Unyulo Lwase Batenjini.

East London, 31 May, 1888.

Ku Bavoti bela Batembu nela Mamfengu.—

BANUMZANA,—Ndinebulela ingentliziyo enyanisayo, ngendlela enibonakalise ukuba niya nditemba, kwane mbeko enindenze yona, ngokundituma e Palamente, nokundibeka ngapambili kwalowo ubenga kunge tunywe nina, ukuya kumela eso siqingata senu sibanzi, sibalulekileyo kangako.

Sendinityelo kwindawo ngendawo apo ndibe nokudibana nabanyuli, ukuba, kutunywe nna, ndiya kuyingena i Palamente ndim enkululekweni, ndingazibopelelanga nakulipina iqela lamanene aleyo nkundla, ngoko ke ndikumhlaba wokuxhasa *imiteto emihle*, endingasa kunonelela ukuxhasa *abantu*. Ndiyazi ukuba kusisiqelo ukuba onga angatunywa e Palamento azilaule elona qela aya kuba ngakulu, kodwa ndakukangela imo yesiqingata senu, esinento ezininzi ezingefaniyo, ndakukangela ukuseleka kokuhlambululeka kwamaqela e Palamente, ndicota ukuba ndonikonza ngokudlulisileyo ngokuti ndibe ngongazibandakanye naqela.

Hlalani ngokutemba, Manene, ukuba imfanelo zenu e Palamento zigcinakele zipatiswo mna nje. Ku Bavoti abanyule lo ube se'ngqatsweni kunye nam, ndinokuti ngentliziyo enyanisayo andinalovo lobutshaba ngakubo, ndibabekile ngokuti benze into abaqonda yona. Nditi ke njengokuba ndinyulwe ngenz' omninzi *masikunekwabe ukwahlukana*, masibambisane njengamadoda ukuquba inqwelo yehambiselo pambili yesiqingata ngokubalulekileyo, neye Koloni ngokupangeleleyo.

Ndiyabacela ke bonko abemi bela Batembu nela Mamfengu ukuba bandikangele njengommeli wabo *ngokute nqo* kwanjengokuba kunjalo *ngegama*. Ukuba ubani mhlaimbi umzi otile unesiroro ngasembusweni, ndiyakunyanisa ukuyenza imfanelo yam ukuba zite iziroro ezo zeza ngendlela efanelekileyo.

Mandisongo, Banumzetu, ngelokunikumbuza ukuba kwakwisituba senyanga ezimbalwa kuzakubuya kubeko o'ona Nyulo Lukulu oluya kubako kwindawo zonke, nokuba ndiyakubuya ndinicele ukuba ninditume. Ndiyatemba ukuba noti ngeloxesha nibuye nibonakalise ukunditemba ngokundibeka kwakwindawo epambili elugqatsweni.

Ndinembeko, Banumzana, yokuba

Sicaka Senu Esitobekileyo,

CHARLES D. GRIFFITH.

Umhlaba Otengisayo.

UMHLABA ongu Lot I., omi e Debe, ubukulu bawo zi acres ezi ngama 21 ne poles ezingama 28. Imida yawo: ngase mpumalanga-ngentla, nangezantsi, umi ngendlela yenqwelo; ngase mpumalanga-ngezantsi, umi ngo Lot H.: ngase ntshonalanga-ngentla, umi ngo Lot K., umhlaba olinywayo. Owufunayo angabhekisa ku

GEORGE WHITAKER,
Kingwilliamstown.

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 sifikile. "*Ityali zetu*" especially *ezaba Tshakazi*, zihleli zodwa emhlabeni *Ilokwe zokutshata* esezitungiwe, nezinokwenziwa kwofunayo. Amagqabi izigqubutelo, izihlangu (ezizitende side), i printi, i kaliko, i linzi, eze kempe, njalo-njalo.—

Yonke into efunwa ngamanene, nama nenekazi nantsi apa:

Ingubo zamadoda zokutshata ezitungwe kade, nezinokwenziwa kwofunayo.—Umsiki wetu upuma pesheya e Ngilane. Ibhatyi, ibhulukwe, ne suti zitshipu ngenyaniso. Ihempe, i kalala, amaqhina, iminqwazi, izihlangu, njalo-njalo. Kulapo batengwa kona ontonxa.

Yizani kunqwenisa amehlo enu. Ningawalibali amagama etu:

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

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

A. W. REID,

UMTENGI WENTO YONKE,

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

Uboya begusha, nobe seyibhokwe, Intsiba ze Nciniba, Izikumbu, Imfele, Impondo, Ilapile, njalo, njalo.

Utenga ngawona manani makulu ase Markeni nge CASH.

Ikaya Lendwendwe

LIVULIWE E-KOMANI,
NGO
R. T. NUKUNA & CO.

UPUMLO no lwenwabo kusi ezaabantsundu wase Kamastone, e Kewu, e Lessoyton, e Whittlesea, e Gqili, e Transkei, kwazi wonke wakwa Hala. Ifudile sesitali sikule.

Ngase market kwe Marike, e Calderwood Street pambi kwe Hotel ka Faltein abalungu bati ngu Webber no Magqubana (Hadnott) niya kufumana yonke into ifunqile.

R. T. NUKUNA & CO.
Queenstown.

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 ezikeliweyo 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.

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 Keshemiye ezimnyama nezinamabala.

Impahla yokutshata kulapo ikona.

Ofani ngofani be TYALI.

KWA

Baker, Baker & Co.

KINGWILLIAMSTOWN.

UTIKOLOSHE! UTIKOLOSHE!

Utikoloshe obefuda ekwa Ngomti uyabulisa

KUBO BONKE ABANTU,

Ebazisa ukuba sele fudukile kwa Ngomti.

SELEVULE EYAKE IVENKILE KWASE MARKENI APA.

Ingubo, Ibhulukwo, Ityali, Zonke intwana ntwana ziko.

Ababenamatyala kwa KEEVY mabeze kurafa kuye.

Yizani kuzibonela ngokwenu!

Izikumba, uboya nantonina yizani nayo kwa Tikoloshe.

A. J. CROSS & CO.

B. G. LENNON & CO.,

Abatengisi bamayeza nabenzi bawo

E MONTI.

BONA bawatenga pesheya awabo amayeza. Benza amayeza ama Bhulu nemiiciza yama Xosa. Bawubongoza umzi ukuke uqwalasele kulawo alandelayo, abhalwe ngo nteto yesi Xosa:

Oka LENNON
Umciza Wokohlokohlo
Eka LENNON
Incindi Yamazinyo.
Oka LENNON
Umciza we Stepu (wesifo entsana).
Oka LENNON
Umciza wamehlo.
Aka LENNON
Amafuta ezilonda.
Ezika LENNON
Ingqatana zomtshekisane.
Oka LENNON
Umciza woxaxazo.
Oka LENNON
Umciza wepalo.
Oka LENNON
Umciza wengozi.
Oka LENNON
Umciza wecesina.

UMTENGISI

P. H. POTTER, Toleni, Transkei.

ISAZISO.

Nalo icam! Nalo icam!

U MR. 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.

J. G. NICHOLSON,

Igqweta elise zincwadini zakomkulu nomteteleli wama Fandesi,

E-NGQUSHWA.

Ulungisa amafa. Ugququla amagama e Tayitile. Uqoka izi kweliti zi Bhatalwe kwa ngoku.

☞ Yonke into ayi patisiweyo ifezwa ngokukauleza.

Uli Gosa le Colonial Mutual Life Assurance Society.

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

Ikaya Lendwendwe.

U JAMES MADALA uvule INDLU YEZIPUNGO (*Coffee Shop*) e Malay Camp, eyazeka kakuhle kwabantsundu kuse Wesile, kulapo abahambi abavela koma Bhayi, Pesheya kwe Ncibe, e Natal, nase Lusutu bengazibuza kona izihlobo zabo.

JAMES MADALA.

Kimberley.

ELIKA

ORSMOND IYEZA ELIKULU

LASE AFRIKA.

Yincindi yengcambu zemiti yelilizwe.

UMPILISI WEZI LWELWE

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

Kangela Encwadini atnpilisiweyo nendlela elisetyenziswa ngazo, zibhalwe ngesi Ngesi, Jelimeni, esi Bhulu nesi Xhosa.

Emva kokuli sebenzisa ixesha elide selenamava amaninzi umninilo, uliyaleza ngengqiniseko eliyeza ukuba liyayi pilisa inkoliso yezifo zabantsundu base Afrika, kwanalo Fiva (essina) 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 nteto yesi Xhosa.

Lilungisisielwe umninilo kupela ngu

G. E. COOK,

KING WILLIAM'S TOWN,

Linoku zuzwa kwinkoliso yaba gcini mayeza kuyo yonke Ikoloni.

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

tandiyo kukuba nge Palamente yanyakenye amalungu alo Rulumeni ayegwebe isheleni ngemayile, engapezulu kude emfanelweni, aze kule Komiti ayivumele, noko yasiwayo ukuba ibuzoki.

SIR T. UPINGTON: U Rulumeni akavoli nefalintyi yayo.

