 2nd Ukunene, 3rd Amarawule, 4th Amarelodwane, (indlwana) 5th Imiyemane, 6th Imihlanga, 7th Amakabaludaka, 8th Izigubevu. Abantu basemzini bona? Lichitakele zingapi in*k*osi ezilauleyo? Kutenina ukuvela kobubu*k*osi bunga*k*a? Savela pina, umzi esipuma kuwo?

QEBEYI H. MEKENI.

Komgha, 15th May, 1888.

NGEZIZWE.

NKOSI MHLELI,—Ndiya kucela ukuba uke undipe indawo kwelo pepa lamanene namanenekazi, ndenze ilizwi ngendawo endiyive ibaliswa ngu Mr. P. Sepamla ngezizwe zakowabo Amaradebe. Ndati ke ndakuva ndabona, ukuba makabe yena usenomntu ombalisolayo ngezizwe, ndaza ke ndancoma ndanqwena, kwamnandi, ndakumbula, esisizwe kutiwa ngesase Mabongweni, ekutiwa ngoku singama Xhosa—ndafuna ukuva kuwe wena ka Sepamla obalisayo ngezizwe, ukuba sipuma pina sona, okunye kwatinina ukuze sibe ngama Xhosa? Ndiya cela kubo bonke abahlobo abatabata ipepa abangaba nokundazisa, ngokukodwa abanje ngo Rev. C. Pamla umhlobo wetu osekoyo kumadoda amakulu ndintemba ukuba bayangeniswa, no Mr. P. Sepamla, ukuba bandaziso. Mandiyeko owako,

D. S. M. R.

Kamastone.

UKUHLANJELWA KWE SABATA.

Camagu Nkosi *k*upendula umbuzo *k*a D. Ewe ngoka Rulumente (Ord. 1 of 1838) noka Mdali (Ex. xx—8). Makungasetyenzwa nge Cawa. Amapolisa ayapina apeto ezikampu kulo Ntsitatshongo banenyelwa kuyo, wamsukoyika ukuntamana *k*wizinto ezisakuba njalo ububi bazo, xe ake adube azinyope (Section 6 Ord. 1 of 1838)) ezontyewana zingaluhlonele olokuhlonelwa usuku, nxa banokuke benzelwo umzekelo (Ord. 1 of 1838, Section 7 gives jurisdiction to the Res. Magistrates in such cases) wamsukuba nantaka ngokulwela ngomzi osebunyameni wakowenu.

HLAFUN'ESINYELUHLANGA.

Emyameni, 5th May, 88.

IMPATO YABAFUNDISI ABANTSUNDU.

Ebhayi, May 10, 1888.

Ndiyamvumela umfo waso Nchwazi, unyanisile ngalonto ayitetayo, umntu nokuba ngumshumayeli akatandwa ngu mfundisi wakowetu, tina bantsundu nyakutshwa lingazlwa netyala lako. amkupe umfundisi ngokutanda kwake angabi nambuzeli, amkupe. Kaniyikangele lento. Kusingwa pina ngabantu bakowetu? Ncedani, ncedani, siya ngapina? Kuyiwa ngapina? Umfo waso Nchwazi ndiyamvumela. Ndandike ndayibona into yokutiywa komntu, akapiwa ukuba atete ilizwi ngokutiyana. Ke baxelele abalingane bako mntaka Jabavu; ndiyazi wena uyabona, unengqondo. Baxolele, kuyiwa ngapina? Ndiyapela.—Ndim

MAHASHE MXABELA.

UKUVUYA KWABAXULUTYWA.

Namhla kuto bakunyula u Col. Griffith, wakupumelela kwati kamsinya kwatiwa amadoda angabanyuli lungu, mabezo kutabata isinyaniso sokuba namhla bona, boti ukuba bayabamba umntu esuke ngasekayeni lako, engabangasaya ngase Ofisini, bavuya baqakata, njengamaxwane egusha.

Ukunyamezela ukutukwa lentlanganiso yomanyano lwabantsundu kwelema Mfengu, yanyamezela pantsi kobunzima obukulu yatiywa sisipatamandla seli kanye nazezama Mfengu kanye, inkosi nezibonda. Zite inceku zahlukana, amadoda ekukangelwe kuwo ngamanye amakosi nezibonda, ate nomhla kule ntlanganisano yomanyano lwabantsundu akahlangana, ndiîeta u Capt. Feldman, no Mr. Jno. F. Mazapisa, kuba ngawona maxanti apa kwelama Mfengu. Kedwa siti u Capt. Feldman wahlonela kakulu, ukubona ubaso kakulu, ye ofisi zonke kuba nematyana zabopakala ukuba azixulile kanye, noko sisaboyo esazi intliziyo ka Diamini lowo, kodwa wafusa ukuba ngumnyuli wagwetywa. Kodwa kumalungu omanyano akuko namnye omikulile kangango Capt. Feldman ongapandle kokuba lilungu, amadoda alontlanganiso, anengxande angene onke ebuvotini.

Ukunceketela ungadinwa, makusetyenzwe indlela zokubanga ubulungu njengo kuba umzi wase Mbo nanlugasilelanga ngentlanganiso zenu naniyakuwa pantsi namhlanje, emva kwendaba. Abanye bayabuza ukuba ingxande zabo bangazisa kumantyi.

EMVA KWENDABA.

Transkei,
May 28, 1888.

ISIKO LOKUZEKA.