MR. INNES: Lemali ihlaulwe yi Bodi yase Kimberley into engenzi sehlelo kweyokuba ibe ibihlaulwe kwimali yakomkulu, Ikomityi yabaceduluIi masiko abantsundu ne yase Batsnjini, ati u Sir T. Upington belandela yona, yayingabambi ngaloliwe, yayilinani elanele ke isheleni ngemayile. Kule yaseKimberley leyo iyeyobamenemene. Uyibiza ngegama lobamenemene kuba amalungu etabata into engapeze kwenoito, into ke leyo eyimpango. Ub... ke kwinkundla ukuba yindlela e... lo na le ukuba amanene azirume ng... Ukuba kufaneka erunyiwe amadoda e Komityi mawanikwe £4. 4s. nokuba £5 5s ngemini ukuba kubonakala kufuneka; kodwa mayingavuvelwa into yokuba amadoda abambe 1,200 ahambe efumana isheleni ngemayile, alixa asbita £15. Unosizi kanye ukuba igama le Nkulu ye Jaji lingenisiwe, kuba libe limsulwa, yaye lingeniswa ngu Sir T. Upington ukuba azihlambe ngalo. Inteto yepepa yixhaso kuba evumelana nayo, efumana kungeko simbi isigqibo angafika kuso umntu enezinyaniso libhale linazo ipepa.

SIR T. UPINGTON: Ndiyavuma ukuba belifanele ukutsho ipepa ngenyaniso ebezipatshiwe kwalo, yiyo lonto ndite kwasa ukulinika inyaniso ezingapezulu.

MR. INNES lendlela kutatyatwe lemali ngayo mayipeliswe ibuhlaso.

U SIR THOMAS SCANLEN ukwa kuluvo luka Mr. Innes, waye engayiboni into yokuti umntu osebenzela u Rulumeni amnyame okunye xa esuswe kowake umsebenzi wanikwa omnye okwa ngowakwa Rulumeni.

U MR. MERRIMAN ulandele, walata kwinteto ka Mr. Schermbrucker oko ebe ngekangeni kwiwonga akulo ukucukuceza imali esiqitelwe ikomityi, wayengekaliko oko u Mr. A.B. ote watunywa ngo Mr. Schermbrucker wafunjatiswa ikupa lakwa Rulumeni. (Kwahlekwa.) Namhla ngaye nowabo abapanga imali yakomkulu. Yinto elihlazo ukuba kubeko ilungu lika Rulumeni elitabata imali ngapezulu kwentlaulo eliyi fumanayo kumsebenzi wekomityi.

U MR. SCHERMBRUCKER uchaza eyake, noyowabo bobabini incito ye £306 ukusuka e Kapa ukuya e Pretoria, ati yimali leyo abayichite ekuqesheni ikali nendleko kupela.

U SIR GORDON SPRIGG ute, ilungu lase Dikeni limbeka u Rulumeni ityala lempango, walata kwakona ukuba yimali ye Bodi yase Dayimani.

U MR. DOUGLASS, ukalaze ukuba ingacikidwa indawo yokuba lamanene etabata lemali nje ebengaz'hlauli itikiti zika loliwe.

U MR. HOFMEYR walate imposizo ka Sir T. Upington ukude ayihoye inteto yamapepa. Lengxoxo ibonisa imfuneko yokuba kubeko into ekugqitywa kuyo mayelana nokuba makanikwe ntonina amalungu akwa Rulumeni xa ngaba ayahambahamba e Koloni.

U MR. LEONARD walate ukuba imali ze Bodi yase Dayimani zezakomkulu, no Sir T. Upington wakutsho oko nyakomnye. Ukalazele ukuba amalungu ka Rulumeni abuyiselwe imali yendleko zawo xa ngaba atunywe gama kwakumsebenzi ka Rulumeni.

U Sir T. SCANLEN unike isaziso sokuba uyakufuna kubekwe ingxelo yencito yamalungu ka Rulumeni xa abambahambayo, eko lwati lwamiselwa ulaulo olungu nqapelandikulo.

UMHLA WESINE, 30TH MAY.

Kukukangelwa kwesibini komteto we ntlosize. Kukukangelwa kwesibini kowogcino lwencwadi. Kucikidwe owokunqabisa luqabo beeliyo imitoto eloloblobo.

AMACAPAZA ASE KIMBERLEY.

[NGUMBHALELI WETU.]

IKAYA.

Nase Kimberley apa nonyakanje kuko ikaya lendwendwe, livulwe ngu Mr. Madala. Lelaya kulikangela sikaya, asikolwanga kanye yindlela eliqutywa ngayo, kuba sifike tina lingenamahluko we koffi-shopu ziyindimbane apa e Dayimani sibeke zingenaluncedo ezindwendwe. Siyatomba okuba u Mr. Jas. Madala uyakuhla alilungise ikaya elo aliqalileyo.

UGWEVA.

Kuko enye indodana kwakona apa e Malay Camp esand' ukubanjwa nge dayimani, ibiseba, isawuqala nalomsebenzi wokugweva; lendodana ibihlala kufupi nekyaliko yase Wesile, abanye bamazi ngegama elingu Sitonga, kufunyenwe imbokotwe zantlanu ebhokisini yomnene. Yingaba ukuba wodabula.

IKOMITI NOKUZALA KWENTOLONGO.

I Commission iti oku kuzala kwentolongo nokuxinana apa e Kimberley kubangwe ngulomteto we pasi, ngokuba amapolisa aman' ukupuma ingqina ukuya kusingela abantsundu, into embi kunene, base ababantu bagwetywe bengabuzwanga nesizatu, bengenaye namteteleli.

ELEDOLOSI.

Kuko nesiyazi obanjwe kunye no Sitonga. Eligqira kutiwa belimana ukuvumisa lixela ukuba idayimani u Sitonga wozifumana ninina. Namhla unkabi naye ubanjiwe.

UKUHCIPA KWE MIPANDA.

Kungokunje ngati imipanda yamanenekazi antsundu ayisayi ezikwatini nje ngexa bekungekatetwa ngabo apa utywala.

UKUFIKA KOMFUNDISI.

U Rev. J. S. Morris, umfundisi wase Wesile, oza kushumayela ezikwatini e Kimberley nase Dutoitspan, useleflkile, nge-Cawa edluleyo wayeshumayela e Newton, e Wesile kweyabantsundu, kusasa. Uya kwamkelwa yile remente ngolwesi-Itini, 19 ka June.

IKAYA E BEACONSFIELD.

Bati abantu base Dayimani liyafuneka ikaya lendwendwe nase Beaconsfield, Nale lilungele 'mfo ontsundu yakho.

OMAKWENZIWE XI MBUMBA.

Abantu base Dayimani bati ... ngo ... Tungu ... mlomo ... intia ... ngani ... enziwe ... iqinga ... lunga ... ukuba ... bantsundu. Loo ... ngoku i Palamente isahleliyo nje. Huku nto zakowetu! Safa nga Mabhulu!!

UKUSHWESHWA.

Amadikazi asikako nokuba maninzi ngoku apa e Dayimani, abantu benza into esimanga ukushweshwa.

UKUHLA KWAMAXABISO EDAYIMANI.

I dayimani ziwile kunene ngoku, asazi ukuba bona abakuti ngoku basaya kufumana into. Ninga nenzami noko nto zakowetu ezise Ligwa.

UKUXHASWA KWE "MVO."

Umzi mauke nawo lendawo uyiqwalasele. Kuko abati yinina ukuba imali yomrumo ingamni kwezi sheleni zintatu ngekwata, ukuba umntu angamelwa zizo, nokuba sekudlule inyanga nominyaka. Batsho ababantu kuba bengazi okokuba indleko zokuqutywa kwomsebenzi lo, zimelwe yilemali yomrumo, eti xa ingafikanga kwangentloko kufuneka ukuba kuyokubolekwa e Bhankini, apo kumali izalayo. Lomatole kaj emelwe, ukuba ahlaulwe ngabo bangahlauli kwase Ntloko. Ukuti entloko siteta ngapambi kwokufa kwenyanga yokuqala ye kwata.

Sivuyiswa kunene tina xa abahlobo betu beyirole kwa isaqala ikwata, nayo isekwinani layo lamhlamnene, kunokuba ibanjwe de kudlule amaxesha emfanelo ihambe nendleko ze Bhanki.

KWA ZULU.

Ezokugqibela ezivela kwa Zulu zifike ngo Mgqibelo e Maritzburg, namlango weve. nkile oti upangwe yimpi ka Mnyamana. Yimiqodi ama Zulu avela kusondelana enka ukusinga ku Dinizulu. Ucoma ukuqaba kwe lizwe apo itontelana kona imikosi yalo ukosi,—Eukongeni, sel ku 6,000 amadoda akona. Bekulindelwe ukuba ifike yonke ilungele ukungena imikosi yakwa Rulumeni ngo Mvulo, ise yenze ... wokuba ... u Dinizulu.

Ukubhubha kuka Emperor Frederick.

Ikumkani yase Germany, u Frederick, ibhubhe ngolwesi-Hlanu iwegqitileyo, kusasa, ngentsimbi yesixhenxe. Unezaba esemngcipekweni sisifo esibe simbambe ngomqala. Wazalwa ngo 18 October, 1831, waqeqeshelwa emkosini, ate wafumana ubaptizo lomlilo kwimfazwe ezazipakati kwama Jelimeni nama Austrians ngo 1866. Ngo 1870, waye ngomnye wabaphati bemikosi kwimfazwe awayo ... amaJelimeni ne France, wayebonileke ngokalipo kwezindawo zonke. Ngo 25 January, 1858, watshata nentombi enkulu ye Nkosazana yela Mangesi, bazibula ngonyana u Frederick William Victor Albert ngo 27 January, 1859, otabate indawo yoyise ebukumkanini ngegama lokuba ngu Emperor William, II. Elitshawe lililelwayo lisipate isihlalo sobukumkani inyanga ezintatu kwapela. Laye nezego elinguyise libhubhe ibinguye obesengcipekweni. Izizwe zonke ziyalila kunye nama Jelimeni.

EZABABHALELI.

AMACAPAZA NGE SOMERSET EAST.

Kwi *Mvo* ye 16th May umboneli endimbiza ngokuba ngosand' ukuvela, wenze inteto nge Somerset East ateakayilungisa kakuhle pambi kokuba ayis' epepeni.

Kwindawo yokuqala, ndiyakumxolela ngayo yonke inteto yokugxeka ayenzileyo, kuba ndingomdala umboneli, ndabo ndiqonda kakuhle ukuba bendiya kwenjenje nam lomzi ukuba bendingatanga ndilinde izimvi.

Uti lo Mboneli, abantu base Somerset East banobubele obuninzi—aye kungena kwizindlu eteta ngokufaneleka nangokungafaneleki kwazo—atete ngokuba ndawonye kwesa (magqoboka) abantu base, sikolweni ... ebaniniyo bakolise ukuba ngabo bonke abantu balapa—nangokungayihali into embi awayenziwayo ukudekelwa itolofiya—nangako ukuyiqonda ukuba yena idiliya amehlo ake angamelana nayo etafileni. Yonke lento injengokuyitsho kwako. Intwana embana, wena ufike izolo e Somerset East, kwasa umka, kanti uzakumka nawo umzi upela, ngati ngumntu lo oze apa ezixelelwe ezizinto ngo nantsi umntu onjalo akanakuze abe ngu mboneli. Mkati ukusisola ungu Mhloli. Mhlobo, ukuba uti wena izindlu zase sikolweni mazime zodwa, uze uugaxeli nesonakalo esikolisa umxhelo wetu—akuko mntu uyakufuduka esizeni sako ngezwi lako elipolileyo, isbe linjalonje lingenandawo ilingata layo.

Uti izindlu ezifanelekileyo zimbalwa—zonke zikelise ngokuba ne diliya, kwanezo zimbi zinayo. Uchanile ke apa ndiyakuvisisa, noko sibuye sahlukane kwinto yokuba wena utindele ukubona zonke incinitba zinentsiba ezimhlope, zingabiko zona ezimnyama, xa uti zonke izindlu mazifane. Lonto yokufaneleka komzi kwakunye nento zawo zonke ngumcimbi oxanywa nguwe nandam lisihle nesolo. Into omandi yeyokuba sobatilul siyaqwanta; embi wena usola nana ngati wena sewufezekile. Ma' ukundibulala ngento exakileyo-nakuwe; uti ndibone ngawapi na mna.

Mandipele ngeliti: kanene uti itolofiya akuyityi, yakuba ibekwe etafileni? Xa utshoyo uti ukolwa kakulu. Apa akufuliswa mntu wase mzini; sixolele ngokubiatywa ngamevo ayo, kanti yena noko ... "Xa Umboneli ati ukudla makungabekwa esitebeni, kuba engazange akulume ... nokukufuna ukukutya—tina baulnibo ... etafileni yonke into. Asikuko nokuba Umboneli ...

zisi kwake ukuba kuye itanie iyahaza-ayimyumi, nokuhlala kuyo seyizinkani ... Asiku... ukwjalo, ... Ndiya tshongela apo.—Qwaba.

—UMBONELI OMDALA.

ABALIMI NA BARWEBI.

E MARKENI.

E QONCE (June 16).

Irasi eluhlaza,—5d to 1/3 ngekulu
Ibabile eziakpaso,—6/9 to 8/ ngekulu
Itapile,—1/3 to 7/3 ngekulu
Umbona,—3/6 to 4/3 ngekulu
Amazimba,—3/ to 4/3 ngekulu
Irasi,— 2/6 to 3/2 ngekulu
Amatanga—1/1 to 4/ ngedazini
Umgubo—6/ to 7/3 ngekulu
Inqholowa—3/ ngekulu
Imbotyi—1/6 to 3/6 ngekulu
Inkuni,—8/ to 27/ ngefiara

E RINI (June 16.)

Inkuni—22/ ngefiara
Umbona—11/3 to 13/ ngenxhowa
Inqholowa—3/10 to 4/1 ngekulu
Iremile—2/2 ngenxhowa
Irasi—6/3 „
Umgubo—12/ to 14/ „
Ibabile,—3/9 to 4/ ngekulu
Itapile—9/6 ngenxhowa

E DAYIMANI (June 16)

Iremile—5/6 to 6/ ngenxhowa
Irasi,—11/ to 12/ „
Imbotyi,—9/ to 12/ „
Ibabile—8/ to 9/ „
Amazimba,—13/ to 15/ „
Umgubo,—15/ to 23/ „
Umbona—11/ to 13/ „
Ibabile—13/6 to 14/ „
Itapile,—10/ to 20/ „
Inqholowa,—14/ to 15/ „

E KOMANI (June 16.)

Inkuni—8/6 to 41/ ngefiara
Umgubo—5/ to 5/6 ngekulu
Ibabile—3/9 „
Itapile—5/ ngenxhowa
Umbona—7/3 to 7/9 „
Amatanga—1/7 to 1/8 ngedazini

Native Opinion.

THURSDAY, JUNE 21, 1888.

Some Lessons of the Albany by-election.

THE importance of the issue raised by the Albany by-election cannot be gainsaid. It had to decide the momentous question whether the Government of this colony should continue to proceed on British lines of equal justice and perfect freedom for all, or whether its fortunes are better handed over to the tender mercies of an organisation, principally dominated by "extreme Afrikanders," who have been recently described by a by no means hostile or prejudiced critic as "ignorant men, who had been "brought up in the wilds of Africa," and who are compassing the overthrow of British authority through race animosities. It is truly a devious course that the Afrikander Bond are leading the country into. Well, it was this matter that the recent contest in Albany had to settle. That it is the problem that the constituencies will be called upon to solve in a few months' time, is patent and clear to every one who takes the slightest interest in politics.

Albany, it is hardly necessary to observe, is the division of which Grahamstown is the centre; and is principally inhabited by the descendants of those pioneers of British colonisation in this land, the Settlers of 1820. If seven or eight years ago any one had ventured to write in the Grahamstown papers that in a few years' time the City and the county of which it is the capital would join in the movement to set up Bondocratic Government, so bitterly opposed to British rule in this fine colony, that person would have been deemed in these provinces as a fit subject for a free passage to Robben Island. How are the mighty fallen! One of the high priests of the Bond, Mr. NORTON, made bold to say in his election speech that, "unless a constituency "were in touch and sympathy with "the Bond it could not expect any "legislative assistance." This strikes at the fundamental principle of the British constitution that all Her Majesty's subjects are equal in the eyes of the Government. He illustrated his meaning by stating that most necessary public works in the division had been stopped purely because the Bond was offended at the division not returning a Bondman at the last General Election. If ever there was conduct that deserved to be strongly resented by free citizens, it was this. But on these grounds Mr. NORTON is returned at the head of the poll by the most English of the English districts of the Colony. If this be the result on the green tree, we tremble for what it will be in the dry. We are face to face with the contingency that, at the General Election the country will, like Albany, in its haste to escape present evils, fly into ills it knows nothing of; for according to the Bond Congress recently assembled at the Paarl, the principles of that association are as yet in a nebulous condition. Is it wise? It is the bounden duty of clear-headed men, and moderate statesmen, to take the platform, educate the electors, and point the way to the peaceful government of this country for the benefit of all its inhabitants.

Editorial Notes.

ELSEWHERE will be found a very sensible article taken over from the *Kaffrarian Watchman*, and advocating the adoption of a more rational and satisfactory system of getting in Native Taxes. It is very unusual for us to find ourselves in sympathy with the suggestions of our contemporary in connection with Native affairs, although we have the same end in view; but in this matter of the collection of taxes from Natives we find ourselves in substantial agreement with the sentiments the *Watchman* has given expression to from time to time. Any member who would interest himself in getting the amalgamation of the Hut and House Taxes, which present themselves to the Natives as a double tax, would do the people immense service. Proclaim the two one tax, but payable in two instalments, and the grievance is to a certain extent redressed.

To a certain extent, we say, is the burden of direct taxation alleviated, so far as the Natives are concerned. As House Duty, the Native pays 20s. per year, an amount which is paid by inmates of houses valued at £200. Now, a Native's hut is valued at £5, at the least, and does not even give one a vote, if on unsurveyed land, according to the common and what we regard as a distorted reading of the 17th Section of the Disfranchisement Act. In our opinion it is most unjust to tax people at a valuation of £200, which would give a vote, and still refuse to give them a vote.