NKOSI MHLELI,—Lenteto ndiyi singisa kuwe Mr. N. R. M. Yinina mfo wakuti ukuti sewuqalile ukuteta ngalento imbi, ubuye nganeno? Lento ngenyaniso mna ndiya kutelela, nditi mayingabi isaxoxwa, kodwa mayibe seyisaliwa kanye. Abapati mizi kunye nabafundisi, mabancedise u Mr. N. R. M. Kunganina ukuba abazali base kukanyeni bavumele ukuba intombi zabo zizekwe ngoluhlobo, afike umfana neqela elizo kutya inyama, itapile, ipudini? Ize kwakuhlwa umzali akupe intanga yokuba ke ngoku behluti nje mabenze udibano lwesono nezintombi. Kupike njalo ke, kude kufike i Cawa. Besiza ecaweni, liqela elingazisi nampefumlo, kupela kukuza kuzibonakalisa ebantwini, bangene nelo qela lentombi bezidla kupela. Lonto iwenzakalisile umsebenzi wetu. Nditi ke, ndiyeka nezondleko zoyise mna Mr. N. R. M., kuba basiyeka ngabom,—nditi elo siko malipeliswe nguye wonke umntu oso msebenzini. Mna apa umfana ofilisha apa e Tabase makayeke ukufika malunga ne Cawa, elo siko li *onnoodig en slecht*. Asililo lamlungu kanjako lamaxhosa, lihlasitile nje endingati yi *nonsense*. Uz'ucede Nkosi Mhleli, uwafake lamazwi, kuba umfana obuye watika ngolusuku—uya kunika ubukwe bako ityala apa e Tabasa. Ndim,

LADLOKOVA.

Tabase Mission Station,
May 28, 1888.

IMFAMA ZAKUTI EMBO.

NKOSI MHLELI WE MVO,—Ufanele ukumangaliswa yi Mbo ukunyula u Sivewright, kanti umbhali walencwadi yona ucinga ukuba yena ubefanele ukumangaliseka ngapezulu, kuba kubavoti base Tsolo, abaku 57, ubuninzi ngabantu abantsundu. Kwaba bantu ke abona bantu siti ngabona banengqondo nabapambili banyule u Sivewright. Umntu yinto enokuvelwa xa oyiswe luluvo lwake nokuba suke lumbulala, mandiîti, lumeyelisela. Kanti umntu ozibulala ngokukolisa ubani, nokuba lowo (bani) umhlope, umnyama, utyolina, kuba kubi ngapezulu. Nditsho ugamanene abe tiye i Bond mpelampela entlanganisweni yetu. Elinye lide lati "madoda ndiwisiwe." Bendingawazi ukuba asafunjatwe ezandleni ezintweni zokukhululeka zelungelo lawo.

Mhleli andiyikuteta nto ininzi ngamanye kuba sekunje abapambili balandele ufani (follow suit). Kwa Qumbu naso Mount Frere ndiva kutiwa kwa aba sitemba bona ngabona bakokele ukunyula u Sivewright, ndingasateti ngo Mzimkulu ka Strachan. Sesinjalo Embo.

Ndim Owako,

J. KUZANE.

Tsolo, 2nd June, 1888.

ABALIMI NA BARWEBI.

E MARKENI.

Eqonce, — (June 1,) uboya obuhlanjwe emlanjeni 5½d. obungahlanjwanga 5d.

E QONCE (June 2).

Irasi eluhlaza,—5d to 10d ngekulu
Ihabile,—2/ to 3/9 ngekulu
Ihabile ezinkozo,—7/6 to 8/3 ngekulu
Itapile,—1/5 to 8/3 ngekulu
Umbona,—4/ to 4/10 ngekulu
Irasi ezinkozo,—2/7 to 3/1 ngekulu
Isamile,—1/6 to 1/10 ngekulu
Amatanga—3/ to 3/6 ngedazini
Umgubo—3/11 to 7/3 ngekulu
Imbotyi—2/ to 3 6 ngekulu
Inkuni.—6/ to 25/ ngeflara

E KOMANI (June 2.)

Inkuni—15/ to 36/ ngeflara
Umgubo—4/3 to 6/3 ngekulu
Ihabile—3/ „
Irasi eluhlaza—1/3 ngedazini
Ihabile—15/6 ngenxhowa
Irasi.—4/9 „
Itapile—5/ to 6/ „

Native Opinion,

THURSDAY, JUNE 7, 1888

The Registration Act in the Supreme Court.