FOR these reasons we deeply regret that the motion of Mr. Douglass, calling attention to the incidence of taxation with a view to abolish the unfair House Duty, was so weighted with the Diamond Tax, that the unfairness of the House Duty escaped notice and while the new taxing proposals, sprung, as it were, upon the House was the only one that received attention. It is gratifying, however, to observe that of opinion is forming in favour of the repeal of the House Duty. Letters in the Cape Press have appeared confirming the often-repeated statement of the Natives that the tax was originally intended to last three years, and faith has not been kept with the people in its collection when the three years were over.

A FURTHER attempt is being made in Parliament to render ardent spirits cheaper than they are. At present a bottle of brandy may be had, in some places for 3d and 4d. This does not satisfy some of the members of our Parliament, and the other day a proposal was introduced by Mr. Ohlsson, a Bond camp-follower, in obedience to the resolution of that Association, to make a reduction on the amount, which, under the existing law the dealers in the maddening compound have to pay. There is observable in Parliament a general and a wholesome diffidence to assist in anything to make brandy cheaper than it is, and thereby to encourage drinking habits among the Natives. So although Mr. Sauer had proposed an amendment to Mr. Ohlsson's motion to reduce the licences only for the sale of wines of a certain strength, when the hon. gentleman found that it would be made the means of making drink more free he abandoned it and supported the reference of the whole subject to a Select Committee which is another way of shelving it for the session. We rejoice at this.

MR. TUDHOPE, the Colonial Secretary, deserves praise for the idea he has originated of compiling statistics from agricultural information he has secured in an inexpensive way throughout the colony. We understand that it has been embodied in a Blue Book just presented to Parliament and to the more favoured newspaper offices. We can only guess as to its value, and commend it as a step in the right direction. The object is so good that we are really sorry that the mission of the policemen sent among the natives of these parts to get information together is not more definitely stated. The result of the mission has been in many cases to alarm or cause suspicion among the natives, as they think that Government are bent upon confiscating their produce. In their little brief authority some of the policemen have not been slow to raise and keep up groundless apprehensions. Let the Government be frank with these people in this matter.

THE thanks of the Natives are due to Mr. Sivewright for the effective way he has brought the Binda-Simkins House Duty case before Parliament. He has had it referred to a select committee consisting of Sir T. Upington, Messrs. Hofmeyr, Innes, Van der Walt, and the mover. This journal has never been slow to recognise and acknowledge good meant for the Natives no matter from which party it came; and it is with the greatest alacrity that we commend the ... Bond have evinced in getting ... grievance of Binda redressed. It is sincerely to be hoped that the Select Committee will closely enquire into the harassing practice of seizing droves of Native's stock to satisfy one or two pounds sterling. The practice leads to the perpetual estrangement of the people. We readily note this additional evidence of Mr. Sivewright's well-known appreciation of the difficulties besetting the Natives. Yet there is much truth and force in the observation of the *Cape Mercury*, that "Mr. Sivewright cannot suppose that one such 'swallow' is going to make everybody believe a Spring has come which lifts the Bond right across the chasm that separated it from the rest of the community." More of such deeds, combined with sympathy, will, Mr. Sivewright and his fellow-Bondmen may rest assured, rehabilitate that Association in the eyes of those who believe that one of its leading principles is the oppression of a section of the community.

HUT TAX AND HOUSE DUTY.

On the collection of these taxes the *Watchman* writes:—"We had hoped to have found amongst the measures submitted by Government to the legislature in its present Session a Bill authorising the amalgamation of the Hut Tax and House Duty, it being a measure of fiscal reform strongly recommended by the officials of this district. The present system of calling upon the native early in a year for the payment of ten shillings upon his hut as Hut Tax and then subsequently calling upon him for another ten shillings upon the same hut as House Duty is an irritating method of raising taxation, undesirable in any case but more particularly so where you have to do with an alien and semi-civilized race, who neither speak the language nor understand the institutions of the ruling race. We are a puzzle to them at all times and they consequently always view any of our regulations by which they are affected with suspicion and distrust, though ready to abide by "the word" of the Government if fully explained to them, and they have been allowed to have a good palaver over it. But there is no explaining why a man is called upon to pay what he cannot consider otherwise than a double tax, the thing taxed being the same in either case and the sum asked for also the same. And though this may seem a very small matter, only involving the small payment of twenty shillings altogether, still it does fret and irritate the people to have the tax-gatherer coming twice down upon them in this way, and it should be our wisdom to remove everything of a kind that may be manipulated by dissatisfied and designing men into a grievance. The native would pay his twenty shillings House Duty willingly, if told that the Government had so decided, and no fretfulness would be left behind when he knew that he had got rid of the payment for that year. It is by making these small matters of detail work smoothly and by removing from our dealing with the people anything like an appearance of an attempt to irritate them, that we place them in a contented mood and shut their ears against the agitator. And surely there can be no legal difficulty in getting this measure carried. We confess that the supineness and indifference of the Government in this matter is to us quite inexplicable and would warrant the Secretary for Native Affairs being taken sharply to task. We are disposed to think it is negligence because there is evidence in the reports from this district for last year that Mr. De Wet does recognise the value of looking after little matters of detail in administration and removing causes for irritation. The Clerk in Charge at Keiskama Hoek says: 'The people heartily approve of the suggestion of the Government, namely, that the officer in charge should proceed to certain locations on fixed days during the time fixed for payment of any current tax, for the purpose of receiving the money. The system will have the effect of acquainting every individual when his liability should be adjusted.' And the Clerk in Charge at Middle Drift says: 'Regarding the House Duty, the Civil Commissioner has inaugurated a new and improved method of collecting that tax, which it is confidently expected will not only lead to better results but give the official in charge of the district a much better hold over the people. It was found that the exhorbitant charges made by the house duty Collector provoked a feeling of irritation among the people. Under the present system, when the necessary process is enforced against defaulters, the charges cannot exceed a certain small nominal fee, which small amount is divided pro rata among the police and assisting headmen, who have all been appointed deputy collectors to assist the Collectors—the Officer in Charge. If the headman brings in any defaulters to pay he receives a certain percentage.' Having sanctioned these useful measures to protect the people against extortion and to get rid of irritation, all that the Secretary for Native Affairs had to do to complete the work was to ask Parliament's sanction for combining Hut Tax and House Duty in one payment, but this for some unexplained reason is not done, though manifestly a needed and a wise step to take. Has the thing got stuck somewhere in the Circumlocution Mill?

A MAN in love is a man who wishes to be more amiable and agreeable than he can be, and this is the reason why all men in love are ridiculous.

"WRITING for the Press is thankless work, is it not?" she asked. "No." was his reply; "almost everything I write is returned with thanks."

A NOVICE who attended a race said he didn't see why the runners should be so particular about a quarter of a second at the end of it, when they kept the public waiting half an hour for the beginning.

A CHILD of seven or eight said that when the Bible speaks of "children's children" it must mean dolls

BONISANI.

NDILAHLEKELWE yimazi enkulu e-bomvu ibityebile ngamacala omabini entsayeni inomtsh so oti MP kwelinye icala awuqondakali igama. Ublikiblekile unqapelile kodwa okwelinye icala intango zalo zintsundu kancinane, inekolwana engacacileyo.

Inenkonyanakazi eyanyayo imtuqwa bomfusa inqina langasekunene lomlenze limhlope iselula. Ilahleka endle ngo 30 May, 1888. Ondilandiseleyo wovuzwa kakuhle atumele kum.

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

I-FASHONI EZINTSHA, EZIVELA E YUROPE.

Ezamanenekazi i **Fur Capes.**
Ezamanenekazi i **Fur Dolmanettes.**
I jersey ezintsha ziqalela kwi 3s 6d to 5s 11d.
Ezangapantsi ezilukiweyo, zitshipu kakulu.
Izitofu zelokwe zobusika ezitsha.
Iflanele ezenziwe ngoboya begusha **Zase Afrika.**
Izikafu, netyali.
Into eninzi **yezihlangu zamanenekazi** esidla i 7s 6d ziyakutengiswa nge 5s 11d.

Zonke ezinye impahla zitshipu kanye kotenga ngemali.

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G. Frauenstein

KWA QOROQOBO.

UYAZISWA [illegible] ntsundu [illegible] kupose [illegible] nkambe yaka eyivenzile. [illegible] nasilikeni. Zitengiswa [illegible].

Imfele, izikumba, umbona, ingqolowa, Ndizirolela amaxabiso apezulu.

Kwelinye Ipiko kuko nomfo otenza izi hlangu zentlobo zonke.

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

Amayeza ka Cook Abantsundu.

UMZI ontsundu ucelelwa ukuba ukangelise lamayeza abalandelayo.

[illegible]
COOK Iyeza Lesisu [illegible]. 1/6 ibotile.

[illegible]
COOK Iyeza Lokukohlela (Lingamafuta). 1/6 ibotile.

[illegible]
COOK Amafuta [illegible] Nokwelwa. 9d. ibotile.

[illegible]
COOK Iyeza Lentlo. 1/6 ibotile.

[illegible]
COOK Ipils. 1/ ngebokisana.

[illegible]
COOK Incindi Yezinyo. 6d. ngebotile.

[illegible]
COOK Umciza Wesisu Sabantwana. 6d ngebotile.

[illegible]
COOK Umgutyana Wamehlo. 3d ngesiqunyana.

[illegible]
COOK Umciza we Gesisa. 1/6.

[illegible]

G. E. COOK, Chemist, [illegible]

[illegible]

Iveki.

UMBULELO ka Colonel Griffith (u Faku) kubavoti belaba Tembu, elidibanisa nelama Mfengu, wofanyanwa kwakwelipepa lanambla.

I PALAMENTE yase Transvaal imise umteto obakali mayelana nokugcinwa komhla we Sabata.

INKOSI yama Ngwato u Khama iqzotile emhlabeni wayo abantu abatile bayo ngokusaka bonze utywala.

INGOZI yedeselbom ihle e Colesberg kumfo ontsundu oto esihla enqweleni suka watyibilika, walunga nomkono, omtyumse wafa.

ABENZI bomqombeti zibafungele kungoku Imantyi. Omnye weliqela udliwe £10, yi Mantyi yase Bekesdorp, okanye abenyanga ntatu elityeni; uhlaulo.

INTLANGANISO yengxoxo yoluntsha olufunda e Lovedale, ibixoxa mayelana nemfuneko nokungafuneki kwe, akosi ezintsundu; kwahlulelwene ekupeleni kwengxoxo, abate azifuneki babe 10, abati ziyafuneka 7.

U MR. SAUER ungenise e Palamente umteto wokukhusela isidalwa esingatetiyo kwimpato yobarqlarume. Uyapinda ukuwungenisa, ngenx' engapambili wachaswa kangangokuba ungapumeleli.

KUVAKALA ukuba u Hoff (Mr. Offy Shepstone) obepatele ikumkani yama Swazi imicimbi, utyaliwe lelotshawa. Amangesi akwelama Swazi arafa ku Mbandini sitetu nje, ngapambili oberafa ku Hoff.

NGOKUTOTYWA kwe Rent zafam u Rulumente ulahlekwe yimali eka £30,000.

AMABUTO abantsundu amana ukutunyelwa e Johannesberg esuka e Tekwini ukuya kusebenza.

UMBANJWA obebaleka intolongo e Ladismith, e Natal ubinzwe wafa.

ZIMBINI ivenkile eziqhekezwa kwa Zulu. Imikosi epetwe ngu Colonel Stabb isahlanganiswa.

KUKO umfo ontsundu obeqaukwa ngama dindala amabini e Kimberley egokuhlwa kumnyama, ozeke wabaleka waya wela emingxunyeni, amncama amadindala. Emva koko ufunyenwe eqqibele ukwapuka ezantsi wafa xa asiwa e hospital.

NOZINKA yokubhubha kwe Kumkani yama Jelimeni, u Emperor Frederick I. obeseke intombi enkulu ye Nkosazana u Victoria, Inkosazana iyalesa isila kulo lonke elayo iveki zombini. I Palamente yase Kapa ingene ngo Mvulo yavakalisa amaswi okukhuza isizwe sase Jelimeni, yabuya yahlukana.

UTE u Col. Griffith akungenisa e Palamente icebo lokuba kwenziwe umcancato e Mbhashe kwindlela eya e Mtata, suka u Mr. Sivewright wati akuba, iyavunywa lonto yonke imilambo yase Mbo mayenziwe imicancato, yabeta lonto kwanqaba neyo Mbhashe ayabisa kangelwa. Kunjalo ukunyula kwabase Mbo.

UNYULO obelukumandla wase Rini, apo amanene abesolaqqatwayo [illegible] Mr. Lake no Mr. Norton, [illegible] ngolahlelo;—Mr. Norton (we Mbumba yama Bhulu) 404; Mr. Lake 372. [illegible] Springvale nase Southwell sike [illegible].

LAMAKIOSDO akuma kuqhoaywa e Mtata ukuze ngamasipitiyari [illegible] amapolisa, kwadutyulwa, u [illegible] wabehla wafa. Nge Mvulo yadwa chialelo ukuxhoxywa.

I PALAMENTE yama Bhulu ase Transvaal iqqibe kwelokuba [illegible] ngapandle kwesi Bhulu kwiakandla zonke zamaganya, [illegible] simalikeni. Ayavora [illegible] Amangesi yileyo nto.

UMCIMBI ka [illegible] umfo [illegible] Kama obemele i Rini owadiliwa wabhushwa [illegible] Jaji, wamalwa zindleko noko wagxelwe e Palamente ngu Mr. Sivewright, owala ukuba upicotwe yi Komiti zo Sir T. Upington, Mr. Hofmeyr, M. Innes, Mr. J. C. Wood, njalo njalo.

Imvo Zabantsundu.

NGOLWESINE, JUNE 21, 1888.

Ubani Mr. Chesson.

NGOKUSWELA, ngomhla we 28 April, lo ungasekhoyo, umzi ontsundu usweleyane ngokupe wabahlobo bawo abakulu, kuma lase London, u Mr. F. W. CHESSON, Lomamazana uqqibe iminyaka emininzi epete umsebenzi omkulu wokukhusela isizwe esintsundu ezikuwo wonke umhlaba, xa sasake sipetwe kakubi ngabapatele Inkosazana. Kambe kuko e London imbumba yamanene [illegible] azisileyo, asitwalakayo [illegible] we Nkosazana, azimisele ukukangela ukuba izizwe ezintsundu zipatwe kakuhle nangemfanelo ngamagosa ombuso wase Biritani. U Mr. CHESSON ke ube ngumhlo, [illegible] lwezintwangaba za Pesheya. Ubeto ke ngoko wahlala esebenza abantu bhekekaye kuwe ooko emnxwe, abe masiza ngento enkulu, akunto ununyano olo angakhe ahlala walo, lukwaz ukuncedwa ngokubongoza nokwalatisa inkundla yo Mntan' Omhle. Ngelituba lisuke ke laduma kulo lonke ihlabati igama lika Mr. CHESSON. Yaye nalomsebenzi abewupatisiwe umhleli kakuhle ngenxa yokuba ube ngumfo ongqondo inkulu, irelerele, enjalonje eliciko. Qonda ukuba noko ebese London nje, ubeyibuzela ayixoxe into epatelele embusweni yeli letu njengokungati ngumntu weli, kanti, ukwanjalo ngento ehla e Timbuctoo, e Java, e Japan, e Fiji, e New Zealand, e Carlifornia,—singatini na?—napipipi. Wonke obenga angavakalisa isiroro sake mayelana nenkundla, ezinganeno kwizipakati ze Nkosazana ubesingenisa ngo Mr. CHESSON lo. U Bishop COLENSO ngokwake, izinto zonke abeti amangalele ulaulo lwase Natal kwi Nkosazana, kwimicimbi enjengokubanjwa kuka NKOSI LANGALIBALELE, no Nkosi CETYWAYO, ubezingenisa ngo Mr. CHESSON, obeti ayimise ngomxholo inteto angabi naxhanti amapakati o Mntan' Omhle, kuti ngamanye amaxesha ziqetulwe izigqibo zezinkundla zinganeno. Usemi nje umzi wase Lusutu ube ubuzelwa ngu Mr. CHESSON lo kwi Nkundla ye Nkosazana. Ikwa ngu Mr. CHESSON obeba nombuzo kwi Nkosazana mayelana nento ebesakuzenziwa amawetu ngumbuso wase Kapa; imipu, utshiso, ipasi zobukoboka, ubukoboka obabuyilwa bokuluweza ulwandle usapo lwakwa XHOSA ukuba luyokuba zizifologu za Mabhulu—zonke ezonto. Iwazichasa ngawo omane umanyano lo Mr. CHESSON obeneqela lamadoda e Palamente pesheya. O Mr. SAUL SOLOMON no Mr. IRVINE bebesiti bakuqetulwa ngo Mr. SPRIGG e Palamente e Kapa, bayibhekise kolu manyano inteto yabo, iti noko ipelileyo ingxoxo e Kapa, ivuke pantsi kwi Nkundla ye Nkosazana. Ibikwa yilonto nango Tungnmlomo, wabamba zema umfo ka CHESSON kwada kwaceliwa Abachazi-Mteto be Nkosazana, abate ubuzwe obungayanga kwe Nkosazana abuzanga babalelwe, mfanelweni zambuso kakade, ngoko xa bukankanywayo ubuzwe akuguqulwanga nto ku Miso we Nkosazana,—yaba iyayekelelwa apo leyo ngxoxo; esati tina bagwetyelwe abantsundu, xa ngabe kuyinyaniso ukuba ummiso we Nkosazana omdala awuguqulwanga. Singenjenjalo singayeki xa sifuna ukwalata ingongoma xobom balo mnumzana. Usishiyileke umfo obe nesihomo esihle kowabo e Biritani, kwinceku zelo, nanapakati; ubambile umhlobo wendwadabe; obengacekisi bupantsi, namafaca osizana olungumhlaba ontsundu; obezamela ukuba bonke, ngapandle koculuIo, banikwe okubafanele. Awamaninzi amadoda anjengaye; nabeko ako anje ngo Bishop COLENSO, o Mr. IRVINE, o KOLIZZEWE, o Dr. PHILIP,—esishiyile; u Mr. SAUL SOLOMON wavalelwa ngendlu; yaye lingeko itemba lokuba aya kubaya aibe naye enje ngo Mr. CHESSON e London. Kungaluyolo ukuqiniseka ukuba emke nje lamadoda alungileyo, ukuya [illegible] wawo olungileyo, [illegible] ewufezile umsebenzi [illegible] lwe wona ngu Mseli-wako-konke.