THE long-sought-for opinion of the Supreme Court in respect of the Parliamentary Registration Act has at length been pronounced. The matter came before the Court in connection with the appeal of the Bond against the decision of the Civil Commissioner of Queenstown A representative of the Bond, Mr. THEUNIS JACOBUS BOTHA, who in turn was represented in Court by Sir THOMAS UPINGTON, the Attorney-General, applied that the list of the Native voters of the Tembuland ward of the Queenstown district should be nullified for two reasons, viz, because of alleged "gross irregularity" and "gross misconduct" which characterised the doings of the Field-cornet, Mr. W. J. HUGHES, in compiling it; and further, because the Magistrate wrongly assessed the property qualification under the Disfranchisement Act. It appears that the irregularity complained of in Mr. BOTHA having, on the 23rd of December last, found the list of voters locked up, as he says, in a glass case, and he could see a few of the names, when, according to the Act, it should have been open to inspection. Two days afterwards he again consulted the list. This time it was not locked up. There is nothing on record to show whether on the former occasion the Registering Officer was or was not spoken to respecting the locking up of the List. He, for one, maintains that, the list was not even then locked up. Before the Magistrate, however, Mr. HUGHES stated in cross-examination that the list was locked up in the glass case; but in his affidavit he says it was not. This discrepancy afforded Sir THOMAS UPINGTON an opportunity to fulminate in his most dramatic manner against Mr. HUGHES, a broadside of declamation, describing his statement as "a distinct falsehood," and averring that his whole evidence was not to be believed. The Acting Chief Justice, however, remarked, with truth and force, that, "in the Magistrate's Court "Mr. HUGHES' statement was made "in cross-examination, and it often "happened in cross-examination a "man answered hurriedly, not "properly understanding the ques-"tion, and thus committed himself "to what he did not really mean "At any rate," his Lordship continued, "I think this is not such a "real and deliberate contradiction "as would justify us in entirely "disbelieving Mr HUGHES' evi-"dence. Mr. HUGHES, as far as I "can infer from the way in which "he gave his evidence on affidavit, "seems to me to speak very "straightforwardly, and to have "endeavoured to the best of "his ability to do his duty." Thus the Acting Chief Justice simply squelched Sir THOMAS UPINGTON's brilliant oration, and the awe-inspiring irregularity that, in the absence of strong evidence, he alone could delineate, vanished. It will scarcely be believed that this disgraceful conduct on the part of the Registering Officer, was an after thought. Before the Magistrate's Court Mr. BOTHA proceeded against the Natives simply because they were Natives, and this the Court would not consider for a moment. He acted, moreover, on the belief that all persons on unsurveyed plots were not entitled to the franchise, and this also is not according to the law. It would appear that the gross misconduct with which the Magistrate of Queenstown was charged was in respect of his telling Mr. BOTHA that his grounds for harassing the Natives were vexatious, and making him pay for the escapade. As clear-headed men the Judges could not discern any misconduct in the manner in which the Magistrate did his work. So the application was refused, but not without a clear and unmistakable ruling that there lies no appeal from the decisions of the Magistrates, be they right or be they wrong, under the Registration Act. On that aspect of Mr BOTHA's application which called in question Mr. GARCIA's judgment in regard to what constituted the qualification, the Court held that it was not called upon, under the Act, to interfere. Nevertheless, the Acting Chief Justice hazarded the opinion that, in calculating the property qualification, the Magistrate was right. His Lordship gave the definition of the house as set forth in the House Duty Act, sec. 2, sub-section B, and made the cogent observation that, "a Native may "fairly say it is a hard "thing that, for the purposes of "the House Duty, his stable or "out-building should be taken into "consideration, but that for giving "him the privilege of the franchise "these things should be excluded "from the reckoning." Now, it is a notorious fact that other magistrates acted in a manner diametrically opposed to this opinion of the Supreme Court, and, as we said some time ago, the decisions in respect

Bebefanele kungoku bonke

Abamkeli be "Mvo,"

ukwazi uhlobo abemi ngalo kwincwadi zepepa mayelana nentlaulo kuba batunyelwe izikumbuzo.

Abanemibuzo siyakuvuyiswa kunene ukuba sibacacisele, sivane kanjako.

Bacelwa bonke ngentobeko ukuba kwangayo lenyanga bayiqoshelisele intlaulo ku

30 JUNE, 1888.

Kuba sifuna ukuyana, ngapezu kokuba ke kwanjalo, nebandla le "Mvo" nge Kwata zonke kumaxesha ayayo.

Amagama angena kutsha olungelelana ne Kwata engeniswe ngayo lenyanga.

Zingenziwa ilikulu ngo September lo uzayo eke [illegible], olowo ukulamkela wazingenisa kwinkataswana yokungenisa igama elitsha ekulamkeleni ngaso esinyanga.

"Imvo Zabantsundu,"
Kingwilliamstown,
[illegible], 1888.

Iveki.

Amehlo omzi acelelwa kwisigwebo se Jaji ngo Tungumlomo, esikwelunamhla.

Intlanganiso ye Komiti yo Manyano nge Mfundo, ebekuvakaliswe ukuba iyakubako apa e Qonce ngolwesi-Hlanu olugqitileyo ayibangeko ngenxa yokungafikeleli kwamalungu. Asuku angaso Qonce apa akoyo.

Lukulu ulonakalo kulo lonke eli olwensiwe ngulomoya mkulu kunene usake wasibhinqisa izindlu, wanecotula nomini.

Inkulu ye Jaji zelilizwe, u Sir J. H. de Villiers ukungelwa ukuba afiko e Kapa kuvela e Ngilani ngayo leveki.

U Montsioa, enye yenkosi zama Bechuana yarise isipatamandla zelo ukuba, inga ingamuceda u Rulumeni we Nkosazana ukuba kufuneka lenkosi yama Morokwini inyanzelwe ngezigola ukuba irafe.

U Rulumeni usimisele ukucela e Palamente imali eku £3,470, eyakusebenza izindlu zakomkulu e Transkei ngalonyaka uzayo (1889); ayicelela elabe Temba £1,575; i East Griqualand £5,150. Kwakona ufuna enikwe ingunya yi Palamente lokwenza indlela e Transkei nge £3,000; indlela le icanda Emampondweni isuka e St. John's £6,000; indlela esuka e St. John's eya Esinaka £2,000; umcancato wase Tsomo £2,000; umcancato wase Kokstad £1,500; umcancato wase Mmandi (ngase Somerset East) £3,500.

Kuzakumiswa yi Palamente o Dayimani umhloli we Compound wakwa Rulumeni oyakugcina ukuba impato yabantu ibeyeyemfanelo.

U Rev. J. S. Moffat ongamehlo e Nkosazana kwelama Tebele, ugqite e Kimberley ngoveki egqitileyo esiya kwakwelo, ubeke wase Rini entsatsheni yake.

Amaxhwili asatwela umeblo kumandla wase Rini. Uke egaleveki igqitileyo umhlambi wawo wangena ebuhlanti beguaba zika Mr. Currie, ifama lakona wenza ukutanda wovikiswa sewonakalisile.

U Mr. F. B. Fynney umhloli wemfundo yabantsundu e Natal ubeke walala ngendlu kukufa asingisela empilweni.

Kufiwa u Dinizulu apange Umnyamana inkomo ezilikulu lineantatu.

U Rev. A. T. Rhodes wase Wesile selemlukile e Maritzburg, akanawo e Qonce. [illegible] ukumisalilo, kuba abetandwe kunene. Iramente ayishiyayo i nika i address eyenziwa kakuhle, nepapaji eine £70. Angafika apa e Qonce ngaleveki.

Enye inkkasi kwazi, z'alla umqombothi e Nyatanzi apa e Qonce idliwe £15, ngu Magagi e neokawuntengisa [illegible] kwe Zirange. Iyirola kwayoke [illegible].

Amalinda ngumhla kwa' sayali kwiwile esiyi Alibany esiqaka ama Batisi nama Cawa, ngo [illegible] Morton. Singazaya ngawe [illegible] pesulu ukuya kuxolom [illegible] Norton ngoya e Palamente kapela ukuyakomelesa Imhumbe yama Bhala. Katetwa ngolwesi-Bini [illegible] 12th June, [illegible].

Iqoma lase Tinara lisezi ukurola inaliti [illegible] £5 yamhlabayo [illegible].

U Mr. Botha [illegible] pambi kwe Jaji e Kapa [illegible] Tungumlomo [illegible] U Judge Smith [illegible] ngo Tungumlomo.

Kuwethi e Cookhouse, ngawo lomoya [illegible] Parkring [illegible] iyangena jasatyo paya.

[illegible]

Ingwanga elinga William Mutfield, ilishoywe ngolwesi-Bini iveveki egqitileyo e Mosel [illegible] e Lolanz [illegible].

I Palamente yase Transvaal igqibe kwalokuba [illegible] ukuba [illegible] olenyanzwe [illegible] nokupitiselisa [illegible] yikati. Ucbasne ngawo omane [illegible].

Isikhali yase Lovedale iraiza ngolwesi-Tata iveveki ezipapaya kwezayo,—20 June.

O Philip Zibeaze, no Robert Ncapai no Charlie Zeza, ubanjwa ngolwesi-Bini ngetyala [illegible] Mr. James Gcaut, ngolwesi-Bini iveveki egqitileyo. [illegible] Charlie [illegible] Lomntu [illegible] Zono [illegible] imali [illegible].

Kwakaka ukuba u Rulumeni uzganise e [illegible] e Lovedale egqita e Tarkastad nye e Queenstown.

U S. T. Kolane & Co. [illegible] Ntsikana, [illegible] Mubinonu, Makgoa, E. Tanyiswa, Hotwana, Mapuma, [illegible] Maddiwa, Hisano [illegible] Zulu, J. Siabaho, [illegible] Ntombani, [illegible] Mr. & Mrs. [illegible] Bisana, H. C. Matsolo, J. Scudie, Mbongo Monolo.

Imbulu abati ngu Barend J. Bester lase Macibini, Glen Grey, illindiselwe i Jaji ngo-Mgqibelo vimantyi yase Komani ngobusela benxhowa ezintatu zenghowa zelinye ifama elingu Mr. Jackson.

Siva ukuba Umhloli Zikolo u Mr. John Samuel, obelaunjelwe ngu Mr. Crawshaw, ubuya selepilile ekupumleni e New Zealand. Uza kubambisa kwa umsebenzi wake.

EZE ZITILI NGEZITILI.

Pantsi kwa Mahlati (Peri).—Ngamanye amaxesha iba yinto elungileyo, ukuti umntu umnicome esiva, okanye umbulele, kunokuba ubLal' usola ungazango uyibone into elungileyo esenziwa ngomnye umntu. Ukutsho ke ndibangwa sisenzo sama Tempile ate, akulona indlu yesikula, efundela uvapo lwawo, lonakala, abantwana ne Teacher bo godola, afun' ilihinga lokuba ifulelwe, kuba kulapo nawo ngokwawo angena kona ngolwesine, ukwenza intlanganiso zawo. Acinga ngokutabata kwityeyandyobo yawo imali yokwenza i Tea Meeting, aze arole into enjengezonka inqholowa yawo. Kumiswe ke imini yolwesibini ku May, ukuba ibe yimini yentlanganiso ye Tea Meeting, kuze kuti ngezimini zandulela yona kube kutengiswa i Tikiti, kuye wonke ubani ouokuzitenga, umntwana nomkulu. Umntu omkulu ibe yi sheleni, umntwana ibe yi sikspeni. Manditi xana udigixayo, yada yafika imini leyo, ibilindiwe, ijongiwe, ngeliso elibukhali kulindwe ukuba azi iyakuba ngumsebenzi onjanina; kuba kumhlana uqalwayo umsebenzi wololuhlobo kubantu abakulu! Ifikile imini engaliyo, zibe zizawukawu bevela kwizipaluka ngezipaluka, yangamawokowoko. U Rev. B. Ross umuninimzi nomongameli wayikhubula indawo ekungayo, kwanomdugo obangele ukuba kube yinto ekuviyo, ngobuciko obukulu nobutyilekileyo kuye wonke ubani owayeko ngalomini. Emva kwezixhaso kuhambe ingxoxo, kusuke amagila ngamagila, ate nangenxa yokuvola kweutluuganiso, yada yasuka enye indoda yabeka inqawa ebitshaya ngayo ngenxa yokuswela into engayibekayo; eteke inqawa leyo yaselitengwa kwalapo. Abavumi babehleli ngapambili, beman' ukuma bechosinela inteto zamanene. Lento iyingoma, yinto evula nesandla esifunjatiweyo angazange umniniso asivule. Namhla abavumi babe mhlambi wantaka, singakankanya amaqhama ambalwa abe zimbhalasane angala:—Miss T. Bobi, Miss Moyase Mabandla, Messrs. Zephaniah K. Nyiki, Petwell Matshikwe, Ama Miss Blair, oko kukuti intombi ezihlala kona, zike zavuma ingoma zazo. Zatsho wangati ngama Hess zatsho sabeta saziswayimbana. Xa ge ndenza ezindaba andisakulibala i Teacher yase Burnshill u Mr. S. Gove, owafaka igzalaba kulomsebenzi ngako konke, ndimbulela kakulu. Lomsebenzi wawusitiswe ngamanene alandelayo:—O Messrs. Jama Bini, Inkosi ya Mahleke, Oloba Xhego, Ngqola Vazi, Henry Bran, (wase Tyusha) [illegible] kwake ngokurola ishumi (10s.) isheleni no Jacob Vena i Teacher yase Xhukwane (Knox) namanye amanene. Wayiyalako umongameli intlanganiso esimandi kakulu ngaxesha leshumi ebusuku ukuya kulala. Imali eyafumanekayo ngalomini yi £12 11s. 10d ngapandle kwamadinga. Singa wonke umzi ontsundu, ungafikelwa zimini ezokulanda isiteto samandulo, sokuhlala umntu enesgqondo yake ipelele, abe nokuzicinga izinto ezibekwa pambi kwake; nafanele ukuzenza ngokwesoko lazo angaman' ukufumla ebunyameni ngenxen'okuba iagqondo eyichitile ngotywala.