Ngetuba [illegible] sizake siwenzele [illegible] zezihandiba ngayo lendoda sinyembezi ngayo.

Amangaku.

INKANTI le imele isikolo sakwa Kama [illegible], noko [illegible] wati [illegible] [illegible] ukuba [illegible]. Imiteto kukuba [illegible] ka Kama, [illegible]. [illegible] kuba [illegible] kuhlwa mhlaba we [illegible] nje [illegible] ukubhubhisa [illegible] luka Kwane. Konakala isimilo [illegible] ya Makoto, [illegible] [illegible] abantu [illegible] [illegible] [illegible] ukuhlala iminikela ntoni [illegible] [illegible], [illegible] [illegible] [illegible] isimilo ntoni [illegible] heaks.

UMANYANO [illegible] amhlope [illegible] Kimberley [illegible] [illegible] [illegible]

zelo apa eyaka yako e Feso, owamena udumo umzi owawunakana ukuba uyekuhlekwa ngamalungelo okushumayela kwe Ndaba Ezilungileyo [illegible] "Mkhlu u Diyana wama Feso!" Waceba ukuba amanene anga lungcina umanyano azokubhala amagama ngapambili. Kufeziwe oko ute ipelile intlanganiso yoninzi kuza kungena ngoku eyomanyano. Adana amanxila emka nazo ezobhotile abesaya kuzisela. Luqaleke pakati kobunzima obunjalo umanyano lwabamhlope base Kimberley, kumhlope njengokuba luqalele kobungaka nje ubunzima, luyakuma. Lento umntu ugcina into ayifumene nzima.

AMANENE e Komiti yabamhlope base Kimberley ngo Dr. Watkins (Umongameli), Mr. B. F. Knights (Umlungiseleli) no Revs. Lyttleton, Tobias, W. Wynne, J. T. Lloyd, Ochse, Bulmer, W. Pescod, Dr. Mackenzie, Messrs. A. R. Goldring, G. Bottomley, S. Stirley, G. C. Cato, no J. Davies. Le Komiti izakudala imiteto yolumanyano.

BEKUNGASIKOLISA kunene ukubona umanyano olunjengolu luyilwa nakwezinye izixeko. Kube kungeze kwapela minyaka engabanga amawetu angabantu abalileli benengqondo zabo, abasebenza izinto ezibonakalayo ngelotuba. Yaye yona inyaniso ikukuba mayincanywe ingalindelwa intsebenzo eneziqhamo ngalo lonke ixesha abenziwa izihiba, izilo, namajacu ngobutywala. Ngamana umsebenzi oqalwe e Dayimani, wokubandakanya onke amanene atiye imbujiso yontsundu ngotywala, nangengabo abazili, ungasebenza njengegwele pakati kwabamhlope.

I PALAMENTE yonyaka owadlulaya yati pakati kwento eninzi eyazigqibayo yamisela ukuba aze u Rulumeni anyule amadoda okucodulula imiteto yase Dayimani. Enyuliwe ke amanene lawo umongameli wawo yaba yinkulu ye Jaji u Sir Henry De Villiers. Kwingxelo ayenzileyo ngokubona kwawo sitabata lamacapaza angempato yempi entsundu engabasebenzi. "Amacebo obulumko okusetsha abasebenzi, siyavuyiswa tina batunywa kubona ukuba ayenziwa zi Komponi nangabane klem zabo; yaye kunjalonje ikomponi, nomnye oneyake iklem (u Mr. Mylchreest) bake inqila ababagcina kuzo abasebenzi babo ukuba bangahlangani nabanye abantu. Ezinqila zinokwenziwa ukuba zingabinakunyamezeleka, ngoko ke zifuna ukulindwa zipatwe ngenyameko. Umkuseli wabantsundu bekufuneka ukuba ayalezwe ukuba aqondisise ukuba ababantu bakontilekwe ngemvume yabo, baye kananjaqo beyiqonda into abayenzayo. Abatunywa banika icebo lokuba kumiswe umntu ovakumana ehambela apo ezinqileni, ehlola, esamkela into abarora zizo mayelana nabo babapeteyo, nokuba zimayelana nentlalo pakati kwabo bodwa, akasgele kanjako ukuba yonke imiteto iqutywe ngendlela yayo. Indawo eliroba kwezi ziqibi kukuba abamhlope bengenakuvalelwa kuzo njengokuba bevalelwe abantsundu, isiqamo soko kukuba idayimani ezibiweyo seleko zipuma eminxunyeni zisiya kutengiswa kwabangenamfanelo yokutenga. Lento ayinakupeliswa ngomteto; into efunekayo kukuba sekuyashwa abelungu abatenjwayo kanye, bahlaulwe kakuhle, apindapindwe amacebo okunqumamisa ubusela be dayimani.

U RULUMENI selowungenisile umteto omisa icebo lokumiswa kombloli we Compound. Kusekubleni ukuba iziqibi azinakupeliswa ngalo lonke ixesha kungekonziwa imisamo yokuba kuketwe abantu abatembekileyo ngezimilo ezaziwayo ukuba basebenze. Lifanelekile icebo lokuba kumiswe umntu wokuhlola i Compound, oyakuba ngamehlo ka Rulumeni ukuba abantu bangabandezelwa.

SIXAMVUSA kodwa u Rulumeni ukuba lombloli akasakuba luncedo emzini ukuba, uyindoda engabatandiyo abantu abantsundu ngentliziyo; angafanelana ewenza umsebenzi wake anele u Rulumeni, ukuba abantu akubatandi akangene ezintliziyweni zabo lowo msebenzi wake awusakuba luncedo azkubani. Lento masiyikangelise no Rulumeni. Nase Mampondweni njengokuba kutetwa ngokumiswa kwendoda ezakuba liliso lika Rulumeni, ayisayi kuceda into ukuba yindoda euentiyo nenganqwenele ukuba abe ngumzi omiyo Amampondo.

SIVA ukuba Umhloli-Zikolo, u Mr. John Samuel, obebanjelwe ngu Mr. C. J. Crawshaw, ubuyile e New Zealand apo ebekumbele kona, ubuya enobubhetele obanelolo ukuba angene kwase umsebenzi wake. Mabongatsho noko abantu ukuti u Mr. Crawshaw uyapuma emsebenzini, kuba kwi ngxelo engemfundo epambi kwe Palamente, aibona ukuti u Dr. Dale ucela ukuba kubeko [illegible] ngapandle kwaba [illegible] uyakuba kukuhlola e Kapa [illegible] wamanani entsebenzo [illegible] ngaba kuko opumlayo [illegible]. Awubonakali noko [illegible] sekukukufuneia indoda [illegible].

LIYAPITIZELA kwakona eliakwa Zulu. Ukuxoliswa kwelo ngu Sir A. Havelock, i Rulumeli yase Natal, akumanga xesha kuba kwakusekwe [illegible] umntu ontsundu. Iauke i Rulumeli [illegible] u Sibepu ngapantsi konyana ka Cetywayo, wati akubona ukuba [illegible] Imantyi ezingenalo [illegible] nabantu bakwa Zulu. Lento ibanga lomfazwe kukusuke Imantyi iti ukuyakubiza umlangu [illegible] umkosi upele, kubonakale ukuba [illegible], zikwaziposo [illegible] kwe Imantyi ne Rulumeli [illegible] kwa Zulu. Abantu abayazi intliziyo yomntu omnyama.

SEBELUNGISELELA Imicimbi yonyulo e Dikeni nase Ngqushwa. Inxenye [illegible] akuchaza amabala amahle, esingazlyo ukuba ako, ati unewo u Mr. Paul Timm. U Mr. D. Watson wase Sheshegu ufuna ongene naye, akuteta nto kuma ngalamalungu mabini ase Palamente amele lomandla u Mr. Innes no Mr. Johnson. Ingxamele ukubagxula impi amhlope.

INDABA eko [illegible] e Lovedale [illegible] kavaya kanene ukuva ngempumelelo yowabo u Mr. James Davidson, unyana ka Rev [illegible] [illegible] [illegible] [illegible] M.A., e Glasgow University. [illegible] yase Lovedale [illegible] 1888. [illegible] uwale ukuya [illegible] e Scotland ngo 1884. Kuludumo ukuba lindodana ezalelwe kweli lizwe iyafumana amagama emfundo epakamileyo pesheya. Sivuya no Mr. James Davidson ngokupumelela kwake.

IPEPA elingumlomo we Mbumba yama Bhulu (*Bond Organ*) livakalisa into ekuyakuba yiyo yakuba liqela elanelele ukwenza ukutanda e Palamente yeli lipetwe e Kapa. Liti "Imfundo ebafaneleyo abantsundu asiyiyo le bayinikwayo kwizikolo, ayixhasayo u Rulumeni. Kufuneka kumiswe yi Palamente umteto obukali wokubanyanzela emsebenzini."

UMTETO obukali wokunyanzela umntu ekusebenzeni ngowobukoboka kwapela Emayibe ijonge kulonkalo Imbumba yama Bhulu. Nantso ke into evotelwa ngabantsundu base Mbo xa bebenyula indoda yokuya komeleza Imbumbu yama Bhulu e Palamente.

I PALAMENTE.

Ewe, seyinezesha ihlangene e Kapa i Palamente. Asikukuba azisiboyilo ingxoxo zamanene apo lento kungekabonakali zindaba zayo kulecnhlati: kukuba sibe singekabi nento siyifumana iyakuba nesesa kumawetu. Awanelisiwe noko umsi, kuyabonakala ukuba mawunikwe zona intloko zento ebezisingetwe ngamanene.

UMHLA WOKUQALA, 25 MAY.

Kuhanjiswe amatiletile okuvula.

UMHLA WESIBINI, 28 MAY.

U Mr. Rothman ube nento azisolayo kwizigwebo ezibini za Jaji,—esinye ngobudlwengu ate umoni wanikwa iminyaka embalwa; esinye sesomfo omhlope owatshisa ivenkile wanikwa iminyaka emininzi, ubize amapepa angokutetwa kwalamatyala. Umsebenzi walemini ibe kukuleswa kwemiteto engeniswa kutsha:—ongokupatwa kwento'ongo, ukuvota ngamapepa e Kapa nase Dayimani, ukufaywa kwentlanzi, ukuaqanda ukuba inqaba zingenziwa imifanekiso, ukugcinwa komkulu kwencwadi ezishicilelweyo, ukulungiswa ngendawo ezitile komteto we Dayimani, impawu zempahla yabarwebi, ongabatengi nabatengiseli babanye, no ngokukuselwa kwamahlati.

UMHLA WESITATU, 29 MAY.

Ibe yingxoxo eshushu ngokuzishintela nokushintela abahlobo kwimali zakomkulu okwenziwe ngamanene ango Sir. T. Upington, Sir G. Sprigg no Mr. Schermbrucker namanye; kunyulwe i Komiti yokungqungula nzawona macebo alungileyo ukwenzwa kwe wayini. Kulesawe umteto oqinisela umanyano lwabancedisana ngemali. Kucikidwe umteto wemifanekiso yenqaba.

Ingxoxo engempango yomali zakomkulu indululwe ngu

SIR THOMAS UPINGTON oto umangalisiwe ukulesa kwelinye lamapepa ase Kapa alowo mhla inteto erana. Akuko bani ulipikayo ilungelo lamapepa endaba lokubonisa indawo eziziposo kumadoda entweni zombuso; kodwa yindawo efuna ukuti iogabi uinandi ukuba katetwe ngendlela enjengale azakubonisa ukungalungi kweyo. Amangaku ateta ngawo ngamaselelo kwintlaulo ate mawanikwe yona amanene abetunywe umsebenzi wokucikida imiteto yase Dayimani, ate mawanikwe £2 2s. ngemini, ize xa ahambe emigama anikwe isheleni ngemayile. Lento ivanyelwe ngu Sir G. Sprigg, kanti ke noko lamanene enikwa isheleni ngemayile nje aaokuti abe ahambe ngapandle kwentlaulo kaloliwe. Litsho elipepa (*Cape Times*), lingene nakwi nkulu ye Jaji libaze ukuba kungenini ukuba igosa lakwa Rulumeni lihlaulwe £2 2s. ngemini ngokwenza umsebenzi wakwa Rulumeni; kanti ke noko u Sir T. Upington watsho ngepaya [illegible] Dayimani. Lesheleni ngemayile kumntu onjengo Sir. T. Upington [illegible] ezi 1,300 ivanyelwe ngu Sir G. Sprigg umntu obebandezele isicaka sakwa Rulumeni ezingapantsi etoba imivuzo yazo kuba esiti akuko mali; [illegible] Sir G. Sprigg oyivumeleyo lempango [MR. INNES: Hear, hear] Umhlobo wako obekekileyo, ilungu elifunda kanene lase Dikeni, uyiqwabela ikandla lonto. Ukuba kunjalo ilungu elibekekileyo lase Dikeni lingaba [illegible] lnkulu ye Jaji soli, Umchazi-Mteto ka Rulumeni, nabanye, babengene ekupangeni. Wenjenjalo u Sir T. Upington [illegible] ukuba lemali yahlaulwa zikomponi; yaye ingxelo ye Komityi ingapezulu kwe £1050, ehlawlweyo ngexabiso, ayihlaulwanga [illegible] iyimali ye komponi. [SIR T. SCANLEN: Ibodi yase Kimberley [illegible] lemali leafwayo yoyabantu beli [illegible] zonke imali zakomkulu.] Ukuba u Sir T. Upington wati lekomityi [illegible] ngomnqweno wabantu base Dayimani [illegible] kahlaula. Liti ipina impango ilungu lase Cradock (Sir T. Scanlen) no lase Dikeni (Mr. Innes) ubosa kwilungu elibekekileyo lase Dikeni ukuba belingayeyo na e Kimberley, ujengokuba lingumqondisimtoto, ngemali engapantsi kwe £100? Nanto, belingeyiyo ngapantsi kwe £200 ne £300. Ilungu lase Dikeni belingaza latanda ukuba hutiwa lomali yimpango, njengokuba elazi ukuba ngumfo otembekileyo obekekileyo. Ufumene enyanzelekile ukuba akusele Inkulu ye Jaji, edyojwe ngodaka ingeko kwaliliswa.

MR. INNES ute kuye kubonakala ukuba ligadia nje ukuba lento uyingenise Umchazi-Mteto egameni le Nkulu ye Jaji engekoyo, inyaniso kukuba uyingenise ngenx' enaye. Igama le Nkulu ye Jaji bekuya kulenga ukuba libelingangenisiwanga kanye. Inkulu ye Jaji ikupele kwelanga le Komityi elingamkelanga xabiso lesheleni ngemayile, ate wabiza kupela lemali ayisebenzileyo. Ngendleko yokubamba kutetwa ntoni na? Katetwa kupela ngemali eneta ayifaneleyo ukuhlaula indleko ahambe ezezo; kodwa ngapandle kwe Nkulu ye Jaji, amalungu [illegible] isheleni ngemayile, ako [illegible] indleko [illegible] e Kimberley iyi £15, ilanga ngaliyo le Komiti [illegible] £65. [illegible] ukuba, asilile ihlazo [illegible] (Yiva, yiva). [illegible] i £2 2s. [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible]

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 21, 1888. [No. 188

ISAZISO SIKA RULUMENTE, NO. 334, 1888.

I Ofisi yo Mpatiswa-Mhlaba Nemisebenzi, e Kapa, 23 *April*, 1888.

EKUBENI u Rulumente enikwa amandla, yinteto yesiqendu sokuqala so "Mteto we Mihlaba Elahliweyo," wesi 3 womnyaka we 1879, njengoko ubuyekezwe ngo Mteto wama 20 we 1887, ukuba makayisebenzise ayabe Imihlaba Elahliweyo ngabaniniyo ngoluhlobo luchazwa apa, okokuba:—

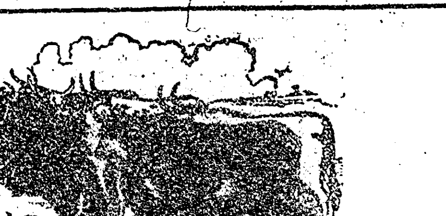
"Xenikweni kuko Irafu Yomhlaba ebanjwa u Rulumente wale Koloni, ngendawo, mhlaimbi ngempahla efunyenwe ku Rulumente, engabhatalwanga kwada kwapela iminyaka emihlanu, yaza londawo mhlaimbi lompahla yayekwa, yalahlwa, waza noyena mniniyo nokuba ngoqeshileyo, xa ngaba kuujalo, kwa nommeli wake ngomteto akafunyanwa, kuya kuyifanela i Ruluneli ukuba yenze isaziso ngalondawo, mhlaimbi ngalompahla, ixelo ukuba ilahliwe kwi *Government Gazette*, nokuba kukulipina ipepa eyoqonda ukuba lifanelekile, kube kanye ngenyanga kwinyanga ezintatu ezilandelayo, kuze kuti ukuba pakati kwezo nyanga ntatu zesaziso akafikanga umniniwo, mhlaimbi oyiqeshileyo londawo nokuba yimpahla, kungafiki nommeli wake ukuza kumisa ibango lake kuwo, aze afike ayibhatale lorafu ilityala, koti ekupeleni kwezo nyanga zintatu zikankanyiweyo, i Ruluneli iya kuyitabata londawo nokuba yimpahla, ibe yeyayo, ize iyisebenzise nangawupina umteto wolohlobo owoba uko apa e Koloni ngeloxesha; kodwa ke, amaxesha onke, ukuqutywa kwalo mteto ukankanyiweyo, maze ulungelelane nezahlukwana ze sibhoze, nese sitoba, nese shumi, zo Mmiselo wesi 9 womnyaka we 1844, ukuba ubo ngumhlaba obambisileyo, nokusetyenziswa kwemali zawo zivumelane nalowo mteto."

Apa ke kwaziswa bonke abantu ukuba le Mihlaba ibalulwa ngase zantsi apa ekwi siqingata sase Bhofolo kutiwa iyelahliweyo ngabaniniyo, njengoko sekutshiwo; ke u Rulumente uya kuyitabata ibe yeyake ngo 1st November, 1888, ukuba ayimenywanga kwangapambi kwelo xesha, zaza zahlaulwa irafu ezing......la ku Mantyi weso siqingata, njengoko kubhalwe ngako kwesi siqingata salomteto,

F. SCHERMBRUCKER, Umpatiswa.

Umhlaba okwi Lokeshoni ya Mamfengu, e Heald Town, kwi Siqingata sase Fort Beaufort, okutiwa ulahliwe ngabaniniwo.