Colesberg.—U Rev. M. [illegible], September, ngolwesi-Bini eknseni, uto wawa ne kari wafumana ingozi ebovala e Petrusville—komnye umzana opantsi kwako, apo ebeye kushumayela kona nge Cawa, 20 May—ehamba ne titshala u Mr. Mdolomba, kute kuba kwakufuneka ititshala iyule isikolo ngolwesi-Bini wabonakala enyanzelekile umfundisi ukuba ahambe imini nobusuku kuba kukulile. Kwala ngo 3 o'clock ngolwesi-Bini ekuseni yawa i kari, wati umbhexeshi ne titshala kuba [illegible] ukutsiba, [illegible] yona akabinako, kuba ngemnye wamadoda aiyebo kumona, wasiedwa ngumlenze [illegible] ngalo. Kalinwayo ukali abuchacha, noko [illegible] ezinkulu. Into ete [illegible] ngamahashe kuba akakhabange.

Emnyameni.—Kwiveki yokuqala ku May lo labeta imuli [illegible] [illegible] imvula [illegible]. Singa angahl' [illegible] lowo. [illegible] emlonyeni, kuba [illegible] wabuika komnclumo. [illegible] zezifologu zama Bhulu.

I JAJI NO TUNGUMLOMO.

UKUGWETYWA KWAMA BHULU.

INTSHAYELELO.

Ngolwesi Ne olugqitileyo i Jaji zamatyala amakulu ase Kapa libe sisisgeto isi bheno sika Mr. T. J. Botha, kwisigwebo se Mantyi yakwa Komani Abafundi bekumbula ukuba u Botha wayeshaya (egxotswa le Mhlaba ya Mabhulo) ukuba Abatembu base Glen Grey bangeye kumalungelo evoti, wama wagwetywa yi Mantyi mayelana nelona gola likulu la Batembu, zawa pesu kwake indlela. Umbheneleseni sigwebo.

ABAMELI

Pambi kwamatyala u Botha ubemelwe ngu Mabesi Maculo apete no Sir G. Sprigg, u Sir T. Upington; u Mantyi [illegible] nge Mr. [illegible] pambi kwe Jaji u Sir T. Upington [illegible] ngu Mr. Hughes i Telkamat, [illegible] [illegible] u Botha, [illegible]

zindlwini ezifikeleleyo kwi £25.—U Mr. Innes ulese ukunyanisa kuka Mr. Hughes, umbhali ote ayengatshizelwe amagama, abhalwa kanjako emva kwenkutalo enkulu eyenziwayo ukuqonda ukuba anemfanelo na. Mayelana nokungakanjelwa kwezizatu zenchaso zika Botha, kwakangelwa alishumi kubaw asaka wamisa elokoba ubechase bonke kuba benenyanza, into engesiyiyo ke leyo. Utsho wati u Mr. Innes yonke imfanelo yenziwe.

INGXOXO.

Judge Buchanan: Akuko unokubhenela isigwebo [illegible] Tung' umlomo [illegible] undimi ngelo [illegible].

Sir T. Upington: Asimangalele sigwebo sika mantyi, [illegible] nowasendlelelwa oko amagama Abatembu kuba kungahanjwanga ngamteto, kufunyanwe kwabhadulwa nje, ukubhalwa kwawo. Sipikela lonto ngakumbi kuba umantyi es'walisa indleko eziosima.

Judge Buchanan: Zona indleko niuako na ukuzipika?

Sir T. Upington: Ndiyakubonisa ukuba sinako, nkoh'am.

Judge Smith (ebambele inkulu): Isigqibo zomantyi akonako ukubnyo ucipicote, into onako kukucela ukuba aselelahlwa oake amagama, ukubs onako ukwalata ukuba akuhanjwanga ngamteto ukubhalwa kwawo.

Ute u Sir T. Upington njengokuba soletehlile awafezwanga, amabakala ugokusuka abambe ngamatunzi um'bhali. Namhla u Mr. Hughes uyakanyela ukuba waye watshizelo, kanti pambi komantyi waye kuvumile oko. Babuxoki obumhlope obo. Inqubo yeligosa yebuhlazo kunene, akuhanjwanga ngamabakala ukubhalwa kwalamagama.

Judge Smith: Ipina ihambiso egwenza, xa ngaba abeqonde ukuba yiyona nto ifanelekileyo ukuba awatshizele?

Sir T. Upington: Ngembeko enkulu, Nkos' am, bebagwenza obukulu ukufunga ubuxoki. Utsho wabonisa indawo yokwaliwa kwezichaso awayemele ukuzamkela ngomteto. Walata ukuba ababantu babengenayo imfanelo, abanazo izindlu ze £25, ukuze bafikelele kwelonani kude kwaqokwa nentango abo zamatye zobuhlanti beakomo. Umteto e Ngilane awukuvameli ukubandakanywa kwentango ezibiyele imizi, nokuba sezinexabiso elikulu. Kukangakananina ngezobuhlanti.

U Mr. Innes ute kwindawo yokuqala u Botha akanguye owesitili sase Komani, asindawo yake akumangala. Ubonisa ukuba umteto z'fuelwe imfanelo zawo, akuko monaka'o wanelele ukuba alahlwe amagama.

ISIGWEBO.

Judge Smith, ewiso isigwebo samatyala: Ubalise ngamabakala omteto onga Tung'umlomo amakaleswe, waya kuma kweliti isigqibo sika manty' asinakubhenelwa ngalo mteto, angafanelana egwebo ngokutyekileyo emteteni. Kanti ke noko lomatyala anjalo [illegible] ezingapantsi, utsho umgwebi wabonisa amanyatelo okungena imicimbi enjengalawo pambi kwamatyala amakulu. Ngomteto Ord. 4, 1828, no Ord. 73, 1830. Kumiselwe ingongoma elinokuti igqala elingenakubhenelwa kwisigwebo samantyi, kumazokale ukuba masiliteto noko i Jaji; lityala elibuzima [illegible] kwamandla omantyi, lityala ati kanti nomantyi unento angene ngayo kulo, lityala elitetwa ngobuqhokolo. Lendawo isingetweyo kukuba kuatiwa amantyi negosa babambise ubuqokolo, bawanzwema umte'o. Umgwebi ubonise ukuba apa emtetweni kuko imbaxa ezimbini, iko into engamteto kanti ayimbopelele kunye umntu. Ukutyebisa into ayitetayo u'inganisela ngomteto omdala womtabato ohanj'swa ngesoko labafundisi, emva kokubizwa kwamagama etyalikeni. Ukuba ngalomteto wabete umfund si akawabhambisa nge esikulobufundisi, akalinga negama, ubengangxoliswayo ngabongameli be [illegible], kodwa umtabato nqutywe ngolohlobo akusakutiwa awumtabato ngenxa yoko. Ulinganisele umgwebi ngomtshato womntu angapantsi kwezabiso lobudala, ukuba omiselwa ukuba angatshatiswa ngepandle kwemvume yalowo asemandleni ake, kodwa ukuba utshatisiwe, noko sikoyo eso sipoxo, akusena kutiwa awusomtshato ngenx' yoko. Ngokunjalo ke kwelityala, imfezelo yetu kukaqwalasela uhlobo lwesipeto, ngapambi kokuba siti masubelwe umsebenzi owenzi. Ayimatanda yona into yokuba kuko indawo elite tenza kuyo igosa emtetweni,—leya yokutshizelwa kwamagama, angabanga nakwalilowa u Botha ngo 23 Dec., ubaye kodwa awabeke ngeyatshizelwe, ngo 28 Dec. [illegible] ayengatshizelwe enango 22 lowo. Umteteleli ka Botha amise inyawo kelendawo, uti uxokile u Mr. Hughes, ngoko bonke abanqhina bake abusezakwamkelwa. Ukuba okunene u Mr. Hughes ayitete kwe kokusinga lento pambi komantyi, waze watsha esyo pambi kwe Jaji, yena (Mgwebi) ayavumelana no Sir T. Upington ukuba u Mr. Hughes akonakakolelwa. Mayingqatyelwa ngotali into yokuba pambi [illegible] bato yegqweta lika Botha, ati ke umntu apendule engazalo ngamanye amazwe, engawaqondi kakuhle nombuzo, ngoko atete nento abengangi angateta yona. Anditsho, mna, ukuba isento ka Mr. Hughes ihlahlelwe [illegible] ukolwe babungikina baka. Ngeti kuso u Mr. Hughes ubuniko njengendoda abanqhina baka. Uti awasedulele ngamayameko amagama atamcele ukuba angene evotini, wangenisa abantu abazindla zi £25, engawuqiki umhlaba. Ukufaneleka nokungafaneleki kwaba Batembu kubekwe pambi komantyi, nokuba igwebo ngokulungileyo nokuba ugwebo ngokungalungileyo, akuko kubkasa kwisigwebo sika mantyi. Kodwa mzadalato ukuba inxenye yabatantu barola £1 irafu yesindlu. Ngomteto werafu yezindlu itiwanina ukuchazwa indlu? Kutiwa sisitali, yindlu yenqwelo nayipina indlu engapandle, nokuba ayihlalwa iyakabalelwa ukuba yindlu, ingaziswa emazini. Ngeti kuse kumfanelo ootsunda [illegible] oko [illegible], [illegible] kwimfanelo zompeso, kuba andimahlali umntu osesitali nezindlu, [illegible] owakele inkomo zake [illegible] agamatye. Andiwaboni amahlako, onakaba [illegible] nibheno; ndibona mna ukuba kumantyi [illegible] ukuqeka istango amantya ukwenza izabiso. Liko [illegible] [illegible] inqagwala lilinye yi £5, abapantsi, into ke leyo [illegible] £5 atengo [illegible].

ELUHAMBENI.

No. 10.

E UITENHAGE.