No.	Igama lomniniwo Ekuqaleni.	Ixesha lokuhikolwa kwe Taitile.	Ipepa kwi nowadi Zakomkulu	Ukuchazwa Komhlaba.	Ubekulu M	Ubekulu Sq r.	Ubekulu Sq.?	Irafu ese lityala £	s.	d.	Le rafu ilityala iqala ngo.	Wagqityelwa ukweli gama
1	Nkubevana	8th March, 1859	438	Garden Lot 13 A, Healdtown	2			7	10	0	1st January, 1873	Nkubevana.
2	do	do.	488	Building „ 7 O, „		52	12	1	17	6	do.	do
3	Stephanus Gwiji	do.	445	Garden „ 20 A, „	2			2	10	0	1st January, 1883	Stephanus Gwiji.
4	do	do.	483	Building „ 3 I, „		52	12	0	12	6	do.	do
5	Sam Umtimkulu	do.	447	Garden „ 3 B, „	2			2	10	0	do.	Sam Umtimkulu.
6	do	do.	462	Building „ 7 A, „		52	12	0	12	6	do.	do
7	Nyati Zalindana	do.	450	Garden „ 5 B, „	2			3	10	0	1st January, 1881	Nyati Zalindana.
8	do	do.	469	Building „ 6 B, „		52	12	0	17	6	do.	do
9	John Umti	do.	454	Garden „ 12 B, „	2			2	10	0	1st January, 1883	John Umti.
10	do	do.	486	Building „ 5 J, „		52	12	0	12	6	do.	do
11	Klaas Bangani	do.	458	Garden „ 16 B, „	2			2	10	0	do.	Klaas Bangani.
12	do	do.	460	Building „ 1 A, „		52	12	0	12	6	do.	do
13	Domo Domo Silwana	12th May, 1859	503	Garden „ 16 H, „	2			2	10	0	do.	Domo Domo Silwana.
14	do	do.	576	Building „ 4 V, „		52	12	0	12	6	do.	do
15	John Sopazi	do.	521	Garden „ 12 K, „	2			2	10	0	do.	John Sopazi.
16	do	do.	553	Building „ 7 F, „		52	12	0	12	6	do.	do
17	Quti Mahlahla	do.	535	Garden „ 18 M, „	2			2	10	0	do.	Quti Mahlala.
18	do	do.	575	Building „ 5 T, „		52	12	0	12	6	do.	do
19	John Mateza	do.	610	Garden „ 14 E, „	2			2	10	0	do.	John Mateza.
20	do	do.	647	Building „ 8 H, „		52	12	0	12	6	do.	do
21	Daniel Zwaartboy...	do.	630	Garden „ 17 G, „	2			2	10	0	do.	Daniel Swaartboy.
22	do	do.	661	Building „ 2 R, „		52	12	0	12	6	do.	do
23	Uplatjie Mzizi	18th May, 1859	768	Garden „ 5 Ga, „	2	52		5	0	0	1st January, 1878	Uplatjie Mzizi.
24	do	do.	730	Builping „ 8 Ga, „			12	1	5	0	do.	do
25	Hlepi Camazana	do.	787	Garden „ 20 Ma, „	2	52		2	10	0	1st January, 1883	Hlepi Camazana.
26	do	do.	1065	Building „ 5 Ba, „			12	0	12	6	do.	do
27	Biza Madinda	22nd Feb., 1860	1048	Garden „ 8 H, „	2	52		2	10	0	do.	Biza Madinda.
28	do	do.	1248	Building „ 7 E, „			12	0	12	6	do.	do
29	Frans Jacob	12th Nov., 1860	1217	Garden „ 55, Mazorka	2	52		7	10	0	1st January, 1873	Frans Jacob.
30	do	do.	1290	Building „ 8 1, „			12	1	17	6	do.	do
31	Swaartboy Lukalo	do.	1166	Garden „ 28, „	2	53		7	0	0	1st January, 1874	Swaartboy Lukalo.
32	do	do.	1325	Building „ 2 A, „			12	1	15	0	do.	do
33	Swaartboy Gogo	do.	1168	Garden „ 114, „	2	52		3	10	0	1st January, 1881	Swaartboy Gogo.
34	do	do.	2087	Building „ 6 M, „			12	0	17	6	do.	do
35	Umgwantsi Gulana	27th May, 1861	1890	Garden „ 142, Nobanda	2	52		5	0	0	1st January, 1878	Umgwantsi Gulana.
36	do	do.	2119	Building „ 4 D, „			12	1	5	0	do.	do
37	William Rwetyana	10th March, 1863		Garden „ 15 C, Healdtown	2	52		2	10	0	1st January, 1883	William Rwetyana.



ENDWE!

KUFUNWA

Inqwelo Zokutwala Amalahle

ZIWASE E-

METELE NASE KOMANI.

18th January, 1888.

Inyama ne Zonka

Nento esinjenge kofu ne swekile zitengen ko

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ABABHUBHILEYO.

SEPTEMBER.—Ngo 7th June, 1888, kubhubhe u IDA MARIA, umtwana otandekayo ka Rev. M. September. Ubudala yiminyaka engama 34. "Isipelo sake sibe luxolo."

GUZANA.—U WALTER GUZANA ubhubhe e St. Matthew's ngowe 18th April, 1888. Waye nesifuba nepika (consumption). Izihlobo mazamkele lompanga.

Debe Nek,
May, 1888.

MASHIYI.—Ngo 2nd June, 1888, kubhubho u Dumezweni Mashiyi, unyana omkulu ka Mashiyi, umzukulwana ka Ndongeni—i Jwara. Ugule inyanga zontandatu, wada wazinikela e Nkosini. Nombla ke usishiya namazwi amnandi. Izihlobo mazamkele lompanga.

Nteito, 13th June, 1888.

Isikolo Sokuqeqesha Intombi,

E DURBAN, PEDDIE.

KWISIKOLO sentombi e Ngqushwa apo zifundiswa zonke intlobo zomsebenzi wendlu, kwakunye nowenowadi, kuya kubako izitubo esimbalwa ekuvulweni kwaso ngo 31st July. Intlaulo zi £2 nge kwata, ekuti kwapulwe za ingamantombazana amabini amntu enye. Abafuna ukungena bangabhalela ku

REV. E. GEDYE.

Peddie.

BONISANI.

Amahashe amabini, elinye yinkabi efosi enekolo, no mnxuma 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 ayakuleswa ngo Messrs. J. B. Yekelo, Alex. M. Njokweni, Robert N. Gaba, no D. Dwashu. U Mr. D. Mbaza uyakundululja ingxoxo ngo "Titshala nosapo olufundayo ezikolweni zangapandle."

B. SAKUBA,
Hon. Secretary.

Kingwilliamstown.
4 June 1888.

ISAZISO.

NDINIKA esi saziso kubo bonke abaganla kumahlati aku Tsolo. Bonke abaya kufunyanwa bebamba nabapete i Licence sokuganla, kodwa engeko amagama abo, bonke ndobabamba ndibane kwi Mantyi yakwa Tsolo ukuze kubone yona ukuba abanatyala. Mna nditi bonke abanjalo bangababalekwa.

THOS. NOUDLE,
Umgcini-Mahlati.

Kambi,
8th May, 1888.

KWA BEET.

IMPAHLA ihleli yodwa ngase ntolongweni endala. Ingcawa, ilokwe, ibhulukwe, amahashi, inkomo. Yonke into oyifunayo Isisisulu! Isisisulu! e Qonce ukangele emarkeni. Kufiko into eninzi yonoxasha bengubo zamadoda.

Ibhulukwe ne Bhatyi ezingonoxesha zi tshipu.

Ikaya Labantsundu.

INDAWO elungileyo emntwini nase ramnoweni.—Izindlu zinkulu zininzi. Amanzi okutya ncbabile alula. General Agency.

PAUL XINIWE.

ISAZISO ESIKULU.

—o—

Amayeza ka (Noggala) Jesse Shaw.

BONKE abantu abe kwindawo ezingena Magosa am bowatunyelwa onke amayeza nge Posi xa bebhalele kum batumela isi tampo nokuba yi mali ebamba ngepepa L. posi (P.O.O.) Imali yawo yi 3/6 lilinye, ngapandle ko Mpilisi *Wenene* (Sure Cure) oyi 8/6 ukuba imali tunyelweyo igqitile yo buyiswa namayeza.

JESSE SHAW,
Igcisa Lemiciza.

The Laboratory, Fort Beaufort.

Umaki Ofezekileyo.

NDIYAZISA kubo bonke abantu abase e Tsomo, nakwezinye indawo ukuba ndingu Maki Ofezekileyo ngamatye nange zitena, ndikwazi ndibiyi imali eliwe nantsi, nditabate nempahla ebambeyo. Oudifunayo wobhala ku Mr. A. Gwatshi, esi Xonxweni, Ngqamakwe.

LEVI S. MBANGE.

Tyisira,
10 March, 1888.