Pambi kokuba ndingene e Bayi make ndiqaule imizana yase Tinara nase Somerseti. Nge Tinara andina zindaba zininzi, kuba nakuba ndaka ndati gxada kona, andibanga naxesha laneleyo ukuba ndisiqonde isimo sakona. Kambe abasiqondileyo sobeto

NGUMZI WEDIMONI,

bazimisa izizatu zabo. Ndingati mna mhla ndandiko fanukuba zazilele, mhlaumbi zisahambele apo zingaba zinezihlobo kona. Ndagaleleki kona ukutshona kwelanga, ndakuncoma

UKUBA MHLE KOMZI

ngesizatu somiti namanzi, ngokuba banzi kwezititata, nokulinywa kwezitiyana eziso zizeni zezindlu; zahamba zibako nezindlu ezilima nentyantyambo nakuba zingeninzi. Kunjalo njo nenduli eziraule lomzi asikuko nokuba ziyabukeka. Kulapo uke ubone imiti eyimiti, nama hlati, asondeleyo ngokubukeko kwala apautsi kwentaba zo Malole, abangele ukuba zidume kubantu abahamba bebuka. Asikuko nokuba kuhle nokuti tse nokuba banzi kwezititata nakuba kungabougeki kangakanani ukutshayeleka kwazo. Nokoko ukuti sa kwezindlu kuya kuncipisw ukukoliseka komntu; kuze kudibane namaqulana amanzi afanel' ukubanga ukufa. Ndati xa ndibona

UBUNINZI BAMANZI

nahamba esima, amanye ade abe nobulombu, ndakumbula ukuba kanene lomzi waka waduma kunene ngokufa kwabantu abaye kusebenza kona; kwavakala ukuba Abesutu baya wubaleka ngeso sizatu. Abantu ababeso befunda amapepa endaba nge 1873 bozikumbula ingxoxo zokupela kwabantu kona, nokuba kwakusitiwa bagqitywa kuhlamba uboya. Ndati mna, ukuba ngeloxesha amanzi apakati komzi aye ogetwa ngolohlobo ndilubonileyo, noboya babutyolwa. Wakukukangela ukuma komzi, akusiboni nesizatu osibangela ukuba kunqabe ukuwagqitisa engasebenzi nto.

KOOMSEBENZI.

Ndati okunye fan' ukuba ngeungumzana ote ewaka kakulu ukuba ubungenazishop zokukanda inqwelana zikaloliwe; ndabona ukuba oko u Rulumente wayengati nza kuzishenxisa ezi shop kwakufanel' ukwenziwa ingxolo engangale sayivayo nati sikoma Tyume. Xa kona use ureka ngase Bayi kusuka kube situkutezi ukubona ukunqweleka komsebenzi ezitilateni zase Tinara, wakubona nabelungu behamba ngokwabantu abangenanto bayingxameleyo.

UMFO ONTLIZIYO INTLE.

Ndagaleleka ukutshona kwelanga kona, ndaba ndibe ndingamaziaanga nomntu endandakulala kuya, ndivukwe bu Xhosa kunjalo njo ndingamazi necala akulo. Ndati ndakuhla kuloliwe ndabuza kwidindala elaliko ukuba lingandibonisa na lomzi ndiyifunayo, ndati kanti ndibuza kumnto ontliziyo siba tina inabantu bangapandle bodiwa. Wanga lomfo angandilahla wabuya waqonda ukuba ndiya kulahleka, waso exolela ukundikapa ngokwake, wahamba nam umgama omde, wada wakundingenisa kulondlu ndandiyifuna. Kumhla ndingalibalanga, kuba kaloku tina besiba umntu wasedolopini angati ukuze azikataze ngomnye abe usokeleze into, okunye abe uyamazi.

Lendlu ndandiyifuna yayiyeka

REV. J. V. VAN ROOYEN.

Umfundisi obesihlala kunye ezikilasini oko besisafunda, apoke ndafika kwasekaya ngazo zonke indlela, sancokola sindala ezingagugiyo kubantu abafunda kunye; saman' ukuzixuba nezintsha; kwati kuba kwakuxa izihloko zediliya zisela amahlo ndonwaba kunye, nakusasa ndemka ndisarana.

AMAWESILE.

Kute ngokuhlwa ndaya entlanganisweni yonyaka ka Rev. D. Malkinya, ndafika inqola olaneleyo labantu, nakuba ingazalanga indlu, ndafika inekwayu endati iqabukile, kodwa yangati iyaqala ayikazitembi kakulu, ndatanda ndakuva abantu becula nabo noko ikoyo sekwaya. Kule ntlanganiso, ngapandle komfundisi wakona, ndafika kuko u Rev. B. S. Dlepu no Rev. C. Mahintshana ndandiswelomani nam. Isihlalo satatyatwa yinkosi u E. Mhlambiso, owaye kona naye ohambele. Emva kokuvuma, umpati sihlalo wacela umfundisi wakona ukuba aqube umcimbi engawo intlanganiso, waza wabekela entloko wati—kukuba abantu barole imali yonyaka, watsho wafunza ngamanya amadoda ukuba alungise lendawo entlanganisweni. Zasuka into zo Dlepu nezo Mahintshana zatota, ndeva ndisiti—komfundisi wase Tinara lamadoda uwabize ngokuwazi. Ndaanga inteto zawo zingabhalwa. Maso ndisiti ati ukubacutela engxingweni abantu asuka andikumbuza umfanekiso endaka ndawubona wokuqutywa kwenyamakazi xa zisiwa kwindawo andingazi kuyibiza. Ndati kodwa xasendikangela imihlali yokurola kwabantu, imali, ndakuva inapi abalo-

Imvo Zabantsundu

(NATIVE OPINION.)

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

IXABISO 3d.] KINGWILLIAMSTOWN, NGOLWESI-NE, JUNE 7, 1888. [No. 186

INGUBO ZO BUSIKA.

DYER NO DYER

Basandukufikelwa yimpahla eninzi ngamikombe yezo zixelwa ngentla. Banovuyo ekubizeni bonke abalesi beli pepa ukuba ke

BAKANGELE EZIMPAHLA ZILANDELAYO,

Zizanyelayo zonke ezinye ngokulunga nobutshipu :—

Iminqwazi, 1s 3d, 2s, 2s 6d.
Ihempe zokusebenza, 1s 3d, 1s 6d, 1s 9d, 2s.
Ibhulukwe ze sitofu ziqalela 3s; Ibhatyi 5s 3d.
I suti ze Norfolk Blue Serge, 26s.
Imibhalo etshipu kakulu. I blankete netyali zoboya.
Ibhulukwe ze kodi, 5s 6d.
Siyazisika ibhulukwe. Izitofu ezilula eziketiweyo ziqalela kwi 15s 6d. Zimmile kanye umntu. **Amaqina** ne zi **kafu.**

Kweli lase ma Xoseni yiza kuzinyulela kwingubo zakwa **DYER no DYER** ezibleliweyo. **Isuti zabafundisi** ze **Black Russel Cord, nezelakana, Iminqwazi yabafundisi** ne **kalala.**

I bhatyi zokwaleka zamakwenkwe, abafana, namadoda ziyaqala ukuvulwa ezimpahleni.

Kwa DYER no DYER,

KING WILLIAMSTOWN.

ENDWE!

KUFUNWA

Ingwelo Zokutwala Amalahle

ZIWASE E.

METELE NASE KOMANI.

18th January, 1888.

A. W. REID,

UMTENGI WENTO YONKE,

e Downing Street, King Williamstown, nase East London (e Monti).

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumba, Imfele, Impondo, Itapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

BONISANI.

Amahashe amabini, elinye yinkabi efosi enekolo, 'no mnxunra endlebeni yase kunene, eno O ecaleni lase kunene, etshoba lifutshane; elinye yinkatyana emfutshane emqolo ugobileyo, amanqina amhlope omabini asemva. Alahleke ngo 15 April odluleyo. Woti wakuva umkondo ubhale ngo Mr. Wilson, Colesberg.

JAMES KWEZI.

Umanyano nge Mfundo.

Intlanganiso yolu Manyano iyakuba se Debe kwa Matubela, ngomhla we 10 July, 1888, ngolwesi-Bini evekini, iqale ngexa le 11 kusasa. Amapepa engxoxo ayakulešwa ngo Messrs. J. B. Yekele, Alex. M. Njokweni, Robert N. Gaba, no D. Dwashu. U Mr. D. Mbaza uyakundulula ingxoxo ngo "Titshala nosapo olufundayo ezikolweni zangapandle."

B. SAKUBA,
Hon. Secretary.

Kingwilliamstown.
4 June 1888.

ISAZISO.

NDINIKA esi saziso kubo bonke abaganla kumablati aku Tsolo. Bonke abaya kufunyanwa behamba nabapete i Licence sokuganla, kodwa engeko amagama abo, bonke ndobabambe ndibase kwi Mantyi yakwa Tsolo ukuze kubone yona ukuba abanatyala. Mna nditi bonke abanjalo bangababeleskwa.

THOS. NGUDLE,
Umgcini-Mahlati.

Kambi,
8th May, 1888.

KUKO

C. A. Jay & Co.

Malunga Nezituba zo Daya no Aluveni

Eqonce (Kingwilliamstown)

APO nofumana IMELA, IPOLOKWE, AMAGXEBEKA, IPLETI, INKUMTYE, IBEDI, INTO ZOKUSEBENZA, (tools), IZIKONKWANE, IZIKOLOFU, INTSIMBI ZENGCANGO (hinges). Singatinina? Ilapo nje yonke into efuneka endlwini naseshopini.—Cathcart Street, 16th May, 1888.

KO TITSHALA.

LO ugama lingezantsi ufuna um Vangeli ne titshala ezimbini ez'ne Certificates nezimilo.

JAMES M. DWANE,
Macubeni,
Lady Frere.

2nd May. 1888.

KWA BEET.

IMPAHLA ibleli yodwa ngase stolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni. Kufike into eninzi yonozesha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonozesha zi tshipu.

Ikaya Labantsundu.

U PAUL XINIWE uzaligcinile i "KAYA" LAKU — uyazibulela izandla zonenhleli elungelo ukunikonza ngendlela zonke (General agency).

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenekazi i **Fur Capes.**
Ezamanenekazi i **Fur Dolmanettes.**
I **jersey** ezintsha ziqalela kwi 8s 6d to 5s 11d.
Ezangapantsi ezilukiweyo, zitshipu kakulu.
Izitofu zelokwe zobusika ezitsha.
Ifianele ezenziwe ngoboya begusha **Zase Afrika.**
Izikafu, netyali.
Into eninzi **yezihlangu zamanenekazi** ezidla i 7s 6d ziyakutengiswa nge 5s 11d.

Zonke ezinye impahla zitshipu kanye kotenga ngemali.

W. O. CARTER & CO.

MACLEAN SQUARE,

E-QONCE.

Baker, Baker & Co.

e QONCE (Kingwilliamstown);

Bane mpahla ezilunge kakulu nakuni Bantsundu.

I BHULUKWE ne BHATYI ze KODI.
I BHULUKWE ne BHATYI ze ZITOFU.
I SUTI ze ZITOFU.
I HEMPE ezilushica.

Zitengwa ngawona manani *atshipu.*

I MICAKO, ye KALIKO e Brown ne White.
I PRINTI, i-LINZI, i-KODI.
IQIYA ze Keshemiya ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

Baker, Baker & Co.

KINGWILLIAMSTOWN.

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 ezimnyama, 2/-

Alikazanga libeko elinjengeli icam.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti,

SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwe, Ityali, Zonke intwana ntwana ziko.

Ababonamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!
Izikumba, uboya nantoniina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.